

# ΦΝΔΦΛΝ ΗΦΣΤΘΡΨ

SECOND EDITION

For Civil Services Examinations



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Education

Krishna Reddy

# **INDIAN HISTORY**

SECOND EDITION

for Civil Services Main Examinations

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SECOND EDITION

for Civil Services Main Examinations

**K. Krishna Reddy**  
*Former Director, Hyderabad Study Circle*



**McGraw Hill Education (India) Private Limited**  
CHENNAI

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*To*

**Late Dr Y Gopal Reddy**

*who has been a constant source  
of inspiration throughout  
my teaching career*

# Preface to the Second Edition

History is not a mere collection of facts in the form of dates and names. Interpretations and explanations of events and theories surrounding it, form the pillars of proper understanding of history. Facts can be effectively marshalled into the interpretations to imbibe conceptual clarity of the subject. Any student, be it from a science, commerce, or arts background, can get a reasonable command over this subject in a specified time.

In this new edition, a lot of care has been taken to present History as per the requirements of the latest trends in UPSC, and state civil services examinations. Apart from adding a very elaborate separate chapter on Culture in the ancient section, special emphasis is given to highlighting socio-religious and cultural developments and concepts throughout the book. Moreover, the book has incorporated more maps, photographs, diagrams, flowcharts, etc., to make it easily comprehensible.

This book will be useful for aspirants appearing for UPSC examinations, state civil services examinations and other competitive examinations where History is an important subject. It will also enable the aspirants to write their essay paper with historical perspective which is an invaluable approach during essay writing.

Finally, I would like to thank McGraw Hill Education in general, and Tanmoy Roychowdhury and Shukti Mukherjee in particular, for their constant support and encouragement in bringing out this book in record time.

—K. Krishna Reddy  
*Former Director, Hyderabad Study Circle*

# Preface to the First Edition

History is not a mere collection of facts in the form of dates and names—interpretations and explanations are the main pillars of a proper understanding of history. Factual information can be effectively marshaled to imbibe conceptual clarity. History is such a subject that a graduate from any discipline—be it arts or sciences—can get a reasonable command of the subject in a reasonable time.

This book will be useful for aspirants appearing in various state civil services examinations and other competitive examinations where History is an important topic.

It will also be extremely useful for civil services main examination. It will also enable the aspirants to write their Essay paper with a historical perspective which is an invaluable approach in essay writing.

—K Krishna Reddy

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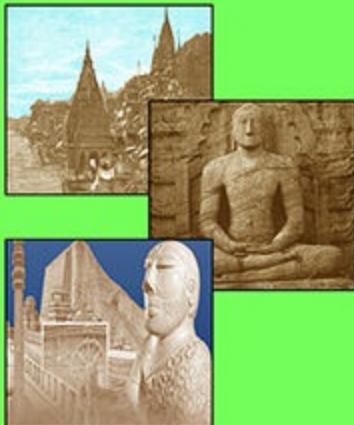
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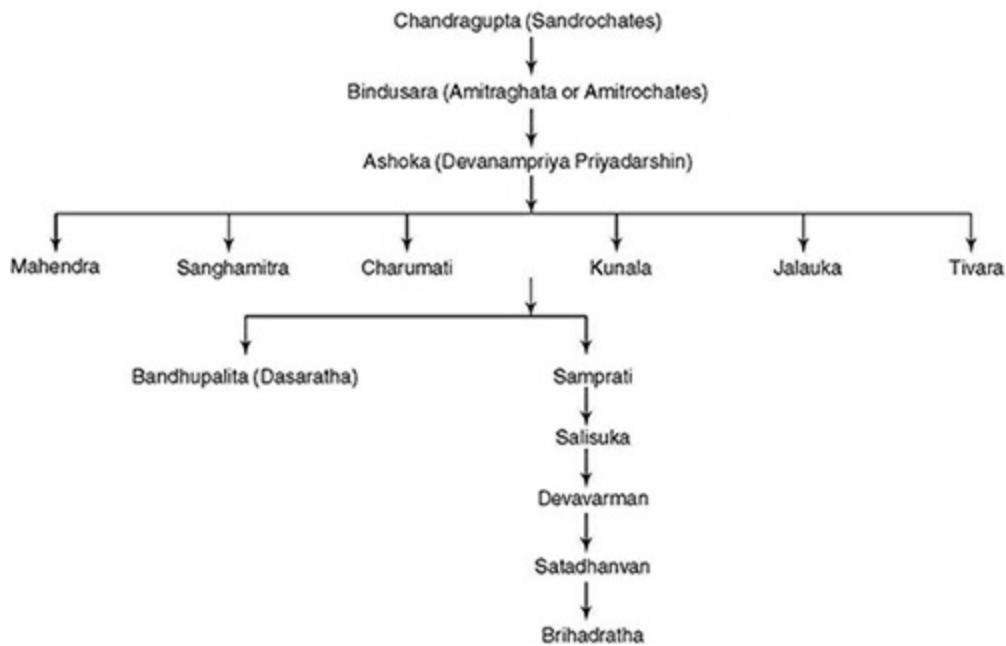
700- Reign of Narasimhavarman II of Kanchi; peak of prosperity  
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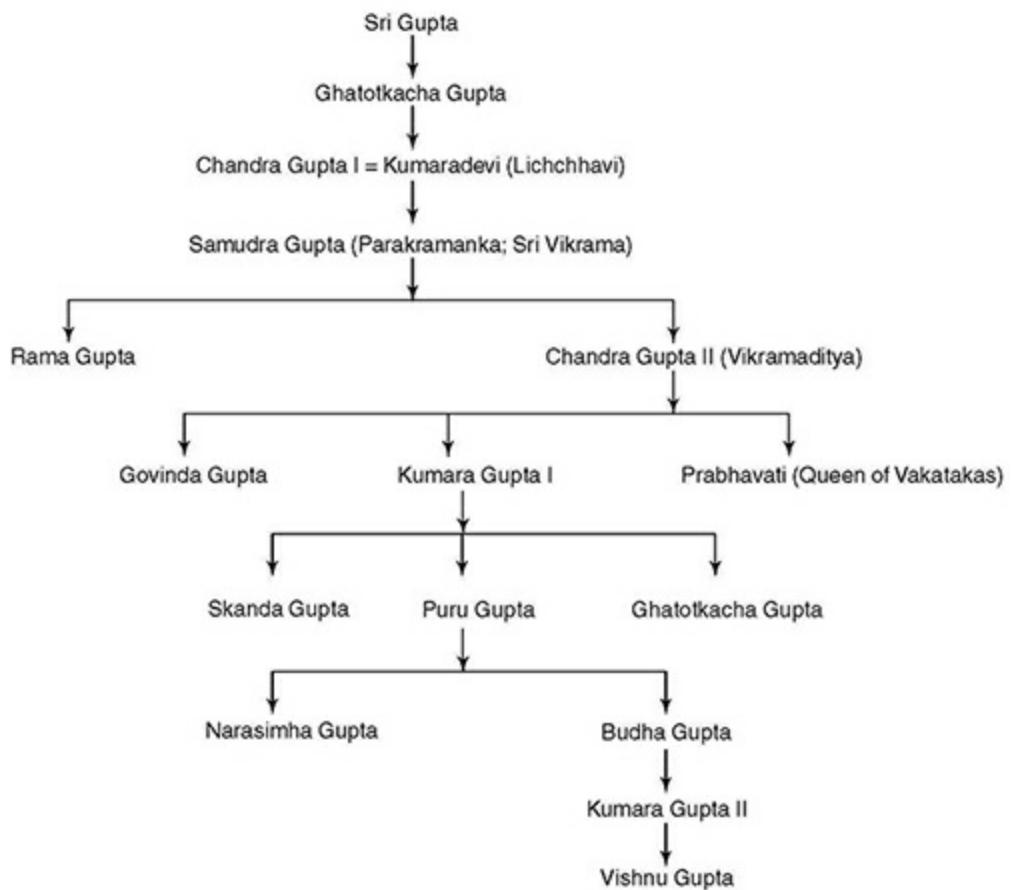
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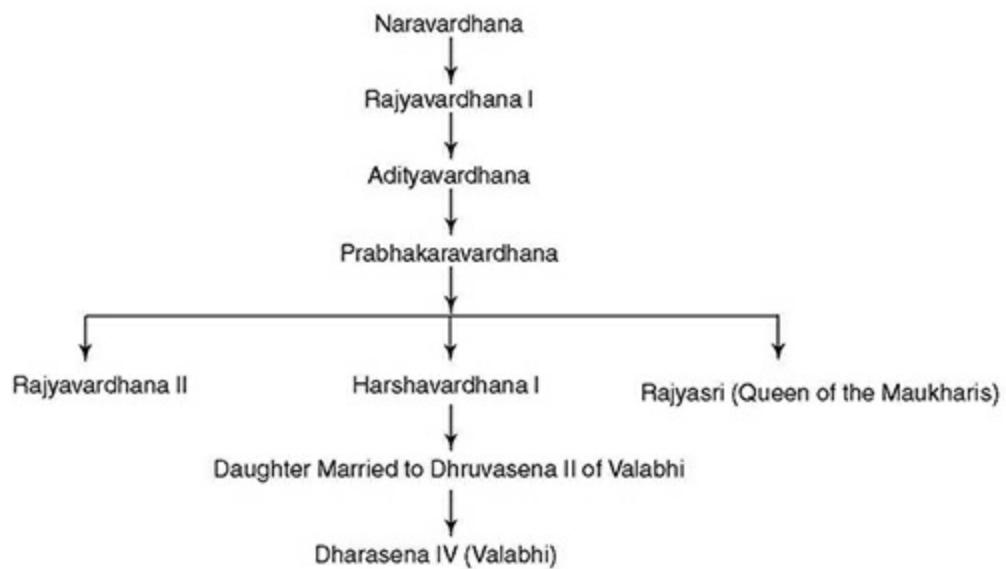
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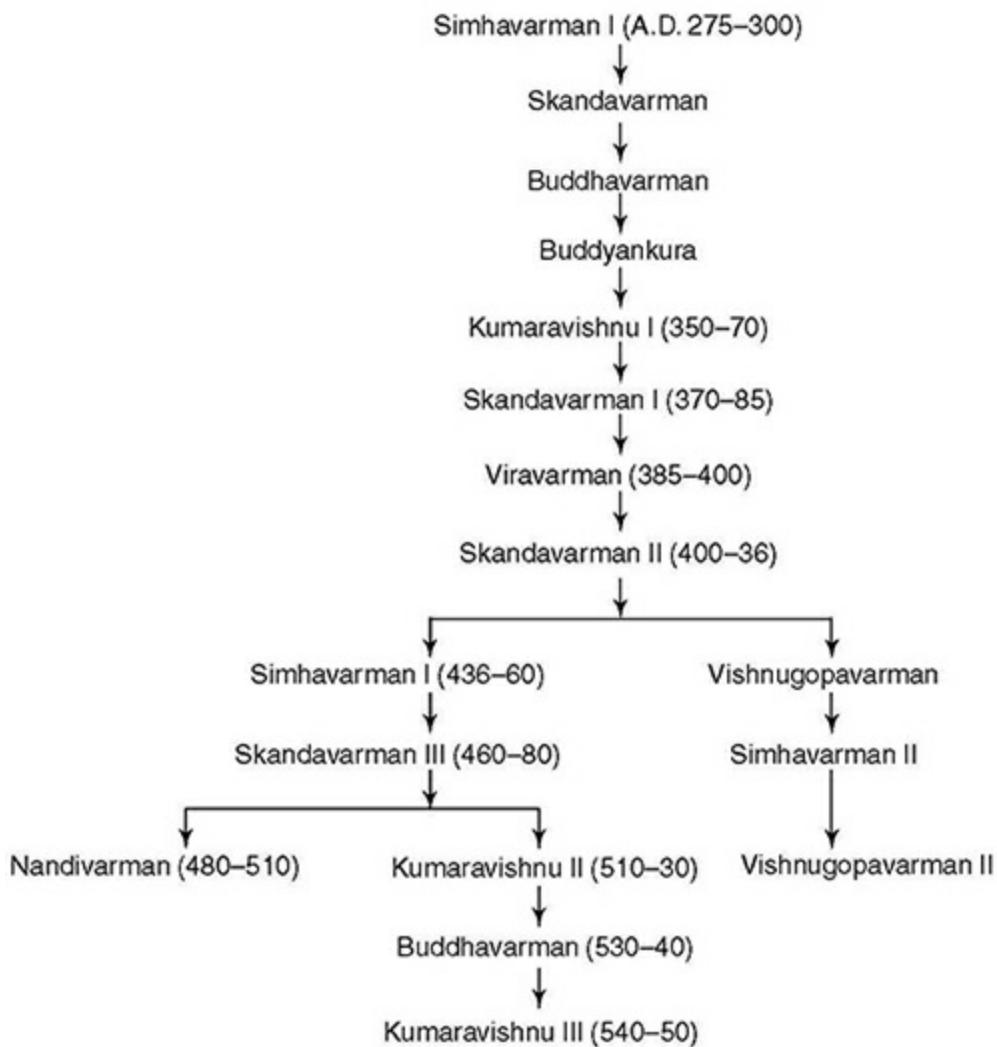
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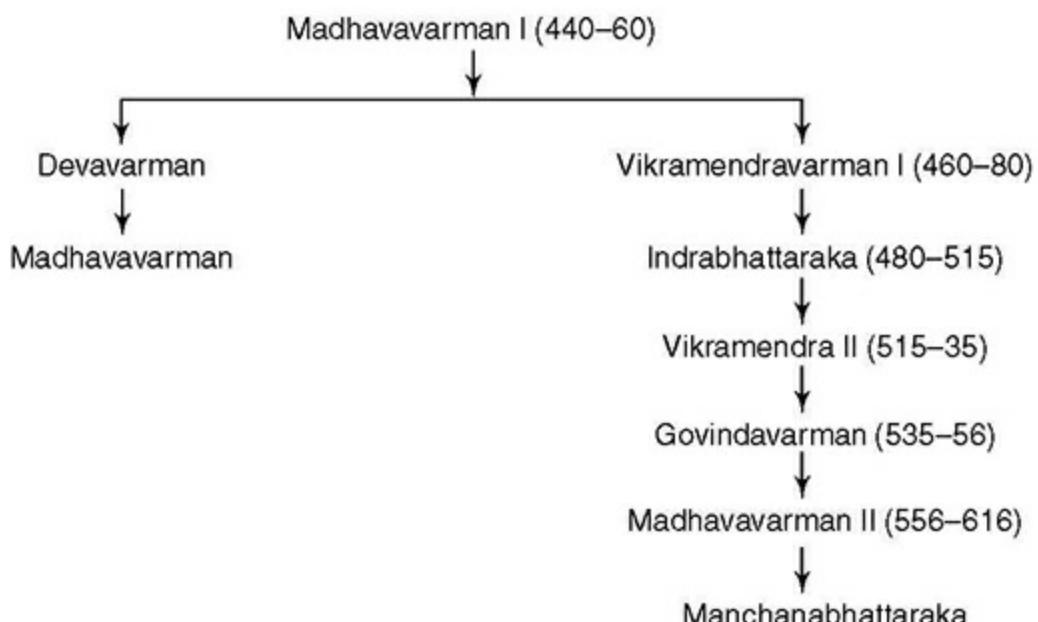
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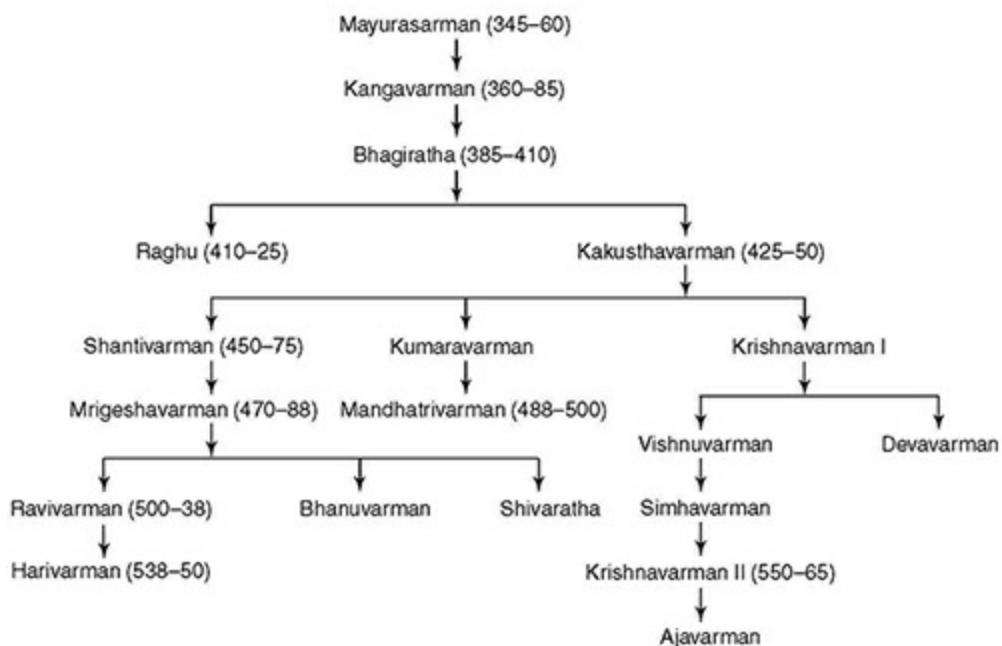
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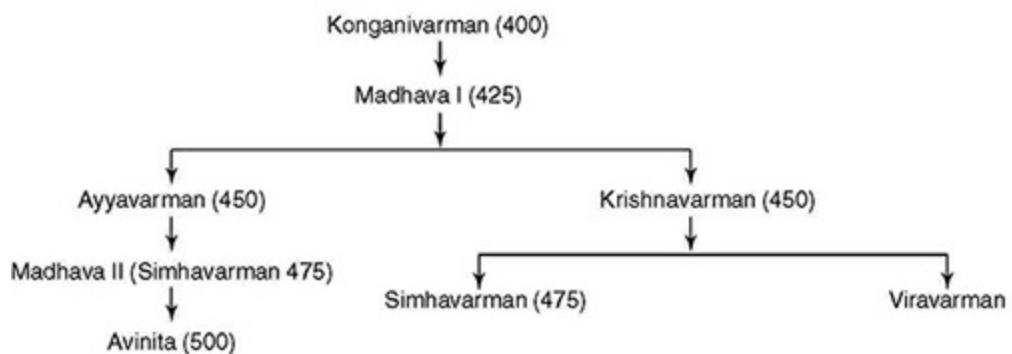
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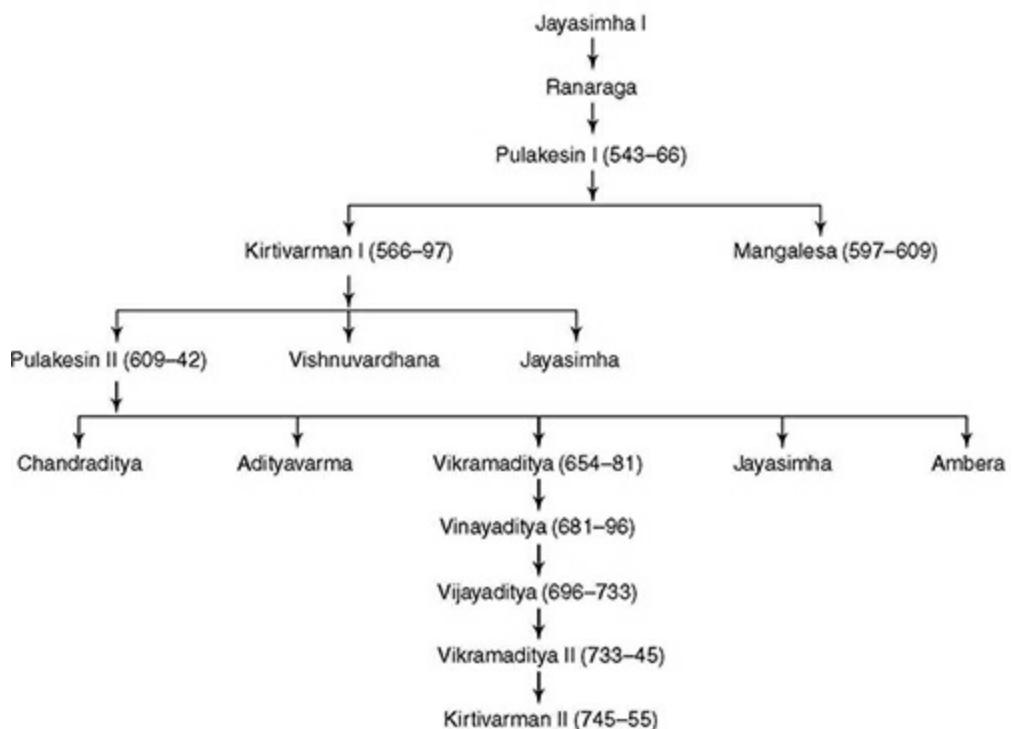
## KADAMBAS OF BANAVASI



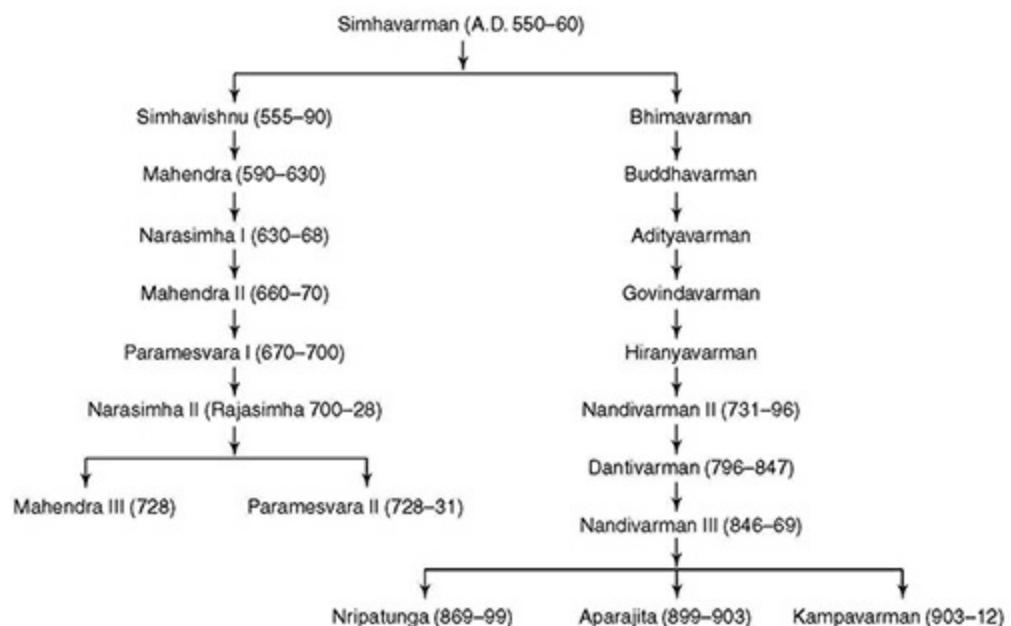
### WESTERN GANGAS (MYSORE)



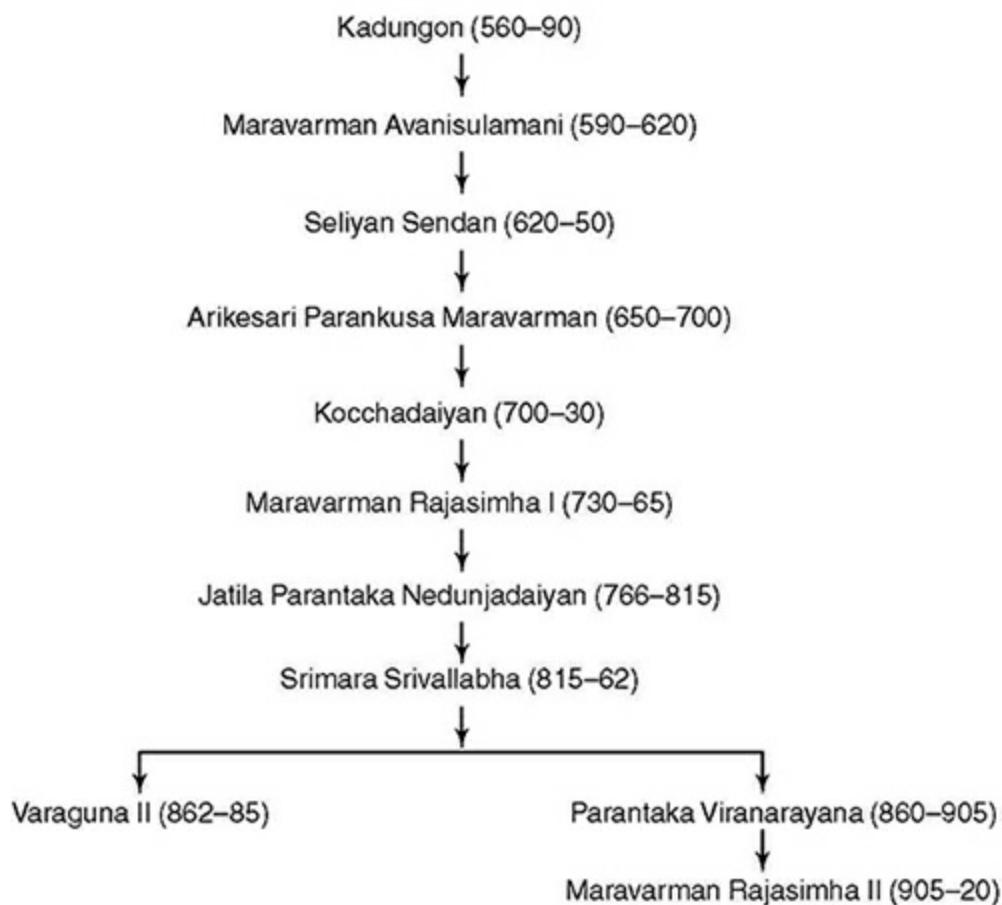
### CHALUKYAS OF BADAMI (EARLY CHALUKYAS)



### GREAT PALLAVAS (KANCHIPURAM)



### PANDYAS OF MADURAI





# CHAPTER 1

## PREHISTORIC CULTURES IN INDIA

### PERIODISATION OF INDIAN PREHISTORY

#### Evolution of Human Life

##### CONTINENTAL DRIFT

In 1915, a German geologist and meteorologist, Alfred Wegener first proposed the theory of continental drift, which stated that parts of the Earth's crust slowly drift atop a liquid core. The fossil record supports, and gives credence to the theories of continental drift and plate tectonics. Wegener hypothesized that there was a gigantic supercontinent 200 million years ago, which he named Pangaea, meaning "All-earth".

Pangaea started to break up into two smaller supercontinents, called Laurasia and Gondwanaland, during the Jurassic period. By the end of the Cretaceous period, the continents were separating into land masses that look like our modern-day continents. Wegener published this theory in his 1915 book, *On the Origin of Continents and Oceans*.

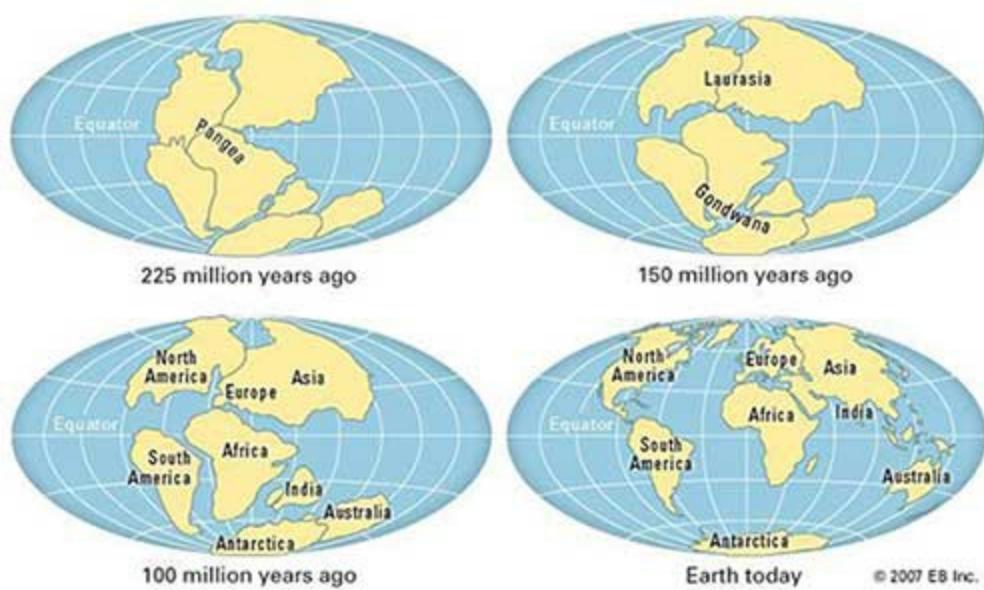
**Meaning of Prehistory** The past of humanity began long ago. Most of it went unrecorded and this unwritten past constitutes prehistory. But a small fraction of the humanity's past was recorded or written down, and it is this written past that constitutes history. Prehistory has been divided into various ages or periods on the basis of the nature of material remains of the past.

**Radiation Theory** An interesting theory holds that modern humans evolved from *Homo erectus*, fairly recently, in Africa, and then peopled the Earth by migrating along different routes. This view is called the Radiation Theory and

is supported by the genetic evidence of modern human populations. Human DNA from all races and regions of the Earth is nearly identical, implying that our species has a fairly recent and common point of origin.

**Parallel Evolution Theory** Another theory holds that modern humans evolved in parallel, from several dispersed *Homo erectus* populations, at roughly the same time. Some intermingling of these regional populations was going on. The fossil evidence supports this theory.

**Hominid Fossil Evidence** Africa is said to be the cradle of human race. Anthropologists have unearthed the oldest human skeletons in East Africa, in places such as Hadar, Olduvai, Laetoli, etc. One of the best-preserved human remnants is a female skeleton found at Hadar in Ethiopia. Anthropologists assembled about 40% of the young girl that was given the nickname “Lucy”. Lucy belongs to the *Australopethicus* category.



<https://iasmania.com/formation-of-continents-continental-drift-theory-plate-tectonics/>



‘Lucy’ at Hadar in Ethiopia

**Hathnora Evidence** Till recently, there was no unequivocal evidence of the occurrence of a true hominid fossil anywhere in the Indian subcontinent. This is in sharp contrast with the number of such finds in eastern and southern Africa, Europe and parts of Asia, including China, and Java in Indonesia. The discovery of such a fossil at Hathnora (near Hoshangabad in Madhya Pradesh) in the Narmada valley by a geologist in 1982, put the subcontinent on the global map of hominid fossil finds.

The Hathnora specimen or the Narmada Man, according to the discoverer, dates from the Middle Pleistocene and belongs to the *Homo*

*erectus* variety of hominid fossils. However, in his opinion, it differs from all the known sub-species of *Homo erectus* in having comparatively larger cranial capacity, higher vault and mental eminence. Further, this is also supposed to represent an advanced stage of *Homo erectus*.

Subsequently, a controversy has developed regarding the evolutionary status of the Narmada skull: *Homo erectus* or *Archaic Homo sapiens*? However, the balance of current opinion seems to favour the latter position. As of now, the age of the specimen is put in the range of 27 to 32 years; it is a female (not male as originally thought) skull and its cranial capacity is in the range of 1155 to 1421 cc, values which are high for African and Asian *Homo erectus* but closer to ranges for *Homo sapiens*.

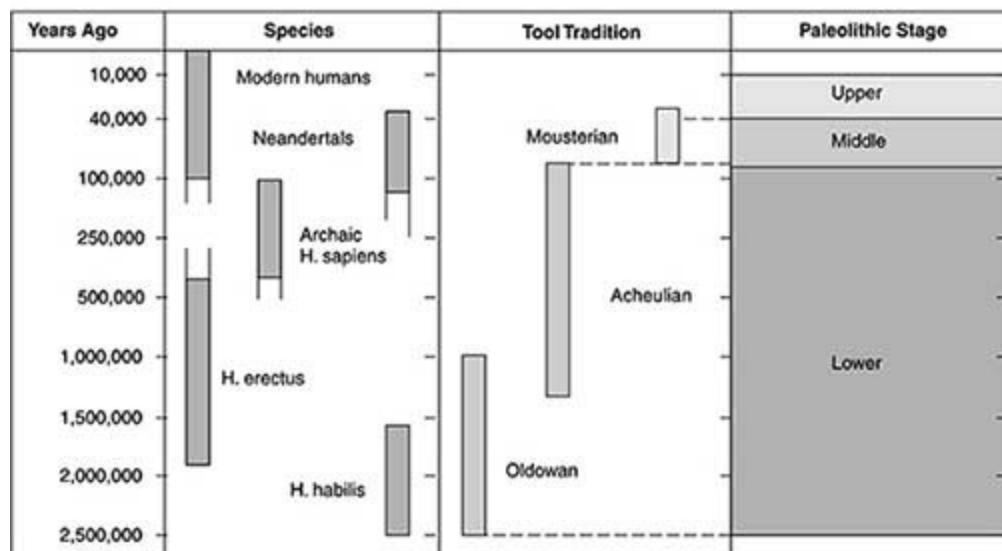
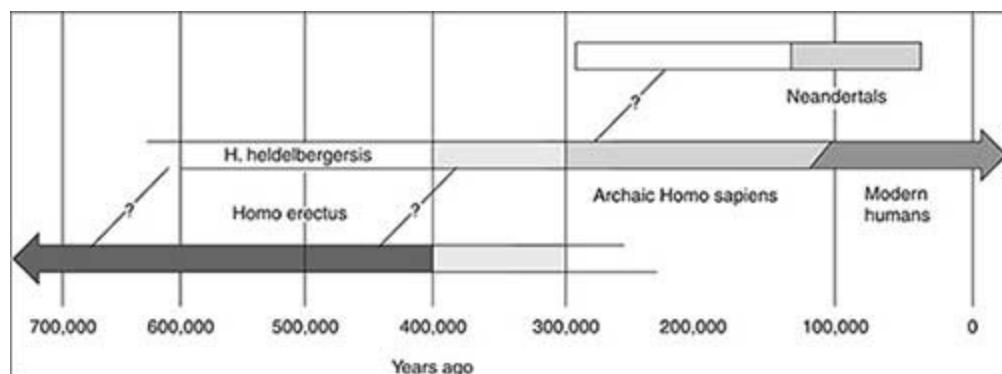


Table 1 Evolution of Species

Geological Ages	Archeological Ages		Modes of Living	Life Styles

Pli-stocene Age Ice Age	Paleo-thic Age	Lower	Hunting-gathering	Nomadic or migratory life
		Middle		
		Upper		
<b>Holocene Age (Ice-free Age) From 10,000 BC</b>	<b>Mesolithic Age</b>		Cattle-keeping Agriculture	Settled or sedentary life
	<b>Neolithic Age</b>			
	<b>Chalcolithic Age</b>			

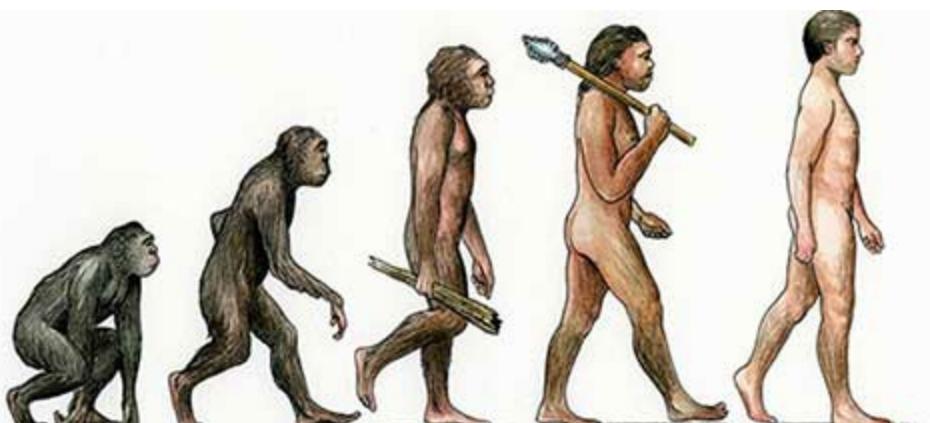
**Table 2 Evolution of Human Life**

## Basis for Periodization

The earliest traces of human existence in India, so far discovered, go back to the period between 3,00,000 and 2,00,000 BC. A large number of primitive stone tools found in the Soan Valley and South India suggests this.

The modern human being (*homo sapiens*) first appeared around 36,000 BC. Primitive man in the Paleolithic Age, which lasted till 8000 BC, used tools and implements of rough stone. Initially man was essentially a food gatherer and depended on nature for food. He learnt to control fire, which helped him to improve his way of living.

From 8000 BC, the Mesolithic Age began and continued up to 4000 BC in India. During this time sharp and pointed tools were used for killing fast-moving animals. Chotanagpur plateau, central India and south of the river Krishna are some of the various Mesolithic sites.



Evolution of homo sapiens over time

Almost all Neolithic settlements in the Indian subcontinent are not older than 4000 BC. Man began to domesticate animals and cultivate plants, settling down in villages to form farming communities. The wheel was an important discovery.

Towards the end of the Neolithic period metals like copper and bronze began to be used. This was the Chalcolithic phase (1800 BC–1000 BC). Chalcolithic cultures extended from the Chotanagpur plateau to the upper Gangetic basin.

## **Periodization**

**Paleolithic Age** To begin with the Paleolithic Age, also called the Old Stone Age, covered the long period from the time the first ancestors of modern human beings started living in the Indian subcontinent, i.e., from roughly 3 lakh BC, to 8000 or eighth millennium BC. Archeologists divide it into three phases—the Lower or Early, the Middle and the Upper Paleolithic Ages—according to the nature of the stone tools used by the people.

**Mesolithic Age** Then came the Mesolithic Age, also known as the Late Stone Age, which broadly covered the period from the eighth to fourth millennium BC. It is the intermediate or transitional stage between the Paleolithic and Neolithic Ages. The tools of this age are called **microliths** (very small tools).

**Neolithic Age** Third in the sequence is the Neolithic Age or the New Stone Age that covered the period roughly from 4000 to 1800 BC and was marked by the use of **polished stone tools**.

**Chalcolithic Age** Next is the Chalcolithic Age or Stone – Copper Age, which generally covered the period from 1800 to 1000 or 800 BC. This period was marked by the use of copper (the first metal to be used in India) as well as stone.

### **Srinagar Valley in Kashmir to Karnataka and Andhra in the south.**

In these regional cultures lay the roots of the future formation of Indian village communities because their total cultural assemblage was certainly extremely significant in the context of the early historical settlements of the Iron Age.

## **Food-gathering Communities: Early Man of the Stone Ages**

Lithic records of man's activities in India, beginning at least 250,000 years ago from now, have been studied by prehistorians against the drastic climatic changes of the Pleistocene epoch, and the search for the elusive fossil of the earliest man in India and his habitat continues.

Meanwhile, Early Stone Age tools have been found in different areas of the subcontinent, the most notable among which are the Potwar plain bisected by the Soan river in northwestern Punjab; the Beas and Banganga valleys; Nevasa in the valley of Pravara, a tributary of the Godavari; Gudalur in Gundlakarnma basin in Andhra Pradesh; Nagarjunakonda in the Krishna valley, a string of sites (Vadamadurai, Attirampakkam, etc.) in the coastal plain near Chennai, and the districts along the north bank of the Mahanadi in Orissa.

In fact, if our knowledge of the earliest man is limited to his crude tools, one thing is certain, and that is that there must have been an undeniable attraction for these early men in the hills and valleys of the subcontinent, for every survey produces their implements and underlines the ubiquity of their presence.

Recent research suggests that not earlier than 35,000 years from now a new technology, possibly deriving from that of the Early Stone Age, emerged in India. Not only were the tools different, being made out of flakes or flake-like nodules from such fine-grained material as flint, jasper, chalcedony, etc., the environment of the **Middle Stone Age** man seems to have been different too, being less wet than in the Early Stone Age. In regions such as Maharashtra, remains of the contemporary fauna have also been found.

The Middle Stone Age cultures were, however, not of similar antiquity or duration in different parts of the country; the known dates range from about 33,000 BC to about 16,500 BC. There are, besides, indications that in some regions like Western Rajasthan and Madhya Pradesh the flake-making technique was of a more improved variety than in others.

These regional variations in dates and the total cultural assemblage became more prominent in the Late Stone Age heralded by the use of smaller tools, the microliths. In Madhya Pradesh, Gujarat, Rajasthan and several other areas, a long time span of 8500 BC– 1700 BC has been suggested for these cultures.

Microliths, being compound tools, suggest a substantial technological change; being hafted in bone, wood or bamboo they foreshadowed the forms and functions of later-day metallic implements.

And there appeared, at least in a few areas, along with the microliths the technique of pot-making—a technique of great significance in human history as it came to be closely associated with food production and settled life, which the Indian Late Stone Age anticipated in several ways.

Langhnaj in Gujarat and Adamgarh in Madhya Pradesh testify to the presence of domesticated animals; there is evidence too of the exchange of commodities between different areas and communities.

## Distribution and Characteristics of Paleolithic Cultures

**Paleolithic Tool Traditions** There has been a gradual accumulation of data on the early Pleistocene tools in the Indian Siwaliks. Uttarabaini in the Jammu area has revealed early Paleolithic artifacts in the Upper Siwaliks. Ample evidence has also come from the Siwalik region of the Potwar plateau in Pakistani Punjab. The crucial site in the present context is Riwat, southeast of Rawalpindi. The subsequent related evidence has emerged from the Pabbi hills, to the east of Jhelum. Another area that is noteworthy is the Kukdi valley in the Pune area of Maharashtra. There are eight volcanic ash exposures near the village of Bori. Paleolithic artifacts are mostly found in gravel. This is not early Pleistocene and earlier, as in the case of the Indian Siwaliks, Riwat and the Pabbi hills, but if its dating is universally accepted, the Acheulian industry in the Deccan can be taken to date from early middle Pleistocene. In fact, the Paleolithic remains occur practically in all eco-zones, or atleast in most of them, outside the major alluvial deposits, between Baluchistan and the western borders of Bangladesh, and between Ladakh and the Palghat area of Kerala.

**Growing Knowledge about Habitat** Our forefathers were certainly knowledgeable about the suitability of different types of local stones as raw materials for their tools and where such stones were not available, as was the case in Tripura and Bangladesh, they preferred a suitable type of fossil wood. They obviously knew the terrain they were living in. They had to know about the local food and water resources and plan their activities accordingly. They were, thus, the first explorers of Indian landscape. As we get back to the lower Paleolithic, one of the burning questions is the evaluation of the Indian subcontinent as a geographical zone in the overall scheme of human evolution. What we can assert on the basis of the Hathnora evidence is that the region was within the distribution area of archaic Homo sapiens.

## DISCOVERY OF FIRE

The discovery and use of fire was very important to early man for several reasons.

They discovered that most animals are afraid of fire. So a campfire gave some protection to the group or tribe.

They could camp in better locations. The fire, which gave them protection, allowed them to choose places for camping. They no longer had to look for trees to climb into or rocks and cliffs to shelter under.

It kept them warm. This goes with the second reason. They could move into colder climates and hunt the animals that lived there. They could then return to their campfire to warm up.

It was a healthier way of life. Cooked food is less likely to carry disease. People began to cook their food consistently. As a result, it would have been easier for the young and the old to survive.

It was a more social grouping. They could now gather in larger groups, feeling safer and more secure. This allowed them to exchange stories, and just talk to other people.

What went on earlier and later is, of course, still unknown. By the time we reach the upper Paleolithic stage, their occurrences become more profuse and the tools more diverse and beautiful.

## Distribution and Characteristics of Mesolithic Cultures

**Transition between Pleistocene and Holocene Periods** Towards the end of the geological period of Pleistocene (Ice Age) and the beginning of the geologically Holocene (Recent, Ice-free Age) period, and between the hunting-gathering upper Paleolithic and the Neolithic or a universal stage indicating the beginning of food-production and village-farming economy, the place of the Mesolithic as a distinct archeological level has been well acknowledged in archeology. In the Indian situation, on the one hand, we would assign this level to the preceding upper Paleolithic, and on the other, it should be earlier than the first manifestation of the village-farming economy in the regional context. Correspondingly, it should also be possible to ascribe it to a geological context of the late Pleistocene-early Holocene phase.

## MICROLITHIC TOOLS

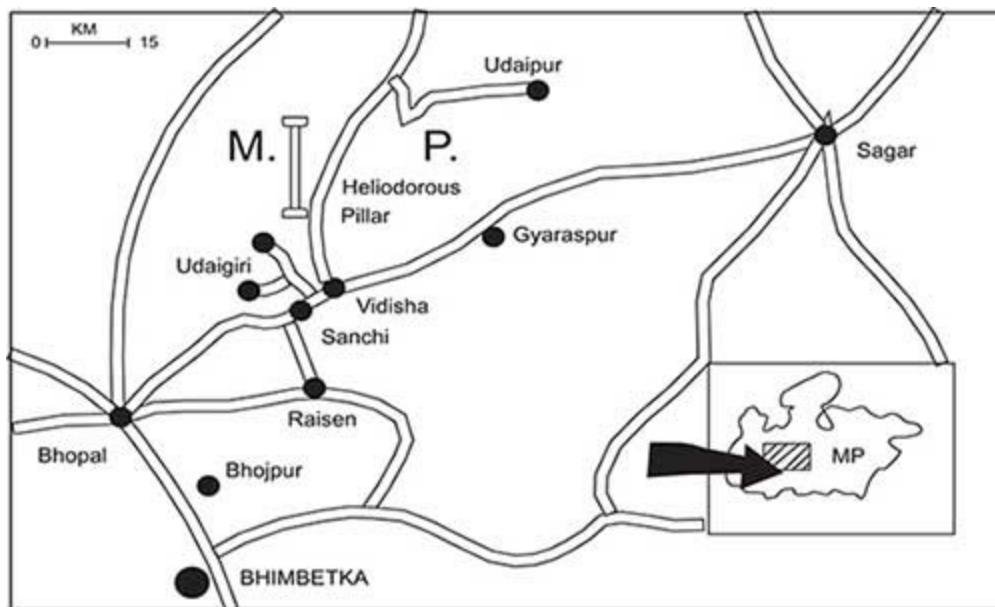
Microlithic industry is easy to identify: usually less than 1 to 5 cm long implements made mostly on short parallel-sided blades. In addition to the ‘pigmy’ versions of the upper Paleolithic types, such as points, [scrapers](#), [burins](#), [awls](#), etc., we also see lunates or crescents and the so-called geometric shapes of rhomboids and trapezes, and triangles. The distribution of early, truly Mesolithic evidence in India is still limited, but the distribution of microlithic sites is very vast. In fact, it is easier to note the areas without microliths than those with them. Except in a limited section of the Ganga plain, i.e. near Banaras, microliths are not yet known to occur elsewhere in the Indo-Gangetic plain. The hilly areas of the northeast too have not yet shown any clear proof of the existence of this industry. Otherwise, microliths are more common than paleoliths in the sense that they are far more visible in the subcontinent.)

**Excavated Sites** At present, however, we have very limited knowledge of the early Mesolithic in India. There are only seven or eight excavated sites with proper occupational evidence and early dates in admittedly limited areas of Rajasthan, Madhya Pradesh, Uttar Pradesh and Bihar, and an assortment of rock paintings which still seem to be confined only to the central Indian highlands from Uttar Pradesh to Gujarat. Further, at least two of the sixth millennium BC sites among them—Bagor, and Adamgarh—show domestication of cattle and sheep/goat where people might already have given up some of their hunting-gathering activities.

## BHIMBETKA CAVES

Located about 45 km northeast of Bhopal in Madhya Pradesh, these caves were accidentally discovered in 1957-58 by Dr. Vishnu Wakankar of Vikram University, Ujjain. Subsequent excavations yielded remains, serially from the Lower Palaeolithic Age to the Early Medieval Ages. The caves have rock paintings, going back to 15,000 years ago in vivid and panoramic detail. The most ancient scenes are believed to be commonly belonging to the Mesolithic Age. Executed mainly in red and white, with the occasional use of green and yellow and themes taken from the everyday events, the scenes usually depict hunting, dancing, horse and

elephant riders, animal fights, honey collection, decoration of bodies, disguises, masks, different types of animals, etc. It depicts the detail of social life during the long period of time. Animals such as bison, tiger, rhinoceros, wild boar, elephants, monkeys, antelopes, lizards, peacocks, etc. have been abundantly depicted in the rock shelters. Popular religious and ritual symbols also occur frequently. The colours used by the cave dwellers were prepared by combining manganese, hematite, soft red stone and wooden charcoal. Perhaps, animal fat and extracts of leaves were also used in the mixture. The superimposition of paintings shows that the same canvas was used by different people at different times.



Location of Bhimbetka caves



Bhimbetka Caves

[http://asi.nic.in/asi\\_monu\\_whs\\_rockart\\_bhimbetka\\_images.asp#](http://asi.nic.in/asi_monu_whs_rockart_bhimbetka_images.asp#)

## Food-producing Men: Neolithic-Chalcolithic Cultures

Settled life, based on food production, first began in the northwest. Here, man progressed from incipient food production to the foundation of Neolithic-Chalco-lithic village cultures. Elsewhere, food-producing cultures slowly evolved, from about the beginning of the second millennium BC, in the individual contexts of distinct regions.

If food-production does not characterise the Neolithic economy of the Burzahom people of the Srinagar valley around 2400 BC (as they were still in the hunting stage) it does so in the copper age economy of Ahar in the Banas valley of Rajasthan, the Chalcolithic economy of Maheshwar-Navdatoli in the Narmada valley, Nagda in the Chambal valley, Daimabad, Chandoli and various other sites of the northern Deccan. In these areas the conditions of early farmers living in open villages and cultivating crops which included wheat, several kinds of legumes or rice, as at Chirand in south Bihar, may be reconstructed with the help of excavated material.

In the south, in central and eastern Deccan, the economy was, in keeping with the ecology of the region, predominantly pastoral, and the Neolithic-Chalcolithic amalgam in this region, evidenced at Piklihal and Tekkalakota in

Karnataka, or Utnur and Nagarjunakonda in Andhra Pradesh. This period continued from about 2000 BC to about the middle of the first millennium BC, although in certain areas the advent of a new metallic technology seems to have taken place earlier.

Whatever the chronological and regional differences in these cultures, together they provided the preconditions of the future Iron Age.

## INVENTION OF WHEEL

The wheel is probably the most important mechanical invention of all time. Nearly every machine built since the beginning of the Industrial Revolution involves a single, basic principle embodied in the wheel. It's hard to imagine any mechanized system

that would be possible without it. From tiny watch gears to automobiles, jet engines and computer disk drives, the principle is the same. Based on diagrams on ancient clay tablets, its earliest known use was a potter's wheel that was used at Ur in Mesopotamia as early as 3500 BC. The first use of the wheel for transportation was probably on Mesopotamian chariots in 3200 BC. It is interesting to note that wheels may have had manufacturing applications before they were used on vehicles.

It is easy to assume that the wheel would have simply "happened" in every culture when it reached a particular level of sophistication. However, this is not the case. The great Inca, Aztec and Maya civilizations reached an extremely high level of development, yet they never used the wheel. In fact, there is no evidence that the use of the wheel existed among native people anywhere in the Western Hemisphere until well after contact with Europeans. Even in Europe, the wheel evolved little until the beginning of the nineteenth century. However, with the coming of the Industrial Revolution the wheel became the central component of technology, and came to be used in thousands of ways in countless different mechanisms.

## Earliest Agrarian Settlements

None of the Neolithic sites in the Indian subcontinent is older than 7000–6000 BC, while some found in south India and eastern India are as late as 1000 BC. However, the main period of the Neolithic Age in the Indian subcontinent

was 4000–1800 BC.

While the early Neolithic people were primarily cattle-herders and had a pastoral economy, the later Neolithic settlers gradually became agriculturists, cultivating different crops and living in circular or rectangular houses made of mud and reed.

However, the earliest known agrarian settlements in the Indian subcontinent come from the west of the Indus system, Mehrgarh in northeastern Baluchistan being the first village (6000 BC).

Neolithic settlers, suffering from one great limitation in the form of complete dependence on stone, could not, however, found villages, far away from hilly areas. But with the beginning of the use of metals and the consequent transition from the Neolithic stage to the Chalcolithic phase, people were now on the threshold of civilisation.

All these developments took place first in northwestern India and culminated in the rise and growth of the great Indus civilisation, while the rest of the Indian subcontinent or inner India was late in undergoing the transition from the Mesolithic to the Neolithic and then to the Chalcolithic periods.

The village of Mehrgarh was the first to witness the transition from the Neolithic to the Chalcolithic phase by the fifth millennium BC. During the next two millennia (5000–3000 BC) northwestern India witnessed not only the transition from Neolithic to the Chalcolithic stage but also a great expansion of agrarian settlements. From Mehrgarh settlements radiated to all the neighboring areas, including the Indus valley.

Associated with permanent settlements were a series of new crafts involving important technological discoveries. Among these were the making of pottery, smelting of copper and its alloys, and their use in the making of tools and weapons. All these developments, thus, involved the whole Indus system, but largely left the subcontinent east of the Indus system untouched.

It is to be noted that during all this time (5000–3000 BC) there were no settled agricultural communities elsewhere in the subcontinent, and that either Mesolithic hunter-gatherers or early Neolithic cattle-herders peopled those regions.

During the period of the Indus civilisation, however, these people of inner India might have been influenced by the interaction with the advanced Harappans and gone for adaptations. As a result, a number of Chalcolithic cultures appeared in various parts of inner India, none of which were older

than 1800 BC though some continued till 1000 BC and others till 800 BC.

## EARLY IRON AGE: BEGINNING OF HISTORICAL PHASE

In the history of the use of metal, iron followed copper and bronze. In India the advent of iron marked not only a technological change, but a cultural change as well, particularly in certain regional contexts where, for environmental reasons, a more advanced technology than copper-bronze was a precondition for the full realisation of cultural potentialities. Throughout the subcontinent iron led slowly but perceptibly to the transition from the pre and proto-historical to the historical culture.

### Iron Age Sites and Cultures

Regardless of the fact that Indian iron technology may be the result of some diffusion from the west, the early history of [iron in India](#) can be examined in tenus of different regional contexts, through the study of the various iron-using areas of the subcontinent.

The chronology of iron differs from one area to another, but between the period 1000 BC and 500 BC its use may be said to have spread to all major areas:

- The upper Ganges valley and its peripheries
- Malwa plateau and the Tapti valley
- South and Central Indian megalithic areas
- Baluchistan plains
- Middle and lower Ganges valleys
- Northwest, mainly Peshawar region

From the evidence available at present, the earliest presence of iron may be said to be in the first three major regions listed above.

In the upper Ganges valley and the Indo Gangetic divide iron is first found associated, around 800 BC, with a culture known as [Painted Grey Ware \(PGW\)](#) (after its characteristic pottery). Its use was sparse in the beginning,

but by the middle of the sixth century BC it had become fairly common, and was associated with the new **Northern Black Polished Ware (NBPW)** Culture. During this period its horizon expanded to include the central and lower Ganges valley, where it marked a significant break from the earlier cultures.

In the Malwa region and Tapti valley too, at sites such as Nagda, Eran and Prakash, iron brought in an element of change in the earlier Chalcolithic cultures, and it is possible that the use of iron was slightly earlier in this region (1000 BC) than in the Ganges valley.

Similarly, at Hallur in north Karnataka iron appears to overlap the Neolithic implements of 900 BC. Furthermore, even if this date is not applicable to the other Iron Age sites of southern India, a definite cultural departure from the earlier Neolithic period is seen in the Iron Age **megaliths** of this region.

## **Impact of Iron**

In all the regions mentioned above iron brought in a change of economy, the characteristic feature of which was a more advanced type of agriculture.

In the Ganges valley and in the Malwa region iron also led to the rise of urban centers. Both Brahmanical and Buddhist texts are replete with reference to cities during the middle of the first millennium BC and it is precisely at such cities, Ahichhatra, Varanasi, Kausambi, Sravasti and Ujjayini to name only a few that archaeological evidence of Iron Age urbanisation is available.

Archaeology of the Iron Age phases of the Ganges valley settlements is certainly much better known than that of the preceding phase; and there is a hint of their being larger in size.

By the middle of the sixth century BC some of these settlements had reached the proportions of urban centres. This suggests that for the first time, since the decline of the Harappan civilisation, a substantial agricultural surplus, which could sustain such urban centres, had emerged. The use of silver and copper coins, in large numbers, during this period implies considerable trade and commerce.

Some of the urban centers were also seats of political power, as suggested by elaborate defense arrangements in some of them. Thus a political system with definable territorial units as its bases had also developed by this time.

Although urbanisation is not evidenced in the south till a few centuries

later, some important elements of south Indian social organisation had evolved in the megalithic phase and continued into the early historical times; and at least for the extreme south such elements came to be preserved in the corpus of Sangam literature.

Old Stone Ages	Beginning (years ago)	Cultural Tradition
Upper Paleolithic	17,000	Magdalenian
	21,000	Solutrean
	27,000	Gravettian
	33,000	Aurignacian/Chatelperronian
Middle Paleolithic	75,000	Mousterian
Lower Paleolithic	7,00,000+ ?	Acheulian

**Table 3 Paleolithic Tool Traditions**

Category	Area where sites are found
Lower Paleolithic	Soan Valley (Pakistani Punjab)
	Belan Valley (Mirzapur district of U.P.)
Middle Paleolithic	Soan Valley, Belan Valley, Narmada Valley and Tungabhadra Valley
Upper Paleolithic	Belan Valley, Chotanagpur Plateau, Central India, Gujarat, Maharashtra, Karnataka and Andhra

**Table 4 Paleolithic Cultures**

Site	Locality	Period
Adamgarh	Near Hoshangabad, M.P.	6th millennium BC
Bhimbetka	Near Bhopal, M.P.	7th to 5th millennia BC
Baghor	Near Sidhi, M.P.	8th to 5th millennia BC
Bagor	Near Bhilwara, Rajasthan	6th millennium BC
Mahagara	Near Meja, U.P.	10th millennium BC
Sarai Nahar Rai	Near Pratapgarh, U.P.	10th millennium BC
Paisra	Near Munger, Bihar	7th millennium BC

**Table 5 Mesolithic Cultures**

Region	Area	Sites
North-Western India	Baluchistan	Mehrgarh, Kili Ghul Muhammad, Rana Ghundai, etc.
	Upper Indus System	Gumla, Ghaligai, Jalilpur and Sarai Khola (pit-dwellings found in this site)
Kashmir	Jhelum Valley	Burzahom and Gufkral (The pit-dwellings and the placing of domestic dogs in graves distinguish both.)
North India	Uttar Pradesh	Koldihwa and Mahagara
	Bihar	Chirand and Senuar
East India	West Bengal	Pandu Rajar Dhibi
	Assam	Sarutaru and Marakdola
Peninsular Indian	Karnataka	Brahmagiri, Hallur, Kodekal, Kupgal, Maski, Pallavoy, Saganakallu, Tekkalakota, etc.
	Andhra Pradesh	Nagarjunakonda, Piklihal and Utnur
	Tamil Nadu	Paiyampalli

**Table 6 Neolithic Cultures**

Area	Culture	Type Site	Other Sites
Baluchistan	Baluchi Cultures	Mehrgarh	Nal, Kulli, Zhob and Quetta
Sind	Amri Culture	Amri	—
Sind	Kot-Dijian Culture	Kot-diji	—
North-Western	Sothi Culture	Kalibangan	—

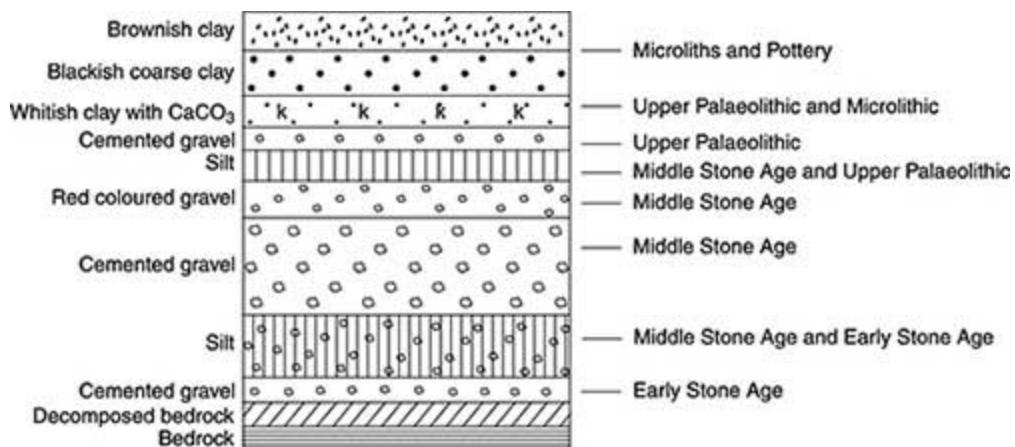
Rajasthan			
North-Eastern Rajasthan	Ganeshwar Culture	Ganeshwar	83 sites
South-Eastern Rajasthan	Banas Culture	Ahar	Gilund and other 90 sites
Western Madhya Pradesh	Malwa Culture	Navdatoli	Dangwada, Kayatha, Eran and 100 other sites
Western Maharashtra	Savalda Culture	Jorwe	100 sites
Western Maharashtra	Jorwe Culture	Jorwe	Daimabad, Inamgaon, Nevasa, Songaon and 200 other sites
Uttar Pradesh	Ochre-colored Pottery (OCP) Culture	Atranjikhera	Lal Qila, Saipai, etc.

**Table 7 Chalcolithic Cultures**

c. 7000 BC	Advent of (wheat and barley) farming, animal husbandry and settled life at pre-pottery, neolithic Mehrgarh in Baluchistan.
c. 4700 BC	Handmade and coated-basket pottery; Appearance of cotton.
c. 4000 BC	Wheel-made pottery; Use of copper.
c. 3500-2500 BC	Early Harappan regional cultures.
c. 2500-2000	Centralised mature Harappan phase with urban centres and seaports; Double cropping in Gujarat.

BC	
c. 2000- 1300 BC	Late Harappan localized cultures, Double cropping in northwest India.
c. 850- 400 BC	Painted Grey Ware (PGW) culture of pastoral-agriculturists on merger with the local late Harappan culture; Limited use of iron.
c. 600 BC	Beginning of Indian historical era.
c. 700- 100 BC	Northern Black Polished Ware (NBPW) culture with full-fledged use of iron and urbanisation of the Ganga Plain.

**Table 8** *Chronology of Prehistoric India*



**Table 9** Archeological Stages of Belan Valley in UP

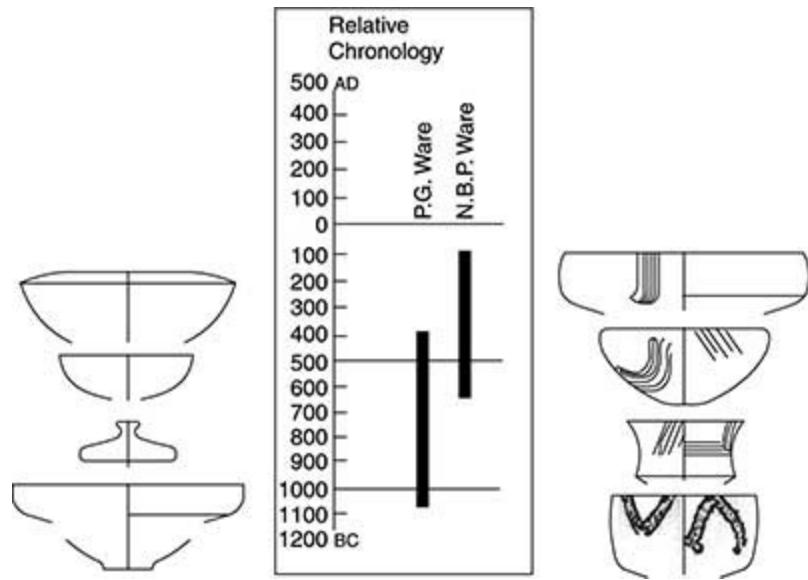
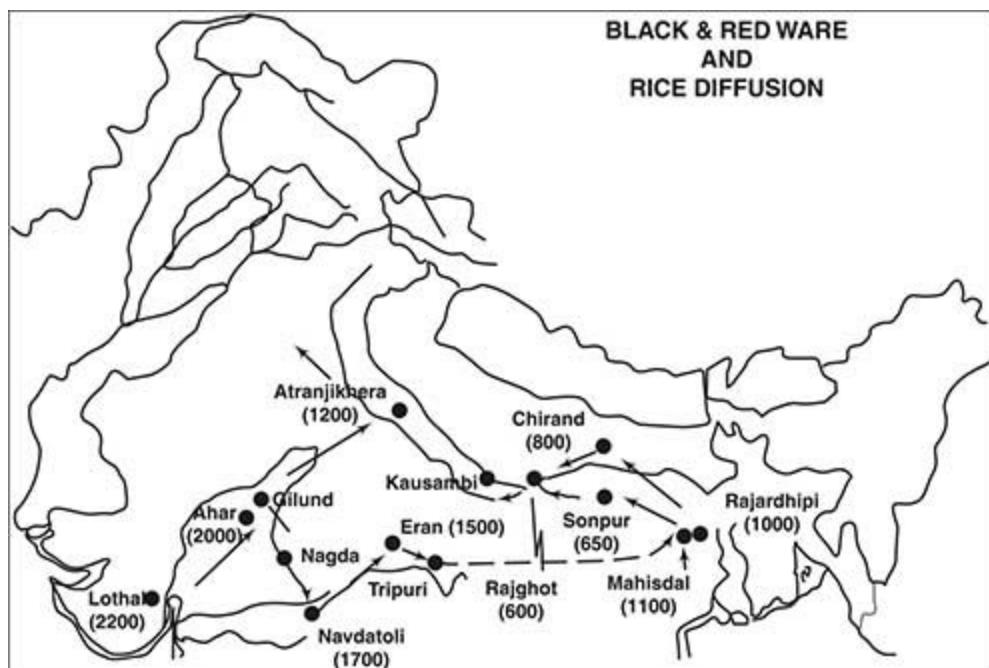
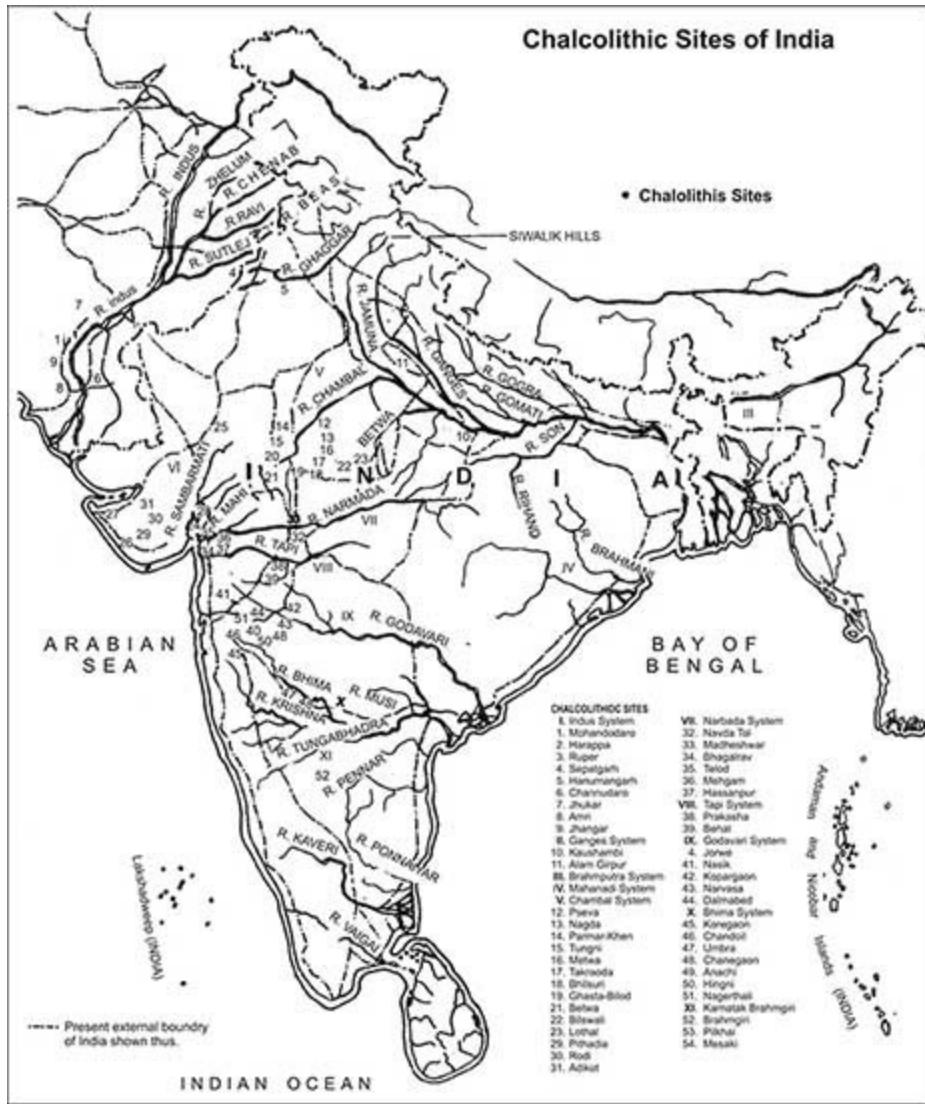


Table 10 *Relative Chronology of PGW and NBPW*



Spread of Black and Red Ware and Rice Cultivation



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The external boundaries and coastlines of India agree with the Record/Master Copy certified by Survey of India.

The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

# PASTORAL AND FARMING

# Communities Outside the Indus Region

## **Neolithic Phase**

The Neolithic transition involved less a technological revolution than one in land use. If hunting and gathering flourished for thousands of years, what made people become farmers and herders? That is, why and how did the relation of people to certain plant and animal species change so radically that these species were biologically transformed? Only an ecological approach can provide the answers.

After millennia of success as hunters and food-gatherers people settled down to village life as farmers or stockbreeders. It cannot be coincidental that this process of settling down and tending to wheat, barley, cattle, sheep and goat-species whose wild ancestors had a wide though discontinuous distribution through the uplands of Asia from Turkey to Afghanistan-is first attested in South Asia at a site in a frontier region, Mehrgarh (from 6000 BC).

There was no particular period in South Asia when hunters and gatherers took to agriculture and animal-rearing. The Neolithic stage appeared in different regions at different times, in each case with a unique stone and ceramic technology and range of domesticates.

Clearly not all Neolithic economies were based on species locally domesticated. Neolithic cultures in the Jhelum valley and in the Garo and North Cachar Hills exhibit a frontier character, with arte-factual links with cultures outside the subcontinent. On the other hand, in Orissa we may have mingling of traditions from the northeast and the Deccan plateau.

Detailed characterisations of the different cultures, however, cannot be made as in some cases we rely on undated surface finds and in some instances we lack faunal and botanical evidence on the nature of economy.

Like the Kachhi plain, the region comprising the Belan valley at the edge of the Vindhya plateau and the adjoining Ganga plain around Allahabad is an important zone. For here we have a sequence of sites from the terminal Paleolithic to the Mesolithic and early Neolithic, and there is evidence of the local domestication of rice and humped cattle. The dates of the transition are however controversial.

## **Chalcolithic Phase**

After the Harappan civilisation we have a sequence of Chalcolithic cultures, which span the second millennium BC and extend geographically from the Banas and Berach basins northeast of Udaipur, through Malwa, and into

western Maharashtra up to the Bhima valley.

Stratigraphy at key sites such as Dangwada and Kayatha near Ujjain, and Daimabad on the Pravara, shows that the Kayatha culture was succeeded by the Banas, Malwa and Jorwe cultures in turn.

These cultures exhibit some similarities in subsistence economies, house form, flaked stone tool kits, the paucity of ground stone axes, and the limited use of copper (although at Ahar a heavy reliance on copper and evidence of rice make the Banas culture here somewhat distinct from the rest). The ceramics however are distinct.

Thus, it is possible to consider a process of cultural development and transmission of ideas for about a millennium along the important marshland of west-central India, which gave access to the productive basins of the Krishna and Tungabhadra where settlements of the ‘southern Neolithic’ flourished.

## Early Iron Phase

Just as the emergence of settled village life took different forms in different parts of the country, so also the introduction of iron occurred at different times in different contexts.

A survey conducted to examine the evidence from six regions of South Asia on the antiquity of the use of iron showed that there was no cause to impute its origins to the immigration of the Aryans. The survey of the location of iron ores (suitable for smelting with simple techniques) highlighted their abundance and wide occurrence.

On the basis of available radiocarbon dates it was suggested that iron working might have begun in Malwa around 1100 BC. This was based on the argument that there was continuity between Chalcolithic and Iron Age material cultures at sites in Malwa, and the dates for the terminal phases of the Chalcolithic period here were around 1300 BC.

### USE OF IRON

It may be pointless to search for the first site or region producing iron, as there are too few radiocarbon dates and as there may not, in any case, have been one center of origin. But it is fairly clear that within a stretch of a few centuries many communities began to use iron.

It is also clear that with the coming of iron there was such an unprecedented growth in the number of sites in the Ganga-Yamuna Doab that population densities were much higher than, for example, the Mature Harappan period. Also, the monarchical kingdoms of Magadha and Kosala and the northern republics emerged in the context of the later Iron Age in the Ganga plain.

Since 1963, when D.D. Kosambi made the assertion that extensive forest clearance and agrarian settlement would not have been possible in the Ganga plains without the use of iron, archaeologists have been exploring the connection between the introduction of iron technology, settlement patterns, and political development in northern India.

## **GEOGRAPHICAL DISTRIBUTION AND CHARACTERISTICS OF PASTORAL AND FARMING COMMUNITIES (2000-500 BC)**

### **Northwest Frontier and Kashmir**

This region falls into at least three major areas: the stretch between Peshawar and Taxila comprising the Peshawar valley and the Potwar plateau; the area between Swat and Chitral; and finally, the valley of Kashmir.

The Neolithic levels of Saraikhola in the Potwar plateau gave way to a Kot Diji related horizon, and in some way this region as a whole was within the trading network of the contemporary Indus plains.

In the Swat-Chitral region the large number of sites that have been excavated show the use of different metals, stone and other objects among which are shell, coral and ivory which must have reached this region from the Indus plains. The rock shelter site of Ghaligai, which perhaps goes back to 3000 BC, provides the baseline in Swat-Chitral.

The ‘proto-historic graveyards’ of the region are dated between the second quarter of the second millennium BC and the late centuries BC. The evidence of such graveyards and associated settlements has been categorised as the ‘Gandhara Grave Culture’. These Copper Age graves are marked by intlexed burials and urn burials after cremation.

Grave sites and associated settlements have been investigated at a large number of sites including Loebanr, Aligrama, Birkot Ghundai, Kherari, Lalbatai, Timargarha, Balambat, Kalako-Deray and Zarif Karuna located in the valleys of Chitral, Swat, Dir, Buner, etc.

In Kashmir more than thirty Neolithic sites have been found scattered but most of them are in the Baramulla, Anantnag and Srinagar regions. This distribution points out that this was not a culture isolated from the plains.

Archaeologically, of course, this fact is well understood because the occurrence of a spiral-headed copper ‘hairpin’ at Gufkral and a Kot Diji-type ‘homed deity design’ on a globular pot at Burzahom underline, among other things, the interaction of Kashmir with the Indus plains during this period.

The aceramic phase at Gufkral showed large and small dwelling pits. Shallow and large pits are said to be more common in its earlier phase. There are examples of pits with two chambers in the [later phase](#).

Handmade grey pottery with a mat-impressed base is a distinguishing feature of the ceramic phase of the Kashmir Neolithic at both its excavated sites—Gufkral and Burzahom. The Neolithic phase in Kashmir merged into a Megalithic phase around the middle of the second millennium BC.



**Burzahom Pitdwelling<sup>1</sup>**

## **Ladakh and Almora**

The data from both Ladakh and Almorah are uncertain, mainly because the dates are both limited in number and inconsistent. However, they cannot be ignored altogether and apparently suggest a movement on both sides of the Karakoram and the Himalayas in protohistory, rather similar to the links we have seen in the context of the Northwestern Frontier and Kashmir.

The handmade red pottery excavated at Kiari in Ladakh has been compared with similar pottery of the Burzahom Neolithic Period II. Four hearths occur in three successive phases and there are domestic cattle, sheep and goat. Its date is 1000 BC. Giak, a similar site at a distance of less than 10 km and located in the same geographical situation, yielded a single radiocarbon date which goes back to the sixth millennium BC.

In the UP Himalayas, near Almora, megalithic burials (dolmenoids, cairns, menhirs and cist-burials) have been noticed and the upper filling of a cist yielded a date of third millennium BC. The cist-burials of this area show ‘horse burials’ and red, grey and black pots. Uleri, an iron-smelting site near Almora shows a date range of 1022-826 BC.

## Northeast Rajasthan

It was Jodhpura, a large mound on the bank of the non-perennial Sabi or Sahibi River, which first yielded evidence of Ganeshwar-Jodhpura culture belonging to the fourth and third millennia BC. Subsequently, the diagnostic pottery—wheel made, orange to deep-red color, decorated with incised designs and possessing shapes including dish-on-stand—was found at Ganeshwar in a small Aravalli valley on the Delhi–Jaipur railway line.

Attention was focused on this culture after a large number of copper artefacts, including a distinct type of arrowhead, were found in the Ganeshwar excavations. Ganeshwar has been re-excavated and a large number of sites of this type (totally 83) have been located in various parts of northeast Rajasthan, especially in Sikar, Jaipur and Churu districts.

The significance of northeast Rajasthan as a copper mining and working area should be obvious. Ganeshwar, which is not more than 3 or 4 acres, has already yielded about 2000 copper objects. When one remembers that there are more than eighty such sites, the possible scale of this copper mining and working strikes us forcefully.

## Southeast Rajasthan

Of the Chacolithic group in southeast Rajasthan, a plain drained by the Banas, Berach and their tributaries, only three sites (Ahar, Gilund and Balathal) have been properly excavated so far. Sites that belong to the Ahar or Banas culture, which now number more than ninety, occur in the districts of Udaipur, Chittorgarh, Bhilwara, Ajmer, Jaipur and Tonk in Rajasthan and Mandasore in Madhya Pradesh.

The general movement of the culture was from southwest to northeast up the course of the Berach and the Banas. The Ahar sites were located along rivers, ranged in size from a couple of acres to over 10 acres and were frequently sited within five to ten miles of each other.

Perhaps the most significant aspect of the [Ahar culture](#) is its effective knowledge of copper metallurgy. The occurrence of etched carnelian beads, a single bead of lapis lazuli and the Rangpur-type lustrous red ware in Ahar all underline an element of connection with the Harappans in Gujarat. On the other hand, this culture expanded towards Malwa with some links as far south as the Deccan (e.g. the [Jorwe ware](#) of Maharashtra at Ahar).

The two sites of Ahar and Gilund were excavated much earlier (Ahar in 1953–54 and Gilund in 1959–60), but it is the recent work at Balathal (1994–98) that has provided more convincing evidence. The early historic period at the site followed its protomstoric habitation after a long gap. The protohistoric chronology of Balathal has added a new, if not revolutionary, dimension to our understanding of the Ahar culture. There should not be any doubt about the beginning of protohistoric occupation at Balathal towards the closing centuries of the fourth millennium BC.

Metallurgically, and from the point of view of its contribution to craft specialisation as a major factor leading to the growth of the mature Indus civilisation, the growth in northeastern Rajasthan has a very distinct character of its own. It also highlights the role played by the Aravalli region as a whole in protohistoric India.

## Malwa

The protohistoric archaeology of Madhya Pradesh is dominated by that of the Malwa region which is a large fertile plateau drained by the Chambal, Kali Sindh, Narmada, Sipra, Betwa and other rivers and has some trunk routes from the north to the Deccan and west India passing through it. The area is dotted with Chalcolithic sites but there is no comprehensive study of their

location and distribution. Out of many sites excavated, full reports are available only on Nagda, Kayatha and Navdatoli.

Among them Navdatoli provides the index. There are more than 100 Chalcolithic sites in Malwa. The evidence suggests that Navdatoli was a nucleated settlement. A somewhat different picture of the settlement comes from Eran. Surrounded on three sides by the river Bina, Eran was defended on the fourth side by a rampart and a ditch. Constructed in the ‘middle’ of the Chalcolithic phase, the rampart had two phases. No evidence of a rampart has been obtained at any other Malwa Chalcolithic site.

The dominant pottery type was a **Black-on-red Ware** associated with other types like the **Black-and-red Ware**. The implements used were primarily Microlithic blades. Evidence of copper is limited, although Navdatoli possesses copper flat axes. Beads occur profusely and were made of diverse material. A number of crops were grown at Navdatoli. The Malwa culture, as dated at Navdatoli, falls broadly in the first half of the second millennium BC.

Malwa was closely linked with Rajasthan on the one hand and the Deccan on the other. But what is equally, if not more, interesting is the presence of the late Harappans in Malwa. Among the more interesting developments in the study of the Chalcolithic cultures in Malwa is the evidence of fire-altars and perhaps temples at Dangwada, which has also yielded evidence of bull worship and phallus worship in its Chalcolithic stage.

## Maharashtra

The first excavations in the Maharashtra Chalcolithic region took place at Jorwe (near Nasik), which were followed by work at Nevasa. But the recent reports are invaluable for their comprehensive study of Daimabad and Inamgaon. The initial settlement zone, as represented by the distribution of the Savalda culture sites, is between the Tapti and the Godavari in north Maharashtra. It could be dated around the end of the third and the beginning of the second millennia BC.

On the basis of work at Kaothe, the Savalda culture has been interpreted as being that of a semi-nomadic community. This interpretation is partially based on the similarity between the excavated house types at the site and those of the local semi-nomadic Dhangar community.

At Daimabad the area occupied by the Savalda culture measured about 3

ha, but the impression of semi-nomadism, as deduced at Kaothe, is offset here by the presence of rectangular mud houses, copper, a microlithic blade industry, miscellaneous bone and stone objects, a limited number of beads and a large variety of grains.

The basic locale of the late Harappans in Maharashtra was in the region occupied by the Savalda culture. The presence of the Indus script (two **terracotta** button-shaped seals and four pot-shards, all with the Indus script) at Daimabad has clinched the issue of its identification.

At Daimabad evidence appears in the second phase of the site and occupies an area as large as 20 ha. A grave made of mud-bricks conforming to the standard Harappan ratio of 4:2:1 was found within the habitation area. A rich chert blade industry, extensive use of copper, beads, miscellaneous stone objects, etc. were among the other major components of this cultural level at Daimabad.

An outstanding find of this period at Daimabad is a hoard of four heavy solid-cast copper objects (weighing 60 kg in all) showing a man driving a chariot, a buffalo on a four-legged platform attached to four solid wheels, an elephant on a similar platform but with its axles and wheels missing, and finally, a rhino shown standing on the axles of four solid wheels.

The third period at Daimabad is represented by the ‘Daimabad culture’, which covered an area of about 20 ha and had, as its diagnostic trait, ill fired, Black-painted Red Ware. The Malwa cultural phase constitutes the fourth period of the Daimabad sequence. There is extensive structural evidence belonging to this phase. A number of structures have been identified as religious, mainly on the basis of the occurrence of fire-altars in them. This is also the general period when one notes the beginning of Chalcolithic settlements in the Vidarbha region of Maharashtra. The settlement data of the succeeding Jorwe phase in Maharashtra have been closely studied. At Daimabad the settlement size increased to 30 ha. Among the 200-odd reported Jorwe settlements, a vast majority were villages ranging from 1 to 3 ha.

What is singularly interesting is that in the early Jorwe phase at Inamgaon there is evidence of an irrigation channel and an embankment to the west of the main habitation area. Both hand ploughs and seed drills were used in agriculture. Pottery kilns, gold ornaments, copper, crucibles, terracotta figurines, some signs of animal and fire worship etc. complete the picture of Chalcolithic village life we have in the Jorwe phase in Maharashtra. This

phase is supposed to have come to an end around 1000 BC or later. By the Jorwe period, however, Maharashtra became more southward oriented with Jorwe ceramic elements found as far as Andhra Pradesh and southern Mysore.

## South India

This area is broadly known as the ‘Southern Neolithic Culture’, with geographical variations in each of the three component ‘states’. It consists of the Karnataka plateau, the plateau region of north-western part of Tamil Nadu, and the tract of Telengana and Rayalaseema in Andhra Pradesh. The focus here is on ‘South Indian Neolithic Culture’, which has a long research history and is dominated by the issue of Neolithic **ash-mounds** and the location of Neolithic settlements on the flat-topped hills of the region.

### NEOLITHIC ASHMOUNDS

These are man-made landscape features found in some parts of south India (mainly in Karnataka) that have been dated to the Neolithic period (3000 to 1200 BC). They have been a puzzle for long and have been the subject of many conjectures and scientific studies. They are believed to be of ritual significance and produced by early pastoral and agricultural communities by the burning of dung and animal matter. More than a 100 ashmound sites have been identified and many have a low perimeter embankment and some have holes that may have held posts.

A major component of this region from the present point of view is the two Doabs: the Raichur Doab between the Krishna and the Tungabhadri and the Shorapur Doab between the Bhima and the Krishna. Sites occur to the east of the Tungabhadra too.

Neolithic sites abound in the region; around Tekkalakota alone there are nineteen of them. The flat-topped granitic hills of the region and the river banks seem to have provided a suitable occupation ground for the neolithic settlers. Their principal excavated sites now include Brahmagiri, Maski, Piklihal, Utnur, Kupgal, Hallur, Nagarjunakonda, Veerapuram, Ramapuram, Hemmige, Sanganakallu, Pallavoy, Paiyampalli, Tekkalakota, Kodekal and Banahalli.

For a more recently studied sequence of the southern Neolithic one may perhaps turn to Watgal, not far from the classic excavated sites of Piklihal and Maski in the Raichur Doab. If Watgal has provided a recent sequence of the south Indian Neolith stratigraphy, Budihal in the Shorapur Doab has provided more of the general Neolithic cultural picture.

A full-fledged Chalcolithic complex occurs in Andhra. Among a large number of sites discovered in the Kurnool area, Singanapalli is a single culture site yielding a profuse quantity of painted pottery, stone blades, etc. The Andhra Neolithic element is no doubt part of the same complex in Tamil Nadu and Karnataka, the latter region standing in more close relationship with Maharashtra from where the Jorwe ware came to this region and persisted till a much later period.

## MEGALITHIC BURIALS

The area between the Vidarbha region of Maharashtra and the tip of the southern peninsula constitutes the major zone of the burial style denoted by various types of megaliths. This burial style continued well into the historical period in its main distribution area and is characterised by a host of megalithic structures such as cairn-circles, dolmen, menhirs, etc. and their extensive variations and combinations.

Till recently, megaliths were wrongly supposed to have formed an independent cultural entity in this region. However, it is now clear that it is nothing more than a burial style which emerged in the context of the Neolithic-Chalcolithic of its distribution area and formed part of its cultural milieu for a long time.

Generally, it is associated with iron but there is also a possibility of its beginning in the pre-iron stage.

At sites such as Hallur and Kumaranahalli, its first iron associated phase falls around 1300 BC.

## Eastern India

Extending over Bengal, Orissa and Assam, physio-graphically eastern India is not a homogeneous unit. Neolithic **celts** have been picked up from the surface from almost the entire area except for the alluvial valleys and deltas.

The collection has been large enough to warrant divisions and subdivisions. On the basis of typological studies it has also been possible to speak of two Neolithic culture provinces, one comprising Bengal, Bihar and Orissa, and the other Assam, itself with a number of subareas within it. Apart from inferences based on typology, there is little positive evidence of the beginning of farming in this wide area.

In Orissa, Kuchai has yielded handmade pottery along with a few ground stone axes and flakes of sandstone. In Orissa again, the site of Golbai Sasan has yielded Neolithic celts, bone tools in association with a number of wheelmade pottery types. This assemblage is likely to belong to the second millennium BC.

The entire northeastern region has yielded a rich haul of polished Neolithic tools but no consolidated picture of a Neolithic level has yet emerged. In Assam, two Neolithic sites—Daojali Hading in the north Kachhar hills and Sarutaru on the border between Assam and Meghalaya—were excavated some years ago. More recently, several places in Nagaland have yielded both handmade Grey Ware and Neolithic tools but these sites are still unexcavated. However, the mere existence of Neolithic and handmade Grey Ware does not mean that these sites are early in date.

It is possible to argue in favour of the existence of an early village level at several sites in West Bengal and Bihar, notably at Pandu Rajar Dhibi (West Bengal), Chirand, Taradih and Senuar (all in Bihar).

- The relevant cultural material in Palldu Rajar Dhibi consists of microlithic blades and husk impressions of rice in the core of pottery.
- Similar but more extensive evidence occurs at Chirand in the middle Ganges valley in north Bihar. This level at the site has yielded a number of pottery types, a terracotta industry, bone tools, beads and remains of wheat, barley and rice.
- At Senuar in the Kaimur foothills three principal ceramic types were found. In addition to a rich microlithic industry there are bone tools, beads and miscellaneous stone objects, rice, barley and some millets. Rice is said to have been the principal crop.
- Not much is known about the Neolithic level at Taradih except that this has two phases; comprising primarily handmade red pottery in the first phase.

The Chalcolithic phase in the archaeological sequence of eastern India covers a very large number of sites in Bihar, West Bengal and Orissa. Its

hallmark is an assemblage characterised principally by a plain and painted Black-and-Red Ware. This level is found to possess copper, a micro lithic industry, bone tools and worked antler pieces, semi-precious stone beads, reed and mud houses, rice as the principal crop, miscellaneous terracotta and stone objects. In Orissa this level has not yet been extensively excavated, but in Bihar and West Bengal there are very large number of sites.

- There are 70-odd reported Chalcolithic and Iron Age Black-and-Red Ware sites in West Bengal. What is interesting is that, with the exception of Bangarh in the Barind plain of the northern part of the state, which shows only a piece of this pottery on the surface, they are distributed mostly in the area to the west of the Bhagirathi.
- The most impressive evidence of crops has occurred in the Chalcolithic context at Senuar—rice, barley, wheat, sorghum, millet, peas, lentil, sesamum and linseed. On the whole, the Neolithic–Chalcolithic assemblage of the Gangetic plains of Bihar is remarkably interesting. From approximately the middle of the third millennium BC there were fully agricultural and pre-metallic villages with a wide range of crops, on the river banks of a substantial area of Bihar.

## **Uttar Pradesh**

In eastern UP the protohistoric evidence in the northeastern segment of the trans-Sarayu plain which touches the area of ancient Kapilavastu is not particularly clear except that the Piprahwa- Ganwaria excavations have isolated a deposit of Black-Slipped and Grey Wares. Another fixed point of the protohistoric archaeological sequence of the trans-Sarayu plain has been obtained at Imlidih, Narhan and Sohgaura in the southern segment of the region. Narhan lies straight on the northern bank of the Sarayu; Imlidih is on the bank of the Kuwana whereas Sohgaura lies at the junction of the Ami and the Rapti.

### **OCP CULTURE**

In western UP village life begins with the Ochre Coloured Pottery (OCP) level and the ‘late Harappans’, if not with the end phase of the mature Harappan itself. The easternmost occurrence of the OCP level is at Srингaverapura near Allahabad, whereas the late Harappan distribution

area does not seem to extend below the Delhi-Meerut-Bulandshahr zone. On the other hand, the OCP level goes up to the Saharanpur-Haridwar area beyond this zone, and thus its distribution partly overlaps with the late Harappan distributism. It is not easy to determine which began earlier, although one can be certain of a chronological overlap.

A more serious problem is determining if the OCP itself is a variant of the late Harappan phenomenon. At sites like Ambkheri and Bargaon both these elements are found mixed, whereas there are other OCP sites where the late Harappan pottery element is absent. According to one school of thought the OCP complex grew out of a dispersal of early premature Harappans to the Doab. On the whole, there is little doubt that the late Harappans and the OCP complex are closely intertwined, even if we cannot be sure of the details.

No other site gives a better idea of the transformation of the Harappans in the Doab than Hulas, a 5 ha site on the bank of the eastern Yamuna canal, which may represent an old drainage line. Here 43 structures of different phases of Harappan occupation have been excavated.

The most significant range of evidence comes from Saipai and Atranjikhera. Saipai has yielded sword and a [harpoon](#) from this level. At Atranjikhera the Red-Slipped pottery was associated with the evidence of wattle-and-daub houses supported by wooden posts. Evidence of rice, barley, gram and cattle bones with cut marks indicates the diet of the people. Black-and-Red Ware, copper objects, beads, wheat, rice and barley mark the next phase at the site. This phase was followed by the iron-using, Painted Grey Ware culture (PGW).

Another contemporary site in the same region is Lal Qila, which is found to possess a number of mud floor levels. Copper objects, terracotta objects, beads, bone arrowheads and points were found here. Barley, rice and pulses have also been found in this context.

An important aspect of the OCP complex in this region is its association with '[copper hoards](#)'. The OCP horizon and the associated finds of 'copper hoards' give way in the upper Ganga valley to the Black-and-Red Ware level, the most systematic evidence of which comes from Atranjikhera and Jakhera. At both these sites the Black-and-Red Ware (mostly unpainted) was accompanied by Black-Slipped and Red Wares.

In western UP, the Black-and-Red Ware level was succeeded by the Painted Grey Ware phase. This phase is distributed widely not merely in western UP or the Ganga-Yamuna Doab but also in the Indo-Gangetic divide as a whole.

In Haryana and Indian Punjab the sites of this phase are many, with some extensions beyond. At Bhagawanpura near Kurukshetra in Haryana and Dadheri and Katpalon in Jalandhar the Painted Grey Ware level has been found to overlap with the late Harappan level of these sites. In western UP the Painted Grey Ware phase has been divided at Jakhera into ‘proto-PGW’ and ‘mature PGW’ stages.

A general idea of the settlement pattern of the proto-historic upper Ganga plain has emerged from a close settlement survey of Kanpur district which shows evidence of 9 Black-and-Red Ware settlements and 46 Painted Grey Ware settlements. The next phase in the Ganga plain is marked by Northern Black Polished Ware (NBPW) and with this begins the early historical period.

## CONTACTS WITH INDUS CIVILISATION

### Extent and Nature of Contacts

**Explanation of their Origin** The deep roots which the various Neolithic-Chalcolithic cultures outside the Indus zone show in their respective areas rule out any explanation of their origin in purely diffusionary terms. A coherent explanation for this is needed. The cultures concerned are those from southeast Rajasthan to south Deccan and Andhra on the one hand and from the Indo-Gangetic divide and the upper Doab to east India on the other. Although, some of these cultures could have come into existence in the second half of the third millennium BC, the rich cultural details belong by and large, to the second millennium BC. In other words, in the forms in which we primarily know them, they are contemporary only with the late Harappans.

**Condition of Inner India** So, when the Indus civilisation developed around 2700 BC in the Hakra valley in Cholistan, what was the condition in the rest of the subcontinent, especially in the areas to the east of the Aravallis? The only possible answer to this question is that there were only hunter-gatherers then in inner India (with possibly the exception of the Belan valley and the

Vindhyas). The evidence from a number of hunting-gathering sites in inner India indicates that the domestication of animals and incipient food-production/plant utilisation were components of this primarily hunting-gathering stage of the economy. Bagor in east Rajasthan, for instance, shows a mesolithic level dating from the fifth millennium BC.

**Beginning of Contacts with Harappans** The agricultural settlers in the greater Indus valley, especially in the Hakra stretch, could not have looked only towards the western hills beyond Sind or the Indus valley for their resources; they were likely to have explored the east too and come into contact with the hunter-gatherers of that region. The fact that they were interacting with the hunter-gatherers is clear from the cultural situation of Ganeshwar, the origin of which antedates the mature Harappan phase. The Ganeshwar sequence makes clear that it was the local hunting-gathering ‘mesolithic’ group, which took to mining and smelting copper to meet the needs of the pre-/early Harappans.

**Their Transformation into Settled Agriculturists** The mature Harappans were not only interacting with the Aravalli line in northeast Rajasthan, i.e., with the Ganeshwar area, but they were also present in the Indo-Gangetic divide upto Haryana on the one hand and in Gujarat on the other. These very locations open up possibilities of close interaction with inner India, and it is intriguing that etched carnelian beads, that are a characteristic mature Harappan bead-type, have been found both at Ahar and Atranjikhera. This process of interaction became certainly more obvious in the late Harappan phase when there were many late Harappan settlements in the upper doab and north Maharashtra and certainly some of these settlements were also present in Malwa. The late Harappans, in fact, merged into the main flow of cultural development in inner India.

## Significance of these Contacts

**Catalytic Role of Harappans** It can, therefore, be argued that the Neolithic-Chalcolithic cultures of inner India were the results of interaction between the pre-/early Harappan, mature Harappan and late Harappan distribution zones on the one hand and the advanced hunter-gatherers to the east of the Delhi-Arvalli-Cambay line on the other. The full-fledged transition to agriculture among these hunter-gatherers was due to the impetus provided by the late Harappans on the move from the upper doab towards the Gangetic valley,

and from Gujarat towards Malwa and Maharashtra. The catalytic factor behind this transition was the contact of the regional hunter-gatherers with the descendants of a highly developed Bronze Age civilisation. The specific form this transition took in different areas no doubt, calls for further research.

**Reason for not Changing their Life Earlier** The issue that still remains is why the early Mesolithic communities of inner India, although familiar with the domestication of cattle, sheep and goat and the utilisation of plants, if not with incipient cultivation, failed to expand the latter base of their economy before interacting with the Harappans or perhaps, before feeling the impact of the direct presence of the late Harappans in their midst. There is no readymade answer, but the point worth bearing in mind is that there was simply no pressure on these hunter-gatherers to change their way of life as long as there was no lack of procurable plant and animal food in the forests.

## **GLOSSARY OF ARCHAEOLOGICAL TERMS**

**Ahar Culture** Named after the type-site Ahar in Rajasthan. Also known as the Banas Culture, after the river of the same name.

**Ash-Mound** Mounds formed by cycles of accumulation and conflagration of dung and stockade in cattle-pens, associated with the Southern Neolithic Culture (about 2000–1000 BC).

**Awl** Pointed tool of stone, bone or metal, used for piercing holes in leather, wood, etc. It is also known as borer.

**Black-and-Red Ware** Pottery whose interior and the top pan of the exterior are black and, the lower part of the exterior is red. In India, such pottery appeared as early as 2000 BC and continued, with modifications, up to the beginning of the Christian era.

**Black-on-Red Ware** Pottery of red color with paintings in black.

**Burin** Tool usually made with a stone blade by flaking its sides at one end, so that it forms a narrow chisel-edge at the meeting point. Used for engraving.

**Burnisher** Tool of varying material used for providing lustrous finish to pottery.

**Carbon-14 Dating** A method of dating the past. It is based on the fact that

Carbon-14, a radioactive form of carbon, is being continuously produced in the atmosphere and becomes a part of all living organisms. A living organism contains radioactive carbon (Carbon-14) and normal carbon (Carbon-12) atoms in a fixed proportion. Once an organism is dead, it does not receive any fresh supply of Carbon-14. On the other hand, the Carbon-14 content of the material begins to diminish with time, according to known radioactive disintegration laws. The known rate of decay of Carbon-14, combined with the facts that all living matter contains Carbon-14 and Carbon-12 in a fixed proportion and that the latter does not decay, forms the basis of the method of radiocarbon dating.

**Celt** Axe of stone, bronze or iron. The one in stone is a type-tool of the Neolithic times. Used either by holding it directly in the hand or by hafting it to a wooden handle.

**Chopper** An Early Stone Age tool made with pebbles by flaking a part of the periphery on the upper face. Used for cutting or scraping.

**Cleaver** An Early Stone Age tool having a wide chisel-edge formed by the intersection of two large flake-scars.

**Copper Hoards** Name given, for convenience, to a characteristic group of copper objects, found mostly in hoards. They comprise flat, shouldered and bar-like celts, rings, harpoons, antennae swords, anthropomorphic figures, etc. *Distribution:* mainly Uttar Pradesh, Bihar, Orissa and Madhya Pradesh, but extending up to Gujarat and Mysore.

*Date: About 1900-1300 BC.*

**Handaxe** Almond or pear-shaped tool made by recloving flakes usually from both upper and lower faces. Mostly found in Early Stone Age context.

**Harpoon** Missile of bone, antler or metal, comprising a barbed, pointed head and a barbed shaft. Used for capturing under-water mammals and fish.

**Holocene** Geological period following the Pleistocene and extending up to the present. It began about 10,000 years ago.

**Jorwe Ware** Named after site of the same name in Maharashtra. Red pottery, often with matt surface, bearing paintings in black. It forms a characteristic industry of the Northern Deccan Chalco lithic Culture.

*Date: About 1600-1000 BC.*

**Kharoshthi** A script prevalent in the northwestern parts of the subcontinent from the third century BC to the third century AD. In the neighboring

countries, it seems to have persisted all even later. It was written from right to left.

**Madrasian** Early Stone Age culture of southern India, characterised by bifacial **handaxes** and **cleavers**. So called due to the first discovery of such tools near Madras.

**Malwa Ware** Named after the region, Malwa (southwestern part of Madhya Pradesh), where this typical pottery is found. It has a pale-brown to red surface and is painted with designs in black or chocolate color. It forms a characteristic industry of the Central Indian Chalcolithic Culture.

*Date: About 1700-1000 BC.*

**Megaliths** Funerary or commemorative monuments characterised by the use of large stones in their make-up. They are of various types. For example, dolmens, dolmenoid cists, pit-burials, urn or sarcophagus-burials, menhir, etc. Many of them are superficially demarcated by the circle or circles of stone. While the cultural association of megaliths in eastern and northeastern India has yet to be worked out, those in the south are associated with iron implements and Black-and-Red pottery and are datable approximately to 1000 BC–100 AD.

**Microliths** Tiny tools made on fine-grained stones. On the basis of shape, these are classified into two categories: non-geometric (comprising lades, borers, points, etc.) and geometric (marked out by trapezes and triangles). Available evidence indicates that the former category might be earlier, going back to about 6000 BC.

**Middle Stone Age** Part of the Stone Age falling between the Early and the Late. It is characterised by medium-sized tools made of fine-grained stones, and comprising points, borers, a variety of scrapers and occasional blades and burins.

**Nasta’liq** A decorative style of the Arabic script. It came into being in the fourteenth century AD, having evolved from the Naskh and Ta’liq styles. The letters in it are more round than those in the Naskh.

**Northern Black Polished Ware (NBPW)** A distinctive pottery with a highly polished surface, usually black but sometimes steel-grey, silvery or golden. It is wheel-made, normally thin-sectioned and well-fired, giving a metallic ring. The more common shapes are bowls and dishes, though lids, etc., also occur.

**Distribution:** Main concentration in northern India but found as far away as Afghanistan, Orissa and Andhra Pradesh.

**Date:** About 600-200 BC.

**Ochre Colour Ware** Orange to deep-red pottery, found so far mostly in a worn-out condition—to the extent that the surface rubs off by mere handling, leaving an ochre colour on the fingers. Hence the name.

**Distribution:** Upper Ganga Valley.

**Date:** Prior to 1200 BC.

**Painted Grey Ware** Pottery of the grey colour painted with linear and dotted patterns in black. It is wheel-made, thin-sectioned and well-fired, the more common shapes being bowls and dishes.

**Distribution:** Mainly Punjab, Delhi, Uttar Pradesh and northern Rajasthan.

**Date:** About 1100-600 BC.

**PGW Culture** Named, for convenience, after the ware. Distinctive cultural traits and the Painted Grey Ware; copper in early stages, but soon supplemented by iron; wattle-and-daub houses; rice and horses.

**Distribution:** Mainly Punjab, Uttar Pradesh and northern Rajasthan.

**Date:** About 1100-600 BC.

**Pleistocene** Geological period immediately preceding the present (Holocene). It was in the earlier part of this period that man appeared. This period is also marked by the appearance of the true ox, true elephant and true horse.

**Polished Stone Tool** Stone tool having a sharp, usually convex, cutting edge and pointed butt. Made by chipping, pecking and grinding, the last-named process giving the tool a smooth (polished) surface. Characteristic tool of the Neolithic times.

**Post-cremation Burial** Burial of charred human bones after cremation.

**Protohistoric Period** Literally, the first or earliest period of history. In India the term is vaguely but usually applied to the period falling between the end of the Late Stone Age (which itself is not a well-defined point but might be around 4000 BC) and the beginning of regular history with the Mahajanapadas in the sixth century BC. Thus, it included not only the Indus civilisation, in which the art of writing (leading to documentation) was known, but also other cultures, though materially less advanced, which preceded the historical period.

**Punch-marked Coins** Squarish or oblong coins of silver or copper characterised by a series of punched symbols.

*Date: 600-200 BC.*

**Rock-shelters** Places sheltered by overhanging rocks, including natural large-sized cavities in rock-faces, used as dwelling by pre-historic man.

**Rouletted Ware** Pottery characterised by concentric dotted bands produced with the help of a roulette (a toothed wheel). The characteristic shape is a dish with an incurved rim, the rouletted pattern occurring on the interior of the base. This ware is wheelmade, fine-grained, and grey to black in colour. It is well-fired, often giving a metallic ring. The rouletted design was probably copied from its counterpart on contemporary Mediterranean wares.

*Distribution:* Mainly south India, but examples found along the coast up to West Bengal.

*Date: From about the beginning of the Christian era to AD 200.*

**Russetcoated Painted Ware** Pottery having rectilinear or curvilinear designs in lime over which a coating of russet-coloured ochre was applied. The main shapes are bowls and dishes.

*Distribution:* Mainly south India.

*Date: About 50-200 AD.*

**Scraper** Implement of stone, bone or metal having a specially prepared scraping-edge. Used for scraping hides, smoothening wood, etc.

**Slip** Liquid clay of the creamy consistency applied as a coating on pottery before firing. Hence, the term slipped pottery.

**Teri-sites** Sites associated with dunes of reddened sand, located in the coastal district of Tinnevelly, Tamil Nadu. On the dunes microliths of the Late Stone Age were found.

**Terracotta** The term connotes statuettes and figurines made of baked clay.

## QUESTIONS-I

Which of the following terms does not indicate a tool tradition?

- (a) Mousterian
- (b) Acheulian
- (c) Groutian

(d) Oldowan

Microliths are typical of:

- (a) Paleolithic Age
- (b) Mesolithic Age
- (c) Neolithic Age
- (d) Chalcolithic Age

Which of the following is not a principal tool of the Early Stone Age?

- (a) Scrapper
- (b) Handaxe
- (c) Cleaver
- (d) **Chopper**

Pot-making, a technique of great significance in human history, appeared first at least in a few areas during:

- (a) Early Stone Age
- (b) Middle Stone Age
- (c) Upper Stone Age
- (d) Late Stone Age

Which one of the following pairs of Paleolithic sites and areas is not correct?

- (a) Didwana—Western Rajasthan
- (b) Sanganakallu—Karnataka
- (c) UUarabaini-Jammu area
- (d) Riwat-Pakistani Punjab

Which one of the following pairs is not properly matched?

- (a) Burzahom Culture—Jhelum Valley
- (b) Ganeshwar Culture—N. E. Rajasthan
- (c) Jorwe Culture—Maharashtra
- (d) Ahar Culture—Madhya Pradesh

Which one of the following Chalcolithic sites of the Malwa Culture has yielded evidence of firealtars, bull worship and phallus worship?

- (a) Eran
- (b) Dangwada
- (c) Kayatha
- (d) Navdatoli

Match List I with List II and select the answer from the codes given below the lists:

**List I**

**List II**

### ***Chalcolithic Cultures***

- (I) Banas Culture
- (II) Gandhara Culture
- (III) Malwa Culture
- (IV) Savalda Culture

### ***Type Sites***

- (A) Ghaligai
- (B) Inamgaon
- (C) Gilund
- (D) Navdatoli

#### **Codes:**

<b>I</b>	<b>II</b>	<b>III</b>	<b>IV</b>
(a) A	B	C	D
(b) C	A	B	D
(c) A	C	D	B
(d) C	A	D	B

Which Chalcolithic site of eastern India has revealed the most impressive evidence of crops?

- (a) Senuar
- (b) Chirand
- (c) Taradih
- (d) Pandu Rajar Dhibi

Which site does not show evidence of the OCP (ochre-colored pottery) Culture?

- (a) Atranjikhera
- (b) Lal Qila
- (c) Saipai
- (d) Mahagara

Which one of the following sites does not have evidence of pit-dwellings?

- (a) Burzahom
- (b) Sarai Khola
- (c) Jalilpur
- (d) Gufkral

Ash-mounds, which mystified archeologists for so long, have been discovered at:

- (i) Mahagara
- (ii) Pallavoy
- (iii) Kupgal
- (iv) Chirand
- (v) Utnur
- (vi) Kodekal

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) iii, iv, v and vi
- (d) ii, iii, v and vi

The earliest evidence of man in India is found in:

- (a) Nilgiris
- (b) Nallamala Hills
- (c) Siwalik Hills
- (d) Narmada Valley

Where do we find the three phases, viz. Paleolithic, Mesolithic and Neolithic Cultures in sequence?

- (a) Kashmir Valley
- (b) Godavari Valley
- (c) Belan Valley
- (d) Krishna Valley

The earliest evidence of settled agriculture in the subcontinent comes from:

- (a) Kalibangan
- (b) Amri
- (c) Mehrgarh
- (d) Inamgarh

Pick the wrong pair from the following:

- (a) Belan Valley—Uttar Pradesh
- (b) Pravara Valley—Rajasthan
- (c) Soan Valley—Madhya Pradesh
- (d) Hiran Valley—Saurashtra

Which of the following do not belong to the same category?

- (a) Lunates
- (b) Rhomboids
- (c) Trapezoids
- (d) Triangles

Excellent cave paintings of Mesolithic Age are found at:

- (a) Bhimbetka
- (b) Atranjikhera
- (c) Mahishadal
- (d) Barudih

Which one of the pairs is incorrect?

- (a) Adamgarh—Madhya Pradesh
- (b) Bagor—Rajasthan
- (c) Sarai Nahar Rai—Uttar Pradesh
- (d) Baghor—Bihar

The OCP Culture is found mainly in:

- (a) Eastern UP
- (b) Western UP
- (c) Bihar
- (b) Bengal

In the upper Ganga valley iron is first found associated with:

- (a) Black-and-Red Ware
- (b) Ochre Colored Ware
- (c) Painted Grey Ware
- (d) Northern Black Polished Ware

Megaliths of south India are mainly associated with:

- (a) Mesolithic Age
- (b) Neolithic Age
- (c) Chalcolithic Age
- (b) Iron Age

‘Awl’ is also known as:

- (a) Borer
- (b) Burin
- (c) Cleaver
- (b) Chopper

The half-life of Carbon-14 is:

- (a) 3750 years
- (b) 5730 years
- (c) 7350 years
- (b) 9530 years

Match the following:

**List I**

*Cultures*

- (I) Malwa
- (II) Eastern Neolithic

**List II**

*Pottery*

- (A) Black-on-Red
- (B) Brownish-red

- (III) Burzahom
- (IV) Jorwe
- (V) Southern Neolithic

- (C) Grey
- (D) Red
- (E) Burnished-grey

**Codes:**

- | A       | B   | C   | D   | E |
|---------|-----|-----|-----|---|
| (a) III | II  | IV  | I   | V |
| (b) IV  | V   | II  | III | I |
| (c) II  | III | IV  | I   | V |
| (d) I   | II  | III | IV  | V |

## ANSWERS-I

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (b)  | 3. (a)  | 4. (d)  | 5. (b)  | 6. (d)  | 7. (b)  |
| 8. (d)  | 9. (a)  | 10. (d) | 11. (c) | 12. (d) | 13. (d) | 14. (c) |
| 15. (c) | 16. (b) | 17. (a) | 18. (a) | 19. (d) | 20. (b) |         |
| 21. (c) | 22. (d) | 23. (a) | 24. (b) | 25. (d) |         |         |

## QUESTIONS-II

Teri sites, associated with dunes of reddened sand, are found in:

- (a) Assam
- (b) Madhya Pradesh
- (c) Tamil Nadu
- (d) Andhra Pradesh

Loebanr and Kalako Deray in northwestern India have revealed:

- (a) Pit-dwellings
- (b) Fire-altars
- (c) Bone tools
- (d) Iron implements

Which one of the following is not a megalithic burial?

- (a) Dolmenoid
- (b) Intrado
- (c) Menhir
- (d) Cairn

Neolithic sites of Giak and Kiari are in:

- (a) Nagaland
- (b) Almora
- (c) Orissa
- (d) ladakh

‘Horse burials’ are reported from:

- (a) Gufkral in Kashmir
- (b) Ghaligai in the nprth-west
- (c) Uleri in Almora
- (d) Balathal in Rajasthan

At which one of the sites of Malwa Culture was evidence of a rampart along with a ditch found?

- (a) Navdatoli
- (b) Eran
- (c) Nagda
- (d) Kayatha

Which Chalcolithic site of Maharashtra has shown evidence of an irrigation canal and an embankment?

- (a) Daimabad
- (b) Inamgaon
- (c) Jorwe
- (d) Sonegaon

Elaborate gold ear-ornaments comes from:

- (a) Nagarjunakonda
- (b) Maski
- (c) Paiyampalli
- (d) Tekkalakota

Kuchai and Golbai Sasan are Neolithic sites from:

- (a) Kerala
- (b) Gujarat
- (c) Orissa
- (d) Assam

Which site is not in Bihar?

- (a) Taradih
- (b) Sarutaru
- (c) Chirand
- (d) Senuar

Ochre Coloured Pottery is closely connected with:

- (a) Aryans
- (b) Early Harappans
- (c) late Harappans
- (d) Mature Harappans

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if both ‘A’ and ‘R’ are true and ‘R’ is the correct explanation for ‘A’.

Mark (b) if both ‘A’ and ‘R’ are true and ‘R’ is not correct explanation for ‘A’.

Mark (c) if ‘A’ is true but ‘R’ is false.

Mark (d) if ‘A’ is false but ‘R’ is true.

*Assertion (A):* The genesis of settled, village-based societies generally goes back to the Neolithic period.

*Reason (R):* For the Neolithic people of Kashmir valley life continued to center around hunting.

*Assertion (A):* There was an undeniable attraction for the early men in the hills of the subcontinent.

*Reason (R):* Hills provided sustenance to them directly.

*Assertion (A):* Microliths foreshadowed the forms and functions of later-day metallic implements.

*Reason (R):* Microliths, being compound tools, marked an advance in technology.

*Assertion (A):* The lithic assemblage of the Pabbi hills to the east of Jhelum seems to be pre-Acheulian.

*Reason (R):* This assemblage does not show any handaxe or cleaver.

*Assertion (A):* The chalcolithic settlers could not found villages far away from the hills.

*Reason (R):* The earliest agricultural settlements in the subcontinent were located west of the Indus system.

*Assertion (A):* Balathal in southeast Rajasthan shows evidence of protohistoric occupation from the closing centuries of the 4th millennium BC.

*Reason (R):* The beginning of Ganeshwar-Jodhpura culture of northeast

Rajasthan is also as early as this.

*Assertion (A):* None of the neolithic-chalcolithic peasant groups developed in complete isolation.

*Reason (R):* There is evidence of a lot of interchange of raw materials of different types between different areas.

*Assertion (A):* Prehistoric stages involved constant adjustments with nature and its resources, as did other stages of human life.

*Reason (R):* The material remains of early man speak comprehensively about his life.

*Assertion (A):* The Paleolithic cultures in different parts of India displayed absolute uniformity in all their features.

*Reason (R):* In a broad cultural sense all Stone Ages in India represent the stage of hunting and gathering.

*Assertion (A):* Throughout the subcontinent iron led slowly but perceptibly to the transition from the pre and protohistorical to the historical phases.

*Reason (R):* The earliest occurrence of iron may said to have been in more than one region of the Indian subcontinent, almost simultaneously.

*Assertion (A):* The transition from the Mesolithic to the Neolithic was less a technological revolution than one in land use.

*Reason (R):* There was little change in basic social or economic structures between the Neolithic and the Chalcolithic stages.

*Assertion (A):* Detailed characterisations of the different pastoral and farming communities cannot be made accurately.

*Reason (R):* In some cases we rely on undated surface finds and in others we lack faunal and botanical evidence on the nature of economy.

*Assertion (A):* With the coming of iron an unprecedented number of sites appeared in the Ganga-Yamuna Doab.

*Reason (R):* The population densities in the Doab even during the early iron phase were much lower than those in the Harappan civilisation.

*Assertion (A):* The area between Vidarbha and the southern tip of the Indian peninsula constitutes a separate cultural zone denoted by various types of megaliths.

*Reason (R):* Megaliths were no more than a burial style of the Neolithic-Chalcolithic phase of the area and formed a part of its cultural milieu for a

long time.

## ANSWERS-II

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (a)  | 3. (b)  | 4. (d)  | 5. (c)  | 6. (b)  | 7. (b)  |
| 8. (d)  | 9. (c)  | 10. (b) | 11. (c) | 12. (b) | 13. (c) | 14. (a) |
| 15. (a) | 16. (d) | 17. (b) | 18. (a) | 19. (c) | 20. (d) | 21. (b) |
| 22. (b) | 23. (a) | 24. (c) | 25. (d) |         |         |         |

1. <http://www.kashmirnetwork.com/today/burzahom.html>



# **CHAPTER 2**

# **INDUS CIVILISATION**

## **PLACE OF INDUS CIVILISATION IN HISTORY**

### **Four Earliest Civilisations of the World**

About 5000 years ago human civilisation came off age when, in four separate areas of intense agricultural activity, a number of dispersed farming villages evolved first into towns, and then into cities. From these centres eventually arose the first civilisations of the world, all of them located in broad river valleys the Tigris and the Euphrates in Mesopotamia, the Nile in Egypt, the Indus in India and the Hwang Ho (Yellow river) in China.

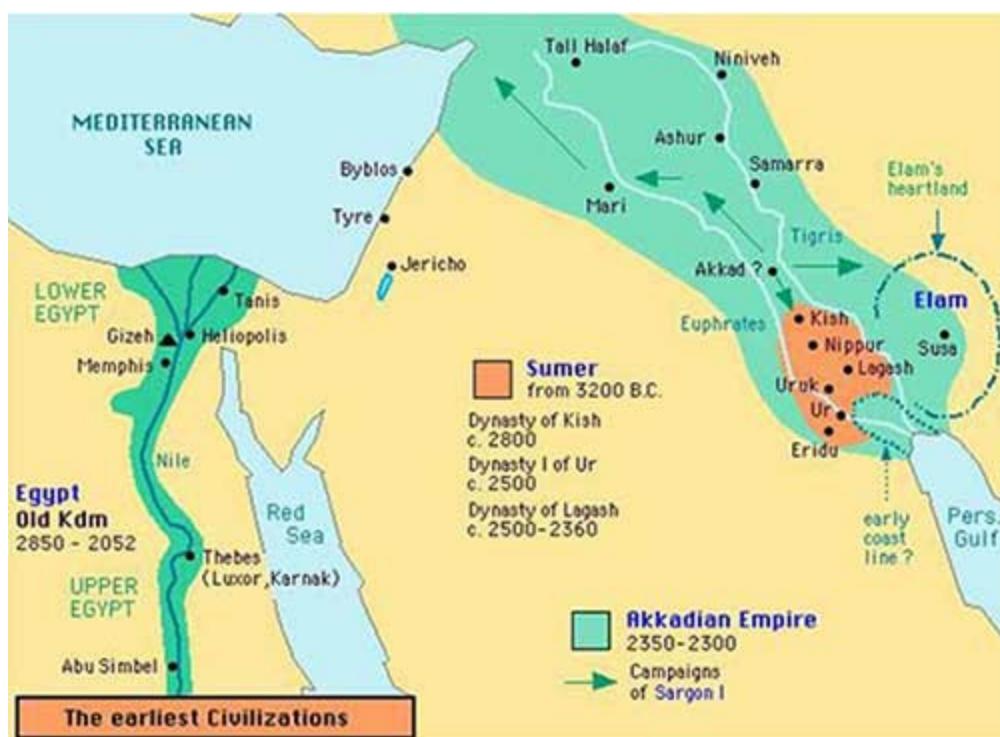
Around 3500 BC the first cities developed in Mesopotamia, followed shortly afterwards by similar developments in Egypt and India, and a little later in China. Each of these urban literate civilisations was centred on a major river valley which had the agricultural potential needed to support a dense population.

The special environment of the river flood-plains enabled these ancient Mesopotamians, Egyptians, Indians and Chinese to construct societies rich enough to free a few persons from the task of producing their own food. These ‘free’ individuals gradually became specialists and developed a substantial range of new skills such as writing, bronze-making, seal-making, large-scale building, and the like.

These civilisations undoubtedly developed independently of one another; and yet the similarities between them are both numerous and striking, marking all of them off from the farming communities out of which they sprang. One of their most obvious common features was the large cities. They were far larger than anything that had gone before and larger than many that came after. Thus, the ‘Urban Revolution’ of the fourth millennium BC marks the beginning of a new phase of human existence.

## Its Place in India History

The name ‘India’ goes back to the earliest civilisation in India, the Indus civilisation, though no one had heard of such a civilisation till the third decade of the twentieth century. However, in the 1920s, two ancient sites in the Indus valley—Harappa and Mohenjodaro—were excavated. These cities brought to light a civilisation, which was at first called the ‘Indus Valley civilisation’, but later termed as the ‘Indus civilisation’ due to the discovery of more and more sites far away from the actual river valley. Alternatively it has also come to be called the ‘Harappan civilisation’ after the name of its first discovered site.



<http://blog.world-mysteries.com/science/earths-earliest-civilisations-full-blown-full-grown/>

## ETYMOLOGY OF INDIA

The name ‘India’ is derived from the river ‘Indus’, for India means the country of the Indus. The earliest literary evidence, however, shows that the first Aryan settlers in India called the Indus, the ‘Sindhu’ (a huge; sheet of water). The Aryans in their long trek through Iran into India could

never before have encountered; a river of such magnitude as the Indus. In 518 BC Darius I, the Persian emperor, conquered the country around the Indus and converted it into a Persian Satrapy (province). The Persians, because of their own difficulty in pronouncing the initial ‘S’ turned ‘Sindhu’ into ‘Hindu’, later, passing through the hands of the Greeks, ‘Hindu’ became ‘Indus’. Thus, to the Greeks and Romans India came to mean the country of the Indus. With the [Arab conquest of Sind](#), however, the old Persian name returned in the form of ‘Hindustan’ (land of the Hindu); the people who inhabited the land came to be called ‘Hindus’; and their religion was described as ‘Hinduism’.

This discovery of India’s first and earliest civilisation posed a historical puzzle. It seemed to have suddenly appeared on the stage of history, full grown and fully equipped. All civilisations known to history till then have started from small beginnings and have taken hundreds of years to reach their prime. But the Harappan civilisation till recently showed no definite signs of such birth and growth. However, the puzzle could largely be solved after the extensive excavation work conducted at Mehrgarh in Baluchistan between 1973 and 1980 by two French archaeologists (Jean Francoise Jarrige and Richard H Meadow). Mehrgarh, according to these researchers, gives us an archaeological record with a sequence of occupations. The sequence clearly shows a process of continuing elaboration that affected cereal cultivation, animal husbandry, crafts, architecture and even ideology. And one can easily witness the stage being gradually set for the development of the complex cultural patterns that became manifest in the great cities of the Indus civilisation in the middle of the third millennium BC.

## Recent Trends in Field Archaeology

### EIGHT DECADES OF FIELD ARCHAEOLOGY

The unceasing focus of archeologists from the time of its discovery in 1922, has made the study of Indus civilisation one of the most intensely researched phases of early Indian history. Particularly, the last five decades have seen considerable growth in our understanding of the civilisation, due to the discovery of a number of important sites in present India. As per our present knowledge, its area extends from Shortughai in

Afghanistan to southern part of Gujarat (if not northern Maharashtra, represented by Daimabad) and from Sutkagendor in the Makran coast to Alamgirpur (to the east of Delhi). Embracing an area larger than the present size of Pakistan, its sites are spread out in an area of nearly half a million square miles. Though there are lively scholarly debates on the origin, decline and chronology of the civilisation, there is little to dispute about its cultural maturity and uniformity, its flourishing agriculture, diversified crafts and far-flung commercial contacts, its uniform script (yet to be deciphered) and its religious beliefs and rituals. It marks the first phase of urbanisation in the subcontinent with Harappa, Mohenjodaro, Lothal, Kalibangan and Dholavira as extensive urban centres and a large number of smaller towns.

**Origins and Evolution of the Harappan Civilisation** Thanks to the recent excavations at Mehrgarh and other sites in Baluchistan and Sind, we now have for the northwestern region, a continuous archaeological succession from the beginning of the village economy to the threshold of the Harappan civilisation. Yet, we are not anywhere near an understanding of how and why this urban civilisation took its particular shape. As per the acknowledged ideas of history and anthropology, urbanism is not possible without a state level political organisation. We do not know how a Harappan ruling class came to power, by what methods it mobilised surplus, or how it managed inter-regional relations. We are not even sure whether there was one state or several autonomous but interacting states. Characteristic features of the urban period are present in a formative form in the ‘Early Harappan’. This precursor phase, with great similarities among the Amri, Kot Diji and Sothi cultures, must have seen intensified interactions between societies, and also increasing political control. But there are changes in the spread of sites over the map, in the scale of monumental architecture, and in craft production. Continuities in domestic artefacts and rural technologies between prestate and state periods are to be expected. Continuities in artefactual traditions aside, what we need to know is in what way the intrusion of Mature Harappan traits at a site founded in an earlier period, represents the imposition of state institutions over a community. The nature of the transition will also become clearer if particular aspects of change are studied in depth, as has been done with flaked stone tools. These studies reveal a reduced reliance on stone in the urban period and indicate that flaked stone tool kits became more

standardised, that the tools received less frequent retouch and were utilised in a narrower range of functions, probably as a response to greater reliance on copper and bronze tools.

**Nature of the Mature Phase** As regards the character of the Harappan civilisation itself, scholars have overemphasised a few aspects with a surprising neglect of others. For instance, there are dozens of claims to the decipherment of the script, though most of them are based on unscientific methods. But not even one detailed analysis is available of the distribution and possible ways of utilisation of the seals and sealings. Further, scholars have not yet properly explained what they mean when they refer to a site as Mature Harappan. There is a whole range of artefact types which they assume to be ‘typical’: a particular kind of pottery, a limited range of metal tools, bricks of a particular size and proportions, cart and wheel models, terracotta cakes, chert weights, long chert blades, a distinctive form of seal with script, and so on. But this entire list does not occur at all the excavated Harappan sites, and there are other traits at some sites. Little progress will be made in interpretation unless it is worked out which are the core elements that occur with higher frequencies across the sites, or attempts are made to explain the restricted distribution of seals and weights at only some sites.

**Problems of Decline** A crucial dimension of the Harappan decline was the large-scale desertion of settlements. That is why numerous attempts made to explain the decline are in literal terms, floods, lowered sea levels, deforestation, tectonic movements, increasing aridity, invasions by Aryans, and so on. The Egyptian civilisation withstood repeated and severe fluctuations in the course of the Nile and its floods; the Mesopotamian civilisation thrived for long despite severe salinity problems, causing a decline in agricultural productivity in the south; and Egypt and Mesopotamia faced repeated invasions by foreigners—all these have not deterred us in our insistence on these holocaust-level explanations. But, so far, no explanation has dealt with political or economic causes, simply because the political and economic organisation of the Harappans has not been studied properly.

## ORIGINS

### Different Theories about Origin

**Pre- and Proto-Harappan Cultures** In the mid-fifties, the site of Kot Diji in Sind was excavated. Evidence of a fortified settlement going back to the pre-Harappan phase was found here for the first time. This work soon gained support from the work at Amri in Sind and the work at Kalibangan in the dried up Ghaggar valley. By the early sixties, more meaningful archaeological discussion on the origin of the Indus civilisation became possible, as was evident from a new theory of origin. There is every justification for regarding the Kot Dijian, Amri and Sothi (Kalibangan) cultures as not only pre-Harappan, but also ‘proto-Harappan’ cultures. But there was still a controversy about the mechanism of origin, because it was linked to the diffusion theory. The form of the civilisation, according to it, was the result of a deliberate choice made by ‘a few genius-dictators’ who ‘borrowed the idea of cities from the contemporary Sumerians and promoted foreign trade and standardisation to gain prosperity.

### FROM INDIGENOUS TO FOREIGN ORIGIN THEORIES

In the early fifties, theories about the origin of the Indus civilisation ranged from the then somewhat weak theory of indigenous origin (since origin outside India was considered to be ‘inherently improbable’) to the more popular foreign origin theory in the form of a wholesale or piecemeal import from Elam (South Western Iran) and Mesopotamia. In between these two extreme opinions was the theory of ‘stimulus diffusion’, which is also based on the premise of migration of civilisation from Mesopotamia to the Indus. We should also keep in mind that it is from this time that the Indus civilisation began to be conceived of as something fertilised by Mesopotamia in particular and West Asia in general.

**Compromise Theory** In late sixties, attempts were made to explain the proto-historic cultural growth in Baluchistan and the Indus system in terms of a few developing ‘phases’ or ‘stages’. The Harappan civilisation, according to this theory, is said to have achieved its characteristic style indigenously; its elaboration, however, may have been the outcome of Sumerian contact.

**Revival of Foreign Origin Theory by Highlighting Role of Trade** In the early seventies, a new dimension was given to the controversy. The most

important part of this new theory is the comparative analysis of early Harappan material remains and their distributional patterns in the greater Indus valley. It is argued that it does not seem possible to reconstruct the circumstances leading to urbanisation in the Indus valley clearly. It is maintained that during the mature Harappan period, the center of power shifted from north to south Baluchistan and settlements spread to the coast, suggesting intensification of trade with Mesopotamia.

Another theory of the early seventies and eighties brought in the issue of trade as a possible causative factor of Indus urban growth. This is a clear attempt to link the Indus urban growth to developments in Iran, central Asia and Afghanistan. The emphasis is not so much on Indian soil as on postulated developments outside.

Echoes of this attempt continue in different forms, in Western archeological writings on India. Even in the early eighties, it was held that trade with Mesopotamia played a crucial role in the transformation from the early stage to the mature phase. This premise is, however, totally unacceptable because there seems, to be no evidence of trade with Mesopotamia during the early Harappan period. It somehow seems difficult for a majority of the Western scholars to think of the origin of the Indus civilisation without trying to link the issue in some way with Mesopotamia.

## **Beginning of Cultures**

Approximately around 8000 BC, climatic conditions more or less similar to those of today were established in South Asia. This provided the setting for man to make a number of important advances in his efforts to control his environment, and by 4000 BC a series of events was set in train, which led ultimately to the appearance of the first urban societies in this region. Perhaps the most fundamental advance made was the domestication of several breeds of animals and plants.

The domestication of various species of animals produced the specialised pastoralists. On the other hand, the domestication of various wild plants produced the shift towards sedentary settlement. This latter adaptation came to dominate the subsequent economic and cultural developments. When man started to cultivate crops and to herd his own domesticated animals, an increased interest in fertility and in magical means of promoting it appears to have become an almost universal aspect of culture.

Also associated with permanent settlement were a series of new crafts involving important technological discoveries.

Among these were the manufacture and use of pottery, the discovery of the smelting of copper and its alloys, and their use in the manufacture of tools and weapons.

## Indus System

In the Indus plains, the picture that we see today was probably the same in many respects at the time of the earliest settlements on the edge of the plain. The main channel of the Indus flows through a wide alluvial floodplain which is of great fertility. Once the agricultural potentials of the new alluvium were realised, and means were discovered of overcoming the problems of protecting settlements on the flood-plain from inundation, an entirely new type of life became possible. Evidently, this development took place in several stages, reaching its culmination around the opening of the third millennium BC.

The first and most important site for consideration is at Mehrgarh. Its geographical position is essentially one of transition between the upland valleys of the eastern Iranian plateau and the beginning of the plains of the Indus system. The transitional nature of its position is fully demonstrated in the cultural remains found here.

Out of the six mounds found here, the oldest mound shows a large Neolithic village which, according to radiocarbon dating, belongs to the sixth millennium BC. The early transition from nomadic hunting and gathering to settled agriculture and animal husbandry is documented also by a large number of animal bones which were found in this mound. The final phase shows increasing wealth and urbanisation. The top most strata of settlements at this site are crowded with two-storied buildings. But sometime around the middle of the third millennium BC the flourishing town of Mehrgarh was abandoned for unknown reasons.

In the Indus valley, however, the third millennium BC was a period of great expansion of settlements. Apparently, population was pressing heavily on land and new colonies had to be founded in far off places. In the western valley settlements radiated from Mehrgarh to eastern Iran and southern Turkmenistan on the one side and to south Baluchistan on the other. In the eastern valley cities like Harappa, Mohenjodaro, Kalibangan, Surkotada and

Lothal were founded. Thus, by the middle of the third millennium BC, Indus civilisation had established itself on both sides of the Indus.

Another settlement of considerable antiquity, though not as ancient as Mehrgarh, in the Indus system is Gumla. The location of this site is in some ways similar to Mehrgarh. Gumla lies on the right bank of the Indus, and on the alluvial plains of its tributary, Gomal river. It is a small mound, and was excavated in 1971. A sequence of six periods was discovered here.

A third early settlement is at Sarai Khola, some 3 km southwest of Taxila. This site is located on the high alluvial plateau which marks the northern border of the Indus plains in this area. It was excavated in 1968-71. Of the four periods only the first concerns us here. This may be described as a Neolithic occupation on account of the material culture. Investigations have revealed the presence of several pit-dwellings in this period.

The fourth early settlement of the Indus system is at Jalilpur in south-western Punjab, some 65 km south-west of Harappa, standing near the left bank of the Ravi river. It was excavated in 1971. Here too the early period may be called Neolithic, in that no copper or bronze has been reported.

## Evolution and Stages

Archaeological research over the past seven decades has established a continuous sequence of strata, showing the gradual development to the high standard of the full-fledged Indus civilisation. These strata have been named Pre-Harappan, Early

### STAGES OF EVOLUTION

The different stages of the indigenous evolution of the Indus civilisation can be documented by an analysis of four sites which have been excavated in recent years: Mehrgarh, Amri, Kalibangan and Lothal. These four sites reflect the sequence of the four important stages or phases in the prehistory and proto-history of the north-western region of the Indian subcontinent. The sequence begins with the transition of nomadic herdsmen to settled agriculturists in eastern Baluchistan (first stage), continues with the growth of large villages and the rise of towns in the Indus valley (second stage), leads to the emergence of the great cities (third stage) and, finally, ends with their decline (fourth stage). Each of

these stages is exemplified by each of the four sites mentioned above: the first by Mehrgarh, the second by Amri, the third by Kalibangan and the fourth by Lothal.

Harappan, Mature Harappan and Late Harappan phases or stages. The most important consequence of this research is the clear proof of the long-term indigenous evolution of this civilisation which obviously began on the periphery of the Indus valley in the hills of eastern Baluchistan and then extended into the plains. There were certainly connections with Mesopotamia, but the earlier hypothesis that the Indus civilisation was merely an extension of Mesopotamian civilisation, or that the former was a direct imitation of the latter, had to be rejected.

## **First Stage: Mehrgarh**

Located at the foot of the Bolan pass, it is about 150 miles to the north-west of Mohenjodaro. Although it is administratively part of Baluchistan, it is hydrologically a part of the Indus system. Excavations here provide us with the earliest evidence yet available for settled agriculture in the Indian subcontinent. The site of Mehrgarh is about 1000 yards in diameter and contains, as seen already, six mounds with different strata of early settlements.

## **Second Stage: Amri**

The transition from the Pre-Harappan to the Mature Harappan culture is best evidenced at Amri. It seems that the people of Amri wanted to keep in touch with the early cultures of Baluchistan and considered it as something of a daring venture to settle in the great plains near the Indus. This new venture was started only around 4000 BC, that is, 2000 years after the early cultures of Baluchistan appeared in places like Mehrgarh. But Amri and similar sites in the lower Indus valley (like Kot Diji) were inhabited throughout the millennia of the Indus civilisation and, therefore, provide interesting evidence of the cultural evolution in the valley.

The excavations at Amri were conducted between 1959 and 1969. The four stages of the Indus civilisation are clearly exhibited here at Amri: Pre-Harappan, Early Harappan (which is a phase of transition), Mature Harappan

and Late Harappan (also known as Jhangar culture in its regional variety) cultures.

### **Third Stage: Kalibangan**

Kalibangan was next only to Harappa and Mohenjodaro in size. But what is really interesting about it was the excellent preservation of its Pre-Harappan strata, rather than its mere size. This makes Kalibangan an eminent witness of the circumstances which accompanied the transition from Pre-Harappan and Early Harappan to Mature Harappan phases.

The old Kalibangan was founded around 2400 BC and included some features then which later became standard for the cities of the Indus civilisation. For instance, it was a planned city of rectangular shape, about 75 feet long and following a northsouth axis. The city was fortified and the houses were constructed with dried bricks of  $10 \times 20 \times 30$  cm. The sewage system was constructed with burnt bricks. Its ceramics produced on the potter's wheel were of excellent quality and nicely decorated, their patterns being clearly different from those of the subsequent period.

Sometime around 2250 BC when the expansion of the Harappan culture started, the old Kalibangan was abandoned for reasons which are not yet known. It was rebuilt only 50 or 100 years later and its new pattern reflected the design of Harappa and Mohenjodaro. Now for the first time there was a clear distinction in Kalibangan between a citadel and a separate lower town. The citadel or the acropolis was built on the ruins of old Kalibangan, and the lower town was set up at a distance of about 120 feet from the citadel. The lower town, which was about 4 times larger than the old Kalibangan, was planned on the same regular pattern as the lower towns of Mohenjodaro and Harappa.

In the new Kalibangan, standards were quite rigid; the various streets of the city had a width of 12, 18 or 24 feet according to their relative importance. The bricks, which had been made to strict specifications even in old Kalibangan, were now fashioned according to the uniform measure of Harappa and Mohenjodaro.

A special feature of new Kalibangan was a third smaller natural mound at a distance of about 240 metres from the lower city. This mound contained only remnants of fire altars. It was probably a religious centre for the people of the lower city, whereas the two platforms with fire altars found within the

citadel were reserved for its inhabitants only. Besides, the absence of mother goddess figurines in Kalibangan is peculiar, since these goddesses were quite common in all other centres of the Indus civilisation.

## Fourth Stage: Lothal

Lothal was founded much later than the above three settlements. Construction began here around 2100 BC during the Mature Harappan period. It had all the features typical of the cities of the Indus civilisation. Its citadel was built on a high platform, about  $150 \times 120$  feet, and its brick wall surrounded both the citadel and the lower town. The pattern of streets and alleys was the same as that of Mohenjodaro and Harappa.

The most unique feature of Lothal was its dock— a large basin, measuring  $770 \times 120 \times 15$  feet in length, width and depth respectively. Situated east of the city, its walls were made of hard bricks and had two openings which are believed to have been sluice gates. Four large round stones with holes in their middle were found at the bottom of the basin. They might have served as anchors for ships which used this basin as a dock. A raised platform between the basin and the city also seems to indicate that this was the dock of a major port, an emporium of trade between the Indus civilisation and Mesopotamia.

Many tools, stone beads and seals were found in Lothal, among them the famous ‘Persian Gulf seal’. Probably, Lothal not only served long-distance trade but also supplied the cities on the Indus with raw material such as cotton from Gujarat and copper from Rajasthan. This would explain why Lothal was founded at a rather late stage when the demand for these raw materials was at its height in Harappa and Mohenjodaro.

## Prospects and Problems

The recent excavations at Mehrgarh show that in this area of Baluchistan there was a continuous cultural evolution from the sixth millennium BC throughout the subsequent four millennia. The discovery of several [Neolithic settlements in Baluchistan](#), including the oldest mound at Mehrgarh, has led to the conclusion that the Indus civilisation was the outcome of an indigenous evolution which started in the north-west of the Indian subcontinent. The many settlements of the fourth millennium BC which have been excavated in recent years provide added evidence for this new hypothesis.

The excavations at Amri demonstrate that the most crucial step towards the establishment of [settlements in the Indus valley](#) was made in the fourth millennium BC and that it was an extension of indigenous developments and not a mere transfer of a cultural pattern by migrants from Mesopotamia, Iran or Central Asia.

The rise of indigenous crafts obviously led to an increase in long-distance trade with western and Central Asia, but this trade did not have the unilateral effect of cultural borrowing as an earlier generation of scholars had thought. Those scholars did so, for they were naturally puzzled by the discovery of a mature civilisation which did not seem to have any local antecedents.

At present, though we do have a much clearer idea of the indigenous roots of the Indus civilisation, unfortunately not much is known to us about the rise of the specific Mature Harappan culture. The exact date of its rise, is still a matter of debate. Moreover, Mohenjodaro, the most important site, is badly affected by ground water which covers the earliest strata. The original foundations of Mohenjodaro are now approximately 24 feet below the ground water level. The rising of the ground water level was probably one of the reasons for the decline of that city and it also makes it impossible to unravel the secrets of its birth. That is why, it is necessary to excavate parallel strata in other sites of the Indus civilisation which are more accessible and whose age can be found out by means of radiocarbon dating.

## MATURE PHASE

### Chronology

The first estimate of the duration of the occupation at Mohenjodaro was made by Sir John Marshall in 1931. His estimate, based upon general concordances with Mesopotamia, was from 3250 to 2750 BC. In the following years C J Gadd published a paper listing a number of Indus, or Indus-like, seals discovered at Mesopotamian sites, particularly Ur. He also discussed their ages.

Majority of seals found might be expected to indicate active trade contracts between 2350 and 1770 BC. Since then Piggot (1950) and Wheeler (1946, 1960, etc.) have reviewed the evidence, including cross-dates and other categories of objects apparently imported into Mesopotamia.

There has been general agreement upon an overall span of 2500-1500 BC. In the past thirty five years little additional evidence has come to light to change this view, so far as archaeological crossdatings are concerned.

The advent of radiocarbon dating has provided a welcome new source of information of what must otherwise have remained a very vague position, and may well necessitate a revision of the earlier views.

Walter Fairservis, by 1956 had seen in the radiocarbon dates of his excavations in the Quetta valley a need to bring down the dating of the Harappan culture to between 2000 and 1500 BC.

In 1964 D P Agarwal was able to plot some two dozen dates, including those for Kot-Diji, Kalibangan and Lothal. He concluded that the total span of the culture should be between 2300 and 1750 BC.

Thus, the use of the MASCA (Magazine of Applied Sciences and Centre for Archaeology, Philadelphia State University, US) calibration for radiocarbon dates removes one part of the difficulty formerly felt in relating the Indus chronology to that of Mesopotamia. It must be admitted that there is still plenty of room for uncertainty particularly regarding the late dates and the final stages of the Mature Indus civilisation.

## Extent

Indus civilisation belongs to the bronze age. Hence, it is older but surprisingly more developed than the Chalcolithic cultures in the subcontinent. It was the largest cultural zone of the period—the area covered by it (nearly half a million square miles or about 1.3 million sq. km.) being much greater than that of either the Mesopotamian or the Egyptian civilisation. Over 1000 sites have been discovered so far. It extends from Ropar (Punjab) in the north to Bhagatrav (Gujarat) in the south (1100 km), and from Sutkagendor (Pakistan-Iran border) in the west to Alamgirpur (UP) in the east (1600 km). But, according to the latest excavations, the northernmost site is Manda (Jammu & Kashmir) and the southernmost, Daimabad (Maharashtra).

Recent excavations in Rajasthan (1994–95) have revealed a 4000-year-old village settlement of the Chalcolithic Age at Balathal, near Udaipur. Strong cultural affinities between Balathal and the late Indus or Harappan settlements are evident in the large and complex structures made of stone and mud-brick; fabrics, shapes and designs of ceramics; copper and bronze tools,

and ornamental beads. These affinities suggest that the inspiration for founding the Balathal settlement came from the Harappan people of Gujarat and that some of the early settlers may have been migrants from that region.

According to the available radiocarbon dates, the oldest known agricultural settlement in the Indian subcontinent is Mehrgarh, while the oldest known village settlement in India outside the zone of the Indus civilisation is Balathal.

## Major Cities and their Characteristic Features

### Common Characteristic Features

**Basic Typology of Settlements** Modern research has demolished, among others, the premise that its cities are based on a grid pattern. The roads do not always move straight, nor do they criss-cross at right angles. However, there is clear evidence of centralised planning at all the major excavated sites. This is evident from the physical configurations of the individual settlements: the manner in which the two separate and separately enclosed mounds stand in relation to one another, the way in which the fortifications and enclosure walls were laid out with bastions, corner towers and entrances, etc. The available basic settlement types point out a detailed concept of typology for them:

### MAJOR CITIES

Mohenjodaro (Sind) is situated on the right bank of the Indus.

Harappa (Punjab, Pakistan) is located on the left bank of the Ravi.

Chanhudaro (Sind) lies on the left bank of the Indus, about 130 km south of Mohenjodaro.

Kalibangan (Rajasthan) was on the banks of the river Ghaggar which dried up centuries ago.

Lothal (Gujarat) is at the head of the Gulf of Cambay.

Banawali (Haryana) was situated on the banks of the now extinct Sarasvati river.

Surkotada (Gujarat) is at the head of the Rann of Kutch.

Dholavira (Gujarat), the latest city to be excavated, is in the Kutch district.

### EXCAVATIONS AT IMPORTANT SITES

## **Excavations at Harappa**

The Harappa site was first briefly excavated by [Sir Alexander Cunningham](#) in 1872-73, two decades after brick robbers carried off the visible remains of the city. He found an Indus seal of unknown origin. The first extensive excavations at Harappa were started by Rai Bahadur Daya Ram Sahni in 1920. His work was followed later in the decade by that of Madho Sarup Vats, also of the Archaeological Survey of India. M.S. Vats first excavated the “granary,” and published the results of his and Sahni's excavations in 1940. Excavations by other archaeologists continued in the 1930's, and in 1946 Sir Mortimer Wheeler excavated the so-called fortification walls and found the first pre-Indus civilisation (Kot Dijian) deposits.

After Independence, Harappa was excavated by Mohammed Rafique Mughal of the Archaeological Survey of Pakistan in 1966. In 1986, the first systematic, multi-disciplinary excavations of an Indus valley city were begun by the Harappa Archaeological Project (HARP) under the direction of George F. Dales and J. Mark Kenoyer. These excavations, now also co-directed by Richard H. Meadow, have continued almost every year since then.

There is an enormous amount still to be learned about the site, most of which remains unexcavated. The earliest deposits on the site go back to 3300 BC and the area seems to have been continuously inhabited ever since. Archaeologists think that ancient Harappa was the urban center dominating the upper Indus region, much like Mohenjodaro dominated the lower Indus valley and Ganweriwala might have been the urban center for what is now Rajasthan.

## **Excavations at Mohenjodaro**

Mohenjodaro was discovered in 1922 by R. D. Banerji, an officer of the Archaeological Survey of India, two years after major excavations had begun at Harappa. Large-scale excavations were carried out at the site under the direction of John Marshall, K. N. Dikshit, Ernest Mackay, and numerous other directors through the 1930s. The last major excavation project at the site was carried out by the late Dr. G. F. Dales in 1964-65, after which excavations were banned due to the problems of conserving the exposed structures from weathering.

Since 1964-65, only salvage excavation, surface surveys and conservation projects have been allowed at the site. Most of these salvage operations and conservation projects have been conducted by Pakistani archaeologists and conservators. In the 1980s extensive architectural documentation, combined with detailed surface surveys, surface scraping and probing was done by German and Italian survey teams led by Dr. Michael Jansen and Dr. Maurizio Tosi. The most extensive recent work at the site has focused on attempts at conservation of the standing structures undertaken by UNESCO in collaboration with the Department of Archaeology and Museums, as well as various foreign consultants.

### **Excavations at Gola Dhoro**

This small but important craft and trading town is being excavated since 1996 by a team of archaeologists from the University of Baroda on the coast of Gulf of Kutch in Gujarat. The excavations at the site have outlined the importance of such smaller settlements. Excavations suggest that the settlement began as a small farming village. Subsequently a massive fortification wall measuring 5.20m in width was built in three successive stages on the northern half of the site, leaving surprisingly little space of approximately 50x50m, at any stage of its history, for the construction of residential houses and craft workshops. However, there are indications that people not only lived inside the fortification in mud brick houses but that some of its population also seems to have lived outside the fortified area in the lower southern half of the settlement that has not revealed any fortification as yet.

The prosperity of the settlement during this phase is not only reflected in the construction activities undertaken at the site, but also in flourishing craft and trading activities. The unique geographical location of the settlement must have immensely contributed to the economic development of the settlement. Studies have revealed that the people of Galo Dhoro manufactured several craft items of shell, semiprecious stone, faience and copper, besides stockpiling and distribution of various raw materials like jasper and shell to other Harappan workshops.

### **Excavations at Rakhigarhi**

About 150km from Delhi, Rakhigarhi is located in Haryana's Hisar district on the dried bed of Saraswati-Drishadvati rivers. The first major excavation at Rakhigarhi was carried out for three winters in 1997-1999

by a team led by Amarendra Nath. Spread over an area of approximately 130 hectares, it is the largest Indus Valley civilisation site in the country. Two levels of Early (3500 BC–2600 BC) and Mature Harappan (2600 BC — 1800 BC) civilisation have been found at Rakhigarhi. Both the phases have yielded a rich haul of artifacts. It is a necropolis which has yielded burials, important for the study of any civilisation.

The much-awaited resumption of excavation work has begun after a gap of 17 years in 2014. In 2011, the Indian Trust for Rural Heritage and Development (ITRHD) took up the matter by approaching the ASI, the Haryana government and the village community. The ASI has entrusted Pune's Deccan College with the present ongoing excavation.

### **Discovery of Ganweriwala**

Ganweriwala is in Punjab (in present-day Pakistan) near the Indian border. It was first discovered by Sir Aurel Stein and surveyed by Dr. M. R. Mughal in the 1970s. It spreads over 80 hectares and is almost as large as Mohenjodaro. It is near a dry bed of the former Ghaggar or Sarasvati river, and has not been excavated yet. Equidistant between Harappa and Mohenjodaro, it may have been a fifth major urban centre.

- Settlements like Mohenjodaro, Harappa and Kalibangan have the twin mounds which are separately enclosed. They suggest a clear division between the public administrative-cum-ritual-cum-residential western sector and the more or less private residential sector.
- The western mound at Harappa has some major public constructions in its shadow outside, between the northern fortification wall and the river.
- At Mohenjodaro, there is no structural complex in the shadow of the citadel wall.
- At Kalibangan, the western mound has two separate walled sectors, one apparently kept apart for a number of ritual platforms and the other presumably meant for administrative buildings and the dwellings of the elite.
- Then, there are places like Surkotada, which is a replica of the western sector at Kalibangan.
- Lothal has a single enclosed complex with public buildings and ordinary residential structures, including craftsmen's workshops.

- Also enclosed by a single wall, Banawali has two internal and walled subdivisions, but the alignment of the dividing wall between Banawali's 'acropolis' and the 'lower town' give the acropolis an arch shaped assymmetrical form.
- Dholavira forms a category of its own because its open spaces and triple divisions between the lower town, middle town and the citadel have not yet been matched at any other settlement.
- There are some small but presumably urban settlements (e.g. Ahladino, Hulas), which have neither internal divisions, nor enclosing walls.

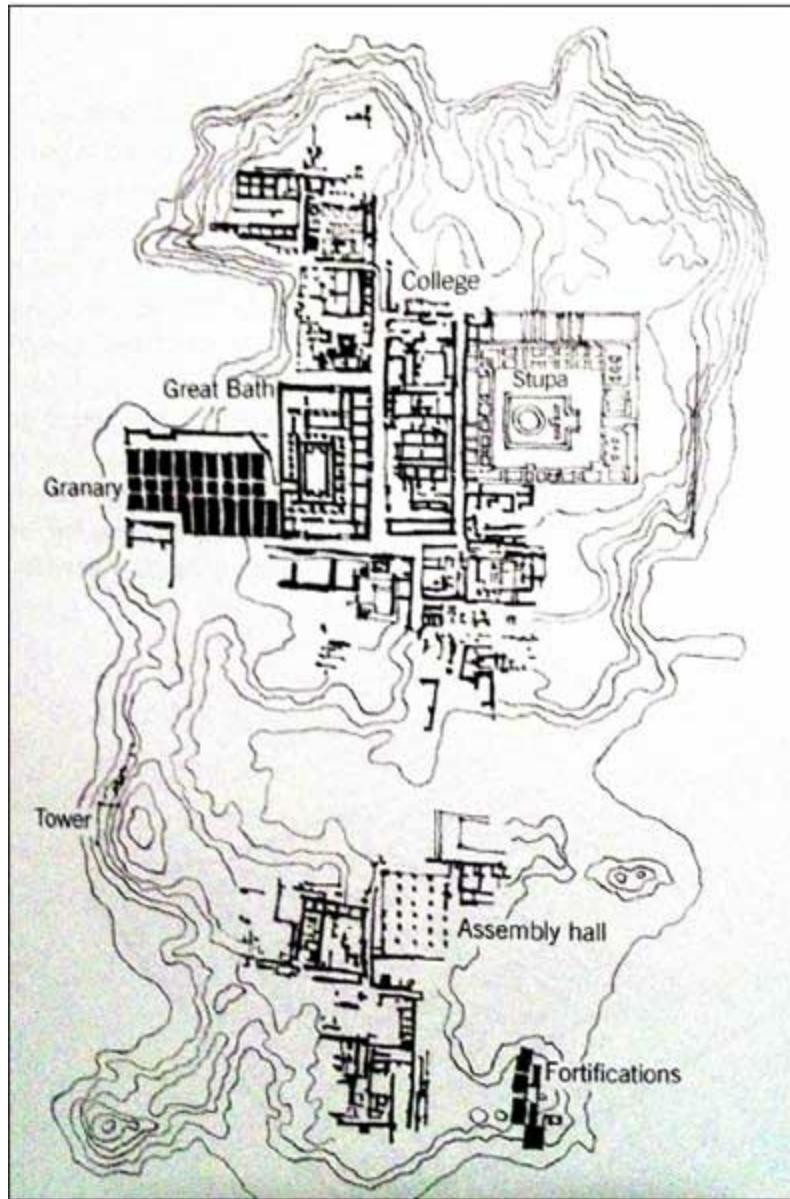
## **Relationship between Planning and Size**

No direct relationship exists between the degree of planning of the Indus cities and their size. The best example is the contrast between Lothal and Mohenjodaro. Mohenjodaro is about 18 times the size of Lothal, but both share similar features like burnt brick houses, regularly aligned streets, burnt brick drains, etc. On the other hand, Kalibangan, which is more than twice the size of Lothal, is much poorer in comparison. For Kalibangan suffers from very limited use of burnt bricks, civic drainage and wells, among other things. Therefore, mere size in the Indus context does not indicate whether the site was rich or poor, properly planned or unplanned. Thus, on the whole, the distinction between a village, a town and a city is to some extent, blurred among the Harappan settlements.

## **Arrangement of Streets and Lanes**

The main streets in each city were of considerable width. The north-south First Street in the HR area at Mohenjodaro was 30–35 ft (9.14–10.66 m) wide. Among the lesser ones, a width of around 13 ft (3.96 m) is supposed to be common. But all the lanes were considerably narrower. At Mohenjodaro, their width ranged from between 3 ft 8 ins (1.11 m) and 7 ft (2.13 m). At Lothal, they were between 6 and 9 ft (1.82 and 2.74 m). The streets, as evident from the plans, are not constant in their width. For example, one of the major streets in the lower towns of Kalibangan is about 6.15 m wide at its northern end, while at the southern end, its width is about 8.20 m. These variations in width notwithstanding, the streets ran remarkably straight. However, the inner lanes, as the plans show, seldom ran straight but often

twisted and turned. But even then, the bends were not rounded but right-angled. Thus, the Harappans seem to have been obsessed with straight lines and sharp corners.



Upper town of Mohenjodaro

<http://www.ancient-civilisations.com/lesser-known-facts-indus-valley-civilisation/2/>



Mohenjodaro and Harappa, Like other Indus Valley sites, had wide roads cutting through the buildings.

<http://www.ancient-civilisations.com/lesser-known-facts-indus-valley-civilisation/2/>

## **Wide roads in Mohenjodaro and other Harappan sites**

### **Drainage System**

The most important salient feature is perhaps the large-scale use of burnt-brick drains. The drainage system seems to have been quite extensive, at least at Mohenjodaro and Lothal. At both places, there are drains in all the larger streets and quite often, in the smaller lanes also. Primarily meant to carry off the waste household water, they were connected as such in most cases, through a water chute, with the smaller drains of the houses. The width and depth of the drains varied. At Mohenjodaro, the general width might be around 9 ins.

They were also subjected to regular cleaning. Stone slabs or bricks were put as covers over them in such a way that they could easily be removed for the purpose of cleaning. The general masonry of the drains was careful and the bends were carefully rounded so that the general flow of water was not impeded at any point. Besides, brick culverts, meant for the discharge of the collected water from the city-drains, have been reported from the outskirts of Mohenjodaro.

For the sewerage, there were not only drains but also soak or sediment pits in places. Sometimes, they were mere pottery jars placed at the mouth of

the water chutes coming out of the houses. Usually, there was a hole at the bottom of the jars to let the water sink into the earth. The proper sediment pits were brick-built and even had steps leading inside, allowing access for cleaning.

A point that may be of some interest is that there is no system of street drainage at Kalibangan, though soakage jars were occasionally placed outside to hold water from the house drains of wood or brick. In view of this, it is tempting to link the Harappan system of drainage with the general material standard of the city. Kalibangan, if its uniformly mudbrick-built houses and comparative paucity of finds are any indication, seems to be a poorer city than Lothal or Mohenjodaro.

## Provision for Wells

A large number of burnt brick-built wells seem to have been another organic feature of Harappan civic planning. It is from Mohenjodaro that one gets the most extensive evidence. It must have been serviced by at least 700 wells, with an average frequency of one in every third house. The inside diameter of the wells varied between 2 ft and 7 ft 6 ins, but the usual size is 2 ft 2 ins. Usually round, the wells were sometimes elliptical. They were made of specially designed, wedge-shaped bricks. In most cases they lay within the house, but occasionally, they were placed between two houses. The latter was probably intended for public use. The wells occur at other sites also but they are rare in the eastern mound of Kalibangan. Needless to say, a water supply network on this scale within the actual city itself, was unheard of at this period. Contemporary Egyptians and Mesopotamians, for instance, had to fetch water manually, bucket-by-bucket, from the river and then store it in tanks at home in the city.

## Uniformity of House Construction

The Harappan houses also impress us first with their general uniformity. Wood must have been used extensively, along with brick; at Mohenjodaro, considerable evidence was found for the combined use of baked brick and wooden architecture. Remains of staircases, usually steep and narrow, suggest in some cases, an upper storey.

The roofing was of mud-plastered reed matting, supported by timber. The plastering was normally of clay. The mortar used was also clay, though the

use of gypsum and lime was not unknown. The paving inside was either of beaten earth or bricks. Only the floor of one room at Kalibangan was found paved with tiles, decorated with intersecting circle designs. Two more examples of this type of decoration come from Balakot and Ahladino.

The doorways were simple, probably wooden and closed against jambs. The entrance doors usually opened into the side-lanes and alleys and rarely into the main streets. The windows are noticeably rare. The primary source of light inside the house must have been the inner open courtyard.

A distinctive feature of the houses is their bathrooms and privies. The bathrooms, carefully paved with a water-chute or drain to carry off the wastewater, were almost an invariable feature of the Mohenjodaro houses. On the other hand, the privies were less common.

## Generalisations

Within the common elements, there is a fairly wide range of variations. For instance, Mohenjodaro, Harappa, Kalibangan, Lothal, Banawali, Surkotada, Dholavira and Kuntasi—the sites where the basic settlement type is clear—are all different in detail. There is a complete grip over the technical details. The fort layout down to the watch-tower, bastions, gateways and possibly even ditches, was understood. There is no confusion about water disposal (drains with gradients, cess-pits, soakage jars) and water management (dams across the Dholavira rivulets, wells in many places). The housing materials were also well understood: bricks were of standardised measurements, stones were set in mud-mortar and there was large-scale stone cutting and polishing where necessary (Dholavira). All settlements were integrated into the landscape and their characters hardly depended on size. The variation in size between Mohenjodaro and Lothal, or for that matter, Kuntasi, is high, but they retain the common features of organised layout, etc. Functional variations too are only to be expected; some like Kuntasi could be dominantly mere outposts to procure and process raw materials.

## Special Features

**Mohenjodaro** It is the largest of all the Indus cities and has all the above mentioned common features. Its population has been estimated to have been between 41,000 and 35,000.

The Great Bath of Mohenjodaro is the most important public place,

measuring 39 feet (length) × 23 feet (breadth) × 8 feet (depth). Located at the centre of the citadel, it is remarkable for beautiful brick work. Its floor is made of burnt bricks set in gypsum and mortar. It must have served as a ritual bathing site.

The Great Granary found here is the largest building, measuring 150 feet (length) × 50 feet (breadth). It is located within the citadel, and next to the Great Bath. Its presence implies the existence of a centralised tax collecting agency.

There is also present an oblong multipillared assembly hall and a big rectangular building which must have served administrative purposes.

In the lower town a particular building, identified by Wheeler as the temple, has a monumental entrance and twin stairways leading to a raised platform on which was found one of the rare stone sculptures of a seated figure.

Within the lower town there are some barrack-like groups of single-roomed tenements at Mohenjodaro which recall the rows of tenements beside the granary at Harappa.

Evidence of the use of horse comes from a superficial level. A fragment of a woven cloth was also discovered.

**Harappa** It was the first Indus site to be discovered and excavated in 1921. The Indus civilisation was originally called Harappan civilisation after this site.

The vast mounds at Harappa were first reported by Masson in 1826, and visited by Cunningham in 1853 and 1873. Their rediscovery some sixty years later led to the excavations between 1921 and 1934, under the direction of M S Vats.

The granaries here are located outside the citadel, but immediately next to it in the west. They are a series of brick platforms forming the basis of two rows of six granaries, each measuring 50 × 20 feet. These are the-nearest buildings to the river and, thus, could easily be supplied by river transport.

Working floors, consisting of rows of circular brick platforms, lay to the south of the granaries and were meant for threshing grain.

Barracks or rows of single-roomed tenements are situated just below the walls of the citadel. They probably housed labourers.

**Chanhudaro** It was the only Indus city without a citadel. Like Mohenjodaro, it was also flooded more than once.

A small pot was discovered here, which was probably an ink pot. But

there is no conclusive proof about it.

Archaeologists have also discovered here metalworkers, shell-ornament makers' and bead-makers' shops (Metals used were gold, silver, tin, copper, etc.).

**Kalibangan** It is one of the two Indus cities which have both proto-Harappan and Harappan cultural phases. In its proto-Harappan phase the fields were ploughed. But in the Harappan phase, they were not ploughed, but dug up.

Traces of the remains of massive brick walls around both the citadel and the lower town have been discovered here.

Archaeologists discovered two platforms (within the citadel) with fire altars suggesting the practice of the cult of sacrifice.

**Lothal** It was the only Indus site with an artificial brick dockyard. It must have served as the main seaport of the Indus people.

It was nearly rectangular, with the longer axis running from north to south. It was surrounded by a massive brick wall, probably as flood protection.

Lothal has evidence for the earliest cultivation of rice (1800 BC). The only other Indus site where rice husk has been found is Rangpur near Ahmedabad.

Metal-workers', shell-ornament makers' and beadmaker's shops have been discovered here also.

Fire altars, indicating the probable existence of a fire cult, have been found.

Evidence for the use of horse comes from a doubtful terracotta figurine of a horse.

Impressions of cloth are noticeable on some of the sealings found here (impressions of cloth on a trough come from another site, Alamgirpur).

**Banawali** It has evidence of having both proto-Harappan and Harappan cultural phases.

It shares almost all the common features of Indus cities, such as town planning, grid system, drainage system, and the like.

**Surkotada** It is the only Indus site where the remains of a horse have actually been found.

It was surrounded by a stone rubble fortification with square bastions at the corners and in the longer sides.

It must have been another port-city, though no docking facilities, as at

Lothal, have been found.

**Dholavira** Situated in Gujarat, it is the latest Indus city discovered in India and also one of the largest sites of the Indus civilisation.

Though it was first noticed by Dr J P Joshi, extensive excavation work at the site was conducted by R S Bisht and his team in 1990–91.

It shares almost all the common features of the Indus cities, such as town planning, grid pattern, drainage system and elaborate fortification.

The most unique feature of the site is its division into, not two parts as in other cities, but three sections. Two of these parts were protected by strong rectangular fortifications.

There are two inner enclosures—the first one hemmed in the citadel (which probably housed the highest authority) and the second one protected the middle town (meant for the close relatives of the ruler(s) and the other officials). The existence of this middle town, apart from the lower town, is the real exclusive feature of this city.

## **Distribution and Size of Indus Cities**

Only three areas may be considered relevant to the growth of the Indus civilisation with a clear sequence of village-growth: the Kirthar piedmont and Kohistan to the west-southwest of the Indus flood-plain in Sind; the Cholistan area; and the Gomal valley where the ancient sites are located not so much on the banks of the Gomal as on an old terrace of the Indus. Of these three areas only Cholistan can boast of a dense and well-integrated distribution of the early Harappan sites to be followed by more dense and equally integrated Mature Harappan sites (174 in number, as compared to 138 in Rajasthan–Haryana-Punjab and 101 in Gujarat). There is more than an even chance that it was in the Ghaggar-Hakra system in Cholistan that the transition from the early Harappan ‘culture’ to the mature Harappan ‘civilisation’ was achieved.

## **Cholistan (Ghaggar-Hakra System)**

The former princely state of Bahawalpur was divided lengthwise into three great strips. Of these the first is a part of the Great Indian Desert and is known as the Rohi or Cholistan. The central portion also is chiefly desert. It is only along the Sutlej that the tract of the area is fertile. Our concern here is with the course of the Hakra which separates the Cholistan desert from the central part of Bahawalpur. The Cholistan desert thus lies to

## SARASVATI RIVER

Regarding the Ghaggar system, the following points may be noted: The ancient Ghaggar bed seems to bifurcate and both the channels come to an abrupt end. These two terminal channels of the Ghaggar seem to disappear into a depression. There is no indication of any palaeochannel connecting the ancient Ghaggar with the Indus or the Luni rivers.

The palaeochannels of the ancient Yamuna show that it changed its course three times in the past. The first channel flowed into the old bed of the Ghaggar; the second channel flowed through a channel which includes the present day Chautang (ancient Drishadvati) and met the Ghaggar, and the third time it went southward and joined the Ganga through the Chambal.

To conclude, the Ghaggar is basically a descendant of the original Sarasvati. Due to neotectonic upheavals, its two main tributaries—the Palaeo-Sutlej and the Palaeo-Yamuna—were pirated by the Indus and the Ganga respectively, leaving the Sarasvati (the present day Ghaggar) high and dry. This drying up of the major river of the Indo-Ganga divide, had catastrophic consequences for the human settlements, as can be seen by the early Man's constant pursuit of the changing courses of these channels.

the south and east of the Hakra depression. The lower course of the Hakra joins the Indus and flows into, or in the vicinity of the Rann of Kutch. On the Indian side the river is known as the Ghaggar and is identified with Sarasvati of early literature.

In Cholistan or Bahawalpur, out of a total of 414 sites discovered along 300 miles of the Hakra river bed, 174 are Mature Harappan. Areas exclusively earmarked for kilns and other mass production activities are recognized at 79 sites. Some of these sites were involved in copper smelting. Rajasthan copper must have been among the primary metals smelted in this area. Towards the Indian border in the east, the distribution of the mature Harappan sites is distinctly thinner, and thus the mature Harappan sites in Rajasthan and beyond may be considered to belong to a separate distribution area.

### Rajasthan, Haryana and Punjab

Beyond Cholistan the Harappan sites spread out, first comparatively thinly

and then densely, in the northeastern direction towards Rajasthan, Haryana, Punjab and the upper part of the Ganga-Yamuna Doab in UP.

The average size of settlements here was not more than a few acres, going up to about 40 acres and 60 acres respectively for Banawali and Rakhigarhi. But a great complexity has been added to the Harappan distribution situation in this region by the report of twenty-one sites in an area of approximately  $50 \times 25$  km. Five of these sites, all with ‘pre-Harappan and Mature Harappan’ pottery, are Dhalewan, Gurni Kalan, Hasanpur, Baglian Da Theh and Lakhmirwala. These sites are said to be situated at a distance of 3 to 5 km from each other. Besides, they were regular and massive settlements, with the first four of them being in the category of Harappa and the last one being as large as Mohenjodaro.

Harappa was undoubtedly a major manufacturing centre, for there is sufficient evidence of the use of several raw materials. As far as the sites in the Siwalik piedmont of Punjab are concerned, Kotla Nihang Khan near Ropar measures about 2.60 hectares (ha). Large sites are absent in the Doab region, their average size being about 3 ha. These sites mostly occupy the small tributary valleys of the Yamuna in Saharanpur and Meerut districts.

## Sind

The Harappan sites in Sind Kohistan and the Kirthar piedmont are generally near the local perennial springs and probably served the dual purpose of agriculture and resource procurement.

Located in the Larkana area of Sind, Mohenjodaro undoubtedly enjoys an agricultural advantage, but it also served as the main mercantile centre in relation to the overland trade stretching across to Iran and Central Asia. An old trade route went north from Karachi to Thano Bula Khan and entered the Larkana district of today. This route was undoubtedly significant considering the cluster of sites all along it from Ahladino, Amri, Ghazi Shah, Ali Murad and Lohumjodaro to Mohenjodaro in the Larkana district. In fact, the special craft-activity areas of Mohenjodaro hint at the possibility of its role as a manufacturing and redistribution centre linked to both caravan trade in the western regions and riverine trade with other inland areas.

In terms of its expanse Mohenjodaro, about 240–250 acres (latest estimate is 500 acres), is about three times the size of the nearest large Harappan settlement in Sind, which is Naru Waro Dharo (roughly 86 acres).

Chanhudaro is on the smaller side—about 16 acres—whereas the bottom end of the scale is indicated by sites like Ahladino which is not more than 2 acres.

## Gujarat

The Harappan settlements in Kutch constituted a fullblown culture and lived almost a full life before their culture declined and fragmented causing large scale migration from Kutch to the hinterland of Gujarat and perhaps also to Saurashtra. Further, the Harappan sites in Kutch were unlikely to have been based only on agriculture, because Kutch is by no means agriculturally prosperous. But at the same time Kutch has potential for the cultivation of cotton and possesses in any case good grazing land. It could also be an area of resource procurement, in addition to being a major area of animal breeding and cotton cultivation. For instance, at Khandaria there is sufficient evidence of the extraction of chert, carnelian, agate and jasper.

Although they are semi-arid areas like Kutch, both the Saurashtra peninsula and mainland Gujarat have a much better soil cover and more flowing streams, in addition to having a better rainfall and some major raw materials—semi-precious stones, marine shells, copper, steatite, ivory, amazonite, gold, different types of ordinary stones, etc. Besides, Gujarat has good potential for the cultivation of cotton. In both, the Saurashtra peninsula and mainland Gujarat cattlefarming was a major component of the Harappan economy. That some of the Harappan sites in the region were geared to the procurement of raw materials has been documented at such sites as Nageshwar which was apparently devoted to the collection of those varieties of shell which were used for bangles, conch-shells, etc. Another site, Nagwada, is believed to have been a major manufacturing centre of semiprecious stone objects.

## Makran Coast

The three Harappan sites on the Makran coast—Sutkagendor, Sotka-koh and Khairia Kot—have been generally considered to have been ports in the maritime links with the Gulf and Mesopotamia, and with the discovery of an Omani sherd at Sutkagendor the hypothesis has gained strength. At the same time, this may not have been the only or the primary function of these settlements.

## Baluchistan

The hills of south Baluchistan do not seem to contain evidence of distinct Harappan settlements. But Dabarkot in north Baluchistan seems to possess a distinct Harappan level. Considering the accessibility of Afghanistan from this area, Dabarkot may be a trading or resource-procuring settlement.

## Afghanistan

The mature Harappan settlement of Shortughai in north-east Afghanistan is a small (2.5 ha) and isolated site believed to have been a trading colony. Trade in this context could be based, on the Harappan side, on the lapis lazuli and rubies of Badakhshan and tin of central Asia and Afghanistan.

## Generalisations

On the whole, it is clearly indicated that the basic character of the Indus settlements was conditioned by factors such as local agricultural geography, distribution of raw materials and the alignment of inland trade routes. The Indus civilisation covered not merely a large geographical territory but also a large segment of time. It began in the Cholistan tract on the bank of the Ghaggar-Hakra course. A short time after this took place, the civilisation spread across the Hakra-Indus doab towards Mohenjodaro and other places in Sind. Radiocarbon evidence indicates that this expansion, as also the expansion towards Rajasthan, Haryana and Punjab, took place after the phase of expansion towards the lower Sind, sometime around 2500 BC. Along with the movement towards the lower Sind there was in all probability another movement towards Kutch which was then likely to have been an island and lay virtually at the mouth of the combined Hakra-Indus flow.

In fact, if one takes into consideration the Rajasthan-Punjab-Haryana sites, the distribution of the Indus civilisation sites shows the most dense concentration along the Ghaggar-Hakra course at three points—in Cholistan, along the Sirhind *nala* which is a part of the Ghaggar-Sarasvati system in the Bhatinda area, and in Kutch in the estuary of the combined Ghaggar/Hakra-Indus flow. The movement towards the Saurashtra peninsula and mainland Gujarat took place from Kutch, possibly in a somewhat later period.

# ECONOMY

## Nature of Indus Economy

**Production of Large Quantities of Agrarian Surplus** To maintain a widespread civilisation like the Harappan, with almost a dozen cities and several dozens of towns, an agrarian system, sufficiently well organised to produce the necessary surplus must have existed. The granaries at Harappa and Mohenjodaro clearly suggest that cereals were produced in such quantities that not only were all the immediate needs of the people duly met with, but there was also a surplus to face any future emergency. While the cereals stored in public granaries were evidently controlled by the authorities, even private individuals seem to have taken precautions, as indicated by the occurrence of large storage jars. In one of the rooms at Kalibangan, many such jars were found stacked one over another.

### INCREASED EVIDENCE OF PLOUGHING

For tilling fields, a wooden plough, with perhaps a sharp-ended copper bar attached to its end, seems to have been used. In addition to the evidence of a ploughed field at Kalibangan, Banawali has now yielded a complete terracotta model of a plough. These ploughs were drawn by bullocks that constituted a sizeable part of the cattle wealth of the Harappans. It has also been suggested that the Harappans practiced canal irrigation, but the evidence is rather meager. At the same time, the channelling of overflowing rain-water can be easily visualised. Thus, Harappan agriculture was largely dependent on lift irrigation rather than on canal irrigation and therefore, was highly labour-intensive. But we should not view Harappan subsistence exclusively in terms of agriculture.

**Symbiotic Relations between Agriculturists and Pastoralists** Keeping in view the facts that there are large unoccupied spaces on the Harappan map and that migratory pastoralists leave few archaeological traces, it is conjectured that pastoralists must have lived in symbiosis with agriculturists and might have provided the linkages (as carriers of goods or information) between settlements, thus contributing to the uniformity of material culture. The discovery of possible pastoral campsites in the Hakra valley and in

northern Gujarat suggests that the pastoral sector may well have been important.

**Pattern of International Trade** Though much is already known to us about the Harappan overseas trade to the Gulf and Mesopotamia, the picture has become clearer with recent discoveries in the last few years. In the third millennium BC, there was a kind of international economy, with metals, stones, timbers and craft items moving between South Asia, Makran, southern Iran, the Oman peninsula, Bahrain, Kuwait and Sumer. A network of several interaction spheres encompassed these regions in the mid-third millennium BC. But in earlier centuries, there were more marked interactions between Central Asia, Afghanistan, Seistan and north Baluchistan and the Indus plains. The chronological coincidence of the shift of interaction spheres and the rise of the Harappan civilisation cannot have been accidental.

**Relationship between Trade and Social Changes** Was there a connection between a flourishing external trade and the emergence of a ruling class and urban centers in South Asia? We must examine whether external trade led to increased acquisition of status items on the part of aristocracies, or whether trade led to increased productivity. It is possible that external trade induced some changes in labour allocation. The emergence of craft workshops to produce export items, for instance, may in turn have induced changes in the geographic location of certain production activities so that a regional economy came into being. That is why, chert blades and shell items were produced at only a few Harappan sites, but are found at several sites; shells were exported westwards; craft quarters at Chanhudaro and Lothal seem to reveal ‘workshop’-type situations. To a certain extent atleast, these developments may be seen as responses to the growing demand for Harappan goods in Mesopotamia.

**Harappan Influence on the Gulf Region** Recent excavations show a Harappan presence in copper-rich Oman (pottery, beads, inscribed sherds, weights and so on) in post-2000 BC contexts. When the Mesopotamian–Harappan trade began, societies in the Gulf were said to be under Mesopotamian cultural influence, but after 2000 BC, they supposedly came increasingly under Harappan influence. The chronology of some Gulf sites is being reworked and it may be that Bahrain (Dilmun) saw the peak of its settlement and prosperity—and Harappan influence—around this period of transition. In trying to explain this change, we may derive more clues to the

organisation of the trade from the Harappan end.

## Agriculture

Main crops were wheat and barley. Evidence for the cultivation of rice comes only from Lothal and Rangpur (Gujarat). Two varieties of wheat are believed to have been cultivated—the club wheat and the Indian dwarf wheat. Barley, of a small-seeded, six-rowed variety, is also found, both at Harappa and Mohenjodaro. No excavation has yet revealed evidence of sugarcane, though it is considered to have been in cultivation. Other crops included dates, mustard, sesamum, cotton and varieties of leguminous plants such as field peas. (Indus people were the first to produce cotton in the world.)

**Method of Cultivation** The main crops (wheat and barley) were cultivated as Rabi (winter) crops, that is, sown at the end of the inundation of land by the rivers and reaped in March or April. Other crops were cultivated as Kharif (summer) crops, that is, sown at the beginning of inundation and harvested at its close. Fields were not ploughed but dug up with a light toothed instrument.

There is some very interesting evidence from Kalibangan where a field surface was uncovered, which had been covered by builder's debris at the opening of the Mature Indus period. This surface still retained the marks of furrows laid out in two directions at right angles to each other. The marks suggest that a wooden plough was employed.

## Domesticated and Wild Animals

In addition to sheep and goats, there is repeated evidence of the predominant role of Indian humped cattle. One strain of these is depicted on the Harappan seals (along with the hump less bull).

Another species whose bones are of frequent occurrence at more than one site is the Indian boar. The buffalo is another such species, but its bones are less common. Camel bones are reported only at Kalibangan.

A single instance of the Indian rhinoceros comes from the seals found at Amri. With the present state of evidence it would be unwise to conclude that there is any proof of the regular use of the horse in pre-Harappan or Harappan times. A number of other animals were hunted for food. They include sambar deer, spotted deer and the hog deer, and several varieties of tortoise.

## Craft Production and Technology

There is enough evidence to suggest the presence of specialised groups of artisans such as bronzesmiths, goldsmiths, brick makers, stone cutters, weavers (of both cotton and wool cloth), boat-builders, terracotta manufacturers, and others. Some of these crafts such as brick making must have been state-controlled crafts.

Nearly all the basic tool types—flat axes, chisels, knives, spearheads and arrowheads, small saws, and the like—could have been made by simple casting, and or chiselling and hammering.

Bronze appears to have been present from the lowest levels at Mohenjodaro, but it is noticeably more common in the upper levels. The splendid copper and bronze vessels are among the outstanding examples of the Harappan metal workers' craft. Such special objects as the cast bronze figures of people or animals, or the little model carts for which identical examples come from Harappa and Chanhudaro were the products of specialists' workshops.

Panning or washing of gold dust were probably the principal means employed to obtain gold. Objects of gold are reasonably common, though by no means prolific. Gold occurs in the form of beads, pendants, amulets, brooches, needles, and other small personal ornaments.

Silver makes its earliest appearance in India to date in the Indus civilisation. That it was relatively more common than gold is indicated by the number of large vessels made of silver, and by the frequency of other finds.

The Indus cities also provide testimony that lead was imported in ingot form, and occasionally used for manufacturing objects such as vases.

In spite of the common use of metals, stone was not abandoned, and chert blades, supplied from great factories such as that at Sukkur, were prepared at the settlements. From the limestone hills at Rehri and Sukkur came nodules of fine flint and finished flint blades which were worked at vast factory sites nearby. Thence they were imported by river, wherever possible, to form a uniform item of equipment at Harappa, Mohenjodaro, Lothal, Rangpur, Kot Diji and Kalibangan.

Balakot of Baluchistan, Lothal and Chanhudaro were centres for shell-working and bangle-making; Lothal and Chanhudaro were also centres for the manufacture of beads of cernelian, and the like.

Mature Harappan pottery represents a blend of the ceramic traditions of

Baluchistan, on the one hand, and those of India, east of the Indus, on the other. Although this mature-period pottery shares the wheel, kiln and firing patterns with Baluchistan, it developed a somewhat stolid character of its own. The majority of the pottery is plain, but a substantial part is treated with a red **slip**, and black-painted decoration. Polychrome pottery is rare. Natural motifs such as birds, fish, animals, plants, trees and pipal leaves, however, are not infrequent.

Comparatively few examples of ivory carving have been found. They include combs, carved cylinders, small sticks and pins.

Working on, and inlaying shells was another well developed craft in the Indus cultures. Extensive craft centres for the manufacture of shell objects are known from Chanhudaro, Lothal and Balakot.

Beads were manufactured from a wide variety of semi-precious stones brought to the Indus valley from different regions. Bead makers' shops, along with their equipment were discovered in Chanhudaro and Lothal.

An important semi-precious stone utilized for bead making was carnelian. Long barrel beads of this material rank among the technical achievements of the Harappans. Beads may well have been among the items of export to Mesopotamia.

The seals were made of steatite and cut to shape with a saw. Steatite was used for a wide variety of other objects, such as beads, bracelets, buttons, vessels, and the like.

## **Trade and Commerce**

Inter-regional trade was carried on with Rajasthan, Saurashtra, Maharashtra, south India, parts of western Uttar Pradesh and Bihar. Foreign trade was conducted mainly with Mesopotamia or Sumeria (modern Iraq) and Bahrain.

Main imports consisted of precious metals like gold (from Afghanistan, Persia and south India), copper (Rajasthan, Baluchistan and Arabia) and tin (from Afghanistan and Bihar) and several semi-precious stones like lapis lazuli (Afghanistan), turquoise (Persia), amethyst (Maharashtra), agate (Saurashtra), jade (Central Asia) and conch-shells (Saurashtra and Deccan).

Main exports were several agricultural products such as wheat, barley, peas, oil seeds, and a variety of finished products such as cotton goods, pottery, carnelian beads, shell and bone inlays, terracotta statues, ivory products, and the like.

## EVIDENCE OF TRADE

There is ample literary as well as archaeological evidence of trade links between the Sumerian and Indus people. The Sumerian texts refer to trade relations with ‘Meluha’ which was the ancient name given to the Indus region, and they also speak of two intermediate stations called ‘Dilmun’ (identified with Bahrain) and Makan (Makran coast).

Discovery of many Indus seals in Mesopotamia and evidence of imitation by the Harappans of some cosmetics used by the Sumerians suggest that some of the Harappan merchants must have visited and resided in Mesopotamia. About two dozen Indus type seals were also discovered from different cities of Mesopotamia like Ur, Kish, Susa, Lagash and Tell Asmar.

Reciprocal evidence comes from the Indus cities also—discovery of three cylinder seals of Mesopotamian type, a number of metal objects of Mesopotamian origin and the pot-stone fragment of a hut-pot at Mohenjodaro; discovery of a circular button seal (which belongs to a class of ‘Persian Gulf seals’), several bun-shaped copper ingots of Mesopotamian origin and the ‘reserved slip ware’ of the Mesopotamian type at Lothal; discovery of the ‘reserved slip ware’ at Harappa also—all these provide conclusive proof of trade links between the two people.

There is absolutely no idea about their currency. All exchanges were probably carried on through barter.

Trade was carried on by overland as well as overseas transport. Bullock carts (evident from terracotta models) and pack-oxen were employed for land transport. There is evidence of sea and river transport by ships and boats in several seals and terracotta models, apart from the dockyard at Lothal. Several representations of ships are found on seals of Harappa and Mohenjodaro and a terracotta model of a ship, with a stick-impressed socket for the mast and eyeholes for fixing rigging, comes from Lothal. Of the inland travel on the plains there is plentiful evidence from terracotta models of bullock-carts. From Harappa and Chanhudaro come copper or bronze models of carts with seated drivers and also nearly identical models of little carts of the modern *ikka* or *ekka* type, still common in the Punjab. These have a framed canopy over the body in which the passenger sits. For longer

journeys and through rougher and more wooded country the chief means of transport would have been by caravans of pack-oxen.

## Internal Trade

**Explicit Evidence of Internal Trade** This is seen in the form of the occurrence of various raw materials at Harappan sites in different regions. In the context of Gujarat alone, the site-wise distribution of raw materials includes 28 items. The sheer fact of their being found at different Gujarat sites makes the economic world behind it—a world of raw material procurement, processing, manufacture of objects and their distribution—obvious. Gujarat is only one area of Harappan distribution; if all the areas are taken together, this world assumes great proportions.

**Major Internal Routes** From the Karachi region, one line of movement went through Kohistan and, following broadly the western banks of the Indus river, reached the Larkana district where Mohenjodaro was located. From Larkana, the Indus was crossed to reach Chanhudaro and the eastern segment of Sind. There was also a route which passed from the Sukkur/Rorhi hills to Harappa on the one hand and the Ghaggar/Hakra stretch on the other. Indus river was also used for some amount of traffic. Sind and Baluchistan seem to have been interacting both over land and along the coast, with Gujarat. The eastern segment of Sind had a route between the Sind plains and Gujarat through Kutch and Kathiawar. A sea route along the coast also existed.

Land and riverine routes connected the Bahawalpur and central Indus region with Rajasthan. One land route went from the Multan-Montgomery region to Bahawalpur. There was also another land route from Ganeshwar to Sothi-Bhadra via Khetri. Kantli river route was also used between Rajasthan and the regions to its north and west. Between Sind and east Punjab, there were two major routes that passed through Bahawalpur. One branched off to the upper Sutlej region, going through Bhatinda and Ludhiana districts till the edge of the Himalayas where Manda was located. The other, after passing the Ghaggar-Drishadvati divide of central Punjab, went to Hissar and Jind, reaching Rohtak, from where one branch crossed the Yamuna to Meerut and the other proceeded to Gurgaon.

The above review of some major internal routes linking the different areas of the Harappan civilisation, which is based on a careful study of the distribution of various raw materials at different sites and their possible

sources, highlights more than anything else, the scale and importance of Harappan internal trade.

## External Trade

**Evidence in Outside Areas** The evidence of Harappan external trade has been found principally in north Afghanistan, Turkmenistan, north and south Iran, the islands of Bahrain, Failaka and the Oman peninsula in the Gulf, and north and south Mesopotamia. They can be put in different categories:

- The most explicit items are two types of Indus beads (etched carnelian and long barrel-cylinder carnelian types) and square/rectangular Indus seals with script or the presence of Indus script on pottery. They occur in virtually all areas.
- Along with this are less direct items, such as pottery, Indus motif on local seals, objects of ivory, miscellaneous terracottas, etc., all of which suggest a familiarity with the Indus area. There are finds of Indus or Indus-related objects in all these areas.
- On the other hand, several ‘round’ seals of Gulf origin bear Indus motifs and script not merely in the Gulf itself, but also in Mesopotamian sites like Ur and the Iranian Khujestan site of Susa. By and large, the whole region seems to be tied by a network of both overland and maritime trade.

**Evidence in Indus Area** Within the Indus area, there are some seals of external affinity, steatite vessels with specific designs, some externally derived motifs, etc. The details of the typology and context of all these objects and motifs have drawn much discussion. Thus, there are non-Indus, externally derived objects in the distribution area of the Indus civilisation. Cylinder seals of the Mesopotamian, Iranian and central Asian world occur notably at Mohenjodaro and Kalibangan, but show Indus motifs. A ‘Gulf’ seal was found on the surface at Lothal and a seal with a ‘Gulf’ motif they has been found at Bet Dwaraka.

**Major External Routes** Everywhere outside the subcontinent, the relevant finds are found along well-defined trade routes. To reach Shortughai in north Afghanistan, the traders had to be familiar with the orientation of the different passes across the Hindu Kush. In Iran, the Baluchistan–Khujestan route of south Iran and the northern Iranian route through Kandahar, Herat (Afghanistan), Hissar (north Iran) and beyond were both used. These routes

were overland routes to Mesopotamia. Turkmenistan was reached either via the Shortughai and Herat areas or across the Kopet Dagh range.

The southern Iranian route also offered access to the Gulf, but the Gulf area could be reached by sea, and thus, there was a maritime access to Mesopotamia as well. The maritime route could have touched the Makran coast, but more logically, ships went out of Gujarat to the Oman peninsula, taking the help of **monsoon winds**. This is an area where the Indus presence is sharply visible, down to pottery and the presence of Indus designs on presumably some local pottery. Ras-al-Junayj on the Oman coast provides the landfall for ships coming from the Gujarat side, and significantly, the place has yielded indisputable Indus artefacts.

**Harappan Links with Mesopotamia and Bactria** The term ‘Meluhha’, which occurs in Mesopotamian literature, may not denote exclusively, the area of the Harappan civilisation. Instead, it could denote the whole area to the east of Khujestan and its adjacent area in Iran and thus possibly, included the Indus area as well in its scope. There could also be settlements of Harappan traders in Mesopotamian cities. Goods must have been regularly traded over this whole area, and it is possible that in this process, the seasonal nomads of the Hindu Kush region played a role.

In the scheme of Harappan external trade, Bactria (northeast Afghanistan) like the Gulf region, seems to have had a special niche. Miscellaneous Harappan or Harappa-related objects have been found in various looted graves of the Bactrian region and at a site called Dasly. On the other hand, indisputably, rich trade goods with Bactrian material have been found in Quetta, Mehrgarh and Sibri, all in the Bolan Pass region. These finds, according to some scholars, belong to the late phase of the Indus civilisation, but there is really no special reason why it cannot date from its mature phase.

## CULTURE AND SOCIETY

### Polity

There is no clear-cut evidence about the nature of the polity. According to D D Kosambi the priests constituted the ruling class, but according to R S Sharma the merchants were the rulers. Whatever might be the nature of political organisation, it is evident that the Harappans had a very efficient and

well-organised administrative machinery.

## Political Set-up

**Nature of Political Mechanism** A majority of the characteristic traits of the Indus civilisation, particularly its urbanism, would have required a mechanism not only highly competent in initiating them, but also powerful enough to enforce their implementation. The pertinent question here is what was the nature of this mechanism? Was the Harappan organisation still at the stage of petty chiefdoms based primarily on kinship, or was there a state in the real sense of the term? In the latter case, further questions might come up, viz., whether there was a single state, i.e. an ‘empire’ covering the entire known area of the mature Harappan civilisation? Or were there many small states? Since the Harappan civilisation was not an import from any other country but an indigenous development, there was no possibility of a conqueror coming from elsewhere, sweeping over the northwestern part of the subcontinent, establishing his rule and along with it, imposing upon the conquered, the culture of his home country. Had there been such a ‘conquest’, there would have certainly been a ready-made case for an ‘empire’.

**Possibility of Several Regional States** Some scholars have visualised in the mature Harappan scenario, the transformation of the petty chiefdoms into organised states, but still holding their regional identity. They envisage the following political scenario: there may have been a state for Sind with headquarters at Mohenjodaro; a state for northern Punjab (Pakistan) with capital at Harappa; another state for southeastern Panjab (Cholistan) having its seat of government at Ganweriwala; a state for northern Rajasthan with capital at Kalibangan; another one for Haryana with capital at Rakhigarhi; Banawali may have looked after the regions to the northwest; in the southern region, Dholavira is certain to have swayed over Kutch and even some adjacent parts; Lothal may have been the headquarters for Gujarat and its neighbourhood. Judging from the early historical period (6<sup>th</sup> century BC) of northern India, when there were the well known *solasa mahajanapadas* (sixteen large territorial states), the envisioned scenario of many states during the proto-historic times as well is not improbable.

**Possibility of a Centralised Empire** Another alternative is to visualise one of the antecedent chiefdoms, say of Kot Diji (or of still inadequately explored

early Mohenjodaro), Harappa, Ganweriwala or of some yet unknown place, to have emerged as the leader by having acquired, through trade and commerce, relatively much greater economic strength. As a consequence, it may have overpowered the other smaller states and established an ‘empire’. But one must pause for a while and give thought to yet another aspect of the issue, viz., that an empire does need, for maintaining its firm hold, a well-organised army with adequate weapons of offence and defense. Indeed, we have very meager archaeological evidence in this regard.

**Arguments for and against an Empire** It has often been argued that the uniformity of the mature Harappan civilisation over such a vast area could not have been achieved without there having been an ‘empire’ at its back. Such an argument seems to be nullified by a glaring example of the early historical times. Around the middle of the first millennium BC, there did exist a uniform material culture, represented by the northern black polished ware, cylindrical weights of chert/jasper, punch-marked and cast copper coins, etc., from as far west as Taxila in Pakistani Panjab to as far east as Tamluk in West Bengal and from the sub-Himalayan region in the north to at least the Narmada in the south. Yet, there was no ‘empire’ to back it. The first ever empire came into being two hundred years later.

**Identity of Ruling Class and Nature of Government** Whether we envision several small states or a single empire, a question which still remains to be answered is: Were there kings in each state or an emperor in the case of an empire? The existence of kings or of an emperor presupposes that the individual concerned would be far above the rest, in his style of living or even in death. If kings and emperors cannot be established because of lack of ‘palaces’ and ‘royal tombs’, do we have to give up altogether their presence? And if we do discard that hypothesis, what could have been other alternatives? Was the administration organised on oligarchical lines? Further, was it wholly secular? Or did the priestly class also play a role in it and, if so, to what extent? These are questions that must await further archaeological evidence for satisfactory answers.

## Religion

**Available Evidence** In view of our inability to offer a satisfactory decipherment of the Indus script, the artefacts that the Indus seal-makers and potters have left behind become our major source of information about the

Indus religion. Additionally, we have some structural remains that might or might not have cultic or ritual significance. However, in our study of the available evidence, we should guard against any assumption that there was necessarily a single system of beliefs and ritual. For different sections of the Harappan population could have had their own cults and deities.

**Zoomorphic Deities** The above mentioned animals might have been perceived as embodiments of zoomorphic deities whose protection the seal-owners wished to invoke. There is also the possibility that the pictured animals might equally be representing the totems of the lineages or clans of the seal-owners. But this could well be precisely because these animals were the zoomorphic forms of the clans' respective deities. In other contexts, the animals do not appear to have any totemic functions at all.

**Pasupati Mahadeva** For example, in the so-called 'Pasupati Mahadeva' seal from Mohenjo-daro, a rhinoceros and water buffalo on one side, and an elephant and tiger on the other, surround a three-faced seated deity in human form (anthropomorphic), crowned with buffalo horns. According to one recent study, the so-called 'yogic' posture of the deity, with the soles of the feet facing each other, actually imitates the way the bull-deity sits in Proto-Elamite (ancient Iranian) representations. This study further finds it difficult to see the deity as Shiva, in his aspect of Pasupati, 'the lord of beasts' or 'protector of cattle', with none of the emblems associated with him in later Hinduism.

**Other Deities** A cylinder seal from Kalibangan shows a goddess, who keeps apart two spearmen from fighting, and who then appears adorned with buffalo horns and possessed of a tiger's frame for her body. In this and all other such representations, the animals might simply be embodiments of the deity's spirit or strength.

- Such favoured beings could include humans too, such as the 'hero' or 'heroine', on a seal and on tablets, who faces two standing tigers, one on each side. Such a contest with two beasts has strong parallels in Proto-Elamite Susa (southwestern Iran) and in Mesopotamia (motif of Gilgamesh, a Sumerian king and epic hero).
- Then, there is the spearman on a tablet who is killing a buffalo by the side of a buffalo-horned deity seated in the 'bull-deity' posture: presumably, the animal is the appropriate sacrifice for the deity.
- Another recurring theme is the tree-spirit or deity. In a favourite

pictorial theme on seals and clay tablets, a tiger looks back at a tree deity, representing a kind of meeting between animal and tree spirits.

- *Pipal* ('the Indian fig tree') branches appear on seals, but in an elaborate scene carved on a Mohenjodaro seal, there is a deity in the *pipal* tree with the 'fish' sign and a large goat; the deity is being worshipped by a human worshipper with, perhaps, a sacrificial offering, while as many as seven women (perhaps priestesses) stand in line at the bottom. The sacrificial offering on this seal has been identified by many scholars as a human head.
- At Chanhudaro, the excavators found a jar closely set in brickwork: it contained the skull of a woman in her early twenties. It is difficult to find any explanation for this find other than that the skull belonged to the victim of a sacrifice, its preservation in the jar being designed to propitiate a guardian deity.

**Mother Goddess and Symbolic Worship** Terracotta and other figurines found in private houses are treated as evidence of domestic superstitions and beliefs. 'Mother Goddess' figurines are not only predominant but also easily outnumber the procreative male godlings. These might have been worshipped for obtaining children. But nothing can be said definitively about the stone cones and large stone rings which, according to some scholars, represent the male and female organs as symbols of a phallic cult.

**Religious Shrines and Structures** At this point, we are not able to assert whether the Indus official cults had any shrines or temples. If Wheeler's identification of a house (with a monumental entrance and double staircase leading to a raised platform) in the Lower Town of Mohenjodaro as a temple could be proved, it must have been dedicated to the 'unicorn-deity', since the 'unicorn' is the sole animal that appears on the numerous seals found there. Further, the assertion that the Great Bath at Mohenjodaro was also an official structure for ritual bathing is based on the yet-to-be proved assumption that the Indus people were in the habit of using water primarily for ritual purity.

## INDUS OFFICIAL RELIGION

There is every possibility that the Indus seals and their contents might, represent what the ruling classes, officials and merchants (who used these seals) believed in—something akin to an 'official' religion of the Indus realm. Almost 75% of the Indus seals carry the representation of just a

single animal, which always (in the seal impression) faces right. The most common of the animals pictured on seals (on 1,150 out of 1,524 showing animals) and on the very few copper amulets is a mythical one, a ‘unicorn’ (*ekasringa*), which is a humpless bull with a single long horn jutting forward from the forehead, always shown with a curiously shaped three-tiered ‘manger’ in front of it. In comparison, all other animals, including the normal humpless bull, are much less frequently represented as can be seen from the following figures: the humpless bull or bison—95 seals, elephant—55, zebu or humped bull—54 (but never, significantly, the cow), tiger—21, hare—15 and buffalo—14.

**Sacrificial Cults** A number of small pits with clay-plaster have been excavated at Kalibangan, Lothal, Banawali and Nageshwar, in public places as well as within some houses. Described as ‘fire altars’, these have not, however, been found at other important sites, including Mohenjodaro and Harappa. So, if at all these pits had any ritual significance, they may represent a regional cult at the most. At Kalibangan, a small ‘sacrificial pit’ has also been claimed with ox-bones found within; and at Lothal, a charred ox-jaw has been deemed sufficient to identify a mud-platform in a house as a sacrificial ‘altar’. This meager evidence in the whole Indus civilisation is certainly not sufficient either for propounding the existence of an animal sacrificial cult or for claiming Vedic affinities on its basis.

**Legacy of Indus Religion** This ‘official’ religion of the Indus people with its zoomorphic spirits and sacred pipal tree, apparently had roots in the naturalistic beliefs of pre-historic times. Those beliefs continued to be relevant in the proto-historic age when dangerous wild animals could always be met with in scrub and jungle that were never far away from most Harappan habitations. The earlier beliefs must have been reinforced by a growing stock of mythology and symbolism, orally transmitted, which even today we are not able to rediscover due to the un-decipherment of the Indus script. A good number of scholars do not see much similarity between the Indus ‘official’ religion and the religion and ritual of the *Rigveda*. Hence, claims to see here anticipations of practices and cults (*yoga*, Shaivism) that entered Hinduism well over 1,800 years after the end of the Indus civilisation, are also not given much credit.

## **Script and Language**

Harappan script is regarded as pictographic since its signs represent birds, fish, varieties of the human form, etc. The number of signs of the Harappan script is known to be between 400 and 600 hundred, of which about 40 or 60 are basic and the rest are their variants. The variants are formed by adding different accents, inflexions or other letters to the former.

The language of the Harappans is at present still unknown and must remain so until the Harappan script is read. There are two main arguments as to the nature of the language: that it belongs to the Indo-European or even Indo-Aryan family, or that it belongs to the Dravidian family.

The task of decipherment of the corpus of Harappan inscriptions (now in the region of 3500) remains problematic and the shortness of the inscriptions, nearly all of which are on seals or amulet tablets, renders it difficult. No two attempts have so far been in agreement.

Parpola and his Scandinavian colleagues proceeded with a hypothesis that the language was Dravidian and that the script relied upon homophones. A group of Soviet scholars have also concluded that the language is closer to Dravidian than to any other known language. An Indian scholar, Mahadevan, has also published an impressive computer concordance. There appear to be areas of agreement between all these attempts in accepting the Dravidian hypothesis.

A rather different approach is to be found in the recent attempt to read the contents of the inscriptions in terms of analogies between Harappan and Sumerian signs. This approach have chiefly been followed by Kinnier-Wilson.

S R Rao has produced a quite different attempt to read the script as containing a pre-Indo-Aryan language of the Indo-European family. This attempt has so far not been supported by many researchers.

The latest attempt in this direction has been made by Natwar Jha a palaeographist and Vedic scholar. He has developed his own methodology for reading the script and has written a monograph, *Vedic Glossary on Indus Seals* (1997). According to Jha, the script is syllabic, that is, no vowels are written. Semitic languages like Phoenician and Arabic use the syllabic system. Since no word in these languages begins with a vowel, the writing does not create any problems in comprehension. Even modern newspaper in Hebrew and Arabic also uses this system and any one familiar with the

spoken language faces no problem in reading the papers. Jha claims to have deciphered about 3,500 inscriptions on seals.

According to Rajaram, the script is both pictorial and alphabetic; alphabets are, however, favoured to the pictures in the later stages. He also finds close connection between the *Brahmi* and the Indus script. Surprisingly, most of the writing is from left to right and not the other way as was earlier thought. However, right to left writing is not unknown, and a few long seals also follow the ‘boustrophedon’ method, i.e. writing in the reverse direction in alternative lines. Yet another significant point made by him is that many ancient scripts like Phoenician, various Aramaics and Hemiaretic are connected to, or even derived from, Harappan. This is contrary to the currently held view that all alphabetic writing descended from Phoenician in the late second millennium BC.

## Seals

They are the greatest artistic creations of the Indus people. Made invariably of steatite (soft stone), they range in size from half an inch to just over two-and-a-half inches. The technique of cutting and polishing these seals with white lustre was a unique invention of the Harappans. Though there are different types of seals (such as the square, rectangular, button, cubical, cylinder and round types), only two of them are the main types—the square type with a carved animal and inscription on it, and the rectangular type with an inscription only. Each seal had a different emblem and name or a brief inscription. Emblems generally depicted animals or what appear to be scenes from religious legends.

The animal most frequently encountered on the seals is a humpless bull, shown in profile with its horns superimposed on each other and pointing forward. Owing to this feature it has generally been called a unicorn (*ekasringa*). The animal interests us for two reasons: first because it would appear to be a relation of *Bos primigenius* rather than of *Bos indicus*, second because it may be that the Indus unicorn was a mythical rather than a real beast. The less common representations of Indian humped cattle in terracotta must indicate that these were the main breed in the region. The *Bos indicus* is never accorded the honour of a ‘standard’, suggesting that sacred status was given only to the humpless breed.

In front of the beast stands a short decorated post (variously interpreted as

a standard, banner, manger or even an incense burner), which consists of three distinct parts, viz. (1) a round tapering shaft, (2) a bow-like top, and (3) a square or round platform (*vedika*). Other animals on the seals having a standard or manger are the elephant, tiger, bison and rhino.

The purpose of seals was probably to mark ownership of property (hence every important citizen must have possessed one), for an interesting context is established for their use in applying clay sealings to bales of merchandise. Impressions of cords or matting are frequently found on the backs of such sealings. Further proof of this use is derived from the discovery of several such sealings lying among ashes in the ventilation shafts of the brick platform of what is considered to have been a granary or warehouse beside the dockyard at Lothal.



Harappan seals

<https://www.harappa.com/slide/seals-mohenjo-daro>

## Terracotta Figurines

A great number of the terracotta figurines survive, either as toys or cult objects, or more probably as both. Most of them are hand-modelled, however, a few pieces are certainly made in single moulds.

The main corpus includes a range of birds and animals, including

monkeys, dogs, sheep and cattle. Both humped and humpless bulls are found; the pride of piece seemingly going to the great humpless bulls.

Both male and female human figurines are found, the latter being more common. Some of the female figurines are heavily ornamented and have exaggerated features, while others have elaborate head-dresses and dress or ornaments on their bodies. Seated women and mother and child groups are often among the most vividly modelled.

Of special interest is a group of heads with either horns or horn-like appendages. These appear on both male and female torsos, and may be associated with the horned figures on seals. We may regard them as deities. Another group of figurines deserves notice; these are models of carts made of terracotta and must have been used as toys.



Terracotta figurines during Harappan period

<http://www.people.vcu.edu/~djbromle/artviewsnet/portrait04/jithin/indusvalley.htm>

## Images

A few specimens of images made of both stone and metal have been discovered. A number of stone sculptures have been discovered—11 pieces at Mohenjodaro, two at Harappa, one at Dabarkot and one at Mundigak (Afghanistan). The best specimen among the stone sculptures of Mohenjodaro is the steatite image of a bearded man wearing an ornamented

robe. Out of the two sculptures at Harappa one is a tiny (four inches in height) nude male torso of red sandstone, and the other is also a small nude dancing figure made of a grey stone. Majority of these sculptures are, thus, made of soft stone like steatite, limestone or alabaster.

A few bronze sculptures have also been discovered at Mohenjodaro, Harappa, Chanhudaro and Daimabad. The best specimen is the little figure (4.5 inches in height) of a nude dancing girl, with right hand on hips, arms loaded with bangles, head slightly tilted and covered with curly hair, the eyes large and half closed. A second figure, of comparable size, also comes from Mohenjodaro. Other good examples of the skill in casting and bronze-working are the little models of bullock-carts and *ikkas* from Harappa and Chanhudaro. Four unique bronzes (elephant, rhinoceros, buffalo and chariot, each weighing 60 kg) from the recently excavated site of Daimabad have thrown further light on the bronze work of the Harappans.



The dancing girl (bronze figurine)

[http://www.columbia.edu/itc/mealac/pritchett/00routesdata/bce\\_500back/indu](http://www.columbia.edu/itc/mealac/pritchett/00routesdata/bce_500back/indu)

## Pottery

The Harappan pottery is bright or dark red and uniformly sturdy and well baked. It consists chiefly of wheel made wares, both plain and painted. The plain pottery is more common than the painted ware. The plain ware is usually of red clay with or without a fine red slip. The painted pottery is of red and black colours.

Several devices were employed by the people for the decoration of pottery. Geometrical patterns, circles, squares and triangles, and figures of animals, birds, snakes or fish are frequent motifs found in Harappan pottery. Another favourite device is the tree pattern. Plants, trees and pipal leaves are found on pottery. A hunting scene showing two antelopes with the hunter is noticed on a pot-sherd from cemetery 'H'. A jar found at Lothal depicts a scene in which two birds are seen perched on a tree, each holding a fish in its beak. Below it is an animal with a short thick tail which according to S R Rao is a fox. He also refers to the presence of a few fish on the ground. If this identification be correct, we have the kernel of the story narrated in the *Panchatantra* of the cunning fox who flattered the crow and managed to pinch away the morsel from its mouth.

Harappan people used different types of pottery such as glazed, polychrome, incised, perforated, and knobbed. The glazed Harappan pottery is the earliest example of its kind in the ancient world. Polychrome pottery is rare and mainly comprised small vases decorated with geometric patterns, mostly in red, black and green and less frequently in white and yellow. Incised ware is rare and the incised decoration was confined to the bases of the pans. Perforated pottery has a large hole at the bottom and small holes all over the wall and was probably used for straining liquor. Knobbed pottery was ornamented on the outside with knobs.

The Harappan pottery ware includes goblets, dishes, basins, flasks, narrow necked vases, cylindrical bottles, tumblers, corn measures, spouted vases and a special type of dish on a stand, which must have been an offering stand or an incense-burner. Big storage jars were also discovered. On the whole, Harappan pottery was highly utilitarian in character, though the painted designs on some pieces show a remarkable artistic touch.

## BURIAL PRACTICES

Archaeologists have excavated cemeteries at several Indus sites like Mohenjodaro, Harappa, Kalibangan, Lothal and Ropar. Generally located around the perimeter of the settlements, these cemeteries throw light on the burial practices of the Harappans. Three forms of burials are found at Mohenjodaro, viz. complete burials, fractional burials (burial of some bones after the exposure of the body to wild beasts and birds) and **post-cremation burials**. But the general practice was extended inhumation, the

body lying on its back, with the head generally to the north. A number of graves took the form of brick chambers or cists as in the case of those found at Kalibangan. At Lothal, in one case, the pit was lined with mudbricks, which suggests that shrouds or coffins were probably in vogue. At Harappa traces of a wooden coffin and bodies covered by a reed-shroud were found. From Surkotada comes the evidence of the practice of pot-burial. From the Lothal cemetery comes evidence of another burial type with several examples of pairs of skeletons, one male and one female in each case, interred in a single grave. Though these may not necessarily indicate the practice of *sati*, they do suggest some sort of ceremonial burial of the wife or servant or dependents after the husband or the master.

## Weights and Measures

Harappans used weights and measures for commercial as well as building purposes. Numerous articles used as weights have been discovered. The weights proceeded in a series, first doubling, from 1, 2, 4, 8 to 64, etc. and then in decimal multiples of 16.

Several sticks inscribed with measure marks (one such is made of bronze) have been discovered. Harappans were the authors of a linear system of measurement with a unit equal to one *angula* of the *Arthashastra* which was used in India till recently. The measures of length were based upon a foot of 37.6 cm and a cubit of from 51.8 to 53.6 cm.

# PROBLEMS OF DECLINE

## Theories of Decline

**Environmental Factors** Several Harappan sites are around the now dried-up Ghaggar-Hakra river, which flows south of the Indus and parallel to it. Most of the scholars, as already seen in origins, now feel that the Ghaggar-Hakra was a mighty river during Harappan times, and may have been the mythic Sarasvati river that the *Rigveda* and other sources talked about. According to this theory, earthquakes in the Himalayas which are fold-mountains may have resulted in a shift in the Ghaggar-Hakra river, destroying cities in the process. Subsequent flooding and drying up of the

river may have affected the surviving Harappans, who may have moved southwards.

**Economic Factors** According to another theory, if trade had triggered growth and prosperity of the Harappans, it also sounded the death-knell for this civilisation. A steep-decline in trade causing a severe economic depression may have turned many urban centers into ghost towns. Besides, archaeologists have reported evidence of street encroachments, a breakdown in sanitation and massive squatter colonies, indicating socio-cultural erosion.

**Survival and Continuity** The Harappans who survived the natural calamities and the socio-economic erosion may have moved southwards, finally adopting the culture of their new homelands. The tales of destruction by floods and natural calamities may have passed into folklore and then into the myths of succeeding generations. The loss for the Harappans was the gain for the Gangetic plains, where the stage was set for an equally memorable period in ancient Indian history. Part of the foundation for that was laid by the survivors of the Harappan civilisation.

## ARYAN INVASION/MIGRATION THEORY

The traditional view was that the Harappans were destroyed by invading Aryans. But there is no evidence of any such violent end. Then came the theory that immigrants from the north entered the regions, forcing the others to flee southwards.

The idea that Mohenjodaro fell to a group of invaders is based on two sets of archaeological data. In the upper levels of the eastern mound at Mohenjodaro, there are about thirty-three randomly distributed skeletons of males, females and children.

These skeletons are not contemporary; in one case, it has even been established that the cut mark which the skeleton bears did not lead to death. This massacre idea is a myth.

In different areas of the north-west, there are a few archaeological objects which are of west and central Asiatic derivation. They were not found in well-defined archaeological contexts. There is no reason why they should be called contemporary and indicate incoming invaders.

However, such objects were forcibly interpreted that way and along with the above-mentioned skeletons, led to the hypothesis that the Indus civilisation in general and Mohenjodaro in particular, fell prey to a group

of invaders.

Some objects of north Afghanistan origin, which have been found in the Quetta and Mehrgarh area in the vicinity of the Bolan pass, are being treated as signs of a foreign infiltration towards the end of the Indus civilisation.

The advocates of this view ignore the facts that these objects may well have belonged to the mature Harappan period and that such finds in the Oxus-Indus interaction zone are only to be expected in view of the close trading network all over the interaction area.

There is no evidence of any Aryan invasion or infiltration, causing the flight of the Harappans. The source of this error is the European scholars' inability to correctly interpret Sanskrit and local languages. So what happened to the Harappans?

## Process and Nature of Decline

**Degeneration in Late Harappan Phase** Hence, the decline and transformation of the Indus civilisation has to be understood in its own terms, and it is here that we have to focus closely on archaeological stratigraphy and the changing cultural situation, to which attention has been drawn long ago in the context of Sind.

- The idea of a degenerate Late Harappan Phase was first put forward in the context of pottery found in the upper levels of two sites in Sind, Jhukar and Lohumjodaro. Certain ceramic changes were taking place towards the stratigraphically upper or late phase of the Indus civilisation.
- The brick masonry of Mohenjodaro during its late period, was poor by the standard of the earlier periods, and towards the end of the Late Period, a particular excavated area came to contain potters' kilns, including one in the middle of its main street. That the potters could set up kilns in an area which was purely residential before, was an indication that the civic standard had remarkably declined during this period.
- The same point has been highlighted by the current excavations at Harappa. Overcrowding of the site has also been noted here towards the late phase. The period which has specifically been called Late Harappan is Period 5, characterised by a pottery known as Cemetery

H ware (so called because this was first found in a cemetery marked H in early excavations at the site) and drains and burnt bricks of a smaller size. One notes that though the pottery changes, the elements of urban planning remain.

- This continuity was first observed in Gujarat in the context of Rangpur. Deterioration in the quality of pottery, absence of drains and baths and thatched roofs of houses suggest a decline in the prosperity of the surviving Harappans at Rangpur. Mature Harappan pottery is replaced by a new pottery type which is known as 'lustrous red ware'. The Lustrous Red Ware culture at Rangpur was not an intrusion from elsewhere, but a local development of the Harappan culture itself.
- The evidence of transformation is clear in the Indo-Gangetic divide too. The transformation was initially worked out on the basis of stratigraphy and associated ceramic continuities and changes at sites like Mitathal and Siswal in Haryana. There is no dramatic cultural discontinuity anywhere. Settlements are established and abandoned and items of material culture change through time, but there is no indication that the region was ever abandoned completely or that it witnessed a dramatic influx of foreign cultural groups.

**Continuity and Transformation** Continuity and transformation are the fundamental features of the phase after the mature Harappan period, in all the distribution areas. The cultural situation varied from area to area.

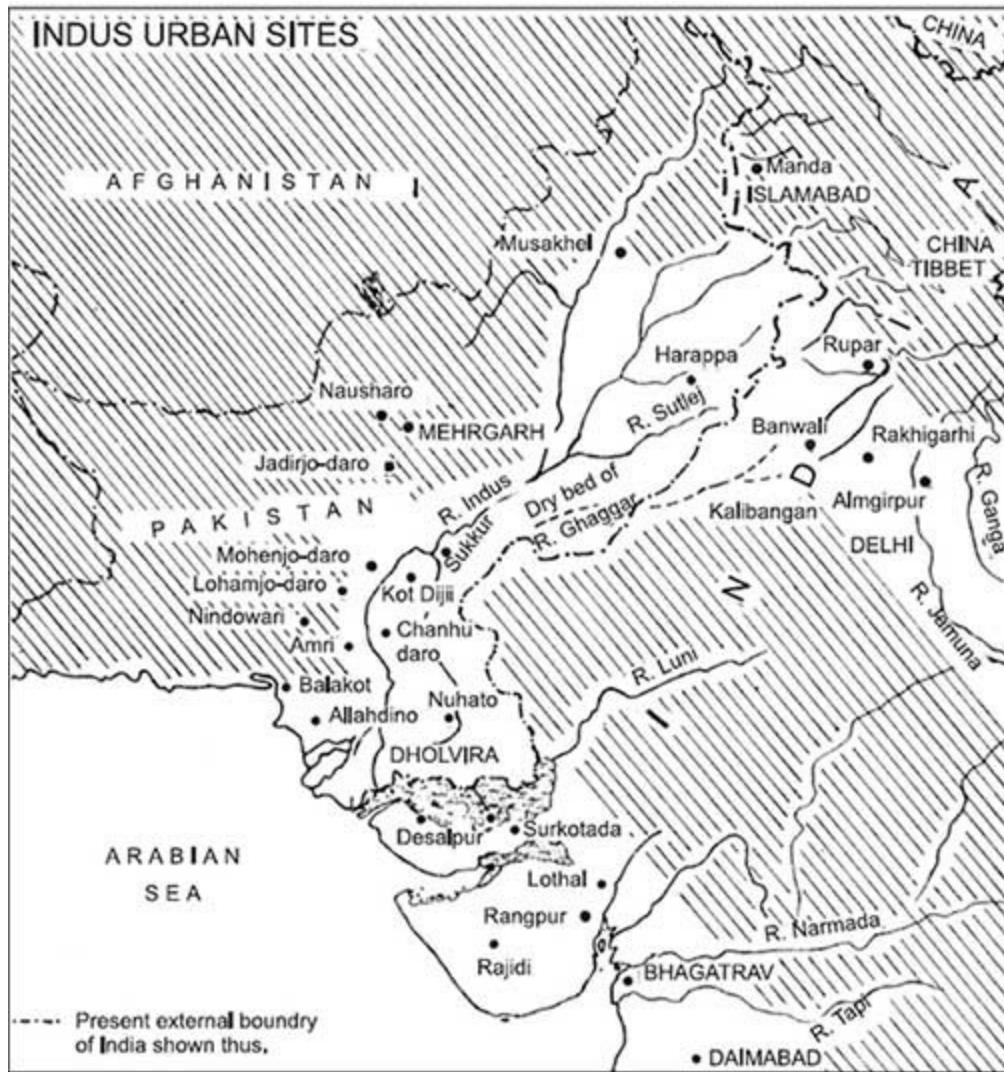
- In the Kachhi plain, the earlier tradition continued with new elements at the site of Pirak, whereas in south Baluchistan, the Kulli culture might have lingered on.
- At Jhukar in Sind, only a new pottery style emerged in association with the continuing mature Harappan tradition, without any break or sudden change in cultural continuity, but the Indus script was limited to potsherds, among other things.
- Cemetery H Ware culture is best focused in Cholistan, which has 50-odd sites of this late Harappan period.
- The entire area between the Sutlej and the Yamuna is dotted with late Harappan sites, with a strong concentration in the upper Doab. There is no reason to think that its agricultural diversity and richness became any less during this period.
- In Gujarat, there is apparently a miscellany of situations, ranging from the small sites with cattle pens (Kanewal) to the fortified ones like

Rojdi and Bet Dwaraka.

- The use of script becomes less common in comparison with the earlier period, but does not disappear.
- Agriculture remains firmly entrenched, as in the earlier period, and, if anything, may have even expanded its scope.
- The number of late Harappan sites in Gujarat, as elsewhere, is considerably more than the number of mature Harappan sites.
- In Gujarat at least, the tradition of foreign trade continues; the discovery of a seal with a motif ('whorl' motif) common in the Gulf, at Bet Dwaraka and the finds of Indus and Indus-related seals at Nippur and in Failaka are proof enough of this continuity of the mature Harappan tradition of external trade.
- **Evidence of Decline and Shift of Settlements** At the same time, there is a marked overall element of decline. The archaeological repertoire becomes much simpler; the use of script becomes very limited, and there was much less use of raw materials transported over long distances. While trying to explain this decline, one has to point out a major feature of the distribution of late Harappan sites between the Sutlej and the Yamuna. There was a remarkable shift of the focus of settlements towards the Doab during this period.
- We do not really know why this shift took place, but the increased pace of the drying up of the Ghaggar-Hakra system seems to have been one reason.
- Another reason may have been the fact that the Harappans overstretched themselves. Their foundations in many areas of their distribution were not particularly deep. In Cholistan and some parts of Sind, West Punjab, Haryana and Gujarat, they had an ancestry going back either to the Hakra ware period or the early phase of the early Harappans.
- One has to admit that the Harappans eventually came to be rather thinly stretched on the ground, and the weakening of their political fabric was almost inevitable. They were swallowed up, as it were, by the much less advanced pre-agricultural groups of inner India.
- Once the Harappans moved and settled in the upper part of the Doab, they were geographically bound to be drawn into the main cultural development of the Ganga valley.

- Similarly, from the geographical point of view, their dense distribution in Gujarat in the late Harappan period means that their interaction with, or movement towards, southeast Rajasthan, Malwa and the Deccan becomes a distinct possibility.
- There was also a straight movement towards the Deccan along the Tapti valley, and there is evidence of interaction with both southeast Rajasthan and Malwa. The Harappans, in fact, were moving into the flow of cultural development of inner India.

**Conclusion** Thus, the currently available data suggests that, instead of coming to an abrupt end, the Indus civilisation merged into the main flow of Indian cultural development. There is a clear movement of the Harappans from the Indo-Gangetic divide to the Ganga–Yamuna doab and there are also suggestions of their branching out in the directions of Malwa and Maharashtra from Gujarat. However, the form with which the Indus civilisation merged in the later pattern of neolithic–chalcolithic growth in inner India was not its urban form. The urban traits could have lingered on at sites such as Rojdi and Bet Dwaraka in Gujarat and Kudwala in Cholistan, but the impression is of a much larger number of smaller settlements, with a more diversified agricultural economy.



### Indus Urban Site\*

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The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

## QUESTIONS

Which of the following were the earliest precursors of the Harappan seals?

- (a) Terracotta seals found at Mehrgarh

- (b) Stone seals found at Amri
- (c) Clay tablets found at Kalibangan
- (d) Copper tablets found at Kot Diji

At only one of the Indus sites have archaeologists discovered a middle town, as distinct from the citadel and the lower town. Identify the site from among the following:

- (a) Surkotada
- (b) Daimabad
- (c) Dholavira
- (d) Lothal

Which of the following statements about Harappan measurements are true?

- i. The Harappans seem to have used both the foot and the cubit systems simultaneously.
- ii. Their foot system ranged from 16 to 32 cm and cubit from 48 to 64 cm.
- iii. At Mohenjodaro, a slip of shell seems to be part of a linear system.
- iv. At Harappa, a fragmentary bronze rod, broken at both ends seems to have been based on the standard cubit.

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii and iii
- (c) i,iii and iv
- (d) i and iv

Match List I with List II and select the correct answer using the codes given below the lists.

**List I**

- i. Impressions of cloth on sealings
- ii. Impressions of cloth on a trough
- iii. Fragment of a woven cloth

**List II**

- (A) Alamgirpur
- (B) Mohenjodaro
- (C) Lothal
- (D) Harappa

- (a) i-C, ii-A, iii-B
- (b) i-A, ii-D, iii-C
- (c) i-B, ii-C, iii-D
- (d) i-A, ii-C, iii-B

The maximum concentration of Harappan sites is in the

- (a) uplands of Baluchistan

- (b) marshy lands of the Rann of Kutch
- (c) plains of the Indus and its tributaries
- (d) foothills of the Himalayas.

Among recent discoveries the most remarkable Harappan site, which was probably a trading outpost meant for procuring lapis lazuli in particular, is located at

- (a) Shortughai in northeast Afghanistan
- (b) Musa Khel in North-West Frontier Province
- (c) Mundigak in south Afghanistan
- (d) Damb Sadat in northeast Baluchistan.

While Lothal is the only Indus city whose citadel and lower town are together surrounded by its city brick walls, one another Indus city has the distinction of having its lower town also being surrounded by a separate massive brick wall. Pick it out from among the following

- (a) Sutkagendor
- (b) Banawali
- (c) Chanhudaro
- (d) Kalibangan

Which one of the following Harappan sites has a stone fortification with square bastions at the corners and in the centre of the longer sides?

- (a) Amri
- (b) Surkotada
- (c) Mehrgarh
- (d) Sutkagendor

The Harappan bricks were mainly

- (a) sawn with the help of a saw-like instrument
- (b) made in an open mould
- (c) hand-made
- (d) cut with the help of a chisel.

*Assertion (A): A distinctive feature of the house construction of the Harappans was that the roadward side of a block presented a plain blank facade.*

*Reason (R): The entrances to the houses were from the narrow lanes which were set at right angles to the main streets.*

In the context of the above two statements, which one of the following is correct?

- (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.

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) Indo-Aryans	Sindhu
(ii) Greeks and Romans	Hindu
(iii) Persians and Arabs	Indus

Which of the above is/are incorrectly matched? Select the answer from the codes below:

- (a) Only i
- (b) i and ii
- (c) ii and iii
- (d) i, ii and iii

Potter's wheel, a major technological innovation, was introduced at Mehrgarh, the earliest agrarian settlement in the subcontinent, around—millennium BC.

- (a) 5<sup>th</sup>
- (b) 4<sup>th</sup>
- (c) 3<sup>rd</sup>
- (d) 6<sup>th</sup>

Where did the excavators discover a third small mound, distinct from the citadel and the lower town, containing only remnants of fire altars?

- (a) Lothal
- (b) Harappa
- (c) Dholavira
- (d) Kalibangan

Match List I with List II and select the correct answer using the codes given below the lists

<b>List I</b>	<b>List II</b>
<i>(Harappan sites)</i>	<i>(Burial customs)</i>
(i) Harappa	(a) Brick chamber or cist
(ii) Lothal	(b) Coffin burial

(iii) Kalibangan

(c) Pot burial

(iv) Surkotada

(d) Double burial

**Codes:**

(a) i-B, ii-D, iii-C, iv-A

(b) i-D, ii-B, iii-A, iv-C

(c) i-B, ii-D, iii-A, iv-C

(d) i-A, ii-C, iii-B, iv-D

Granaries or warehouses have been excavated at

(i) Mohenjodaro

(ii) Harappa

(iii) Chanhudaro

(iv) Kalibangan

(v) Lothal

(vi) Banawali

Choose the correct answer from the codes given below

(a) All of them

(b) i, ii, iii and iv

(c) i, ii and v

(d) i, ii and vi

Which one of the following is the latest Indus city discovered in India?

(a) Manda

(b) Dholavira

(c) Daimabad

(d) Rangpur

*Assertion (A):* The Indus humpless bull, called ‘unicorn’ because it is shown in profile on seals with its horns superimposed on each other and pointing forward, was probably a mythical rather than a real beast.

*Reason (R):* The Indian humped cattle were less commonly represented than the humpless cattle both on the seals and in the terracottas.

In the context of the above two statements, which one of the following is correct?

(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.

Match List I with List II and select the answer using codes given below the lists.

**List I      List II**

- |                      |   |
|----------------------|---|
| (i) Mahadevan        | (a) Language was Dravi-dian and script relied upon homophones.  |
| (ii) S R Rao         | (b) Language is closer to Dravidian than to any other language.   |
| (iii) Kinnier-Wilson | (c) Accepted Dravidian hypothesis and published an impressive computer concordance.                             |
| (iv) Parpola         | (d) Attempt to read the contents of the inscriptions in terms of analogies between Harappan and Sumerian signs. |
| (v) Soviet scholars  | (e) Attempt to read the script as containing a preindo-Aryan language of the Indo-European family.              |

**Codes:**

- (a) i-A, ii-C, iii-E, iv-D, v-B
- (b) i-D, ii-A, iii-B, iv-C, v-E
- (c) i-C, ii-E, iii-D, iv-A, v-B
- (d) i-B, ii-D, iii-A, iv-E, v-C

A nude male dancing figure in greystone with twisting shoulders and one raised leg, reminiscent of Lord Nataraja of the later times comes from

- (a) Mohenjodaro
- (b) Harappa
- (c) Lothal
- (d) Chanhudaro

Majority of the Indus terracotta figurines were

- (a) hand-modelled
- (b) made in single moulds
- (c) cut with a saw
- (d) sculptured with a *chisel*

The religious iconography of Indus people consists of

- (i) Seals and Sealings
- (ii) Images and Statues
- (iii) Terracotta figurines
- (iv) Amulets and Tablets

Choose the answer from the codes given below

- (a) i and ii
- (b) i,ii and iii
- (c) i,iii and iv
- (d) All of them

Which one of the following places has revealed the actual remains of a rhinoceros, though it is frequently represented on the seals discovered from various Indus sites?

- (a) Amri
- (b) Kot Diji
- (c) Surkotada
- (d) Banawali

Which one of the following metals made its earliest appearance in India before any other place in the world?

- (a) Copper
- (b) Gold
- (c) Tin
- (d) Silver

The majority of the Harappan pottery was

- (a) Polychrome pottery
- (b) Black-painted pottery
- (c) Red-painted pottery
- (d) Plain pottery

Bones of camel are discovered at:

- (a) Kalibangan
- (b) Lothal
- (c) Harappa
- (d) Mohenjodaro

For which one of the following crops there is no evidence of cultivation from anyone of the Indus sites?

- (a) Barley
- (b) Sugarcane
- (c) Rice
- (d) Field peas

Which one of the following processes was used in the manufacture of Harappan seals?

- (a) Pinching
- (b) Moulding
- (c) Cutting
- (d) Casting

What is the so-called ‘English Bond’, said to have been originally introduced by the Harappans?

- (a) The system of firing bricks in kilns.
- (b) The system of laying bricks in alternate headers and stretchers.
- (c) The system of dividing the city into rectangular blocks.
- (d) The system of separating common dwellings from public buildings.

Which of the following were the most standardised products of the Harappans?

- (a) Pottery
- (b) Terracottas
- (c) Bricks
- (d) Statues

Which one of the following Indus cities has houses with doors on the main streets?

- (a) Lothal
- (b) Surkotada
- (c) Chanhudaro
- (d) Banawali

The whole area of Harappan culture represents a

- (a) circular area
- (b) square area
- (c) zigzag formation
- (d) triangle area

Which has the earliest ploughed field in the world?

- (a) Harappa
- (b) Kalibangan
- (c) Ropar
- (d) Rangpur

The ruins of Harappa were first noticed by

- (a) Charles Mason
- (b) Sahni
- (c) M Wheeler

(d) MS Vats

The Dockyard at Lothal, is well connected through a channel to the river

- (a) Narmada
- (b) Bhima
- (c) Bhogava
- (d) Tapti

The most common materials used for the Harappan stone sculptures are

- (i) Hard sandstone
- (ii) Soft limestone
- (iii) White marble
- (iv) Steatite

Choose the correct answer from the codes given below

- (a) ii and iv
- (b) i and iii
- (c) i, ii and iii
- (d) All the four

Stone symbols of female sex organs have come from

- (a) Harappa
- (b) Lothal
- (c) Chanhudaro
- (d) Kalibangan

The Harappan pottery was decorated with several devices. Which one of the following was not one such device?

- (a) Human Figurines
- (b) Figures of animals, birds, snakes and fish
- (c) Geometrical patterns
- (d) Pictures of carts, boats, etc.

The Harappan culture as a whole gives the picture of a changeless, stagnant society. But this can be disproved by the changes in the

- (a) pottery
- (b) images
- (c) forms of worship
- (d) town planning

Which of the following amply reveals the importance given by the Harappans to child care?

- (a) Seals with the depiction of children

- (b) Numerous terra cotta toys
- (c) Play grounds
- (d) All the above

To produce sufficient foodgrains the Harappan villages were mostly situated in the

- (a) coastal areas
- (b) non-flood plains
- (c) flood plains
- (d) arid zones

Of the all Harappan sites, which has the most impressive drainage system?

- (a) Harappa
- (b) Banawali
- (c) Dholavira
- (d) Mohenjodaro

Who propounded the theory of ecological degradation as the cause for the decline of Harappan culture?

- (a) Walter Fairservis
- (b) H T Lambrick
- (c) George F Dales
- (d) Robert Raikes

Which of the followings were the features of the Harappan houses?

- (i) Rectangular houses
- (ii) Widespread use of wood
- (iii) Brick-dried bathrooms and wells
- (iv) Outside stair cases
- (v) Entrances at the centre of the houses

Choose the answer from the codes given below:

- (a) i, ii, v only
- (b) i, ii, iii only
- (c) i, iii, iv only
- (d) ii, iii, iv only

Which of the following places gives more clues with regard to the transition from the preHarappan to the mature Harappan culture?

- (a) Banawali
- (b) Chanhudaro
- (c) Harappa

(d) Amri

The reason for the spread of Harappan culture and settlement of new colonies in far off places was

- (a) to meet their religious obligations
- (b) their desire to colonise
- (c) the population expansion
- (d) to safeguard their security concerns.

Which one of the following places had a culture, called Jhangar culture, in its late Harappan phase?

- (a) Kalibangan
- (b) Mohenjodaro
- (c) Chanhudaro
- (d) Amri

Match List I with List II and choose the answer from the codes given below

**List I                  List II**

- |             |   |
|-------------|---|
| (A) Copper  | (i) Chanhudaro rhinoceros                       |
| (B) Serpent | (ii) Lothal and Goddess Kalibangan              |
| (C) Medical | (iii) Gumla and beliefs surgical skills         |
| (D) Bronze  | (iv) Daimabad bullock models of carts and ikkas |

**Codes:**

- (a) A-iv, B-iii, C-ii, D-i
- (b) A-i, B-ii, C-iii, D-iv
- (c) A-ii, B-iii, C-iv, D-i
- (d) A-iii, B-i, C-iv, D-ii

Which one of the following Indus sites was destroyed by fire?

- (a) Lothal
- (b) Kalibangan
- (c) Kot Diji
- (d) Amri

The cemeteries of the Harappan cities were generally located

- (a) around the perimeter of the settlements
- (b) within the citadels
- (c) at the heart of the cities
- (d) near the residences

At which one of the following Harappan sites do we find pot-stone fragment

of a hut-pot of Mesopotamian origin?

- (a) Harappa
- (b) Lothal
- (c) Mohenjodaro
- (d) Chanhudaro

Which one of the following sites does not have evidence of pit-dwellings?

- (a) Burzahom
- (b) Sarai Khola
- (c) Jalilpur
- (d) Gufkral

Ash-mounds, which mystified archaeologists for so long, have been discovered at

- (i) Mahagara
- (ii) Pallavoy
- (iii) Kupgal
- (iv) Chirand
- (v) Utnur
- (vi) Kodekal

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) iii, iv, v and vi
- (d) ii, iii, v and vi

Which are the two Neolithic sites, having evidence of rice cultivation, which may possibly be the oldest evidence of rice in any part of the world, if their early dating is clearly established?

- (i) Amri
- (ii) Koldihwa
- (iii) Mahagara
- (iv) Gumla

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) ii and iv

Which one of the following Indus cities is not located in the state of Gujarat?

- (a) Sutkagendor
- (b) Surkotada
- (c) Dholavira
- (d) Lothal

The corpus of Harappan inscriptions is now put in the region of

- (a) 2000
- (b) 2500
- (c) 3000
- (d) 3500

The practice of placing domestic dogs in graves along with their masters, which was foreign to the Indian tradition, has been found to be in use at

- (a) Mehrgarh
- (b) Burzahom
- (c) Lothal
- (d) Kalibangan

What is the ascending order of the following Harappan cities in terms of their population?

- (i) Harappa
- (ii) Mohenjodaro
- (iii) Lothal
- (iv) Kalibangan

Choose the answer from the codes given below

- (a) i, iii, iv and ii
- (b) ii, iv, iii and i
- (c) iii, iv, i and ii
- (d) iv, iii, ii and i

Which one of the following is not located outside the citadel of Harappa?

- (a) Granaries
- (b) Working Floors
- (c) Barracks
- (d) 'H' cemetery

Which of the following Indus sites have shown sufficient evidence of direct trade contacts with Mesopotamia?

- (i) Lothal
- (ii) Sutkagendor
- (iii) Banawali

- (iv) Mohenjodaro
- (v) Harappa
- (vi) Chanhudaro

Select the answer from the codes given below

- (a) All of them
- (b) i, ii, iii and v
- (c) i, iv and v
- (d) ii, iv and v

Which of the following animals are generally accorded the honour of a standard or manger in seals?

- (i) Humped cattle
- (ii) Humpless cattle
- (iii) Tiger
- (iv) Elephant
- (v) Rhinoceros
- (vi) Buffalo

Select the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and vi
- (c) ii, iii, iv, v and vi
- (d) All of them

Which one of the following types of Harappan pottery is said to be the earliest example of its kind in the world?

- (a) Polychrome
- (b) Glazed
- (c) Knobbed
- (d) Perforated

Bone tools, which are not indigenous to India, are found in large numbers at

- (i) Chirand
- (ii) Gufkral
- (iii) Mehrgarh
- (iv) Burzahom

Select the answer from the codes below:

- (a) i, ii and iv
- (b) ii, iii and iv
- (c) i and iii

(d) ii and iv

The most beautiful brick-work of the Harappans is found in the

- (a) fire altars
- (b) dockyard
- (c) temple-like structure
- (d) great bath

Which of the following animals are not represented either in the seals or in the terracottas?

- (i) Cow
- (ii) Horse
- (iii) Lion
- (iv) Tiger

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, ii and iv

Which one of the following Indus sites has revealed evidence of a violent death met by some people?

- (a) Lothal
- (b) Harappa
- (c) Mohenjodaro
- (d) Kalibangan

Turquoise, an important semiprecious stone, was acquired by the Harappans from

- (a) Badakshan
- (b) Central Asia
- (c) Arabia
- (d) Persia

Which one of the following Vedic texts, apart from the *Rig Veda Samhita*, cites Indra as the destroyer of the Indus civilisation?

- (a) *Atharva Veda Samhita*
- (b) *Taittiriya Brahmana*
- (c) *Aitareya Brahmana*
- (d) *Satapatha Brahmana*

What has been the latest source for determining the period of the Indus

civilisation?

- (a) Discovery of Harappan goods in Mesopotamia
- (b) Discovery of Mesopotamian goods in Indus cities
- (c) Identification of Meluha of the Sumerian texts with the Indus region
- (d) Radiocarbon dating

The burnt bricks of the Indus people are particularly significant for their

- (a) technical excellence
- (b) aesthetic sense
- (c) utilitarian value
- (d) standardisation

Which one of the Harappan cities is marked by the conspicuous absence of the terracotta figurines of the Mother Goddess?

- (a) Kalibangan
- (b) Mohenjodaro
- (c) Harappa
- (d) Surkotada

The Indus wheels are essentially solid wheels. However, an exception to this general rule is found in one of the terracotta toy vehicles, having spoked wheels, discovered at one of the Indus sites. Pick it out from the following:

- (a) Harappa
- (b) Kalibangan
- (c) Dholavira
- (d) Mohenjodaro

Which of the following Harappan sites have revealed structures supposed to be fire altars, but whose identity is not clearly established?

- (i) Kalibangan
- (ii) Lothal
- (iii) Amri
- (iv) Chanhudaro
- (v) Surkotada
- (vi) Alamgirpur

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) ii, iv and vi

Which present day tribe of Pakistan has been identified by scholars to be the descendants of the Harappan people?

- (a) Valmikis
- (b) Brahuis
- (c) Pakthas
- (d) Pathans

At which one of the following late Harappan sites have archaeologists discovered four excellent bronze images?

- (a) Lothal
- (b) Dholavira
- (c) Bhagatrav
- (d) Daimabad

Majority of the Indus beads meant for export to Mesopotamia were made of

- (a) Steatite
- (b) Terracotta
- (c) Carnelian
- (d) Jade

What is Epigraphy?

- (a) Study of coins
- (b) Study of old writing used in inscriptions
- (c) Study of inscriptions
- (d) Study of material remains of the past

Mnk out the oldest age from the following:

- (a) Bronze Age
- (b) Neolithic Age
- (c) Mesolithic Age
- (d) Palaeolithic Age

Which of the following cultures cannot be considered a proto-Harappan culture?

- (a) Amri culture
- (b) Zhob culture
- (c) Sothi culture
- (d) Kot Dijian culture

Indus civilisation belongs to which of the following periods?

- (a) Historical period
- (b) Prehistorical period

- (c) Post-Historical period
- (d) Proto-Historical period

According to the latest excavations, Manda is the—site of the Indus civilisation?

- (a) Northernmost
- (b) Southernmost
- (c) Easternmost
- (d) Westernmost

Which is the biggest building at Mohenjodaro?

- (a) Great Bath
- (b) Great Granary
- (c) Assembly Hall
- (d) Rectangular Building

Which of the following is used in the floor of the Great Bath, besides burnt bricks and mortar?

- (a) Stone
- (b) Terracotta
- (c) Steatite
- (d) Gypsum

How many granaries are there in Harappa?

- (a) Two
- (b) Four
- (c) Six
- (d) Eight

At which of the following Indus cities was a small pot supposed to have been an ink-well discovered?

- (a) Mohenjodaro
- (b) Chanhudaro
- (c) Harappa
- (d) Lothal

Which of the following animals is not to be found in the seals representing Pasupati Mahadeva?

- (a) Elephant
- (b) Tiger
- (c) Lion
- (d) Buffalo

Which of the following materials was mainly used in the manufacture of seals?

- (a) Limestone
- (b) Terracotta
- (c) Silver
- (d) Steatite

At which of the following Indus sites did the historians discover human skeletons huddled together, indicating their violent death?

- (a) Sutkagendor
- (b) Surkotada
- (c) Mohenjociaro
- (d) Harappa

Who among the following named the Indus civilisation as the ‘Harappan civilisation’ after the name of the Indus site of Harappa?

- (a) Sir ME M Wheeler
- (b) Dr S R Rao
- (c) Sir John Marshall
- (d) Dr Sankhalia

Which of the following domesticated animals was conspicuous by its absence in the terra-cottas of the Indus civilisation?

- (a) Sheep
- (b) Cow
- (c) Buffalo
- (d) Pig

Concrete evidence of the use of cotton clothes by the Harappans comes from which of the following Indus sites?

- (a) Kalibangan
- (b) Rangpur
- (c) Sutkagendor
- (d) Mohenjodaro

The houses of all the Indus cities, except one, had side entrances. Pick out the particular city in which houses had entrances on the main street?

- (a) Chanhudaro
- (b) Mohenjodaro
- (c) Lothal
- (d) Kalibangan

Archaeological excavations reveal that the Indus people used different types of weapons. But which one of the following pairs was definitely not in their possession?

- (a) Sword and body armour
- (b) Dagger and mace
- (c) Bow and arrow
- (d) Spear and axe

Which of the following birds was worshiped by the Harappan people?

- (a) Eagle
- (b) Pigeon
- (c) Crow
- (d) Peacock

The Indus people probably followed different methods of disposal of the dead, but the most common

- (a) Cremation
- (b) Inhumation or complete burial
- (c) Immersion in river water
- (d) Exposure to the natural elements

Who among the following archaeologists has been claiming that he has successfully deciphered the Indus script, though others have not accepted his claim?

- (a) ME M Wheeler
- (b) Gordon Childe
- (c) K M Srivastava
- (d) S R Rao

Which of the following animal figures is frequently represented in most of the Indus seals?

- (a) Elephant
- (b) Humped bull
- (c) Unicorn
- (d) Rhinoceros

One of the Indus sites has the uniqueness of having double burials, i.e. the practice of burying a male and a female together in a single grave. Pick it out from among the following

- (a) Lothal
- (b) Surkotada

- (c) Ropar
- (d) Banawali

Which of the following races were found to be as the builders of the Indus civilisation after anthropological studies of the skeletons found at various Indus sites?

- (i) Alpine
- (ii) Mediterranean
- (iii) Mongoloid
- (iv) Proto-Austroloid
- (v) Semite

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii, iv and v
- (d) i, iii, iv and v

In almost all the Indus cities, except a few, the lower town was not fortified. Pick out from the following the cities where the lower town together with the citadel was also fortified by a brick wall.

- (a) Harappa
- (b) Mohenjodaro
- (c) Kalibangan
- (d) Lothal

Excavations at Lothal reveal

- (i) an artificial brick dockyard
- (ii) fire altars proving the existence of fire-cult
- (iii) a bronze rod or stick with measure marks
- (iv) rice husk indicating the earliest use of rice
- (v) the embossment of a ship on a seal and a terracotta model of a ship

Select the answer from the codes given as follows

- (a) All of them
- (b) i, ii, iii and iv
- (c) i, ii, iv and v
- (d) ii, iii, iv and v

Which of the following can definitely be said to be the beliefs and practices of the Indus people?

- (i) Phallic and Yoni worship as evident from the discovery of stone symbols

- (ii) Worship of trees, animals and birds
- (iii) Worship of idols of different gods
- (iv) Belief in ghosts and evil spirits
- (v) Belief in life hereafter as suggested by the burial practices of the rich.

Select the answer from the codes given below

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii, iv and v
- (d) All of them

Arrange the following periods or ages in a chronological order

- (i) Neolithic period
- (ii) Iron Age
- (iii) Bronze Age
- (iv) Palaeolithic period
- (v) Chalcolithic period
- (vi) Mesolithic period

Select the answer from the codes given below:

- (a) iv, i, v, vi, iii and ii
- (b) vi, ii, iii, i, v and iv
- (c) ii, iii, iv, i, vi and v
- (d) iv, vi, i, v, iii and ii

Which of the following sites are situated in modern Gujarat?

- (i) Harappa
- (ii) Lothal
- (iii) Rangpur
- (iv) Banawali
- (v) Bhagatrav
- (vi) Ropar

Choose the answer from the codes below

- (a) ii, iv and vi
- (b) i, iii, iv and v
- (c) ii, iii and v
- (d) ii, iii, iv and vi

Which of the following places have evidence of ploughing in the proto-Harappan period?

- (i) Mohenjodaro

- (ii) Kalibangan
- (iii) Lothal
- (iv) Banawali
- (v) Chanhudaro

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iv
- (c) iii and iv
- (d) iv and v

Which of the following are found at Harappa?

- (i) Granaries
- (ii) Fire altars
- (iii) Working floors
- (iv) Multipillared hall
- (v) Single room barracks

Choose the answer from the codes given below

- (a) All of them
- (b) i, ii, iii and v
- (c) ii, iv and v
- (d) i, iii and v

Which of the following crops were cultivated as rabi crops by the Indus people?

- (i) Wheat
- (ii) Rice
- (iii) Cotton
- (iv) Barley
- (v) Mustard

Select the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iv and v
- (c) i and iv
- (d) iii and iv

Which of the following were the main items of export of the Indus people?

- (i) Gold and Silver
- (ii) Cotton goods
- (iii) Terracottas

(iv) Seals

(v) Pottery

Select the answer from the codes below

(a) ii, iii and v

(b) i, iii and iv

(c) i, ii, iv and v

(d) All of them

Match List I with List II and select the answer using the codes given below:

**List I**

(i) Lothal

(ii) Ropar

(iii) Chanhudaro

(iv) Banawali

(a) i-D, ii-C, iii-A, iv-B

(b) i-C, ii-D, iii-A, iv-B

(c) i-B, ii-A, iii-D, iv-C

(d) i-A, ii-D, iii-C, iv-B

**List II**

(a) Indus

(b) Sarasvati

(c) Bhogava

(d) Sutlej

Match the following

**List I**

(i) Kalibangan

(ii) Mohenjodaro

(iii) Harappa

(iv) Surkotada

(a) i-D, ii-B, iii-C, iv-A

(b) i-C, ii-A, iii-B, iv-D

(c) i-A, ii-C, iii-D, iv-B

(d) i-B, ii-D, iii-A, iv-C

**List II**

(A) Punjab

(B) Rajasthan

(C) Gujrat

(D) Sind

Make pairs of the following Indus sites with their special features:

(i) Harappa

(A) The largest Indus site

(ii) Chanhudaro

(B) Discovery of rice husk

(iii) Mohenjodaro

(C) The first Indus site to be discovered

(iv) Rangpur

(D) The only Indus city without a citadel

(a) i-D, ii-A, iii-C, iv-B

(b) i-D, ii-C, iii-A, iv-B

- (c) i-C, ii-D, iii-A, iv-B
- (d) i-C, ii-D, iii-B, iv-A

Match the following

**List I**

- (i) Harappa (1921)
- (ii) Mohenjodaro (1931)
- (iii) Chanhudaro (1935)
- (iv) Kot Diji (1935)
- (a) i-D, ii-B, iii-A, iv-C
- (b) i-A, ii-C, iii-D, iv-B
- (c) i-C, ii-A, iii-B, iv-D
- (d) i-B, ii-D, iii-C, iv-A

**List II**

- (A) M G Majumder
- (B) R D Banerjee
- (C) Ghurey
- (D) Daya Ram Sahni

Match List I with List II and select the correct answer using the codes given below

**List I**

- (i) Kalibangan (1953)
- (ii) Ropar (1953)
- (iii) Lothal (1954)
- (iv) Surkotada (1964)
- (v) Banawali (1973)
- (a) i-A, ii-C, iii-D, iv-B, v-E
- (b) i-C, ii-A, iii-D, iv-E, v-B
- (c) i-B, ii-D, iii-C, iv-A, v-E
- (d) i-D, ii-B, iii-E, iv-C, v-A

**List II**

- (A) Y D Sharma
- (b) R S Bist
- (c) A Ghosh
- (d) S R Rao
- (e) Jagapati Joshi

Consider List I and List II:

**List I**

- (i) Ropar
- (ii) Bhagatrav
- (iii) Alamgirpur
- (iv) Sutkagendor

**List II**

- Eastermost site
- Southermost site
- Northernmost site
- Westernmost site

Which of the above are correctly matched? Choose the answer from the codes given below

- (a) i, ii and iii
- (b) ii, iii and iv

- (c) ii and iv
- (d) iii and iv

Which one of the following pairs is correctly matched?

- (a) Harappa—Dockyara
- (b) Lothan—Temple-like structure
- (c) Surkotada—Horse remains
- (d) Mohenjodaro—‘H’ Cemetery

Match the following imports of Indus people with their sources:

- |                    |                  |
|--------------------|------------------|
| (i) Copper         | (A) Rajasthan    |
| (ii) Tin           | (B) Bihar        |
| (iii) Lapis-lazuli | (C) Central Asia |
| (iv) Turquoise     | (D) Persia       |
| (v) Jade           | (E) Afghanistan  |

Select the answer from the codes below

- (a) i-A, ii-B, iii-E, iv-D, v-C
- (b) i-B, ii-A, iii-C, iv-E, v-D
- (c) i-A, ii-E, iii-B, iv-C, v-D
- (d) i-D, ii-E, iii-A, iv-B, v-C

## Assertion and Reason

### Instructions:

Mark (a) if only ‘Assertion’ (A) is correct.

Mark (b) if only ‘Reason’ (R) is correct.

Mark (c) if both ‘A’ and ‘R’ are correct and ‘R’ justifies or explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain or justify ‘K’

*Assertion (A):* Indus people were known for their plasticity of mind.

*Reason (R):* Excavations at Harappa, Mohenjodaro, and other sites reveal that the Indus people imitated some cosmetics used by the Sumerians.

*Assertion (A):* The Indus people had a strong and efficient centralised administration.

*Reason (R):* The Indus civilisation is known for standardisation of burnt bricks used in various constructions, weights and measures, etc.

*Assertion (A):* The Indus people are generally said to have been utilitarian in nature.

*Reason (R):* In the Indus civilisation terracotta figurines were mainly used by the common people.

*Assertion (A):* In comparison to the Egyptians and Sumerians, Indus people made limited use of their script and language.

*Reason (R):* The ‘pictographic’ script of the Indus people is derived partly from the ‘cuneiform’ writing of the Sumerians and partly from the ‘hieroglyphics’ of the Egyptians.

*Assertion (A):* The Indus people believed in ghosts and evil spirits.

*Reason (R):* Excavations at several Indus sites reveal that Indus people used amulets.

*Assertion (A):* There is no conclusive proof of the presence of temples or public places of worship in the Indus civilisation.

*Reason (R):* To the Harappans, religion was perhaps more a personal and a private matter than a public affair.

*Assertion (A):* The earliest representation of the practice of yoga comes from the seal of Pasupati Mahadeva at Mohenjodaro.

*Reason (R):* The origin of the ‘swastika’ symbol or motif can be traced to the Indus civilisation.

‘On circumstantial evidence Indra stands accused.’ Who is the author of this statement and what is Indra accused of?

- (a) Sir John Marshall—Indra is accused of cheating the Indus people.
- (b) Sir M E M Wheeler—Indra is accused of causing the decline of Indus civilisation.
- (c) Dr S R Rao—Indra is accused of fomenting a rebellion of the Indus people.
- (d) Dr Sankhalia—Indra is accused of betraying his own people.

‘The enemy of the Harappans was nature. Indra and the barbarian hordes are exonerated.’ Who made this statement and what is the meaning of ‘nature’ here?

- (a) Sir Cunningham—it means the nature or character of the Indus people.
- (b) K M Srivastava—it means the nature of Aryan invaders.
- (c) G F Dales—it means natural calamities.
- (d) A Ghosh—it means the heterogeneous composition of the Indus people.

Who said, ‘The Indus civilisation perished as a result of internal decay accelerated by the shock of barbarian raids.’

- (a) Gordon Childe
- (b) M E M Wheeler
- (c) Daya Ram Sahni
- (d) R S Bist

What is the correct chronological order of the discovery of the following Indus sites?

- (i) Ropar
- (ii) Mohenjodaro
- (iii) Kot Diji
- (iv) Banawali
- (v) Surkotada

Choose the answer from the codes below:

- (a) ii, i, iii, iv and v
- (b) iv, ii, iii, i and v
- (c) iii, iv, v, i and ii
- (d) ii, iii, i, v and iv

Which of the following has been invaluable in fixing the time of the Indus civilisation?

- (a) Indus seals discovered in Indus cities.
- (b) Indus seals discovered in Mesopotamian cities.
- (c) Mesopotamian pottery discovered in Indus cities.
- (d) Harappan pottery discovered in Indus cities.

Harappan stone sculptures are usually made of

- (i) Steatite
- (ii) Hard sandstone
- (iii) Soft limestone
- (iv) White marble

Select the correct answer from the codes below:

- (a) i and iii
- (b) ii and iv
- (c) ii and iii
- (d) i and iv

Consider List I and List II:

**List I**

**List II**

<i>(sites)</i>	<i>(discoveries)</i>
(i) Lothal	(a) Pasupati Mahadeva Seal
(ii) Chanhudaro	(B) Bronze stick inscribed with measure marks
(iii) Mohenjodaro	(C) Bronze models of bul-lock-carts and ikkas
(iv) Harappa	(d) Stone symbols of female sex organs

Choose the correct answer from the codes below:

- (a) i-D, ii-A, iii-C, iv-B
- (b) i-B, ii-A;iii-D, iv-C
- (c) i-B, ii-C, iii-A, iv-D
- (d) i-A, ii-C, iii-B, iv-D

Which of the following crops were cultivated as kharif (summer) crops by the Indus people?

- (i) Cotton
- (ii) Barley
- (iii) Field peas
- (iv) Wheat
- (v) Mustard
- (vi) Dates

Select the answer from the codes below:

- (a) i, ii, iii and iv
- (b) ii, iii, v and vi
- (c) iii, iv, v and vi
- (d) i, iii, v and vi

At which of the following Indus cities do we find evidence of further strengthening of the defences at a later phase?

- (a) Harappa
- (b) Mohenjodaro
- (c) Chanhudaro
- (d) Kalibangan

The Indus people achieved maximum amount of standardisation in

- (a) seals
- (b) pottery
- (c) sculpture
- (d) bricks

The earliest evidence of man in India is found in

- (a) Nilgiris
- (b) Nallamala Hills
- (c) Siwalik Hills
- (d) Narmada Valley

Match List I with List II and select the correct answer using the codes given below

**List I**

- (i) Early Palaeolithic
  - (ii) Middle Palaeolithic
  - (iii) Upper Palaeolithic
  - (iv) Mesolithic
- (a) i-C, ii-D, iii-A, iv-B
  - (b) i-C, ii-B, iii-D, iv-A
  - (c) i-C, ii-D, iii-B, iv-A
  - (d) i-A, ii-B, iii-D, iv-C

**List II**

- (A) Microliths
- (B) Scraper and flakes
- (C) Hand axes and cleavers
- (d) Blades and burins

Where do we find the three phases, viz. Palaeolithic, Mesolithic and Neolithic cultures in sequence?

- (a) Kashmir Valley
- (b) Siwalik Hills
- (c) Belan Valley
- (d) Krishna Valley

Consider the following statements:

- (i) Neolithic settlements in the Indian subcontinent are not older than 6000 BC.
- (ii) The people of Neolithic age used tools of polished stone.
- (iii) The people of Neolithic age knew fishing.
- (iv) Neolithic people cultivated wheat and barley.
- (v) They domesticated cattle, sheep and goats.

Of these:

- (a) Only ii, iii and v are true
- (b) i; ii, iii and iv are true
- (c) i, iii, iv and v are true
- (d) All are true

The earliest evidence yet available for settled agriculture in the subcontinent comes from

- (a) Kalibangan
- (b) Amri
- (c) Mehrgarh
- (d) Imamgarh

At which of the following Indus cities do we find a massive fortification wall of semi-undressed stones?

- (a) Lothal
- (b) Banawali
- (c) Sutkagendor
- (d) Surkotada

Consider List I and List II:

List I	List II
(i) John Marshall	Named Indus civilisation as Harappan civilisation
(ii) S R Rao	The enemy of the Harappans was nature
(iii) M E M Wheeler	On circumstantial evidence, Indra stands accused
(iv) G F Dales	Claimed to have deciphered the Harappan script.

Which of the above are correctly matched? Choose the answer from the codes below

- (a) i and ii
- (b) ii and iii
- (c) i and iii
- (d) ii and iv

The pre-Harappan culture at Kot Diji was destroyed by

- (a) earthquake
- (b) floods
- (c) fire
- (d) none of the above

The beginnings of the Harappan script can be traced back to the potter's marks found at

- (a) Mundigak and Damb Sadat
- (b) Kalibangan and Gumla
- (c) Amri and Gumla
- (d) Kot Diji and Kalibangan

Which of the following is not correct?

- (a) The citadel at Harappa is in the form of a parallelogram in plan.

- (b) At Harappa, there are indications of gateways in the north and the south.
- (c) Buildings of Harappan period were built on high raised platforms.
- (d) Harappans used bitumen extensively in the construction of houses.

Consider the following statements

- (i) Doors were generally placed at the end of the walls rather than in middle.
- (ii) Ordinary houses generally had windows on all sides.
- (iii) An outside staircase suggests that the floors were occupied by different families.
- (iv) There are evidences of wooden posts being provided at the junction of the walls.

Of these:

- (a) All are correct
- (b) i, ii and iii are correct
- (c) i, iii and iv are correct
- (d) ii, iii and iv are correct

Where do we have the evidence of flooring paved with tiles and bearing typical intersecting design of circles?

- (a) Banawali
- (b) Lothal
- (c) Kalibangan
- (d) Mohenjodaro

Arrange the following classes from numerically the least to the highest as is found at Mohenjodaro excavations

- (i) Administrators and merchants
- (ii) Common people and slaves
- (iii) Artisans

Choose the correct answer from the codes below:

- (a) iii, i, ii
- (b) i, ii, iii
- (c) i, iii, ii
- (d) ii, iii, i

Which two places have yielded medical beliefs—and surgery of skull—of the Indus people?

- (a) Harappa and Amri
- (b) Kalibangan and Banawali
- (c) Lothal and Kalibangan

(d) Lothal and Banawali

Consider the following statements:

- (i) The general burial practice was extended inhumation.
- (ii) Evidence of double burial comes from Lothal.
- (iii) Fractional burial was not known to the people of Mohenjodaro.
- (iv) Traces of a wooden coffin were found at Harappa by Mortimer Wheeler.

Of these:

- (a) i, ii and iii are true
- (b) ii, iii and iv are true
- (c) i, ii and iv are true
- (d) All are true

Which of the following statements about Harappan script is not correct?

- (a) The number of signs of the Harappan script is known to be between 400 and 600, of which about 40 or 60 are basic and the rest are their variants.
- (b) The variants are formed by adding different accents, inflexions or other letters to the former.
- (c) S R Rao has claimed to have deciphered Harappan script which is accepted by majority of the historians.
- (d) Harappan script is regarded as pictographic since its signs generally represent birds, fish, varieties of the human form, etc.

A striking oblong sealing—representing the Mother Goddess with a plant growing from her womb on the obverse, and a man with a knife in hand and a woman with raised hands who is to be sacrificed on the reverse—was found at

- (a) Mohenjodaro
- (b) Lothal
- (c) Harappa
- (d) Kalibangan

Match List I with List II and select the answer using the codes given below

**List I**

- (i) Bearded man
- (ii) Fire Altars
- (iii) Sandstone torso
- (iv) Serpent Goddess

**List II**

- (A) Gumla
- (B) Lothal
- (C) Harappa
- (D) Mohenjodaro
- (E) Surkotada

- (a) i-D, ii-E, iii-B, iv-C
- (b) i-D, ii-E, iii-A, iv-B
- (c) i-B, ii-A, iii-C, iv-E
- (d) i-D, ii-B, iii-C, iv-A

A small terra cotta human head with receding forehead, long oval eyes, straight pointed nose, rather thick lower lips and firm chin is found at

- (a) Harappa
- (b) Mohenjodaro
- (c) Surkotada
- (d) Kalibangan

From which of the following places did we not get any terracotta female figures?

- (a) Lothal and Kalibangan
- (b) Amri and Kot Diji
- (c) Surkotada and Banawali
- (d) Harappa and Amri

A painting on a jar resembling the story of the cunning fox narrated in the *Panchatantra* comes from

- (a) Kalibangan
- (b) Harappan
- (c) Lothal
- (d) Sutkagendor

Which of the following types of pottery were used by the Harappans?

- (i) Glazed
- (ii) Polychrome
- (iii) Perforated
- (iv) Incised
- (v) Knobbed

Select the answer from the codes given below:

- (a) ii, iii and iv only
- (b) i, iii and iv only
- (c) i, ii, iii and iv only
- (d) All the above

A hunting scene showing two antelopes and the hunter is noticed on a pot-shred from cemetery 'H'. From which place was this excavated?

- (a) Lothal

- (b) Kalibangan
- (c) Harappa
- (d) Surkotada

From where do we get the evidence of a Harappan game similar to the game of chess?

- (a) Harappa
- (b) Kalibangan
- (c) Mohenjodaro
- (d) Lothal

Pieces of black coal discovered in Indus sites are identified with

- (a) silajata
- (b) die piece
- (c) writing pencil
- (d) cosmetics

The earliest known occurrence of metal trade was done in

- (a) lead
- (b) copper
- (c) tin
- (d) silver

What is the estimated population of Mohenjodaro?

- (a) 35,000–41,000
- (b) 50,000–70,000
- (c) 15,000–30,000
- (d) 70,000–90,000

Where do we have a structure which comprises a monumental entrance and double stairway, leading to a raised platform on which was found one of the rare stone sculptures of a seated figure?

- (a) Harappa
- (b) Lothal
- (c) Kalibangan
- (d) Mohenjodaro

A terracotta model of a ship, with a stick- impressed socket for the mast and eye holes for fixing rigging, comes from

- (a) Lothal
- (b) Mohenjodaro
- (c) Surkotada

(d) Chanhudaro

Match List I with List II and select the answer using the codes given below

**List I**

- (i) Red Sandstone
  - (ii) Terracotta cart
  - (iii) Polychrome goblet
  - (iv) Copper rhinoceros
- (a) i-A, ii-B, iii-C, iv-D
  - (b) i-B, ii-A, iii-D, iv-C
  - (c) i-D, ii-C, iii-B, iv-A
  - (d) i-A, ii-B, iii-D, iv-C

**List II**

- (A) Harappa male torso
- (B) Mohenjodaro
- (D) Mehrgarh
- (E) Daimabad

Which of the following is not found at Daimabad?

- (a) Copper rhinoceros
- (b) Copper tiger
- (c) Copper chariot
- (d) Copper elephant

Pakistani archaeologists identified the descendants of Mohenjodaro people with a present day tribe of fishermen. Who are they?

- (a) Pathans
- (b) Mohanas
- (c) Brahuis
- (d) Vahikas

Which one of the following is not true about the people of Harappa?

- (a) Standardisation
- (b) Care for sanitation
- (c) Love for arts and games
- (d) Desire to emulate others

Mohenjodaro means the ‘mound of the dead’. Which other Harappan site’s name gives the same meaning?

- (a) Harappa
- (b) Kalibangan
- (c) Amri
- (d) Lothal

Kalibangan:

- (i) means black bangles.

(ii) has evidence of furrow marks in its protoHarappan levels.

(iii) has evidence of regular use of horse.

(iv) has evidence of the practice of fire-cult.

Of these:

(a) i, ii and iii are true

(b) ii, iii and iv are true

(c) i, ii and iv are true

(d) All are true

Which of the following indicates the care taken by the Harappans for sanitation?

(i) Street drains

(ii) Rubbish chute

(iii) Great Bath

(iv) Dustbins

Select the answer from the codes given below

(a) ii and iii

(b) i and iv

(c) i, ii and iv

(d) All the above

The Harappans extensively used burnt bricks because

(i) they provided defence against frequent floods.

(ii) they provided security to their wealth from robbers.

(iii) stone was not readily available.

(iv) mud bricks are not strong in damp and rainy conditions.

Choose the correct answer from the codes given below:

(a) i and ii

(b) i, ii and iii

(c) i, iii and iv

(d) All the above

Which of the following is true of the Harappans?

(a) They did not use stone in their constructions.

(b) Some houses were provided with soakage pits.

(c) They knew the true arch and profusely used it in large constructions.

(d) Every city was provided with a temple to worship the idols of Pasupati.

## Assertion Reason

**Instructions:**

Mark (a) if both ‘A’ and ‘R’ are true and ‘R’ is the correct explanation for ‘A’.

Mark (b) if both ‘A’ and ‘R’ are true and ‘R’ is not the correct explanation for ‘f1\’.

Mark (c) if ‘A’ is true but ‘R’ is false.

Mark (d) if ‘A’ is false but ‘R’ true.

*Assertion (A): Some Harappan sites are not in the vicinity of rivers.*

*Reason (R): Harappans learnt the art of digging wells for the supply of water.*

*Assertion (A): Harappans extensively followed the grid system in town planning.*

*Reason (R): There are evidences of the radial pattern in some Harappan sites.*

*Assertion (A): Harappans exported a number of seals to Mesopotamia.*

*Reason (R): A member of Harappan seals were found in Mesopotamia.*

*Assertion (A): Mohenjodaro was rebuilt several times.*

*Reason (R): Harappans had plasticity of mind.*

*Assertion (A): There are more female terra cotta figurines than the male ones.*

*Reason (R): Women enjoyed a superior position in the Harappan age.*

*Assertion (A): Indus women were kept in seclusion.*

*Reason (R): There were no windows facing the road to the Harappan houses.*

*Assertion (A): Harappans did not use metallic coins.*

*Reason (R): They did not have the technology to make metallic coins.*

*Assertion (A): Harappans exported raw cotton to Mesopotamia.*

*Reason (R): Harappans were the first to grow cotton.*

*Assertion (A): Harappans were not aware of the true arch.*

*Reason (R): Harappans used carvelled arch for covering drains.*

*Assertion (A): Harappan society was divided into different classes.*

*Reason (R): Different people used different kind of materials to decorate their houses.*

*Assertion (A): The end of the Indus cities many have been precipitated by the major incursions of indo-Aryan speaking people.*

*Reason (R): A number of Indus cities were already decaying due to the interplay of several natural calamities and inherent short-comings*

*Assertion (A):* The practice of committing sati can be tracked back to the Indus civilisation.

*Reason (R):* At Lothal Excavations have revealed a joint burial in which a female was buried along with a male.

## ANSWERS

1. (a)	2. (c)	3. (c)	4. (c)	5. (c)	6. (a)	7. (b)
8. (d)	9. (c)	10. (b)	11. (c)	12. (b)	13. (d)	14. (c)
15. (c)	16. (b)	17. (b)	18. (c)	19. (d)	20. (a)	21. (d)
22. (a)	23. (d)	24. (d)	25. (a)	26. (b)	27. (c)	28. (b)
29. (c)	30. (a)	31. (d)	32. (b)	33. (a)	34. (c)	35. (a)
36. (a)	37. (d)	38. (a)	39. (b)	40. (c)	41. (d)	42. (c)
43. (c)	44. (d)	45. (c)	46. (d)	47. (a)	48. (c)	49. (a)
50. (c)	51. (c)	52. (d)	53. (b)	54. (a)	55. (b)	56. (b)
57. (c)	58. (d)	59. (c)	60. (c)	61. (b)	62. (a)	63. (d)
64. (b)	65. (c)	66. (d)	67. (b)	68. (d)	69. (d)	70. (a)
71. (c)	72. (a)	73. (b)	74. (d)	75. (c)	76. (c)	77. (d)
78. (b)	79. (d)	80. (a)	81. (b)	82. (d)	83. (c)	84. (b)
85. (c)	86. (d)	87. (c)	88. (c)	89. (b)	90. (d)	91. (c)
92. (a)	93. (b)	94. (b)	95. (d)	96. (c)	97. (a)	98. (b)
99. (d)	100. (a)	101. (c)	102. (d)	103. (c)	104. (b)	105. (d)
106. (c)	107. (a)	108. (b)	109. (d)	110. (c)	111. (a)	112. (b)
113. (c)	114. (c)	115. (a)	116. (b)	117. (c)	118. (d)	119. (a)
120. (c)	121. (c)	122. (d)	123. (b)	124. (c)	125. (a)	126. (d)
127. (b)	128. (b)	129. (c)	130. (d)	131. (a)	132. (d)	133. (c)
134. (b)	135. (c)	136. (d)	137. (c)	138. (d)	139. (c)	140. (c)
141. (a)	142. (d)	143. (b)	144. (c)	145. (c)	146. (c)	147. (c)
148. (c)	149. (a)	150. (d)	151. (d)	152. (a)	153. (c)	154. (d)
155. (c)	156. (d)	157. (a)	158. (b)	159. (a)	160. (d)	161. (a)
162. (a)	163. (b)	164. (c)	165. (d)	166. (d)	167. (c)	168. (c)
169. (c)	170. (b)	171. (a)	172. (b)	173. (d)	174. (c)	175. (c)
176. (d)	177. (c)	178. (d)	179. (b)	180. (a)	181. (a)	182. (d)



## CHAPTER 3

# VEDIC SOCIETY

### GENERAL SURVEY

**Sources for Vedic Culture** North India, especially the Ganga valley, was the cradle of the Vedic culture, known largely from the vast Vedic literature (Rigvedic Age 1500-1000 BC and [Later Vedic Period](#) 1000-600 BC). The discovery of the Painted Grey Ware (900-500 BC) from sites in the Indo-Ganga divide, upper Ganga valley and the Ganga Yamuna doab (with a concentration of sites in Haryana: 285 out of a total number of 700 PGW sites so far known) has provided the invaluable archaeological materials to supplement, corroborate, check and verify the literary data in the Vedic literature, especially the later Vedic texts. The beginning of the use of iron, not encountered in the Harappan times, is also recorded archaeologically. Though there is no unanimity in fixing the beginning of iron technology in India at around 1200 or 1000 BC, scholars generally agree on the point that the regular use of iron implements can be assigned from 800-750 BC onwards.

The *Rig Veda*, the oldest literary creation not only in India, but in the entire Indo-European literature too, talks of a simple socio-economic, political set up and religious life. The material life, revolving around cattle keeping and incipient agriculture, was associated with a political set up where clan organisations led by chiefs (*raja*, *vispati* and *gopati*) were the order of the day.

The later Vedic times, as known to us from the rest of the Vedic literature, saw the spread of the Vedic culture from the Punjab area to the south, east and southeast, i.e., in various parts of the Ganga valley. It is associated with the growth of a sedentary agriculture society, increasing rigours of the four-varna society, beginning of a complex and elaborate cult of sacrifices, presided over by *brahmin* priests, and the gradual emergence of a ruling group, the *kshatriya*. The changes ushered in greater complexities in the socio-economic, political and religious conditions than those encountered

in the Rigvedic times. The PGW sites are found to have borne material evidence for the above mentioned changes. The political system was on the threshold of a state system, as a full-fledged monarchical state was yet to evolve, largely because of the absence of a regular revenue system as well as a standing army.

**Conditions in Rigvedic Period** The earliest of the literary compositions in India, the *Rig Veda*, is a collection of hymns by priestly families. There are serious uncertainties regarding its age. Secondly, despite attempts at correlation between available archaeological material and the Vedic evidence, the archaeology of the *Vedas* still evades the archaeologist. There are, however, quite a few reasons why the Rigvedic material may be used for providing useful insights into the understanding of the process of social change in early India. The *Rig Veda* portrays a society which, despite differing opinions, was at a pre-civilisational stage and could thus be a starting point for the study of transition to civilisation. Secondly, such details as are found in literary sources are not always available in archaeology.

The Rigvedic economy was predominantly pastoral, the references to cattle-wealth being more numerous than those to agriculture; the technology also in all likelihood, represents the pre-Iron Age. The tribes were termed as *jana*, its subdivisions being *vis* (clan) and *kula* (family). Although governed by a head, *rajan*, whose functions were primarily those of a tribal military leader, popular participation in affairs of polity is evident in the organisation of *sabha* and *samiti*; elsewhere, *ganapati* or *jyestha* was the head of the *ganas* where non-monarchical polity anticipated the republicanism of the later ages.

The religious system revolved around various natural phenomena, personified and invested with divinity in the pattern of animism. Elements of later changes were also present in the society. Despite its accent on cattle-wealth, diversification of crafts was present in the Rigvedic society in the form of numerous professions. Caste system was not fully developed, but rudiments of it, in the division in terms of *brahmin*, *rajanya* and *vaishya* were present, and the closeness between the *purohita* and the *rajan* foreshadowed the relation of dependence between the *brahmin* and the *kshatriya* of later times.

Interaction with the indigenous people had begun: the Rigvedic tribes not only fought inter-tribal battles, the conflict with the indigenous *dasas* and *dasyus* was also persistent. Interaction at another level was equally important:

assimilation of non-Sanskritic words in the *Rig Veda* and the *dasas* in the Rigvedic society implies that the changes that later took place were not ‘pure’ offshoots of a ‘pure’ Rigvedic Aryan culture.

**Changes in Later Vedic Period** If the Rigvedic society was basically tribal, then changes in this tribal structure are evident in the later Vedic texts. The basis of this change was a gradual shift toward a different kind of economy, with its emphasis on settled, plough agriculture. This is again related to such factors as the colonisation of the fertile Ganges plains and their extensions, and the newly acquired knowledge of iron, which enabled agriculture to produce sufficient surplus. The later Vedic literature frequently refers to iron, copper, tin, etc. and a variety of crops, which included wheat, barley, millet, rice and pulses. The importance of agricultural operation is revealed in some rituals, as also in the beginnings of sciences like astronomy, which were directly linked with such operations.

Linked with such changes were changes of great significance in the social structure. The caste system, now with sharp distinctions between the four *varnas*—*brahmin*, *kshatriya*, *vaishya* and *sudra*—took concrete shape in this period. By making the *vaishya* and *sudras* subservient to the *brahmins* and *kshatriyas*, the system provided the framework of social stratification in India, although in later periods, the caste system acquired a much more complicated structure.

The decline of tribal identity was evident in the emergence of territories. Even before the Buddhist list of sixteen *mahajanapadas* comes into existence, we hear of the later Vedic *janapadas* such as *Kuru*, *Panchala* or *Videha*. Related to the formation of territories was the formation of territorial kingdoms, either monarchical or oligarchical, and also a change in the nature of kingship, which brought in not only a series of elaborate sacrifices and ceremonies—such as the *asvamedha*, *vajapeya* and *ratnahavimshi*—but also gave sanction to the king as the appropriator of surplus in the form of regular taxes. The priest, who in alliance with the king controlled the rituals and ceremonies, appears to have met with resistance by the period of the Buddha. Sacrificial rituals became more and more elaborate, even incongruous, in an expanding agricultural and commercial economy.

## ORIGINAL HOME OF ARYANS

The identification of the original home of the Aryans (the word *aryan* literally means of high birth, but generally refers to language though some use it as race) has been a very difficult riddle to solve with claims and counter-claims being made by several scholars. Different sources, such as philology, literature, archaeology and anthropology, have been taken into consideration by scholars which has led to divergent views on the issue. So, the issue still remains open to debate and all attempts at arriving at a consensus have not been all that fruitful.

## PHILOLOGICAL STUDIES

The problem was brought into focus in the late 16<sup>th</sup> century when Filippo Sasetti, a Florentine (Italian), made a comparative study of many ancient languages. He discovered close affinities between Sanskrit and some of the principal languages of Europe such as Greek, Latin, Gothic (Teutonic or Germanic) and Celtic (English), and also Persian. Some important words of common use show the striking similarities between these languages. For example, ‘mother’ in English is known as *matr* in Sanskrit, *mater* in Persian, *metor* in Greek, *mater* in Latin, and *mutter* in German. These similar words could have been used in the families only when their ancestors must have lived together for a sufficiently long time.

But it was [Sir William Jones](#) who in 1786 suggested that these striking similarities and affinities could not be accidental but rather must have originated from a mother language unknown to us. The speakers of that mother language are now called the ‘Indo-Europeans’, and the languages of their successors the ‘Indo-European languages’.

Max Mueller called these languages ‘Aryan’, but stressed clearly that the word ‘Aryan’ means language, and not race. However, Penka, another German scholar, identified language with race, setting off an unending controversy whether ‘Aryan’ should refer to language alone, or to race alone, or to both. It is now held by many that the term refers to language only, though a few still use it in the sense of a race.

## Linguistic Studies

Scholars have often made use of ancient literature to trace the original home

of the Aryans. The Indo- Aryans in due course of time orally composed the *Rig Veda Samhita* which on linguistic grounds is dated between 1500 and 1000 BC. The language of the *Zend Avesta* (old Persian) is also very similar to the Rig Vedic Sanskrit. In fact the Vedic culture has close affinities with the ancient Aryan culture of Iran, and both of them seem to have derived from one and the same Indo-Iranian culture.

## Archaeological Studies

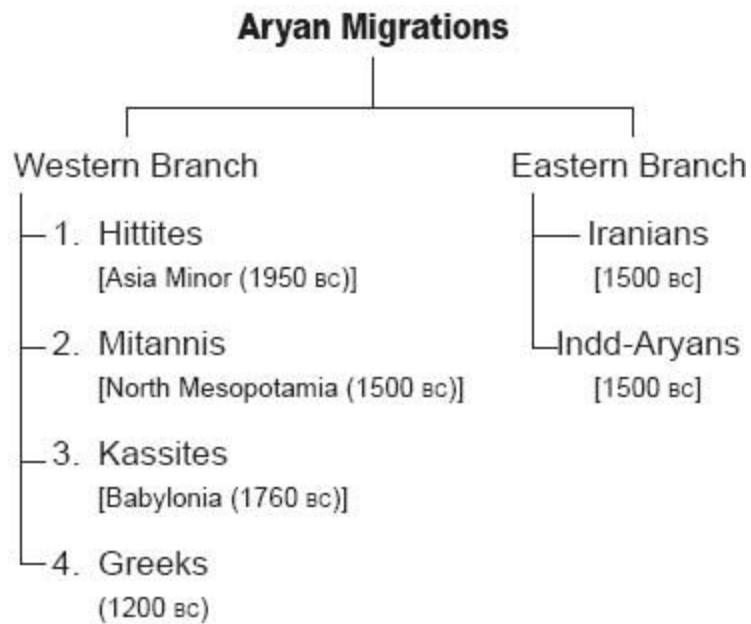
Scholars have also been able to bring into light some important archaeological evidence from West Asia and India. The excavations and the Boghaz Kui (Turkey) inscriptions in the script of Babylonian cuneiform yield information about the oldest known group of Aryans, the Hittites who moved into Asia Minor before 1950 BC. One of the Boghaz Kui inscriptions gives the copy of a peace treaty of about 1400 BC, between the Hittites and the Maryanni rulers of the Mitanni, in which the names of the Vedic gods—Indra, Varuna, Mitra and Nasatyas—have been invoked, evidently from the side of the latter. Another inscription from the same place reveals that the language of Maryanni rulers of the Mitanni (inhabiting north Mesopotamia) was distinctly a form of archaic Indo-Iranian, for the numerals in their language are distinctly Indo-Iranian in type, viz. *aika*, *terā*, *panza*, *satta*, etc. On the evidence of Indian archaeological objects, it is assumed that Aryans were the authors of the Painted Grey Ware Culture (1100-600 BC) with its epicentre located in the Ganga-Yamuna doab.

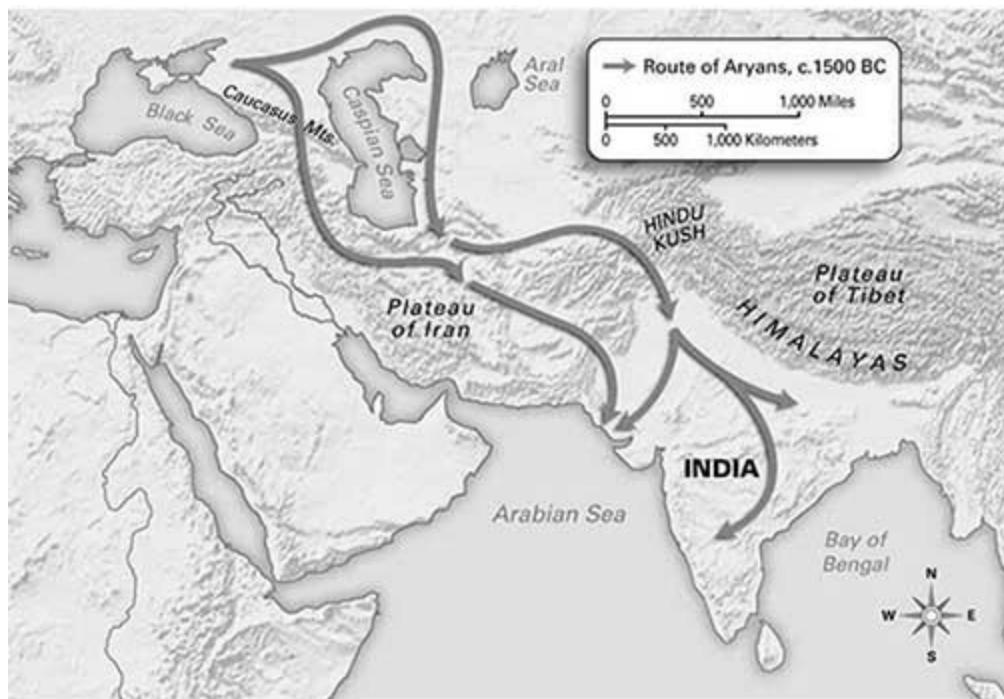
## Anthropological Studies

Finally, attempts have also been made by some scholars to identify the original home of the Aryans with the help of anthropology. The Aryans as described in the *Vedas* as a race of tall people, having white skin, radiant complexion and fair hair. But no skeletal remains have so far been identified positively with the Aryans of ancient times. These Aryans gradually mixed with the local people of the places where they settled. They could not, therefore, preserve their distinct individuality anywhere in the world. Hence, it is not easy to delineate their racial characteristics, and on this basis, it is not feasible to locate their original home.

## Different Theories

Different scholars have identified different regions such as the Arctic region, Germany, Central Asia and southern Russia as the original home of the Aryans. The theory of southern Russia or Eurasia being the original home of the Aryans seems to be more plausible than the others. From this region, they moved to different parts of Asia and Europe. The main tribes known among the Aryan speaking people are the Hittites, Indo-Aryans, Iranians, Kassites, Mitannis and Greeks. While Hittites migrated to Cappadocia (Asia Minor) in about 1950 BC, the Indo-Iranians came to the Pamirs and the Oxus and Jaxartes valleys in about 2000 BC. Then the Iranians went to Iran and the Indo-Aryans entered India in about 1500 BC, but not earlier than 2000 BC. Kassites occupied Babylonia in about 1760 BC, while the Mitannis migrated to northern parts of Mesopotamia around 1500 BC. Finally, the Greek Aryans went to Greece around 1200 BC.





Route taken by Aryans during migration

<https://www.thinglink.com/scene/768458291427672064>

## The Concept of Arya or Aryan

In the discussion of the Indo-European problem, several terms are used. The Indo-Europeans are called Aryans although the term *arya* is found mainly in the eastern Indo-European languages. This term may indicate the culture shared by the *Avesta* and the *Rig Veda*. The two terms ‘Indo-Iranian’ and ‘Indo-Aryan’ are frequently employed. The term ‘Indo-Iranian’ is used to signify the undifferentiated language which was spoken by the Aryans comprising the Indians and Iranians before their separation. The term ‘Indo-Aryan’ means the speech and its speakers who appear in India; sometimes, the term ‘Proto-Indian’ is used to denote the same.

The term *arya* occurs in both the *Rig Veda* and the *Avesta*. The term ‘Iran’ itself is connected with the term *arya*. Since Afghanistan was occupied by the Indo-Aryans and the Iranian Aryans for some time, a part of this country came to be known as ‘Araiya’ or ‘Haraiva’. In the sixth century BC, King Darius I of Persia called himself an Aryan. In the *Rig Veda*, the term *arya* connotes a cultural community. Speakers of both the Indo-Aryan and the Indo-Iranian languages are called Aryans. The *Avesta* mentions the

country of the Aryans where Zoroastrianism began. This might indicate the ‘Aria’ or ‘Ariana’ mentioned by classical writers. It covered a large area including Afghanistan and a part of Persia. It also included parts of Bactria and Sogdia to its north. Megasthenes speaks of ‘Arianois’ as one of the three peoples inhabiting the countries adjacent to India.

## FEATURES OF ARYAN CULTURE

### Use of Horse and Chariot

**Textual References to Horse** The horse plays a crucial role in the life of the Indo-Europeans and is, therefore, regarded as an important indicator of their presence. The term *asva* and its cognates are found in Sanskrit, the Avestan language, Latin, Greek and other Indo-European languages. In the ancient Indo-European texts many personal names are horse-centred. This is particularly true of the Vedic and Avestan texts. In its various forms the term *asva* is mentioned 215 times in the *Rig Veda*, while the term *go* is similarly mentioned 176 times. The horse is praised in two complete hymns of the *Rig Veda* and its importance is evident from many other references. The *Asvins* are two horse-riders who occupy high positions in the Vedic pantheon. Almost all the Vedic gods are associated with the horse, and this is particularly true of Indra and his fighting companions, the *Maruts*. The horse symbolises strength and is generally employed as a metaphor for might. The Vedic people prayed for horses in addition to *praja* and *pasu*.

**Linguistic References to Chariot** The Indo-Europeans are distinguished by horse-drawn chariots which are amply attested to by Vedic, Avestan and Homeric texts. The chariot race prescribed in the *vajapeya* sacrifice of the later Vedic texts was also a Greek practice, and is fully described by Homer. It is held that the chariot originated in western Asia in the fourth millennium BC, reaching the steppes in south Russia in the same millennium. This might be proved true because the chariot does not appear in the steppes until 3000 BC or so. However, it is significant that the Proto-Indo-Europeans were very well acquainted with the wheeled wagon.

### ARCHAEOLOGICAL EVIDENCE ABOUT HORSE

The Indian subcontinent does not show a profusion of horse remains. Richard Meadow, who has made a thorough study of the remains, argues that until 2000 BC there is no clear osteological evidence of the presence of the horse in the Indian subcontinent. In his opinion, the Pirak complex in Baluchistan provides the earliest evidence for the existence of the true horse in South Asia, and this may not be earlier than the seventeenth century BC.

The life of the Indo-Europeans was horse-centred, but this does not apply to the mature Harappan culture. The presence of the horse in the Kachi plains of Baluchistan can be linked to that in Surkotada, where its bones have been reported from the lowest strata belonging to about 2100 to 1700 BC. The Surkotada horse may have been contemporaneous with the Pirak horse.

Bhagawanpura, situated in Kurukshetra district, has revealed a culture in which the Painted Grey Ware (PGW) phase overlaps with the late Harappan phase. Horse bones have been found in layers belonging to this overlap culture dated to 1300–1200 BC. Horse bones also appear in the PGW stratum of Hastinapur around the middle of the first millennium BC. Several places in northern India reveal terracotta figurines of horses and bulls in the layers of the PGW phase. There is no doubt that the use of the horse and chariot contributed to the spread of the Aryans.

Wheeled wagons appear in the Harappan culture from about 2500 BC, but there is no indication of the use of spoked wheels by the Harappans. However, spokes are depicted on the wheel of a toy vehicle. Spokes or similar designs painted on a terracotta wheel from Dholavira belong to Phase 5 or late Harappan times. The spokes probably appeared in the Harappan culture when it came into contact with the Vedic people.

**Significance of the Use of the Horse** The advent of the domesticated horse marked a watershed in the history of humankind. It transformed modes of subsistence, transport and warfare. Excavations in the area from the Black Sea to the Caspian Sea show that horseflesh was used on a large scale. Further, horse riding enabled the people to hunt in a large area and made hunting far more effective. Hence, the horse itself served as source of food and also enlarged other sources of food supply. It dramatically increased the

availability of the exploitative resources by expanding the area of operation.

The use of the horse revolutionised the means of transport. Horses could be used for travelling long distances and for carrying goods as pack animals in much less time. The great speed and physical strength of the horse enormously increased the war potential of its users. Whatever be the equipment of the non-horse users in the late Neolithic or Bronze Ages, they could be easily overcome by the horse users. Since the Indo-Europeans were great horse users, they spread rapidly in the late third and second millennia BC. The possession of the horse and chariot gave rise to a horse-centred aristocracy which provided leadership to the community. Thus, the introduction of the horse initiated the process of social differentiation in previously egalitarian communities.

## **Animal Sacrifice**

Animal sacrifice may have been more important in the initial stage of stockbreeding: So long as the cattle rearers do not use dairy products and employ animals in agriculture and transport, they continue to eat the meat of their domesticated animals. The cattle rearers offered meat to their gods and in return asked for cattle wealth so that their practice of sacrificing cattle and eating meat might continue. The cattle sacrifice of the Vedic period was called *pasubandha*.

There is provision for the sacrifice of cattle, horse, sheep and even pigs in Vedic literature. The *Satapatha Brahmana* contains all these instances. The same text also lists certain categories of human beings and animals considered unfit for sacrifice. This list includes impotent persons, *gaura* (a kind of buffalo), *aranya* (wild animal), *ustra* (camel) and *sarabha* (elephant).

In Vedic times, the king or the chief performed the *asvamedha* to assert his suzerainty. A horse was set free and the territory traversed uninterrupted by it and the warriors of the chief/king, was considered to have fallen under the sway of the royal sacrificer. On its return, the horse was sacrificed and its body dismembered. The king's favourite wife had to lie down with the dead horse, and 'cohabit' with it under covers. There is no evidence of the horse sacrifice in pre-Vedic India.

## **Fire Cult and Fire Altar**

The cult of fire is the most significant cult in the Avesta, but although Agni is

an important god in the *Rig Veda*, fire was not independently worshipped in Vedic times. Fire was treated in Vedic times as an intermediary who carried the libations offered to him to the gods. Though the fire altar is not clearly mentioned in the *Rig Veda*, it is discussed in great detail in later Vedic texts. Fire was worshipped in the fire altar, which also served as an oven in which food was prepared for the gods.

It cannot be asserted that the fire altar was typical of the Harappan people. Fire altars have not been found in the main sites of Harappa and Mohenjodaro. However, there is mention of one from Amri in Baluchistan. While its identity is questioned, its date has yet to be determined. Several round and rectangular structures in Lothal have been termed fire altars by Rao. Since most structures can be dated to around 1500 BC, even if they are considered fire altars, the influence of Vedic contacts cannot be ruled out. Seven structures found in Kalibangan are called fire altars because a more suitable term is not available. However their excavator, B B Lal, does not express this opinion clearly. Further, they seem to have appeared towards the end of the Harappan settlement in Kalibangan around 1650 BC, and their presence is also attributed to Vedic contacts.

## Soma Cult

The cult of *soma*, called *haoma* in Avestan language, was typical of both the Vedic and Iranian people. It occupies an important place in Vedic rituals, because having drunk *soma*, Indra is thought to have performed extraordinary feats. The identification of the plant has been a subject of long debate. Recent archaeological discoveries show that the earliest evidence of the *soma* cult occurs in Turkmenia. The *haoma* or *soma* seems to have appeared around 1800 BC. *Soma* clearly appears in the form of *haoma* in the Zend—Avesta, but its cult or the drink of *soma* does not appear in the western branch of Indo-European communities. It is possible that the practice started among the pre-Zoroaster people from whom the Avestan people adopted it. The cult of this drink obviously came to India via Iran.

## Cremation

The Harappan and pre-Vedic people generally buried their dead. The cremation practice first appears in Swat valley of the Indian subcontinent. Cremation is amply attested to by later Vedic texts (1000–500 BC), though so

far it is not supported archaeologically in the upper Gangetic plains. However several pits, *stupas* and burial mounds found in the middle Gangetic plains clearly show post-cremation burials dating to the period between 600 and 300 BC.

The Vedic texts speak of burying the bones after cremation. The *Srauta Sutras* and the *Grihya Sutras* provide for the collection of the bones, and the *Satapatha Brahmana* prescribes the burial of bones and erection of a *smasana* or tumulus on it. Both *Rig Veda* and *Atharva Veda* show that animals were commonly burnt with the dead bodies of human beings. The funeral rite of the *Rig Veda* shows that a goat was burnt along with the dead body. According to the *Atharva Veda* a working ox was burnt with the dead person.

## Male Dominance

Male dominance is an important trait of Indo European society. Anthropologists attribute patriarchy to the masculine qualities needed in plough cultivation and to the control of female sexuality. But since horse riding also required masculine qualities, it may equally, together with ploughing, have led to male dominance. That the society was phaliocentric is attested to by early Indo-European terms and laws. The ancient Indian law givers hold that a woman is never independent. Male dominance is clearly indicated by early Avestan and Greek texts also.

# VEDIC TEXTS

## Meaning

The word *veda* is derived from the root *vid*, which means to know, signifying ‘knowledge par excellence’. It is specifically applied to a branch of literature which is declared to be sacred knowledge or divine revelation, that is *sruti*. Though the hymns of the *sruti* are attributed to several *rishis* (sages), tradition maintains that these hymns were merely revealed to the sages and not composed by them. Hence, the *Vedas* are called *apaurusheya* (not made by man) and *nitya* (existing in all eternity), while the sages are known as *mantradrashta*, that is inspired seers who saw or received the *mantra* by sight directly from the Supreme Creator.

*Rig Veda* This veda of praise consists of 1017 hymns (*suktas*) and supplemented by 11 others called *valakhilyas*. It is divided into 10 books or *mandalas*. The oldest hymns are contained in *mandalas* II to VII (which are also known as the ‘Family Books’ on account of their composition being ascribed to certain families of sages, viz. Gritsamada, Visvamitra, Vamadeva, Atri, Bharadvaja and Vasishtha), and the latest in *mandalas* I and X. The *Rig Veda* is the oldest as well as the most important of all the Samhitas. Its hymns represent compositions of different periods by priestly poets, of various families. It is purely a religious work, and most of the hymns are all invocations to the gods. Some hymns specially concerned with the *danastutis* or ‘praises of liberality’ throw light also on the political, social and economic aspects of the early Vedic period. It represents a stage of development of the human mind in which natural phenomena were personified into gods. As a work of art too, it deserves a prominent place in world literature. In *mandala* III, composed by Visvamitra, we find the famous *Gayatri mantra*, addressed to the solar deity Savitri.

## Composition

The Vedic literature consists of two parts: Samhitas and Brahmanas. The latter itself is divided into three parts: Brahmanas pure and simple, the Aranyakas, and finally the *Upanishads*.

## Samhitas

They are collections of hymns sung in the praise of various gods. They are the most essential part of the Vedic literature. They are four in number: *Rig Veda Samhita*, *Sama Veda Samhita*, *Yajur Veda Samhita*, and *Atharva Veda Samhita*.

The *Sama Veda* (the name is derived from *saman*, a song or melody) consists of 1810, or 1549 if one omits the repetitions, stanzas except 75, taken from the eighth and ninth *mandalas* of the *Rig Veda* and arranged according to the order in which they were chanted by the *udgatri* priests at the *soma* sacrifice. They were set to tune for the purpose of chanting in this

sacrifice. It is called the book of chants, and the origins of Indian music are traced to it.

The *Yajur Veda* (*veda* of *yajus* or *formulae*) consists of various *mantras* (hymns) for the purpose of recitation and rules to be observed at the time of sacrifice. It is primarily a guide for the use of the *adhvaryu* priest who performed the manual part of the ritual. The two royal ceremonies of *rajasuya* and *vajapeya* are mentioned for the first time in this *veda*. In contrast to the first two which are in verse entirely, this one is in both verse and prose. It is divided into two parts, *Krishna Yajur Veda* and *Sukla Yajur Veda*. The former (Black) is the older of the two, and contains not only the hymns but also prose commentaries. The latter (White) contain: only the hymns. The former consists of four *samhitas* (the *Kathaka. Kapishtala-Katha. Maitrayan* and *Taittiriya Samhitas*), but the latter has only the *Vajasaneyi Samhita*.

The *Atharva Veda* (*veda* of the *atharvans* or the knowledge of magic formulas) contains charms and spells in verse to ward off evils and diseases. It was closely connected with the warrior class and two of its hymns are dedicated to the war drum. Believed to be the work of non-Aryans, its contents throw light on the beliefs and practices of the non-Aryans. It is divided into two parts: *Paippalada* and *Saunaka*. The former is not fully known, while the latter consists of 731 (or 760) hymns divided into 20 books.

## Brahmanas

Belonging to the second great class of the *Vedas*, they are treatises relating to prayer and sacrificial ceremony. Their subject matter is ritual and language is prose. In short, they deal with the science of sacrifice. The important Brahmanas are: (1) *Aitareya*, (2) *Kausitaki*, (3) *Tandyamaha*, (4) *Jaiminiya*, (5) *Taittiriya*, (6) *Satapatha* and (7) *Gopatha Brahmanas*. *Aitareya* and *Kausitaki* are related to the *Rig Veda*, *Tandyamaha* and *Jaiminiya* to the *Sama Veda*, *Taittiriya* and *Satapatha* to the *Yajur Veda* and *Gopatha* to the *Atharva Veda*. The third one, the *Tandyamaha Brahmana*, is one of the oldest and contains many legends, and includes the *vratyastoma*, a ceremony through which people of non-Aryan stock could be admitted into the Aryan fold. But the most important as well as the most voluminous of all the Brahmanas is the sixth one, the *Satapatha Brahmana*. It provides us information about not only sacrifices and ceremonies but also theology,

philosophy, manners and customs of the later Vedic period. The Brahmanas of the *Rig Veda* are intended for the use of the invoking priest (*hotri*), those of the *Yajur Veda* for the officiating priest (*adhvaryu*) and those of the *Sama Veda* for the chanting priest (*udgatri*).

## Aranyakas

These forest books deal with mysticism and symbolism of sacrifice and priestly philosophy. The Aranyakas contain transitional material between the mythology and ritual of the Samhitas and Brahmanas, on the one hand, and the philosophical speculations of the *Upanishads* on the other. The ritual is given a symbolic meaning, and knowledge of this meaning becomes more important than the performance of the ritual itself. This principle then becomes the starting point of *Upanishadic* speculation. Two Aranyakas, the *Aitareya* and the *Kausitaki*, are attached to the *Rig Veda*. The *Kausitaki Aranyaka* expounds the *pranagnihotra* (the fire oblation through breath) as a substitute for the basic rite. This idea of the inner and mental offering as distinguished from the outer and formal sacrifice is an important element in the transition from the Brahmanas to the *Upanishads*.

## Upanishads

They are philosophical texts dealing with topics like the Universal Soul, the Absolute, the individual self, the origin of the world, the mysteries of nature, and so on. They mark the culmination of Indian thought in the Vedic period. They criticise the rituals and lay stress on the value of right belief and knowledge. Of the several *Upanishads*, only 12 are very important. They are: (1) *Aitareya*, (2) *Kausitaki*, (3) *Chandogya*, (4) *Kena*, (5) *Taittiriya*, (6) *Katha*, (7) *Svetasvatara*, (8) *Brihadaranyaka*, (9) *Isa*, (10) *Mundaka*, (11) *Prasna* and (12) *Mandukya*. (1 and 2 belong to the *Rig Veda*, 3 and 4 to the *Sama Veda*, 5 to 9 to the *Yajur Veda* and finally 10 to 12 to the *Atharva Veda*.)

According to the *Upanishads*, there are two kinds of knowledge: the higher and the lower. The higher knowledge helps us to know the imperishable *Brahman*, while the lower can be gathered from the four Vedas as well as the six Vedangas (Limbs of Vedas). The *Mundaka Upanishad* is chiefly notable for the clear distinction it makes between the higher knowledge of the supreme *Brahman* and the lower knowledge of the

empirical world.

The *Upanishads* cannot be regarded as presenting a consistent, homogeneous, or unified philosophical system, though there are certain doctrines held in common. Divergences of method, opinion, and conclusion are everywhere apparent even within a single *Upanishad*. It is for this reason that the *Upanishads* are considered speculative treatises.

Another significant feature of the *Upanishads*, particularly the older ones, is that practically every basic idea expounded has its antecedent in earlier Vedic texts. What distinguishes the *Upanishads* is not so much their originality as their probing for new interpretations of the earlier Vedic concepts to obtain a more coherent view of the universe and man. Here the link between man and the cosmos is, as we have said, no longer the ritual act, but a knowledge of the forces symbolically represented in the ritual.

**Important Concepts** The idea of rebirth as such appears first in a supplementary section of the *Brihadaranyaka Upanishad* and also in a slightly fuller form in the *Chandogya Upanishad*, the two oldest *Upanishads*. Besides, the *Brihadaranyaka Upanishad* presents the view that repeated death (*mrityu*)—a concept first appearing in the *Brahmanas*—is something which the possessor of certain kinds of knowledge can ward off.

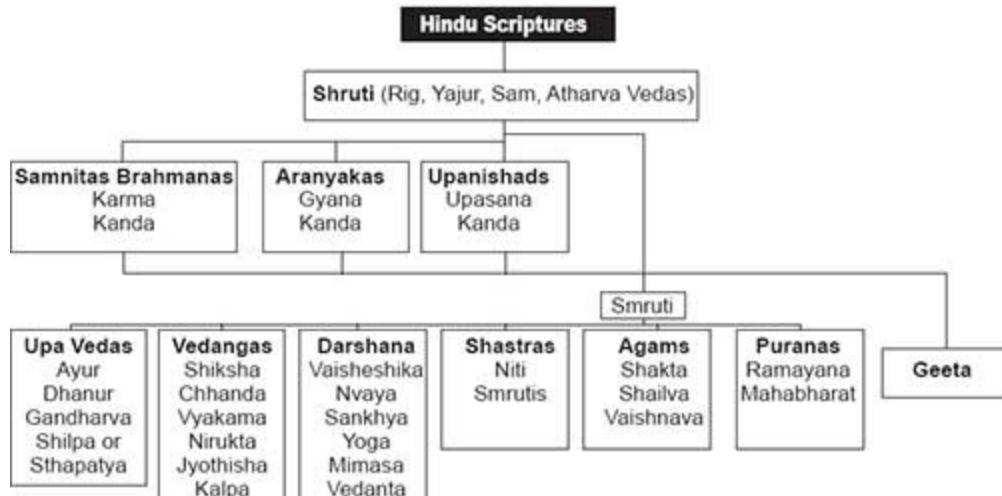
The doctrine of the cosmic self (*vaisvanara atman*) is taught in several stories in the *Chandogya Upanishad*. One of them tells us of five householders who, along with the great philosopher Uddakala Aruni, go to the philosopher-king, Asvapati of Kekaya, seeking knowledge of the self. But the most important episode in the *Chandogya* is the one in which Uddakala teaches his son, Svetaketu, the truth of the non-difference of the individual soul from the *Brahmana*.

## Vedangas and Sutra Literature

There are six Vedangas: (1) *Siksha* (Phonetics), (2) *Kalpa* (Rituals), (3) *Vyakarna* (Grammar), (4) *Nirukta* (Etymology), (5) *Chandas* (Metrics) and (6) *Jyotisha* (Astronomy). In contrast to the Vedic literature proper, which is considered *sruti* or divine revelation, the Vedangas are called *smriti* or literature handed down by tradition because they are of human origin.

The Vedangas are written in the form of *sutras*, i.e. condensed prose style

intended for memorisation. The *sutra* literature, though not forming a part of the Vedic literature proper, helps us in the study of the Vedic literature. Of all the *sutra* texts, only *Kalpa Sutras* have come down to us, and these are again divided into three classes: (1) *Srauta Sutras*, (2) *Grihya Sutras* and (3) *Dharma Sutras*. The first one deals with the rituals of the great sacrifices of Agni, Soma and animal; the second with the domestic ceremonies and sacrifices to be performed by the house-holder; and the third with the laws, manners and customs of people in general. It is the third one with which historians are mainly concerned, for it constitutes the foundation of the *Dharmasastras* such as the Laws of Manu. Attached to the *Srauta Sutras* are the *Sulva Sutras*, the oldest books on Indian geometry containing instructions for the measurement and construction of the complex Vedic fire altars and the laying out of the sacrificial area.



Building Blocks of Hindu Dharma

## SOURCES FOR RECONSTRUCTING VEDIC SOCIETY AND CULTURE

### Comparison of Literary and Archaeological Sources

**Rejection of Aryan Invasion Theory** The old theory of an Aryan invasion in northern India, conquering the indigenous peoples and establishing an Aryan civilisation, from which the essentials of Indian culture flowed, is not

acceptable anymore. That opinion was earlier prevalent due to a particular interpretation of the Vedic texts, when only literary sources were used. But archaeological work on the Harappan and post-Harappan period and refinements in linguistic studies have led to the rejection of this theory. A perspective on the Vedic period needs us to keep in mind the earlier events such as the decline of the Harappan cities and the archaeological cultures that succeeded them in various parts of northern India. Significantly, the emphasis in interpreting the history of the Vedic period is slowly moving from an over dependence on Vedic literary sources to that of a proper use of archaeological data.

**Development of Aryan Language and Culture** Since the theory of an Aryan race has now been discarded and that of an Aryan invasion of northern India is also rejected, the focus has, therefore, shifted to the questions of how the Indo-Aryan language entered India, developed the way it did, and why it came to be gradually established as the major linguistic system of northern India. Historical evidence suggests that the Indo-Aryan language developed as an intrusion into northern India. Language can be transmitted in a variety of ways, such as by migrations, by pastoralists (who, although nomadic, have a close relation with settled communities), or by traders.

Invasion and conquest are not the exclusive methods of spreading a language. The evidence from the multiplicity of archaeological cultures representing diverse peoples and the influence of non-Aryan speakers on Indo-Aryan language suggests a different idea, namely, the possibility of peoples of different cultures coming into contact and making linguistic and cultural adjustments. Besides, the emphasis has shifted somewhat from the centrality of the Indo-Aryan language and religious practices, to attempts to reconstruct the society of the time using both archaeological and literary data. Studies relating to language and religion therefore, are becoming part of the larger picture of the different facets of the societies of that period.

It was earlier held that the invading Aryans established a state system in northern India by subjugating the indigenous people, who were made to work for them. If there was no large-scale invasion, as is argued now, then other reasons have to be found for the evolution of the state in northern India. This was obviously a very gradual process which took place over several centuries, involving a wide variety of factors.

## Reconstruction of Vedic Society

**Diversity of Indigenous Cultures** We have to examine the manner in which the Indo-Aryan language entered and spread over northern India and came to be spoken by people who were culturally and ethnically varied. It is, therefore, pertinent to try and locate the different settlements of peoples and their ways of life at this time. The archaeological picture at the start of the first millennium BC in northern India, indicates a variety of cultures in various areas. In some parts of the Ganga plain, it has been possible to do some detailed analyses of the nature of settlement. The very broad picture that emerges is one of distinctive cultures.

**Simple Nature of Settlements** The reconstruction of society from the archaeological evidence suggests simple, small settlements of cultivators and cattle-raisers to begin with. There is little evidence of any grandiose lifestyle. Homes are generally wattle and daub huts, with rammed earth floors, giving way towards the mid-first millennium BC, to mud brick structures. Artefacts from inhabited areas indicate that most needs were taken care of in the settlement, and specialised craft production developed slowly. The archaeological evidence, therefore, is a corrective to the more imaginative reconstructions by some modern scholars, of life as depicted in the Vedic corpus. Descriptions in the epics of luxury and wealth associated with palaces and flourishing cities could be poetic fantasies or interpolations of a later period.

**Problem of Identifying any Archaeological Culture as Aryan** Attempts have been made to identify one of these many archaeological cultures with the ‘Aryans’, but such attempts remain hypothetical. It has also been suggested that instead of identifying archaeological cultures with the Aryans or the Dravidians and so on, it might be more useful to try and correlate them with the major lineages such as the Purus with the PGW and the Yadus with the Black and Red Ware (BRW), as listed in the epics and the *Puranas*. But even such identification remains very provisional.

## TRANSFORMATIONS FROM RIG VEDIC PHASE TO LATER VEDIC PHASE

Aspect	Rig Vedic Period (1500-1000 BC)	Later Vedic Period (1000-600 BC)

Geography	Saptha-Sindhu Region (Dasarajna)	Gangetic Valley (Mahabharat)
Economy	Pastoralism (Migratory)	Agrarian (Settled)
Polity	Tribal Democracy Role of Sabha and Samiti Units: Kula-Grama-Vis-Jana	Hereditary Monarchy (90%) Ganarajyas or Republics (10%) Janapada or Rashtra
Society	Egalitarian – Occupational Division Rajanya-Brahmin-Vis	Birth-based Chatur-varna system Brahmin-Kshatriya-Vaishya-Sudra
Religion	Henotheism (Plurality without hierarchy—33 Divinities) Importance of Indra, Agni and Soma Prayers and Voluntary offerings	Continuation of 33 Divinities, but imp. to Prajapati, Vishnu and Rudra Ritualism and priest-dominance Revolt in Aranyakas and Upnishads)

## Rigvedic Phase

**Geographical Knowledge** The geographical distribution of the people referred to in the *Rig Veda* covers the *sapta sindhu* region, literally the region of the Indus and its tributaries. This lay in the area from eastern Afghanistan to the Indo-Gangetic watershed and the fringes of the Doab. Attempts have been made to try and define the geography of the Vedic texts on the basis of references to places, peoples, geographical features and dialects. This is a difficult exercise as changes in some river courses have been frequent and would have altered boundaries and topographical features over time and would affect attempts to identify people with present-day place names.

**Economy** The Rigvedic economy was primarily pastoral, but it was familiar with agriculture. Wealth was primarily computed in heads of cattle as well as horses (regarded as more valuable but less easy to obtain) and chariots, gold and slave girls, as is evident from the *dana-stuti* hymns in praise of gift-giving. Cattle being the main wealth, cattle raids were a major form of increasing wealth apart from breeding cattle. This is common to many cattle-keeping societies. The banks of the Sarasvati are described as rich in pastures, but possibly with hydrological changes, there was a

migration from this area to the watershed and the upper Doab. Pastoralism, it is argued, cannot exist in isolation and requires a relationship with farmers. Such a relationship seems feasible from both the archaeological and the literary evidence and possibly, the two groups in northern India at that time, spoke different languages. It is interesting that many of the words associated with agriculture in the Vedic texts seem to be non-Aryan.

**Society** There was a broader division of society initially, into two *varnas*: the *arya varna* and the *dasa varna* as referred to in the *Rig Veda*. Whereas the term *dasa* did sometimes have an association with physical characteristics, the term *arya* is generally a reference to someone who is to be respected and does not seem to carry a specific racial meaning. It is even likely that sometimes, *arya* and *dasa* were used symbolically. The later Vedic texts refer to the more familiar four *varnas* —*brahmin*, *kshatriya*, *vaishya* and *sudra*.

**Political Pattern** Identity in the Rigvedic period was related to *jana*, meaning tribe, into which one was born. Birth was of central importance as the indicator of identity. The *vis*, which appears to have been a smaller unit than the *jana* and was possibly a clan, is frequently mentioned. In the hierarchy of clans, that of the *raja* had the status of the ruling clan. Yet the *raja* often bore the name of the clan. The term *raja* referred to a chief rather than to a king. A group of families constituted the *grama*, which later came to mean a village.

## Later Vedic Phase

**Geographical Knowledge** The later Vedic texts cover a wider geographical area, including the western Ganga plain and the middle Ganga plain. The extension eastwards was along two directions: the foothills of the Himalayas, a route which was later become famous as the *uttarapatha* (literally, the northern route), and a more southern route following the banks of the Yamuna and Ganga. Later, the route going south, the *dakshinapatha*, was to link the Ganga valley with the peninsula. Familiarity with this wider geographical area meant having to adjust to a variety of new environments.

North Bihar is referred to as extensive marshland. The pre-existing settlements in this area can be traced back through excavations to periods as early as the neolithic in some cases, such as at Chirand. The texts refer to the burial practices of the *asuras* as a mark of differentiation between the *asuras*

and the *aryas*, and these practices may refer to the megalithic burials of the Mirzapur region. Other references to the somewhat alien culture of the Vratyas in Magadha also suggest the presence of diverse cultures in the middle Ganga plain.

The extension of settlements may have been due both to groups branching off and migrating further away from the earliest settlements, as well as to some increase in population. There would also have been the merging of earlier settlements with new ones, which would have resulted in larger settlement sizes. Early PGW sites are characterised by small settlements fairly closely spaced.

**Economy** A comparative study of the early and late Vedic texts suggests a gradual change from pastoralism to agriculture as the predominant economy, although the former never totally declined in the western Ganga plain. The economic pattern varied, however, from area to area. Thus, the region around Mathura continued to be substantially pastoral for many centuries, whereas the middle Ganga plain has limited evidence of pastoralism. The change in the economy can be gathered from indirect sources: there are fewer references to cattle in specific contexts and more references to grain in the same contexts. Thus, in the major sacrificial rituals such as the *rajasuya*, the offerings based on dairy produce are less frequent as compared to those which are derived from agricultural products.

Agriculture implies some control over land and forms of irrigation. In north Bihar, the description of rice cultivation is that of wet rice. A single crop of rice can be obtained by relying on the seasonal rainfall to provide the necessary water. The marshes of the middle Ganga plain would have had to be drained and this would have required labour. Wet rice cultivation is also, in itself, labour intensive. Such activities would not only necessitate the availability of labour, but also a social distance between those who laboured and those who controlled the labour. This would mean a society where a few were powerful and could order the larger numbers to work for them.

**Society** These changes had a bearing on other changes in society. The origin of caste has generally been traced back to the Vedic sources and the society to which they refer, since the earliest references to *varnas* come from these texts. The more complex nature of society in the later Vedic texts is in part, suggested by the frequency of references to the four *varnas*. These four are not only mentioned, but their various functions are described and their hierarchy established. The concept of *varna* as a form of social stratification

has also to be seen in the context of other forms of stratification such as *jati*, which become frequent in the later texts and particularly, in non-brahmanical texts. There is a difference of opinion among scholars on the precise social roles of *varna* and *jati*.

A study of the origin of caste should go beyond the description of the *varnas* in the Vedic corpus and of Indo-European beginnings. It should involve an investigation of factors relating to environment, kinship patterns, access to economic resources and the role of religious ideology, all of which are significant to the evolving of caste. The roots of the system may go back to societies prior to those described in the Vedic texts and therefore, known to us from excavations in northern India. The earlier standard works on caste and its history have therefore, to be seen from a fresh perspective. More recent studies of caste have attempted to present new formulations, particularly that of viewing caste as an Indian social organisation extending over time. Some scholars have emphasised the dimensions of kinship. This is particularly important in the functioning of *jati* and continues to be so in later times as well.

*Jati* derives its meaning from the root *jan*, to be born, and therefore, the patterns of kinship relations are of primary importance to caste organisation and these patterns have regional variations. *Jati* carries an element of the kind of stratification associated with kin-based societies such as pre-state tribes and chiefdoms prior to the class stratification often linked to state societies. The hierarchy or the splitting up or the aggregating of such groups may have influenced *jati* hierarchies. To this would be added control over productive resources as an avenue to power. To argue that *jatis* emerged from the breaking up of *varnas* is perhaps too simplistic. The two systems, the *varna* seeking ritual legitimacy and *jati* based on kin-relations, were apparently fused together.

**Political Transformation** The janas go back to Rigvedic times, but there are references in the later texts to larger groups resulting from the coalition and the confederating of individual janas, such as the Kurus or the Panchalas. The Vedic raja gradually evolved into a king, an evolution which involved the transformation of the rajanya into the kshatriya, a term which has its root in kshatra or power and occurs frequently in later Vedic texts. The heightening of power is also associated with the performance of elaborate sacrificial rituals such as the *rajasuya*, the *asvamedha* and the *vajapeya*. It was through these rituals that the raja claimed affinity and communication

with divinity and was imbued with charismatic qualities which differentiated him from the rest of society. The rituals also enhanced the power of the brahmins. The balance between the king and the priest was sometimes not clear; although it would appear that it went in favour of the brahmins. These rituals were meant to concentrate power and thus, encourage the transition to kingship. A reflection of this power is seen in the *janapada*, the territory associated with the *jana* and named after the ruling kshatriya clan.

Societies described in early sources have also been compared to chiefdoms, some of which eventually evolved into states ruled by kings. The distinction between the early *raja* and *rajanya* and the later *kshatriya* and *raja* are distinctions which can be seen less in the terms used and more in their context. Chiefdoms, although distinct from kingdoms, are not altogether dissimilar since some facets from the first develop more fully in the second. Tribute is collected but not in the form of a regular system of tax as in states. Religious and political authority functions through more effective control over people, rather than mainly over resources which had been regarded as belonging not to individuals but to a descent group, that is, those who trace connections through kinship. The legitimisation of power is also intensified.

Thus, the Vedic period saw a change from the lineage system (most closely represented by the data of the *Rig Veda*) to a combined lineage and householding economy (as suggested by the Later Vedic texts). In the post-Vedic period, the sharper stratification of the chiefdoms of the middle Ganga valley was in part, a continuation of the lineage system, but it was also closely linked to the tendencies encouraging state formation.

## Geographical Knowledge of Rig Vedic and Later Vedic Times

### *Geography of the Rig Vedic Period (1500–1000 BC)*

The *Rig Veda* is the only source to give us an idea of the geographical expanse of the Early Vedic Period. Aryans were confined to the area which came to be known as the ‘Saptasindhu’ or ‘Saptasindhava’ (land of the seven rivers) comprising the modern day eastern Afghanistan, Punjab (both Indian and Pakistani), and parts of western UP. According to Max Mueller, these seven rivers are the five rivers of the Punjab along with the Indus and the Sarasvati.

The *Rig Veda* mentions the following rivers: Kubha (Kabul in the modern times), Krumu (Kurram), Gomati (Gumal), Sindhu (Indus), and its five

tributaries [(a) Vitase or Jhelum, (b) Asikni or Chenab, (c) Parushni or Ravi, (d) Vipas or Beas and (e) Sutudri or Sutlej, Ganga, Yamuna, Sarasvati, Ghaggar (Drishadvati), Sarayu and some others.

It also mentions the word *samudra*, which probably meant only a collection of water and not sea in this period. The ‘Himavant’ or Himalaya mountains were well known to the Rig Vedic sages, and one peak, that of ‘Mujavant’, is referred to as the source of soma.

**Battle of Ten Kings** The *Dasarajna* or the battle of ten kings is an important historical event, and many of the important tribes and principalities figured in this battle. Sudas was a Bharata king of Tritsu family. At first, Visvamitra was the priest of Sudas, but Visvamitra was dismissed by Sudas who appointed Vasishtha as his priest. In revenge, Visvamitra led a tribal confederacy of ten kings against the Bharatas, the federation consisting of the five well-known tribes—Puru, Yadu, Turvasa, Anu and Druhyu—along with five of little note, viz. Alina, Paktha, Bhalanas, Siva and Vishanin. In the struggle on the Parushni (Ravi), the Bharatas emerged victorious. Another issue which sparked off the conflict was the division of the waters of the Parushni.

There was another battle that Sudas had to fight in which the three non-Aryan tribes—Ajas, Sigrus and Yakshus—had united under king Bheda; but these new associations also met with the same fate with the great slaughter on the Yamuna.

The position and extent of the tribal settlements referred to in the *Rig Veda* may be determined roughly as follows:

1. The extreme north-west was occupied by the Gandharis, Pakthas, Alinas, Bhalanases and Vishanins.
2. In upper Sind and the Punjab were settled the Sivas, Parsus, Kekayas, Vrichivants, Yadus, Anus, Turvasas and Druhyus.
3. Further east (western UP) were the settlements of the Tritsus, Bharatas, Purus and Sirinjayas, the eastern most part being in the occupation of Kikatas.
4. The Matsyas and Chedis were settled towards the south of the Punjab in the region of Rajasthan and Madhya Pradesh.



### **Later Vedic Period (1000–600 BC)**

This period was marked by further expansion of the Aryans to parts of eastern Rajasthan, eastern UP and northern Bihar. The *Satapatha Brahmana* throws light on this expansion to the eastern Gangetic plains. It reports the founding of a realm called ‘Videha’ by a prince, Videgha Madhava. The prince, according to the text, started from the river Sarasvati in the company of the fire god, Agni, who had gained fame already as a great coloniser. Videgha followed Agni until they came to the river Sadanira (modern Gandak) and stopped.

Several more tribes and kingdoms find mention in the later Vedic literature. The Purus and the Bharatas were amalgamated to form the Kurus. The Kuru kingdom corresponds to modern Thanesvar, Delhi and the upper Gangetic Doab. The *Atharva Veda* speaks of the Kuru king Parikshit in whose reign this kingdom flourished. His descendant, Janmejaya, who performed an *asvamedha*, was a great conqueror.

The Panchalas were also a composite class, as this name, derived from pancha (five), shows. According to the *Satapatha Brahmana*, they were formerly called Krivis, who may have been one of the constituent tribes. Perhaps, the earlier Anus, Druhyus and Turvasas that disappeared at this period also comprised the confederation. The Upanishads mention Pravahana Jaivali, a patron of learning who used to hold intellectual tournaments at his court. The territory of this tribe roughly corresponds to the Bareilly, Badaun, Farukhabad and adjoining districts of today.

After the downfall of the Kurus and the Panchalas, Kosala, Kasi and Videha came into prominence in later Vedic age. Kosala was the first to be influenced by the Vedic civilisation. It was under the domination of the house of Ikshavakus. Its early capital, Ayodhya, was later replaced by Sravasti. This kingdom roughly corresponds to Oudh. Its most famous ruler was Para.

The famous ruler of Kasi was Ajatsatru. The twenty-third Jaina *tirthankara* Parsvanatha, who died 250 years before Mahavira, was the son of King Asvasena of Kasi.

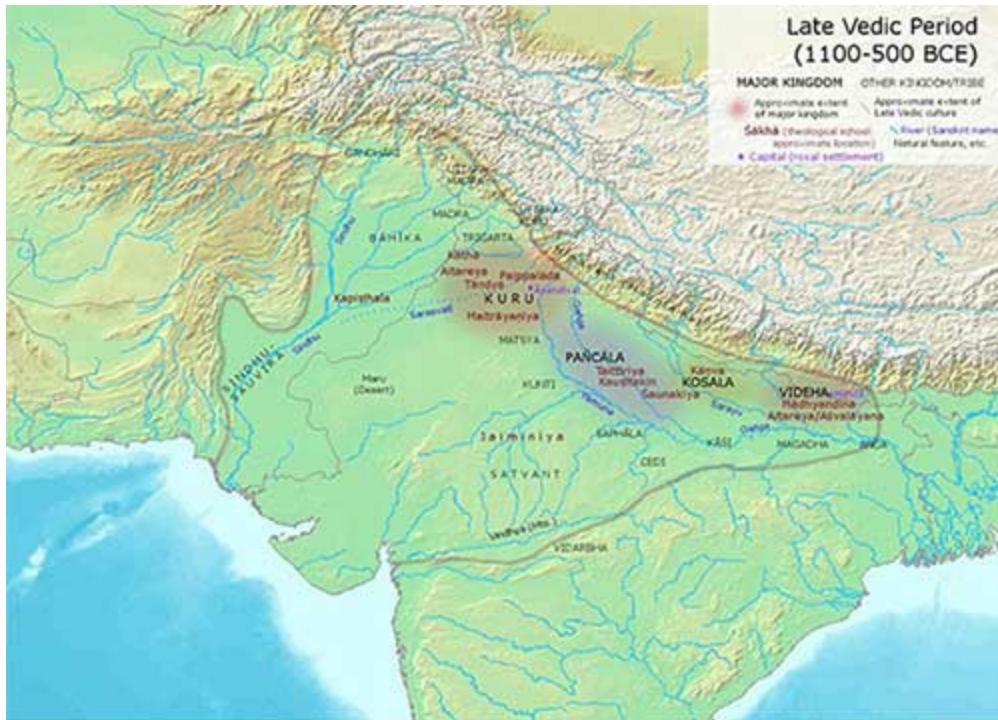
Videha, with its capital at Mithila, is identical with modern Tirhut. The most notable ruler was Janaka, the royal scholar and philosopher of the *Upanishads*. His court was adorned by [Yajnavalkya](#).

Magadha, Anga and Vanga seem to be the eastern most tribes. Magadha corresponds roughly to southern Bihar. Angas set up their settlements on the rivers Son and the Ganges. Vangas appear to be the residents of eastern Bengal. The Magadhas are also associated with the Vratyas. The *Yajur Veda* includes Magadha in the list of victims of *purushamedha*.

Northern tribes were the Uttarakurus, the Uttaramadras, Gandharis, Kesins, Kekayas, and Kambojas. In south India there were tribes like Satvantas, Vidarbhas, Nishadas and Kuntis. Some non-Aryan tribes of the later Vedic period are referred to in the *Aitareya Brahmana* which mentions the Andhras, Pundras, Sabaras, Pulindas and Mutibs.

The later Vedic texts mention more rivers such as Narmada, Gandak, Chambal, etc. With regard to the seas, the *Satapatha Brahmana* mentions the Eastern and Western Seas (Bay of Bengal and Arabian Sea). While Vindhya (Southern Mountains) are prominently mentioned, places like Kampila (modern Kampil in western UP), Panchakra (a Panchala town near Kampil), Kosala (in eastern UP), Videha (in northern Bihar), etc. are also highlighted.

The texts also have references to the territorial divisions of India. The three later Vedas give three broad divisions of India, viz. Aryavarta (northern India), Madhyadesa (central India), and Dakshinapatha (southern India). But *Aitareya Brahmana* divides the whole country into five parts, viz. (a) eastern, (b) western, (c) northern, (d) central and (e) southern.



## ECONOMIC CONDITIONS

### Nature of Vedic Economy

**Rigvedic Period** Rigvedic economy was pastoral but familiar with agriculture. Wealth was primarily computed in heads of cattle as well as horses (regarded as more valuable but less easy to obtain) and chariots, gold and slave girls, as is evident from the *dana-stuti* hymns in praise of gift-giving. Cattle being the main wealth, cattle raids were a major form of increasing wealth, apart from breeding cattle. This is common to many cattle-keeping societies. The banks of the Sarasvati are described as rich in pastures, but possibly with hydrological changes, there was a migration from this area to the watershed and the upper doab. Pastoralism, it is argued, cannot exist in isolation and requires a relationship with farmers. Such a relationship seems feasible from both the archaeological and the literary evidence and possibly the two groups in northern India at that time spoke different languages. It is interesting that many of the words associated with agriculture in the Vedic texts seem to be non-Aryan.

**Later Vedic Period** A comparative study of the early and late Vedic texts

suggests a gradual change from pastoralism to agriculture as the predominant economy, although the former never totally declined in the western Ganga plain. The economic pattern varied, however, from area to area. Thus the region around Mathura continued to be substantially pastoral for many centuries, whereas the middle Ganga plain has limited evidence for pastoralism. The change in the economy can be gathered from indirect sources: for example, in the major sacrificial rituals such as the *rajasuya*, the offerings based on dairy produce are less frequent as compared to those which are derived from agricultural products.

**Labour-intensive Agrarian Economy** Agriculture implies some control over land and forms of irrigation. The marshes of the middle Ganga plain would have had to be drained and this would have required labour. Wet rice cultivation is also, in itself, labour intensive. If the method of transplantation was employed, then this too would have been labour intensive. Such activities would not only necessitate the availability of labour, but also a social distance between those who laboured and those who controlled the labour. This would mean a society where a few were powerful and could order the larger numbers to work for them. The draining of the marshes by digging channels to carry away the surplus water may have in turn, suggested irrigation channels or tanks to ensure further crops through the use of artificial irrigation. But even in this case, the maintenance of irrigation systems would also have required labour.

**Pattern of Economic Change** Rig Vedic society was essentially pastoral, but this did not exclude agriculture. In fact, agrarian activities are more frequently described in the later sections of the text. The society of the Ganga-Yamuna Doab as reflected in the Later Vedic texts was more dependent on agriculture, although cattle-rearing remained a significant activity. Historically, the west bank of the Yamuna has been associated with continuing pastoralism, whereas the doab itself became prime agricultural land fairly early. Sedentary settlements came to be a characteristic of the increasing emphasis on agriculture, although here again, the change was evidently not rapid. Settlements in the doab would have had to adjust with the smaller settlements of the earlier populations indicated by the Ochre Colour Pottery and the Copper Hoard cultures, which may well have been assimilated by the more dominant culture. The existence of earlier agricultural communities in the region may have formed the nuclei of the larger communities, as is suggested by the evidence from those sites where

settlements of the Ochre Colour Pottery culture are succeeded by the Painted Grey Ware.

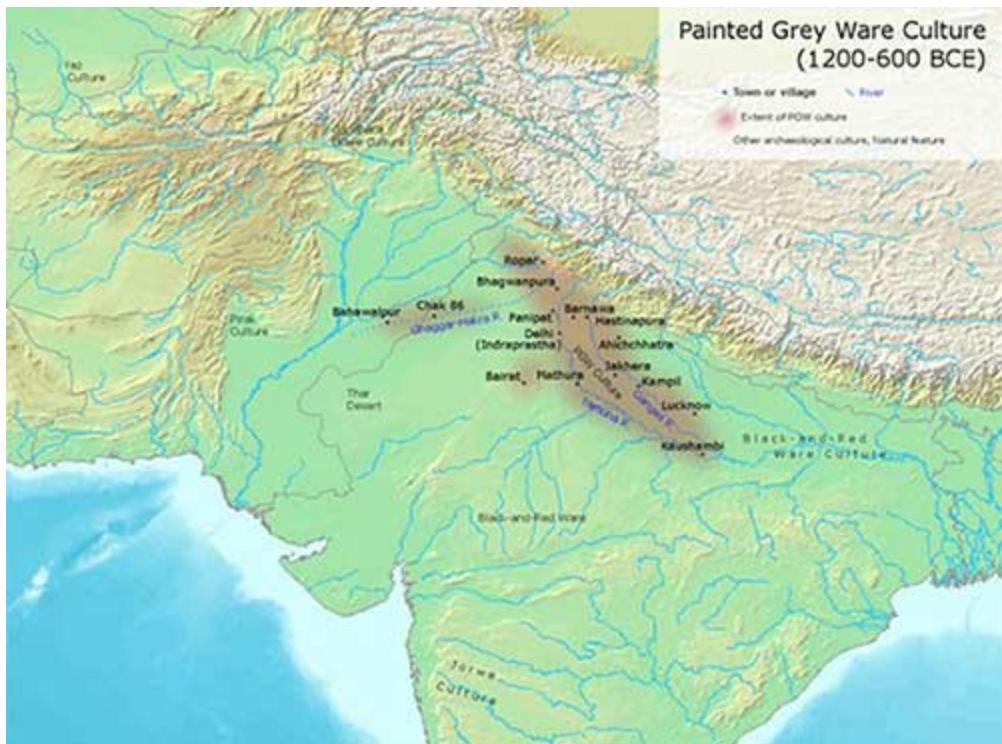
**Rigvedic Pastoralism** The pastoralism of the Rig Vedic society made livestock breeding, and more specially, cattle herding the major activity. Pastoralism is dependent on assured grazing grounds and the ability to accumulate and increase the herd, this being the primary source of wealth. Its political implications demanded that grazing grounds be demarcated and a constant watch kept to exclude trespassers. The accumulation of cattle, *gavisthi*, comes through breeding as well as capturing other herds. Cattle raids are therefore, a form of acquiring fresh stock and the same word is used for such raids. Inevitably, the worst enemies are the *Panis*, given to cattle lifting. Cattle-raiding is often accompanied by the capture of herders, who are often enslaved. Leadership in this situation requires the ability to protect not only the herd, but also one's clan, and to defend the claim to ownership of cattle and control over the grazing ground or *vraja*. Hence, the synonyms of *gopa*, *gopati* and *janasya gopati* for the *raja* are going to be replaced by the later terms *nripati* and *naresvara*. Thus, the lord of the herd eventually, gave way to the lord of men. The *raja* or chief was the successful leader of a raid and by extension, of a battle. The booty thus acquired was distributed among the clan, but the distribution was already unequal. Some of it was retained by the *raja*, but a substantial amount was also claimed by priestly families on the grounds that their rituals ensured success in battle and they were the bestowers of praise and therefore, of immortality on the hero.

**Shift towards Agrarian Economy** The reciprocal relationship between chief and priest undergoes its first change in the later Vedic period, as reflected in the other Vedic texts. Pastoralism, even in the earlier period did not exclude agriculture, but the balance between the two gradually shifted in favour of agriculture. Plough agriculture is referred to in the *Rig Veda*, generally in the later *mandalas*, but curiously, some of the major agricultural implements carry names which are linguistically non-Aryan, such as *langala*. That there were sedentary agriculturalists in this region prior to the Vedic period is evident from archaeology. The Asuras for example, are said to have had a correct knowledge of the seasons for agricultural activities. The close proximity of herders to agriculturalists may well have led to a symbiotic relationship of mutual dependence. Thus, herders might graze their animals on the stubble of fields or be provided with fodder in return for protection. Such agriculturalists would then accept the authority of the herder chiefs

without necessarily being conquered by them. The migration into the Doab carries few references to the conquest of or battles against local populations. Most of the celebrated battles were among the major clans and conflicts involved claims to territorial control and rights of succession to these territories. Such references come from the *Rig Veda* or refer to earlier events in the later texts and the location of such hostilities was in areas to the north-west of the Doab and prior to the migration into the Doab. There appears to have been systematic settlement on the new lands with the indigenous population either being absorbed, or being pushed to the margins of the settlements. That land was now recognised as an item of wealth is evident from its ownership being vested in the clan. The raja Visvakarma Bhauvana, was rebuked by the earth, Prithvi, when he tried to make a grant of land and it is also stated that the *rajan* cannot settle people on land without the consent of the clans (*vis*). There is no reference to the sale of land in the Vedic texts.

## **Animals**

In the early Vedic period, the Aryans were still dependent mainly on a pastoral economy, though they practised agriculture, trade and industry to a limited extent. So, in this period their main occupation was cattle-breeding (cattle being their main form of wealth). The animals they domesticated were cattle (for meat, dairy products and agricultural purpose), horse (for drawing chariots and as mounts in war), sheep and goats (for meat), dog (for hunting, guarding and tracking cattle and for night watch) and ass (as beast of burden). Wild animals known were lion, elephant, and bear.



The importance of pastoralism in the early Vedic economy is evident both from direct references to cattle as well as from prayers for *pasu*, a term which included goats, sheep, horses, and man, apart from cattle. Further, the word used to denote a wealthy man, *gomat*, literally means a man who possesses cattle. Many words for battle, such as *gavisti*, also imply a search for cattle. The importance of cattle is also evident from references to the chief as *gopati* or lord of cattle, as well as from references to the daughter as *duhitri* or she who milks cattle.

## Agriculture

In the early Vedic period, agriculture was practised to a limited extent. References to several stages of agricultural operations are found. There is mention of the use of bulls to draw the plough (*sira*), of the sowing of seeds in the furrows (*sita*) thus made, of the cutting of the com with the sickle (*datra*), the laying of it in bundles on the threshing floor, and the threshing and final sifting either by a sieve (*titau*) or a winnowing fan (*surpa*). The mention of artificial waterways such as *kulya* and *khanitrima apah* shows that the use of irrigation was known. Wheat (*godhuma*) was the main staple diet. Other crops were barley (*yava*), beans, sesamum (*tila*), and cotton.

In the later Vedic period, agriculture witnessed several improvements and

became the main occupation. One of the prominent developments was the improvement of the plough which became large and heavy. Knowledge of manure was another improvement. Apart from the crops mentioned above, rice (known as *vrihi*) was also extensively cultivated now (rice was probably known to the early Aryans, but not cultivated extensively). The later Vedic people produced the rainy season crop of rice, called the *sastika*, which ripens in sixty days. Though the term *plasuka* (literally meaning transplantation) is used in the *Satapatha Brahmana*, the practice of transplantation was probably not known to the later Vedic people or at least it was not practised by them on a large scale. The practice, however, becomes common from the post-Vedic period onwards. The *Satapatha Brahmana* describes the various stages of agriculture such as ploughing, sowing, reaping and threshing. In addition to barley and rice, several other kinds of grain like wheat, beans and sesame were cultivated in their due seasons. Individual property or individual ownership in land for the purpose of cultivation was recognised. The *Taittiriya Samhita* has the famous episode of Manu's division of property among his sons.

## Industry

Some of the basic crafts, such as carpentry, metal-working, tanning, weaving, pottery, and the like, were practised since the Rig Vedic times. The smith, who produced objects of *ayas*, was called *karmara*. There were carpenters (*takshan*) who made chariots (*rathas*), wagons (*anas*), and boats (*nau*). There were also goldsmiths (*hiranyakara*), potters, grinders of corn, barbers (*vaptri*), tanners (*charmamna*) and physicians.

Further specialisation took place in the later Vedic period with several new occupations coming into existence, for instance chariot-makers, dyers, washermen, hide-dressers, makers of bows and arrows, embroiderers, basket-makers, fire-rangers, etc. Later Vedic period was also marked by an advance in metallurgy. This period knows of lead (*sisa*), tin (*trapu*), silver (*rajata*), gold (*hiranya*), *ayas* (copper) and 'dark' or *syama ayas* (iron). Iron was also known to the people in the Rig Vedic times, but it became common gradually towards the eighth or seventh century BC.

## Trade

Trade was practised since the Rig Vedic period, though on a very limited

scale. It was carried on mainly through barter. Wealth of the Vedic Indians consisted of cows which also served as the media of exchange. Cows were undoubtedly inconvenient as media of exchange. Though *nishkas*, *hiranyapindas* and *manas* had become well-known pieces of recognized weight and value, they cannot be called gold coins. The Panis formed the great trading class both for inland and foreign trade. These Panis have been condemned in several texts for their greed and hard heartedness. Bullocks and pack-horses were used for road transport. Water transport was also employed.

In the later Vedic period, trade increased to an extent necessitating organisation. Merchants organised themselves into guilds, known as *ganas* (called *srenis* in the post-Vedic period). Vaishyas (*sreshtins*) carried on trade and commerce. The haggling of the market had now become such a pronounced feature of commerce that a whole hymn of the *Atharva Veda* aims at procuring success in trade through clever bargaining. Money lending also began to be practised by some people. *Kusidin* was a designation of the usurer in the *Satapatha Brahmana*. *Satamana* and *krishnala*, beside *nishka*, came to be used as units of value. In the *Satapatha Brahmana*, the gold piece, named *satamana*, is frequently mentioned in connection with the honorarium to be paid to the priests. Another type of gold piece, named *suvarna* has also been mentioned in it. The *Brihadaranyaka Upanishad* mentions *pada*. But all these were gold ornaments or pieces and did not represent coins.

## POLITICAL ORGANISATION AND EVOLUTION OF MONARCHY

### Nature of Political Setup

**Rajanya of Rigvedic Period** The Vedic *jana* (tribe) incorporated a number of *vis* (clans), which by the time of the *Rig Veda* were bifurcated into the *vis* and the *rajanya*, the latter constituting the ruling families. The description of the *rajanya* even in the later Vedic literature, depicts him as the epitome of the hero. It was from among these families that the *raja* was chosen. In one place, it is said that those who successfully complete the *asvamedha* sacrifice will share in *rashtra* and become *rajas* worthy of consecration, whereas those who fail to do so will remain members of the *rajanya* and the *vis*. The

original relationship between the *vis* and the *rajanya* must have been close. It is also said that the *kshatra* is created out of the *vis*. The relationship between the *rajanya* and the *vis* in the *Rig Veda* is not as distant as it was to become in the later Vedic period. The *vis* brought its prestations (contributions) in the form of *bali* to the *rajan* or the chiefs and the relationship is a subordinate one since the *rajan* is generally chosen by other *rajans* and the *vis* is essentially the provider of tribute. It is this which sustains the families of the *rajanyas*, together of course with the booty from raids.

**Kshatriya of Later Vedic Period** The *rajanya* of the *Rig Veda* was gradually replaced by the *kshatriya* of the later Vedic period, the term deriving from *kshatra* meaning power. The power was based on a greater control over the *jana* and its territory, which is partly expressed by the territory being named after the *kshatriya* lineage. The distance between the *kshatriya* and the *vis* brought about a certain tension and ultimately took the form of the *kshatriya* claiming more rights of appropriation and the *vis* being reduced to subordination.

**Importance of Lineage as Authority** The tension between the two is indicated in remarks such as, the *kshatra* eats the *vis*, the simile being that of the deer eating grain, or the repeated reference to the *raja* as the *visamatta*, ‘the eater of the *vis*’ and the *kshatriya* being more powerful than the *vis*. The *vis* sets apart a share for the *kshatriya*, the latter having a share in whatever belongs to the former; suggestive of the germinal idea of what later became a tax and where terms for taxes in later periods such as *bhaga* (a share) and *bali* (a voluntary tribute) can be traced back to these times. In all accounts, the *vis* is made obedient to the *kshatriya*. Despite the distancing between the *kshatriya* and the *vis*, there is no ritual and social exclusion as there was with the *sudras*, who were not even allowed to enter the sacrificial enclosure (*sala*) to which only *brahmins*, *rajanyas* and *vaishyas* had access.

**Establishment of New Settlements to meet New Demands** The necessity for the *vis* to increase their production to meet the new needs was met partly by new settlements and extension of land under cultivation and partly by incorporating the services of those who were outside the lineage system and could be employed. In this situation, the *sudras* and *dasas* would be the ones available for such work. This ultimately brought about a house-holding economy in which the extended family constituted the household and employed labour in a series of service relationships. The presentations made

by the *vis* to the *kshatriyas* and the labour provided by the *sudras* was a sufficient basis for stratification, although the maintenance of this stratification did not yet require the machinery of a state, the importance of lineage still being sufficiently important and adequate for asserting authority. It is perhaps in this context that the *vis* and the *praja* are said to be obedient to the *kshatriya*. *Praja* is a new concept and presumably includes the non-kin groups as well as the non-lineage groups such as the *sudras*.

**Emergence of Janapadas** A group of clans constituted a *jana* and the territory where they settled was referred to as the *janapada*. As long as the settlements were comparatively small, lineage authority was sufficient as a mechanism of control. This is in part indicated by the fact of the *janapadas* being named after the *kshatriya* lineages which had established their control in the area. Thus, apart from the Kuru and Panchala, mention is made of Kekaya, Madra and Matsya, among others. The *kshatriya* lineages claimed control over the territory of the *janapada* but the notion of a well-defined territory was uncertain at this time. The boundaries between *janapadas* tend to be topographical features such as forests, rivers and streams and hills. The term *rashtra* is mentioned at this time, but its meaning does not seem to be that of a well-defined area over which absolute control is claimed. *Rashtra* from the root *raj* (to shine) is used more in the sense of a realm or authority, both in the *Rig Veda* and later Vedic texts.

**Relationship between Kshatriyas and Grihapatis** When the *rajanyas* were converted into *kshatriyas* after acquiring power and becoming the hub of the redistributive system, they came to depend more on the agricultural activities of the *vis* and the prestations which the *vis* could provide. Since numerically, the *kshatriyas* as chiefs would have been considerably smaller than the members of the *vis*, such a dependence was not impossible. Gradually therefore, the house-holding economy came to be associated with the lineages of the *vis*, rather than with those of the *kshatriyas*. The eventual emergence of the *grihapati* as a social category was in relationship to the *vis*. *Vaishya* is not used for the cultivator, although the *vaishya* may have derived his wealth from agriculture. The *vis* was by now, characterised by the house-holding system, with the *grihapati* as the patriarchal head, commanding both family labour and that of *sudras* and *dasas*.

## WERE THERE TAXES OR PRESTATIONS?

The terms *bali*, *bhaga* and *sulka* have been interpreted as taxes of various kinds. But none of these were collected at a specified time and regularly, nor were they of a precisely defined amount. Further, there were no specific occupational groups from whom they were collected or no designated persons who made the collection. All these conditions were fulfilled for the first time only in the post-Vedic period when taxes were collected and these terms were used as taxes.

In Vedic texts, the *bali* is a generalised offering made by the *vis* and may better be translated as tribute or a prestation, rather than a tax. It may, in origin, have been the tribute of a defeated tribe, but it came to be extended to offerings brought by subordinate groups to those in authority.

*Bhaga* in the sense of share, relates to the distribution of spoils after a raid or the division of prestations on ritual occasions. Its origins may be traced to the offering of the first fruits as a token to the sanctity of the chief, an idea which is known to other early societies.

The term *sulka* in the *Rig Veda* does not mean a tax, but is used in the sense of a measure of value, and in the *Atharva Veda*, the context is generally that of the weak paying a price to the strong.

The words *bali*, *bhaga* and *sulka* do change their meaning from tribute, distribution and price (in the sense of value) in the *Rig Veda*, to forms of taxes and dues in the later *dharmastra* literature.

## Evolution of Monarchy

**Raja in the Rigveda** It is very much debatable whether the *raja* was elected by the clans or was the choice of a more select group. The *Rig Veda*, in one of its hymns, makes it clear that those who chose the *raja* are distinct from the *vis*. The demand of *bali* would have been weakened if the *vis* had the right to elect a *raja*. Yet, in another hymn of the *Rig Veda*, there is a reference to the *vis* choosing a *raja*. Possibly, this was the earlier custom which was later discontinued when the *rajanyas* became more powerful. The office of *raja* in the Vedic sources was primarily that of a leader in battle and the protector of the settlements. The office was not hereditary to begin with and the choice and the consecration of the *raja* would have occurred with every vacancy.

**Raja in the Later Vedic Period** In the later Vedic period, the consecration

of the *raja* became more elaborate with claims to *kshatra* and consecration became an avenue to power. Claims to sovereignty and increasing demands of prestations were sought to be justified through consecration rituals. The absolute, secular authority associated with kingship appears to be absent in these sources and the income from prestations is poured into the rituals and given to those who perform the rituals. This also led to the greater interdependence of the *kshatriya* and the *brahman*, a relationship which is pointed to in the *Satapatha Brahmana*. It is said that the *brahman* was the god *Mitra* and therefore, the conceiver and the *kshatriya* was *Varuna*, the doer.

**Growth of Political Authority** The growing importance of political authority is highlighted in the replacement of the term *rajanya* by that of *kshatriya*. The term *rajanya* indicated essentially, a status within the lineage. *Kshatra* implied temporal authority and power, which was based less on being a successful leader in battle and more on the tangible power of laying claim to sovereignty over territory, demanding prestations and also symbolising ownership over clan lands. Underlying the concept of *kshatra* is that of *rajya* (temporal authority), and this is firmly stated at the time of the consecration when it is said that the *raja* has authority over the people, *praja*. The *raja* was in many ways, the economic and political pivot of the lineage system. He integrated the control over territory with access to available resources.

## EMERGENCE OF KINGSHIP

With the gradual concentration of power in the families of chiefs, there followed other changes which eventually facilitated the emergence of kingship. It is not easy to locate the point of change, but the tendencies were clear.

Election and selection was superseded by attempts at hereditary claims, as is evident from the genealogies as, for example, that of Sudas. The gradual emphasis on primogeniture safeguarded succession within the lineage.

Another important concession was the investment of the *raja* with the right to punish (*danda*). This was the necessary concomitant to his being made responsible for maintenance of law and order.

Notions of divinity associated with the office of the *raja* guaranteed the eventual transition to kingship. This restricted eligibility for the status of *raja* to families already associated with the office.

The major sacrificial rituals such as the *rajasuya*, *asvamedha*, *vajapeya*, became occasions for the consumption of wealth in lengthy ceremonies. Gift-giving served to reinforce social status and reciprocity between the dominant groups. It was not restricted to an exchange between *kshatriyas* and *brahmanas*. At the *rajasuya* sacrifice, for example, initially, gifts are brought by other chiefs as prestations to the *yajamana*.

## Transition from Lineage System to State

**Arrested Growth of the State** The lineage system as it developed in the western Ganga valley resulted in a situation which might be called an arrested growth of the state. The state was not bypassed, but the lineage system did not develop into a state in this area during this period. Certain trends inclined towards the emergence of a state, but others continued as obstacles.

- There was an awareness of territory and an identity with territory. The chief was required to integrate territory with resources and with economic production and distribution, a role which gave attention to him.
- Access to larger resources became possible with intensified agriculture and a demographic rise leading to the extension of agriculture. But the increase in resources was not sufficient to finance a state system.
- The concentration of powers in the hands of the *raja* raised his status and effective control, but at the same time, lesser chiefs were not his appointees and were chiefs in their own right. There was minimal delegation of authority.
- There were multiple prestations to support elaborate rituals maintaining the status of both the *raja* and the sacred authority, but there was no systematic method of collecting an income to finance the institutions of a state, much of the wealth being consumed in the prestigious rituals.

**Causes for Continuity of the Lineage System** The continuity of the lineage system was possible for various reasons.

- Where land was easily available, the lineage system could reproduce itself through fission, rather than undergo a change of form to accommodate the need for further resources or meet the pressure of numbers.

- Again, where land was easily cultivable without major cooperative organisation and agriculture was reinforced by a strong pastoral base, the lineage system would serve the function of cohering groups without their having to subordinate themselves to a state. The western Ganga valley, being favourable to such conditions, did not require the major changes which were necessary in the middle Ganga valley.
- The use of iron does not seem to have influenced agricultural technology until the middle of the first millennium BC. Clearing by burning was evidently possible in the Doab. Iron technology was to become more necessary in the clearing of the marshlands and monsoon forests of the middle Ganga valley.
- In the western Ganga valley, the resources were neither sufficient to finance the institutions required for the establishment of a state, nor were they directed towards the creation of such institutions.

**Comparison of PGW and NBPW Settlements** Archaeological evidence from the Painted Grey Ware (PGW) culture points to the size of these communities (although larger and more numerous than previous settlements), being smaller than those of the subsequent period, that of the Northern Black Polished Ware (NBPW).

**Transition towards a full-fledged State** The migration eastwards to the middle Ganga valley presented a different ecological scene and one in which the lineage system and the role of the *grihapati*, both underwent a change, and particularly so with trade impinging as a new factor. In this new situation, the *kshatriya* claimed greater power and prestations were transformed into taxes. The formation of the full-fledged state therefore, took place under changed circumstances in the middle Ganga valley.

## Units of Polity

In the Rig Vedic period, the following units of the political organisation can be identified. The family or *kula* was the basic unit of political organisation, and was headed by the *kulapa* or *grihapati*. The next unit, *grama* or village, was headed by the *gramani*. The *vis* or a group of villages was headed by the *vispatii*. The highest unit, *jana* or tribe, which consisted of a group of *vis* was headed by the *rajan* or tribal chief. In the *Rig Veda* the term *jana* (which corresponds to the Greek *genos* and the Roman *gens* which means a group of families claiming descent from a common ancestor and united by a common

name and common ancestral religious rites) is referred to as many as 275 times, while the *vis* is mentioned 171 times and the *grama* only 13 times. The term *kula* is not mentioned independently even once, but the word *kulapa* is mentioned once.

In the later Vedic period, many tribes (*Janas*) were amalgamated to form *rashtras* or *janapadas* (territorial kingdoms), thus replacing tribal authority by territorial authority.

## Rajan or Tribal Chief

There is reference to kingship being hereditary among the Purus for four generations, and among the Srinjayas for ten generations. Kingship during the early Vedic period was a human institution and the doctrine of divinity was unknown in the *Rig Veda*. Only one king, Purukutsa, has been described as *ardhadeva* (semi-divine). Though the chief's post was hereditary in most cases, he did not exercise unlimited powers and had to reckon with the tribal assemblies in the Rig Vedic period. There were even some instances of election by the *samiti* (tribal assembly). His functions included protecting the tribe's cattle, fighting its wars, praying to gods on its behalf, and the like.

In the later Vedic period, royal power increased due to the amalgamation of tribes and increase in the size of kingdoms. The king performed various rituals and sacrifices to strengthen his position. They included *rajasuya*, (consecration ceremony which conferred supreme power on the king), *asvamedha* (horse sacrifice which was meant to establish his supremacy over his neighbours) and *vajapeya* (chariot race which was meant to re-establish his supremacy over his own people within the kingdom). The *Aitareya* and *Satapatha Brahmanas* mention the names of some monarchs, who performed the *asvamedha* sacrifice such as Para of Kosala, Satanika Satrajita and Purukutsa Aikshvaku.

The *rajasuya* sacrifice consists of five major rituals or ceremonies: (a) the *ratnahavimsi* (which is the most important ritual throwing light on the political organisation of the later Vedic period and in which the different *ratnins* or jewel-holders/royal officials invoke different gods or goddesses), (b) the *devasuhavimsi* (making offerings to divinities), (c) the *abhisechaniyam* (sprinkling ceremony), (d) the 'investiture', and (e) the 'beating' ceremonies. In the *vajapeya* or chariot race, normally seventeen charioteers, including the *rajan*, participated.

Later Vedic literature contains discussions on the origins of kingship. Various possibilities are explored. These include a suggestion that kingship originated out of the need for a leader in warfare. Other theories emphasised the divine origin of kingship. These theories were reinforced by attempts to confer divinity on the *raja* through his participation in sacrifices such as the *asvamedha*. The growing power of the king is attributed to divinity by the *Atharva Veda* and the *Satapatha Brahmana*. In the former, the king Parikshit is described as a god among men, and the latter describes the king as the visible symbol of god Prajapati himself. Certain other theories emphasised contractual elements, suggesting that the *raja* was chosen by his people who hoped for specific material gains in return. The existence of these theories suggests that the nature of political power was changing and simultaneously, efforts were being made to understand and justify these changes.

The king could give grants of land, but it implied transfer of privileges regarding revenue without any ownership of the cultivators. Similarly, the king granted to his favourites his royal prerogatives over villages in fiscal matters. That a gift of land in the sense of ‘the conferring of ownership’ was looked upon as a wrong custom may be inferred from the story in the *Satapatha* and *Aitareya Brahmanas* that when king Visvakarman offered the earth (probably a piece of land) to his officiating priest, the earth refused to be given. Such gifts of land probably constituted a violation of customary law. However, the conception of the absolute royal ownership of all land does not seem to have arisen during this period.

## Republics

*Gana*, the technical word for the republic, is found at forty-six places in the *Rig Veda*. References indicate that *gana* also served as a sort of religious and cultural (dancing and drinking) assembly.

The first and nearest attempt at the classification of the types of government is found in the *Aitareya Brahmana*, which talks about ten forms of government. The terms *svarajya* and *vairajya* were used in this text in the sense of the republican constitutions. Two trans-Himalayan tribes, Uttarakurus and Uttaramadras, have been described as having a *vairajya* form of government.

## Tribal Assemblies

In the Rig Vedic period, the *vidata* seems to be a more popular assembly than either *sabha* or *samiti*. The *vidata* was an assembly in which both men and women participated. It also functioned as a centre for settling disputes. There is also evidence to suggest that it undertook the task of redistribution. Further, this assembly also provided a place for performing sacrifices, the people who assembled often feasting together and dancing on the occasion.

The *vidata* was probably the parent folk-assembly from which the *sabha* and *samiti* differentiated. The *sabha* is called *narishta* which meant a ‘resolution of many’ that cannot be broken. It performed the executive functions. The *samiti* seems to be the general assembly of the whole people. The most important function of the *samiti* was the election of the king.

In the later Vedic period they lost their importance due to the rise of royal power. The *vidata* and *gana* completely disappeared. The *sabha* and *samiti*, though present, came to be dominated by the nobles and Brahmins. Their place was gradually taken by the *mantriparishad* and official machinery.

## Officials

The *purohita* (priest), *senani* (commander), *vrajapati* (in charge of pasture lands), *spasa* (spy), *jivagribha* (police official), *madhyamasi* (mediator in disputes), *gramani* (head of the village), *dampati* or *leulapa* (head of family), and others were the main officials. In the Rig Vedic period, there was no official connected with the collection of taxes and hence no regular taxation was possible. Only voluntary offerings, viz. *bali*, from the people and also spoils of war formed the occasional income of the chief.

In the later Vedic period, the government became more complex because of the necessity of appointing a large number of new officers. We know this from the *ratnahavimsi* ceremony of the *rajasuya* coronation. In addition to the above officials, some more officials came into existence due to economic changes. Two of them were *bhagadugha* (collector of taxes) and *sangrahitri* (treasurer). Thus, collection of taxes and tributes became common. Other officials of this period were *mahishi* (chief queen), *suta* (court minstrel or chronicler; who also served as a charioteer originally), *kshata* (chamberlain, in charge of the royal household), *akshavapa* (originally dice-thrower; later accountant), *govikartana* (keeper of games and forests), *takshan* (carpenter), *rathakara* (chariot maker), and *palagala* (messenger).

In the *ratnahavimsi* ceremony, each of the above officials, known in this

context as the *ratnins* (jewelholders), invokes a different god or goddess. While the *rajan* himself invokes Indra, others do as follows: *mahishi*—Aditi; *purohita*—Brihaspati; *senani*—Agni; *bhagadugha*—Pusan; *sangrahitri*—Asvins; *suta*—Varuna; *kshata*—Savitri; *govikartana*—Rudra; and *gramani*—Maruts.

In both the periods there were no separate officials for administering justice which was mainly done by the village assemblies. The king did not possess a standing army due to financial limitations. Instead, tribal units were mustered in times of war.

## Political Transformation

In the Rig Vedic period it was mainly a tribal system of government. In the later Vedic period a rudimentary system of administration emerged due to the increasing importance of agriculture and beginning of settled life. Thus, the political pattern changed from tribal polity to monarchy in most cases and to republics in the case of a few.

# SOCIAL ORGANISATION AND VARNA SYSTEM

## Basis for Social Divisions

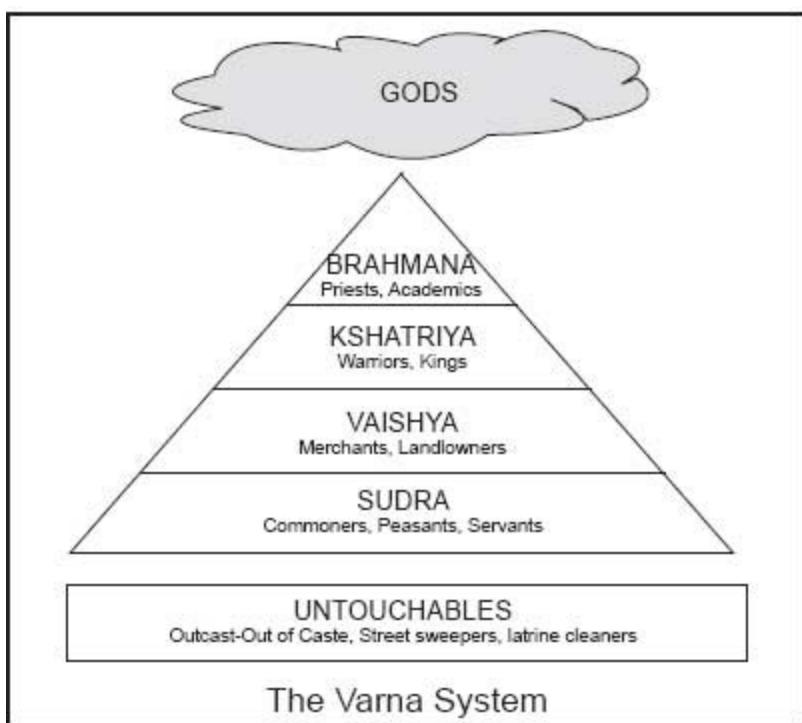
**Dual Division of Arya and Dasa** The economic developments and the accompanying changing social relationships resulted in a series of contrasting status stratifications, which were sought to be arranged into a system through the scheme of *varna*. The earlier texts speak of an *arya-varna* and a *dasa-varna*, suggesting a dual division. In this dual division of *arya* and *dasa*, the *arya* was distinguished by wealth and status. The *aryas* would be those who either belonged to the senior or to the cadet lineages (*rajanyas* and the *vis*) as well as those who were included in the circuit of prestations and redistribution, that is, the *brahmanas*. The *dasas* were excluded from this circuit even when they were wealthy enough to bestow gifts on the *brahmanas*.

**Status of Dasas and Dasyus** Possibly, the *dasas* of the *Rig Veda* were agricultural communities of the late-Harappan or post-Harappan cultures of

the area, perhaps even of the agricultural areas scattered in the region. That the word eventually came to mean ‘slave’ may initially have had more to do with the hostility towards them than with their actual subordination. The *Dasyus* are noted for their variant religious beliefs and customs, which the *aryas* saw as the negation of their own and which appear to have been the chief distinguishing characteristic. The assimilation of these groups was facilitated by their being given subordinate status.

## CHATUR-VARNA SYSTEM

*Varna* was to become a system of putting together the structure of the society and the colour symbolism was retained. The four *varnas* were later associated with the colours white, yellow, red and black. With the sharpening of stratification and the beginnings of professional specialisation, the constituents of the *aryas* were more clearly demarcated into *brahmanas*, *kshatriya* and *vaishya*, with the *sudras* incorporating an amorphous group of excluded clans and low status professions. The former described as *dvija* or twice born (the second birth being initiation) in later texts deepens the demarcation and underlines the connection between initiation and lineage customs.



## The Varna System

**Arya-Mleccha Linguistic Division** To this list may be added a further social duality, recorded only in later Vedic literature. This essentially linguistic distinction to begin with, between the *arya* and the *mleccha*, separating the speakers of Indo-Aryan from others, takes on a social connotation as well, with *mleccha* meaning a barbarian or one outside the pale and ritually impure. The recognition of basic differences in these dualities of *arya-dasa*, *deva-asura* and *arya-mleccha* is an indication of the recognition of heterogeneity and the need to juxtapose the differences within a working system.

## Forms of Kinship and Social Units

**Gotra Exogamy** The integration of groups through particular forms of kinship was a parallel process and is more often referred to in the concept of the *gotra*, literally meaning a stockade for cows, which was used to identify descent groups among the high status *varnas*. Initially, it appears in more frequent association with the *brahmanas* and was to remain essential to *brahmana* identity. Later, sources mention certain *kshatriyas* (such as the Andhaka-Vrishni, Sakyas and Licchavis) using *gotra* identities. But among them, it was more a means of differentiating between families within the clan than for wider social identification. The *gotra* was an exogamous clan where exogamy was emphasised in the prohibition on marrying *sagotras*, and marrying those related up to seven generations on the father's side and five on the mother's.

In later periods, it was maintained that the *gotra* system was prevalent only among *brahmanas*, although it is conceded that *kshatriyas* could take the *gotra* of their *purohitas*. In the case of the *kshatriyas*, recruitment to the *varna* meant latching onto one of the two major genealogies, Suryavamsha or Chandravamsha, which was done with considerable facility in the first millennium ad, when low status chiefs acquired power and aspired to the best lineage links.

**Widening Circles of Social Units** The nuclear unit in such a society was the *kula*, the family, and a group of such families made up the *grama* or village. *Gram* by extension, therefore, also referred to a community. In some instances, it conveyed the meaning of a body of men. It was therefore, a larger unit than the *kula* but smaller than the *vis*. The term *gramani*, used for

a village headman in many sources, was also at this stage, used for the chief of an aggregate of families or of a community settled in the same place. The larger unit *vis* or clan is recorded even among the *dasa*. It counted in turn, towards the identity of the tribe or *jana*. The word *jana* carries the notion of people as well as growth and fecundity.

**Reciprocity between Higher Varnas** The ranking order between *brahmana* and *kshatriya* is ambivalent to begin with, where the former is dependent on the latter for *dana* and *dakshina* and the latter requires that his power be legitimised by the former. In any case, the two are superior to the rest of the community, a superiority which is clearly expressed in the formula that the *vaishya* and the *sudra* should be enclosed by the *brahmana* and the *kshatriya* at the sacrifice in order to make the former submissive.

The redistribution of wealth was therefore, curtailed by the requirement of reciprocity between the *kshatriya* and the *brahmana*, where the reciprocal relationship enhanced the status of each. The *kshatriya* provided the *brahmanas* with what was essentially a sacrificial fee, disguised as it may have been in ritual gift-giving. The *brahmana* not only bestowed legitimisation on the *kshatriya*, but also gave him access to special skills and knowledge intermeshed with the ritual, which inevitably augmented the power of the *kshatriya*.

**Status of Sudras** In addition to the first three, the other distinctive unit included in the overall definition of a caste society was the *sudra*, associated with servility in the earlier texts. The *sudras* were described in the later *Dharma-sastras* as including *sankirna* or mixed *jati*. Each *jati* was born out of a hypergamous (*anuloma*) or a hypogamous (*pratiloma*) marriage from among the three *dvija* or upper castes or their progeny. The number of *jatis* could theoretically increase on each new intercaste marriage, but in effect, the increase occurred whenever there were major changes in which new social groups and professions were established. The *sudra* as a *varna* was clearly a category added onto the original structure at a time when artisans and cultivators had to be accommodated and when alien groups were assimilated into the caste society and had to be assigned varying statuses. That the concept of the *sankirna-jati* was a later attempt at explaining a *de facto* situation is evident from the divergence in the texts regarding the particular combinations of castes producing *sudra* offspring.

**Vratyas and Others** Distance between the *dvija* and the *sudra* was also

maintained through the notion of pollution. This was to influence yet another category that, designated by the adjective *vratya* or degraded, applied to degradation from the three upper castes, resulting from the non-observance of the required rituals. Thus *vratya-kshatriyas* was to become a useful category in which to place those who were politically powerful, but were obviously not *kshatriyas* in the true sense. The ultimate in distance and separation was of course the untouchable who is referred to in the later period.

## RATIONALE OF VARNA SYSTEM

The varna framework therefore, was visualised as a structure for the integration of varying sub-systems, rather than merely being a reflection of the socio-economic hierarchy. This would account for the seeming changelessness of the rules of social functioning, although within each sub-system, change was clearly registered. That the varna system was a consciously worked out structure by the mid-first millennium BC is apparent from the late hymn added onto the Rig Veda, the purushasukta, in which the origin of the four varnas from the body of Prajapati is described: the symbolism being that of separate limbs performing different functions but coordinated in the unit of the body and listed in hierarchical order. The tying in of this description to a ritual event was perhaps an implicit emphasis on varna relating increasingly to ritual status. Not only was the stratification rationalised in the concept of *varna*, but the function of each group was more clearly defined.

## Kula or Family

Kula was the foundation of the social structure in Vedic society. The master of the house was called variously as *grihapati* or *dampati* or *kulapati*. The gift or sale of a son was not regarded as beyond the power of the father. The sale of a son is illustrated by the story of Sunahsepa whom king Harischandra bought from his father Ajigartha for the completion of a certain sacrifice. The frequent epithet of Agni, viz. *athithi*, indicates that great affection and respect was generally shown to a guest. It was elevated to the rank of a religious duty as it was one of the five great daily sacrifices (*pancha mahayajnas*).

In the later Vedic period, there was an increase in the powers of the father over the family members. It was also marked by the beginning of the

practices of ‘primogeniture’ (the eldest son succeeding the father), worship of male ancestors, and the like.

## Varna System and Social Division

During the Rig Vedic period, castes were not founded separately on the basis of birth, but a person used to choose it at his own will. This is clear from several instances. In the *mandala* IX of the *Rig Veda*, a poet exclaims: ‘I am a reciter of hymns. My father is a physician and my mother grinds (com) with stones. We desire to obtain wealth in various actions.’ In the *mandala* III the same poet wistfully asks Indra: ‘O, Indra! fond of *soma*, would you make me the protector of people or would you make me a king. Would you make me a sage that has drunk of *soma*, would you impart to me endless wealth.’ This shows that the same man could be a *rishi* or a noble or a king. There were no definite restrictions on inter-marriages between the different classes of the Aryan race. Mixed marriages were known for instance, the marriage between Yayati, a Kshatriya king and Devayani, the daughter of a Brahmin.

The term *varna* literally means colour. Though the colour of the skin played a considerable role in the rise of social divisions, it was mainly due to the conquest of indigenous inhabitants by the Aryans. The *dasas* are described as *avrata* (not obeying the ordinances of the gods), *akratu* (who perform no sacrifices), *mridhravachah* (whose speech is indistinct) and *anasah* (snub-nosed). The *dasas* conquered by the Aryans were gradually transformed into the *Sudras*.

Initially the tribal society (Rig Vedic) was divided into three groups—warriors, priests and the commoners—on the basis of occupation. The fourth division, viz. *Sudras*, appeared towards the end of the Rig Vedic period only as mentioned in the 10th *mandala* of the *Rig Veda*. The *Purushasukta* in this book clearly mentions the four-fold division of the society. The *Brahmin*, the *Kshatriya*, the *Vaishya*, and the *Sudra* are said to have sprung from the face, arms, thighs and feet of the supreme *Purusha* respectively. In the *Brihadaranyaka Upanishad*, the *Mahabharata* and the *Manu Smriti* also, the origin of the caste system has been repeated in a similar manner. Even in the *Purushasukta* where the words *Brahmin*, *Rajanya*, *Vaishya* and *Sudra* occur, the word *varna* is not used. The word ‘*Brahmin*’ occurs several times in the *Rig Veda*, but it was not used in the sense of the caste. The word ‘*Rajanya*’ occurs only in the *Purushasukta*, but at other places of the *Rig Veda*

*Kshatriya* is used. Though the word ‘Vaishya’ occurs in the *Rig Veda* only in the *Purushasukta*, the word *vis* is very frequently employed in it. The *vis* cannot mean Vaishya in almost all hymns of the *Rig Veda*, but means the ‘people’ who followed animal breeding.

Significant changes took place in the *varna* system during the later Vedic period. There was an increase in the privileges of the two higher classes (*Brahmins* and *Kshatriyas*) at the cost of the two lower classes (*Vaishyas* and *Sudras*). The system of four *varnas* had taken such deep roots that it extended even to the gods: *Agni* and *Brihaspati* being the *Brahmins* among gods; *Indra*, *Varuna*, *Soma* and *Yama* being the *Kshatriyas*; *Vasus*, *Rudra* and *Maruts* being the *Vaishyas* and *Pushan* being the *Sudra*.

In the later Vedic society, a Brahmin occupied higher position than a *Kshatriya*. But sometimes *Kshatriyas* claimed a higher status and also paid scant respect to *Brahmins*. The *Aitareya Brahmana* points out that the nation does not take kindly to a Brahmin. In the *Brihadaranyaka Upanishad*, there is a passage where we are told that there is none higher than the *Kshatriya*. It is clear from the *Upanishadic* literature that some of the kings of the age were not only the patrons of philosophers but were themselves well versed in the profound philosophical speculations of their times. Even the *Brahmins* came to them as pupils to satisfy their intellectual thirst. For example, *Yajnavalkya* learnt from *Janaka*, *Balaki Gargya* from [Ajatasatru](#) (King of Kasi), and *Svetaketu Aruneya* from *Pravahana Jaivali*. Some scholars are of the opinion that the deep thought of the *Upanishads* did not proceed from the Brahmanical but the *Kshatriya* circles.

Several functional groups appeared as distinct castes and the social status of some of them, such as tanners, hide-cleaners, and the like, declined. The professions and crafts which became separate castes were *vapta* (barber), *tashta* (carpenter), *bhishaka* (medicine man), *karmara* (ironsmith), *charmanna* (tanner), *rathakara* (maker of chariots), *kulala* (potter), *ishukrit* (maker of arrows), *dhanvakrit* (maker of bows), *mrigaya* (hunter), and others.

Two groups of people, viz. the *Vratyas* and the *Nishadas*, existed outside the *varna* system. The former were Aryans but outside the pale of Brahmanism (or more specifically the Vedic religion) and hence did not practice brahmanical rules. The latter were non-Aryans and had their own rules.

## ASRAMAS OR STAGES OF LIFE

The *asrama* system is found mentioned first in the *Aitareya Brahmana*. A much clearer reference to the three *asramas* occurs in the *Chandogya Upanishad*. In the *Jabala Upanishad*, Yajnavalkya expounds the four *asramas*. Hence they belonged to the later Vedic period. Meant mainly for regulating the life of the male members of the higher castes, they consisted of four stages: (a) *brahmacharin* or student life, (b) *grihastha* or life of the householder, (c) *vanaprastha* or partial retirement and (d) *sannyasin* (*yati*) or complete retirement (ascetic life). Full recognition of the fourth stage was done only in the post-Vedic period. The *Satapatha Brahmana* gives a detailed description of the *upanayana* as an important sacrament (*samskara*).

## Institution of Gotra

Literally meaning cowpen, it came to signify descent from a common ancestor. It appeared only in the later Vedic period, for it is mentioned for the first time in the *Atharva Veda*. This period also witnessed the beginning of the practice of *gotra* exogamy. In other words marriage between persons belonging to the same *gotra* was prohibited. The notion of *gotra* appears to have been particularly important for Brahmins during this period. The *gotra* has been regarded as a mechanism for widening the sociopolitical ties, as new relationships were forged between hitherto unrelated people.

## Position of Women

Monogamy (a man having one wife) was very common. Polygamy (a man having more than one wife), though known, was not common. Polyandry (a woman having more than one husband), though known, was very rare. Levirate or *niyoga* (a dead man's brother or next of kin marrying the widow) was practised by some. Remarriage of widows was permitted. Child marriages were unknown. Women participated in religious ceremonies and tribal assemblies (*sabha* and *vidata*). There was no evidence of seclusion of women from domestic and social affairs but they were dependent (in the eyes of law) on their male relations throughout their lives. The system of *sati* existed among the Aryans in the Indo-European period. By the time they entered India, it had, however, gone out of vogue, but it might have survived in the shape of a formal custom. Though it is not referred to in the hymns of

the *Rig Veda*, the *Atharva Veda* shows that it was still customary for the widow to lie symbolically by the side of her husband's corpse on the funeral pyre.

In the later Vedic period, women lost their political rights of attending assemblies. Child marriages also came into vogue. According to the *Aitareya Brahmana*, a daughter has been described as a source of misery. The *Atharva Veda* also deplores the birth of daughters. Yet certain matrilineal elements are discernible in this period also. The importance assigned to the wives of the *rajan* in the *rajasuya* has been regarded as an indication of matrilineal influence, and the *Vamsavalis* or genealogies of teachers attached to the *Brihadaranyaka Upanishad*, in which many seers bear metronymics, would also possibly indicate a similar development. Further, references to sages such as Gargi and Maitreyi would probably mark a certain continuity with the tradition of early Vedic women seers. Nevertheless, clear attempts to establish a gender hierarchy by differentiating between men and women and ensuring the subordination of the latter to the former, are also discernible in the ritual context, and would suggest a growing tendency to stratify society along gender lines.

## **Institution of Slavery**

It was prevalent since the Rig Vedic times. There were mainly women slaves employed for domestic purposes and not in any producing activity such as agriculture or industry. Treatment of slaves was decent and they even enjoyed certain rights. Hence, ancient Indian slavery (including that of the Vedic period) was essentially different from the ancient Greek or Roman slavery.

## **Education**

Rig Vedic Aryans lacked the art of writing and reading. However it is possible that the later Vedic Aryans started using script from 700 BC onwards. (Though the earliest evidence for the use of a script in India, besides the pictographic script of the Harappans, comes from the Mauryan period in the form of Asokan edicts.) An effective oral instruction and a highly systematic method of memorising were developed by the Rig Vedic people. Education was permitted only to the higher castes and the teaching of the *Vedas* was generally restricted to the Brahmins. The main subjects of study were

arithmetics, and grammar.

The word *samana* frequently occurs in the *Rig Veda*. The Vedic *samanas* appear to have been popular institutions as they attracted poets artists archers and skillful riders of horses who competed with one another.

## RELIGION AND UPANISHADIC THOUGHT

### NATURE OF VEDIC RELIGION

Vedic religion was what we today term as Henotheism or Kathenostheism, pertaining to a belief in one god, supreme or specially venerated as the god of one's household, tribe and the like, but not the only god—a stage between polytheism and monotheism. Henotheism or Kathenotheism was a belief in single gods, each in turn standing out as the highest. The failure of the Aryans to understand and explain the various natural phenomena made them personify the natural forces, attributing to them human or animal qualities.

### THREE CATEGORIES OF DIVINITIES

Vedic divinities are usually stated to be thirty three in number, divided into three groups, corresponding to the three divisions of the universe, namely terrestrial (*prithvisthana*), atmospheric or intermediate (*aniarikshasthana* or *madhyamasthana*) and celestial (*dyusthana*). *Prithvi*, *Agni*, *Soma*, *Brihaspati* and the rivers belong to the first order. *Indra*, *Rudra*, *Vayu*, *Vata*, *Parajanya* and *Matarisvan* belong to the second order and *Dyaus*, *Mitra*, *Surya*, *Savitri*, *Pushan*, *Vishnu*, the *Adityas*, *Usha*'s and the *Asvins* to the third order. This division is overlapping and not clear-cut as *Agni* and *Prithvi* are assigned to all the three spheres; *Ushas* to the terrestrial as well as the aerial spheres; and *Varuna*, *Yama* and *Savitri* to the aerial as well as the celestial ones.

### Important Divinities

The *devasura sangrama* (fight between the gods and the *asuras*) is the most

important story in the *Satapatha Brahmana*. According to it, the gods were initially divided into four factions: *Maruts* were led by Indra, *Vasus* by Agni, *Rudras* by Soma and *Adityas* by Varuna. To overcome the *asuras*, all gods accepted Indra as their leader.

**Rig Vedic Period** Indra or Purandhara was the most important god of the Rig Vedic period (250 Rig Vedic hymns are devoted to him). He plays the role of the warlord and is also considered to be the rain god. He is a warrior and king, through whose exploits the world has been ordered and who continues to be invoked to battle all those forces, both human and supernatural, that prevent Aryan prosperity. A hymn tells of his most significant victory, his triumph over the demon Vritra and the release of the waters. Vritra was a gigantic serpent who lay coiled around a mountain within which all the world's waters were entrapped. After a ferocious battle, Indra kills Vritra with his mace, the *vajra*, breaks open the mountain, and lets the waters pour out. Vritra's name means 'obstacle', and this victory over the 'obstacle' is paradigmatic for Indra's conquest of all obstacles.

Agni was the second most important god (200 Rig Vedic hymns are devoted to him). He is the fire god and is considered to be the intermediary between the gods and the people. The god Agni is the personification and deification especially of the sacrificial fire. He is the priest of the gods and the god of the priests. In the *Rig Veda* he is second only to Indra in prominence. He has three forms: terrestrial as fire, atmospheric as lightning, and celestial as the sun. Thus, his function as the sacrificial fire of the priests serves as a kind of liaison between man and the gods carrying to the gods the oblations that the Brahmin priests pour into the fire. The correct propitiation of Agni in the Vedic ritual was thus of considerable importance to the Aryans.

Varuna personified water and was supposed to uphold the (*Rta*) or natural order. As the administrator of the cosmic law (*Rta*), he regulates all activities in this world. It is he who has spread out the earth and set the sun in motion, and who pours out the rain but sees to it that one ocean is not overflowed by many rivers. He is, therefore, rightly called the world sovereign. This upholder of cosmic order is also regarded as the lord of human morality. It is the function of Varuna to ensure that there occurs no transgression of law, cosmic or human. He is the very image of the king as ruler and judge of his people and, as such, is the counterpart to Indra, the image of the king as warrior.

Soma was the god of plants. An intoxicating drink was named after him. On the basis of the number of hymns addressed to him, Soma is the third most important deity in the *Rig Veda*, after Indra and Agni. The *soma* sacrifice is the main feature of the ritual of the *Rig Veda*, and this is reflected by the fact that all but 6 of the 120 hymns to Soma have been collected in one book (*mandala IX*) whereas the hymns to the other gods are scattered throughout the other nine books of the *Rig Veda*. The word *soma* refers to the plant, to the juice extracted from the plant, and to the deification of both of these. As the plant and/or the juice are always present in the poet's mind, Soma is much less anthropomorphised than, for example, Indra. No one knows what the *soma* plant was, various substitutes for it having been used from late Vedic times to the present, but in 1968 an amateur mycologist, R G Wasson, in his book *Soma: Divine Mushroom of Immortality*, put forward the theory that *soma* was a mushroom, *Amanita muscaria*. Whatever the *soma* plant was, it produced an intoxicating drink that was, however, distinguished from *sura*, wine. The most important application of its intoxicating power in the *Rig Veda* is to fortify Indra, the pre-eminent *soma*-drinker, for his battles against Vritra and other demons.

In the hymns to the Surya (Sun), as in those to Dawn, Night, Thunderstorm, and the other gods of nature, the poets' attention is always on the visible phenomenon itself. The Sun is invoked in descriptions of its light and movement and by allusions to its mythology. Through these descriptions, the poets not only recapitulate its manifest power; they also communicate its meaning for human life and behaviour. In a hymn, the Sun appears in the poet's imagination as the eye of the gods, which watches over human affairs, and as the visible sign of the presence of the gods.

The hymns to *Ushas* (Dawn) are among the most attractive in the *Rig Veda* for their elegant, and even sensuous, evocation of the beauty of the dawn. Here Dawn is a lovely woman, driving her chariot across the skies to usher in the new day, and a young girl, stripping away her garment to reveal her naked radiance. But these hymns show more than the poets' sensitivity to nature and appreciation of its beauty. The poets also turn to Dawn for their prosperity and they see in her progress the reassertion of the divine order. Her praises mark the beginning of the sacrificial day and accompany the priests' hope for the success of their worship. Other prominent female divinities were Aditi (the goddess of eternity), Aranyani (goddess of the forest), Nirrti (goddess of decay and death), and the like.

**Later Vedic Period** New gods like Prajapati (the creator), Vishnu (the preserver and protector of the people) and Rudra (god of animals) emerged and their importance grew at the cost of Indra and Agni (Rig Vedic gods). The cult of Rudra evolved from a Harappan cult (Pasupati Mahadeva) and hence it was a non-Aryan influence. Special deities emerged for some of the social classes, for example Pushan (protector of cattle) for the Sudras. There was a clear-cut male domination even in the divine pantheon during both the periods.

## Monotheism and Monism

The former is a doctrine which admits of only one god and the latter is a doctrine which seeks to explain varied phenomena by a single principle. There was a tendency towards both doctrines among certain small groups since the Rig Vedic period onwards.

## Life after Death

The Rig Vedic period did not produce any consistent theory about it. The idea of *metempsychosis* (souls being reborn in human, animal and plant form) was not yet developed. In the later Vedic period life after death was envisaged in terms of punishment for sin and reward for virtue. There was evidence of metempsychosis in the later Vedic hymns. Idea of transmigration of souls was not clear in the *Vedas*, though *Upanishads* expound the belief in the passage of human soul from life to life according to one's conduct in the previous life. The theory of *karma* evolved from the above belief. The *karma* concept is not actually stated in the *Rig Veda*, but it does mention that a person's conduct in this world determines his life after death. But it is the *Brihadaranyaka Upanishad* which clearly mentions the concept and states that as a man lives, so he becomes.

## Mode of Worship

The Rig Vedic period was marked by recitation of prayers and offering of sacrifices both at the individual and collective levels. The offerings (such as grain, vegetables, flesh, ghee, and so on) were not accompanied by any ritual or sacrificial formulae, because magical power of the word (*mantra*) was not yet considered very important.

In the later Vedic period there was a change in the mode of worship. The importance of prayers declined and that of sacrifices increased. Sacrifices involved the killing of animals on a large scale and were accompanied by formulae meant to be pronounced carefully by the sacrificer.

In both periods people worshipped gods for material benefits and not for spiritual upliftment.

In addition to the simplest form of *soma* sacrifice, grand sacrifices, called *sattras*, were performed. These grand sacrifices were elaborately developed and systematised, and for this, a regular science of sacrifice has now been evolved. Priesthood became a profession and a hereditary one. The *yajamana* (sacrificer) had practically nothing to do but to give liberal fees to these priests. A formidable array of priests, divided into four groups headed by four chief priests, was required for the correct performance of the extremely complicated and elaborate ritual. The chief priests were *hotri* (the invoker), *udgatri* (the chanter), *adhvaryu* (the performer) and *brahmin* (the supervisor).

There was a lot of emphasis on rituals and sacrifices. This type of excessive ritualism produced a natural reaction in the form of *Sramana* religion, which protested against the divine origin of the *Vedas* and efficacy of the sacrifices. The origin of *Sramana* religion seems to have influenced the authors of the *Aranyakas* and the *Upanishads* who turned away from the useless ritual to true knowledge (*jnana*) for peace and salvation. These *Sramanas* were recruited from all people irrespective of caste and creed. Their teachers were anti-Vedic and anti-Brahmanic and they challenged Vedic learning and Vedic rituals. Yajnavalkya is known to be the first thinker to have called attention to *Sramanas* (recluses). These were also known as *tithiyas* or *tirthankaras*. They led a celibate life, and are said to have possessed paranormal powers. Even the *Ajivikas* were known as *Sramanas*. Before Gosala there were two *Ajivika* leaders namely, Nandavachchha and Kisasankichchha who were also regarded as *tirthankars*.

The *Sramana* movement seems to have opened the eyes of some of the Vedic thinkers who felt the great necessity of reforming the Vedic religion. They adopted the good aspects of the *Sramana* religion and at the same time tried to remove the evils of sacrifices, rituals, casteism, and the like, from the Vedic religion. This reformed Vedic religion is known from the *Aranyakas* and the *Upanishads*.

The *Aranyakas* stressed the efficacy of the inner or mental sacrifice as distinguished from the outer or formal sacrifice. They, thus, helped to bridge

the gulf between the *karmamarga* which was the sole concern of the *Brahmanas* and the *jnanamarga* which the *Upanishads* advocated. The *Brihadaranyaka Upanishad* a passage speaks about the fortunes of the soul and develops the doctrine of the transmigration of soul and, in close connection with it, the doctrine of *karma* also.

## Place of *Upanishads*

The word *Upanishad* consists of three words—*upa* meaning ‘near’, *ni* meaning ‘down’ and *shad* meaning ‘be seated’. So, *Upanishad* means, ‘be seated at the feet of the Guru to receive the teaching.’

The *Upanishads* constitute the *Vedanta* (*Vedaanta* or the end of the *Vedas*), not merely because they constitute the last part of them, but more importantly because the *Vedas* are their ultimate teaching, reaching out to the highest metaphysical state, beyond which is only the realm of silence.

The earliest *Upanishads* are also a part of the *Vedas*, and are therefore a part of the *Shruti*. They constitute the fundamentals of *Vedic* philosophy. This repository of knowledge contains within it an exposition of the origin of the Universe, the nature of *Brahman* and the *jivatman*, the relation between mind and matter, etc. Therefore, the main topic of the *Upanishads* is the ultimate knowledge—the identity of the *Brahman* and the *jivatman*—*Tat tvam asi* or ‘You are That’ (*Chandgoya Upanishad*) and the quest for unity in diversity (*Mundaka Upanishad*). The *Upanishads* are the first scriptures where the law of *Karma* appeared as taught by *Yajnavalkya* (*Brihadaranyaka Upanishad*).

The characteristics of the *Upanishads* are their universality and the total absence of any dogmatism. They are the highest philosophy ever conceived by the human mind. Totally there are 108 *Upanishads*, though only the first 12 are part of the *Vedic* literature.

1. Twelve major *Upanishads*
  - (i) *Aitareya* and the *Kauhsitaki* which belong to *Rig Veda*
  - (ii) *Chandgoya* and *Kena* to *Sama Veda*
  - (iii) *Taittiriya*, *Katha*, *Shvetashvatara*, *Brihad- ranyaka* and *Isha* to *Yajur Veda*
  - (iv) *Prashna*, *Mundaka* and *Mandukya* to *Atharva Veda*
2. Twenty three *Samanayayurvedanta Upanishads*
3. Twenty *Yoga Upanishads*
4. Seventeen *Samnyasa Upanishads*

5. Fourteen Vaishnava *Upanishads*
6. Fourteen Shaiva *Upanishads*
7. Eight Shakta *Upanishads*.

## Nature of Upanishadic Thought

The *Upanishads* represent spiritual teachings and investigations which are a common reference point for all subsequent Indian philosophy, including the thinkers of *nastika* sects who reject the scriptural status of the *Vedas*. The great philosopher Sankara wrote commentaries on eleven of the *Upanishads*, and these have acquired a special status shared by few.

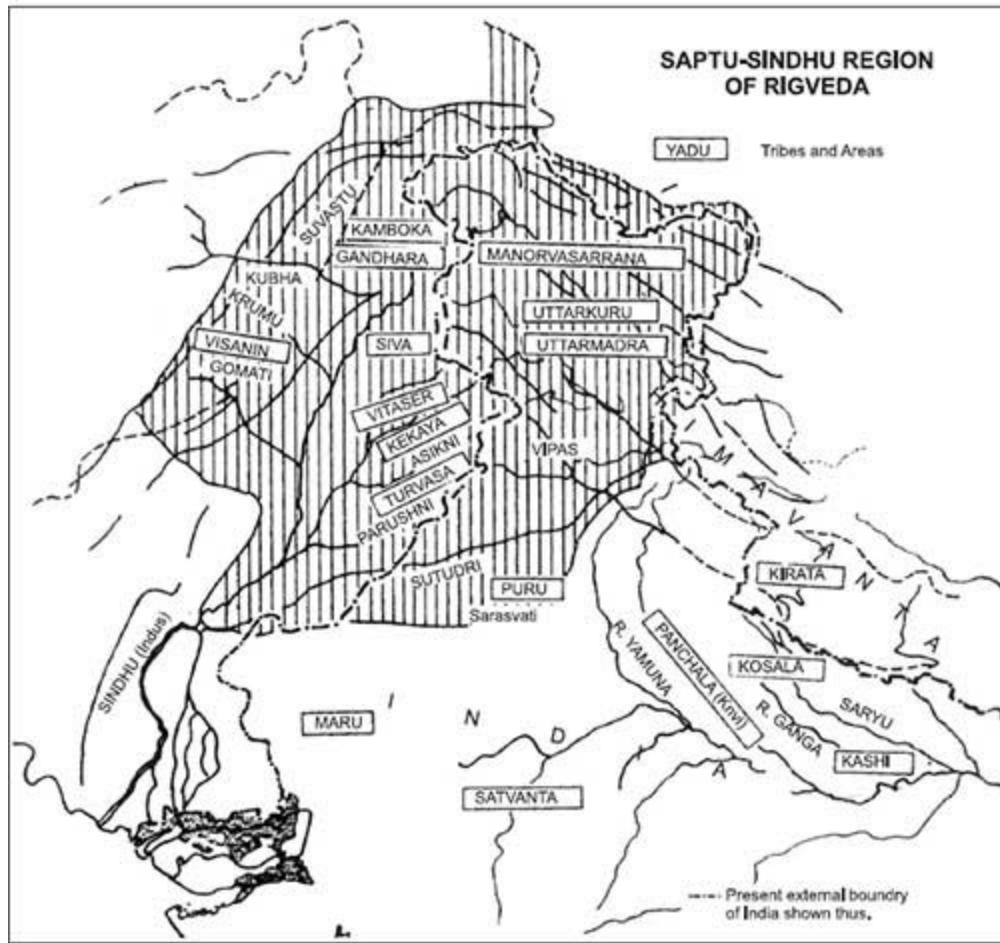
The *Upanishadic* tradition though rooted in mystical experience, seeks rational and intelligible expression and encourages testing of its conclusions. *Upanishadic* sages belonged to the *Vedic* tradition, not only in the obvious sense that their teachings are preserved in texts which are part of *Vedic* literature, but also in the much more important sense that they stand within the living tradition of orthodoxy. They were frequently critical of elements in the priestly tradition, and some denied the efficacy of rites and sacrifices as a means to liberation. They still remain, however, within the same tradition as sacrificing priests, and intact even made use of sacrificial imagery to interpret human life or to depict the structure of the cosmos. Despite belonging to the orthodox tradition, the *Upanishadic* sages represent a style of religious practice and thought far removed from what we find in the other *Vedic* texts. A significant shift in religious consciousness is evident.

The *Upanishads* represent a radical reconstruction of religious concerns. The sages consciously linked themselves to earlier traditions in a variety of ways, e.g. they continued the tradition of interpreting sacrificial rites, though they were concerned with the symbolism of the rites and not with the rites themselves. The distance the sages experienced between themselves and the priestly ritualists is expressed in the *Upanishads* in a variety of ways, as when Svetaketu's father dismisses his son's priestly learning; or through the image the *Chandogya* offers of a procession of dogs, the tail of one in the mouth of the other, solemnly chanting 'Aum, let us eat! Aum let us drink!' Sometimes the sages merely sought to relativise the importance of the sacrificial cult and its priestly ministers but sometimes they addressed it with hostility.

The *Upanishads* mark a major turning point in the development of Indian

thought. They placed meditation, mystical experience and the philosophical interpretation of the latter's significance at the heart of the religious quest. They were not concerned merely with an intellectual quest for the self or reality, the quest which the sages were set was experiential. There are passages of sophisticated philosophical analysis and argument in the *Upanishads*, but in the end it is not intellectual conviction but experience and the resultant knowledge or realisation that is the aim of *Upanishadic* teaching. Given their focus on the experience of meditation and on the disclosure of being that it offers, it is no surprise that the *Upanishads* were used as a sourcebook and reference point not only by orthodox thinkers throughout religious history, but also by *nastika* dissidents. Buddhist texts, for example, are rich with material drawn from the early *Upanishads*.

The *Upanishadic* tradition did not go unchallenged. While the earliest *Upanishads* predate the Buddha, many of the later *Upanishads* are from his period and later. Even before the major attack on orthodoxy was mounted by Buddhists and Jains, other teachers were promulgating dissident doctrines which denied the truth of *Upanishadic* teachings. We need to see the *Upanishads* not as the products of a serene, self-confident, unchallenged spiritual tradition, but as those belonging to an early age, presenting the spiritual manifesto of orthodoxy under siege. In which case the position of the sages seems all the more interesting in that they then represent not a defensive rearguard action, but rather seems to have a critical response to their own tradition while still being loyal to it. Like the *nastikas* they could oppose the priestly evaluation of rituals and rites, but unlike them remained a loyal part of the Vedic community.



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## QUESTIONS

*Rig Veda* refers to Mujavant, one of the peaks of the Himavant or the Himalayan mountains, as the source of

- (a) soma drink
- (b) sura drink
- (c) camphor
- (d) madhu or honey

What was *Dasarajna*?

- (a) Ten incarnations of Vishnu
- (b) A former slave turned into a ruler
- (c) Battle of the ten kings
- (d) Ten sacrifices to be performed by the son of a slave mother

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (Regions)
- (i) North-west India
- (ii) Sind and Punjab
- (iii) Haryana and western UP
- (iv) Bihar and

**List II**

- (Rig Vedic Tribes)
- (A) Bharatas, Purus and Sirinjayas
- (B) Matsyas and Chedis
- (C) Alinas, Bhalanases, Gandharis, Pakthas and Vishanins
- (d) Anus, Druhyus, eastern UP Kekayas, Sivas, Turvasas and Yadus
- (E) Chandalas, Kikatas, Kiratas, Parnakas and Simyus

**Codes:**

- (a) i-C, ii-A, iii-D, iv-B, v-E
- (b) i-C, ii-D, iii-A, iv-E, v-B
- (c) i-A, ii-B, iii-D, iv-C, v-E
- (d) i-E, ii-C, iii-D, iv-A, v-B

Consider the following:

'I am a reciter of hymns, my father is a physician and my mother grinds corn with stones.'

We desire to obtain wealth in various actions.' This verse, illustrating the occupational rather than birth-based division of society, is found in which *mandala* of the *Rig Veda*?

- (a) I
- (b) X
- (c) II
- (d) IX

After the battle of ten kings, Sudas of the Bharatas had to fight again against a combination of three non-Aryan tribes led by king Bheda on the banks of the Yamuna. Which were the three tribes?

- (i) Ajas
- (ii) Kikatas
- (iii) Sigrus
- (iv) Kiratas
- (v) Yakshus
- (vi) Simyus

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and v
- (d) ii, iv and vi

Given below are two statements—one labelled as Assertion (A) and the other labelled as Reason (R):

*Assertion (A):* During the Rig Vedic period the doctrine of divine kingship was unknown.

*Reason (R):* The Rig Veda describes king Purukutsa of Purus as *ardhadeva* or semidivine. In the context of the above two statements, which one of the following is correct?

- (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.

Which was probably the most popular assembly in which even women enjoyed an equal status with men in the early Vedic period?

- (a) *Sabha*
- (b) *Samiti*
- (c) *Gana*
- (d) *Vidata*

When Yayati, a Kshatriya king, married Devayani, the daughter of a priest, it resulted in the

- (a) *pratiloma* marriage
- (b) *anuloma* marriage
- (c) *savarna* marriage
- (d) *niyoga* marriage

While *Purushasukta* of the *Rig Veda* mentions the origin of the *chaturvarna* system for the first time, another Vedic text repeats the same theory. Which

was that text?

- (a) *Atharva Veda*
- (b) *Satapatha Brahmana*
- (c) *Brihadaranyaka Upanishad*
- (d) *Chandogya Upanishad*

The tribal confederacy of ten kings formed against the Bharatas consisted of rulers of five well-known tribes, besides those of five lesser-known tribes. Identify the five well-known tribes from among the following:

- (i) Puru
- (ii) Yadu
- (iii) Turvasa
- (iv) Anu
- (v) Druhyu
- (vi) Alina
- (vii) Paktha
- (viii) Bhalanas
- (ix) Siva
- (x) Vishanin

Choose the answer from the codes given below:

- (a) i, ii, iii, iv and v
- (b) ii, iii, iv, vi and viii
- (c) i, iv, vi, ix and x
- (d) i, iii, iv, viii and ix

Which priest was responsible for the organisation of the confederacy of ten kings when he was dismissed by Sudas, the Tritsu ruler of the Bharata tribe?

- (a) Vasishtha
- (b) Visvamitra
- (c) Yajnavalkya
- (d) Uddalaka Aruni

Which one of the following assemblies was also called *narishta* meaning a resolution of many that cannot be broken?

- (a) *Gana*
- (b) *Vidata*
- (c) *Sabha*
- (d) *Samiti*

Consider the following verse from *mandala III* of the *Rig Veda*:

'O, Indra! fond of *soma*, would you make me the protector of people or would you make me a king. Would you make me a sage that had drunk of *soma*, would you impart to me endless wealth'. This shows the

- (a) occupational preferences of the people.
- (b) objectives behind worship of the gods.
- (c) uncertainty of people in choosing professions.
- (d) social mobility prevalent among the people.

The Rig Vedic *samanas* were probably

- (a) religious gatherings discussing various metaphysical aspects.
- (b) popular institutions conducting different types of tournaments.
- (c) ascetics renouncing worldly pursuits and highlighting other worldliness.
- (d) skirmishes taking place among the various Aryan tribes.

How many times is the word *varna* used in the *Rig Veda* in the sense of a birth-based social division?

- (a) Ten
- (b) Five
- (c) Once
- (d) Nil

Consider the following lists:

**List I**

- (i) Brahmin
- (ii) Kshatriya
- (iii) Vaishya
- (iv) Sudra
- (v) Sun
- (vi) Moon

**List II**

- Face
- Arms
- Feet
- Thighs
- Mind
- Eyes

Which of the above are incorrectly matched? Choose the answer from the codes below:

- (a) i, iii and iv
- (b) iii, iv, v and vi
- (c) ii, iii and vi
- (d) iii and iv only

The *dasas* are described by the *Rig Veda* as

- (i) a *vrata*, those who did not obey the ordinances of the gods.
- (ii) *akratu*, those who did not perform sacrifices.

(iii) *mridhravachah*, those whose speech was indistinct or those who were evil tongued.

(iv) *anasah*, those who were flat-nosed.

(v) *krishnatvach*, those who were dark-skinned.

Choose the answer from the codes given below:

(a) i, ii and iii

(b) ii, iii and iv

(c) ii, iv and v

(d) All of them

Which one of the following Rig Vedic gods was frequently referred to by the epithet of *athithi* literally meaning a guest?

(a) Agni

(b) Indra

(c) Varuna

(d) Soma

Consider the following statements:

(i) The word ‘Brahmin’ occurs several times in the *Rig Veda*, but it was not used in the sense of a varna.

(ii) The word ‘Rajanya’ occurs only in the *Purushasukta*, but at other places of the *Rig Veda* the word ‘Kshatriya’ is used.

(iii) Though the word ‘Vaishya’ occurs only in the *Purushasukta* of the *Rig Veda*, the word vis is frequently employed in this Veda.

(iv) In almost all hymns of the *Rig Veda* the word vis means ‘Vaishya’, though occasionally it also, means the ‘people’ who practised cattle breeding.

(v) The word ‘Sudra’ occurs not only in the *Purushasukta* but also in several other parts of the *Rig Veda*.

Of these

(a) i, ii and iii are true

(b) ii, iii and iv are true

(c) i, ii, iii and iv are true

(d) all are true.

Given below are two statements—one labelled as Assertion (A) and the other labelled as Reason (R).

*Assertion (A):* The gift or sale of a son was not regarded as beyond the power of the father during the Vedic age, both early and later periods.

*Reason (R):* According to a story of *mandala I* of the *Rig Veda*, king

Harischandra purchased one, Sunahsepa, from his father Ajigartha for the completion of a certain sacrifice.

In the context of the above two statements, which one of the following is correct?

- (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.

The Rig Vedic word *kulya* meant

- (a) a threshing machine
- (b) a particular type of dress
- (c) an iron sword
- (d) an irrigation canal.

Match List I with List II and select the answer using the codes given below the lists:

**List I**

- (i) *Karmara*
- (ii) *Takshan or Tashta*
- (iii) *Vapta or Vaptri*
- (iv) *Charmamna*
- (v) *Hiranyakara*

**List II**

- (a) Barber
- (b) Carpenter
- (c) Blacksmith
- (d) Goldsmith
- (e) Tanner

**Codes:**

- (a) i-D, ii-E, iii-C, iv-A, v-B
- (b) i-A, ii-C, iii-B, iv-E, v-D
- (c) i-C, ii-B, iii-A, iv-E, v-D
- (d) i-B, ii-A, iii-D, iv-C, v-E

The *hiranyapindas* and *manas* of the *Rig Veda* were

- (a) offerings made to the departed souls.
- (b) gold pieces or ornaments of fixed value used as media of exchange.
- (c) officials in charge of sacrificial ceremonies.
- (d) religious oblations to expiate the sins.

Which one of the following Rig Vedic deities is assigned' to all the three spheres of the celestial, atmospheric and terrestrial?

- (a) Tvashtri
- (b) Vishnu

(c) Varuna

(d) Dyaus

Parsvanatha, considered to be the twenty-third *tirthankara* by the Jaina tradition, belonged to the ruling family of

(a) Magadha

(b) Videha

(c) Kosala

(d) Kasi

Which of the following non-Aryan tribes mentioned by the *Aitareya Brahmana* belonged to south India?

(i) Andhras

(ii) Pundhras

(iii) Pulindas

(iv) Sabaras

(v) Mutibs

Choose the answer from the codes given below:

(a) All of them

(b) i. ii and iii

(c) i, iii al1d iv

(d) i, iv and v

Which one of the following Vedic goddesses personified decay, destruction and death?

(a) Aditi

(b) Nirrti

(c) Savitri

(d) Aranyani

Match list I with list II and select the answer using the codes given below the lists:

**List I**

*(Brahmanas of Samhitas)*

(i) *Aitareya and Kausitaki of Rig Veda*

(ii) *Tandyamaha and Jainminiya of Sama Veda*

(iii) *Taittiriya and Satapatha of Yajur Veda*

**List II**

*(Types of priests who used them)*

(A) *Brahmin or Supervisor*

(B) *Adhvaryu or performer*

(C) *Horti or invoker*

(iv) Gopatha of *Atharva Veda*

(D) *Udgatri* or Chanter

**Codes:**

- (a) i-C, ii-D, iii-B, iv-A
- (b) i-B, ii-C, iii-D, iv-A
- (c) i-D, ii-A, iii-C, iv-B
- (d) i-A, ii-B, iii-D, iv-C

Which of the following form the earliest group of *Upanishads*, belonging probably to the eighth century BC?

- (i) *Brihadaranyaka*
- (ii) *Chandogya*
- (iii) *Aitareya*
- (iv) *Taittiriya*
- (v) *Kausataki*
- (vi) *Mandukya*
- (vii) *Maitri*

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii, iv, v and vi
- (e) i, ii, iii, iv and v
- (d) iii, iv, v, vi and vii

What were the *brahmodyas* of the later Vedic period?

- (a) Brahmin movements to protect their interests.
- (b) Matrimonial alliances among different classes of priests.
- (c) Penances performed to attain spiritual powers.
- (d) Debates organised by rulers like king Janaka.

Match list I with list II and select the answer using the codes given below the lists:

**List I**  
(*Varnas*)

- (i) Brahmins
- (ii) Kshatriyas
- (iii) Vaishyas
- (iv) Sudras

**List II**  
(*Gods*)

- (A) Indra, Varuna, Soma and Yama
- (B) Rudra, Maruts and Vasus
- (C) Agni and Brihaspati
- (D) Rudra, Savitri and Usha
- (E) Pushan

**Codes:**

- (a) i-C, ii-A, iii-B, iv-E
- (b) i-B, ii-C, iii-D, iv-A
- (c) i-D, ii-E, iii-A, iv-B
- (d) i-E, ii-D, iii-C, iv-A

What were the *sattras* of the later Vedic period?

- (a) Intellectual debates
- (b) Hermitages
- (c) Grand sacrifices
- (d) Domestic ceremonies

Consider the following.

‘Man is formed entirely out of desire, and according to his desire is his resolve, and according to his resolve he performs the actions, and according to the performance of the action is his destiny.’

The above passage, found in the *Brihadaranyaka Upanishad*, deals with the

- (a) doctrine of rebirth
- (b) moksha
- (c) enlightenment
- (d) karma

The *mrityu* (death) theme appears first in the

- (a) *Aitareya Brahmana*
- (b) *Satapatha Brahmana*
- (c) *Chandogya Upanishad*
- (d) *Prasna Upanishad*

Which one of the following texts shows us that symbolic sati was practised by the Aryans?

- (a) *Rig Veda*
- (b) *Yajur Veda*
- (c) *Atharva Veda*
- (d) *Aitareya Brahmana*

Which one of the following pairs is incorrectly matched?

- (a) *Sira*—plough
- (b) *Sita*—furrows
- (c) *Datra*—sickle
- (d) *Surpa*—axe

Which one of the following deals with the doctrine of the transmigration of soul in a systematic manner for the first time?

- (a) *Aitareya Upanishad*
- (b) *Brihadaranyaka Upanishad*
- (c) *Chandogya Upanishad*
- (d) *Kena Upanishad*

The anti-Vedic and anti-Brahmanic religious teachers of the later Vedic period were known as:

- (a) *yajamanas*
- (b) *sreshtins*
- (c) *atharvans*
- (d) *sramanas*

Match List I with List II and select the answer using the codes given below the lists:

**List I**

- (i) Diti
- (ii) Aranyani
- (iii) IIa
- (iv) Asuniti

**List II**

- (A) Mother of the cattle herds
- (B) Mother of the Daityas, who were native tribes opposed to Vedic religion
- (C) Personification of the world of spirits
- (D) The elusive goddess of forests and wild creatures

**Codes:**

- (a) i-B, ii-D, iii-C, iv-A
- (b) i-B, ii-D, iii-A, iv-C
- (c) i-C, ii-B, iii-A, iv-D
- (d) i-A, ii-D, iii-C, iv-B

Which one of the following Vedic texts expounds the pranagnihotra, the fire oblation through breath, as a substitute for the basic rite?

- (a) *Kausitaki Aranyaka*
- (b) *Aitareya Aranyaka*
- (c) *Chandogya Upanishad*
- (d) *Brihadaranyaka-Upanishad*

According to the *Rig Veda*, Panis were indulged in

- (a) cultivation
- (b) trade and commerce
- (c) handicrafts
- (d) hunting and gathering.

Consider List I and List II:

**List I**

- (i) *Dyusthana*
- (ii) *Antarikshasthana* or  
*Madhyamas-thana*
- (iii) *Prithvisthana*

**List II**

- Varuna, Surya, Mitra, Pushan, Vishnu, Asvins, Aditi, Savitri, Ushas, etc.
- Indra, Rudra, Maruts, Vayu, Vata, Parajana, etc.
- Agni, Soma, Brihaspati, Prithvi, etc.

Which of the above are correctly matched? Select the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) i and iii
- (d) All of them

The later Vedic terms *svarajya* and *vairajya* were used in the sense of

- (a) monarchical form of government
- (b) tribal form of government
- (c) republican form of government
- (d) autocratic form of government.

Match List I with List II and select the correct answer using the codes given below the lists:

**List I**

- (i) Earliest mention of the *asrama* system Brahmana
- (ii) First clear reference to three *asramas*
- (iii) First clear reference

**List II**

- (A) *Aitareya*
- (B) *Satapatha Brahmana*
- (C) *Jabala* to four *asramas* *Upanishad*
- (D) *Chandogya Upanishad*

**Codes:**

- (a) i-B, ii-D, iii-A
- (b) i-C, ii-A, iii-D
- (c) i-A, ii-D, iii-C
- (d) i-D, ii-B, iii-C

The word *kusidin* used in the *Satapatha Brahmana* was a designation for the

- (a) usurer
- (b) bard

(c) perfume-maker

(d) outcaste

Match List I with List II and select the answer using the codes given below the lists:

**List I**

(*Later Vedic Kingdoms*)

(i) Gandhara

(ii) Kekaya

(iii) Kamboja

(iv) Vidarbha

(v) Nishada

**List II**

(*Rulers*)

(A) Asvapati

(B) Aupamanyava

(C) Bhima

(D) Nagnajit

(E) Nala

**Codes:**

(a) i-A, ii-B, iii-C, iv-D, v-E

(b) i-C, ii-E, iii-A, iv-D, v-B

(c) i-B, ii-D, iii-C, iv-E, v-A

(d) i-D, ii-A, iii-B, iv-C, v-E

Which one of the following Vedic texts makes the first and nearest attempt at the classification of the types of governments of the later Vedic period?

(a) *Aitareya Brahmana*

(b) *Satapatha Brahmana*

(c) *Brihadaranyaka Upanishad*

(d) *Kausitaki Upanishad*

Consider the following lists:

**List I**

(i) *Bhishaka*

(ii) *Rathakara*

(iii) *Kulala*

(iv) *Ishukrit*

(v) *Dhamvakrit*

**List II**

Medicine man

Chariot marker

Potter

Maker of bows

Maker of arrows

Which of the above are not correctly matched? Select the answer from the codes given below?

**Codes:**

(a) i, ii and iii

(b) ii, iii and iv

- (c) iv and v
- (d) i, ii and v

Which one of the following Vedic texts gives a detailed description of the *upanayana samskara* or *sacrament*?

- (a) *Satapatha Brahmana*
- (b) *Atharva Veda*
- (c) *Yajur Veda*
- (d) *Aitareya Brahmana*

Match List I with List II:

<b>List I</b> <i>(Later Vedic kingdoms)</i>	<b>List II</b> <i>(Rulers)</i>
(i) Kuru	(A) Asvasena
(ii) Panchala	(B) Dhavasana Dvaitavana
(iii) Matsya	(C) Janaka
(iv) Kasi	(D) Parikshit
(v) Videha	(E) Pravahana Jaivali

Select the correct answer from the codes given below:

- (a) i-D, ii-A, iii-E, iv-C, v-B
- (b) i-D, ii-E, iii-B, iv-A, v-C
- (c) i-C, ii-B, iii-A, iv-D, v-E
- (d) i-B, ii-D, iii-E, iv-A, v-C

Given below are two statements—one labelled as Assertion (A) and the other labelled as Reasons (R).

*Assertion (A):* A gift of land in the sense of the conferring of ‘ownership’ was looked upon as a wrong custom.

*Reason (R):* The *Satapatha* and *Aitareya Brahmanas* tell us that when king Visvakarman offered earth to his officiating priest, the earth refused to be given. In the context of the above two statements, which one of the following is correct?

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

Which one of the following is incorrectly matched?

- (a) Suta—Court minstrel

- (b) Akshavapa—Accounts officer
- (c) Govikartana—Keeper of games and forests
- (d) *Kshata*—Treasurer

Which one of the following *rishis* or seers cannot be credited with the composition of any part of the *Rig Veda Samhita*?

- (a) Visvamitra
- (b) Vasista
- (c) Valmiki
- (d) Bharadwaj

How many times does the term *jana* in the sense of a tribe occur in the *Rig Veda*?

- (a) 250
- (b) 275
- (c) 300
- (d) 325

Consider List I and List II:

<b>List I</b> <i>(Parts of Rig Veda)</i>	<b>List II</b> <i>(Period of Composition)</i>
(i) <i>Mandalas</i> I and X	(A) Earliest
(ii) <i>Mandalas</i> II to VII	(B) Middle
(iii) <i>Mandalas</i> VIII and IX	(C) Latest

Choose the answer from the codes given below:

- (a) i-C, ii-B, iii-A
- (b) i-A, ii-C, iii-B
- (c) i-A, ii-B, iii-C
- (d) i-C, ii-A, iii-B

Which one of the following can be considered as the most numerous *varna* of the Vedic society?

- (a) Sudras
- (b) Vaishyas
- (c) Kshatriyas
- (d) Mlechchhas

Which one of the following tribal assemblies was normally involved in the election of the tribal chief?

- (a) *Samiti*

- (b) *Sabha*
- (c) *Gana*
- (d) *Vidata*

The *Sulva Sutras*, attached to the *Srauta Sutras*, were the oldest books on

- (a) astronomy
- (b) chemistry
- (c) geometry
- (d) medicine

The *Rig*, *Yajur* and *Sama Vedas* are together known as

- (a) Samhitas
- (b) Sruti
- (c) Trijnana
- (d) Trayi Veda

Which one of the following pairs is not correctly matched?

- (a) *Sama Veda Samhita*—Origins of Indian music
- (b) *Atharva Veda Samhita*—Origins of Indian medicine
- (c) *Rig Veda Samhita*—Earliest Prose
- (d) *Yajur Veda Samhita*—Origins of rituals

Which one of the following post-Vedic *Upanishads* was the first to deal with the concept of Trimurti?

- (a) *Kena Upanishad*
- (b) *Maitrayana Upanishad*
- (c) *Svetasvatara Upanishad*
- (d) *Mundaka Upanishad*

Which one of the following Samhitas refers to the king as *visam atta*, meaning eater of peasants?

- (a) *Atharva Veda*
- (b) *Sama Veda*
- (c) *Yajur Veda*
- (d) *Rig Veda*

Who among the following artisan classes were entitled to wear the sacred thread in the Vedic period?

- (a) Chariot-makers
- (b) Fire-rangers
- (c) Weavers
- (d) Goldsmiths

The marriage of Maruts with Rodasi resulted in

- (a) polygamy
- (b) levirate
- (c) monogamy
- (d) polyandry

The *Supa Sastra* is a text on the science of

- (a) agriculture
- (b) horticulture
- (c) cooking
- (d) metallurgy

Which one of the following tribal assemblies probably had the redistributive functions?

- (a) *Sabha*
- (b) *Samiti*
- (c) *Gana*
- (d) *Vidata*

Which one of the following Vedic texts deals with the ploughing rituals at length?

- (a) *Yajur Veda Samhita*
- (b) *Satapatha Brahmana*
- (c) *Kausitaki Upanishad*
- (d) *Atharva Veda Samhita*

Which one of the following Brahmanas describes the Brahmin as a seeker of livelihood and an acceptor of gifts but removable at will?

- (a) *Tandyamaha*
- (b) *Aitareya*
- (c) *Satapatha*
- (d) *Gopatha*

Who was the first to discover close affinities between Sanskrit and some of the principal languages of Europe?

- (a) Max Mueller
- (b) Sir William Jones
- (c) Penka
- (d) Filippo Sasetti

Which one of the following is the oldest known group of the Aryans?

- (a) Hittites

- (b) Mitanis
- (c) Kassites
- (d) Greeks

The term ‘Araiya’ or ‘Haraiya’ referred to

- (a) Kinsmen
- (b) noblemen
- (c) a part of Afghanistan
- (d) the Gangetic valley

Consider List I and List II:

**List I**

- (i) *Rig*
- (ii) *Saman*
- (iii) *Yaju*
- (iv) *Atharvan*

**List II**

- Praise
- Melody
- Magical formula
- Ritualistic formula

Which of the above are incorrectly matched? Select the answer from the codes below:

- (a) All of them
- (b) i, ii and iii
- (c) iii and iv
- (d) i and iv

How many times are the terms *asva* and *go* respectively mentioned in the *Rig Veda*?

- (a) 375 and 250
- (b) 215 and 176
- (c) 175 and 125
- (d) 150 and 115

Horse bones have been discovered in the PGW levels of

- (i) Atranjikhera
- (ii) Bhagawanpura
- (iii) Hastinapur
- (iv) Mathura

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i, ii and iii

(d) All of them

Certain categories of human beings and animals are listed as unfit for sacrifice in the

- (a) *Aitareya Brahmana*
- (b) *Kausitaki Brahmana*
- (c) *Taittiriya Brahmana*
- (d) *Satapatha Brahmana*

Which one of the following texts prescribes that Brahmins must be fed with meat and fish to satisfy the *pitaras* or fathers?

- (a) *Grihya Sutras*
- (b) *Apastamba Dharmasutras*
- (c) *Atharva Veda*
- (d) *Gopatha Brahmana*

Match List I with List II and select the answer using the codes given below the lists:

List I	List II
(i) <i>Aranya</i>	(A) Buffalo
(ii) <i>Gaura</i>	(B) Camel
(iii) <i>Sarabha</i>	(C) Elephant
(iv) <i>Ustra</i>	(D) Wild animal
(a) i-D, ii-A, iii-C, iv-B	
(b) i-D, ii-A, iii-B, iv-C	
(c) i-B, ii-C, iii-A, iv-D	
(d) i-A, ii-D, iii-C, iv-B	

Which one of the following texts prescribes the burial of bones and erection of a *smasana* or tumulus on it?

- (a) *Rig Veda*
- (b) *Satapatha Brahmana*
- (c) *Atharva Veda*
- (d) *Aitareya Brahmana*

Which one of the following pairs is incorrectly matched?

- (a) Asikni-Chenab
- (b) Sutudri-Sutlej
- (c) Vipas-Jhelum
- (d) Parushni-Ravi

The *ratnahavimshi* ceremony was carried out as part of the

- (a) *soma* sacrifice
- (b) *asvamedha* sacrifice
- (c) *vajapeya* sacrifice
- (d) *rajasuya* sacrifice

The origin of Indian music can be traced to which of the following *Vedic* Samhitas?

- (a) *Rig Veda*
- (b) *Sama Veda*
- (c) *Yajur Veda*
- (d) *Atharva Veda*

Which of the following Vedic Samhitas is partly in verse and partly in prose?

- (a) *Rig Veda*
- (b) *Sama Veda*
- (c) *Yajur Veda*
- (d) *Atharva Veda*

Which of the following does not come under *sruti* literature?

- (a) *Brahmanas*
- (b) *Vedangas*
- (c) *Aranyakas*
- (d) *Upanishads*

Which of the following *Brahmanas* mentions the eastern and the western seas for the first time?

- (a) *Satapatha Brahmana*
- (b) *Aitareya Brahmana*
- (c) *Kausitaki Brahmana*
- (d) *Taittiriya Brahmana*

With which of the following *Sutras* is the historian mainly concerned?

- (a) *Nirukta Sutras*
- (b) *Grihya Sutras*
- (c) *Srauta Sutras*
- (d) *Dharma Sutras*

Which of the following animals was probably not known to the Vedic people?

- (a) Elephant
- (b) Lion

(c) Tiger

(d) Horse

Which of the following was not a unit of value used by the merchants and traders of the later Vedic period?

(a) *Gana*

(b) *Nishka*

(c) *Krishnala*

(d) *Satamana*

Which *mandala* or book of the *Rig Veda Samhita* mentions Sudras for the first time?

(a) First

(b) Fifth

(c) Tenth

(d) Fifteenth

Which of the following social practices was only symbolic in the Rig Vedic period?

(a) Child marriage

(b) *Purdah* system

(c) *Sati*

(d) Dowry system

Which of the following Rig Vedic gods is said to be the upholder of the *Rta* or cosmic order?

(a) Indra

(b) Agni

(c) Varuna

(d) Soma

Which of the following later Vedic gods is said to have evolved from the Harappan cult of Pasupati Mahadeva?

(a) Prajapati

(b) Rudra

(c) Vishnu

(d) Pushan

The belief in the passage of human soul from life to life is contained in which part of the Vedic literature?

(a) *Samhitas*

(b) *Brahmanas*

- (c) *Aranyakas*
- (d) *Upanishads*

The division of India into five parts is to be found in which of the following Brahmanas?

- (a) *Aitareya*
- (b) *Tandyamaha*
- (c) *Jaiminiya*
- (d) *Kausitaki*

Which of the following contains the famous *Gayatri mantra*, addressed to the solar deity Savitri?

- (a) *Chandogya Upanishad*
- (b) *Taittiriya Brahmana*
- (c) *Rig Ved & Samhita*
- (d) *Yajur Veda Samhita*

Which of the following *varnas* was the most numerous one comprising the common people in the Vedic period?

- (a) Sudras
- (b) Vaishyas
- (c) Kshatriyas
- (d) Brahmins

Which of the following mentions the word *gotra* for the first time?

- (a) *Rig Veda*
- (b) *Yajur Veda*
- (c) *Sama Veda*
- (d) *Atharva Veda*

Which one of the following tribal assemblies is considered as the oldest of all?

- (a) *Sabha*
- (b) *Samiti*
- (c) *Vidata*
- (d) *Gana*

Which of the following works was the earliest to deal with the origin of kingship in the form of a legend?

- (a) *Rig Veda*
- (b) *Aitareya Brahmana*
- (c) *Chandogya Upanishad*

(d) *Dhanur Veda*

Pick out the earliest tax from the following:

- (a) *Bhaga* or spoils of war
- (b) *Bali* or voluntary offerings
- (c) *Visti* or forced labour
- (d) *Kara* or customary share of grain

Which of the following mention the royal sacrifices of *rajasuya*, *asvamedha* and *vajapeya* for the first time?

- (a) *Samhitas*
- (b) *Brahmanas*
- (c) *Aranyakas*
- (d) *Upanishads*

How many gods were worshipped by the Aryans in the Rig Vedic or early Vedic period?

- (a) 3 only
- (b) 12
- (c) 24
- (d) 33

Which *mandalas* or books of the *Rig Veda Samhita* are considered as the latest based on the style of their composition as well as the nature of the material culture revealed by them?

- (a) I and II
- (b) II and IX
- (c) I and X
- (d) IX and X

The ‘Great Flood’ is said to have occurred during the time of which Manu from whose son the two great Solar and Lunar dynasties took birth?

- (a) first Manu
- (b) second Manu
- (c) fifth Manu
- (d) seventh Manu

Which *mandala* of the *Rig Veda Samhita* is wholly devoted to the intoxicating drink of Soma and the god who is named after the drink?

- (a) X
- (b) IX
- (c) I

(d) VI

Which of the four Vedic *Samhitas* is considered as the least useful for the purpose of reconstruction of the history of the Aryans?

- (a) *Rig Veda*
- (b) *Sama Veda*
- (c) *Yajur Veda*
- (d) *Atharva Veda*

Philological studies of different languages have established that Aryans were directly related to the ancestors of some other groups of people. Pick them out from among the following:

- (i) Persians
- (ii) Chinese
- (iii) Greeks
- (iv) Latins
- (v) Teutons
- (vi) Celts

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and v
- (c) i, iii, iv, v and vi
- (d) ii, iii, iv, v and vi

The later Vedic period witnessed growing specialisation of crafts and treatment of artisans in the order of importance. From among the following pick out the artisans who occupied the first and second places respectively:

- (i) Weavers
- (ii) Potters
- (iii) Carpenters
- (iv) Embroiders
- (v) Tanners
- (vi) Metal-Workers

Choose the answer from the codes given below:

- (a) iii and vi
- (b) vi and iii
- (c) i and iv
- (d) ii and iii

Which of the following statements about the ‘Battle of Ten Kings’ are true?

- (i) It was fought between the Bharatas and the Purus on the banks of the river Parushni.
- (ii) Bharatas were headed by Purukutsa, while the Purus were led by Sudas.
- (iii) Bharatas emerged victorious despite the help given to the Purus by several other tribes.
- (iv) The victorious Bharatas and the vanquished Purus later combined to form the Kurus.
- (v) The battle is mentioned in the *mandala X* of the *Rig Veda Samhita*.

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii and iv
- (d) i, iii and iv

Which of the following statements about the marriages are incorrect?

- (i) *Anuloma* marriage is the marriage of a higher *varna* man with a lower *varna* woman.
- (ii) *Pratiloma* marriage is the marriage of a lower *varna* man with a higher *varna* woman.
- (iii) *Anuloma* marriage is the marriage of a lower *varna* man with a higher *varna* woman.
- (iv) *Pratiloma* marriage is the marriage of a higher *varna* man with a lower *varna* woman.

Choose the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) i and iii
- (d) ii and iv

Which of the following statements about the children before and after birth are true?

- (i) Before the birth of a child three domestic ceremonies are performed, viz. *garbhadhana* (to promote conception), *pumsayama* (to procure a male child) and *simonton-nayama* (to ensure the safety of the child in the womb).
- (ii) *Jatakarma* or birth ceremony was performed before the cutting of the umbilical cord.
- (iii) *Culakarma* or tonsure was performed for only boys in their third year.
- (iv) *Upanayana* or the great rite of initiation to *dvija* status marking the

second birth was normally performed for only the boys of the higher *varnas* in their eighth year.

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) ii and iv

Which of the following are the *Upa Vedas*?

- (i) *Shiksha*
- (ii) *Jyotisha*
- (iii) *Gandharva*
- (iv) *Shilpa*
- (v) *Ayur*
- (vi) *Dhanur*

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) iii, iv, v and vi
- (d) i, iii, iv and v

Which of the following were used by the later Vedic people as media of exchange in trade and commerce though they did not represent coins as such?

- (i) *Nishka*
- (ii) *Krishnala*
- (iii) *Satamana*
- (iv) *Gana*
- (v) *Sreni*

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii, iv and v
- (d) All of them

Arrange the following units of political organisation of Vedic period in the descending order:

- (i) *Vis*
- (ii) *Gana*
- (iii) *Gramma*

(iv) *Rashtra*

(v) *Kula*

Select the answer from the codes given below:

- (a) iv, ii, i, iii and v
- (b) ii, iii, i, v and iv
- (c) v, ii, i, iii and iv
- (d) iii, ii, iv, i and v

Which of the following statements about Indra of the Rig Vedic period are true?

- (i) About 250 Rig Vedic hymns are devoted to him.
- (ii) He played the role of warlord.
- (iii) He was the intermediary between gods and people.
- (iv) He was considered to be the rain god.

Choose the answer from the following codes below:

- (a) All of them
- (b) i, ii and iii
- (c) i, ii and iv
- (d) ii, iii and iv

Who among the following were the most important gods of the later Vedic period?

- (i) Indra
- (ii) Prajapati
- (iii) Agni
- (iv) Vishnu
- (v) Rudra
- (vi) Varuna

Select the answer from the codes given below:

- (a) i, ii, iv and v
- (b) ii, iii, v and vi
- (c) ii, iv and vi
- (d) ii, iv and v

Match the following:

**List I**

**List II**

- |                |  |
|----------------|--|
| (i) Henotheism | (A) Belief in only one god                 |
| (ii) Monism    | (B) Theory of souls being reborn in plants |

- |                |  |
|----------------|--|
| (iii)          | (C) Belief in single gods, each in turn standing as the highest        |
| Monotheism     |  |
| (iv)           | (D) Doctrine seeking to explain varied phenomena by a single principle |
| Metempsychosis |  |

Select the answer using the codes below:

- (a) i-B, ii-C, iii-A, iv-D
- (b) i-C, ii-D, iii-A, iv-B
- (c) i-A, ii-D, iii-C, iv-B
- (d) i-D, ii-B, iii-A, iv-C

Match List I with List II and select the answer using the codes given below:

<b>List I</b>	<b>List II</b>
(i) Maruts	(A) Protector of cattle
(ii) Ushas	(B) Gods of storm
(iii) Pushan	(C) Goddess of Eternity
(iv) Aditi	(D) Goddesses of Dawn
(a) i-D, ii-C, iii-A, iv-B	
(b) i-A, ii-B, iii-C, iv-D	
(c) i-B, ii-D, iii-A, iv-C	
(d) i-C, ii-A, iii-B, iv-D	

Match the following scholars in List I with their opinions about the original homeland of the Aryans in List II and choose the answer using the codes given below:

<b>List I</b>	<b>List II</b>
(i) Bal Gangadhar Tilak	(A) Central Asia
(ii) Oayanand Saraswati	(B) Arctic Region
(iii) Max Mueller	(C) Germany
(iv) Me Oonell	(D) Austro-Hungary Region
(v) Penka	(E) Tibet
(a) i-B, ii-E, iii-A, iv-D, v-C	
(b) i-B, ii-A, iii-E, iv-C, v-D	
(c) i-A, ii-C, iii-D, iv-B, v-E	
(d) i-C, ii-D, iii-B, iv-A, v-E	

Make correct pairing of the following two lists and select the answer from the codes given below:

**List I**

- (i) *Duhitri*
  - (ii) *Goghna*
  - (iii) *Aghanya*
  - (iv) *Vapta*
  - (v) *Suta*
- (A) Not to be killed, referring a cow
  - (B) Barber
  - (C) Milker of the cow, referring to a daughter
  - (D) Charioteer
  - (E) Cow-killer, referring to a guest
- (a) i-E, ii-C, iii-B, iv-A, v-O
  - (b) i-O, ii-A, iii-C, iv-E, v-B
  - (c) i-A, ii-O, iii-E, iv-C, v-B
  - (d) i-C, ii-E, iii-A, iv-B, v-O

Consider List I and List II:

**List I**

- (i) *Suturdi*
- (ii) *Vipas*
- (iii) *Parushnhi*
- (iv) *Asikni*
- (v) *Vitase*

**List II**

- Sutlej
- Chenab
- Ravi
- Beas
- Jhelum

Which of the above are correctly matched? Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and v
- (d) iii, iv and v

Which of the following pairs are correctly matched?

- (i) *Daiva*—Giving the girl to the priest himself in lieu of his fees
- (ii) *Brahma*—Giving the girl to a man with a dowry
- (iii) *Prajapatya*—Giving the girl to a man without demanding a bride-price
- (iv) *Arsa*—Giving the girl to a man after accepting a bride-price

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, ii and iv

Match List I with List II and select the answer from the codes given below:

**List I**

- (i) *Samkhya*
  - (ii) *Vaisesika*
  - (iii) *Nyaya*
  - (iv) *Yoga*
  - (v) *Mimamsa*
  - (vi) *Vedanta*
- (a) i-F, ii-E, iii-O, iv-C, v-B, vi-A
  - (b) i-O, ii-C, iii-A, iv-F, v-E, vi-B
  - (c) i-A, ii-B, iii-C, iv-O, v-E, vi-F
  - (d) i-C, ii-O, iii-E, iv-F, v-A, vi-B

**List II**

- (A) Badarayana
- (B) Jaimini
- (C) Patanjali
- (D) Gautama
- (E) Kanda
- (F) Kapila

Match List I with List II and choose the answer from the codes given below:

**List I**

- (i) *Shiksha*
  - (ii) *Kalpa*
  - (iii) *Vyakama*
  - (iv) *Nirukta*
  - (v) *Chandas*
  - (vi) *Jyotisha*
- (a) i-A, ii-C, iii-B, iv-E, v-o, vi-F
  - (b) i-B, ii-A, iii-C, iv-F, v-E, vi-O
  - (c) i-E, ii-C, iii-B, iv-A, v-F, vi-O
  - (d) i-C, ii-E, iii-B, iv-F, v-A, vi-O

**List II**

- (A) Metrics
- (B) Grammar
- (C) Phonetics
- (D) Astronomy
- (E) Rituals
- (F) Etymology

**Assertion and Reason****Instructions:**

Mark (a) if only ‘Assertion’ (A) is correct.

Mark (b) if only ‘Reason’ (R) is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ justifies or explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’-is not the correct explanation or justification for ‘A’.

**Assertion (A):** The central theme of Upanishads is Tat-tvam-asi, i.e. Brahman is Atman and Atman is Brahman.

**Reason (R):** Upanishads reflect a strong reaction against cults, rituals and priestly domination of later Vedic age.

*Assertion (A):* Aryans were literate people even before their arrival in India.

*Reason (R):* Aryans probably started using a script only from 700 BC onwards.

*Assertion (A):* *Atharva Veda Samhita* is said to be the work of non-Aryans.

*Reason (R):* Its contents deal with philosophical topics like the Universal Soul, the Absolute, and the like.

*Assertion (A):* In the Rig Vedic period the main sources of income for the tribal chief were *bali* and spoils of war.

*Reason (R):* In the Rig Vedic period the tribal chief had immense wealth and power.

*Assertion (A):* Iron technology played a crucial role in the expansion of the Aryans into the middle and lower Gangetic valley.

*Reason (R):* The middle and lower Gangetic valley had thick vegetation which could be cleared only by implements of strong metal.

*Assertion (A):* Sudras emerged as a separate *varna* only towards the end of the later Vedic period.

*Reason (R):* The *Purushasukta* of the *Rig Veda Samhita* clearly mentions the four-fold division of society.

*Assertion (A):* *Asramas* or stages of life, meant to regulate the life of the male members of the higher *varnas* mainly, came into existence towards the close of the later Vedic period.

*Reason (R):* *Asramas* are mentioned for the first time in the *Chandogya Upanishad*.

The word ‘Aryan’ is borrowed from *arya* in Sanskrit or *airyan* in Zend, which means

- (a) of white man
- (b) of superior man
- (c) of good family
- (d) of wealthy family

The word *varna* is used in the *Rig Veda* with reference only to the colour difference between

- (a) Arya and Oasa
- (b) Oasyu and Arya
- (c) Brahmin and Kshatriya
- (d) Vaishya and Kshatriya

Read the following statements:

- (i) The tenth *mandala* of the *Rig Veda* gives information about the four fold division of society.
- (ii) It is the *Purushasukta* which mentioned the mythical origin of Brahmin, Rajanya, Vaishya and Sudra respectively from the mouth, arms, thighs and feet of the Cosmic man.
- (iii) *Purushasukta* is said to be a later interpolation in the *Rig Veda*.
- (iv) The word ‘Sudra’ is mentioned several times in the *Rig Veda*.

Of these

- (a) All are true
- (b) i, ii and iii are true
- (c) i and ii only are true
- (d) iii and iv only are true

Which of the following shows the ascending order of the political units?

- (a) *Kula, Jana, Vis, Grama, Rashtra*
- (b) *Kula, Jana, Grama, Vis, Rashtra*
- (c) *Kula, Grama, Vis, Jana, Rashtra*
- (d) *Kula, Grama, Jana, Vis, Rashtra*

While *Chandogya Upanishad* is the earliest to mention the first three *asramas*, the earliest clear reference to the four *asramas* of the student, house-holder, forest-hermit and recluse is found in:

- (a) *Jabala Upanishad*
- (b) *Mundaka Upanishad*
- (c) *Kausitaki Upanishad*
- (d) *Svetasvatara Upanishad*

The first elaborate description of *upanayana* is found in the:

- (a) *Aitareya Brahmana*
- (b) *Taittiriya Brahmana*
- (c) *Tandyamaha Brahmana*
- (d) *Satapatha Brahmana*

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) *Ratnins*
- (ii) *Mahishi*
- (iii) *Kshattr*

**List II**

- (A) Chamberlain
- (B) Chief judge
- (C) Charioteer

(iv) *Suta*

(D) Crowned queen

(E) Advisers

- (a) i-D, ii-A, iii-E, iv-C
- (b) i-E, ii-D, iii-C, iv-B
- (c) i-A, ii-E, iii-B, iv-D
- (d) i-E, ii-D, iii-A, iv-C

Who among the following women is not mentioned to have attained the rank of a *rishi* in *Rig Veda*?

- (a) Viswavara
- (b) Apala
- (c) Arundhati
- (d) Ghosha

Consider the following statements: In the Rig Vedic age

- (i) there was no *purdah* system.
- (ii) women often performed *sati*.
- (iii) girls were given in marriage only after puberty.
- (iv) girls sometimes had chosen their husbands.

Of these

- (a) i and ii only are true
- (b) ii and iii only are true
- (c) i, ii and iii are true
- (d) i, iii and iv are true

Which one of the following narrates the Aryanisation of eastern India by a king named Videgha Madhava?

- (a) *Aitareya Brahmana*
- (b) *Tandyamaha Brahmana*
- (c) *Jaiminiya Brahmana*
- (d) *Satapatha Brahmana*

Whose story gives that the leg that was cut off in a battle was replaced with an iron one, which indicates some progress in surgery?

- (a) Manu
- (b) Vispata
- (c) Purukutsa
- (d) Sudas

‘Let those whose deity is phallus not penetrate our sanctuary.’ This statement is recorded in which *mandala* of the *Rig Veda*?

- (a) *Mandala X*
- (b) *Mandala VII*
- (c) *Mandala I*
- (d) *Mandala V*

*Mandala IX* of the *Rig Veda* contains 114 hymns and all are addressed to one god. Who is that?

- (a) Soma
- (b) Agni
- (c) Indra
- (d) Varuna

In which of the following *Upanishads* was the doctrine of *Trimurti* found, which is probably also the last of all the *Upanishads*?

- (a) *Maitrayani*
- (b) *Svetasvatara*
- (c) *Chandogya*
- (d) *Mundaka*

Which of the following is incorrectly matched?

- (a) *Grihya Sutras*—Domestic ceremonies
- (b) *Sulva Sutras*—Geometry
- (c) *Srauta Sutras*—Royal sacrifices
- (d) *Dharma Sutras*—Manners and customs

Which of the following clearly states that the duty of the *sutas* or bards was the preservation of the genealogies of kings and *rishis*?

- (a) *Vishnu Purana*
- (b) *Vayu Purana*
- (c) *Matsya Purana*
- (d) *Skanda Purana*

How many *Puranas* are there at present?

- (a) Eighteen
- (b) Thirteen
- (c) Fifteen
- (d) Sixteen

Who is said to have crossed the Vindhya and become the torchbearer of Aryan culture to the south of Vindhya?

- (a) Yayati
- (b) Sudas

- (c) Agastya
- (d) Viswamitra

The Aryans were active and optimistic people, who prayed to their gods for granting them the following, except one. What is that?

- (a) Long life
- (b) Worldly prosperity
- (c) Brave sons
- (d) Beautiful daughters

Which of the following is not correct about ancient society?

- (a) The later *Smritis* state that the son of an Aryan priest and a Sudra mother would be of the rank of a *nisada*.
- (b) The son of a Sudra father and an Aryan mother would be a *chandala*.
- (c) The Sudras enjoyed a relatively better position in society during the early Vedic period than any later period.
- (d) There was the practice of untouchability in Vedic age which discredited the Hindu society.

Who is the most anthropomorphically represented god in the Vedic pantheon?

- (a) Varuna
- (b) Indra
- (c) Agni
- (d) Vishnu

Which part of the *Rig Veda* gives an account of the origin of the Universe?

- (a) *Mandala* II
- (b) *Mandala* V
- (c) *Mandala* VII
- (d) *Mandala* X

The information regarding the conflict between Aryans and Dasas figures prominently in the

- (a) *Atharva Veda*
- (b) *Yajur Veda*
- (c) *Rig Veda*
- (d) *Sama Veda*

Read the following statements:

- (i) Rig Vedic women were allowed to study the Vedas.
- (ii) Some of them composed Vedic hymns.

(iii) They were allowed to attend *sabha* and *vidata*.

(iv) They practised *purdah* system.

Of these

- (a) All are false
- (b) i and ii are false
- (c) iii and iv are false
- (d) Only iv is false

What difficulty is being faced by historians to comment on the Aryan expansion in India?

- (a) Paucity of archaeological remains
- (b) Lack of literary evidence
- (c) Lack of numismatic evidence to corroborate
- (d) Inaccessibility of the places of their habitation

Arrange the following professionals from the most important to the least with respect to social status:

- (i) Tanner
- (ii) Chariot-maker
- (iii) Carpenter
- (iv) Metal worker

Select the answer from the codes given below:

- (a) ii, iv, iii and i
- (b) iv, ii, iii and i
- (c) iii, iv, i and ii
- (d) ii, i, iii and iv

Aryans cleared the forests in the initial stages with the help of

- (a) iron axe
- (b) fire
- (c) animals
- (d) copper axe

The Dasyus were probably

- (a) aborigines
- (b) untouchables
- (c) a group of Aryans
- (d) Harappans

Which of the following is not correct about early Vedic period?

- (a) The cow was held sacred.

- (b) Rig Vedic Aryans fought for cows and these fights were known as gavisti.
- (c) Beef was offered to the guests as delicious food.
- (d) The early Aryan led the life of a huntergatherer.

In ancient India a boy was considered an animal till he underwent

- (a) *upanayana samskara*
- (b) *vidhyarambha samskara*
- (c) *jatakarma samskara*
- (d) *parinaya samskara*

Based on—evidence, Eurasia is regarded as the original home of Aryans.

- (a) Racial
- (b) Philological
- (c) Archaeological
- (d) Anthropological

Which of the following was not a distinguished tribe of early Vedic age?

- (a) Kurus
- (b) Matsyas
- (c) Bharatas
- (d) Krivis

In the Rig Vedic age Aryans could

- (a) read
- (b) write
- (c) read and write
- (d) neither read nor write

Which of the following regions are not known to even the later Vedic people?

- (a) The two seas
- (b) The entire Gangetic valley
- (c) The Kaveri delta
- (d) The Vindhyas and its immediate south

The *Brahmanas* are

- (a) commentaries on *Aranyakas* dealing with philosophical speculation.
- (b) manuals relating to ceremonies and sacrifices.
- (c) manuals in poetry in praise of gods.
- (d) original texts of *Samritis*.

Which of the following crimes is/are not mentioned in the *Rig Veda*?

- (i) Incest
- (ii) Conjugal Infidelity

- (iii) Theft
- (iv) Abortion
- (v) Kidnapping for ransom

Choose the answer from the codes below:

- (a) i, ii and iv
- (b) iii, iv and v
- (c) only i
- (d) only v

Which of the following is not a reason for Aryan victory over aborigines?

- (a) Disunity among the natives
- (b) Superior military equipment of Aryans
- (c) Superior culture of Aryans
- (d) Superior organisational methods of Aryans

Which of the following distinguish Aryans from the Indus people?

- (i) Love for martial arts
- (ii) Cultivation of land
- (iii) Domestication of animals
- (iv) Use of Iron

Select the answer from the codes below:

- (a) i and ii
- (b) i and iii
- (c) i and iv
- (d) All the above

Which of the following is not compulsory to every Vedic Aryan?

- (a) *Tapa*
- (b) *Dana*
- (c) *Adhyayana*
- (d) *Yajna*

The *upanayana* ceremony does not achieve

- (a) *dvija* status
- (b) overcoming the animal stage
- (c) entering the *grihastha* asrama
- (d) entering the *brahmacharya* asrama

Which point enabled the Brahmins to gain ascendancy in the later Vedic age?

- (a) They were able to overshadow the 16 classes of priests.
- (b) They performed sacrifices and ceremonies for the kings.

- (c) By the end of the period they received the land grants.
- (d) They devised rites and rituals for every occasion of religious, social, economic and political importance.

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if ‘Assertion’ (A) is true, but ‘Reason’ (R) is false.

Mark (b) if ‘A’ is false, but ‘R’ is true.

Mark (c) if both ‘A’ and ‘R’ true, but ‘R’ does not explain ‘A’.

Mark (d) if both ‘A’ and ‘R’ are true, and ‘R’ explains ‘A’.

*Assertion (A):* The birth of a daughter is not wished during the Rig Vedic period.

*Reason (R):* The position of woman was pathetic in the Rig Vedic age.

*Assertion (A):* The rudiments of geometry are to be found in the *Yajur Veda*.

*Reason (R):* The *Yajur Veda* gives rules and regulations to construct the sacrificial altars and other geometrical structures.

*Assertion (A):* The *Sama Veda* is invaluable to the historians.

*Reason (R):* But for 75 hymns, the *Sama Veda* mostly contains the hymns from the *Rig Veda*.

*Assertion (A):* The later Vedic people came to know more and more about physiological structure of animals.

*Reason (R):* The *Aranyakas* give us details of the flora and fauna of the forests.

*Assertion (A):* By the end of later Vedic period the king’s autocracy was in most cases only limited by the power of the Brahmins.

*Reason (R):* This period was materially much advanced and complex rituals and ceremonies performed by the king improved his position.

*Assertion (A):* The vajapeya sacrifice was performed by the kings in the later Vedic period.

*Reason (R):* This was a coronation ceremony to bestow divinity on the king.

*Assertion (A):* We can see genesis of the administrative system towards the end of the later Vedic period.

*Reason (R):* Agricultural surplus and effective taxation system helped kings to lay the foundation of administrative apparatus.

*Assertion (A):* In the Rig Vedic period there was no difference between the

three classes among the Aryans with regard to heredity or exclusiveness.

*Reason (R):* In the *Rig Veda* there are instances of not only Brahmins marrying Rajanya women, but also Brahmins going to the battlefield and Rajanyas performing sacrifices for others.

*Assertion (A):* In the early Vedic period women seem to have enjoyed an almost equal status with men.

*Reason (R):* In this period *upanayana* was performed for girls also and they received education and observed *brahmacharya* like boys.

## ANSWERS

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 1. (a)   | 2. (c)   | 3. (b)   | 4. (d)   | 5. (c)   | 6. (b)   | 7. (d)   |
| 8. (a)   | 9. (c)   | 10. (a)  | 11. (b)  | 12. (c)  | 13. (d)  | 14. (b)  |
| 15. (d)  | 16. (b)  | 17. (d)  | 18. (a)  | 19. (a)  | 20. (a)  | 21. (d)  |
| 22. (c)  | 23. (b)  | 24. (a)  | 25. (d)  | 26. (c)  | 27. (b)  | 28. (a)  |
| 29. (c)  | 30. (d)  | 31. (a)  | 32. (c)  | 33. (d)  | 34. (b)  | 35. (c)  |
| 36. (d)  | 37. (b)  | 38. (d)  | 39. (b)  | 40. (a)  | 41. (b)  | 42. (d)  |
| 43. (c)  | 44. (c)  | 45. (a)  | 46. (d)  | 47. (a)  | 48. (c)  | 49. (a)  |
| 50. (b)  | 51. (a)  | 52. (d)  | 53. (c)  | 54. (b)  | 55. (d)  | 56. (b)  |
| 57. (a)  | 58. (c)  | 59. (d)  | 60. (c)  | 61. (b)  | 62. (a)  | 63. (a)  |
| 64. (d)  | 65. (c)  | 66. (c)  | 67. (b)  | 68. (b)  | 69. (d)  | 70. (a)  |
| 71. (c)  | 72. (c)  | 73. (b)  | 74. (c)  | 75. (d)  | 76. (b)  | 77. (a)  |
| 78. (b)  | 79. (c)  | 80. (d)  | 81. (b)  | 82. (c)  | 83. (b)  | 84. (a)  |
| 85. (d)  | 86. (c)  | 87. (a)  | 88. (c)  | 89. (c)  | 90. (c)  | 91. (b)  |
| 92. (d)  | 93. (a)  | 94. (c)  | 95. (b)  | 96. (d)  | 97. (c)  | 98. (b)  |
| 99. (a)  | 100. (b) | 101. (d) | 102. (c) | 103. (d) | 104. (b) | 105. (b) |
| 106. (c) | 107. (a) | 108. (d) | 109. (b) | 110. (a) | 111. (c) | 112. (a) |
| 113. (a) | 114. (c) | 115. (d) | 116. (b) | 117. (c) | 118. (a) | 119. (d) |
| 120. (c) | 121. (a) | 122. (a) | 123. (d) | 124. (d) | 125. (b) | 126. (a) |
| 127. (a) | 128. (c) | 129. (b) | 130. (c) | 131. (c) | 132. (a) | 133. (b) |
| 134. (c) | 135. (a) | 136. (d) | 137. (d) | 138. (c) | 139. (d) | 140. (d) |
| 141. (b) | 142. (b) | 143. (a) | 144. (a) | 145. (c) | 146. (b) | 147. (a) |
| 148. (c) | 149. (d) | 150. (d) | 151. (b) | 152. (d) | 153. (c) | 154. (d) |
| 155. (a) | 156. (a) | 157. (b) | 158. (c) | 159. (d) | 160. (a) | 161. (b) |
| 162. (a) | 163. (d) | 164. (c) | 165. (b) | 166. (d) | 167. (c) | 168. (c) |
| 169. (a) | 170. (c) | 171. (d) | 172. (a) | 173. (d) | 174. (b) | 175. (a) |

176. (d) 177. (a) 178. (d) 179. (d) 180. (d)



# CHAPTER 4

## PRE-MAURYA PERIOD

### EARLY HISTORICAL PHASE

Between the 7<sup>th</sup> and the 5<sup>th</sup> centuries BC the intellectual life of India was in a state of ferment. This period was a turning point in the intellectual and spiritual development of the whole world, for it witnessed the emergence of the early philosophers of Greece, the great Hebrew prophets, Confucius in China, and Zoroaster in Persia. In India this crucial period in history was marked on the one hand by the teaching of the *Upanishadic* sages, who admitted the inspiration of the *Vedas*, and on the other hand by the appearance of teachers who were less orthodox and rejected the *Vedas* entirely. It was at this time that Jainism and Buddhism arose, the most successful of a large number of heterodox systems, each based on a distinctive set of doctrines and each laying down distinctive rules of conduct for attaining salvation.

The social background of this great development of heterodoxy cannot be traced clearly from the traditions of Jainism and Buddhism, which have partly been worked over by thinkers of later centuries. But it would appear that heterodoxy flourished most strongly in Bihar and eastern Uttar Pradesh. Here the arrival of Aryan civilisation and Brahmanical religion seems to have been comparatively recent at the time. The people were probably little affected by the Aryan class system, and the influence of the Brahmin was by no means complete. Quite as much attention was devoted to local gods such as *yaksas* and *nagas*, worshipped at sacred mounds (*chaityas*) and groves, as to the deities of the Aryan pantheon. Cities had arisen, where a class of well-to-do merchants lived in comparative opulence, while the peasants enjoyed a reasonable standard of living.

The old tribal structure was disintegrating, and a number of monarchical kingdoms had appeared, together with *ganarajyas* (republics), which preserved more of the tribal structure. Most of these republics were of little

importance politically, and were dependent on the largest of the kingdoms, Kosala (eastern Uttar Pradesh); one such *ganarajya* was that of the Sakyas in the Himalayan foothills. The most important of these republics was the Vajjian confederacy, of which the largest element was the tribe of the Lichchhavis. This confederacy controlled northern Bihar, and was governed by a chief who derived his power from a large assembly of tribesmen, and ruled with the aid of a smaller council of lesser chiefs. Southern Bihar formed the kingdom of Magadha. Magadha soon absorbed the Vajjis and Kosala, and her growth continued until Pataliputra became the capital of the whole Indian subcontinent except the southern tip.

## RELIGIOUS IDEAS

The development of organised states and the advance of material culture were accompanied by the rapid spread of new religious ideas which were soon to become central to ancient Indian thought. It is remarkable that in the *Vedas* and the earlier *Brahmana* literature the doctrine of transmigration of soul is not clearly mentioned. It first appears, in a rather primitive form, in the early *Upanishads* as a rare and new doctrine. In the Jaina and Buddhist scriptures, however, the doctrine of transmigration has evidently become almost universal and is taken for granted.

It is not easy to account for the rapid spread of the belief in transmigration throughout the whole of northern India; it may be that the humbler strata of society have always believed in some form of transmigration, but only now did it begin to affect the upper classes. It is equally difficult to explain the growth of a sense of dissatisfaction with the world and of a desire to escape from it. Several reasons have been suggested to account for this great wave of pessimism, occurring as it did in an expanding society, and in a culture that was rapidly developing both intellectually and materially.

It has been suggested that the change in outlook was due to the break-up of old tribes and their replacement by kingdoms wherein ethnic ties and the sense of security associated with them were lost or weakened, thus leading to a deep-seated psycho-logical unease affecting all sections of the people.

Another suggested cause of the change in outlook is the revolt of the most intelligent people of the times against the sacrificial cults of the Brahmins.

No explanation is wholly satisfactory, as we have only an incomplete knowledge of the factors that led to this great change in the direction of religious thought.

Both the sages of *Upanishads* and the founders of the unorthodox schools taught the way of knowledge (*jnanamarga*), as opposed to the way of works (*karmamarga*). Their primary aim was to achieve salvation from the cycle of birth and death, and to lead others to achieve it. Most of them maintained that salvation could only be obtained after a long course of physical and mental discipline, often culminating in extreme asceticism. The basic truths of the various schools differed widely.

In many passages of the Buddhist scriptures we read of six unorthodox teachers, each of whom was the leader of an important body of ascetics and lay followers. In one passage of the *Digha Nikaya* short paragraphs are quoted that purport to give the basic tenets of their systems. A glance at these will give some impression of the diversity of the doctrines that were propagated by the ascetic groups of the time.

The first of the teachers mentioned, Purana Kassapa, was an ‘antinomian’ who believed that virtuous conduct had no effect on a man’s *karma*.

The second heretic, Makhali Gosala (Gosala Maskariputra), was the leader of the sect of *Ajivikas*, which survived for some two thousand years after the death of its founder. He agreed with Purana that good deeds did not affect transmigration, which proceeds according to a rigid pattern controlled by an all powerful cosmic principle, which he called *niyati* (fate).

The third heterodox teacher, Ajita Kesakambalin, was a materialist. The passage in which his views are given is one of the earliest expressions of complete disbelief in immaterial categories in the history of world thought.

Pakudha Kathayana, the fourth of the six, was an atomist, a predecessor of the Hindu *Vaisesika* school, putting forward his theories probably a century or more before Democritus in Greece developed a similar doctrine of eternal atoms.

The fifth teacher, Nigantha Nataputta (Nirgrantha Jnataputra). was none other than Vardhamana Mahavira, the leader of the sect of Jainas.

The sixth and last, Sanjaya Balatthipura, was a sceptic, who denied the possibility of certain knowledge altogether.

The salvation promised by these teachers, and by others like them, was not dependent on the mere acceptance of the doctrine or on belief in it on a logical basis. To achieve release from transmigration it was necessary that the

fundamental doctrine should be realised in the inmost being of the individual, and such a realisation could only be achieved by the mystical and ascetic practices generally known as *yoga*. Each group, even that of the materialists who followed Ajita, had its special system of meditation and mental or spiritual exercises, and each had its organised body of followers, usually ascetics.

## STATE FORMATION AND URBANISATION

### Sources

**Literacy sources** The *Satapatha Brahmana* describes the migration from the Sarasvati to the middle Ganga valley in the story of Videgha Mathava who travels east but pauses at the river Sadanira (Gandak). The middle Ganga valley comes into historical focus with the migration and settlement of people along two routes. The northern route followed the foothills of the Himalayas and appears to be the one taken by Videgha Mathava; the second followed the south bank of the Yamuna and the Ganga at the base of the Vindhyan outcrops.

*Vedic* literature has less to say about the middle Ganga valley. Much of the evidence for events in this area comes from Buddhist literature. Some comparative data, particularly on the functioning of the *gana-sangha* chiefships, is available in the *Ashtadhyayi* of Panini, which often corroborates statements from Buddhist sources, even though Panini was referring to *gana-sanghas* in various parts of northern India and less specifically to the middle Ganga valley.

However there is a distinction between the types of *gana-sanghas* described in the two sources. Those referred to by Panini as spread over northern and western India such as the Madra, Andhaka-Vrishni, Kshudraka and Malava, appear to be chiefships well before the emergence of the state whereas those of the middle Ganga valley such as the Vrijjis (Vajjis) contain the rudiments of what were to become the essential characteristics of the state. Among the latter *gana-sanghas* some were single clan units such as the Sakyas, Koliyas and Mallas, located on the edge of the Himalayan *terai*. Others were confederacies of clans among which the pre-eminent was the *Vrijji* confederacies, within which of whom the Licchavis were the most

important clan.

Monarchy with all its paraphernalia was first established in Kosala and Magadha, although other areas such as Gandhara, Kasi (Varanasi district) and Kausambi (Allahabad district) also provide indications of the evolution of monarchical systems.

**Archaeological sources** The Neolithic settlements point to an earlier population, prior even to the arrival of the Black-and-Red Ware people who probably migrated along the southern route from western and central India.

Painted Grey Ware occurs at Sarasvati ([Seth](#)-Maheth, a part of Kosala in eastern UP), indicating links with the western Ganga valley, along the northern route as well as at Kausambi and the Ganga Yamuna confluence, indicating settlement along the Vindhyan outcrops.

The main culture prior to urbanisation is that of the Black-and-Red Ware pottery, the sites of which seem to follow the route of migration, towards the south and then spread northwards into the middle Ganga valley. They are located along rivers and more frequently near inter-fluvial confluences which were optimum catchment areas.

The pottery ranges from crude to refined. If it could be related to Black-and-Red Ware from other areas then its provenance would be western India with an extension eastwards, south of the Yamuna and through central India. Its occurrence in the middle Ganga valley would be later in time and dates to the first half of the first millennium BC.

That it is a precondition to urbanisation is suggested by the fact that it registers a demographic increase, shows an acquaintance with iron technology in its late phases and provides evidence of early rice cultivation.

If ceramic industries can be taken as an indication of cultural variation then the Black-and-Red Ware people were culturally different, although not entirely unrelated to those who dominated the western Ganga valley.

The Northern Black Polished Ware dating to about the sixth century BC marks a qualitative change. Its provenance is associated with the areas on both sides of the Ganga between Varanasi and Patna, which was also an area of concentration for the preceding Black-and-Red Ware culture. Northern Black Polished Ware is indicative of a more complex and sophisticated culture with some characteristics of urban living, as the important sites are located at places which, from the literary sources, are known to have been urban centres.

## State Formation

**Socio-economic background** The middle Ganga valley was a comparatively new ecological situation for the settlers, whether those of the Painted Grey Ware or of the Black-and-Red Ware cultures, particularly with rice cultivation becoming the major agricultural activity.

### RICE CULTIVATION

The yield of rice is higher per acre than that of wheat; rice cultivation could therefore have supported a larger number of people. The demographic rise in the Northern Black Polished Ware period, suggested by the increase in the size of settlements and their frequency, would have required bigger yields to feed the growth in the population.

Where land, labour and irrigation were made available the production of surplus was feasible and this could support a larger population or intensify the social base of stratification. There are references to the *dasa-karmakaras* (slaves and labourers) in the fields of the *raja-kulas* (the land-owning *kshatriya* clans) and there is evidence of economic disparity among social strata. This dual stratification of *gana-sanghas* into *dasa-karmakaras* employed by the *raja-kulas*, with an absence of *grihapatis* (or *gahapatis* as they are called in Pali texts), is prior to private ownership.

*Gahapatis* are occasionally mentioned in the sources related to the *gana-sanghas*, but rarely as agriculturalists. *Gahapatis* are more evident in the monarchies of the middle Ganga valley.

### MONARCHY VS REPUBLIC

In the middle Ganga valley, in contrast to the western Ganga valley, the use of land and irrigation in itself required not only intensive labour but also the organisation of labour on the lines of cooperative interaction. Further contrast between the two areas indicate differences in the social structure of the *gana-sangha* chiefdoms and the kingdoms in the middle Ganga valley. The preconditions were similar and yet the state system evolved more clearly under the aegis of a monarchical form. A comparison between the *gana-sanghas* and the monarchies may serve to

indicate the features which were crucial to the establishment of the state and which seem to relate to the control of economic resources and the form of political authority.

## Nature and Course of State Formation

The middle Ganga valley had no uniform political system, since some *janapadas* supported kings and others retained the *gana-sangha* system. The *gana-sangha* system, variously rendered by modern historians as republics and oligarchies, can perhaps be more precisely described by the term chiefship or chiefdom. Here the ruling clans were differentiated from non-*kshatriyas* but their members were also referred to as *rajas*, *raja-kulas* or consecrated *kshatriyas*. Thus the Mallas had five hundred *rajas*, the Vrijji confederacy boasted of seven thousand seven hundred and seven, and the Chedis had sixty thousand.

Chiefdoms were characterised by a central leadership legitimised on the basis of birth. Genealogies, whether actual or fictionalised, are therefore of considerable importance and ancestry becomes crucial. The difference between the rulers and the ruled was initially that between certain descent groups having access to power and others who were excluded and among whom were the non-kin groups, generally providers of labour. This last category may have consisted of indigenous people conquered by the lineages who settle on their land or captives or labouring groups brought from elsewhere. The *jana* name was to apply only to those who were descendants of the ruling *kshatriya* lineage and not to the *dasa-bhritaka* (the slaves and hired labourers).

The chief had a retinue of followers, often the younger members of the family, who performed the functions of a rudimentary administration. The administration of the Licchavis which was more than rudimentary was looked upon with admiration by the Buddha. There were said to be 7707 *rajas* resident at Vaisali, the capital of the Vrijji confederacy. These were the heads of the *raja-kula* families who were eligible to sit in the Vrijji assembly which met in the assembly hall (*santhagara*). The figure is exaggerated but the Vrijji assembly would in any case have been large since it was a confederacy of eight clans.

In the *gana-sanghas* of the Ganga valley power still lay with the lineage as also the ownership of essential wealth. There is a notable absence of tax

collection by a superordinate agency. Such a system may be regarded as being crucial in the process of state formation, in an incipient state. Where the distinction between the non-state and the state is presented along a continuum rather than in absolute terms, the *gana-sangha* system of the Vrijjis would be a turning point being, closer to state formation than, for example, the *gana-sangha* system of the Vrishnis of western India.

## Urbanisation

### *Socio-economic background*

#### BUDDHIST CLASSIFICATION

*Varna*, in Buddhist sources, differs hierarchically with *khattiya* (*kshatriya*) being the highest followed by *bahamanna* (*brahma*), *vessa* (*vaishya*), *sudda* (*sudra*) and *chandala* appears frequently as a synonym for untouchable. Equally often the order is *khattiya*, *bahamanna* and *gahapati*. which seems to be a more realistic organisation of socio-economic groups rather than that of ritual rank.)

*Varna* as a system of social status and organisation seems to be absent in the *gana-sangha* areas. The lineage system in such areas is different from that in the western Ganga valley. Sacrificial rituals on a large scale played no role, whether religious or economic, and this made the *brahman varna* redundant and altered the nature of the economy and pattern of control. The emphasis was more on the availability and organisation of labour and these societies were characterised by two broad well demarcated groups, those who owned land and those who worked on the land. The recognition of this demarcation made the *sudra varna* unnecessary since the *dasa-karmakara* were in effect performing the functions of the *sudra*.

References to *brahmans* in Buddhist sources occur more frequently in the context of kingdoms (particularly in Kosala and Magadha) rather than in *gana-sanghas*, perhaps because *Vedic* ritual was generally absent in the latter.

The substitution of *gahapati* by *vaishya* points to the final disintegration of the original *vis*. The *gahapati* is not only the head of the household but is also often the landowner. References to *gahapatis* include men of wealth who may be associated with professions such as carpentry and medicine, but have

links with land and property; or else have changed from agriculture to diverse more lucrative professions.

Associated with the status of the *gahapati* were the *kutumbika* and the *gamini*. The *kutumbika* was again the head of a family and a man of property who, in *lataka* literature, is associated either with a rich landowner who is often said to be collecting his dues, or with commerce and usury. An element of moneylending, in rural areas, is also associated with *kutumbika* but probably this again refers to a later period. The word *Gamini* derived from the *gramani* of the earlier period, refers to the head of a band or professional group or the head of a village. The section of Buddhist texts pertaining to *gaminis* includes professions such as soldiers, elephant and horse-trainers, and stage managers. In the village authority was sometimes vested in the *gamini* who was also on occasion associated with the *nigama*, a larger settlement, having some degree of exchange and market functions.

## ROLE OF IRON TECHNOLOGY

Among other factors associated with wider social and economic changes, some of which led towards urbanisation, the gradual utilisation of iron can be cited as an increasingly noticeable technological change. As a technology it was recorded in the early half of the first millennium BC (with sporadic occurrences earlier) but the quantity of artefacts found and their function in non-military activities remained small initially. The extensive use of iron would have had to wait until metal workers could tap these resources.

The importance of iron technology is not merely that it introduced a change in the use of metals but that when the use of iron artefacts became more widespread the pace of change, accelerated as compared to other metal technologies.

Its major significance at that time lay in its impact on the middle Ganga valley. Even if direct evidence of the extensive use of iron at an early date is not very substantial, indirect evidence would suggest that it had some impact. Northern Black Polished Ware may have resulted from a high firing temperature which was made possible by the higher temperatures required for smelting iron as compared to copper. The provenance of this particular pottery, in the area between Patna and Varanasi, is in the vicinity of the iron mines of south Bihar and local

haematite bearing soils.

There is sporadic evidence of iron work in south Bihar and it is likely that initially the technology was in the hands of itinerant smiths. The routes of the itinerant smiths may have built up a circuit of trade connecting local levels of production.

**Nature and Course of Urbanisation** The origin of some of the *nigamas* may also be traced to villages specialising in particular craftsmen such as potters, carpenters and salt makers, which may have become small specialized markets and later more general market centres. A corroboration of the *nigama* as a market town is available from numismatic evidence where a series of early coins carry the legend ‘*negama*’ suggesting that they were issued by a *nigama*. In the context of very large cities the word has also been interpreted as the ward or section of a city where professionals working in a particular craft would live and work, again indicating some commercial connections.

The existence of *nigama* may also have provided a base to some rising towns. A distinction has to be made between the city as a political centre and one which combined both political and commercial functions. There is a difference in the ethos of towns which were primarily political centres such as Hastinapur,

Indraprastha, Ahicchatra and Ayodhya and those which combine political with commercial functions, such as Saravasti, Kausambi, Vaisali and Rajagrha.

The growth of urban centres may also have been quicker in the middle Ganga valley since the nuclei of the *gana-sanghas* were the settlements occupied by members of the *raja-kula*. As they lived in nucleated groups rather than on their own lands, there was greater potential for the transition of such settlements into towns.

The term *pura* was often employed for towns and originally meant a fortified settlement or a locality. Fortifications were associated with political centres which were either the residence of the *raja* and his entourage or of the families of the *raja-kulas* in the *gana-sangha* system. The fortification enclosed the urban settlement and separated it from the surrounding areas, thus demarcating the urban from the rural. But this separation was by no means absolute since the links between the two remained strong.

*Nagara* was the common term for a town and *mahanagara* used more

frequently in the middle Ganga valley was the city. Myths of Buddhist origin describing the emergence of the *janapadas* associate the earliest phase not only with the settlement of a lineage segment but also an urban centre. Whereas in brahmanical sources, names of cities are often said to derive from names of kings, in Buddhist literature their names are associated with *rishis*, plants and animals, as in Kapilavastu and Koliyanagara.

## Characteristic Features of Urbanism

**Size of Urban Centres** The city was identified in contemporary literary sources by its size. An average of thirty to fifty square kilometres was regarded quite normal for a city, though the size of the existing mounds is often as small as five kilometres in circuit. Conceding the fact that much of the original city may have spread well beyond the inner core, the tendency to exaggerate the size is apparent.

**Uniformity in Material Culture** Archaeology also points to the early phase of urbanisation having a certain similarity in material culture. There is evidence of an improvement in living conditions, concentrations of people of a higher density than before and therefore, the need for drains and refuse disposal. Mud-brick was the main building material, which was probably augmented with timber. Kiln-fired bricks and stone occur more frequently in the subsequent period. The extensively used black pottery (NBPW) might well have been luxury-ware and consequently, an important item of trade.

**Lay-out of Cities** The lack of a central market indicates the general lay-out of the middle Ganga town. It grew around the intersection of two main highways or along a river bank. The main roads formed the spine of the urban centre linking it to rural areas. They also provided the processional paths on ceremonial occasions, with the balconies of houses becoming view-stands for the audience. Such scenes are frequently depicted in Buddhist sculpture. Market areas or *nigamas* in the larger cities were located at the main gateways. The *nigama* in large cities like Rajagrha and Sravasti may indicate an area which was once a market town before it was engulfed by the growth of the mahanagara.

## ABSENCE OF MONUMENTAL BUILDINGS AND GRANARIES

Monumental buildings, often mentioned as a salient feature of early cities, are very rare. This may be partly due to the fact that the early historic people made extensive use of wood for building, and partly because neither political nor religious authority was powerful or resourceful enough for prestige buildings during this period. There is also no sign of a citadel or acropolis distinct from the residential area, a feature so characteristic of the Harappan towns. The absence of large-scale warehouses or granaries in the towns again suggests that political authority was still relatively decentralised. The *grahapatis* have their own granaries, but state granaries are referred to only in the Mauryan period.

## Rise of Traders and their Activities

**Origin of Merchants** The rise of the city as a commercial centre, besides being a political centre, is related closely to the emergence of traders and merchants. It is from the ranks of the *grahapatis* that the merchant classes originated. In the *Dharma-sutras*, the association of trade is with the *vaishyas*, whose source of wealth is listed as the triple occupation of cattle-rearing, agriculture and trade. But, not all *vaishyas* would have the surplus wealth to invest in trade and many would have continued to be cattle breeders and agriculturalists. The *Grihya-sutras* prescribe the rites to be performed for success in trade, the *panyasiddhi*. Occasionally, there is also mention of some *kshatriyas* taking to trade and generally, it is the younger sons.

**Social Respectability** In spite of the disapproval of trade as an occupation for the upper two *varnas*, in much of brahmanical literature, the trading class claimed considerable respect from society. This is evident from the word used for the trader, *sreshthin* and its Pali form, *setthi*, meaning, ‘a person having the best’. *Sreshthin* is used in a general sense, in the later Vedic texts, but it acquires a specific meaning in the Pali texts.

**Types of Traders** A distinction is made between the shopkeeper (*papanika*), the retailer (*kraya-vikrayika*), the money-investor (*vasnika*), the small-scale trader (*vanija*), and the *setthi-gahapati*. The latter was essentially the banker or the investor interested in investing money and not involved in the actual production or transportation of commodities. His activities grew with the use of coined money, the evidence for which is available from the **punch-marked coins** found at various sites of this period.

**Trade Centres** Local circuits of trade linked the villages (*gramas*) with the local market centres (*nigamas*) and these in turn, with the towns (*nagaras*), the commodities in circulation being largely items of basic consumption. Some, such as metals and salt, would then enter into the larger circuits of trade which linked the *nagaras* with each other, a qualitatively different trade from the local circuits and where commerce was handled by the *gahapatis* and later, by the *setthis*. This trade required investments of large amounts and close contact among the traders. Some of these contacts went back to earlier links between political centres and, with the growth of commerce, took on the character of commercial links. The major routes (outside the local circuit) also linked the political centres. These links may originally have been forged through marriage alliances. With the growth of trade, some of the political centres acquired commercial importance as well. Thus Taxila in Gandhara retained its commercial importance since it had access to west Asia, particularly after the sixth century BC, when it lay on the eastern edge of the Achaemenid empire.

## SIX MAHANAGARAS

The six *mahanagaras* mentioned in Buddhist sources were:

Sravasti (the capital of Kosala in the Buddhist period) seems to have replaced the Ayodhya of the *Ramayana*, possibly because the latter was too far south and therefore, not on the main route running closer to the foothills;

Saketa remains a major city on the route from Kosala to Kausambi, thereby giving Kosala the advantage of two major cities;

Rajagrha, the capital of Magadha, commanding the fertile tract between the Ganga and the eastern outcrops of the plateau;

Champa, the capital of Anga (the Bhagalpur region of Bihar) and an active river port on the Ganga controlling trade going east;

Kasi, the centre of the kingdom of the same name and close to the confluence of the Ganga and the Gomati;

Kausambi, near the confluence of the Ganga and the Yamuna, with access to the route southwards through the Vindhya range.

## Trade Routes

All these cities are characterised by their location on the major routes or on rivers which were used as routes. Most of these towns were also situated at the meeting point of two ecological zones. The *uttarapatha* or northern route went along the foothills and then southwards, following the Gandak. But, the significance of the control over river traffic which grew in importance over time and superseded the *uttarapatha* is demonstrated in the transformation of Pataligrama (as it was called originally) to Pataliputra of Nandas, located as it is, near the confluence of the major rivers of the Ganga valley. In other words, the rivers provided a wider circuit of exchange. The *dakshinapatha* or the southern route going, through Ujjain southwards, was aimed at linking the Ganga valley with the west coast, a link which probably began in this period, although it developed fully later.

The capitals of the *gana-sanghas* such as Kapilavastu, Koliyanagara, Kusinagara and Pava, though described as important towns, do not figure as *mahanagaras*. Even Vaisali, which controlled an important segment of the *uttarapatha*, is not consistently listed as a *mahanagara*. In at least two cases, capitals which were political centres were shifted to locations on important commercial routes, the Kosala capital being moved from Ayodhya to Sravasti and the Magadhan capital from Rajagriha to Pataliputra.

**Geographical Spread of Trade** Trade within northern India extended over a wide geographical reach, as is evident from the distribution of the Northern Black Polished Ware and related artefacts in the earlier phases of this culture. In the northwest and particularly, in Gandhara the demands of the Achaemenid empire may have laid the foundations for external trade, the fuller, development of which dates to the Mauryan period. Another potential area would be Gujarat, with its maritime connections extending into the Gulf area. The Assyrian empire in its twilight period, may have had some trade connections with western India, which are hinted at in the sources. The importance of Bhrigukaccha and Sopara as ports on the west coast can only be explained in terms of a maritime trade with west Asia and with the emergence of the west coast from Sind to Sri Lanka, as a circuit of trade with its own coastal network.

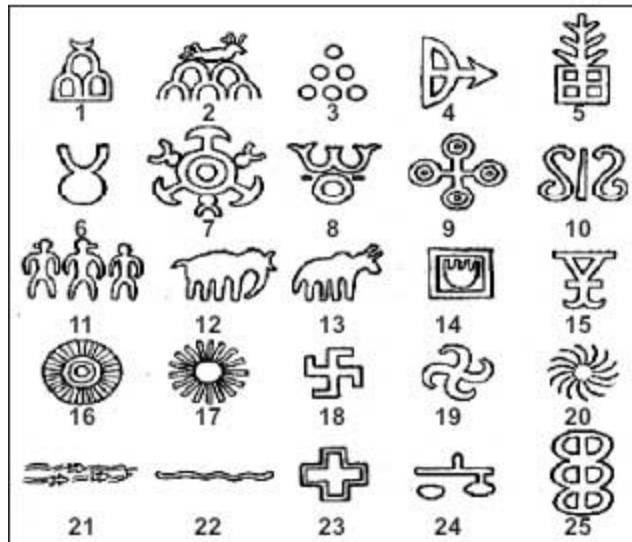
**Items of Trade** Commodities involved in the early trade included metals (iron, copper, tin, lead and silver), salt, pottery and textiles of a large range, among the more common items. The elaboration of exchange on local circuits may have led to the marketing of the first two items. The distribution of luxury wares such as the NBPW is doubtless from what is later described

as the wealthy potter owning five hundred potteries and an equal number of boats for transporting the pottery to various river ports in the Ganga valley. Cotton-textiles and iron swords are especially remarked upon in Greek sources and remained associated with Indian trade for many centuries. More specialised items were woollen blankets from the north-west, particularly Gandhara, ivory which was then abundant in the forests of the Ganga valley and the Himalayan foothills, and horses which came from Sind and Kamboja, and of which, the chief market seems to have been at Kasi.

## TYPES OF PUNCH-MARKED COINS

The use of coined money is more frequently associated with urban centres, while the rural settlements hardly provide evidence of coins at this level. The coin of highest value in circulation was the silver *satamana* but the more standard coin was the silver *karshapana* and the copper *masha* and *kakani*. The *karshapana* is said to equal to sixteen *mashas* and was divided into a half (*ardha* or *addha*) and a quarter (*pada*). The *kakani* was half a *masha* and the smallest denomination was the *ardha-kakani*. The *karshapana* or *kahapana* of the Pali texts is also called the *pana*

**Features of Currency** Punch-marked coins carry symbols which were the identification of the issuing authority, the combination and variety of symbols differing according to provenance and issuing authority. The issuing authority could either have been trading groups backed by the *rajas* of their lineage and identified by particular symbols, or professional groups affluent enough to issue their own coins. But it is not yet certain whether punch-marked coins were issued by any royalty. Punch-marked coins were therefore, a transitional form between traders' tokens as units of value and legal tender issued by royalty. The backing of coins by the state is not referred to until the *Arthashastra*.



Symbols from Punch-marked Coins 500BC to AD 100  
 1, 2, Mountain; 5. Railed tree; 6. "Taurine"; 8. Combined Chakra and trisula; 9. Ujjain symbol; 10. Srivatsa; 16, 17, 20. Solar; 21, 22. Rivers; 24. Steelyard; 25. Tank.

[http://classicalnumismaticgallery.com/searchauctionitem.aspx?  
 auctioncode=5&pricerange=&keyword=&category=1&material=0&lotno=](http://classicalnumismaticgallery.com/searchauctionitem.aspx?auctioncode=5&pricerange=&keyword=&category=1&material=0&lotno=)

**Crafts and Craftsmen** Certain commodities, such as the finer textiles and more delicate ivory work among others, are associated with skilled craftsmen in urban centres. These artisans initially worked independently, but gradually,

with the expansion of trade, came to be organised into corporate bodies, known as the *sreni* and the *puga*, both of which were associated with the *gana-sangha* system. Included in the *sreni* were the artisans, and if the guild prospered then not only were assistants (*antevasika*) but also *dasa-bhritaka* were employed. In this period however there are few references to the employment of *dasas* by artisans or guilds. The *sreni* was gradually to evolve into a professional group bound by contractual ties. Its professional identity encouraged its evolution into a *jati* and these were among the large number of occupational *jatis* which were to be allotted a *sudra* status in the *varna* system.

## POLITICAL HISTORY

### Mahajanapadas and Magadhan Imperialism

#### 16 LARGE STATES

In the pre-Maurya period the entire northern territory was divided into sixteen states or *sodasha mahajanapadas*. The states had either monarchical or republican form of government. The Buddhist literature, particularly the *Anguttara Nikaya*, lists the following states.

(1) Anga, (2) Magadha, (3) Kasi, (4) Kosala, (5) Vajji, (6) Malla, (7) Chedi, (8) Vatsa, (9) Kuru, (10) Panchala, (11) Matsya, (12) Surasena, (13) Assaka, (14) Avanti, (15) Gandhara, and (16) Kambhoja.

The small and weak kingdoms either submitted to the stronger rulers or gradually got eliminated. Finally during the life time of Buddha only four Kingdoms—(1) Vatsa, (2) Avanti, (3) Kosala and (4) Magadha—survived.



## Vatsa

The Vatsa or Vamsa kingdom was situated on the banks of the Jamuna river. Its capital Kausambi was located near modern Allahabad. Udayana strengthened his political supremacy by entering into matrimonial alliances with the powerful rulers of Avanti, Magadha and Anga. Udayana's son and successor, Bedhi Kumara, was a weak and an imbecile ruler. He was unable to defend the kingdom. Later, during the reign of Palaka, Vatsa was annexed to the Avanti kingdom.

## Avanti

Avanti is identified with modern Malwa, Nimar and part of Madhya Pradesh. The river Vetrawati divided Avanti into north and south. Territorially, it was a big kingdom and its capital was Ujjayini or modern Ujjain. During the lifetime of Buddha, Chanda Pradyota Mahasena was ruling Avanti. He made himself very powerful by marrying Vasavadatta, daughter of Udayana. Pradyota's might was a constant source of threat to other kingdoms. He became one of the pivots of Buddhism and his capital flourished with numerous Buddhist activities. The successors of Pradyota were weak and worthless. Nothing much is known about them. However, the decaying

empire was grabbed by the rulers of Magadha during the fourth century BC.

## Kosala

This kingdom, by and large, corresponded to modern Oudh and its capital was Ayodhya. Its other prominent towns were Saketa and Sravasti. King **Prasenjit** of Kosala was Buddha's contemporary. He was highly educated and received education in Taxila. Prasenjit further elevated his status and position by a matrimonial alliance with Magadha. In fact, his sister was married to Bimbisara the king of Magadha, and Kasi was given to her as dowry. However, a dispute with Ajatasatru, son of Bimbisara through another wife, soon led to discord. Ajatasatru put his father to death whose wife, sister of Prasenjit, died due to grief. Prasenjit, in retaliation, confiscated Kasi. A war broke out with varying results in favour of both sides. However, the conflict finally ended and a reconciliation took place. Prasenjit's daughter Vajjira was married to Ajatasatru and Kasi was again given as gift to the bride. Though Prasenjit did not embrace Buddhism, he was a great admirer of the Buddha and his gospels. One of the Bharhut sculptures highlights cordiality between Prasenjit and the Buddha. After Prasenjit, his son Vidudabha succeeded him. Kosala finally became a part of the Magadhan kingdom.

## Magadha

Of all the political powers, Magadha was the most powerful and prosperous kingdom in north India from the sixth century BC to the forth century BC. The founders of the kingdom were Jarasandha and Brihadratha. However, its real founders were Bimbisara and Ajatasatru. Rajagriha was the capital of the kingdom. During their reign, richness and prosperity of the kingdom reached its zenith.

**Haryankas** Bimbisara (547–495 BC) consolidated his power and influence by matrimonial alliances. His principal queen was Kosaladevi, the sister of Prasenjit of Kosala. The second queen was Chellana, the daughter of the famous Lichchhavi chief, Chetaka of Vaisali. Khema, daughter of Madra of the Punjab, was his third queen. His Kosalan wife brought Kasi as a dowry-gift. However, he undertook several military expeditions and added fresh territories to his empire. He defeated Brahmadatta, the ruler of Anga, and annexed the latter's kingdom. He maintained a friendly relationship with Pradyota of Avanti. He sent his personal physician, Jivaka, to cure Pradyota

who was suffering from jaundice. Nothing definite can be resolved whether he was a follower of Jainism or Buddhism. However, both religions claim him as their supporter and devotee. He died a tragic death. From one source, it is learnt that he was starved to death by his son Ajatasatru. The other source reveals that due to the acrimonious relationship with his son, he consumed poison and killed himself.

Ajatasatru (495–462 BC) embarked upon a policy of conquest. He declared war against his maternal uncle Prasenjit of Kosala. His success against a powerful confederacy of 36 kingdoms and republican states under the leadership of Lichchhavis of Vaisali, is indeed, remarkable. The conflict continued for about 15 years and finally he succeeded in subduing the opponents including the Lichchhavis. It is not clearly known whether he was a follower of either Jainism or Buddhism. It is generally believed that in the beginning, he was a follower of Jainism, but subsequently, he changed his mind and embraced Buddhism. It is said that he interviewed Lord Buddha and confessed killing his father Bimbisara. In fact, his meeting with Gautama Buddha is indicated in one of the sculptures of Bharhut.

According to the Jaina and Buddhist texts, several successors of Ajatasatru ruled Magadha for about 166 years. Unfortunately, most of them were non-entities. However, among them we come to know about one ruler named Udayin.

**Sisunagas** Sisunaga defeated Pradyota (one of the successors of Chanda Pradyota) and annexed Avanti to Magadha. After Sisunaga, the mighty empire collapsed like a house of cards. Kalasoka, successor of Sisunaga, was murdered by the founder of the Nanda dynasty.

**Nandas (345–322 BC)** Mahapadma Nanda was a powerful ruler. He enlarged his kingdom by conquest. It is said that he uprooted the *Kshatriya* ruling dynasties of northern India and annexed their territories to his kingdom. In fact, states like Kurus, Panchalas, Ikshvakus, Asmakas and Surasenas, became the exploits of the new dynasty. An inscription found in the famous Hathigumpha of **Kharavela** refers to the **conquest of Kalinga** by a ruler of the Nanda dynasty. There is good reason to feel that the conqueror was none but Mahapadma Nanda. Many historians believe that a sizable portion of the Deccan formed a part of Mahapadma Nanda's kingdom. The greatness and vastness of the Nanda dynasty is confirmed by several Greek writers who visited India during the invasion of Alexander the Great. According to Buddhist sources Mahapadma Nanda reigned for about ten

years and was succeeded by his eight sons. However, no comprehensive account of their reign is available. In 326 BC when Alexander invaded India the last of the Nandas, Dhana Nanda, was ruling Magadha.

## Ancient Indian Republics (650–325 BC)

The study of the Jaina, Buddhist and Brahmanical texts reveals the existence of several flourishing republics and autonomous clans in northern India. Pali records indicate the names of about ten republics, which existed in northern India during the lifetime of the Buddha. The Sakyas of Kapilavastu, the Mallas of Kusinagar and Pava and the Lichchhavis of Vaisali were the prominent republics of the period.

It appears that the country of Sakyas was situated on the borders of India and Nepal. King Virudhaka, son of Prasenjit, attacked the republic and annexed it to Kosala kingdom. During this political upheaval, a large number of Sakyas were cruelly annihilated.

The Mallas were divided into two branches. The first branch ruled Pava and the other ruled from Kusinagar. Incidentally, Mahavira breathed his last in Pavao. The second place also became famous as Lord Buddha achieved *parinirvana* there. The republic of the Mallas prospered till it was annexed to the Magadhan empire during the reign of Ajatasatru.

The Lichchhavis of Vaisali proved to be the most powerful and flourishing republic in an age of all-round conquest wars and invasions. They were dauntless and war-loving people. Their martial ardour kept the neighbouring states under good check. The states encircling the republic dared not offend the Lichchhavis. Ajatasatru's lust for territorial gain ultimately resulted in the loss of their freedom. However, the contest continued for fifteen years and Ajatasatru had to pay heavily in terms of men and materials before overpowering them and annexing the territory.

The names of the republics are appended below: (1) the Sakyas of Kapilavastu, (2) the Lichchhavis of Vaisali, (3) the Mallas of Pava, (4) the Mallas of Kusinagar, (5) the Kolliyas of Ramagrama, (6) the Bhaggas of Sumsumasa, (7) the Moriyas of Pippalivahana, (8) the Kalamas of Kesaputta, (9) the Videhas of Mithila, and (10) the Nayas (Jnatrikas) of Kundalagrama near Vaisali.

## Persian and Greek Invasions

## Persian Invasion

Cyrus (588–530 BC) of Persia was the greatest conqueror in the history of the ancient Orient. He was the first foreign conqueror who led an expedition and penetrated well into India. He also conquered Anatolia and Babylonia and advanced as far as the frontiers of Egypt. All Indian tribes to the west of the Indus right up to the Kabul region submitted to Cyrus and paid him tribute. According to some records, he destroyed the city of Capisa, located somewhere north of Kabul.

Cambyses (530–522 BC) undertook the policy of conquest but did not follow the progressive policy adopted by his father.

Darius I (522–486 BC), the grandson of Cyrus, conquered the Indus valley in 518 BC. Herodotus states that India was the twentieth *satrapy* of Darius. He mentions that Darius sent a naval expedition under Skylas to explore the Indus. Sind and a portion of the Punjab lying east of the Indus formed a part of his Indian conquest. Incidentally, this portion continued to be a part of the Indian possession of Xerxes, the emperor of Persia, in the subsequent period.



Xerxes (465–456 BC) fully utilised his Indian provinces to build formidable contingents. The Indian contingents were deployed in Greece to fight his opponents. Herodotus mentions about Indian soldiers.

Darius III enlisted Indian soldiers and sent them to fight Alexander. It is evident that the control of the Persians slackened on the eve of Alexander's invasion of Asia.

## Alexander's Invasion of India

After the Persians, the Greeks were the second invaders who invaded India in the fourth century BC. Alexander ascended the throne of Macedonia after the death of his father Philip in 334 BC. By 329 BC he conquered the whole of Persia stretching from Asia Minor to Afghanistan. He crossed the Hindukush in May 327 BC and spent the rest of the year in subduing the wild tribes. Alexander sent Hephaestian and Perdiccas in advance with the bulk of his army to invade India. They crossed Khyber pass in December 327 BC or January 326 BC and built a bridge over the Indus. Meanwhile, Alexander was busy in consolidating his position in the newly conquered territories.

On the eve of Alexander's invasion, several petty chiefs and independent tribes were ruling the north and north-west India. They had been wasting energy and resources in internecine quarrels and domestic feuds. Animosity between the rulers of Taxila and Paurava provoked the former to send his son Ambhi to Bactria to assure support to Alexander against the other rulers of India. Alexander crossed the Indus with the help of a bridge of boats built at Und or Ohind, about ten miles upstream of Attock. He was courteously received by Ambhi, the ruler of Taxila who had succeeded his father in the meantime. Here, Alexander sent a message to Porus to submit, who refused and prepared for a showdown.



Alexander's conquests

<http://www.bu.edu/mzank/Jerusalem/mp/map-alexander.jpg>

## BATTLE OF HYDAPSES

Alexander arrived with his troops at the banks of Hydapses (Jhelum). The river was already in spate and therefore, a halt had to be made for several weeks. Finally he crossed the river in dark and took Porus by surprise. A fierce battle was fought on the plains of the Karsi. Porus himself displayed unprecedented courage, but he lost the battle. About twelve thousand soldiers were killed and six thousand were taken prisoners. The wounded Porus was persuaded to surrender. The conqueror admired Porus' independent spirit. He not only granted Porus his own kingdom but also enlarged it by adding a state of larger dimension

Alexander advanced eastwards crossing the Jhelum. He defeated the Glansai or Glankanikoi and proceeded further. He crossed the Akesines (Chenab) and the Hydraotes (Ravi) and annexed Sangala, the capital of the Kathaioi (Kathas) by storm. King Sanbhuti had no option but to submit to Alexander. Then he advanced towards the bank of the Beas with a view to annexing the Magadha empire. But here his fatigued soldiers refused to cross the river. Hardship of prolonged campaigns and isolation from homes had certainly made them keen to return to their homeland. Simultaneously, they learnt that beyond the Beas was a strong state which might not be subdued so easily. Hence, Alexander failed to persuade his soldiers to take up the new venture.

Consequently Alexander ordered retreat making adequate arrangements to look after the newly acquired possessions. He divided the whole territory from the Indus to the Beas into three provinces and put them under the overall charge of governors. Some part of the Macedonian army was left behind to assist the governors to maintain law and order.

The retreat began in October 326 BC down the Jhelum and the Indus. However, the return journey of Alexander was not free from ordeals. Many republican clans inhabiting southern Punjab attacked and harassed the tired and retreating columns. Beating back and destroying the upstarts, Alexander reached Patala at the head of the Indus delta. He divided his army into two. One portion was dispatched by sea under the command of Nearchus. The other was kept under his own command. In September 325 BC Alexander left the periphery of modern Karachi by land route. After reaching Babylon

(modern Baghdad), he fell seriously ill and died in June 323 BC at the age of thirty-three only.

## RELIGIOUS MOVEMENTS

Gautama Siddhartha	Vardamana Mahavira
Born at Lumbni to Sakyas of Kapilavastu – Suddhodana & Mahamaya	Born to Jnatrikas (Natas) of Kundagrama – Siddharta & Trishala
Married to Vashoda and had son Rahula	Married to Yashoda and had daughter Anojja
Renounced the world after witnessing four scenes in his 29 <sup>th</sup> year	Renounced the world after the death of his parents in his 30 <sup>th</sup> year
Attained Nirvana in his 35 <sup>th</sup> year under a pipal tree at Bodhgaya	Attained Kalvalya in his 42 <sup>nd</sup> year under a sal tree at Jrimbhikagrama
Passed away at Kushinagar in his 80 <sup>th</sup> year after teaching for 45 years	Passed away at Pavapuri in his 72 <sup>nd</sup> year after teaching for 30 years

### Buddhism

#### *Gautama Buddha's Life*

Gautama or Siddhartha, founder of Buddhism, was born in 563 BC in Lumbini (now in Nepal) in the Sakya Kshatriya clan of Kapilavastu. His mother was Maya, a princess of the neighbouring clan of the Koliyas. The site of his nativity is marked by the celebrated Rummimdei Pillar of Asoka. As Maya died in child-birth, Siddhartha was brought up by his aunt and step-mother, Prajapati Gautami. His other relatives were Suddhodhana (father), Yasodhara (wife), Rahula (son) and Devadatta (cousin).

The sight of an old man, a sick man, a dead body and an ascetic intensified Siddhartha's deep hatred for the world and made him realise the hollowness of worldly pleasures. After the birth of his son, he left home at the age of twenty nine in search of the Truth. This departure is known as the 'Great Renunciation' (*mahabhinishkramana*).

For six continuous years he lived as a homeless ascetic, seeking instruction under two Brahmin religious teachers (the first was Alara Kalama who taught him the technique of meditation at Vaisali, and the second was Uddaka or Ramaputta who taught him at Rajagriha) and visiting many places. Finding no satisfaction there he practised the severest penances, the most rigid austerities and made fruitless efforts to find the Truth. He then gave up penances, took a bath in river Niranjana (modern Lilajan) and sat under a *pipal* tree at modern Bodh Gaya. Here at the age of 35, he attained unto supreme knowledge and insight. Revelation came to him that the Great Peace was within his own heart and he must seek it there. This is known as the Enlightenment (*nirvana*) and since then he became known as the Buddha (the Enlightened One) or *tathagat* (one who attained the Truth).

Then he proceeded to the deer park near Sarnath in the vicinity of Banaras where he gave his first religious discourse (*dharma-chakra-pravartana*) as a result of which five disciples joined him. After preaching for the next 45 years, he passed away in 483 BC under a *sal* tree at Kusinagar in UP. Shortly before his death Buddha lived in Pavapuri in the hut of a poor smith named Chanda (Kanda), where he ate bad mushrooms and pork, which allegedly caused his death. Buddha's last teaching was heard by Subhadra, a wandering ascetic, and Ananda, his favourite disciple. His last words were: 'Subject to decay are all component things. Strive earnestly to work out your own salvation.'

The most renowned among the early converts to his teaching were Sariputta and Moggallana, ascetics of Rajagriha, who were converted by Assaji, one of the five original disciples. More famous among his followers were Ananda (his cousin and chief disciple), Kassapa or Kasyapa (his most learned disciple), Upali (the barber), and the rich youth Vasa. Kings like Prasenjit of Kosala and Bimbisara and Ajatasatru of Magadha accepted his doctrines and became his disciples.

Channa (the charioteer), Kanthaka (his horse), Alara Kalama (the sage who taught him the technique of meditation) and Sujata (the farmer's daughter who gave him ricemilk at Bodh Gaya) were the other important figures connected with the life of the Buddha.

## FIVE GREAT EVENTS OF BUDDHA'S LIFE AND THEIR SYMBOLS

Birth—lotus and bull  
 Great renunciation—horse  
*Nirvana*—*bodhi* tree  
 First Sermon—*dharmachakra* or wheel  
*Parinirvana* or death—*stupa*

No.	Events in the Buddha's Life	Symbols
1	Birth	Elephant Bull Lotus Foot Print (newly born child)
2	Great Renunciation	Horse Begging Bowl Gandhi Kuti Empty Throne
3	Enlightenment	Bodhi Tree Vajra Asana
4	Teachings (Sermon)	Dharmachakra Lion—The Buddha's teachings are referred as the "The Great roar of the Lion" Deer—First sermon at deer park [Foot Print—It symbolise that many a places were purified as the Buddha went there by walk.]
5	Parinirvana	Stupa

## Buddha's Teachings

He advocated not a set of doctrines or dogmas but a rational scheme of spiritual development. He rejected the infallibility of the *Vedas*, condemned the bloody animal sacrifices, protested against the complicated, elaborate and meaningless rituals, challenged the caste system and the priestly supremacy and maintained an agnostic attitude towards god.

## His Four Noble Truths (Chatvari Arya Satyani)

- The world is full of sorrows (*dukkha*).
- The cause of sorrow is desire (*trishna*).
- If desires are conquered, all sorrows can be removed.
- The only way this can be done is by following the eight-fold path.

## Eight-fold Path (Ashtangamarga)

The eight-fold path comprises: (1) proper vision, (2) right aim, (3) right speech, (4) proper action, (5) proper livelihood, (6) right effort, (7) correct awareness, and (8) meditation. According to Buddha's teachings anyone who follows this path, considered as the 'middle path' (*madhyama pratipAD*), would attain salvation irrespective of his social background.

The virtuous path as suggested by him is a code of practical ethics that has a rational outlook. Buddhism, therefore, was more a social than religious revolution. It taught the code of practical ethics and laid down the democratic principle of social equality.

## Other Doctrines

*Nirvana* literally means 'blowing out' or extinction of desire (*trishna*) for existence in all its forms and the consequent cessation of suffering. It is not a mere disappearance or extinction, but a tranquil state to be realised by a person who 'from all craving or want is free'. It is deliverance or freedom from rebirth.

Another doctrine on which Buddha laid great emphasis is the law of *karma*, its working and the transmigration of soul. The condition of man in this life and the next, he argued, depends upon his own deeds. We are born again and again to reap the fruits of our *karma*. This is the law of *karma*. If an individual sins no more, he dies no more, and when he dies no more; he is born no more, and thus, he comes to live the life of Final Bliss.

### THREE-FOLD CHARACTERISATION

According to the Buddha, all things are composite, and, as a corollary, all things are transient, for the composition of all aggregates is liable to change with time. Moreover, being essentially transient, they have no eternal Self or Soul, no abiding individuality. And, as we have seen, they are inevitably liable to sorrow. This three-fold characterisation of the

nature of the world and all that it contains—sorrowful, transient and soulless (*dukhamayi, anitya and anatman*)—is frequently repeated in Buddhist literature, and without fully grasping its truth no being has any chance of salvation. For until he thoroughly understands the three characteristics of the world a man will inevitably crave for performance in one form or another, and as this cannot, by the nature of things, be obtained, he will suffer, and probably make others suffer also.

The Buddha may be called an agnostic, because he neither accepts nor rejects the existence of god. He refused to be drawn into any theoretical discussion about god or nature of the soul. Whenever he was questioned about them, he either maintained silence or remarked that god or gods were also under the eternal law of *karma*. It seems that he was merely concerned with the deliverance of man from suffering, other things being beyond his concern.

Another cardinal teaching of Buddha was his doctrine concerning the *atta* or *atman* (soul or ego). He taught that the soul does not exist, in other words he postulated for man a condition of *anatta* or *anatman* (non-soulness). What is called the soul is in reality a physical and mental aggregate of five *anitya* or impermanent conditions called *khanda* or skandha.

## LAW OF CAUSATION

The process by which life continues and one thing leads to another is explained by the chain of causation (*patichchha-samuppada* or *pratityasamutpada*), literally meaning dependent origination). The root cause of the process of birth and death and rebirth is ignorance, the fundamental illusion that individuality and permanence exist, when in fact they do not. Hence there arise in the organism various psychic phenomena, including desire, followed by an attempt to appropriate things to itself. This is typified especially by sexual craving and sexual intercourse, which are the actual causes of the next links in the chain, which concludes with age and death, only to be repeated again and again indefinitely. Therefore, rebirth—according to the law of *Karma*—takes place. The Buddhist *Karma* is not essentially different from that of Hinduism, though it is explained rather differently.

Thus, all things in the universe may also be classified into five *skandhas* (components) or are composed of a mixture of them: form and matter (*rupa*), sensations or feelings (*vedana*), perceptions or understanding (*sanna*), psychic disposition or will (*samkhara*), and consciousness (*vinnana*). The first consists of the objects of sense and various other elements of less importance. Sensations of the actual feelings arising as a result of the exercise of the six senses (mind being the sixth) upon sense objects, and perceptions are the cognition of such sensations. The psychic dispositions include all the various psychological states, propensities, faculties, and conditions of the individual, and the fifth component, conscience thought, arises from the interplay of the other psychic constituents. The individual is made up of a combination of the five components, which are never the same from one moment to the next, and therefore his whole being is in a state of constant flux.

## Buddhist Sangha

The Buddha had two kinds of disciples—monks (*bhikshus*) and lay worshippers (*upasikas*), the former were organised into the Sangha or congregation, the number of which swelled with the spread of Buddhism. The membership of the *Sangha* or the Religious Order was open to all persons, male or female, above fifteen years of age, and who were free from leprosy, consumption and other infectious diseases. Persons who were in the service of the king or an individual, or who were in debt or had been branded as robbers or criminals were refused admission into the *Sangha*. But exceptions were made in the case of convicts, slaves or persons with bodily deformities. There were no caste restrictions, on membership.

Monasteries were constructed to give suitable accommodation to the monks and the nuns for carrying on their studies and meditation. Gradually, monasteries developed into academic centres for producing the right type of men, well-grounded in religion and philosophy, to propagate the teachings of Buddhism.

During the three or four months of rains, beginning from the day next to the full moon day *Ashadha*, the monks were required to take up a fixed abode and depend for their subsistence on the neighbouring households. During this period they preached Buddhism to the people in the evening just like the *katha* system (narration of stories) of the present-day. At the close of the

retreat (*vasa*), the monks met together to confess their offences, if any, committed during their stay in the rainy season. This ceremony was called *pavarana* (also known as *uposatha* or *upavasatha*).

There was a special code of rules for the nuns. It contained certain extra restrictions relating to movements, residence and general supervision of the nuns by monks.

Monks living within a definite boundary were to hold a fortnightly assembly, were to elect their president (*sanghathera* or *sanghaparinayaka*) and to select two speakers, one on *dhamma* and the other on *vinaya*. In the assembly meetings, there were the systems of formal moving of resolutions (*Jnapati*), ballot voting by means of wooden sticks (*salaka*), formation of subcommittees, for different kinds of religious acts like punishment for an offence, admission or readmission of a monk into the *Sangha*, restoration of the privileges of a monk, etc. The minimum number of members required to form the panels was fixed.

## INITIATION CEREMONY

The ceremony of initiation into the *Sangha* was simple and plain. Whenever a new person, desired to join the Order, he or she had to have his or her head shaved, put on a yellow robe and before the president of the local *Sangha* take the oaths of fidelity to the *triratna*, viz. the *Buddha*, the *Dhamma* and the *Sangha*. Next he was to repeat the ten commandments (*sila*) of the Buddha. He was required to attach himself to a monk for certain preliminary training after which he was to present him to an assembly of monks and make a formal proposal for admitting him to the *Sangha*. When permission was given, he would be ordained as a monk. Henceforth, he was required to observe the discipline of the *Sangha* and abide by its rules.

The *Sangha* was governed on democratic lines and was empowered to enforce discipline among its members. It also had power to punish the erring members. Whenever a meeting of the *Sangha* was held, the members or monks took their seats according to their seniority. No assembly was valid unless at least ten monks were present, though in border countries the quorum could, in exceptional cases, be reduced to five. Novices and women were not entitled to vote or to constitute the quorum.

The life of the monk and the nun was strictly governed by the laws and the ten commandments. The monks were forbidden the use of garlands, scents and other articles of personal decoration. The regulations for the nuns were stricter. It was feared that if equality was promised to them it might lead to indiscipline and immorality. Gautama Buddha was not in favour of ordaining women as nuns, but he did so reluctantly at the repeated requests of his chief disciple, Ananda.

## Hinayana and Mahayana Buddhism

### Rise and Fall of Buddhism

**First Phase** It starts from the time of Buddha's enlightenment (528 BC) and covers his *parinirvana* (death) and the spread of Buddhism in eastern India. The first two Buddhist councils were held during this phase.

**Second Phase** It starts with the conversion of Asoka to Buddhism. The third Buddhist council was held during this period and the practice of sending missionaries to different parts of the world also began.

**Third Phase** It covers the Sunga-Kanva period. Despite the loss of royal patronage in eastern India, it made good progress due to the support given to it by the rich merchant class, for instance large donations to Bharhut *stupa*, Sanchi *stupa* and Karle caves; adoption of Buddhism by the rulers in the north-western India and the development of Gandhara art. Buddhism spread to south India due to the tolerant attitude of the [Satavahanas](#), and Buddhist centres like Amaravati and Nagarjuna Konda came into existence in the south. However, Buddhism got divided into as many as 18 sects, which was more due to the geographical factors rather than doctrinal differences.

**Fourth Phase** It starts with the conversion of [Kanishka](#) to Buddhism. The fourth Buddhist council was held and Buddhism began to spread to Central Asia and China. The major schism took place during this period, and Buddhists got divided into *Mahayanists* and *Hinayanists*. The period also witnessed the beginning of the practice of idolism by the *Mahayanists*.

**Fifth Phase** It covers the Gupta period. Despite the loss of royal patronage, it remained popular due to its patronage by individuals. Fahien testifies to its continuing popularity. A noteworthy development of this period was the foundation of the Nalanda *Mahavihara* (university) by Kumaragupta I.

**Sixth Phase** In spite of Harsha's patronage, it starts declining from the

middle of the seventh century AD onwards. [Hiuen Tsang](#) came to India and saw the ruins of some of the Buddhist centres. Huna invasions and their destruction of the Buddhist centres resulted in a further set-back to Buddhism.

**Seventh Phase** It begins with the revival of Buddhism in eastern India due to its patronage by the Palas (eighth and ninth centuries AD). The famous Vikramasila University was founded by Dharmapala. However Buddhism again underwent a general decline after the fall of the Palas and completely disappeared in India after the Turkish invasions and the destruction of Buddhist centres in eastern India by Bakhtiyar Khalji in 1198 AD.

## Buddhist Councils

During the life of the Buddha himself, the *Sangha* or the order of the ascetics came into existence. After the death of the Buddha, it undertook the responsibility of maintaining the purity of Buddhism.

**First Council** Held at Rajagriha under the chairmanship of Mahakassapa immediately after the death of the Buddha (483 BC), its purpose was to maintain the purity of the Master's teachings. It resulted in the settlement of the *Sutta Pitaka* (Buddha's sayings) and the *Vinaya Pitaka* (monastic code) by Ananda and Upali respectively. *Pitaka* literally means a 'basket' and it was called so, because the original texts were written on palm leaves and kept in baskets.

**Second Council** Convened at Vaisali a century after the death of the Buddha (around 383 BC), it was probably presided over by Sabakami. Its purpose was to end the controversy between the Vajji monks who began to follow some unorthodox practices, and their opponents who remained orthodox. But unfortunately it failed to arrive at an agreement over monastic discipline, leading to the division of the Buddhist *Sangha* into the orthodox *Sthaviravadins* (or *Theravadins*) and the unorthodox *Mahasanghikas*.

**Third Council** Held at Pataliputra under the patronage of Asoka (around 250 BC) and under the chairmanship of Moggaliputta Tissa (also known as [Upagupta](#)), its purpose was to settle the dispute arising out of the rival claims to authority. Its results were: (i) establishment of the *Sthaviravadins* as the true followers and expulsion of others as heretics; (ii) final compilation of the *Tripitakas* (a third one was added to the earlier two), viz. *Sutta Pitaka*,

*Vinaya Pitaka* and *Abhidhamma Pitaka* (Philosophical interpretation of the earlier two *Pitakas*), and (iii) sending of missionaries to different parts of the world.

**Fourth Council** It was convened in Kashmir under the patronage of Kanishka (first century AD) and under the chairmanship of Vasumitra who was helped by [Asvaghosha](#) (author of *Buddhacharita*). Its purpose was to settle the differences among all the 18 sects of Buddhism and to compose the commentaries. Its results were: (i) division of all the Buddhists into two major sects, with *Sarvastivadins* (popular in Kashmir and Mathura regions) and *Mahasanghikas* together forming the *Mahayanists* (followers of the Greater Vehicle), and the rest, including *Sthaviravadins*, forming the *Hinayanists* (followers of the Lesser Vehicle); (ii) codification of the *Sarvastivadin* doctrines as *Mahavibhasa* (it was inscribed on copper plates, which were later deposited in the *stupa* built for that purpose); (iii) conduct of the deliberations of die council in Sanskrit instead of Pali; and. (iv) spread of Buddhism to other countries—*Mahayanism* in Central Asia, China and Japan; *Hinayanism* in Ceylon, Burma, Thailand and other parts of South East Asia.

## Schisms in Buddhism

One of the earliest schisms in Buddhism came at the second council at Vaisali, and resulted in the division of the Buddhists into *Sthaviravadins* and *Mahasanghikas*. But the major schism came at the fourth Buddhist council in Kashmir and resulted in the division of Buddhists into *Mahayanists* and *Hinayanists*. Further, in the 8<sup>th</sup> century AD a new sect, viz. the *Vajrayanists* (followers of the Vehicle of the Thunder Bolt), came into existence.

## Minor Schism

During the second and third centuries after the death of the Buddha new subdivisions gradually came into being, with the result that as many as eighteen sects appeared out of the original two groups (*Sthaviravadins* and *Mahasanghikas*) by the time of the Third Council. The following lists, based on Vasumitra's book on 'Eighteen Sects', indicates the emergence of the different sects.

The *Mahasanghikas* gave rise to the following sects:

1. *Ekavyaharikas*

2. *Lokottaravadins*
3. *Kukkutikas*
4. *Bahusrutiyas*
5. *Prajnapativadins*
6. *Chaitya-sailas*
7. *Apara-sailas*
8. *Uttara-sailas*

Out of the *Sthaviravadins*, the following sects emerged:

1. *Haimavatas*
2. *Sarvastivadins*
3. *Vatsiputriyas*
4. *Dharmottariyas*
5. *Bhadrayanikas*
6. *Sammatiyas*
7. *Shannagarikas*
8. *Mahisasakas*
9. *Dharmaguptikas*
10. *Kasyapiyas* or *Suvarshakas*
11. *Sautrantikas* or *Sankrantivadins*

However, according to the commentary on the *Kathavatthu*, based on the earlier account in the *Dipavamsa*, the origin of the Buddhist sects from the original *Sangha* is as given below:

1. *Mahasanghikas*
2. *Gokulikas*
3. *Ekabboharikas* or *Ekavyaharikas*
4. *Bahasrutikas*
5. *Prajnapativadins*
6. *Chaityavadins* or *Lokottaravadins*
7. *Sthaviravadins*
8. *Vajjiputtakas* or *Vastiputriyas*
9. *Mahisasakas*
10. *Dharmottariyas*
11. *Bhadrayanikas*
12. *Sannagarikas*
13. *Sammitiyas*
14. *Sarvastivadins*
15. *Dharmaguptikas*

16. *Kasyapiyas*
17. *Sankrantikas*
18. *Sautrantikas*

Pali sources mention six other sects—the *Haimavatikas*, *Rajagirikas*, *Siddhatthikas*, *Pubbaseliyas*, *Aparaseliyas*, and *Vajiriyas*.

Some of these sects became important in course of time and had a large following and a literature peculiar to their schools. The *Mahansanghikas* had their own *Vinaya*, and besides, they were the precursors of what later came to be called the *Mahayanists*. The *Sthaviravadins* and the *Sarvastivadins*, further giving rise to others, had their own literatures of *Vinaya*, *Sutras*, and *Abhidharma*.

The *Kathavatthu* merely mentions the different views held by one or more individual members of one and the same *Sangha*. Based on that the *Kathavatthu* commentary identifies these ‘views’ with those of the different sects that had already come into existence by the time of the composition of the commentary. On the evidence of the versions of Asoka’s pillar edicts about the schisms in the Buddhist *Sangha*, some scholars believe that these sects will have to be relegated to post-Asokan period.

**Sthaviravadins** The earliest and, at the same time, a vivid and simple picture of the personality of the Buddha and his teachings is found in the Pali literature of the *Theravadins* or *Sthaviravadins*, founded by Mahakachchayana who hailed from Avanti. This literature also describes Buddha as god of gods (*devatideva*), or as a superhuman being possessing and exhibiting miraculous powers and capable of being a world-teacher; but the more common description in it is that of a human being with concomitant disabilities and frailties. The Buddha’s philosophy, too, was very simple, and it may be summed up in three words: *anatman*, *anitya*, and *dukhha*.

**Sarvastivadins** Closely related with the school of *Theravada* the school of the *Sarvastivadins* is centred round the idea, *sabbam atthi* (all things exist). This idea is found as early as the *Samyutta Nikaya*. This school and that of the *Sthaviravadins* are realists. For them, the external world and its constituent parts, the *dharmas*, have a real existence. Therefore this school believes that all things exist, and exist continuously—in the past and the future as well as in the present.

The greatest authority of this school was Vasubandhu, who wrote the systematic treatise *Abhidharmakosa*. Kanishka was the patron-king of this school which flourished in Kashmir and Gandhara. This school was also

known by the name *Hetuvadins*.

**Mahasanghikas** They believed in the transcendent nature of the Buddhas and therefore all sorts of superhuman powers were attributed to them. Greater importance was attached to the Bodhisattvas than to the Arhats, as they were considered to possess paranormal powers and to have been more helpful to the world than the latter.

According to the *Kathavatthu*, this school believed that the Arhats are subject to retrogression, while the Srotapannas are not. The *mahasanghika* philosophy is opposed to the fundamental three-fold division of the *dharma*s, into good, evil, and indeterminate (*avyakrita*), made by the *Sthaviravadins*. Instead, there are nine *asamskrita dharma*s. The *dharma*s in the past and the future do not exist. There is no *antarabhava*, an intermediate existence between death in this world and birth in the next.

*Andhrakas* was a general name given to the followers of the *Mahasanghikas* who settled in the Eastern Ghats and around the region of Amaravati and Nagarjunakonda. Vasumitra mentions three groups of this sect: the *Chaitya-sailas*, the *Aparasailas*, and the *Uttara-sailas*, while the *Kathavatthu* commentary mentions *Pubba-seliyas*, *Aparaseliyas*, *Rajagirikas*, and *Siddhatthikas*. According to Vasumitra, this school believed that the Bodhisattvas are not free from evil destiny (*durgati*) and that by making offerings to *stupas*, one cannot gain great merit.

All the above sects and subsects belong to *Hinayana*. Some of the sects, however, held views which were partially *Mahayanic* and may be looked upon as the precursors of *Mahayana* doctrines. For instance, the *Mahasanghikas* and the *Lokottaravadins* deified the Buddha, introduced the Bodhisattva conception, changed the ideal from Arhathood to Buddhahood, and so forth.

## Hinayanism

The followers of Hinayan believed in the original teachings of the Buddha, and sought individual salvation through self-discipline and meditation. Unlike the *Mahayanists*, they did not believe in idol worship. However they did worship the symbols. Though it lost its popularity in India, it got entrenched in Ceylon, Burma, Thailand, Cambodia, and Laos.

## Mahayanism

From about the 1<sup>st</sup> or 2<sup>nd</sup> century AD onward, a new and very different kind of Buddhism arose in India. The new school, which claimed to offer salvation for all, styled itself *Mahayana*, the Greater Vehicle (to Salvation), as opposed to the older Buddhism, which it contemptuously referred to as *Hinayana*, or the Lesser Vehicle. The *Mahayana* scriptures also claimed to represent the final doctrines of the Buddha, revealed only to his spiritually most advanced followers, whereas the earlier doctrines were viewed as merely preliminary. Though *Mahayana* Buddhism, with its pantheon of heavenly Buddhas and Bodhisattvas and its idealistic metaphysics, was strikingly different in many respects from the *Hinayana*, of which the main body was the *Theravada*, it can be viewed as a culmination of tendencies that had existed long before—a development favoured and accelerated by great historical changes taking place in north-western India at that time.

It is probable that even in the life time of the Buddha it was thought that he was only the last of a series of earlier Buddhas. It was held that Gautama Buddha was preceded by six Buddhas, viz. (1) Vipasyi, (2) Sikhi, (3) Visvabhu, (4) Krakuchchhanda, (5) Kanakamuni, and (6) Kasyapa, and the prevalence of their worship among the Buddhists is confirmed by their representations in Buddhist art. Further support to this contention is provided by the Nigali Sagar Edict of Asoka which refers to the enlargement of a *stupa* erected in honour of Kanakamuni by the Mauryan monarch. Five of these past Buddhas, except Sikhi, are represented in the art of Bharhut, understandably by means of their characteristic tree-symbols along with identification labels. Later, perhaps through Zoroastrian influence, it came to be believed that other Buddhas are yet to come, and interest developed in Maitreya, the future Buddha, whose coming was said to have been prophesied by the historical Buddha and who in years to come, would purify the world with his teachings.

The next step in the development of this new form of Buddhism was the changing of the goal at which the believer aimed. According to Buddhist teaching there are three types of perfected beings—‘Buddhas’, who perceived the truth for themselves and taught it to others; ‘Pratyeka Buddhas’ (Private Buddhas), who perceived it, but kept it to themselves and did not teach it; and ‘Arhats’ or ‘Arhats’ (Worthies), who learned it from others, but fully realised it for themselves. According to earlier schools the earnest believer should aspire to become an Arhat, a perfect being for whom there was no rebirth, who already enjoyed *nirvana*, and who would finally enter that state after

death.

The replacement of the ideal of the Arhat by that of the Bodhisattva (Being of Wisdom) is the basic distinction between the old sects and the new, which came to be known as *Mahayana*. Faith in the Bodhisattvas and the help they afforded was thought to carry many beings on the road to bliss, whereas the older school, which did not accept the Bodhisattva ideal, could save only a few patient and strenuous souls.

There have been many famous Bodhisattvas in Buddhist tradition, the majority of whom are legendary, although a historical basis does underlie some, such as Samanta-bhadra and Vimala-kirti. A few Bodhisattvas were moved by compassion and renounced eternal bliss in order to return to the earthly sphere to instruct the unenlightened. Other Bodhisattvas are believed to dwell in a state of beneficent meditation in quiet mountain solitudes, and send forth powerful thought forces which influence man to follow the right path. In Tantrik Buddhism the Bodhisattvas are allowed *saktis* or consorts and are treated as gods and goddesses.

The major Bodhisattvas are named below:

1. **Amitabha** (boundless light) is the guardian of the West. He established a 'Pure Land' called Sukhavati for the salvation of man, entry into which required only faith in and surrender to him. This doctrine forms the subject of a famous *Mahayana sutra* called the *Sukhavati-vyuha*. Amitabha has a *sakti* or consort named Pandara.
2. **Avalokitesvara** (watchful lord), also called Padmapani (lotus-bearer), whose attribute is compassion, which reaches down even to Avichi, the lowest Buddhist purgatory. His heaven is Akanishtha, and his *sakti* is Tara. Avalokitesvara is given a female form in China and Japan.
3. **Manjusri** (charming) represents the wisdom-aspect of the Buddha principle. He stimulates the understanding, and with his naked sword destroys error and falsehood.
4. **Vairochana** (illuminant) is regarded as the *dharmakaya* aspect of Buddha. He is the guardian of the centre, and his *sakti* is Marichi.
5. **Samanta-bhadra** (instantly auspicious), also called Chakrapani (wheel-bearer), figures prominently in the *Gandha-vyuha Sutra* as the altruistic monk who taught the young Sudhana the ten vows of the bodhisattva's life. He is believed to have been a real person.

Lesser Bodhisattvas are: (1) Akshobhya (unshakable), also called

Vajrapani (thunderbolt-bearer) or Vajradhara, whose *sakti* is Lochana (light); (2) Ratnasambhava (gem-being) or Ratnapani (gembearer), whose *sakti* is Mamaki (motherling); (3) Amoghasiddhi (infallible power) or Visvapani (all-holding), whose *sakti* is Vajradhatvesvari; (4) Mahasthama (great-stance), who is the embodiment of wisdom; (5) Maitreya (benevolent), a messianic saviour still to come, he is waiting in the Tushita heaven for the appointed hour.

The next stage in the evolution of the theology of the new Buddhism was the doctrine of the ‘Three Bodies’ (*trikaya*). According to which the Buddha has three bodies—the Body of Essence (*dharmakaya*), the Body of Bliss (*sambhogakaya*) and the Body of Magic Transformation (*nirmanakaya*). It was the *nirmanakaya* only that lived on earth as Siddhartha Gautama, an emanation of the *sambhogakaya*, which dwells forever in the heavens as a sort of supreme god. This Body of Bliss is in turn the emanation of the *dharmakaya*, the ultimate Buddha, who encompasses the whole universe. Subtle philosophies and metaphysical systems were developed along with these theological ideas, and the *dharmakaya* was identified with *nirvana*. It was in fact the World Soul, the *Brahman* of the *Upanishads*, in a new form.

In the fully developed *Mahayanist* cosmology there were many *sambhogakayas*, all of them emanations of the single *dharmakaya*. But the heavenly Buddha chiefly concerned with our world was Amitabha (Immeasurable Radiance), who dwelt in *sukhavati* or the heaven. With him was associated the earthly Gautama Buddha, and a very potent and compassionate Bodhisattva, Avalokitesvara (the Lord Who Looks Down).

*Mahayana* and *Hinayana* Buddhism flourished side by side in India during the early centuries of the ‘Christian era, and we read of Buddhist monasteries in which some of the monks were *Mahayanist* and some *Hinayanist*. But in general the Buddhists of north-western India were either *Mahayanists* or members of *Hinayana* sects much affected by *Mahayanist* ideas. The more austere forms of *Hinayana* seem to have been stronger in parts of western and southern India, and in Ceylon. It was from north-western India, under the rule of the great Kushana empire that Buddhism spread throughout Central Asia to China.

*Mahayana* also produced physical theories that had a profound influence on Hinduism. The two chief schools of *Mahayana* philosophy were the *Madhyamika* (Doctrine of the Middle Position) and the *Vijnanavada* (Doctrine of Consciousness) or *Yogachara* (The Way of Yoga or Union). The

former school, the founder of which was Nagarjuna (first to second centuries AD), taught that the phenomenal world had only a qualified reality; that all beings labour under constant illusion of perceiving things where in fact there is only emptiness. This emptiness or void (*sunyata*) is all that truly exists, and hence the *Madhyamikas* were sometimes also called *Sunyavadins* (exponents of the doctrine of emptiness). Nagarjuna's *Madhyamika Karika* forms the basic text of this school.

The *Vijnanavada* school, founded by Maitreyanatha, was an idealist school of thought. According to it the whole universe exists only in the mind of the perceiver. It is possible for a monk in meditation to raise before his eyes visions of every kind that have as much vividness and semblance of truth as have ordinary perceptions; yet he knows that they have no objective reality. Perception therefore is no proof of the independent existence of any entity, and all perceptions may be explained as projections of the percipient mind. This school, though less influential than the former (*Madhyamika*), produced many important philosophers and logicians such as [Asanga](#) (his *Sutralankara* is the earliest text of the school, fourth or fifth century AD), Vasubandhu (younger brother of Asanga), [Dignaga](#) and Dharmakirti.

Although the terminology structure is different, the metaphysics of *Mahayana* Buddhism has much in common with the doctrines of some of the *Upanishads* and of the 9<sup>th</sup> century philosopher Sankara. The latter probably learned much from Buddhism, and was in fact called by his opponents a 'crypto-Buddhist' .

### ***Comparison of Hinayana and Mahayana***

*Hinayana* held firm to the letter of Buddha's teachings, *Mahayana* to the spirit;

*Hinayana* developed with the *Sangha* as the centre, *Mahayana* with the individual;

*Hinayana* scriptures are written mainly in Pali and are founded on the *Tripitaka*; *Mahayana* scriptures, written in Sanskrit, are the *Sutras*;

*Hinayana* believes in salvation by works, that each man must work out his own salvation; *Mahayana* in salvation by faith;

*Hinayana* is centred round the acts of Buddha, *Mahayana* round the symbolism of his life and personality;

*Hinayana* stressed righteous action and the law of *karma*; *Mahayana* held that over and above the law of *karma* was the law of *karuna* or compassion;

the *Hinayana* ideal is the Arhat, who strives after his own redemption; *Mahayana* upholds the ideal of the Bodhisattva or saviour, who is concerned with the salvation of others.

## Vairayanism

Towards the middle of the 5<sup>th</sup> century AD Indians began to take more and more interest in the cults of feminine divinities and in the practice of magico-religious rites, which were believed to lead to salvation or to supreme human power, and which often contained licentious or repulsive features.

The new magical Buddhism, like magical Hinduism that arose at about the same time is often known as *Tantrism*, from the *Tantras* or scriptures of the sects, describing the spells, formulas, and rites that the systems advocated. Probably *Tantrism* did not appear in organised Buddhism until the seventh century, when Hiuen Tsang reported that certain monastic communities were given to certain magical practices. Tantric Buddhism was of two main branches, known as Right Hand and Left Hand, as in *tantrik* Hinduism. The Right Hand (*dakshinachara*), though it became very influential in China and Japan, has left little surviving literature in Sanskrit; it was characterised by devotion to masculine divinities. The Left Hand (*vamachara*) sects, to which the name *Vajrayana* (Vehicle of the Thunderbolt) was chiefly applied, postulated feminine counterparts or wives of Buddhas, Bodhisattvas, and other divinities of the mythology of later Buddhism, and devoted their chief attention to these Taras or ‘Saviours’.

Among the chief features of the ritual of *Vajrayana* was the repetition of mystical syllables and phrases (*mantras*), such as the famous *Om mani padme hum*. *Yoga* postures and meditation were practised. But the tantric groups also followed more questionable methods of gaining salvation. It was believed that once the adept had reached a certain degree of spiritual attainment the normal rules of moral behaviour were no longer valid for him, and that their deliberate breach, if committed in an atmosphere of sanctity, would actually help him on the upward path. Thus drunkenness, meat-eating and sexual promiscuity were often indulged in, as well as such practices as eating excrement, and sometimes even ritual murder.

With the gradual decline of Buddhist philosophical scholarship by the fifth-sixth century AD, the mantraic literature and the ritualistic worship was revived along with the appearance of a number of distinguished Tantric

*sadhakas*, better known as the Siddhas or Siddhacharyas. The earliest available texts on Tantric Buddhism are the *Guhyasamaja* and the *Manjusri Mulakalpa*. The former deals with *yoga* (ordinary meditation) and *anuttarayoga* (Tantric forms of meditation), and the latter with *mudras* (finger and body poses), *mandalas* (mystic diagrams), *mantras* (mystic spells), and the like.

However, many Tantric circles practised rites only symbolically, and their teachers often produced works of considerable philosophical subtlety, while the ethical tone of some passages in the Tantricist Saraha's *Dohakosa* (Treasury of Couplets), one of the last Buddhist works produced in India, is of the highest order.

Thus, the followers of *Vajrayana* believed that salvation could be best attained by acquiring magical power, which they called *vajra* (thunderbolt or diamond). The chief divinities of this new sect, the Taras (wives of the Buddhas and Bodhisattvas) were to be compelled rather than persuaded to bestow magical power on the worshipper by performing the *tantra* and reciting the *mantra*. It became popular in eastern India, particularly Bengal and Bihar from the eighth century AD under the patronage of the Palas, and later it spread to Tibet.

## The Buddhist Pantheon and Dhyani Buddhas

The extensive and diversified pantheon of later-day Buddhism owes its origin to Tantric Buddhism or *Vajrayana*, and it is likely that Buddhism had no pantheon before Tantricism was well established. In early days, Buddhism recognised thirty-three gods of the Hindus, who were the residents of the *Tavatimso* or *Trayastrimsa* heaven (literally the heaven where the thirty-three gods reside), which is one of the different *rupa* heavens. The Buddha was no doubt deified by the *Mahayana* school which considered him to be *lokottara* or superhuman. Though we do not find any of the Buddha's images in the earlier schools like Sanchi or Bharhut, the Gandhara and Mathura schools can have equally strong claims for sculpturing the first images of the Buddha.

With the transformation of *Mahayana* into *Vajrayana* in the seventh-eighth century AD, a wide pantheon emerged which was further elaborated in the 10<sup>th</sup> century AD. A number of gods and goddesses are described in the *Manjusri Mulakalpa*, but it is in the *Guhyasamaja* that we find the idea of the Buddhist pantheon properly and systematically developed. At the apex of the

hierarchy of these gods and goddesses stands the divine pair of Adi Buddha and Adi Prajna, the uni-versal parents of Buddhism, from whom originate five Dhyani Buddhas, viz. (1) Amitabha, (2) Akshobhya, (3) Vairochana, (4) Ratnasambhava, and (5) Amoghasiddhi. These Dhyani Buddhas represent the five material elements of which the world is made; air, water, ether, fire and earth, and they also stand for the cosmic elements (*skandhas*), *rupa* (form), *vedana* (sensation), *samjana* (name), *samskara* (conformation) and *vijnana* (consciousness). The Dhyani Buddhas take no part in the act of creation, which task they relegate to their corresponding Bodhisattvas. The Bodhisattvas are further supposed to have been working through the Manushi Buddhas (Mortal Buddhas) like Krakuchchhanda, Kanakamuni and Gautama; this idea is however, extra-Indian. With the increasing preponderance of the ‘Female’ principle each of the Dhyani Buddhas and Bodhisattvas was given a consort. Further, each of the Dhyani Buddhas came to be looked upon as *kulesa* (lord of families) of several gods and goddesses. The five *kulas* (families) are *dvesha* (hatred), *moha* (delusion), *raga* (attachment), *chin-tamani* (gem of contemplation), and *samaya* (convention). Evidently with the introduction of new entrants of deities, the *Vajrayana* priests and authors began to tag them to one or more of these Dhyani Buddhas.

**Table-1**

Names Elements	Material	Cosmic Elements	Mudras	Colours	Symbols	Vahanas
Amitabha	Air	Samjana	Samadhi	Red	Padma	Peacock
Akshodbhya	Water	Vijnana	Bhuparsa	Blue	Vajra	Elephant
Vairochana	Ether	Rupa	Dharmachakra	White	Chakra	Dragon
Ratnasam- bhava	Fire	Vedana	Varada	Yellow	Ratna	Lion
Amoghasi- ddhi	Earth	Samskara	Abhaya	Green	Visvavajra	Garuda

**Table-2**

Names	Saktis	Bodhisattvas	Manushi Buddhas
Amitabha	Pandara	Padmapani or Avaloktesvara	Gautama
Akshobhya	Lochana	Vajrapani	Kanakamuni
Vairochana	Marichi	Samanthabhadra	Krakuchchhanda
Ratnasambhava	Mamaki	Ratnapani	Kasyapa

In their depictions the Dhyani Buddhas are invariably seen as sitting on full-blown lotuses in the meditative pose with legs crossed. Each of them has a symbol which is displayed by his Sakti and Bodhisattva as well. The lotus symbol, for instance, is common to the Dhyani Buddha Amitabha, his spouse Pandara and his Bodhisattva Avalokitesvara. Each Dhyani Buddha has again his distinctive *mudra* and colour. Tables I and II enlist the names of the Dhyani Buddhas, their iconographic and other features as well as their corresponding Bodhisattvas and spouses.

## Buddhist Scriptures

The canon of Buddhist sacred literature may be divided into two great classes: the *Hinayana* canon written chiefly in Pali, and hence spoken of as the Pali canon; and the *Mahayana* canon written chiefly in Sanskrit and widely translated into Chinese, Japanese, Tibetan and other Mongolian languages.

## Pali Canonical Texts

The Pali canonical books consist of three parts collectively known as the *Tipitaka* which were reduced to writing between 350 BC and 90 BC.

**The Vinaya Pitaka (350 BC)** Comprising the Buddhist canonical law. It contains the *Patimokkha* or rules of monastic discipline for *bhikshus*, along with a commentary on the rules. Supplementing this, the *Mahavagga*, ‘Great section’, lays down rules for admission to the monastic order, the mode of life during the rainy season, regulations on dress, and personal hygiene, etc. The *Chullavagga*, ‘Smaller section’, contains edifying Buddhist stories, duties for monks and nuns, methods of settling disputes among monks, expiation and penances.

**The Sutta Pitaka (300 BC)** It consists of Five *nikaya* or collections, of aphorisms, precepts and discourses for the laity. They are (1) *Digha-nikaya*, a collection of long sermons dealing with topics such as the origin of the universe, rebirth, asceticism, miracles, *nirvana*, heresy, condemnation of caste, and an account of Buddha’s last speeches and his death and the funeral ceremonies; (2) the *Majjhima-nikaya*, a collection of medium-sized *suttas* dealing with the relation of Buddha to the Jainas and other religious systems

of the day, various forms of asceticism, and a long enumeration of criminal and oral offences such as theft, robbery, adultery and the consequent punishments for them; (3) the *Samyutta-nikaya* discusses Buddhist doctrine, and includes riddles and aphorisms, ballads in mixed prose and verse and many sayings of Buddha; (4) the *Anguttara-nikaya* (or *Ekottara-nikaya*), a collection of sermons arranged in ascending numerical order, enumerating doctrines and principles; and lastly (5) the *Khuddaka-nikaya*, an anthology of smaller pieces, comprising fifteen books of miscellanea which are essential for an understanding of Buddhism.

The principal texts of the *Khuddaka-nikaya* are often taken to include a few of the most extensive of the Pali canonical writings. The important ones are given below:

- (a) *The Khuddaka-patha*: Meaning the lesser readings; It is a book for young neophytes when they join the *Sangha*.
- (b) *The Dhammapada (the Law-path)*: The best known of the Buddhist canonical texts, it is a collection of over four hundred aphoristic verses garnered from the sayings of Buddha.
- (c) *The Udana*: Based on the utterances of Buddha which are set in the framework of a narrative (One of them contains the world-famous story of the blind men who having felt an elephant, each touching a different part or limb, report their findings, each giving a different version: the truth being thus viewed from various aspects, as all truth must be viewed by imperfect beings).
- (d) *The Itivuttaka*: It contains material similar to the Udana in the form of 120 sayings which touch upon some of the deepest problems of human existence.
- (e) *The Suttanipata*: It preserves many fragments of the oldest Buddhist poetry and gives valuable information on the social and religious conditions in Buddhist India.
- (f) *The Jataka*: It comprises stories of Buddha's former lives, which are among the most ancient fables in world literature.
- (g) *The Buddhavamsa*: This records legends in verse about the twenty-four Buddhas who preceded Gautama in earlier times.
- (h) *The Theragatha*: Literally meaning the Songs of the Elders, and
- (i) *The Therigatha*: The Songs of the Lady Elders contains religious lyrical poetry of a high order.

**The Abhidhamma Pitaka:** It deals with the same subjects as the *Sutta*

*Pitaka* but in a more scholastic manner. It consists of supplementary philosophical dissertations and expositions of the finer points of mind-training, psychology and dogma. Of its seven books, the *Dhammasangani* (350 BC) provides a good exposition of Buddhist philosophy, psychology and ethics; and the *Kathavatthu* (or *Vinnanapada*), ascribed to Moggaliputta Tissa, president of the Third Council, is valuable for the light it throws on the evolution of Buddhist dogma.

## Pali Non-Canonical Texts

The next body of Buddhist scriptures was composed some time during the Bactrian Greek and the Kushana periods of Indian history, since these foreign principalities favoured the *Mahayana* form of the religion that had been evolving ever since the first Buddhist schism.

A work dating from this period is the *Milindapanho* (130 BC) which relates how the sage Nagasena converts the Bactrian Greek king **Menander** (Milinda) to Buddhism.

Another work, the *Mahavastu* (75 BC), ‘Great Subject’, presents some *Hinayana* doctrines along with additional metaphysics of the *Mahasanghika* (proto-*Mahayana*) sects. Buddha’s legendary life is retold in a series of his former births, as in the *latakas*, showing how he acquired the spiritual knowledge to become a Buddha.

The *Lalitavistara* (30 BC) is an anonymous biography of Buddha written in the *Gatha* (Sanskritized Prakrit) form of language. It contains some *Hinayana* material, but is largely *Mahayanist*.

In the early centuries of the present era the monks of the *Therawada* school of Ceylon started compiling the traditions concerning the promulgation of Buddhism in their country, and this was finally set down in two important Pali works: the *Dipavamsa* (350 AD), ‘Island Chronicle’, of unknown authorship, which speaks of introduction of Buddhism into Ceylon by Asoka’s son Mahinda; and *Mahavamsa* (550 AD) composed by the monk Mahanama and based on a lost work, which tells the same story in greater details giving the island’s history up to 350 AD.

## Sanskrit Texts

The period between the second and sixth centuries AD is that of the *Mahayana* classics and the age of the great translations. The scriptures are

presented in a series of dialogues, discourses and sermons, delivered by Buddha in what is called the *sutra* (Pali, *sutta*) form, and generally known as the *Vaipulya Sutras* or ‘expanded discourses’. They were translated into Chinese, arid from Chinese into Japanese and Tibetan, and several *sutra* works exist only in these versions, the originals being lost.

The task of codifying the *Mahayana* doctrines, and much original theorising on the subject, is associated with such scholars as Nagarjuna (100 AD), founder of the *Madhyamika* school and compiler of several *Mahayana* works; Asvaghosha (100 AD), author of the *Buddhacharita*, a poetic biography of Buddha, and probably also the author of the *Sraddhotpada* (The Awakening of Faith), a *Mahayana* classic, besides other notable works; and the brothers Asanga and Vasubandhu (500 AD), founders of the *Yogachara* school, and authors of numerous *Mahayana* texts. Some principal *sutra* works are as follows:

1. **Prajna-paramita** It is a class name for a number of *sutras* which deal especially with the notion of *sunya* or nothingness. According to it, beyond this illusory and impermanent world is a new world of freedom, which one can attain with the aid of *prajna* or intuitive and transcendental wisdom.
2. **Saddharma-puhdarika (250 AD)** ‘The Lotus of the Good Law’, also called the *Lotus Sutra*, has been described as the Bible of half-Asia. It is of unknown authorship and is the most important of all the *sutras*. It is a sermon delivered by a transfigured and glorified Buddha on the Gridharkuta mountain to an august assembly. Though the *tathagat* saves mankind by the use of different expedients, it is only through the one vehicle as set forth in the *Lotus Sutra* that salvation can come to all creatures.
3. **Avatamsaka** Supposed to be the teaching conveyed by Buddha three weeks after his enlightenment, the main doctrine taught in this *sutra* is that of ‘interpenetration’; everything in the world being interpenetrated by everything else, and mutually conditioning and being conditioned. The twentyfifth chapter expounds the doctrine of *parinamana*, the ‘transference’ of merit, whereby one’s merit can be turned over for the salvation of others. Thus the *bodhisattvas* are able to save men through the excess merit acquired by them.
4. **Gandhavyuha** It is actually a part of the above *Avatamsaka Sutra*, but is often called a *sutra* in its own right. It describes how Buddha

while living in a grove at Sravasti entered into a state of profound meditation and the whole grove became so wide that it was filled with a multitude of worlds, and the *bodhisattvas* with him became filled with compassion for all beings.

Other important *sutras* are (a) the *Sukhavativyuha*, dealing with the subject of salvation through faith in Amitabha; (b) the *Vajrachchedika* or the Diamond Sutra, which expounds the doctrine of *sunyata* and clarifies several other concepts central to *Mahayana*, (c) the *Mahapari-nirvana*, delivered by Buddha just as he was about to enter *nirvana*, (d) the *Lankavatara* (400 AD), supposedly written by Vasubandhu, teaches the ultimate reality of Mind alone; and (e) the *Surangama* outlines the means of attaining enlightenment by concentration, meditation, and super conscious intuition. The *surangama* is written partly in the form of a dialogue between Buddha and the errant Ananda who had been lured by the harlot Chitta.

## Causes for the Popularity of Buddhism

- Non-indulgence in metaphysical discussions and its original simplicity appealed to the masses.
- It did not attach any importance to the existing *varna* system and hence appealed to the lower classes.
- Admission of women to the *Sangha* also swelled its ranks (Gautami, the widowed step-mother of Buddha, was the first Buddhist nun).
- The use of Pali, the language of the people, in the early phase helped it further.
- Its adoption by the monarchies of Magadha, Kosala, Kausambi and several republican states in the initial period, and by Asoka, the Indo-Greeks, Kushanas, Harsha and Palas in the later period.

## Causes for the Decline of Buddhism

- Reform of Brahmanism and the rise of Bhagavatism.
- Giving up the use of Pali and taking up the use of Sanskrit by the Buddhists from the first century AD.
- Practising idol-worship and receiving offerings and huge donations, leading to deterioration in moral standards.
- Attacks by the Hunas (fifth and sixth centuries AD) and Turkish invaders (12<sup>th</sup> century AD).

## Contribution of Buddhism

- Concept of *ahimsa* (non-violence) was its chief contribution. In its contemporaneous period, it helped to boost the cattle wealth of the country, and later it became one of the cherished values of Indian culture.
- In the field of art and architecture Buddhism takes the credit for: (i) first human statues to be worshipped; (ii) stone-pillars depicting the life of the Buddha at Gaya, Sanchi and Bharhut; (iii) Gandhara art and the beautiful images of the Buddha; (iv) cave architecture in the Barabar hills at Gaya and in western India around Nasik; (v) art pieces of Amaravati and Nagarjuna Konda; and numerous other works and sites.
- Buddhist architecture developed essentially in three forms, viz. (i) *stupa* (a domical structure in which the relics of the Buddha or some prominent Buddhist monk are preserved; hence some kind of a tomb), (ii) *chaitya* (a temple or a shrine with a prayer hall), and (iii) *vihara* (a monastery or residence of monks).
- Promotion of education through residential universities like those at Taxila, Nagatjuna Konda, Nalanda, and Vikramasila.
- Promotion of Pali and many local languages, such as Kannada, Gujarati, etc.
- Improvement in the condition of women and other downtrodden sections.
- Replacement of dogmatism and faith by reason and logic.
- Promotion of trade and commerce.
- Spread of Indian culture to other parts of Asia.

## JAINISM

### Origin of Jainism

The origin of Jainism is shrouded in mystery. In the Rig Vedic hymns there are clear references to Rishabha and Arishtanemi, two of the Jaina *tirthankaras*. The story of Rishabha also occurs in the *Vishnu Purana* and *Bhagavat Purana* where he figures as an *avatara* (incarnation of Narayan).

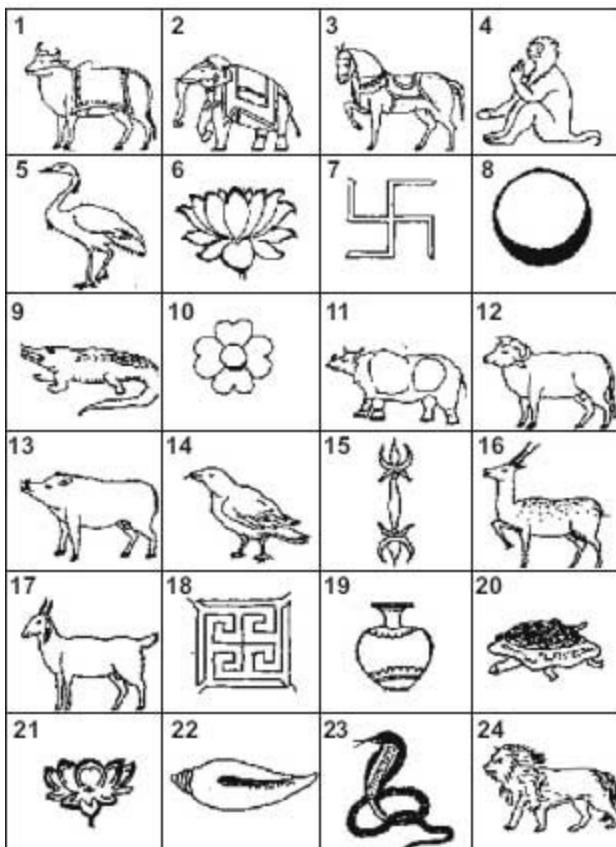
The Jainas believe that their religious system is the outcome of the teachings of the twenty four *tirthankaras*, all Kshatriyas, coming one after the other. The first twenty two *tirthankaras* are so legendary in character that it is hardly possible to say anything about them. The twenty-third *tirthankara*, named Parsvanatha, who lived 250 years before Vardhamana Mahavira, seems to have been a real historical personage. He was the son of king Asvasena of Banaras. Parsvanatha seems to have left a well-formed organisation behind him. The parents of Vardhamana Mahavira and the members of his family were the followers of Parsvanatha's order. The next and the last *tirthankara* was Vardhamana Mahavira himself.

*Tirthankara* (ford-finder) is the title of Jain patriarchs of the highest order, so called because they show men the passage through the dark waters of life. They are also known as *jina*, 'conqueror'. Though there are said to be twenty-four *tirthankaras* of the present cycle, most of them are known only by their names and symbols.

## TWENTY-FOUR TIRTHANKARAS WITH SYMBOLS

- Rishabha—bull
- Ajita—elephant
- Sambhava—horse
- Abhinandana—ape
- Sumati—heron
- Padmaprabha—red lotus
- Suparsva—swastika
- Chandraprahba—moon
- Suvidhi—dolphin
- . Sitala—breast
- . Sreyamsa—rhinoceros
- . Vasupujya—buffalo
- . Vimala—hog
- . Ananta—hawk or porcupine
- . Dharma—thunderbolt
- . Santi (king of Hastinapura)—antelope
- . Kunthu—goat
- . Ara—fish
- . Malli (daughter of the ruler of Mithila)—jar

- . Suvrata—tortoise
- . Nami—blue lotus
- . Arishtanemi or Nemi (cousin of Krishna)—conch
- . Parsva—hooded serpent, and
- . Mahavira—lion.



## Mahavira's Life and Preachings

Vardhamana, who later became *mahavira* (Great Hero) or *jina* (Conqueror), was born as the second son in 540 BC at Kundagram near Vaisali. His father—Siddhartha was the head of a Kshatriya clan called the Jnatrikas; and his mother Trisala was the sister of Chetaka, the most famous of the Lichchhavi princes and ruler of Vaisali. As king Bimbisara of Magadha had married Chellana, the daughter of Chetaka, Mahavira was related to the Haryanka dynasty of Magadha. He was married to Yasoda, by whom he had a daughter, Anojja.

He became an ascetic at the age of 30 after the death of his parents. For two years he was a member of an order founded by Parsvanatha, but left it

later and roamed for the next 10 years. He spent the first six years of his wandering with Gosala Maskariputra (founder of the *Ajivika* sect). After attaining *kaivalya* (Perfect Knowledge) under a sal tree at Jrimbhikagrama in eastern India at the age of 42, he preached for 30 years and died at the age of 72 in 468 BC at Pavapuri near Rajagriha. He became the head of a sect, called *nirgranthas* (Free from Fetters), who later came to be known as ‘Jinas’.

## Five Cardinal Principles

The five cardinal principles of Jainism are — non-violence (*ahimsa*), truth or no lies (*satya*), non-stealing (*asteya* or *achaurya*), non-attachment or non-possession (*aparigraha*) and observing continence (*brahmacharya*). Only the last principle was added by Mahavira, the other four being the teachings of his predecessors. The five principles or vows when observed by a monk strictly are called *mahavratas*, and when observed by a lay follower in a less rigorous manner are called *anuvratas*.

## Ratnatraya (Three Gems)

- Full knowledge
- Action
- Liberation

## Main Teachings of Mahavira

Mahavira believed in dualistic philosophy (*Syadvada*) and held that matter and soul are the only two existing elements. The former is perishable, while the latter eternal and evolutionary. According to him, on account of *karma* (the accumulated effect of the actions done in the past lives), the soul is in a state of bondage created by passions and desires collected through several previous births. It is by means of continued efforts through several lives that the Karmik forces binding the soul can be counteracted and the soul itself is rendered passionless. The disintegration of the Karmik forces constitutes the final liberation of the soul (*jiva*). Side by side with this decay of the *karmas* the intrinsic qualities of the soul get expressed more and more and the soul shines in full luminosity which represents final liberation and then the soul becomes *paramatman*.

A certain ethical code is assigned both for a house-holder and the

homeless monk. Since the aim of life is to attain salvation, one has to avoid evil *karmas*, then gradually prevent all kinds of fresh *karmas* and destroy the existing ones. For this purpose a house-holder is to observe five vows. Then he has to follow two more principles—Right Faith and Right Knowledge—the former means a belief in the *jinas* and the latter means the knowledge of eventual liberation and of life in all existing things. More severe than this is the code laid down for a monk.

Mahavira regarded all objects, animate or inanimate, as endowed with various degrees of consciousness. They possess life and feel pain on the infliction of injuries. He rejected the authority of the *Vedas* and objected to the Vedic rituals and the Brahmin supremacy. He advocated, as noted above, a very holy, ethical and elevating code of life and severe asceticism and extreme penance for the attainment of the *moksha* or the highest spiritual state.

## Jaina Councils and Schisms in Jainism

By the end of the fourth century BC there was a serious famine in the Ganges valley leading to a great exodus of many Jaina monks to the Deccan and south India (Sravana Belgola) along with Bhadrabahu and [Chandragupta Maurya](#). They returned to the Gangetic valley after 12 years. The leader of the group which stayed back at Magadha was Sthulabahu. The changes that took place in the code of conduct of the followers of Sthulabahu led to the division of the Jainas into *Digambaras* (Skyclad or Naked) and *Svetambaras* (White-clad).

### Jaina Councils

S.No.	Venue	Year	Chairman	Result
1.	Pataliputra	Early 3rd cen. bc	Sthulabahu	Compilation of 12 Angas by Svetambras, but 14 Purvas continued to be the sacred texts of Digambaras under Bhadrabahu (6thThera)
2.	Vallabhi	5th Cen. ad	Devardhi Kshamasramana	Compilation of 12 Upangas, 10 Prakirnas, 6 Chedasutras & 4

The first Jaina council was held at Pataliputra by Sthulabahu in the beginning of the third century BC and resulted in the compilation of 12 *Angas* (sections or limbs) to replace the lost 14 *Purvas* (former texts). However these texts were accepted only by the *Svetambaras*.

The second council was held at Valabhi in the fifth century AD by the *Svetambaras* under the leadership of Devardhi Kshamasramana, and resulted in the final compilation of the 12 *Angas* and 12 *Upangas* (minor sections).

In the later centuries also, further splits took place in both *Digambaras* and *Svetambaras*. Samaiyas broke away from the former and *Terapantis* from the latter. Both these new groups renounced idol worship and worshipped only the scriptures.

## Jaina Church

Mahavira himself founded the Jaina Church. His severe asceticism and simple doctrines attracted many followers. He had eleven close disciples or apostles known as *ganadharas* (heads of schools). Only one of them, Arya Sudharman, survived Mahavira and became the *thera* (pontiff) of the Jaina Church after his death.

Sudharman, the first *thera*, died 20 years after his master's death. His successor was Jambu who held the office for 44 years. Three generations of pontiffs passed after him and during the reign of the last Nanda of Magadha, the Jaina Church was ruled by two *theras*, Sambhutavijaya and Bhadrabahu, one after another.

The fourteen *Purvas*, the text books of the old Jaina scriptures which Mahavira himself had taught to his *ganadharas*, were perfected by Sambhutavijaya and Bhadrabahu. Sambhutavijaya is said to have died in the same year in which Chandragupta Maurya ascended the throne.

For the history of the Jaina Church from its inception to the fourth or third century BC, we are indebted to the Jaina *Kalpasutra* of Bhadrabahu who was the sixth *thera* after Mahavira, and was a contemporary of Chandragupta Maurya.

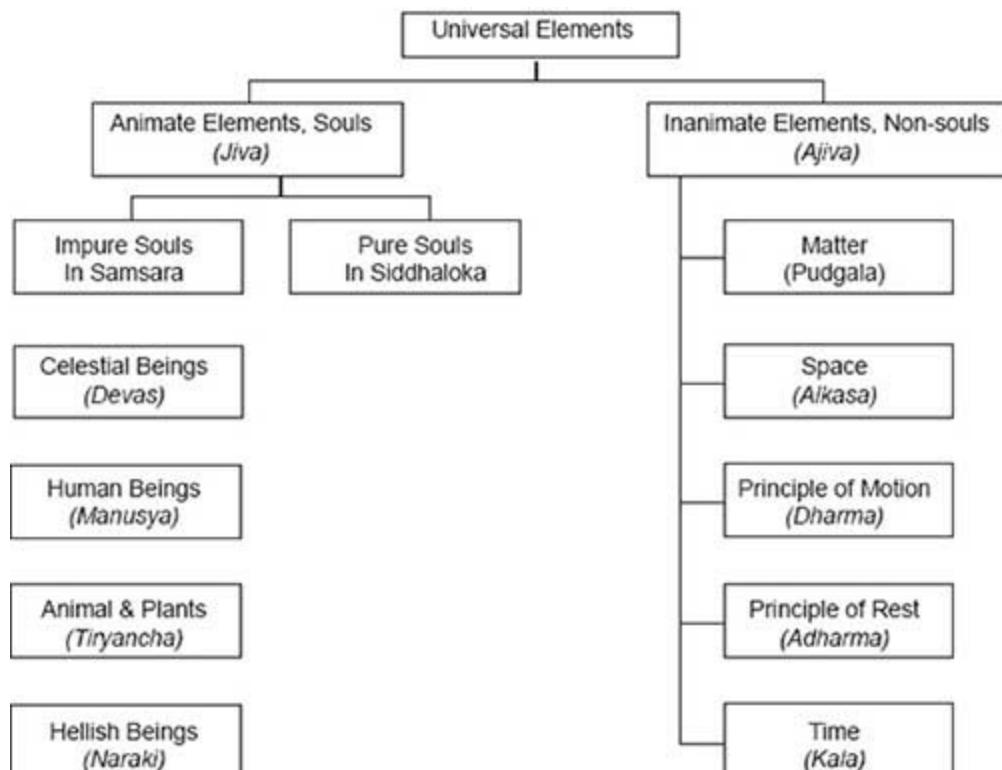
The Jaina *Kalpasutra* consists of three different sections—the first section, called the *Jainacharita*, contains the biographies of the twenty three *jinas* or *tirthankaras* who preceded Mahavira. The twenty third *jina*,

Parsvanatha, is said to have laid the foundation, upon which Mahavira set up the Jaina Church. The second section of the *Kalpasutra* consists of the *Theravali*, a list of schools (*ganas*) and their heads (*ganadharas*). The third section contains the *Samachari* or the rules for the ascetics or Jaina monks.

## Jaina Philosophy

Jainism shows a close affinity with *Samkhya* system of philosophy. It was called *Syadvada*. According to *Syadvada* (the theory of may be), seven modes of predication (*saptabhangi*) are possible. Closely related to the *Syadvada* is *Nayavada* (the doctrine of view point's), which shows the seven ways of approaching an object of knowledge or study. The above two doctrines of Jainism are often together called the *Anekantavada* (the doctrine of many-sidedness).

### Jain Understanding of Reality



Jainism has a theory of reality also. According to it the world consists of two eternal, uncreated, coexisting but independent categories, namely the conscious (*jiva*) and the unconscious (*ajiva*). The conscious being corresponds to the soul. It knows and feels. It acts and is acted upon. It

suffers by its contact with matter and is born again and again only to suffer. Its highest endeavour is to free itself from this bondage. This is salvation which could be attained by higher knowledge and meditation upon the great truth. The unconscious is not what we call matter. It includes matter, which is given the name *pudgala*, but it also includes such things as space and time, virtue and vice, and the like.

According to Jaina philosophy all living things are classified into five categories, according to the number of senses they possess.

- The highest group, possessing five senses, includes men, gods, the higher animals and beings in hell. Of these, men, gods, and infernal beings together with certain animals (notably monkeys, cattle, horses, elephants, parrots, pigeons and snakes) possess intelligence.
- The second class contains creatures thought to have four senses only —touch, taste, smell, and sight; this class includes most larger insects, such as flies, wasps, and butterflies.
- The class of three-sensed beings, which are thought to be devoid of sight and hearing, contains small insects, such as ants, fleas, and bugs, as well as moths, which are believed to be blind because of their unfortunate habit of flying into lighted lamps.
- Two-sensed creatures, with only the sense of taste and touch, include worms, leeches, shellfish, etc.
- It is in the final class of one-sensed beings, which have only the sense of touch, that the Jaina classification shows one of its most original features. This great class is in turn divided into five subclasses: *vegetable-bodies*, which may be simple as a tree, containing only one soul, or complex as a turnip, which contains countless souls; *earthbodies*, which includes earth itself and all things derived from earth, such as stones, clay, minerals, and jewels; *water-bodies*, found in all forms of water—in rivers, ponds, seas, and rain; *fire-bodies*, in all lights and flames, including lightning; and *wind-bodies*, in all sorts of gases and winds.

Injury to one of the higher forms in the scale of being involves more serious consequences to the soul than injury to a lower form; but even the maltreatment of earth and water may be dangerous for the soul's welfare. For the layman it is impossible not to harm or destroy lives of the one-sensed type, but wanton and unnecessary injury even to these is reprehensible. The Jaina monk vows that as far as possible he will not destroy even the bodies of

earth, water, fire, or wind. In order to remain alive he must of course eat and drink, but he will not damage living plants in order to do so, preferring to leave this to the lay supporters who supply him with food.

## Rules for Monastic Discipline

- The monk will not eat potatoes or other root vegetables, since these contain large colonies of plant-lives.
- He strains his drinking water, in order to do as little harm as possible to the soul within it.
- He wears a face-cloth, rather like a surgeon's mask, to ensure that he does not cause serious injury to the wind-lives in the air he breathes.
- He will not run or stamp his feet, lest he harms the soul in earth and stones, or destroy small insects.
- He refrains from all quick and jerky movements for fear of injuring the soul in the air.

Thus a monk's whole life must be circumspect and thoroughly regulated. Buddhism demands similar circumspection on the part of its monks, though not taken to such extreme lengths.

Jainism differs from Buddhism in that its layfolk are expected to submit themselves to a more rigid discipline and are given more definite and regular care by the Jaina clergy. The layman should in theory spend full and newmoon days in fasting and penance at a Jaina monastery (*basadi*). Few modern Jainas keep these fastdays, called *posadha*, in so rigorous a form, except at the end of the Jaina year, usually in July, when there takes place a sort of Jaina Lent, called *paryusana*, which lasts for eight days for the *Svetambaras* and for fifteen for the *Digambaras*. The year ends with a general penance in which all good Jainas, monks and laymen alike, are expected to confess their sins, pay their debts, and ask forgiveness of their neighbours for any offences, whether intentional or unintentional.

According to Jaina philosophy there is no god or creator. Man's salvation from suffering does not depend upon the mercy of any god or creator. Man is the architect of his own destiny. By leading an austere life of purity, virtue, and noble thinking and action, one can escape the ills of life. Life of renunciation is the shortest way to salvation.

## Jaina Cosmic Cycles

The process of transmigration continues eternally, and the universe passes through an infinite number of phases of progress and decline. Unlike the similar cyclic doctrines of Hinduism and Buddhism, in the Jaina system there is no sharp break at the end of the cycle, but rather an imperceptible process of systole and diastole. Each cosmic cycle is divided into two halves, the ascending (*utsarpini*), and the descending (*avasarpini*). We are now in the phase of descent, which is divided into six periods.

In the first, the ‘very happy’ (*sllsama-susama*), people were of enormous stature and longevity and had no cares; they were spontaneously virtuous, so had no need of morals or religion.

In the second period, the ‘happy’ (*susama*), there was some diminution of their stature, longevity and bliss.

The third period, called ‘happy-wretched’ (*susama-duhsama*), witnessed the appearance of sorrow and evil in mild forms. At first, mankind, conscious of the decline in its fortunes, looked to patriarchs (*kutakara*) for guidance and advice, until the last patriarch, Rishabhadeva, knowing the fate that was in store for the world, established the institutions of government and civilisation. He then took to a life of asceticism, making his son Bharata the first universal emperor (*chakravartin*). Rishabhadeva was the first *tirthankara* and, according to Jaina tradition, was the true founder of Jainism in this age. Brahmi, the daughter of Rishabhadeva, invented the numerous alphabets of India.

The fourth period, ‘wretched-happy’ (*duhsama-susama*), was one of further decline and saw the birth of the other twenty three *tirthankaras*.

The fifth period, the ‘wretched’ (*duhsama*), began some three years after Mahavira’s death and is at present current. Its duration is 21,000 years, during which Jainism will gradually disappear, and the stature, virtue and longevity of men will gradually diminish.

The sixth and the last period, the ‘very wretched’ (*duhsama-duhsama*), will also last for 21,000 years, and at its end the nadir of decline will be reached. People will live for only twenty years, and will be only a cubit tall. Civilisation will be forgotten, and men will live in caves. Morality will be non-existent, and theft, incest, adultery, and murder will be looked upon as normal. at. the end of this age there will be Fierce storms that will destroy many of the remaining pygmy inhabitants of the earth; but some will survive, and from then on the state of the world will imperceptibly grow better, for the age of ascent will have commenced.

The six periods will be repeated in reverse order until the peak of human happiness and virtue is reached once more, and the cycle begins again.

## Spread and Growth of Jainism

The use of common dialect in place of Sanskrit by Mahavira and his monks, the simple and homely moral precepts, the free ministration of spiritual truths to the masses, the activities of the Jaina monks and royal patronage were the forces which helped in the spread of Jainism.

The followers of Mahavira gradually spread over the whole country. Jaina monks were to be seen on the banks of the Indus when Alexander invaded India. According to Jaina tradition, Udayin, the successor of Ajatasatru, was a devoted Jaina. The Nandas were also probably Jainas. In the first century BC Ujjain became a great centre of Jainism as is evidenced from the legends of the Jaina Saints Kalakacharya and Gardabhilla and his son Vikram of Ujjain.

By the close of the fourth century BC a band of Jaina monks under Bhadrabahu migrated to the Deccan and spread Jainism throughout the south with Sravana Belgola in Mysore as their central seat. A late inscription (900 AD) records that the summit of the Chandragiri (Mysore) is marked by the footprints of Bhadrabahu and Chandragupta Munipati. There Jainism became very popular, especially, among the mercantile community.

Royal patronage, as noted above, was also bestowed upon Jainism.

1. Chandragupta Maurya was its devout patron. He himself had joined Bhadrabahu's march to the south. A cave is dedicated to him and the hill on which it exists is known as Chandragiri after him.
2. During the second century BC **King Kharavela of Kalinga** professed Jainism, and became its illustrious and renowned patron by setting up Jaina images himself.
3. In the Kushana period, it flourished well at Mathura and was dominant in eastern India in the time of Harsha.
4. During the early centuries of the Christian era, Mathura in the north and Sravana Belgola in the south were great centres of Jaina activities as is evidenced by a large number of inscriptions, images and other monuments discovered at both the places.
5. In the fifth century many royal dynasties of the south, such as the Gangas, the Kadambas, the Chalukyas and the Rashtrakutas patronised Jainism.

- Some of the Rashtrakuta kings of Manyakheta showed a special
- 6. leaning towards Jainism. They gave a great encouragement to the development of Jaina art and literature. Many celebrated Jaina poets flourished under them. Jinasena and Gunabhadra composed their *Mahapurana* at the time of king Amoghavarsha, whose great Jaina work *Ratnamalika* became very popular with people of all sects. It is said that Amoghavarsha became a Jaina monk in the latter part of his life. According to epigraphic evidence one of his successors, Indra IV, died in the traditional Jaina fashion, i.e. by committing *sallekhana* or fasting to death.
  - 7. About the year 1100 AD Jainism gained great ascendancy in Gujarat. There the Chalukya king Siddharaja (1094–1143), also known as Jaya-simha, the popular hero of the Gujarat legend and the ruler of Anhilwara, and his successor Kumarapala were great patrons of the Jainism. They openly professed Jainism and encouraged literary and temple-building activities of the Jainas in Gujarat. At the court of Kumarapala lived the famous Jaina scholar **Hemachandra** who was the royal *pandit* and annalist. Hemachandra was evidently a man of great versatility; among his works are philosophical treatises, grammars of Sanskrit and Prakrit, lexica of both the languages, a treatise on poetics, and narrative poetry. The longest of his poems is the *Trisastisalaka Purushacharita* (Deeds of the Sixty-three Eminent Men), an enormous work telling the stories of the twenty four *tirthankaras* and of other eminent figures in Jaina mythology, including the patriarchs and various legendary world emperors. The last section of this forms an independent whole, ‘The Deeds of Mahavira’, and records the life story of the historical founder of Jainism. In its course Mahavira is said to have prophesied in his omniscience the rise to power of Hemachandra’s patron Kumarapala, and to have forecast the reforms he would inaugurate.
  - 8. During the Muslim period, the Jainas particularly increased in the states of Rajputana, where they occupied many important offices as generals and ministers.

## Jaina Literature

The Jainas utilised the prevailing spoken languages of different times at

different places in the country for their religious propaganda and the preservation of sacred knowledge. They even gave a literary shape to some vernaculars for the first time. Mahavira himself preached in the mixed dialect called Ardha-Magadhi so that people speaking Magadhi or Suraseni might understand him thoroughly. His teachings that were classified into twelve books called *Srutangas* are written in the Ardha-Magadhi language.

## Jaina Canonical Texts

The sacred literature of the *Svetambaras* is written in the Arsha or Ardha-Magadhi form of Prakrit, and may be classified into twelve *Angas*, twelve *Upangas*, ten *Prakirnas*, six *Chheda-sutras*, four *Mula-sutras* and two miscellaneous texts. The Jainas themselves do not claim that these texts are the authentic productions of the founder of Jainism, but maintain that the twelve Limbs were codified some two hundred years after Mahavira's death, while the whole canon did not receive its definitive form until the 5<sup>th</sup> century AD, when it was finally established at a council held at Valabhi in Saurashtra.

### I. Angas

1. The **Ayaramga-sutta** (*Acharanga-sutra*) deals with the rules of conduct which a Jaina monk was to follow.
2. The **Suyagadamga** (*Sutrakriti-tanga*), is mainly devoted to a refutation of the heretic doctrines.
- 3,4. The **Thanamga** (*Sthananga*) and **Samavayamga** present the Jaina doctrines in an ascending numerical series.
5. The **Bhagavati** is one of the most important Jaina canonical texts. It contains a comprehensive exposition of the Jaina doctrine, and gives a vivid description of the joys of heaven and the tortures of hell. An important section of the book contains legends about Mahavira and his predecessors and contemporaries. The fifth book, for example, contains an interesting account of Gosala Makkhaliputta, the founder of the *Ajivika* sect.
6. The **Nayadhammaka-hao** (*Jnatadhar-makathah*) teaches the main principles of the Jaina doctrine by means of parables, legends and stories.
7. The **Uvasagadasao** (*Upasaka-dasa-h*) narrates the story of ten rich merchants who were converted to Jaina faith.
- 8,9. The **Amtagadadasao** (*Antakriddash*) and **Anuttarovavaiyadasao**

(*Anuttaraupapati-kadasah*) contain stories of Jaina ascetics who saved their souls by following a course of rigorous self-torture, leading to death.

10. The **Panhavagaranaim** (*Prasnavyakar-anani*) is a dogmatic treatise dealing with the ten precepts, ten prohibitions, etc.
11. The **Vivagasuyam** (*Vipakasrutam*) contains legends illustrating the consequences, after death, of good and bad deeds of a man done in this life.
12. The **Ditthivaya** (*Drishtivada*) is only imperfectly known from allusions in other texts. It seems to have contained miscellaneous doctrines of a varied character.

## **II. Upangas**

They possess very little literary interest, as their contents are mostly dogmatic and mythological in character. The second *Rayapasenaijja* is, however, of some literary merit, and contains a dialogue between the Jaina monk Kesi and a king, Paesi (probably Prasenajit of Kosala). The fifth, sixth, and seventh *Upangas* deal with astronomy, geography, cosmology, etc. The eighth *Nirayavalisuttam* contains an interesting account of Ajatasatru, but its historical authenticity is doubtful.

## **III. Prakirans**

As the name signifies (Prakima—scattered), they deal with various doctrinal matters and are written in verse.

## **IV. Chhedasutras**

They deal with disciplinary rules for monks and nuns, and illustrate them by various legends. The best known work is *Kalpasutra*, attributed to *Bhadrabahu*. The *Kalpasutra* forms a part of the fourth *Chhedasutra* and consists of three sections. Another *Kalpasutra* which forms the fifth *Chhedasutra* is looked upon as the principal treatise on the rules of conduct of the Jaina monks and nuns.

## **V. Mulasutras**

They are very valuable Jaina texts. The first, the *Uttaranjjhayana* (*Uttaradhyayanasastra*) forms one of the most important portions of the canon, and contains parables, maxims, ballads and dialogues.

## **VI. Miscellaneous Texts**

Among the canonical texts which do not belong to any group, mention may be made of *Nandisutta* (*Nandisutra*) and *Anuyogadara* (*Anuyogadvara*) which are encyclopaedic texts, containing accounts of the different branches of knowledge pursued by the Jaina monks.

## Non-Canonical Works

### I. Commentaries

In the field of non-canonical literature, commentaries to the canonical texts form the most significant part. The oldest of these, called *Nijjuttis* (*Niryuktis*), may be traced as far back as the time of Bhadrabahu. These were later developed into elaborate *Bhashyas* and *Churnis* written in Prakrit, and *Tikas* and *Vrittis* written in Sanskrit.

One of the most famous commentators was Haribhadra who obtained great celebrity as a scholar and a poet. He lived in the second half of the ninth century AD and is reputed to have composed 1444 works. Three other well-known commentators, Santisuri, Devendragani and Abhayadeva lived in the 11<sup>th</sup> century AD.

### II. Stories

Legends and fables form quite a prominent feature of the Jaina literature and there are many independent works containing single stories or collections. Some of these are mentioned below:

1. The **Kalakacharya-kathanaka** is looked upon as very old and gives a legendary account of the conquest of Ujjayini by the Sakas.
2. The **Uttama-charitra-kathanaka** is a story containing episodes full of remarkable adventures.
- 3.4. The **Champaka-sreshthikathanaka** and **Pala-Gopala-kathanaka** were both written by Jinakirtisuri in the 15<sup>th</sup> century AD.
5. The **Samyaktvakaumudi** describes how a merchant and his eight wives attained *samyaktva* (perfection) in religion.
6. The **Kathakosa** is a rich mine of stories some of which have travelled beyond the boundaries of India. It contains the Jaina version of the Nala-Damayanti episode of the *Mahabharata*.
7. The **Antarakatha-samgraha** by **Rajasekhara** (14<sup>th</sup> century AD).
8. The **Kathamahodadhi** by Somachandra (15<sup>th</sup> century AD).
9. The **Katharatnakara** of Hemavijaya (16<sup>th</sup> century AD.)

10,11. The **Kathakosa** and **Panchasati-prabodhas-ambandha** by Subhasilagani (15<sup>th</sup> century AD).

### **III. Historical Works**

The Jainas further possess an extensive poetic literature of what are called *Charitras* and *Prabandhas*. The former narrate the stories of *tirthankaras* and mythical sages, while the latter give an account of historical Jaina monks and laymen.

1. One of the most famous works is *Trisastisalaka Purushacharita* (lives of 63 best men) of Hemachandra, which ranks as a *Mahakavya* among the Jainas. The book is divided into ten *parvas* and the last *parva*, *Mahaviracharita*, dealing with the life of Mahavira, is naturally regarded as very important. But more valuable still, from the point of view of literary history, is the appendix to this book, *Parisistaparvan* or *Sthaviravalicharita*, the biography of the earliest teachers of Jainism, whose names and order of succession may be regarded as historical.
2. Lists of Jaina teachers are also furnished in various *Pattavalis* and their history in the *Gurvavalisutra* of Dharmasagaragani and the *Theravali* of Merutunga.
3. The **Prabhavakacharitra** of Prabhachandra and Pradyumnasuri (1250 AD) gives the story of 22 Jaina teachers including Hemachandra himself.

### **IV. Semi-historical Works**

1. There are also semi-historical works like *Prabandhachintamani* of Merutunga (1306 AD) and the *Prabandhrakosa* of Rajesekhara (1349 AD) in which groups of legends are centred round historical persons, including Jaina teachers and kings like Bhoja, Vikramaditya, Siladitya, and others.
2. The *Digambaras* sometimes style the *Charitras* as *Puranas*, for instance *Padmacharita* or *Padmapurana* by Vimalasuri.
3. There is also a *Mahapurana*, written partly by Jinasena and partly by his disciple Gunabhadra, which contains, like Brahmanical *Puranas*, an account of the various rites and ceremonies. Jinasena is also the author of *Harivamsapurana*, which was completed in 783 AD.

### **V. Romantic Works**

1. The Jainas possess many prose romances like the *Samaraichchakaha* of Haribhadra and *Upamitibhavaprapanchakatha* of Siddharshi (906 AD).
2. The Jaina literature also contains a large number of verse romances. Bana's *Kadambari* served as the model of Somadeva 's *Yasastilaka* (959 AD) and Dhanapala's *Tilakamanjari* (970 AD). The poet Harichandra wrote a *Mahakavya* called *Dharmasarmabhyudaya* in imitation of Magha's *Sisupalavadha*. There is an interesting poem called *Nemiduta* by Vikrama in which the last line of every stanza is taken from Kalidasa's *Meghadutam*. There are also other epic poems independently written, such as *Malayasundarikatha*, *Yasodharacharita* of Kanakesena Vadiraja (10<sup>th</sup> century AD) and *Mrigavaticharita* of Maladhari Devaprabha (13<sup>th</sup> century AD).

## **VI. Religious Lyrics**

1. *Bhaktamarastotra* of Manatunga;
2. *Pavayanasara* (*Pravachanasara*) of Kundaklinda (seventh century AD);
3. *Uvaesamala* of Dharmadasa;
4. *Sringaravairagyatarangini* of Somaprabha (1276 AD); and
5. *Gathakosa*, an anthology by Mlinichandrasuri (1122 AD).

Among other famous authors Umasvati or Umasvamin (seventh century AD) is reputed to have composed no less than 500 works. His *Tattvarthadhigamasutra*, looked upon as an authoritative work both by the *Digambaras* and the *Svetambaras*, deals with cosmology, metaphysics and the ethics of the Jainas. Another work of his, *Sravakaprajnapati*, gives a systematic exposition of the Jaina religion mainly intended for the lay followers.

Amitagati, the author of *Subhashitaratna-samdoha* and *Dharmapariksha*, lived from the late 10<sup>th</sup> to the early 11<sup>th</sup> century AD. His books contain a severe attack against the Brahmanical religion, particularly the caste system.

Chamunda Maharaja composed his *Charitrasara*, in 978 AD. This work deals with ethical principles of the *Digambaras*.

Santisuri's *Jivaviyara* is a remarkable work, dealing with varied subjects like theology, zoology, botany, anthropology and mythology.

The rich literature produced by the Jainas preserves the form of the language as it was current prior to the evolution of the present-day

vernaculars, especially Hindi, Gujarati and Marathi. This literature is written in the language called Apabhramsa. Besides, the earliest literature in Kanares is of Jaina influence. The Jainas have also written some of their scriptures in Sanskrit.

## Jaina Architecture

Mathura, Bundelkhand, Madhya Bharat and south India are full of Jaina statues. They belong to the 11<sup>th</sup> and the 12<sup>th</sup> centuries.

1. The gigantic statues of Bahubali, called Gomatesvara, at Sravana Belgola and Karkal in Mysore are among the wonders of the world. The former statue, 56.5 feet high, carved out of a mass of granite, standing at the top of a hill was erected in 982 AD by Chamundaraya, the minister of a Ganga ruler, Rachamalla.
2. The colossal reliefs carved out of rock near Gwalior in Madhya Bharat belong to the 15<sup>th</sup> century.
3. The Jaina caves with their relief works and statues at Udaigiri hills near Bhilsa in Madhya Bharat and Ellora in Maharashtra are the examples of excellent architecture and sculpture of the period.

The Jainas have also constructed cave temples cut in rocks, the earliest examples of which, belonging to the 2<sup>nd</sup> century BC, exist in Orissa. They are called Hathigumpha caves. Other examples of different periods are still existing at Junagarh, Junnar, Osmanabad and other places.

Many Jaina places of pilgrimage, such as the Parsvanatha Hills. Pavapuri and Rajgir in Bihar, and Girnar and Palitana in Kathiawar have temples and other architectural monuments of different ages. The Jaina tower at Chittor in Rajasthan is one of the best specimens of Jaina architecture.

The Jaina temples at Mount Abu, in Rajasthan, belonging to the 11<sup>th</sup> century, are a witness of the Indian genius for the invention of graceful patterns and their application to the decoration of masonry.

## COMPARISON OF BUDDHISM AND JAINISM

**Similarities** (i) Both the Buddhist and the Jaina systems were non-theistic. Buddha was agnostic (one who ignores god), while Mahavira denied god as the creator of the Universe and considered gods, if any, as subordinate to Jaina teachers, (ii) Both were protest movements against

some practices of Vedic religion or Brahmanism, though not against its essence. (iii) Both were opposed to the caste system but could not eliminate it, nor did they aim to do so. (iv) Both accepted the doctrines of *karma* and rebirth. (v) Both renounced worldly life and sought salvation. (vi) The founders of both belonged to the Kshatriya *varna*.

**Differences** (i) The method of attaining salvation for Jainas was an extreme one, but for the Buddhists it was a moderate or middle one. (ii) Jainism gave prominence to lay followers, while Buddhism relied mainly on the *Sangha* and its monks, (iii) Jainism was confined to India, but survived in it. Buddhism spread rapidly to foreign lands, but died in India, (iv) Jainism preserved the metaphysical discussions of the Brahmins, but Buddhism avoided them.

## BHAGAVATISM

Between the heterodox religions like Buddhism and Jainism on the one extreme, and the orthodox Vedic religion on the other, there grew up certain religious systems which were destined to become popular soon. These religious sects had no faith in the mechanical system of worship prescribed in the *Vedas*. But while they agreed with Buddhism and Jainism to a large extent, they did not share the atheistic world view of these two religions. The new theistic religions centred round the idea of a supreme God conceived as Vishnu, Siva, Sakti or some other form. Salvation was possible through his grace (*prasada*) alone, and this could be attained only by *bhakti*, that is, intense love and devotion leading to complete surrender of self to God.

### Origin

One of the chief representatives of this new system was Bhagavatism, which owed its origin to the Upanishadic stream of thought and culminated, in the east, in Buddhism and Jainism. It arose about the same time in the west among the Satavatas, a branch of Yadavas, who settled in the Mathura region. Originally, it merely laid stress upon the idea of a supreme God, God of gods, called Hari, and emphasised the necessity of worshipping Him with devotion, in preference to older methods of sacrifices and rituals. It did not altogether do away with either sacrifice or the Vedic literature which prescribed the

same, but regarded them as of minor importance, and omitted the slaughter of animals which formed the principal feature of the Brahmanical religion. The Satvatas thus made an attempt to introduce a religious reform on more conservative principles than Buddhism and Jainism did. The repudiation of the slaughter of animals, and the inefficacy of sacrificial worship and austerities are common to this religious reform with Buddhism. But that the supreme Lord Hari is to be worshipped with devotion, and that the words of the *Aranyakas* are not to be rejected are doctrines which are peculiar to it.

## Vasudeva Krishna and His Teachings

Religious reform received a impetus from Vasudeva Krishna, son of Devaki, of the Vrishni clan, which was probably another name of the Satvatas. He gave a definite shape to the reformed doctrine by promulgating its philosophical teachings in the *Bhagavad Gita*. This led to the regular growth of an independent sect, and before long Vasudeva was looked upon as the supreme deity.

A passage in the *Chhandogya Upanishad* refers to sage Krishna, son of Devaki, as a disciple of Rishi Ghora Angirasa, and gives us some insight into the doctrines taught by the latter. He preaches such moral virtues as *dana* (charity), *arjava* (piety), *ahimsa* (non-injury), and *satya-vachana* (truthfulness), lays stress on *tapas* (meditation), and deprecates *yajna* (sacrifice). As all these are also emphasised by Krishna in the *Gita*, he has been identified with the disciple of Ghora, and the beginnings of Bhagavatism have been traced to the teachings of the latter.

In its ultimate form, as developed in the *Bhagavad Gita*, Bhagavatism stood out prominently for two things. First, it counteracted tendencies to look upon ascetic life as a *sine qua non* of religious elevation by emphasising the supreme importance of doing one's worldly duties according to one's status in society. Secondly, it sought to turn men's minds away from dry moral discourses which were unassociated with a theistic faith. Theistic ideas were, no doubt, scattered in the *Upanishads*, but it was the *Bhagavad Gita* which worked it up into a system of redemption, capable of being easily grasped.

Thus, Vasudeva Krishna laid emphasis on a combined pursuit of *bhakti*, *karma* and *jnana* *margas* to achieve *moksha*. The important characteristics of early Bhagavatism were, therefore, devotion, action, knowledge and self-sacrifice (*tyaga*).

## Literary References

1. The earliest reference to Vasudeva Krishna, as seen above, is to be found in the *Chhandogya Upanishad*.
2. The *Ghata Jataka* mentions Vasudeva as belonging to the royal family of Upper Mathura.
3. The Jaina text *Uttaradhyayana Sutra* also refers in an interesting manner to Vasudeva, also named Kesava, who was a contemporary of Arishtanemi, the 22<sup>nd</sup> *jina*, both princes of the town of Soriyapura (Sauryapura). Kesava was the son of Devaki and king Vasudeva while Aristanemi was born to king Samudravijaya and Siva.
4. The earliest reference to the deification of the human hero, Vasudeva, however, is found in one of the sutras of Panini's *Ashtadhyayai*. It is in this work that Vasudeva and Arjuna are mentioned side by side.
5. The story of the fight between Vasudeva and his maternal uncle Kamsa is also referred to in Patanjali's *Mahabhashya*. Patanjali also knew that Krishna was the younger brother of Samkarshana-Baladeva.
6. Arrian quoting from Megasthenes' *Indica* says that Heracles is held in special esteem by the Sourasenoi (Surasenas), an Indian tribe possessing two large cities, Mathora and Cleisobora, the river Jobares flowing through their country. Heracles is also called Dorsanes, who according to Arrian, was the father of Pandia. In this context, Megasthenes also tells us a somewhat confused story associating Heracles and the Pandavas with the Pandya country in the far south. This, as well as the name of its capital city Madurai, undoubtedly derived from Mathura, has led some scholars to believe that Bhagavatism penetrated into the southernmost part of India as early as the fourth century BC.
7. Quintus Curtius records that an image of Hercules (Heracles) was carried in front of the infantry of Porus in his battle with Alexander.

The passages quoted above from the early texts, both indigenous and foreign, leave little doubt about the existence of Vasudeva cult even some time before Alexander's invasion of India.

## Archaeological Evidence

But by the second century BC the new religion had certainly spread far

beyond the confines of Mathura. Inscriptions, recording the worship of Vasudeva, are found in Maharashtra, Rajasthan and central India. We learn from one of these, viz. the Besnagar pillar inscription, that a Greek ambassador of king [Antialcidas](#), called Heliodora (Heliodorus), an inhabitant of Taxila, styled himselfa Bhagavata, and erected a Garudadvaja (a pillar with an image of Garuda at the top) in honour of Vasudeva, the God of gods, at Besnagar, the site of ancient Vidisa, in central India. It is thus apparent that Bhagavatism, like Buddhism, was distinguished enough In the second century BC to attract the most civilised people to its fold.

Though the above mentioned Besnagar inscription makes no mention of any other deity except Vasudeva Krishna, the Nagari inscription of king Sarvatata (also of the second century BC) informs us of his erection of stone walls round the shrines of Somkarsholle and Vasudeva Krishna. The order in which the two names are placed in the Nagari record obviously shows the prominence of the first two Vrishni-viras in that order and not the vyuhas. Further, the Mora inscription of the First century AD from Mathura refers to the pancha-viras (five heroes) of the Vrishnis, viz. Sornkarshane, Vasudeva, Pradyumna, Samba and Aniruddha, in this order. A Syrian leged further infonns us that the cult of Krishna worship was prevalent in Armenia as early as the second century BC. The popularity of the new cult about the same time is sufficiently demonstrated by the fact that the chief legendary exploits of Vasudeva Krishna formed the subject of dramatic representations. From the second century BC the progress of the religion continued unabated, and epigraphic evidence proves that by the end of the preGupta period, it had gained a strong footing in south India, beyond the Krishna river.

## Main Tenets or Features

### I. *Pancha-viras*

The worship of the divine heroes (*viras*) was at first one of the most important features of the cult. Arjuna who was a Pandava found no place in this list though it contained the names of (1) Samkarshana or Baladeva (2) Vasudeva-Krishna (3) Pradyumna (4) Samba, and (5) Aniruddha, all of whom belonged to the Vrishni clan and were closely related to one another. Both Samkarshana and Vasudeva were the sons of Vasudeva by different wives (Rohini and Devaki), Pradyumna and Samba were the two sons of Vasudeva (Pradyumna born to Rukmini and Samba to Jambavati who is

referred to as a *chandala* woman), while Aniruddha was the son of Pradyumna.

## ***II. Vyuhavad***

Vasudeva Krishna was conceived in his five-fold aspect as follows:

- *Para*, the highest aspect of the Lord;
- *Vyuha*, his emanatory aspect;
- *Vibhava*, his incarnatory form;
- *Antaryamin* aspect characterises him as the inner controller of the actions; and
- *Archa* form, refers to his concrete images regarded by the *Pancharatras* as his auspicious bodies (*srivigrahas*).

Much of this can be traced in the *Bhagavad Gita* which gives the first systematic exposition of the *ekantika dharma* centering on Vasudeva Krishna.

The ideology underlying the *vyuhavad* mainly centred upon the topic of pure creation (*suddhasrishti*), i.e. the creation of the six ideal gunas: (1) *jnana*, (2) *aisvarya*, (3) *sakti* (4) *bala* (5) *virya* and (6) *tejas*. According to this notion Vasudeva as the highest god wills his consort Sri Lakshmi in her dual aspects of being and acting (*bhuti* and *kriya*) to create the ideal *gunas*, thus from the Lord's will (*ichchhasakti*) and Lakshmi's two-fold forms (*bhutisakti* and *kriyasakti*) originate the six-fold ideal qualities which are at the root of all creation. The *gunas* come under two principal groups of three each:

- (a) The first three (*jnana* or knowledge, *aisvarya* or lordship and *sakti* or potency) forming the first group of *visrama bhumayah* (stages of rest), and
- (b) The second three (*bala* or strength, *viryo* or virility and *tejas* or splendour) forming the second group of *srama bhumayah* (stages of action).

When the individual qualities of opposite groups pair together for instance, *jnana* with *hala*, *aisvarya* with *virya* and *sakti* with *tejas*, a further advance is made in the process of creation: they are thus divided into three separate pairs. Regarded in their totality as well as by pairs, they are materials or instruments of *suddha-srishti* (the body of the highest god Para Vasudeva, constituting all the *gunas*), and in the bodies of the three *vyuhas*—Samkarshana, Pradyumna and Aniruddha—each of the three pairs of quality

are manifest. From Para Vasudeva is supposed to emanate Vyuh Vasudeva, who possesses the full measures of all the six qualities (*shadgullyavigraham devam*); Samkarshana, Pradyumna and Aniruddha then emanating each one from its immediate predecessors. Though in each of these three primary emanations, two qualities apiece are pre-eminently manifest; they participate in the other four qualities also, but only in an incipient manner.

The earliest reference to the *vyuha* doctrine is found by some scholars in the *Brahmasutra* passage, but it may be noted that it is only in the commentaries thereupon of Sankaracharya and Ramanuja that the tenet is clearly mentioned. In Patanjali's time it may have reached an early formative stage, for that great commentator perhaps refers to it in his note on Panini's *sutra*.

The extant inscriptions prove that in the second to the first century BC and even as late as the beginning of the first century AD the *viravada* doctrine was one of the most prominent ones.

## Reconciliation with Brahmanism

An event of far-reaching importance in the history of ancient Indian religions was the adoption of this new sect into the fold of orthodox Brahmanism. The reconciliation between the two is clearly demonstrated by the fact that Vasudeva Krishna was successively indentified with two prominent Vedic gods, viz. Vishnu, originally a satellite of the Sun, but recognised to be a great god in the later Vedic period; and Narayana, probably a deified sage, who, however, appears later as Hari and the eternal, supreme deity. That this identification was completed before the second century be is evidenced by the dedication of Garudadhvaja by Heliodorus to Vasudeva, the God of gods. For Garuda was the recognised vehicle of Narayana-Vishnu, these two deities being ultimately regarded as one.

It is not easy to pinpoint either the reasons or the process of this amalgamation. The initiative might have been taken by the Brahmins themselves, as a protection against the rapidly expanding Buddhism. The Bhagavatas, on the other hand, probably thought it politic to attach to themselves the honour and prestige of an old and time-honoured name. Whatever might be the reasons, it must have cost the Brahmins a bitter pang. The memorable scene in the *Mahabharata*, in which Sisupala pours forth the venom of his heart against Bhishma for honouring Krishna as the most

'worshipful', seems to be a reminiscence of the spirit of the die-hards, who refused to acknowledge the divine character of one who was not Brahmin by birth.

The reconciliation of Bhagavatism with orthodox Brahmanism not only assured a permanent position to the former, but gave an altogether new turn to the latter. Henceforth Bhagavatism, or as it may now be called by its more popular name, Vaishnavism, formed, along with Saivism, the main plank of the orthodox religion in its contest with Buddhism. It was mainly due to its influence that the worship of images, unknown in the Vedic period, gradually dominated the Brahmanical religion. The sacrificial ceremonies prescribed in the *Vedas* no doubt survived, but gradually receded into the background.

## Brahmanism

### *Introduction*

Brahmanism acquired its characteristic form soon after the period of the *Upanishads* (about 800 to 400 BC). Theoretically the Vedic religion forms its basis, but in fact it is only one of the main factors in the long and ever evolving cultural synthesis.

It is an aggregation of innumerable religious beliefs, of cults, of customs and of rituals. It cannot be treated as a single religion, since it has no founder, no single sacredotal order to institute set dogmas, and no central organisation.

The diverse beliefs and views stem from the meeting of different races and cultures: these include the Deccan Neolithic (dating from about 2000 to 750 BC); the Dravidian, which contributed greatly to the development of the later devotional cults; the tribal and aboriginal groups which constitute the lowest stratum of society; and the Aryan culture.

From the interaction of the above groups arose a vast, uncoordinated mass of new and continually changing religious beliefs and practices, some being developed, others modified, and others almost disappearing. Anything that has even a vestige of religious significance is never discarded and may come again to the fore centuries later. Thus no single religious system can be said to represent Brahmanism in its entirety.

## Origin of Brahmanism

The worship of *yaksas* and *nagas* and other folkdeities constituted the most important part of primitive religious beliefs. Both literary and archaeological

evidence prove the existence of this form of worship among the people. Several free-standing images of the *yaksas*, *yaksinis*, *nagas* and *nagini*s belonging to the centuries before and after the Christian era are found in several parts of the country. The folk-cults centred on the *yaksas* and *nagas* survived in the orthodox Brahmanical fold in the form of worship of Ganesa (the elephant headed deity), whose hybrid figure was an amalgam of the pot-bellied *yaksa* and the elephantine *naga* (the word *naga* meant both ‘snake’ and an ‘elephant’). The original importance of the folk element in religion is also apparent in the fact that the first place was assigned to Ganesa in the list of the five principal Puranic deities (*Ganesadi Panchadevata* Ganesa, Vishnu, Siva, Sakti and Surya).

## Gods

The Sanskrit term for god is *deva*, derived from the root word *div* meaning ‘to shine’ or ‘to be radiant’. It is applied to any abstract or cosmic potency which may be manifested as human beings, or as animals with divine status, or as incarnations (*avatars*).

Every Indian village and district has its own local or tribal divinities as well as innumerable vegetal, forest and field godlings which, when propitiated, will both protect and bestow prosperity on the community.

Most of the Vedic deities are deifications of the powers of nature, with natural disasters and diseases being attributed to malevolent powers such as *Vrtra*, or the goddess *Nirrti*, the personification of decay, destruction and death. By the first century AD most Hindus were either Vaishnavas or Saivas. They lived together amicably, with no feeling of exclusiveness among the members of these cults. Such mutual tolerance led naturally to syncretistic divine forms such as the triad (*Trimurti*) promulgated in Gupta times. It consists of Brahma, Vishnu and Siva. Vishnu incarnates himself to save mankind. Siva is the third member of the triad. His special function is to preside over the dissolution of the world; but he too can intervene to save it when it is endangered. A more popular syncretism than the triad was that of Harihara (Hari is a name for Vishnu, and Hara is a name of Siva).

The great diversity of man’s spiritual conception is explained by the Samkhya teaching of the three *gunas*, the main constituents comprising everything in the world. Thus, in the highest conception of divinity as the embodiment of goodness, beneficence, perfection and radiance, the *sattva*

*guna* predominates; when god ‘is regarded as wrathful, cruel and violent, the *rajas Guna* is uppermost; and when a god of disease, pestilence, destruction and death is envisaged the *tamas guna* is to the fore.

## The Goddess (Devi)

Rig Vedic goddesses, their attributes and what they symbolise, are given as follows: (a) Ida represents the sacrificial food or libations, (b) Hotra and Svaha are personifications of the ritual invocations, (c) Although the *Rig Veda* implies that the goddesses are subordinate to the gods, Aditi nonetheless stands out from the rest. She represents freedom and infinity that contains everything else including the gods. Her twelve sons, collectively called the Adityas, represent the months of the solar years and are invoked to bestow benefits on mankind, (d) Another goddess to whom about twenty five hymns are addressed is Ushas, the rosy goddess of the dawn, who signifies the victory of light over darkness and that of life over death.

Other Vedic goddesses include (i) Prithvi, the personification of Earth; (ii) Diti, the mother of the Daityas; (iii) Aranyani, the elusive goddess of forests and wild creatures; (iv) Vac (Speech); (v) Puramdhhi and Dhisana, both representing abundance; (vi) Raka and Sinivali, beneficent goddesses; (vii) Ila, the ‘mother of the cattle herds; and (viii) Nirrti, goddess of misfortune, decay and death.

In the *Sakta* and *Tantric* cults the goddess, as Sakti, represents the visible universe arising from the universal *Brahman*. In other words, the ultimate principle of the universe is regarded as female. Sakti is the overflowing cosmic energy through which gods, world and all creatures come into being. In fact, she is indistinguishable from nature (*prakriti*).

In post-Vedic times Sakti is conceived as the power (*sakti*) of the gods and is associated with them in the form of their consorts. Literary references to her become more frequent from the 7<sup>th</sup> century onwards when she became Siva’s consort. Her gentle forms are called Parvati, Uma, Padma and Gauri; and her Fierce forms are Syama, Bhairavi, Chamunda, Kali and Durga.

The skull-garlanded goddess Kali is especially popular in Bengal, where her cult has somewhat overshadowed many of the local deities such as Manasa (the goddess of snakes), Sitala (goddess of smallpox), Chandi (goddess of hunters), and others. Kali also includes among her many manifestations the ten *mahavidyas*, the Seven Mothers, the sixty four *Yoginis*,

and the *dakinis*.

Today the most popular goddess is Sri, the personification of prosperity and beauty. She is mentioned once in the *Rig Veda* and more frequently in the *Atharva Veda* and other works. Later she became linked with the post-Vedic goddess Lakshmi, who emerged from the ‘Ocean of Milk’ when the *devas* and *asuras* churned it. The association of the two goddesses and the varied myths associated with them suggests the assimilation of numerous folk traditions. Sri is said to dwell in garlands and hence prosperity, good fortune and victory are ensured for those who wear them.

## Spirits, Sprites and Godlings

Alongside the Vedic cult and the Vaishnava, Saiva and *Sakta* cults, countless forms of animism and nature worship exist in India. Most of these local spirits stem from the aboriginal past and many have been absorbed gradually by the higher cults.

The mysterious beings called *yaksas* (also common to Buddhism and Jainism) are apparitions or manifestations of the numinous. They frequent lonely places and were probably the vegetal godlings of pre-Aryan communities. *Yaksas* are often honoured by a stone tablet or altar placed under a sacred village tree, their presence ensuring the prosperity of the village. Their feminine counterparts, the *yaksinis*, symbolise the life sap of vegetation. Some *yaksas* cause insanity and other diseases. Like other supernatural beings, *yaksas* may be benevolent or malevolent towards man. As protectors of the community they are often depicted on local shrines and doorposts as virile and powerful men. In later mythology the leader of the *yaksas* is Kubera, god of wealth. Included among the multitude of spirits are the *pretas*, ethereal forms of the newly dead. Spirits of the long dead people become ancestors or fathers (*pitrus*), yet both *pretas* and *pitrus* remain active in the world and occasionally assist their descendants. The deceased cannot be united with his ancestors and raised to the status of a *pitru* until the correct funerary rites (*sraddhas*) have been performed, rites which include the offering of water and funerary cakes (*pindas*) to the three immediate generations of the deceased’s forebears.

The souls of those who die violent deaths become malevolent *bhutas* (night-wandering ghosts) who are assimilated to particular *pretas*, especially those who have died unnatural deaths or whose funerary rites have not been

performed. *Bhutas* haunt trees and derelict buildings and are worshipped by some people in northern India.

*Pretas*, and other demonic spirits, called *pisachas*, also appear dancing among the dead and wounded on battlefields, or in burial grounds. They personify the forces of darkness, cruelty, violence and death as do the *yatudhanas*, guardians of Kubera's mountain. The *yatudhanas* are associated with aboriginal tribes and are said to have animal hoofs.

Among the other spirits are *raksasas*, *bhairavas*, *nagas*, *asuras* and *vetalas*. Both *raksasas* and *pisachas* are hideous, bloodthirsty, nocturnal eaters of raw flesh. *Pisachas* may 'possess' people, but the *Atharva Veda* provides protection against them by means of *mantras* and specific plants. *Bhairavas* are the terror-inspiring attendants of Rudra. *Nagas* are serpent deities and guardians of the treasures of the earth. *Asuras* are skilled in magic and powerful in battle. In the *Rig Veda*, *asura* is synonymous with 'god' but from the later Vedic period onwards the term is applied to demons. *Vetalas* resemble vampires who reanimate the dead. Their eerie singing is supposedly often heard in cemeteries. *Vetala* is also a term for a kind of black magic.

Other beings belonging to the sphere between man and gods are the *gandharvas*, celestial musicians and inspirers of earthly musicians, singers and dancers. Their female counterparts, the nymph-like *apsarasas*, the dancers of the gods, may cause war in men. Both *gandharvas* and *apsarasas* dwell in specific trees.

The *yogin* is (the female form of *yogi*) are regarded as witches or demonesses, which reflects the misogynist attitude prevalent in the larger part of Indian tradition, and also explains the ban on women attempting to practise *yoga*. The *yoginis* are attendant on Durga and Siva, and are sometimes regarded as minor epiphanies of Durga. Other demonesses associated with Durga are the *sakinis* and *dakinis*, eaters of raw flesh. The *dakinis* are connected with both Buddhist and Hindu Tantrism.

### ***Different Sects of Brahmanism***

Along with the appearance of religions of non-theistic nature (heterodox sects were non-theistic at least in the beginning in the sense that they were more or less of an ethical character and did not encourage vague enquiries about god and soul), creeds of a definitely theistic character came to be evolved. The central figures around which they grew up were not primarily Vedic deities but come from unorthodox sources. In fact, pre-Vedic and post-Vedic folk

elements were most conspicuous in their origin. The important factor that activated these theistic movements was *bhakti* (the single-souled devotion of the worshipper to a particular god). This stimulus led to the evolution of different religious sects like Vaishnavism, Saivism and Saktism, all of which came to be regarded as components of orthodox Brahmanism.

## Vaishnavism

The rise and growth of Vaishnavism was closely connected with that of Bhagavatism. Vaishnavism, having its origins in the pre-Gupta period, began to capture and absorb Bhagavatism during the Gupta period. This process of capture and absorption was completed by the end of the late Gupta period, and in fact the name mostly used to designate Bhagavatism from this period onwards was Vaishnavism, indicating the predominance of the later Vedic Vishnu element in it with emphasis on the doctrine of incarnations.

Vishnu is a conflation of many local divinities. These include a Vedic god having some solar characteristics; a popular deified hero, Vasudeva, worshipped in western India; and the philosophical ‘Absolute’ of the *Upanishads*.

This assimilation of deities occurred before the second century CE, since an inscription on a pillar at Besnagar states that the Greek ambassador Heliodorus was a devotee of the ‘God of gods’ Vasudeva. Vasudeva is said to have propounded the *Bhagavata* religion which included some solar features and later developed into Vaishnavism.

The theory of incarnation greatly facilitated the assimilation of popular divinities into Vaishnavism. It developed during the Epic period and is referred to in the *Puranas*.

The stages by which Vishnu rose to become a major deity are lost in the distant past, but some clues remain; the *Rig Veda* identifies Bhaga, the lord of bounty, with Varuna and later with Vishnu; and the *Brahmanas* identify Vishnu with the personified sacrifice and with the ‘Cosmic Man’ whose sacrificial dismemberment gave rise to the universe.

## Vaishnava Cults

### *Bhagavatas*

The *Bhagavata* and *Pancharatra* initially cults were separate, the *Pancharatras* worshipping the deified sage Narayana, and the *Bhagavatas*

worshipping the deified Vrisni hero Vasudeva. The two sects were later amalgamated in an attempt to identify Narayana and Vasudeva.

The *Bhagavata* is a theistic devotional cult which originated several centuries' before the Christian era. It is based mainly on the *Bhagavad Gita*, but later *Bhagavata Parana* and *Vishnu Purana* became its main texts.

When the *Bhagavata* cult reached its peak during the second century AD, it came to be generally known as the *Pancharatra Agama*. The name means 'five nights', but its significance is unknown.

The adherence of the Rajput kings to *Bhagavatism* further spread to the whole of India. In southern India, in the Tamil land, the *Bhagavata* movement was spread largely by the twelve *Alvars* (who had intuitive knowledge of God). They flourished from the eighth to the early ninth century.

The *Alvars* belonged to various classes of society. Among them were king of Malabar, a famous woman, Andal, to whom a magnificent temple was later built at her birthplace, Srivilliputtur, by a low caste man; and a repentant sinner. After the *Alvars* came the *Acharyas* who united devotion with knowledge and *karma*.

## Pancharatras

According to tradition the *Pancharatra* teachings were first systematised in about 100 AD by Sandilya, who stressed the need for total devotion to Vasudeva Krishna.

A cosmological basis was given to Vasudeva Krishna by identifying him and the members of his family with specific cosmic emanations (*uyuhas*): this was an important tenet of the early *Pancharatras* and of the later Sri Vaishnava cult. The 'emanatory theory' developed early in the Christian era, about the same time as the theory of incarnation.

The *Pancharatras* postulate a supreme *Brahman*, who reveals himself as Vishnu, Vasudeva and Narayana and whose power gives birth to the universe. At the beginning of Time, the supreme aspect of Vasudeva created from himself the *vyuha* Sarnkarshana (a name of Krishna's brother) identified with primal matter (*prakriti*). From these two combines, Krishna's son Pradyumna was produced and identified with mind (*manas*). From these arose Aniruddha (Krishna's grandson) identified with selfconsciousness (*ahankara*). From the last two sprang the five elements (*panchabhutas*) and

their qualities (*mahabhutas*) simultaneously with Brahma who fashioned the earth and everything in it from these elements.

The last three emanations are regarded not only as aspects of the divine character, but as gods in their own right. Thus paradoxically the gods are both one and many. Later their worship declined when the concept of Vishnu's incarnations became popular and dominated Vaishnavism during the Gupta Age. All the above deified heroes were worshipped in the Mathura region by people of Yadava-Satvata Vrisni origin (Krishna was a Yadava), and the teaching was carried to western India and northern Deccan by migrating Yadava tribes.

## Vaikhanasas

This ritualistic cult was founded by the legendary Vikhanas whose teaching was disseminated by four ancient sages: Atri, Marici, Bhrigu and Kasyapa.

Initially the cult formed part of the *Taittiriya* school of the Black *Yajur Veda*, but later it became an orthodox Vaishnava cult. In its main text, the *Vaikhanasa Sutra* (dated about the 3<sup>rd</sup> century AD), the cult of the Vedic solar Vishnu coalesces with that of Narayana.

*Vaikhanasa* ritual theory is based on the five-fold conception of Vishnu-as *brahman* (the supreme deity); as *purusha*, as *satya*, as *achyuta* (the immutable) and as *aniruddha* (the irreducible aspect). Performing the five-fold ritual expiates evil and bestows happiness on everyone.

Vishnu's *dasavataras* are also worshipped for specific purposes. Image' worship is important in this movement and is said to be a development of symbolic Vedic ritual.

From the end of the tenth century *Vaikhanasa* priests were in charge of Vaishnava temples and shrines. Although somewhat eclipsed by the rise of the *Sri Vaishnava* cult, the priests still perform rituals in the Sanskrit language at some temples, including the Venkatesvara temples at Tirupati and Kanchi.

## Alvars or Vaishnava Saints

The history of Vaishnavism from the post-Gupta period till the first decade of the 13<sup>th</sup> century AD is concerned mostly with south India. Vaishnava saints, popularly known as *Alvars* in south India, preached one-souled, loving adoration for Vishnu, and their songs in Tamil were collectively named

*Prabhandhas*. Among the 12 *Alvars*, the most famous are Nammalvar and Tirumalisai Alvar.

## Vaishnava Acharyas or Teachers

The wave of *Vishnubhakti* of the *Alvars* was supplemented on its doctrinal side by a class of Vaishnava teachers, popularly known as the Vaishnava Acharyas in south India. Ramanuja, one of the early great Acharyas, along with Yamunacharya (another important early Acharya) developed the doctrine of *Visishtadvaita* (qualified non-dualism) on the basis of some Upanishadic texts in opposition to Sankaracharya's *Advaitavada* or non-dualism (Sankara does not belong to either Vaishnavism or Saivism but to the *nirguna* school). Two other Vaishnava Acharyas of south India, who lived after Ramanuja, were Madhvacharya and Nimbarka. The former founded the *Dvaitavada* (dualism) and the latter *Dvaitadvaitavada* (dualistic non-dualism) in Vaishnavism.

Thus, while the *Alvars* represented the emotional side of south Indian Vaishnavism, the *Acharyas* represented its intellectual aspect.

## Saivism

### Origin and Growth

Saivism, unlike Vaishnavism, had its origin in the very ancient past. The pre-Vedic religion (i.e. Indus religion) has, as one of its important components the worship of Pasupati Mahadeva, a deity conveniently described as proto-Siva. In the Vedic religion, particularly the later Vedic religion, Rudra can be considered as the Vedic counterpart of Pasupati Mahadeva.

However, it is the grammarians of the post-Vedic period who give us an idea about the growth of Saivism as a religious movement. Panini, for instance, refers to a group of Siva worshippers of his time. Patanjali also describes a group of Siva-worshippers named by him as *Siva Bhagavatas* in his *Mahabhasya* (second century BE). Patanjali refers indirectly and briefly to the forceful and outlandish ritualism of these worshippers of Siva. This reminds us of the extreme religious practices of the *Pasupatas* described in the *Pasupata Sutras*.

Saivism, thus, came to the fore in post Upanishadic times, when Siva is identified with the terrifying Vedic god Rudra. The word *Siva* means 'auspicious'. Siva's many names attributes and epithets indicate his diverse

functions.

- As the personification of the disintegrating power of time, he is called ‘Kala’ and depicted adorned with garlands of human skulls, and has his body entwined with snakes symbolising the cycle of time.
- As the passing of time inevitably leads to death, he is called ‘Mahakala’ or ‘Hara’, the remover. Consequently he is said to dance in cremation grounds and on battle fields.
- As the Lord of Mountains, he is ‘Girisa’.
- As the Lord of Animals and Hunters, he is ‘Pasupati’ who represents the destruction of life by hunting, war and disease.
- As Lord of Demons (*bhutas*), he is ‘Bhutanatha’.
- As the supreme *yogin*, he is ‘Mahayogi’.
- As guru of yogic knowledge, music and the Veda, he is ‘Dakshinamurthi’.
- As the giver of the bliss arising from absolute knowledge, he is ‘Sankara’.
- As the cosmic Lord of Dance (‘Nataraja’), he embodies the universal energy.

Siva is universally worshipped in the form of the phallus (*linga*), the source of manifestation and life, which inevitably contains the seeds of disintegration and death. The female generative organ (*yoni*) represents Siva’s *sakti*, the personification of his cosmic energy. When represented together, the *linga* and the *yoni* signify the two great generative principles of the universe.

Some of the *Puranas* identify the whole of creation with Siva through the doctrine of his five faces—Isana, Tatpurusha, Aghora, Vamadeva and Sadyojata. Siva’s five faces are personified as the rulers of the five directions, the four points of the compass and the zenith, making up the totality of spatial extension.

Saivism flourished under the [Gupta dynasty](#) although most of them were Vaishnavas. In south India, the Pallava king Mahendravarman I was at first a Jaina and later a Saiva. Royal patronage greatly increased the popularity of Saivism, as did the mystical and devotional poems composed by the sixty-three Saiva *Nayanars* (also called *Adiyars*).

## [Nayanars or Saiva Saints](#)

Saivism in south India, like Vaishnavism, flourished in the beginning through the activities of Saiva saints, popularly called the *Navanars*. Their poetry in Tamil was called *Tevaram* (also known as *Dravida Veda*). There are 63 *Nayanars*, the most important among them being Tirujnana Sambandhar and Tirunavukkarasu (popularly known as ‘Appar’).

## **Saiva Acharyas or Teachers**

The emotional Saivism preached by the *Nayanars* was supplemented on the doctrinal side by a large number of Saiva intellectuals (*Acharyas*) who were associated with several forms of Saiva movements like *Agamanta*, *Suddha* and *Virasaiva*. The *Agamantas* based their tenets mainly on the 28 *agamas* which explain the various aspects of Siva. Aghora Sivacharya was one of their best exponents. The *Suddhasaivas* upheld Ramanuja’s teachings and Srikanta Sivacharya was their great expounder. The *Virasaivas* or *Lingayats* were led by Basava (a minister of Chalukya king Bijala Raya of the 12<sup>th</sup> century AD). Basava used his political power and position in furthering the cause of this movement which was both a social and religious reform movement. These people were also influenced by Ramanuja’s teachings.

## **Saiva Cults**

The *Pasupata* doctrine, founded by Lakulisa, was dualistic in nature. *Pasu* (the individual soul) was eternally existing with the *pati* (the supreme soul), and the attainment of *dukkhanta* (end of misery) was through the performance of *yoga* and *vidhi* (means). This *vidhi* consisted of various senseless and unsocial acts (or extreme acts). The *Kapalikas* and the *Kalamukhas* were undoubtedly off-shoots of the *Pasupata* sect and there is enough epigraphic evidence to show that these were already flourishing in the Gupta period. Other extreme sects of Saivism are the *Aghoris* (successors of *Kapalikas*) and the *Gorakhnathis*.

In contrast to the above mentioned extreme forms, some moderate forms of Saivism also appeared in northern and central India in the early medieval period. In Kashmir two moderate schools of Saivism were founded. Vasugupta founded the *Pratyabhijna* school, and his pupils, Kallata and Somananda, founded the *Spandasastrā* school. All these teachings were systematised by Abhinava Gupta who founded a new monistic system, called the *Trika*. Another moderate Saiva sect, known as *Mattamayuras*, flourished

at the same time in central India and a little later in some parts of the Deccan. Epigraphic evidence from central India shows that many of the *Mattamayura Acharyas* were preceptors of the Kalachuri-Chedi kings.

## Pasupatas

This is probably the earliest known Saiva cult as suggested by the name and Siva's title of Lord of Animals (*vasu* 'animal' and *pati* lord'). The cult flourished in Orissa and in western India from the 7<sup>th</sup> to the 11<sup>th</sup> centuries.

The founder of the *Pasupata* cult was Lakulisa, said to be an incarnation of Siva. Lakulisa's special emblem was a club (*lakuta*) which sometimes symbolises the phallus. He is usually depicted naked and ithyphallic. The latter state does not signify sexual excitement but sexual restraint by means of yogic techniques.

The cult's main text is the *Pasupata Sutra* attributed to Lakulisa. It is primarily concerned with ritual and discipline. According to a 13<sup>th</sup> century inscription Lakulisa had four chief disciples who founded four subsects. A number of *Pasupata* temples were established in northern India from about the 6<sup>th</sup> century onwards, but by the 11<sup>th</sup> century the movement was in decline.

The ultimate aim of the cult is to attain eternal union with Siva and thereby overcome all pain and suffering. There are various stages to this goal. In the first stage a follower serves in a temple and wears only one garment, or will be naked. Later he leaves the temple, removes the sectarian marks, and behaves in an idiotic or indecent way, thereby inviting the ridicule and disgust of orthodox Hindus. The ridicule of others counteracts the devotee's own bad Karmic effects and transfers to him the merit of those who have sworn at him. The indecent behaviour is a means of cutting off the devotee from ordinary society and producing in him a state of tranquil detachment and hence he should live in a cave, a derelict building or a cremation ground. The remaining stages consist of increasingly difficult ascetic practices leading to total control of the senses. After a long hard training the aspirant attains a superhuman body like Siva's and shares his omnipotence and nature. The *Pasupata* movement is the only one to link liberation with the attainment of paranormal powers.

## Kapalikas and Kalamukhas

These are two extreme *Tantric* cults, which flourished, from about the 10<sup>th</sup> to the 13<sup>th</sup> century, mainly in Karnataka. They were probably off-shoots of the *Pasupata* movement. They reduced the diversity of creation into two elements—the Lord and creator and the creation that emanated from him.

Unfortunately none of their works are extant, sensational and disparaging allusions are made to them in the *Puranas* and other literature belonging to the seventh century and later.

According to a few inscriptions and literary references the *Kapalikas* originated in about the 6<sup>th</sup> century in the Deccan or in south India. By the 8<sup>th</sup> century they began to spread northwards; but by the 14<sup>th</sup> century they had almost died out, their decline being hastened by the rise of the popular *Lingayat* movement, or perhaps they merged with other Saivite *Tantric* orders such as the *Kanphatas* and the *Aghoris*.

The *Kapalikas* (Skull-bearers) were adherents of an ancient ascetic order centred on the worship of the terrifying aspects of Siva, namely, Mahakala and Kapalabhrīt (he who carries a skull) and Bhairava. They were preoccupied with magical practices, and attaining the ‘perfections’ (*siddhis*).

All social and religious conventions were deliberately flouted. They ate meat, drank intoxicants, and practised ritual sexual union as a means of achieving consubstantiality with Siva. The devotees ate from bowls fashioned from human skull and worshipped Siva. They would carry a triple staff, pot, and a small staff with a skull-shaped top (*khatvanja*).

The *Kalamukhas* flourished in the Karnataka area from about the 11<sup>th</sup> to the 13<sup>th</sup> century. They drank from cups fashioned from human skull as a reminder of man’s ephemeral nature, and smeared their bodies with the ashes of cremated corpses.

The teachings of both cults are similar. Both took the ‘Great Vow’ (*mahavrata*) whose significance is now unknown, and *yoga* was mandatory. Human sacrifices and wine were offered to Bhairava and his consort Chandika.

## Agoris

This was a *Tantric* movement, now extinct, and said to have consisted of two branches—the pure (*suddha*) and the dirty (*malin*). Aghoris were the successors of the *Kapalika* cult. Among the female divinities worshipped were Sitala, Parnagiri Devi (the tutelary goddess of ascetics) and Kali. Gurus

were highly venerated as is usual in *Tantrism*.

No religious or caste distinctions were allowed, nor was image-worship, and all adherents were required to be celibate. Cannibalism, animal sacrifices and other cruel rites were practised. All kinds of refuse was eaten including excrement (but never horse meat). As excrement is seen to fertilise the soil, so eating it was thought to ‘fertilise’ the mind and render it capable of every kind of meditation.

The *Aghoris* led the wandering life of vagabonds. Each guru was accompanied by a dog, as was Siva in his Bhairava aspect. The *Aghori yogins* were buried and not cremated, and were believed to be in a state of eternal, deep meditation.

## Kanphata Yogis or Gorakhnathis

Gorakhnath, a native of eastern Bengal, reorganised the earlier teaching of this movement. He is identified with Siva by his followers. Gorakhnath was accredited with great magical and alchemical powers. He synthesised the *Pasupata* teachings with those of *Tantrism* and *Yoga*.

This extreme order of ascetics is characterised by their split ears (*kan* ‘ear’, *phata* ‘split’) and huge ear rings of agate, horn or glass, conferred on them at their initiation.

The *Yogis* practised ritual copulation in graveyards and sometimes cannibalism. The ultimate aim of the devotee is to attain eternal union with Siva by means of Yogic techniques. Some texts mention 32 yogic positions (*asanas*); the *Siva Samhita* lists 84, all having magical and hygienic value. Some destroy sickness, old age and death, while other confer spiritual perfections (*siddhis*).

The 9 *nathas* and 84 *siddhas* play an important part in the movement and a lot of folklore is associated with them. Gorakhnath’s teaching is universal and hence opposed to caste distinctions. There are few prohibitions concerning food, except that beef and pork are forbidden. But spirits and opium may be consumed and Yogis are allowed to marry.

The dead are buried in the posture of meditation for they are permanently in *samadhi*, and hence their tombs are called *samadh*. Representations of the *linga* and *yoni* are placed above the tomb.

*Kanphata Yogis* officiate in temples dedicated to Bhairava, Sakti or Devi, and Siva. At one time the *Gorakhnathis* were associated with the *Aghoris*.

Today the *Gorakhnathis* are in decline both in India and in Nepal where, in the later period of the 18<sup>th</sup> century, they received royal patronage, Gorakhnath being the clan god of the Gorkha dynasty, who unified Nepal.

## **Agamamtas or Saiva Siddhantas**

This is an important south Indian system of pluralistic realism. It recognises the reality of the world and the plurality of souls. This movement developed partly from the songs of the early Saiva saints and partly from the fine devotional poetry of the *Nayanars* (from the 7<sup>th</sup> to the 10<sup>th</sup> century).

The four classes of authoritative texts of the cult are the *Vedas*, the twenty eight *Saiva Agamas*, the twelve *Timurai*; and the fourteen *Saiva Siddhanta Sastras*. Although the *Vedas* are highly regarded, the esoteric *Agamas* are of greater importance having been revealed by Siva himself to his devotees. The *Siddhanta Sastras* were written during the 13<sup>th</sup> and the early 14<sup>th</sup> century by a succession of six teachers, most of whom were non-Brahmins and of lowly origin. The Tamil texts and poems include those written by the three great Saiva teachers—Appar, Tirujnana-Sambandhar and Sundaramurti.

The first teacher of Tamil Saivism was Meykantar, (13<sup>th</sup> century, his work being the *Sivajnahodham*). But the founder was Aghora Sivacharya.

The *Saiva Siddhanta* goal is a state of eternal bliss, the experience of unity-in-duality. Today *Saiva Siddhanta* flourishes mostly in Tamil-speaking areas including northern Ceylon.

## **Kashmiri Saivism**

This is a monistic system, also called the *Trika* ('three-fold') system expounded in Kashmir by Abhinava Gupta (993-1015 AD) who based his exposition on the teachings of earlier sages. He composed a number of commentaries on the now lost *Sivadrishti* of Somananda, from whom he was fourth in succession. Fortunately, a summary of this work was composed by Utpala, a pupil of Abhinava, entitled the *Pratmhhijna Sutras*.

However, the earliest teacher was Vasugupta who lived in the 9<sup>th</sup> century and founded the *Pratyahhijna* school. He taught that the soul gains knowledge by means of intense yogic meditation.

The name *Trika* refers to the three-fold scripture drawn from the non-canonical *Agamas*. The system was influenced by *Samkhya*, *Advaita Vedanta*

and *Pancharatra* doctrines.

Initiation in this system is of foremost importance. By means of Siva's divine grace the aspirant finds a true guru who initiates him. Thus the 'power of activity' (*kriyasakti*) is awakened in his soul, and this leads ultimately to liberation.

## Suddhasaivas or Sivadvaita

A system expounded by Srikanta, it has some features similar to those of *Saiva Siddhanta* and Kashmiri Saivism, as well as some unique characteristics.

Srikanta's teaching is based on the *Vedantasara*. The Supreme Siva (Para-Siva) is identified with *Brahman*—the material and the operative cause of the world.

Liberation is attained by deep meditation on Siva and this leads to the knowledge that Siva is identical with the individual self.

## Virasaivas

A south Indian devotional cult, also called the *Lingayat* cult, this was a form of qualified non-dualism, *Visishtadvaita*. Although the Virasaiva main scriptural text, the *Sunyasampadane*, does not mention the name *Lingayat*, it is probable that originally it was an epithet applied to Virasaivas by other cults, because of their concentration on the *linga* as the only true symbol of divinity.

Basava was the founder, or more probably the systematiser, of the movement. At sixteen he left home and went to the pilgrimage town of Sangama, where he worked to reform Saivism, to overcome caste distinctions and to fight the ban on the remarriage of widows. Later he became a minister of the usurper King Bijjala who reigned at Kalyani. While serving the king he converted a number of Jainas to his cult. But his unorthodox views caused tension between the king and his subjects and he left the king's service. After Basava's death in 1168 AD the members of his sect were persecuted but today the movement has many followers, mostly in Kamataka and AP.

A model of the *linga* is presented to each devotee at initiation for daily worship. It is worn in a container round the neck or held in the hand during worship. The *Virasaiva* initiation replaces the investiture with the sacred thread and this initiation usually takes place during infancy.

Basava taught that all men are temples, and hence they may worship Siva directly without the aid of priests, ritual sacrifices, fasts or pilgrimages. However, this cult later inaugurated their own priests called *jangamas*, who are regarded as incarnations of Siva. The movement has no temples except those erected as memorials. Women have equality with men and may choose their husbands.

Among the things forbidden to cult members are pride, dishonesty, meanness, animal sacrifices, eating meat and drinking intoxicants, astrology, child marriage, sexual licence, and cremation. The last is forbidden because at death the devotee goes immediately to Siva and is at all times, ensured of his protection. (The dead are buried in a sitting position facing north, unmarried people in a reclining position).

## Saktism

Although *Saktism* and *Tantrism* were originally two different cultural forces, they are now closely associated. Both are centred on the worship of the supreme goddess Sakti as the feminisation of ‘Ultimate Reality’ (*Brahman*). Thus to members of these cults god is conceived as female.

The roots of the Sakti cult go back to the prehistoric ‘Earth Cult’, the earth being conceived as a religious form which developed into the notion of the earth as the ‘Great Mother’. The popular Indian village tutelary goddesses (*gramadevatas*) are extensions of the concept of the great Mother Goddess. A number of other archaic elements have been assimilated into the ‘Great Goddess’, some from India’s complex tribal cults and others from the Dravidian and Indus civilisations. The fact that Sakti is known by so many names shows her composite nature, which incorporates the functions of many local and tribal goddesses. Although *Saktism* is closely related with Saivism, it is nonetheless distinguishable from it.

As early as the *Rig Veda* the goddess ‘Vac’ represented cosmic energy, later deified as Sakti. Similarly Indra’s consort Saci also personified divine power. The *Atharva Veda* makes a brief reference to Gnas (literally ‘women’) which suggests that the powers of nature were associated with female energies long before the advent of Tantric teachings. The Gnas were probably divinities belonging to the vegetal and fertility cults of non-Aryan India.

By the 7<sup>th</sup> century, in Bengal, a number of local goddess cults, including those of Manasa, Sitala and Chandi (goddess of hunters) had been assimilated

into the worship of Kali, who later became identified with Parvati, Siva's consort.

Among Sakti's many names is Durga-Kali. Her cult in Bengal is a mixture of deep devotion, holiness and religious awe coupled with revoltingly cruel blood rites derived from an ancient tribal cult.

When signifying abstract time, Durga-Kali is called Adisakti the primordial active female principle in which no duality exists and all opposites are reconciled.

As Time (Kala) does not exist until the Goddess manifests herself, she is called the 'mother of time' (Kalamata). As the embodiment of entire creation she is Mahakali; as destroyer of worlds and of Time she is Kalaharshini. Whatever name or form she assumes, her quintessence remains unchanged.

The lunar aspect of Kali-Durga symbolises astrocosmic totality, and hence she may be depicted iconographically with sixteen arms, signifying the sixteen digits of the moon, which correspond to the Vedic belief that the universe is made up of sixteen parts.

When Sakti is portrayed with Siva as his consort, her aspect is beneficent and she is called Parvati, Devi or Uma (the embodiment of ideal womanhood), or Mahadevi (the great goddess). The eternal blissful union (*samarasya*) of Siva and Sakti is the basis of the 'realistic monism' of the Sakti and Saiva cults.

## Tantrism

This is a form of sacramental ritualism, having a number of esoteric and magical aspects, which employs *mantras*, *yantras* and yogic techniques. Tantric elements also feature in Jainism, Mahayana Buddhism, Saivism, Vaishnavism and Saktism.

The name *Tantrism* is derived from the sacred texts called *Tantras*. The earliest works of this vast literature were written during the Gupta period. To Tantrists, the *Tantras* are as authoritative as the *Vedas* and hence are known as the 'Fifth Veda'.

Tantrism developed primarily in north-west India along the Afghan border and in western Bengal and Assam, all only slightly 'Hinduised' areas of the subcontinent, and hence many non-Aryan features were included.

Initiation (*diksha*) and the receiving of a specific *mantra* from a qualified guru is all important in the Tantric cults. The initiate is 'reborn' and given the

necessary esoteric knowledge to guide him towards liberation. New forms of asceticism were developed, including the sublimation of sexual union in imitation of the union of Siva and Sakti.

Great power is said to result from the worship of Sakti, but from the philosophical point of view the emergence of the Goddess is the result of the low level of spirituality. Hence only ‘sexuality’ can be utilised to attain transcendence.

*Tantrism* has two main divisions—the socalled left-hand’ (*vamachara*) cult and the ‘righthand’ (*dakshinachara*) cult. The practices of the *dakshinachara* are not as extreme as those of the *vamacharis*, and their rites, although similar to the *vamachara*, are never performed physically but only symbolically. Neither cult recognises caste distinctions and all aspirants have to undergo complex initiatory rites. The *vamachara* adepts deliberately flout all the social rules and prohibitions of Hinduism under ritual conditions, in an attempt to free themselves from the limitations of mundane existence and so attain greater spiritual power.

Initially the erotic and esoteric aspects of *Tantrism* were intended only for the fully initiated use as liberating techniques. In Tantric ritual copulation the female partner (who incorporates Sakti) should be worshipped with deep devotion, and the sexual rites performed without losing one’s purity, keeping one’s mind uninvolved. In the highest form of Tantric meditation the female generative organ (*yoni*) symbolises the universal womb, the source of all existence. When liberated, the souls merge with the cosmic essence in the joy of pure consciousness.

*Yantras*, geometric symbolic patterns having great spiritual significance, are also employed. They are equivalent to the concrete personal expression of the unapproachable Divine. *Yantras* operate in the visible sphere as *mantras* do in the audible. By means of *yantras* devotees are able to participate ritually in the powers of the universe. The best known is the *sriyantra* consisting of a number of interlocking triangles with a central point (*bindu*) symbolising the eternal, undifferentiated principle (*Brahman*).

The *Sahajiya Tantrists* reject the use of *mantras*, texts, images, and meditation, since only *sunya* is one’s true nature. The difficulty in defining *sunya*, and its metaphysical ambiguity, encouraged many extreme sexual excesses.

# BRAHMANICAL LITERATURE

## Epics

### *Ramayana*

According to tradition the *Ramayana* was composed about 500 BC. The original authorship of the great epic is attributed to Valmiki. It received its present form two or three centuries later, but there are a number of different versions which exist today.

Out of its seven books, the first and last are the latest. The former states that Rama is an incarnation of Vishnu, an indication of its later composition, but many of the stories are very old and include some which probably originated, in the kingdoms of Magadha and Kosala.

### *Mahabharata*

Known originally as *Jaya Samhita*, the *Mahabharata* includes the *Harivamsa* (the Genealogy of Hari or Vishnu) and the *Bhagavad Gita* (Song of the Lord). Traditionally it is attributed to Krishna Dvaipayana, also known as Vyasa.

It was composed over many centuries and was almost finalised by the 3<sup>rd</sup> or 2<sup>nd</sup> century BC, although the *Bhagavad Gita* and other interpolations are of somewhat later period.

The great battle described in the *Mahabharata* may have a historical basis in the memory of a battle in north India in the 9<sup>th</sup> century BC.

It consists of eighteen books or sections. The *Harivamsa* forms an appendix to the *Mahabharata* and consists of three parts which give an account of creation, a genealogical list of the Yadavas, myths, the adventures and love affairs of Krishna and the cowherd girls. Although it purports to be part of the *Mahabharata*, it belongs to a much later period and in style resembles the popular works, *Puranas*.

The *Gita* represents the views of Krishna Devakiputra who declared that righteous conduct is more efficacious than gifts made to a priestly sacrificer.

### *Puranas*

Traditionally the *Puranas* expound five subjects:

- (i) the creation of the world;
- (ii) its destruction and recreation;

- (iii) genealogies of gods and patriarchs;
- (iv) reigns of the Manus of various world periods (*manvantaras*), and
- (v) the history of the Solar and Lunar royal dynasties.

None of the eighteen main *Puranas* date earlier than the Gupta period, although much of the legendary material is older. The names of the eighteen *Puranas* are *Vishnu*, *Agni*, *Bhavishya*, *Bhagavata*, *Naradiya*, *Garuda*, *Padma*, *Varaha*, *Matsya*, *Kurma*, *Linga*, *Siva*, *Skanda*, *Brahma*, *Brahmananda*, *Brahmavaivarta*, *Markandeya* and *Vamana*. In some lists the *Vayu* is substituted for the *Agni Purana*, and in others for the *Siva Purana*. The *Vayu Purana* is perhaps the oldest; some others may be as late as the 15<sup>th</sup> or 16<sup>th</sup> century, but all appear to have undergone much revision.

*Puranas* greatly aided the dissemination of Upanishadic teaching to) the illiterate, and to the majority of women to whom education was deliberately denied.

## Dharmastra or Smritis

Their contents include:

- the sources of *dharma*,
- the duties of the four *varnas* and *asramas*;
- various *samskaras* of man;
- the avocations of the four *varnas* in life;
- the duties and responsibilities of the king, rules for taxation, ownership, guardianship, witnesses, moneylending, payment of debts and deposits, punishments for various crimes, partition, inheritance, and different kinds of sons;
- impurities of birth, death, and other causes;
- different kinds of *sraddhas*, rules about food, duties of women and their property, *niyoga* (levirate) and its conditions; and
- sins and their expiations, and penances and their conditions.

The *Smritis* deal with these topics in an analytical and systematised form under three main head—*sachara* (rites), *vyavahara* (dealings), and *prayaschitta* (expiation).

The main *Smritis* are given as under.

- (a) The *Manu Smriti* is the most ancient and authoritative among them. It has twelve chapters dealing with *achara*, *vyavahara*, and *prayaschitta*. It is looked upon as having served as a model to all the

later *Smritis*. It has many masterly commentaries like those of Medhatithi, Govindaraja, and Kulluka Bhatta. The extant work is a version compiled by Bhrgu, one of the disciples of Manu.

- (b) The next in importance is the *Yajnavalkya Smriti*, which has three *kandas* (sections) on *achara*, *vyavahara*, and *prayaschitta*. It agrees with the *Manu Smriti* on many points, but disagrees on issues like *niyoga*, inheritance, and gambling. It has got a few valuable commentaries like *Balakrida*, *Apararka*, and *Mitaksara*, of which *Mitaksara* is the most critical and authoritative.
- (c) The *Parasara Smriti* is noted for its advanced views and it is considered most suited for the *kaliyuga*. It deals with *achara* and *prayaschitta* only. It mentions the *apaddharma* of the four castes: agriculture, trade, and commerce for the Brahmins, etc. Its commentary by Madhavacharya is very popular and authoritative and explains *vyavahara* under *raja-dharma*.
- (d) The *Narada Smriti* occurs in two recensions and deals with *vyavahara* only. It closely follows Manu, but introduces a few innovations in the eighteen titles of law and permits *niyoga*, remarriage of women, and gambling under certain conditions.
- (e) The *Brihaspati Smriti* has seven sections dealing with *vyavahara*, *achara*, and *prayaschitta*. It closely follows the *Manu Smriti* and is known as a *parisista* (supplement) to the latter.
- (f) The *Katyayana Smriti* follows closely the works of Manu, Brihaspati and Narada. It specially deals with *stridhana* (a woman's personal property).

Among others mention may be made of the *Smritis* of Angirasa, Daksa, Pitamaha, Prajapati, Marici, Yama, Visvamitra, Vyasa, Sangrahakara, and Samvarta.

## The Six Orthodox Philosophical Systems

The Sanskrit term for philosophy is *darsana*, derived from *drishti*, literally meaning a ‘seeing’ or ‘view point’. Although Indian philosophy is inextricably bound up with religious beliefs, it is still possible for an orthodox Hindu to be an atheist. Some of the traditional systems are also atheistic insofar as they deny the existence of a creator god. He may also accept the doctrine of rebirth yet not accept that a single deity created the world from

nothing.

In the centuries following the rise of Buddha and Mahavira, six orthodox (*astika*) religio-philosophical systems developed. They all accepted the authority of the *Vedas*, although their interpretations differ on various points, and include theistic, monistic, atheistic and dualistic views. None of these systems however, ever attained the status of a dogmatic orthodoxy.

Despite their differences these systems are regarded as complementary aspects of one truth seen from differing points of view.

Nothing is known of the actual or supposed founders of these schools and their names are probably those of the schools rather than of individuals. Each school has a specific *Sutra* attributed to the supposed founder.

## PAIRING OF ASTIKA DARSANAS

The six systems are usually coupled in pairs: *Samkhya* (based on intellectual knowledge) and *Yoga* (on control of the senses and inner faculties); the *Vaisesika* (the experimental point of view based on sensory experience) and the *Nyaya* (logical view based on dialectics); *Vedanta* (based on metaphysical speculation) and *Mimamsa* (deistic and ritualistic point of view based on the sacred texts). The second system of each pair is more a methodology than a metaphysical school. There are also other systems such as the *Saiva Siddhanta* lying outside the traditional six systems.

The three main unorthodox systems (*nastika*) are the Buddhist, Jaina and *Charvaka*. The first two deny the authority of the *Vedas* but believe in some kind of future life, while the materialist *Charvakas* deny both propositions.

### *Samkhya*

The literal meaning of *Samkhya* is ‘enumeration’. It is a system of dualistic realism attributed to the semi-mythical sage Kapila. The oldest extant *Samkhya* text is the *Samkhyakarika* of Isvara Krishna (3<sup>rd</sup> or 4<sup>th</sup> century AD).

Two ultimate eternal realities are recognised in this system—Spirit (*purusha*) and Nature (*prakriti*). *Prakriti* is a single, all-pervasive, complex substance which evolves in the world into countless different shapes. Its three main constituents or the *guna*: *sattva*, *rajas* and *tamas*. Each *guna* has distinct characteristics, which to some extent are antagonistic to the others,

yet they always coexist, cohere and cooperate to produce everything in the world.

The unfolding of a new world commences only when *purusha* and *prakriti* associate (*samyuga*) whereupon *prakriti* begins the long process of differentiation.

Initially the *Samkhya* system was atheistic. However under the influence of the *roga* system with which it later coalesced, it became theistic.

### ***Yoga***

*Yoga* is a theistic system having many similarities to *Samkhya*. It accepts most of *Samkhya* epistemology, and also the view that individual souls emerge from the Universal Soul. *roga* applies *Samkhya* teaching to everyday life, as the *Svetasvatara Upanishad* states: ‘*Samkhyva* is knowledge, *Yoga* is practice.

The *Yoga Sutras* are attributed to Patanjali. The eight steps of yogic practice are (1) restraint (*varna*), (2) discipline (*niyama*), (3) the adoption of a comfortable position (*asana*), the most usual being the *padmasana*, (4) the technique of breath control (*pranayama*), (5) withdrawal of the senses (*pratyahara*), (6) concentration (*dharana*), (7) uninterrupted meditation (*dhyana*), and (8) total absorption (*samadhi*).

In *Yoga* philosophy the Supreme Being is eternal, able to bring about the association of the eternal divine principles or *prakriti* and *purusha* which results in the unfolding of the cosmic process.

*Yoga* has taught that there are many more levels of consciousness than is generally realised, and that only when these levels are actually experienced can man achieve his full physical and psychical potential.

### ***Vaisesika***

Initially this was an atheistic system attributed to the legendary sage Kanada (also known as Uluka) and was based on the *Vaisesika Sutra* (AD 100).

The early *Vaisesika* promulgated an atomistic account of the universe. It was based on the concept that everything in the world (except soul, consciousness, time, space and mind) is composed of various combinations of atoms which remain after a material object has been reduced to its smallest part.

When the *Vaisesika* merged with the *Nyaya* system, it became theistic through the introduction of the concept of God to explain how the world and everything in it arises from different combinations of eternal atoms.

## **Nyaya**

This is a system of logical realism founded by the sage Gotama, also known as Gautama and by his nickname Aksapada. It is based on the *Nyaya Sutra*, probably composed about the 2<sup>nd</sup> century AD.

There are five clauses in the *Nyaya* philosophy: (1) the proposition. (2) the cause, (3) the exemplification, (4) the recapitulation of the cause, and (5) the conclusion.

*Nyaya* teaching states that the existence of ideas, beliefs, visions, and emotions are all dependent on a mind, since without a mind to ‘think them’ they would not exist. However, such things as animals, plants, rivers, mountains, houses, monuments, etc., not being dependent on our minds, exist whether or not we know or ‘think them’.

However, later when the *Vaisesika* merged with the *Nyaya* about the 9<sup>th</sup> century or earlier (and perhaps with some Saivite influence), the *Nyaya* became theistic.

## **Vedanta**

The term *Vedanta* means ‘the end of the Veda’ or the culmination of Vedic speculation. The basic text is the *Brahma Sutra* or *Vedanta Sutra* attributed to Badarayana and composed sometime between 200 and 450 AD.

Traditional *Vedanta* consists of the largest exegesis’ of the Veda called *Uttaramimamsa* coupled with the ‘earlier exegesis’, *Purvamimamsa*. The main schools within *Vedanta* are *Advaita* (non-dualism), *Visishtadvaita* (qualified non-dualism) and *Dvaita* (dualism).

The first systematisers were Gaudapada and Sankara who established the *Advaita Vedanta*. It includes many features adopted from *Mahayana* Buddhism, especially the doctrine of *Sunyavada*. Sankara based his doctrine on the famous passage ‘thou art that’ (*Tat tvam asi*) of the *Chandogya Upanishad*.

## **Mimamsa**

The name of this system means ‘critical examination’ or ‘solution of a problem by reflection’. The early *Mimamsa* is sometimes called *Purvamimamsa*, to distinguish it from the more complex *Vedanta* called *Uttaramimamsa*, or *Brahmamimamsa* which concentrates on the teachings of the *Upanishads*.

*Mimamsa* is an atheistic system attributed to Jaimini and summarised in

the *Mimamsa Sutra*. As the *Mimamsa* system regards the *Veda* as eternal and unchanging, it was forced to reject the usual cosmological view held almost universally in the Hindu tradition; that worlds periodically come into being, remain for a time and then dissolve into non-manifestation. The world, according to *Mimamsa*, has always existed and is without beginning or end.

### **Temples**

During Vedic times there were no temples or images. Most rites were conducted in open air or in temporary structures, and were of a sacrificial nature, until post-Upanishadic times when temples were erected.

Their design was influenced by the Buddhist *chaitya* halls and rock-cut sanctuaries dating from the 3<sup>rd</sup> century BC, a style which continued to dominate architectural forms for over a thousand years.

Today no free standing pre-Gupta Hindu temples remain, for they were built of perishable materials and have long since disappeared.

The main temple building activity took place from the 7<sup>th</sup> century onwards.

## **HINDU COSMOLOGY**

According to Hindu cosmology, a beginningless series of worlds pass through cycles within cycles forever. One ‘day of Brahma’ consists of 4,320 million earthly years and is called a *kalpa*, his ‘night’ is of equal length; his ‘year’ contains 360 such days and nights; and his lifetime is 100 divine years, that is 311,040,000 million years.

At the end of this vast period the universe dissolves into non-manifestation, until aeons later another ‘secondary’ creator-god appears and a ‘new’ world unfolds. During his ‘day’ Brahma creates the universe from eternally existing matter and finally absorbs it, where it remains latent during the ‘night’ of Brahma, after which the process starts again.

Each *kalpa* is divided into 14 secondary cycles (*manvantaras*), each lasting millions of years and with vast intervals between the cycles. During these periods another world comes into being and a new Manu appears as the progenitor of the human race. At present we are in the seventh *manvantara* whose Manu is Vaivasvata.

Each *manvantara* comprises 71 aeons called *mahayugas*; each *mahayuga*

is divided into four ages (*yugas*), called *krita*, *treta*, *dwapara* and *kali*, consisting of 4800, 3600, 2400 and 1200 ‘years of the gods’ respectively. (A ‘year of the gods’ consists of 360 human years).

The above ages are sometimes named after metals—gold, silver, copper and iron respectively. We are now in the *kali* age when goodness, kindness, virtue, justice, strength, longevity and happiness are at their lowest ebb.

The present age commenced in 3102 BC which is also the traditional date of the *Mahabharata* war. In the golden age all beings observed *dharma*, three-quarters in the silver age, half in the copper or bronze age, and only a quarter in the present debased iron age.



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The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

## QUESTIONS

Which one of the four *Vedas* makes a clear reference to Rishabha and Arishtanemi, the Jaina *tirthankaras*?

- (a) *Rig Veda*
- (b) *Yajur Veda*
- (c) *Sarna Veda*
- (d) *Atharva Veda*

What is *Theravali*?

- (a) A subsect of Jainism which avoided idol-worship
- (b) The code of conduct prescribed for the Jaina monks
- (c) The second section of the Jaina *Katpasutra* containing a list of schools (*ganas*) and their heads
- (d) The prayer book of the Jainas

Jinasena and Gunabhadra, authors of *Maha-purana*, lived at the court of the Rashtrakuta king

- (a) Dantidurga
- (b) Amoghavarsha I
- (c) Krishna I
- (d) Indra III

*Tathagat* in Buddhism meant

- (a) one who renounced worldly life
- (b) one who overcame desires
- (c) one who followed the Middle Path
- (d) one who attained the Truth

Who was the famous dancer of Vaisati whose hospitality was accepted by Buddha in preference to that of the lichchhavi prince?

- (a) Trisala
- (b) CheHana
- (c) Amrapali
- (d) Mahamaya

*Shariputraprakarana*, the oldest extant drama in Sanskrit, was written by

- (a) Asvaghosha

- (b) Dignaga
- (c) Vasumitra
- (6) Asanga

Who among the following Jaina *tirthankaras* figures as an *avatara* of Narayana in *Vishnu* and *Bhagavata Puranas*?

- (a) Mahavira
- (b) Parsvanatha
- (c) Rishabhanatha
- (d) Arishtanemi

Jaina philosophy is known as

- (a) *Pudgala*
- (b) *Samkhya*
- (c) *Samachari*
- (d) *Syadvada*

The famous Jaina scholar, Hemachandra, was patronised by

- (a) Siddharaja
- (b) Kumarapala
- (c) Tejpala
- (d) Vimala

Who among the following was not a disciple of the Buddha?

- (a) Chetaka of Vaisali
- (b) Prasenjit of Kosala
- (c) Bimbisara of Magadha
- (d) Ajatasatni of Magadha

Consider the following two statements—one labelled as Assertion (A) and the other labelled as Reason (R):

*Assertion (A):* Buddhism teaches the doctrine of inaction, i.e. cessation of activity, desiring or doing little.

*Reason (R):* *Nirvana* in Buddhism literally means ‘blowing out’ or extinction of craving of the desire (*trishna*) for existence in all its forms and the consequent cessation of suffering.

In the context of the above two statements, which one of the following is correct?

- (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 a correct explanation of A.
- (c) A is true but R is false.

(d) A is false but R is true.

Match List I with List II and select the answer using codes given below the lists

**List I**  
*(Personalities)*

- (i) Chutka the Lichchhavi ruler of Vaisali
- (ii) Siddhartha, the head of the Jnatrika clan
- (iii) Chellana, the Liehehhavi princess
- (iv) Trisala, another Liehehhavi

**List II**  
*(Relationship with Mahavira)*

- (A) Father
- (B) Mother
- (C) Wife
- (D) Maternal uncle
- (E)princess

**Codes:**

i ii iii iv

- (a) A D B E
- (b) D A B C
- (c) E A C B
- (d) D A E B

Which one of the six traditional schools of Hindu philosophy closely resembles the Jaina philosophy?

- (a) *Nyaya*
- (b) *Samkhya*
- (c) *Mimamsa*
- (d) *Vaisesika*

Who among the following Brahmanical gods have been included by the later day Jainas in the list of 63 *So/aka Purushas* or eminent personalities who influence the history of the world in different ways?

- (i) Indra
- (ii) Vasudeva Krishna
- (iii) Balarama
- (iv) Agni

Select the answer from the codes below:

- (a) All of them
- (b) i and ii
- (c) ii and iii

(d) iii and iv

Which one of the following events of Buddha's life did not take place on a full moon day?

- (a) Birth
- (b) Death
- (c) Enlightenment
- (d) Renunciation

Who was the first *thera*, i.e. head of the Jaina Church, after the death of Mahavira?

- (a) Jambu
- (b) Sambhutavijaya
- (c) Sthulabahu
- (d) Sudharman

Which one of the following four *Agnikula* families was known for its patronage of Jainism.

- (a) Chauhans
- (b) Solankis
- (c) Pawars
- (d) Pariharas

Mahavira preached in the

- (a) Magadhi
- (b) Ardha-Magadhi
- (c) Suraseni
- (d) Apabhramsa

What is *Mahabhinishkramana*?

- (a) The renunciation of worldly life by Mahavira
- (b) The 'Great Going Forth' by Mahavira
- (c) The renunciation of worldly life by Buddha
- (d) The delivery of the first sermon by Buddha

The Buddhist doctrine of *paticchha-samuppada* or dependent origination is contained in which of the four Noble Truths?

- (a) First
- (b) Second
- (c) Third
- (d) Fourth

The Sailendra rulers of Sri Vijaya empire established two monasteries in

India. Where were they located?

- (i) Bodh Gaya
- (ii) Nalanda
- (iii) Nagapattinam
- (iv) Sarnath

Choose the answer from the codes given below:

- (a) i and ii
- (b) i and iii
- (c) ii and iii
- (d) iii and iv

Who is the author of the Jaina *Kalpasutra*, an invaluable source for the early history of Jainism?

- (a) Sthulabahu
- (b) Bhadrabahu
- (c) Sambhutavijaya
- (d) Devardhi Kshamasramana

Match List I with List II and select the answer using the codes given below the lists.

**List I**

*(Four Noble Sentiments of Jainism)*

- (i) Karuna
- (ii) Metta
- (iii) Upekha
- (iv) Samadhi

**List II**

*(Meanings)*

- (A) Equanimity
- (B) Concentration
- (C) Compassion
- (D) Universal love

**Codes:**

- |       |    |     |    |
|-------|----|-----|----|
| i     | ii | iii | iv |
| (a) D | A  | B   | C  |
| (b) B | D  | C   | A  |
| (c) C | A  | D   | B  |
| (d) C | D  | A   | B  |

*Upasikas* were

- (a) monks and nuns of Jainism
- (b) monks and nuns of Buddhism
- (c) lay members of Buddhism
- (d) lay members of Jainism

Which of the following is incorrectly paired?

- (a) Kanda—The smith who served the last meal to Buddha
- (b) Udraka—The First disciple of Buddha
- (c) Alara Kalama—The first teacher of Buddha
- (d) Ananda—The chief disciple of Buddha

Which one of the following *stupas* in Andhra Pradesh is a *mahastupa* enshrining the mortal remains of the Buddha?

- (a) Bhattriprolu *stupa*
- (b) Amaravati *stupa*
- (c) Jaggayapeta *stupa*
- (d) Nagarjunakonda *stupa*

Consider the following statements:

Mahavira:

- (i) believed that God had created this world and exercises control over it.
- (ii) regarded all objects, animate or inanimate, as endowed with various degrees of consciousness.
- (iii) rejected the authority of the *Vedas* and objected to the Vedic rituals and Brahmin supremacy.
- (iv) advocated severe asceticism and extreme penance for the attainment of the highest spiritual state.

Select the answer from the codes below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, iii and iv

Which one of the following dynasties never patronised Jainism?

- (a) Rashtrakutas
- (b) Kadambas
- (c) Western Gangas
- (d) Cholas

Which one of the following was not a disqualification for seeking admission into the Buddhist *Sangha*?

- (a) Affliction by infectious diseases like leprosy, consumption, etc.
- (b) Retirement from the public service
- (c) Conviction as a criminal
- (d) Inability to pay back a debt

*Visuddhinagga*, the first systematic and philosophical treatise on Buddhist doctrine, was written by

- (a) Buddhaghosha
- (b) Asvaghosha
- (c) Vasumitra
- (d) Dignaga

Who were the five monks who listened to the first sermon of the Buddha in the Deer Park at Sarnath?

- (i) Upali
- (ii) Kondana
- (iii) Vappa
- (iv) Bhadriya
- (v) Mahanama
- (vi) Assaji

Select the answer from the codes below:

- (a) i, ii, iii, iv and v
- (b) i, iii, iv, v and vi
- (c) ii, iii, iv, v and vi
- (d) i, ii, iii, v and vi

Who among the following Magadha rulers were not only contemporaries of Mahavira but also honoured him highly?

- (i) Bimbisara
- (ii) Ajatsutra
- (iii) Udayin
- (iv) Sisunaga

Choose the answer from below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) ii and iv

Nandas, the rulers of Magadha, were probably patrons of

- (a) Brahmanism
- (b) Buddhism
- (c) Jainism
- (d) Ajivikas

What is the correct sequence of the four sights that changed the life of

Buddha?

- (a) Old age, sickness, death and asceticism
- (b) Sickness, old age, death and asceticism
- (c) Death, asceticism, sickness and old age
- (d) Asceticism, death, old age and sickness

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (i) *Chivara*
- (ii) *Vasa*
- (iii) *Jnapti*
- (iv) *Salaka*

**List II**

- (A) President of the Budhist order
- (B) Formal resolutions
- (C) Three traditional garments of a monk
- (D) Ballot Voting by means of wooden sticks
- (E) Retreatment of monks

**Codes:**

i    ii    iii    iv

- (a) D    B    A    C
- (b) C    E    B    D
- (c) E    D    B    A
- (d) B    C    A    E

Which place in western India has the largest Buddhist establishment, containing as many as 130 caves?

- (a) Karle
- (c) Ajanta
- (b) Kanheri
- (d) Junnar

Bhadrabahu, the contemporary of Chandragupta Maurya was *the-thera* of the Jaina Church.

- (a) Third
- (b) Fourth
- (c) Fifth
- (d) Sixth

Who among the following rulers was not a patron of Jainism?

- (a) Udayin
- (b) Kalasoka
- (c) Kharavela

(d) Chandragupta Maurya

Rummindei pillar of Asoka is put up to mark Buddha's

- (a) birth
- (b) enlightenment
- (c) first sermon
- (d) death

What is the *pavarana* ceremony in Buddhism?

- (a) The initiation ceremony for admission into the *Sangha*
- (b) The ceremony for expelling members of the *Sangha* on disciplinary grounds
- (c) The get-together of monks to confess their offences, if any, committed during their stay at a fixed abode in the rainy season
- (d) The daily ceremony performed by the monks for affirming their faith in the *Buddha, Dhamma* and *Sangha*.

Which Buddhist work pleads for the protection of cattle, declaring them to be givers of *annada* (food), *vannada* (beauty) and *sukhada* (happiness)?

- (a) *Milinda-Panho*
- (b) *Mahavastu*
- (c) *Sutta Pitaka*
- (d) *Buddhacharita*

The earliest extant Buddhist *stupa* comes from

- (a) Sanchi
- (b) Sarnath
- (c) Bodh Gaya
- (d) Amaravati

The Buddha can best be described as an

- (a) atheist
- (b) theist
- (c) materialist
- (d) agnostic

Which of the following pairs is not correctly matched?

- (a) *Dignaga—Sutralankara*
- (b) *Asvaghosha—Buddhacharita*
- (c) *Nagarjuna—Madhyamikakarika*
- (d) *Nagasena—Milinda-Panho*

Consider the following statements:

*Mahayanists:*

- (i) deviated from the original teachings of the Buddha.
- (ii) sought individual salvation through selfdiscipline and meditation.
- (iii) believed in the heavenliness of the Buddhas and bodhisattvas and worshipped their images.
- (iv) developed two chief philosophical systems, the *Madhyamika* and the *Yogachara*.

Of these

- (a) i. ii and iii are true
- (b) ii, iii and iv are true
- (c) i, iii and iv are true
- (d) i, ii and iv are true

The teachings of Nagarjuna, known as *Sunyavada*, are said to have influenced a prominent philosophy of the latter day Hinduism. What was it?

- (a) *Suddhavaita* of Vallabha
- (b) *Advaita* of Sankara
- (c) *Dvaita* of Madhva
- (d) *Visishtadvaita* of Ramanuja

Which one of the following Buddhist universities was the last one to be founded in India?

- (a) Nalanda University
- (b) Taxila University
- (c) Nagarjunakonda University
- (d) Vikramasila University

Who is said to have destroyed the original *pipal* tree at Bodh Gaya?

- (a) Bakhtiyar Khalji
- (b) Pushyamitra Sunga
- (c) Sasanka
- (d) **Mihirakula**

Consider List I and List II:

**List I**

- (i) Birth
- (ii) Renunciation
- (iii) Enlightenment
- (iv) First Sermon

**List II**

- Horse
- Bull
- Bodhi Tree
- Eight-spoked wheel

(v) Death

*Stupa*

Which of the above are correctly matched? Select the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii and v
- (d) iii, iv and v

What is the chronological order of the five Buddhas of *Mahayanism*?

- (i) Gautama Buddha
- (ii) Kanakamuni
- (iii) Maitreya
- (iv) Krakuchand
- (v) Kasyapa

Choose the answer from the codes given below:

- (a) iv, ii, v, i and iii
- (b) v, iv, ii, iii and i
- (c) ii, iii, iv, v and i
- (d) iii, iv, v, i and ii

The 7<sup>th</sup> to the 5<sup>th</sup> centuries before the Christian era witnessed an intellectual ferment all over the world, including India. Which one of the following preachers did not belong to that period?

- (a) Greek philosophers
- (b) Roman philosophers
- (c) Confucius in China
- (d) Zoroaster in Persia

Which unorthodox teacher of the sixth century BC opined that transmigration proceeded according to a rigid pattern controlled by an all powerful cosmic principle, called *niyati* or fate?

- (a) Sanjaya Belathipura
- (b) Ajita Kesakambalin
- (c) Gosala Makhali
- (d) Purana Kassapa

Gautama took a bath in the stream of the river Niranjana before beginning his meditation at Bodh Gaya. What is the modern name of this river?

- (a) Gandak
- (b) Son

(c) Sarayu

(d) Lilajan

Which one of the following is not included in the three-fold characterisation of the nature of the world and all that it contains according to Buddhism?

(a) Permanent

(b) Sorrowful

(c) Transient

(d) Soulless

Which one of the following heterodox teachers of the post-Vedic period is considered as a predecessor of the *Vaisesika* school of philosophy?

(a) Pakudha Katyayana

(b) Gautama

(c) Nigantha Nataputta

(d) Ajita Kesakambalin

The trident-shaped symbol of Buddhism does not represent

(a) *Nirvana*

(b) *Sangha*

(c) *Buddha*

(d) *Dhamma*

Match List I with List II and select the answer using the codes given below the lists.

**List I**

(i) *Rupa*

(ii) *Vedana*

(iii) *Sanna*

(iv) *Samkhara*

(v) *Vinnana*

**List II**

(A) Perceptions

(B) Consciousness

(C) Form and matter

(D) Sensations

(E) Psychic dispositions

**Codes:**

i    ii    iii    iv    v

(a) B    A    E    C    D

(b) C    D    A    E    B

(c) D    E    B    A    C

(d) C    D    E    B    A

Who among the following does not come under the category of ‘Perfected Beings’?

- (a) Arhant
- (b) Buddha
- (c) Pratyeka Buddha
- (d) Bodhisattva

Consider the following lists:

**List I**

- (i) *Dharmakaya*
- (ii) *Sambhogakaya*
- (iii) *Nirmanakaya*

**List II**

- Body of Essence
- Body of Bliss
- Body of Magic Transformation

Which of the above are correctly paired? Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i and iii
- (d) All of them

Who among the following was the younger brother of Asanga, the famous philosopher and logician of the *Vijnanavadin* school?

- (a) Vasumitra
- (b) Vasugupta
- (c) Vasubandhu
- (d) Dignaga

The famous *Om mani padme hum* was

- (a) a sacred text of the *Vajrayana* school
- (b) an initiation ceremony of *Vajrayanism*
- (c) the most important *mantra* of the *Vajrayana* ritual
- (d) the most complicated *yantra* of *Vajrayanism*

Which one of the following pairs is not correctly matched?

- (a) Amitabha—Book
- (b) Avalokitesvara—Lotus
- (c) Manjusri—Sword
- (d) Vajrapani—Thunder bolt

Which one of the following texts of *Mahayana* Buddhism propounded all the major doctrines of the sect and is considered as the most important of all?

- (a) *Lalitavistara*
- (b) *Saddharmapundarika*

(c) *Sukhavativyuha*

(d) *Karandavyuha*

Who among the following Chinese travellers to India was the first to report that certain Buddhist monastic communities in India were given to magical practices?

(a) Wang Hiuen Tse

(b) Itsing

(c) Fahien

(d) Hiuen Tsang

Which one of the following was the last Buddhist text produced in India?

(a) *Vajrachedika*

(b) *Divyavadana*

(c) *Dohakosa*

(d) *Vamsathapakasini*

What was the original name given to the followers of Mahavira?

(a) Jainas

(b) Arhants

(c) *Nirgranthas*

(d) *Kevalins*

Which one of the following does not belong to the three *ratnas* of Jainism?

(a) Full knowledge

(b) Meditation

(c) Action

(d) Liberation

What is the chronological order of the following *theras* of Jaina Sangha?

(i) Sambhutavijaya

(ii) Sudharman

(iii) Bhadrabahu

(iv) Jambu

Choose the answer from the codes given below:

(a) ii, iv, iii and i

(b) iv, ii, i and iii

(c) ii, i, iv and iii

(d) ii, iv, i and iii

Which one of the following doctrines does not belong to Jainism?

(a) *Sunyavada*

(b) *Anekantavada*

(c) *Nayavada*

(d) *Syadvada*

*Posadha* in Jainism meant

(a) penances by Jainas to confess their sins, if any, at the end of the year

(b) fasting by Jaina lay members on full and new moon days

(c) initiation ceremony for admitting new members

(d) punishments given to violators of the code of conduct

*Samachari*, which deals with the rules for the Jaina monks, is found in the

(a) *Chedasutra*

(b) *Mulasutra*

(c) *Kalpasutra*

(d) *Nandisutra*

In the Jaina classification of all living things (*Jiva*), ants are put in the \_\_\_\_\_

sensed category

(a) five

(b) four

(c) three

(d) two

*Pudgala* in Jainism meant

(a) soul

(b) matter

(c) space

(d) virtue

In the Jaina classification of the one-sensed beings, the vegetable, earth, water, wind and fire bodies have only the sense of:

(a) sight

(b) taste

(c) smell

(d) touch

What is the *avasarpini* or descending order of the following six periods of the Jaina cosmic cycle?

(i) *Duhsama*

(ii) *Susama*

(iii) *Duhsama-Susama*

(iv) *Susama-Duhsama*

(v) *Duhsama-Duhsama*

(vi) *Susama-Susama*

Choose the answer from the codes given below:

- (a) v, i, iii, iv, ii and vi
- (b) iii, iv, ii, i, v and vi
- (c) ii, vi, iv, v, i and iii
- (d) vi, ii, iv, iii, i and v

Which one of the following Rashtrakuta rulers is supposed to have committed *sallekhana*?

- (a) Indra IV
- (b) Amoghavarsha I
- (c) Krishna III
- (d) Dantidurga

Who is the daughter of Rishabhadeva credited with inventing the numerous alphabets of India?

- (a) Vimala
- (b) Bharati
- (c) Brahmi
- (d) Sushma

In which period of the present Jaina cosmic cycle did Rishabhadeva found Jainism after making his son Bharata the first chakravartin?

- (a) First
- (b) Third
- (c) Fourth
- (d) Second

Match List I with List II and select the answer from the given codes below.

**List I**

- (i) Angas
- (ii) Prakimaka
- (iii) Chedasutra
- (iv) Mulasutra

**List II**

- (a) Four
- (b) Six
- (c) Ten
- (d) Twelve

**Codes:**

i    ii    iii    iv

- (a) D    A    B    C
- (b) D    B    C    A

- (c) D C B A
- (d) D A C B

Chamundaraya, who put up the famous statue of Bahubali or Gomantesvara at Sravana Belgola in AD 982 was a minister in the court of

- (a) Rachamalla—a western Ganga ruler
- (b) Vishnuvardhan—a Hoyasala ruler
- (c) Kakutsavarman—a Kadamba ruler
- (d) Bijjalaraya—a western Chalukya ruler

Consider the following statements *Ramayana* is:

- (i) considerably larger than the *Mahabharata*.
- (ii) consisting of seven books, the first and seventh being the latest.
- (iii) written, according to tradition, by sage Valmiki.
- (iv) historically older than *Mahabharata*.

Of these

- (a) All are true
- (b) i, ii and iii are true
- (c) ii and iii are true
- (d) iii and iv are true

Which one of the following goddesses is supposed to dwell in garlands, worn to ensure prosperity, good fortune and victory?

- (a) Sarasvati
- (b) Sri
- (c) Parvati
- (d) Aditi

Who was the founder of the *Pancharatra* cult of Vaishnavism?

- (a) Sandilya
- (b) Kasyapa
- (c) Kaundinya
- (d) **Matanga**

*Vadagalai* and *Tengalai* were

- (a) the sacred texts of the *Alvars* and *Nayanars*.
- (b) the legendary sages of *Vaikhanasa* cult.
- (c) the founders of the *Kapalika* and *Kalamukha* sects.
- (d) the northern and southern branches of the *Srivaishnavas*.

Which one of the following Saiva cults was the earliest?

- (a) *Kapalikas*

- (b) *Kalamukhas*
- (c) *Pasupatas*
- (d) *Kanphatas*

The followers of Gorakhnath of east Bengal are also known as

- (a) *Aghoris*
- (b) *Kanphatas*
- (c) *Suddhasaivas*
- (d) *Agamantins*

The *Sahajiyas* who regard only *sunya* (void) as one's true nature were a sect of

- (a) Tantrism
- (b) Saktism
- (c) Saivism
- (d) Vaishnavism

Which one of the following goddesses was not a local deity of Bengal?

- (a) Syama
- (b) Manasa
- (c) Sitala
- (d) Chandi

Consider the following lists:

List I	List II
(i) <i>Hatha yoga</i>	— Reintegration through strength
(ii) <i>Mantra yoga</i>	— Based on inherent power of sound
(iii) <i>Laya yoga</i>	— Reintegration through mergence with the Universal Being
(iv) <i>Kundalini yoga</i>	— Reintegration by awakening cosmic energy
(v) <i>Tantric yoga</i>	— Based on the use of nature to overcome the nature

Which of the above are correctly matched? Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii, iv and v
- (d) All of them

The earliest epigraphic reference to Vasudeva Krishna is found in the

- (a) Junagarh Rock Inscription
- (b) Allahabad Pillar Inscription
- (c) Besnagar Pillar Inscription
- (d) Barabar Cave Inscription

What was the most important tenet of the *Pancharatra* cult?

- (a) *Avatarā* or incarnatory theory
- (b) *Vyuha* or emanatory theory
- (c) *Karma* or right action theory
- (d) *Bhakti* or devotion theory

The authoritative texts of *Saiva Siddhanta* or *Agamanta* Saivism consist of the

- (i) four *Vedas*
- (ii) 28 *Saiva Agamas*
- (iii) 12 *Timurai*
- (iv) 14 *Saiva Siddhanta Sastras*

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, iii and iv

Who among the following did not belong to Kashmiri Saivism?

- (a) Soma nand a
- (b) Vasugupta
- (c) Lakulisa
- (d) Abhinava Gupta

The history of the *Suryavamsi* and *Chandra-vamsi* (Solar and Lunar dynasties) is found in the

- (a) *Epics*
- (b) *Smritis*
- (c) *Puranas*
- (d) *Itihasas*

Which one of the following do not belong to the same category?

- (a) *Apsaras*
- (b) *Yoginis*
- (c) *Sakinis*
- (d) *Dakinis*

Which of the following *Puranas* are related to *Bhagavatism*?

- (i) *Vishnu Purana*
- (ii) *Garuda Purana*
- (iii) *Bhagavata Purana*
- (iv) *Skanda Purana*

Select the answer from the codes given below:

- (a) i and ii
- (b) i and iii
- (c) ii and iv
- (d) iii and iv

Who were the four ancient sages who disseminated the teachings of legendary Vikhanas, the founder of *Vaikhanasa* cult?

- (i) Atri
- (ii) Bhrigu
- (iii) Sandilya
- (iv) Kasyapa
- (v) Kamanda
- (vi) Marici

Choose the answer from the codes below:

- (a) i, iii, iv and vi
- (b) ii, iii, iv and v
- (c) iii, iv, v and vi
- (d) i, ii, iv and vi

Siva's five faces, personified as the rulers of five directions, are

- (i) Isana
- (ii) Tatpurusha
- (iii) Aghora
- (iv) Mahadeva
- (v) Vamadeva
- (vi) Sadyojata

Select the answer from the codes given below:

- (a) i, ii, iii, iv and v
- (b) ii, iii, iv, v and vi
- (c) i, ii, iii, v and vi
- (d) i, iii, iv, v and vi

What were *yantras*?

- (a) The rituals performed by the followers of Saktism.
- (b) The sacred texts of the *Tantrists*.
- (c) The geometric symbolic patterns employed in worship by the *Tantrists*.
- (d) The highly powerful words recited by the *Saktas*.

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (i) Kaliyuga
  - (ii) Dvaparayuga
  - (iii) Tretayuga
  - (iv) Kritayuga
- (a) i-A, ii-B, iii-C, iv-D
  - (b) i-C, ii-D, iii-A, iv-B
  - (c) i-B, ii-C, iii-D, iv-A
  - (d) i-D, ii-C, iii-B, iv-A

**List II**

- (a) Golden age
- (b) Silver age
- (c) Copper age
- (d) Iron age

The first systematic exposition of *Yoga* is attributed to

- (a) Patanjali
- (b) Jaimini
- (c) Kanada
- (d) Gautama

When did the incarnatory and emanatory theories develop?

- (a) second century BC
- (b) first century AD
- (c) third century AD
- (d) fifth century AD

Which of the following statements about *Aghoris* are true?

- (i) They were the successors of the *Kapalikas*.
- (ii) They consisted of two branches—the *suddhas* (pure) and the *malins* (dirty).
- (iii) They did not believe in idol-worship and caste or religious distinctions.
- (iv) They practised cannibalism, animal sacrifices and other cruel rites.
- (v) They ate all kinds of refuse, including excrement.
- (vi) Their dead were buried and not cremated.

Select the answer from the codes below:

- (a) i, ii and iii

- (b) ii, iii, iv and v
- (c) i, iii, iv and vi
- (d) All of them

The concept of the *Trimurti* (triad) was promulgated during the

- (a) Maurya period
- (b) post-Maurya period
- (c) Gupta period
- (d) post-Gupta period

Which of the following are regarded as the terror inspiring attendants of Rudra or Siva?

- (a) *Asuras*
- (b) *Bhairavas*
- (c) *Nagas*
- (d) *Vetalas*

Which one of the following Vaishnava cults was closely associated with Bhagavatism?

- (a) *Vaikhanasa* cult
- (b) *Ramavat* cult
- (c) *Nimavat* cult
- (d) *Pancharatra* cult

Which one of the following philosophies is also known as *Bhedabheda*?

- (a) *Dvaitavada*
- (b) *Advaitavada*
- (c) *Visishtadvaitavada*
- (d) *Dvaitadvaitavada*

Which one of the following Saiva cults is the only one to link liberation with the attainment of supernatural powers?

- (a) *Pasupata*
- (b) *Virasaiva*
- (c) *Agamanta*
- (d) *Aghori*

The members of which Saiva sect are buried in a sitting position facing north?

- (a) *Lingayat*
- (b) *Pasupata*
- (c) *Gorakhnathi*

(d) *Aghori*

*Saktism* is closely associated with which sect of Brahmanism?

(a) *Bhagavatism*

(b) *Vaishnavism*

(c) *Saivism*

(d) None of the above

Durga-Kali was later identified with

(a) Lakshmi

(b) Parvati

(c) Sarasvati

(d) Savitri

Arrange the following *yugas* (ages) in the correct chronological order.

(i) *Dvapara*

(ii) *Krita*

(iii) *Kali*

(iv) *Treta*

Choose the answer from the codes below:

(a) iv, i, ii, iii

(b) ii, iv, i, iii

(c) ii, i, iv, iii

(d) i, iv, iii, ii

Match List I with List II and select the answer using the codes given below the lists.

**List I**

(i) *Samkhya*

(ii) *Vaisesika*

(iii) *Vedanta*

(a) i-B, ii-C, iii-A

(b) i-A, ii-B, iii-C

(c) i-C, ii-A, iii-B

(d) i-C, ii-B, iii-A

**List II**

(a) *Nyaya*

(b) *Mimamsa*

(c) *Yoga*

What is the chronological order of the following cosmic emanations or *uyuhas*?

(i) Aniruddha

(ii) Vasudeva Krishna

(iii) Pradyumna

(iv) Sankarshana

Choose the answer from the codes given below:

(a) ii, iii, iv, i

(b) iv, ii, i, iii

(c) iii, iv, ii, i

(d) ii, iv, iii, i

Which one of the following regions never had the Saiva sect of *Pasupatas*?

(a) Southern India

(b) Western India

(c) Northern India

(d) Orissa

Who was the author of *Sivajnanabodham*, the first systematic work on the teachings of *Saiva Siddhanta*?

(a) Appar

(b) Meykantar

(c) Sambandar

(d) Sundarar

The *Sunyasampadane* was the main scriptural text of

(a) *Kanphatas*

(b) *Kapalikas*

(c) *Lingayats*

(d) *Aghoris*

Which one of the following ancient Indian virtues was not expressly defended by the *Bhagavad Gita*?

(a) Asceticism

(b) Courage

(c) Militarism

(d) Varna system

Which one of the following pairs is incorrect?

(a) Pretas—Ethereal forms of the newly dead

(b) Pisachas—Those whose funerary rites have been performed

(c) Pitrus—Long died ancestors

(d) Bhutas—Malevolent night-wandering ghosts

Andal, for whom a magnificent temple was built at her birth place of Srivilluputtur in Tamil Nadu, was a/an

- (a) famous poetess
- (b) prominent Sanskrit scholar
- (c) *Alvar*
- (d) *Nayanar*

Vaikhanasa five-fold conception of Vishnu consists of

- (i) *brahman*
- (ii) *purusha*
- (iii) *prakriti*
- (iv) *satya*
- (v) *achyuta*
- (vi) *aniruddha*

Select the answer from the codes given below:

- (a) i, ii, iii, iv and v
- (b) ii, iii, iv, v and vi
- (c) i, iii, iv, v and vi
- (d) i, ii, iv, v and vi

*Nayanars* of south India were also known as

- (a) *Adiyars*
- (b) *Saktas*
- (c) *Aghoris*
- (d) *Kanphatas*

Who were *Jangamas*?

- (a) Followers of Kashmiri Saivism
- (b) Priests of *Virasaivism*
- (c) The female members of *Kapalika* sect
- (d) The dancing girls attached to Siva temples

The followers of which Saiva sect are buried in the posture of meditation and whose tombs are called *samadh*?

- (a) *Pasupatas*
- (b) *Kapalikas*
- (c) *Gorakhnathis*
- (d) *Kalamukhas*

Which one of the following *Puranas* is perhaps the oldest?

- (a) *Vishnu Purana*
- (b) *Vayu Purana*
- (c) *Matsya Purana*

(d) *Agni Purana*

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (i) *Samkhya*
  - (ii) *Yoga*
  - (iii) *Vaisesika*
  - (iv) *Nyaya*
  - (v) *Vedanta*
  - (vi) *Mimamsa*
- (A) Logical view based on dialectics
  - (B) Experimental view based on sensorial experience
  - (C) Ritualistic view based on sacred texts
  - (D) Dualistic view based on intellectual knowledge
  - (E) Theistic view based on control of the senses and inner faculties
  - (F) Speculative view based on metaphysics
- (a) i-A, ii-E, iii-C, iv-D, v-B, vi-F  
(b) i-C, ii-F, iii-B, iv-A, v-E, vi-D  
(c) i-B, ii-A, iii-F, iv-C, v-D, vi-E  
(d) i-D, ii-E, iii-B, iv-A, v-F, vi-C

Consider the following lists:

**List I**

- (i) Aniruddha
- (ii) Pradyumna
- (iii) Sankarshana

**List II**

- ahamkara* or self-consciousness
- manas* or mind
- prakriti* or primal Matter

Which of the above are correctly matched? Select the answer from the codes given below:

- (a) All of them
- (b) i and ii
- (c) ii and iii
- (d) i and iii

The Sanskrit term *darsana* meant

- (a) sight
- (b) philosophy
- (c) rationalism
- (d) ritual

Which one of the following Saiva sects never existed in Karnataka?

- (a) *Kaplikas*
- (b) *Kalamukhas*
- (c) *Kanphatas*
- (d) *Virasaivas*

Which of the following statements about the *Mahabharata* are true?

- (i) It is attributed to Krishna Dvaipayana, also known as Vyasa.
- (ii) It consists of over 90,000 stanzas, divided into eighteen books or sections.
- (iii) It includes the *Harivamsa*, but which is a much later addition and in style resembles the popular works called *Puranas*.
- (iv) It also includes the *Bhagavad Gita*, which is however a later day interpolation.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i, iii and iv
- (d) All of them

The mysterious beings called *yaksas* are common to all the following religions, except one. Find out the exception.

- (a) Brahmanism
- (b) *Bhagavatism*
- (c) Buddhism
- (d) Jainism

How many spokes are there in the *Sudarsana-chakra* of Lord Vishnu?

- (a) Eight
- (b) Twelve
- (c) Six
- (d) Twenty four

Which one of the following Vaishnava cults was a strongly ritualistic cult?

- (a) *Vaikhanasa*
- (b) *Srivaishnava*
- (c) *Pancharatra*
- (d) *Bhagavata*

Which one of the following cults was an offshoot of the *Pancharatra* cult?

- (a) Madhva cult
- (b) Vitthala cult
- (c) *Srivaishnava* cult

(d) Vallabha cult

The *vamachara* (left-hand) and *dakshinachara* (right-hand) were

(a) two major rites of *Saktism*

(b) two main divisions of *Tantrism*

(c) male and female members of *Virasaivism*

(d) priests of *Gorakhnathis*

The gentle forms of Siva's consort are

(i) Padma

(ii) Parvati

(iii) Durga

(iv) Uma

(v) Gauri

(vi) Bhairavi

Select the answer from the codes below:

(a) i, iii, v and vi

(b) i, ii, iv and v

(c) ii, iv, v and vi

(d) iii, iv, v, and vi

*Brahmasutra* or *Vedantasutra*, the basic text of *Vedanta* philosophy composed between 200 and 450 AD, is attributed to

(a) Bhatrihari

(b) Kapila

(c) Badarayana

(d) Patanjali

Consider the following two statements-one labelled as Assertion (A) and the other labelled as Reason (R):

*Assertion (A):* The worship of the three emanations of Sankarshana, Pradyumna and Aniruddha declined from the Gupta period.

*Reason (R):* The concept of Vishnu's incarnations became popular and dominated Vaishnavism during the Gupta age.

In the context of the above two statements which one of the following is correct?

(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.

Which one of the following forms of Siva was not worshipped by the *Kapalikas*?

- (a) Mahakala
- (b) Kapalabhrīt
- (c) Bhairava
- (d) Nataraja

Abhīras were the worshippers of

- (a) Sakti
- (b) Krishna
- (c) Surya
- (d) Siva

Which of the following *mahajanapadas* of the Gangetic valley finally survived during the lifetime of the Buddha?

- (i) Anga
- (ii) Lichchavi
- (iii) Magadha
- (iv) Kasi
- (v) Kosala
- (vi) Vatsa
- (vii) Avanti
- (viii) Malia

Choose the answer from the codes given below:

- (a) i, iii, iv and v
- (b) ii, iii, iv and vii
- (c) iii, iv, v and vi
- (d) iii, v, vi and vii

Who among the following was not a queen of Bimbisara of Magadha?

- (a) Kosaladevi of Kosala
- (b) Khema of Madra
- (c) Prabhavati of Vatsa
- (d) Chellana of Vaisali

What was the name of the princess of Kosala given in marriage to Ajatasatru of Magadha?

- (a) Vajjira
- (b) Yasoda
- (c) Arundhati

(d) Trisala

Which one of the following is correctly matched?

- (a) Prasenjit—Magadha
- (b) Pradyota—Kosala
- (c) Kalasoka—Avanti
- (d) Udayana—Vatsa

Who was Jivaka of the sixth century BC?

- (a) The talented and scheming minister of Ajatasatru.
- (b) Bimbisara's personal physician sent to cure the Avanti ruler of jaundice.
- (c) The ruler of Anga who was defeated by Bimbisara.
- (d) The prime minister of Dhana Nanda of Magadha.

Who among the following is considered to be the founder of the *mahajanapada* of Magadha?

- (a) Brahmadatta
- (b) Palaka
- (c) Jarasandha
- (d) Mahasena

The *ganarajya* of Mallas was annexed to the Magadhan empire by

- (a) Bimbisara
- (b) Ajatasatru
- (c) Sisunaga
- (d) Dhana Nanda

Avanti was annexed by Magadha during the time of

- (a) Mahapadma Nanda
- (b) Ajatasatru
- (c) Kalasoka
- (d) Sisunaga

Which of the following pairs is correctly matched?

- (a) Mallas—Sumsumasa
- (b) Kolliyas—Ramagrama
- (c) Bhaggas—Kesaputta
- (d) Kalamas—Pava

Who was the first Persian emperor to conquer a part of India, which became his twentieth *satrapy*?

- (a) Darius I
- (b) Cyrus

(c) Darius II

(d) Xerxes

Where did Alexander cross the Indus to come to India?

(a) Taxila

(b) Lahore

(c) Und

(d) Attock

The first Indian soldiers to fight on the soil of Europe belonged to

(a) Alexander

(b) Darius I

(c) Darius III

(d) Xerxes

On his return journey, Alexander sent a part of his army by sea under the command of

(a) Hephaestian

(b) Perdiccas

(c) Nearchus

(d) Seleucus Nikator

Consider List I and List II:

**List I**

1. Moriyas

2. Videhas

3. Nayas

4. Mallas

**List II**

Pippalivhana

Mithila

Vaisali

Kapilavastu

Which of the above are correctly matched? Select the answer from the codes given below:

(a) All of them

(b) 1, 2 and 3

(c) 2, 3 and 4

(d) 1, 2 and 4

Which of the following pairs is not correctly matched?

(a) Hydraotes—Ravi

(b) Akesines—Chenab

(c) Hydapses—Jhelum

(d) Hindus—Indus

The period between 600 BC and 300 BC is known by several names. Which of the following is not one of them?

- (a) Post-Vedic period
- (b) Age of the Buddha
- (c) Period of Second Urbanisation
- (d) Post-Mauryan period

Which of the following marks is not found on the punch-marked coins of the period between 600 BC and 300 BC?

- (a) Hills
- (b) Trees
- (c) Fish
- (d) Horseman

What is the other name for the Lichchavis?

- (a) Vajjis
- (b) Sakyas
- (c) Jnatis
- (d) Mallas

Who was the founder of the Haryanka dynasty?

- (a) Ajatasatru
- (b) Bindusara
- (c) Bimbisara
- (d) Kalasoka

Which Magadhan ruler is said to have shifted the capital from Rajgir to Pataliputra?

- (a) Udayin
- (b) Kakavarin
- (c) Chandragupta Maurya
- (d) Bimbisara

Which Magadhan ruler is said to have fallen in love with Amrapali, a famous dancer of Vaisali?

- (a) Bindusara
- (b) Mahapadma
- (c) Ajatsatru
- (d) Sisunaga

Who was the last Nanda ruler?

- (a) Mahapadma Nanda

- (b) Dhana Nanda
- (c) Sisu Nanda
- (d) Aghora Nanda

Which of the following Magadha rulers is said to have committed parricide?

- (a) Darsaka
- (b) Bimbisara
- (c) Ajatsatru
- (d) Mahapadma Nanda

Arrange the following Magadha dynasties in the chronological order

- (i) Nandas
- (ii) Sisunagas
- (iii) Mauryas
- (iv) Haryankas

Choose the answer from the codes given below:

- (a) ii, i, iv and iii
- (b) iv, ii, iii and i
- (c) iii, i, iv and ii
- (d) iv, ii, i and iii

Which of the following kingdoms was annexed by Bimbisara of Magadha?

- (i) His original name was Srenika.
- (b) He entered into matrimonial relations with the royal families of Kosala and Vaisali.
- (c) Both Buddha and Mahavira were his contemporaries.
- (d) He founded the city of Patliputra.

Select the answer the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) Only ii

Which of the following statements about Ajatsatru are true?

- (i) He is also known as Kunika.
- (ii) He annexed the kingdom of the Lichchhavis.
- (c) He was the last ruler of the Haryanka dynasty.
- (d) The first Buddhist council was held at Rajgir during his reign.

Select the answer from the codes given below:

- (a) i, ii and iii

- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) Magadha
- (ii) Kosala
- (iii) Avanti
- (iv) Vatsa
- (v) Lichchhavi
  
- (a) i-D, ii-A, iii-C, iv-B, v-E
- (b) i-C, ii-B, iii-E, iv-A, v-D
- (c) i-B, ii-C, iii-A, iv-D, v-E
- (d) i-B, ii-D, iii-A, iv-E, v-C

**List II**

- (A) Mahishmati
- (B) Girivraja
- (C) Vaisali
- (D) Sravasti
- (E) Kausambi

Match the following:

**List I**

- (i) Suddhodhana
- (ii) Siddhartha
- (iii) Alara Kalama
- (iv) Devadatta
- (v) Rahula
  
- (a) i-E, ii-C, iii-B, iv-A, v-D
- (b) i-A, ii-D, iii-C, iv-E, v-B
- (c) i-E, ii-B, iii-C, iv-A, v-D
- (d) i-B, ii-E, iii-D, iv-C, v-A

**List II**

- (A) Buddha's cousin
- (B) The sage who taught meditation to Buddha
- (C) Buddha's original name
- (D) Buddha's son
- (E) Buddha's father

Consider List I and List II:

**List I**

- (i) Sujata
- (ii)
- (iii)
- (iv) Channa
- (v)

**List II**

- Buddha's mother
- Buddha's wife
- Yasodhara
- Buddha's horse
- Kanthaka
- Buddha's charioteer
- The girl who offered milk-rice to Buddha after his

## Mahamaya enlightenment

Which of the above are correctly matched? Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) i, iii and v

Which of the following is not one of the four Nobie Truths taught by the Buddha?

- (a) The world is full of sorrows.
- (b) Desires cause all sorrows.
- (c) If desires are conquered, all sorrows can be eliminated.
- (d) The only way this can be done is by following the ten-fold path.

Which of the following is not one of the ‘Three Jewels’ of Buddhism?

- (a) Buddha
- (b) Ahimsa
- (c) Dhamma
- (d) Sangha

Which one of the following pairs is correctly matched?

- (a) Sarnath—Buddha’s birth place
- (b) Lumbini—The place where Buddha got enlightenment
- (c) Bodh Gaya—The place where he taught his first sermon
- (d) Kusinagar—Buddha’s death place

Match List I with List II and select the answer from the codes given below:

### List I

*(Biddhist councils)*

- (i) First
- (ii) Second
- (iii) Third
- (iv) Fourth

- (a) i-D, ii-B, iii-C, iv-A
- (b) i-B, ii-D, iii-C, iv-A
- (c) i-D, ii-B, iii-A, iv-C
- (d) i-B, ii-D, iii-A, iv-C

### List II

*(Places)*

- (A) Patliputra
- (B) Girivraja
- (C) Kashmir
- (D) Vaisali

Which of the following terms is the most appropriate to describe the Buddha?

- (a) Theist
- (b) Atheist
- (c) Agnostic
- (d) Materialist

Arrange the following Buddhist monks in the chronological order

- (i) Nagasena
- (ii) Avanda
- (iii) Asvaghosha
- (iv) Asanga
- (v) Moggaliputta Tissa

Select the answer from the codes given below:

- (a) ii, v, i, iii and iv
- (a) i, iii, iv, ii and v
- (a) iii, ii, i, v and iv
- (a) iv, ii, v, i and iii

Which of the following dynasties patronised Buddhism?

- (a) Sungas
- (b) Kanvas
- (c) Indo-Greeks
- (d) Satavahanas

Which of the following statements about the first Buddhist council are true?

- (a) It was held during the lifetime of the Buddha.
- (b) Its purpose was to maintain the purity of Buddha's teachings.
- (c) Ananda and Upali laid down the *Sutta Pitaka* and *Vinaya Pitaka* respectively.
- (d) Its proceedings were conducted in Sanskrit.

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii and iv
- (d) ii and iii

Arrange the following Buddhist works in the chronological order:

- (i) *Milinda Panho*
- (ii) *Sutralankara*
- (c) *Tripitakas*
- (iv) *Mahavibhasa*

Select the answer from the codes below:

- (a) i, ii, iii and iv
- (b) iii, i, iv and ii
- (c) ii, iii, iv and i
- (d) iv, ii, i and iii

Which of the following statements about the second Buddhist council is/are not true?

- (i) It was held in the fourth century BC.
- (ii) Its purpose was to decide the controversy between the Vajji monks and their opponents.
- (iii) It resulted in the first division of the Buddhists into *Sthaviravadins* and *Mahasanghikas*.
- (iv) It started the practice of sending missionaries to different parts of the world to propagate Buddhism.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) Only iv

Which of the following statements about the third Buddhist council is/are true?

- (i) It was held under the patronage of Asoka.
- (ii) Its purpose was to settle the disputes arising out of rival claims to authority.
- (iii) It resulted in the final compilation of the *Tripitakas*.
- (iv) Its proceedings were conducted in Pali.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) Only iii
- (d) All of them

Which of the following statements about the fourth Buddhist council is/are incorrect?

- (i) It was held under the patronage of Harsha.
- (ii) Its purpose was to settle the differences among all the 18 sects of Buddhism.
- (iii) It resulted in the division of the Buddhism into *Hinayanism* and

*Mahayanism.*

(iv) Its proceedings were conducted in Sanskrit.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) Only i
- (d) Only iv

Who was the chairman of the third Buddhist council?

- (a) Mahakassapa
- (b) Ananda
- (c) Moggaliputta Tissa
- (d) Vasumitra

At which of the following councils was the *Abhidhamma Pitaka* written for the first time?

- (a) Vaisali council
- (b) Pataliputra council
- (c) Kashmir council
- (d) Rajgir council

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) *Buddhacharita*
  - (ii) *Sutra/ankara*
  - (iii) *Milinda Panho*
  - (iv) *Madhyamika Karika*
- (a) i-C, ii-A, iii-B, iv-D
  - (b) i-A, ii-B, iii-D, iv-C
  - (c) i-D, ii-C, iii-B, iv-A
  - (d) i-B, ii-D, iii-A, iv-C

**List II**

- (a) Nagasena
- (b) Asvaghosha
- (c) Nagarjuna
- (d) Asanga

## ANSWERS

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (a)  | 2. (c)  | 3. (b)  | 4. (d)  | 5. (c)  | 6. (a)  | 7. (c)  |
| 8. (d)  | 9. (b)  | 10. (a) | 11. (d) | 12. (d) | 13. (b) | 14. (c) |
| 15. (d) | 16. (d) | 17. (b) | 18. (b) | 19. (c) | 20. (b) | 21. (c) |
| 22. (b) | 23. (d) | 24. (c) | 25. (b) | 26. (a) | 27. (c) | 28. (d) |

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 29. (b)  | 30. (a)  | 31. (c)  | 32. (8)  | 33. (c)  | 34. (a)  | 35. (b)  |
| 36. (d)  | 37. (d)  | 38. (b)  | 39. (a)  | 40. (c)  | 41. (c)  | 42. (b)  |
| 43. (d)  | 44. (a)  | 45. (c)  | 46. (b)  | 47. (d)  | 48. (c)  | 49. (d)  |
| 50. (a)  | 51. (b)  | 52. (c)  | 53. (d)  | 54. (a)  | 55. (a)  | 56. (a)  |
| 57. (b)  | 58. (d)  | 59. (d)  | 60. (c)  | 61. (c)  | 62. (a)  | 63. (b)  |
| 64. (d)  | 65. (c)  | 66. (c)  | 67. (b)  | 68. (d)  | 69. (a)  | 70. (b)  |
| 71. (c)  | 72. (c)  | 73. (b)  | 74. (d)  | 75. (d)  | 76. (a)  | 77. (c)  |
| 78. (b)  | 79. (c)  | 80. (a)  | 81. (c)  | 82. (b)  | 83. (a)  | 84. (d)  |
| 85. (c)  | 86. (b)  | 87. (a)  | 88. (a)  | 89. (d)  | 90. (c)  | 91. (b)  |
| 92. (a)  | 93. (c)  | 94. (c)  | 95. (a)  | 96. (b)  | 97. (d)  | 98. (c)  |
| 99. (c)  | 100. (d) | 101. (a) | 102. (b) | 103. (d) | 104. (c) | 105. (b) |
| 106. (d) | 107. (d) | 108. (a) | 109. (a) | 110. (c) | 111. (b) | 112. (b) |
| 113. (c) | 114. (d) | 115. (a) | 116. (b) | 117. (c) | 118. (a) | 119. (b) |
| 120. (c) | 121. (d) | 122. (a) | 123. (b) | 124. (c) | 125. (b) | 126. (d) |
| 127. (a) | 128. (b) | 129. (c) | 130. (d) | 131. (b) | 132. (c) | 133. (a) |
| 134. (c) | 135. (b) | 136. (b) | 137. (c) | 138. (a) | 139. (d) | 140. (b) |
| 141. (d) | 142. (c) | 143. (a) | 144. (d) | 145. (b) | 146. (c) | 147. (b) |
| 148. (d) | 149. (b) | 150. (a) | 151. (c) | 152. (d) | 153. (c) | 154. (b) |
| 155. (d) | 156. (d) | 157. (d) | 158. (a) | 159. (c) | 160. (b) | 161. (c) |
| 162. (b) | 163. (c) | 164. (d) | 165. (a) | 166. (b) | 167. (c) | 168. (d) |
| 169. (a) | 170. (b) | 171. (d) | 172. (b) | 173. (d) | 174. (d) | 175. (c) |
| 176. (a) | 177. (c) | 178. (d) | 179. (b) | 180. (d) | 181. (d) | 182. (c) |
| 183. (c) | 184. (b) | 185. (d) |          |          |          |          |



# CHAPTER 5

# THE MAURYAN EMPIRE

## POLITICAL HISTORY

### I. Great Maurya (90 years)

- **Chandragupta (321-297 BC):** Conquest of Gangetic Valley, Central India & Trans-Indus Region; Alliance with Seleucus; Megasthenes' stay; patronage to Jainism.
- **Bindusara (297-72 BC):** Conquest of peninsula except Kalinga & south; Alliance with **Antiochus I**; Daimachus' stay; patronage to Ajivikas
- **Ashoka (268-32 BC):** War of succession; Conquest of Kalinga; patronage of Buddhism; Adoption of dhamma

### II. Later Mauryas (47 years)

- Dasaratha (East) & Kunala (West) – Division of empire
- Samprati – Reunion & subsequent loss of the west
- Salisuka
- Devavarman
- Satadhanvan
- Brihadrata – Greek invasion & overthrow by Pusyamitra

#### *Sources*

**Introduction** Our understanding of India's past becomes clearer since the last quarter of the fourth century BC. This marks the spread of the growing power of Magadha over north India and then over greater parts of the subcontinent. Magadhan supremacy reached its zenith during the Maurya rule and especially during the reign of Asoka (272-233 BC), the greatest of the Maurya rulers. The Maurya epoch is one of the well worked out phases in early Indian history, mainly because of the availability of a large number of

sources. The historian of Mauryan India is in a position to use the accounts of Megasthenes (now lost and preserved only in later excerpts and summaries), the *Arthashastra* of Kautilya, rich details of Asoka's inscriptions, the legends concerning Asoka in Buddhist texts (though later in date), historical art and field archaeological materials.

**Changing Attitudes and Thrusts** There has been interesting changes in the attitudes and approaches of the historians with regard to the selection of sources for the Maurya history. The previous dependence of the historian on the Kautilyan *Arthashastra* as the primary source has somewhat lessened in recent times. As per the statistical analysis of the text, undertaken by Dr. Trautmann, the text seems to have taken its present shape in around third century AD and cannot be attributed to a single author and a single period. While this would pose some difficulties in using the materials of this famous treatise on polity for the Maurya times straightforwardly, the earliest sections of the text (*Adhyakshapracara*) have been assigned to the third century BC, i.e. more or less contemporaneous with the Maurya times. The utilisation of the *Arthashastra* for the Maurya times is limited to its earliest sections mentioned above.

The differences in the summary of and excerpts from Megasthenes' *Indica*, which was after all written by the Greek ambassador out of his impressions of the Maurya realm, have also raised some doubts about its reliability as a source of primary importance. On the other hand, our knowledge about the realm during Asoka's reign has definitely advanced because of the discovery of many new edicts which still remain the earliest known written documents in India. New versions of his Minor Rock Edicts (MREs) and Rock Edicts (major REs) have thrown new lights on the Maurya times.

**Importance of Greek and Aramaic Edicts of Asoka** The most spectacular evidence is found in Asoka's edicts in Greek, Aramaic and Graeco-Aramaic (bilingual) languages and scripts, found from Afghanistan (two Aramaic edicts from Laghman, one stone tablet from Pul-i-Darunta, Graeco-Aramaic bilingual record from Shar-i-Kuna, a Greek and an Aramaic edict from Kandahar) and Taxila in Pakistan. The very find spots of the edicts are clear indicators of the vastness of the Maurya realm, which Asoka himself recognised as *mahalaka* or extensive. The discovery of the Greek and Aramaic edicts of Asoka from Afghanistan and Taxila leaves little room for doubt that Asoka retained the control over Arachosia, Paropanisadae and

Gedrosia, which had earlier been ceded to the Maurya ruler Chandragupta by Seleucus in 301 BC.

**Diversity of Asokan Edicts** The wide range of Asoka's edicts, mostly addressed in first person, directly to his subjects and/or his officers, however, speaks of diversity in the contents of these inscriptions. These cannot but give an impression that the edicts probably had a master or central draft, prepared by the emperor himself at Pataliputra; these were later adopted, extended and abridged by provincial and local authorities, according to the local needs, but within the broad framework of the central drafts of the edicts. This is once again corroborated by the emperor's own classification of his edicts as *vistata* (extended), *majhima* (medium size) and *samkhita* (short or abridged). The Greek and Aramaic edicts were partly translations, transliterations, explanations and also summaries of Asoka's ideas and ideals found in his Prakrit inscriptions written in Brahmi and Kharoshti.

**Wide Network of Communications and Transport** Though the Maurya realm was nearly pan-Indian in extent and must have been beset with problems of contacts, the dispersal and distribution of Asoka's edicts are clear pointers to a network of communications and interconnections within the empire.

- One of the Aramaic edicts at Laghman has certain contents which do not figure in most of the inscriptions of Asoka. If read in combination with another similar Asokan edict at Laghman, it speaks of a royal road (*karapathi*, i.e. *rajapatha*) and officers entrusted with its maintenance, which was considered as dispensing a meritorious work (*purtabaga*).
- The names of places and distances mentioned in the Laghman edicts amply bear it out that these were direction signals and distance posts.
- The Laghman edicts provide a striking corroboration of the accounts of Eratosthenes (an elder contemporary of Asoka) on a Maurya royal road connecting West Asia with Palimbothra or Pataliputra.
- The impressions of the Classical authors that the Mauryas looked after proper maintenance of road network and erected direction giving signals and distance recorders are also strikingly confirmed.
- The Aramaic records also make it clear that the dating method in the Asokan inscriptions was in the expired year counted from the date of Asoka's consecration.

## **Chandragupta (321–297 BC)**

Chandragupta, at the young age of 25, dethroned the last Nanda ruler (Dhanananda) and occupied Pataliputra in 321 BC with the help of Kautilya, also known as Chanakya or Vishnugupta. Once the Ganges valley was under his control, Chandragupta moved to the north-west. The areas of the north-west fell to him rapidly until he reached the Indus. There he stopped, and moving back to central India he occupied the region north of the Narmada river by 312 BC. But, 305 BC saw him moving to the north-west again, in the campaign against Seleucus Nikator (Alexander's general who gained control of most Asiatic provinces of the Macedonian empire), with the treaty of 303 BC concluding the war in favour of the Mauryas. By the treaty, Chandragupta (known as 'Sandrocottus' to the Greeks) made a gift of 500 elephants to Seleucus and obtained the trans-Indus region (the territory across the Indus). The two also entered into a marriage alliance, though it is not very clear as to who married whose daughter. Seleucus's ambassador, Megasthenes, lived at Pataliputra for many years and travelled in India, finally leaving an excellent account of contemporary India.

According to the Jaina tradition (*Parisistaparvan*), Chandragupta embraced Jainism towards the end of his life and stepped down from the throne in favour of his son, Bindusara. Accompanied by Bhadrabahu and several other Jaina monks, he is said to have gone to Sravana Belgola near Mysore, where he deliberately starved himself to death in the approved Jaina fashion (*sallekhana*).

## **Bindusara (297–272 BC)**

Bindusara, known to the Greeks as 'Amitrochates' (derived from the Sanskrit word 'Amitraghata' or slayer of foes), is said to have carried his arms to the Deccan, extending Mauryan control in the peninsular region of India as far south as Mysore.

According to Taranatha, the Tibetan Buddhist monk who visited India in the 16<sup>th</sup> century, Bindusara conquered 16 states, comprising 'the land between the two seas, presumably the Arabian Sea and the Bay of Bengal. Early Tamil texts also mention the Mauryan invasion of the far south (Tamil Nadu and Kerala). But, on this basis it is unjustified to assume that Bindusara was able to annex the southernmost part of India to the Mauryan empire. But, we are fully justified in saying that the Mauryan empire under Bindusara

extended up to Mysore in the south (besides the literary evidence, the discovery of Asokan inscriptions in the south up to Mysore and the fact that Asokan inscriptions do not mention any campaign in south India support our view), and that the far south probably recognised the Mauryan suzerainty, though did not actually form a part of it.

Bindusara had contacts with Antiochus I, the Seleucid king of Syria whose ambassador, Deimachus, was said to have been at the Mauryan court, Bindusara wrote to Antiochus I asking for some sweet wine, dried figs and a sophist to be sent to the Mauryan court. The latter sent all but the sophist, explaining that Greek law would not permit a sophist to be sent.

In the religious sphere, Bindusara was more interested in the *Ajivika* sect than in other heterodox sects. In fact, there was an *Ajivika* fortuneteller, Pingalavatsa, at Bindusara's court, who, when Asoka was born, prophesied that he would become king.

The *Asokavadana* informs us that a revolt took place in Taxila during the reign of Bindusara, when the citizens objected to the oppression of the higher officials. Bindusara sent Asoka to put an end to the revolt, which he did successfully. Since most Buddhist accounts speak of Asoka going directly from Ujjain to Pataliputra to capture the throne after his father's death, it would appear that his stay at Taxila was prior to his appointment as viceroy at Ujjain, and that his appointment to the post of viceroy at Ujjain was in recognition of his good work at Taxila.

## MEGASTHENES

### Background

Seleucus Nikator sent an ambassador, named Megasthenes, to the court of Chandragupta. Travelling along Kabul and the Punjab, Megasthenes reached Pataliputra, the capital of the [Maurya empire](#).

Evidently he knew that part of the country through which he travelled and for his knowledge of the rest of India he depended on report. Although there are obvious limitations in his work as he was ignorant of the language and customs of the country, yet he is a reliable witness concerning matters which came under his close scrutiny.

His *Indica* has been lost, but the fragments that still survive in the

writings of Strabo, Arrian, Diodoros and others, throw a flood of light on Chandragupta's civil and military government, the country's soil, climate, animals, plants and the manners of the people.

## **Capital City and Imperial Palace**

The Greek writers referred to the royal road leading from the north-west frontier to Pataliputra, measuring about 1,840 kilometres (1,150 miles). 'Every mile of this road was marked by a stone indicating the by-roads and distances. The capital of the empire was at Palimbothra or Pataliputra, situated at the confluence of the two rivers, the Ganga and the Son. This was a large city, nine-and-half miles in length and eleven miles in breadth.

The imperial palace constructed chiefly of timber, probably stood close to the modern village of Kumrahar and was in keeping with all grandeur and regalia. The palace stood in an extensive park full of shady groves, a multitude of fish-ponds and trees. The gilded pillars of the palace were adorned with golden vines and silver birds. In the parks tame peacocks and pheasants were kept.

The king usually remained in the palace under the protection of female bodyguards and appeared in public at the time of war, to sit as a judge in his court, to offer sacrifice and to set out for hunting excursions. Hunting was the principal royal amusement and the king was usually attended by armed female guards.

## **Central Administration**

The king was at the pivot of the administrative superstructure. Megasthenes represents the king as a conscientious and industrious person. He remained in the court throughout the whole day without caring for his personal comforts.

The onerous burden of administration was shared between the king and his council. Greek writers refer to its members as Councillors and Assessors, who advised the king in the management of public affairs. The king employed a large body of spies, called overseers by Megasthenes, who transmitted secret and confidential reports to the king. The overseers in turn employed courtesans as their collaborators.

## **Military Administration**

Megasthenes also gives details of Mauryan military administration which was considered vital for the security of the newly established empire. Chandragupta had at his disposal a formidable army numbering about 6,00,000 men. It was controlled by a war office consisting of thirty members, divided into six boards of five each. The respective Boards were in charge of different departments, e.g., Admiralty, Infantry, Cavalry, War-chariots, Elephants and Commissariat and Transport.

According to Megasthenes soldiers formed the most numerous class in the society. They were not mere militia or a contingent as they received regular pay from the state which also supplied them with arms and equipment. The equipment of the army was adequate. The chariots usually drawn by four-horses. Each chariot had at least two warriors in addition to the driver. The infantry carried the broadsword as their principal weapon. Javelins, bows and arrows were additional arms.

## **Municipal and Local Administration**

Chandragupta's municipal organisation for his imperial capital was based on wise and sound systems. Megasthenes calls the town officials *astynomoi*. The Municipal Commission, consisting of thirty members, was divided into six Boards or Committees of five members each.

- The first Board looked after everything relating to industrial arts-regulating wages, enforcing the use of pure and sound materials and exacting full work in exchange for fair wages. Artisans were regarded as sacrosanct and any interference with their work was visited with capital punishment.
- The second Board was required to look after the comforts of foreigners, to keep them under observation and in case of sickness or death provide for the treatment or burial of the stranger, whose property they were obliged to protect.
- The third Board was responsible for the systematic registration of births and deaths, designed both to facilitate taxation and for government records.
- Trade and commerce was under the fourth Board, which regulated sales and enforced the use of stamped weights and measures. Merchants paid a license tax.
- The fifth Board controlled manufactured articles. Old goods were

separated from new ones and they were sold separately. A fine was imposed on the violation of rules.

- The sixth Board collected the tithe on the prices of goods sold and evasion of this tax was punishable with death.

The district administration, according to Megasthenes, was under the supervision of officials called the *agronomoi*. They supervised irrigation, measured the land, enforced the forest laws and looked after agriculture, mining, carpentry and metal industries. They also collected taxes, maintained the roads and set up mile-stones to indicate distances.

## Society and People

Megasthenes described the castes of Indian society according to their professions often mingling caste with occupation. According to him there were seven classes in India.

- The philosophers comprising *brahmanas* and ascetics comprised the first class and they were the highest in rank, though numerically the smallest.
- The agriculturists or cultivators who formed the majority of the Indian people were considered as the second class. They paid a quarter of their produce as rent to the landlord.
- The third class, shepherds and hunters, lived a nomadic life in forests. They made the land habitable after exterminating the wild beasts, received an allowance of corn from the king for the service and paid him tribute in cattle.
- The fourth class, artisans were not only exempted from paying taxes, but even received maintenance grant from the royal exchequer.
- The fifth class, warriors, less numerous only than the cultivators, were maintained at the expense of the State.
- The sixth and seventh classes included both the officials (superintendents or overseers and councillors and assessors) employed for the supervision of the work of different departments and the numerous spies who were engaged in transmitting secret information to the king.

The general honesty of the people was well attested by the fact that theft was a rare occurrence. The code of punishment was severe-mutilation for giving false evidence and death for injuring the royal artisan. In other cases

of bodily injury the offender had to suffer corresponding mutilation in addition to the amputation of his hand.

Megasthenes account is testimony to the peace and tranquillity that prevailed throughout the empire. The richness of the soil and abundance of mineral sources combined with the soil of hardworking and jungle people as well as good governance were all factors that contributed to the quality of life. It was a wine of plenty and scarcity and famine were unknown to Indians.

On the other hand Megasthenes' observation that all Indians were free and that not one of them was a slave was an idealistic picture wholly inconsistent with reality. Slavery did exist in India but here its abject form as prevalent in Europe, where slaves were considered as chattels of their masters, was absent.

## ASOKA AND HIS SUCCESSORS

**Asoka (268–232 BC)** Till the beginning of the 20<sup>th</sup> century, Asoka was just one of the Mauryan kings mentioned in the *Puranas*. In 1837 James Prinsep deciphered an inscription written in *Brahmi* script referring to a king called '[Devanampiya Piyadassi](#)' (beloved of the gods). Later, many more similar inscriptions were discovered. Initially these records could not be attributed to Asoka.

However, in 1915 was discovered another inscription, the Maski Edict, which speaks of Asoka Piyadassi. This, corroborated by the Ceylonese Chronicle *Mahavamsa*, established that Asoka used 'Piyadassi', as his second name in the inscriptions.

It appears from the available evidence (Buddhist literature mainly) that there was a struggle for the throne among the princes after the death of Bindusara or a little prior to it, that this involved Asoka, who had to remove those of his brothers who were opposing him but not all as some of the Buddhist sources would like us to believe. *Dipavamsa* and *Mahavamsa* state that Asoka captured power after killing his ninety nine brothers, including his elder brother Susima (who was earlier the viceroy at Taxila when the revolt took place). According to these Ceylonese sources only his youngest brother, Tissa, remained unhurt. But, according to Taranatha, Asoka killed only six of his brothers. Evidently, six brothers seem to be closer to the truth than ninety

nine. Moreover, in the Major Rock Edict V, Asoka mentions officers who have among their other functions the superintending of the welfare of the families of his brothers, sisters and other relatives. This war of succession accounts for the interregnum of four years (272-268 BC), and only after securing his position on the throne, Asoka had himself formally crowned in 268 BC.

## KALINGA WAR & CONVERSION TO BUDDHISM

The most important event of Asoka's reign seems to have been his victorious war with Kalinga (260 BC), the horrors of which were described by Asoka himself: 'A hundred and fifty thousand were killed, and many times that number perished...' It was previously held that he was dramatically converted to Buddhism immediately after the Kalinga war. But, this was not so, and as one of his inscriptions, viz. Bhabra inscription, states it was only after a period of more than two years that he became an ardent supporter of Buddhism under the influence of a Buddhist monk, Upagupta. In this edict he states his acceptance of the Buddhist creed, the faith in the *Buddha*, the *Dhamma* and the *Sangha*. This edict was written specifically for the local Buddhist clergy and not for the population at large. He refers to himself as the 'King of Magadha', a title which he uses only on this occasion.

After ascending the throne, Asoka, according to Taranatha, spent several years in pleasurable pursuits and was consequently called 'Kamasoka'. This was followed by a period of extreme wickedness, which earned him the name of 'Chandasoka'. Finally, his conversion to Buddhism and his subsequent piety led Taranatha to describe Asoka as 'Dhammasoka'.

The Third Buddhist Council was held in 250 BC at Pataliputra with Moggaliputta Tissa presiding. The *Vibhajjavada* (doctrine of Theravadin school) was proclaimed as the true faith. But strangely enough Asoka makes no mention of this event in any of his inscriptions. Of all the events mentioned in the various Buddhist sources the only one that appears to be corroborated by the inscriptions of Asoka is that of the purge of the *Sangha*.

At the conclusion of the Third Buddhist Council, Buddhist monks of some repute were selected and sent as missionaries to various regions, Among these were Majjhantika (who was sent to Kashmir and Gandhara),

Mahadeva (Mahisamandala), Rakkhita (Vanavasi), Yona Dhammarakkhita (Aparantaka), Mahadhammarakkhita (Maharatha), Maharakkhita (Yona), Majjhima (the Himalayan region), Sona and Uttara (Suvarnabhumi), and Mahinda (Lanka).

The word *yona* (generally used to indicate a Greek) preceding the name of Dhammarakkhita suggests a non-Indian monk, possibly Greek or Persian. But it seems strange that he should be sent to Aparantaka on the western coast of India, while Maharakkhita was sent to the Yona area. Yona appears to refer to the Indo-Greek settlements of the north-west, though it would seem, from the reference to [Tusaspa](#) (Asoka's governor) in the Junagarh inscription of Rudradaman, that there might have been a foreign settlement of Persians or Greeks in western India.

Asokan inscriptions, particularly Major Rock Edict II, refer to the southernmost kingdoms, viz. Cholas, Pandyas, Satyaputras and Keralaputras, as the *prachamta* (border) states, and clearly distinguish them from the *vijita* or *raja-vishaya* (imperial dominions). So, these states probably continued to remain outside the Mauryan territory, but maintained friendly relations with the Mauryas.

According to tradition ([Kalhana's Rajatarangini](#)), Kashmir was a part of the Mauryan empire and Asoka built the city of Srinagar. Khotan in Central Asia was also supposed to have come under Mauryan sway, and the Tibetan sources even refer to Asoka's visit to the region. Even if Khotan did not actually form a part of the Mauryan empire, friendly relations between the two cannot be discounted. The Mauryas had close connections with the area of modern Nepal, since the Himalayan foothills were within the Mauryan empire. One of Asoka's daughters is said to have married a noble from Nepal.

The Ceylonese tradition furnishes ample indication of the extremely close relationship existing between the Mauryas and Ceylon, whose ruler, Tissa, appears to have modelled himself on Asoka. The Mauryan emperor sent his son (Mahendra) and daughter (Sanghamitra) as Buddhist missionaries to Ceylon, besides sending a branch of the original *pipal* tree under which the Buddha had received enlightenment (it is claimed to be surviving till today in Ceylon, though the parent tree in India was destroyed in the seventh century AD supposedly by Sasanka of Gauda).

Asoka, in his Major Rock Edict XIII, mentions many of his contemporaries in the Hellenic world with whom he exchanged missions,

diplomatic and otherwise. The five kings are Antiyoka, Turamaya, Antikini, Maka and Alikasudara. These have been identified as [Antiochus II Theos](#) of Syria (grandson of Seleucus Nikator), Ptolemy II Philadelphus of Egypt, Antigonus Gonatus of Macedonia, Magas of Cyrene and [Alexander of Epirus](#).

Some members of Asoka's immediate family are mentioned in the various sources. Definite indications as to the identity of Asoka's mother are given in some of the Buddhist sources like *Vamsathapakasini*, *Divyavadana* and *Asokavadana*. The last source in particular mentions her as Subhadrangi and describes her as the daughter of a Brahmin of Champa.

Asoka's chief queen for most of his reign was Asandhimitta who is well spoken of in the *Mahavamsa*. On the death of Asandhimitta, Tissarakkha was raised to the rank of chief queen. Comments on the latter in Buddhist sources are not complimentary, since she was responsible for injuring the *bodhi* tree. Another queen, Karuvaki, is mentioned in the Queen's Edict inscribed on a pillar at Allahab AD, in which her religious and charitable donations are referred to. She is described as the mother of the prince [Tivara](#), the only one to be mentioned by name in the inscriptions. It has been suggested that Karuvaki was in fact the real name of the queen Tissarakkha, and that she assumed the latter name on becoming chief queen. One more queen referred to in the *Divyavadana* as a third wife of Asoka was Padmavati. Although Padmavati was never a chief queen, she was all the same the mother of the crown prince Kunala, also called Dharmavardhana.

The *Rajatarangini* mentions Jalauka as another son of Asoka, but his mother's name is not given. Two of Asoka's daughters are known to us. One was Sanghamitra of the Ceylonese chronicles. The other was [Charumati](#), and is said to have married Devapala, a Kshatriya of Nepal. Of the grandsons of Asoka, the two most frequently mentioned are Samprati (the son of Kunala) and Dasaratha.

The following events concerning the last years of Asoka are related by the *Mahavamsa*. In the 29<sup>th</sup> year of his reign, his chief queen Asandhimitta died. In the fourth' year after this, in 237 BC he raised Tissarakkha to the rank of chief queen. Two years later, she, being jealous of the king's devotion to the *bodhi* tree, injured the tree by piercing it with a poisonous thorn, thereby causing it to whither away. Asoka, being extremely upset at this, managed to nurture what little part of the tree remained alive with great care, and thus was able to save the tree. The same story was repeated by Fahien, although

he does not mention the name of the queen.

## Later Mauryas (232–184 BC)

The evidence for the later Mauryas is very meagre, and whatever is there is in a confused and uncertain form rendering the reconstruction of their history very difficult. The *Puranas*, besides Buddhist and Jaina literature, do provide us with some information on the later Mauryas, but there is no agreement among them. Even among the *Puranas*, there is a lot of variance between one *Purana* and another. But, the one point on which all the *Puranas* are in agreement is that the Mauryan dynasty lasted 137 years. So, giving 90 years for the three Mauryas, we are left with 47 years for the later Mauryas.

Asoka's death was followed by the division of the Mauryan empire into two parts—western and eastern. The western part came to be ruled by Kunala (one of the sons of Asoka) and then for a short while by Samprati. It was later threatened by the Bactrian Greeks in the north-west and by the Satavahanas and others in the northern Deccan. The eastern part of the empire, with Pataliputra as the capital, came to be ruled by Dasaratha (probably one of the grandsons of Asoka).

Dasaratha, apart from being mentioned in the *Matsya Purana*, is also known to us from the caves in the Nagarjuni Hills, which he dedicated to the *Ajivikas*. Three inscriptions ordered by Dasaratha Devanampriya state that the caves were dedicated immediately on his accession.

Samprati, also mentioned in the *Matsya Purana*, is referred to in both the Buddhist and the Jaina literature as the son of Kunala. According to Jaina tradition he was a grandson of Asoka and a patron of Jainism. He is said to have been converted to Jainism by Suhastin, after which he gave the religion both his active support as a ruler, and encouragement in other ways.

The western part including the north-western province, Gandhara, and Kashmir was governed by Kunala. It is possible that Kunala gradually extended his territory to include the western province of the empire.

According to the *Puranas*, Dasaratha reigned for eight years. This would suggest that he died without an heir old enough to come to the throne without necessitating a regency of some sort. The same sources speak of Kunala ruling for eight years. He must have died at about the same time as Dasaratha, so that Samprati now ruling in the west may have successfully regained the throne at Pataliputra, thus uniting the empire again. This event

occurred in 223 BE.

However, the empire had probably already begun to disintegrate. Jaina sources mention that Samprati ruled from Ujjain and Pataliputra. This would suggest that the capital of the western-part of the empire was moved from the north to Ujjain. The decade following was to see the conflict between Antiochus III of Syria and Euthydemus of Bactria, with Bactria emerging as a strong power, ready to threaten north-western India. It is quite likely that a number of principalities in the trans Indus region broke away from the empire, while Samprati was occupied in establishing himself at Pataliputra. Gradually the concentration of attention moved to Magadha and the main line of the Mauryan dynasty lived out its years at Pataliputra, unable to prevent or control the breaking up of the empire in the more distant regions. After a reign of nine years Samprati was followed by Salisuka who ruled for thirteen years.

The successor of Salisuka, mentioned as Somavarman or Devavarman, ruled for seven years. The last two kings of the Mauryan dynasty were Satadhanvan who is said to have ruled for eight years, and finally Brihadratha, who ruled for seven years and was assassinated by Pushyamitra Sunga.

## ASOKA'S INSCRIPTIONS AND SITES

### Asokan Edicts

Their importance came to be appreciated only after their decipherment by James Prinsep of the ElCO in 1837 and also the identification of Asoka as the author of these edicts in the beginning of the 20<sup>th</sup> century. Majority of them are in the nature of Asoka's proclamations to the public at large, and only a small group of them describe his own acceptance of Buddhism and his relationship with the *Sangha*. The Asokan edicts and inscriptions inform us not only about Asoka's personality but also about the main events of his reign.

The Asokan inscriptions are in (a) the Prakrit language (which varies according to zonal requirements) and the *Brahmi* script, (b) North-Western Prakrit and the *Kharoshti* script, (c) the Greek language and script, and (d) the Aramaic language and script.

The Edicts are classified according to the surfaces on which they have been inscribed—rocks, pillars, and caves. These different surfaces, however, were suited to different purposes, and therefore the locations and the contents of the kinds of Edicts follow a certain pattern.

The Major Rock Edicts are placed along the borders of the empire, including the two Kalinga Edicts in the newly conquered territory on the Bay of Bengal. The Fourteen Major Rock Edicts cover a very large scope, opening with two edicts on specific provisions concerning the slaughtering of animals and the provision of medical and welfare services; then proceeding to the consideration of broader applications of *dhamma* in morality and the administration of justice, the nature of *dhamma*, and its effects in tolerance, ritual, and charity; and closing with the history of the Kalinga war and its effects.

The two Kalinga Edicts (sometimes called Edicts XV and XVI) substitute for three Edicts (XI on charity and the kinship of mankind, XII on religious tolerance, and XIII on the Kalinga war and the ‘change of heart’) two edicts addressed to the officials administering the conquered territory concerning the problems of morality, the administration of justice, and the problem of reducing the apprehensions of neighbouring peoples and promoting international peace.

The Major Pillar Edicts were erected in important cities and along roads within the empire. Three of the pillars are found on the road from Pataliputra to the Buddhist holy places at the foot of the Himalayas. The pattern of their contents is simpler; they open with two edicts on the nature of *dhamma*, proceed to three which apply *dhamma* to the control of sin and passion, the promulgation of morality and justice, and the regulation of feasts and animal slaughter, and close with an edict (or two edicts in the case of the Topra column) on means of promulgating morality.

The Minor Rock Edicts are for the most part concentrated in the south and central parts of the empire. They are concerned with Asoka’s activity as a Buddhist lay disciple, with a practical code of ethics, and finally in the only edict addressed to the Buddhist clergy, Minor Rock Edict III with Buddhist texts on *dhamma*.

Two of the three Minor Pillar Edicts and the two Pillar Inscriptions (in Nepal) are concerned with Buddhism. The, Cave Inscriptions, found in the Barabar Hills, are brief dedications of shelter for monks during the rainy season.

Fourteen Major Rock Edicts have been found in different recensions at ten sites (Kalsi, Girnar, Sopara, Dhauli, Jaugada, Yerragudi, Sannati, Shahbazgarhi, Manshera and Kandahar). Of these, seven recensions are in *Prakrit* and *Brahmi*, two are in *Prakrit* and *Kharoshthi* and one in Greek. Not all of them now contain all the fourteen edicts. In two places (Dhauli and 'Jaugada) Rock Edicts XI, XII and XIII were replaced by two separate Kalinga Edicts. These two edicts have been found also at another site (Sannati).

Three minor rock edicts of Asoka, written in *Prakrit* and *Brahmi* are known to us. Of these the first Minor Rock Edict, written in *Prakrit* and *Brahmi*, has been discovered at seventeen places (Safiasram, Rupanath, Gujarrā, Pangudariya, Ahaura, Bahapur near Delhi, Bairat, Brahmagiri, Siddapur, Jatinga-Ramesvar, Maski, Gavimath, Palkigundu, Nittur, Udegolam, Yerragudi and Rajula Mandagiri). Again, of these localities, seven (Brahmagiri, Sjddapur, Jatinga-Ramesvar, Nittur, Udegolam, Yerragudi and Rajula Mandagiri) have yielded the second Minor Rock Edict along with the first Minor Rock Edict. In addition, another edict, known as the third Minor Rock Edict, has been found at Bairat.

It is interesting to note that the name 'Asoka' is explicitly mentioned in only three recensions of the first Minor Rock Edict (at Maski, Gujarrā and Nittur) and two versions of the second minor rock edict (at Nittur and Udegolam). In the majority of these editions the emperor is also mentioned as Priyadarsi and/or Devanampriya. Either or both of these epithets appear in the rest of his epigraphs.

The Major Pillar Edicts are a series of six edicts inscribed on monolithic pillars which have been found in five places at Meerut (transported to Delhi in the fourteenth century) and Kausambi (transported to Allahabad at an unknown date) in Uttar Pradesh and at Lauriya Araraj, Lauriya-Nandangarh, and Rampurva in Bihar. A sixth pillar, inscribed with a seventh edict as well as those found on the other pillars, was erected at Topra in east Punjab and was transported to Delhi in the 14<sup>th</sup> century. The texts of the first six edicts are almost identical.

The Allahabad Pillar, which was originally erected at Kausambi (modem Kosam), is inscribed with two additional edicts. The first, which is called Minor Pillar Edict I, is also found at Sanchi near Bhopal and at Samath in Uttar Pradesh. The inscription is not well-preserved in all the three places, and there is considerable variation in the texts. The Samath Pillar is inscribed

with a further edict, which is called Minor Pillar Edict II. The second additional edict on the Allahabad-Kosam Pillar, sometimes called Minor Pillar Edict III, commemorates a gift from one of Asoka's queens, and it is therefore more generally known as the Queen's Edict. Finally, two pillar inscriptions have been found in Nepal, one near the temple of Rummimdei, the birthplace of the Buddha, the other near a large tank called Nigali Sagar or Nigliya where the remains of Kanakamuni, who is counted among the former Buddhas, are enshrined. Asoka also erected many uninscribed pillars, but, as in the case of the edict pillars, only a small number has survived.



The Asokan Cave Edicts are found in three of the four caves carved in the granite of the Barabar Hills in Bihar; the fourth contains an inscription from the fifth century AD. Two of the three Asokan inscriptions dedicate the caves as dwelling places for the monks of the *Ajivika* sect. Three other caves, in another part of the Barabar Hills known as Nagarjuni Hill, also contain

inscriptions.

They too dedicate the caves to the *Ajivika* monks in the name of a monarch who calls himself the ‘Beloved of the Gods’, but these dedications were made by Asoka’s grandson Dasaratha.

Fragments of the Greek recensions of Major Rock Edicts XII and XIII have been noticed in the area of Kandahar. A bilingual edict, in Aramaic and Greek, has been found at Shar-i-Kuna near Kandahar. Inscriptions in Aramaic have been brought to light at Taxila, Kandahar and Pul-i-Darunta and in the Lamghan valley. In this valley two recensions of one edict have been discovered.

Of the above noted inscriptions, those which are in Prakrit language and *Kharoshthi* script have been discovered in the territory now in Pakistan. Of the Aramaic (both language and script) inscriptions one has been unearthed at Taxila and five in eastern Afghanistan. The two Greek (both language and script) inscriptions belong to the same region. The inscriptions in Prakrit language and *Brahmi* script have been reported from different localities in north and peninsular India.

The findspots of all these records were presumably once within Asoka’s empire. Their provenances may help us in determining its limits. Of the Asokan epigraphs those in *Kharoshthi* or *Brahmi* have been well discussed over a long time. But, the importance of Greek, and Aramaic records has been realised only in recent decades.

The *dhamma* tours were inaugurated about 260 BC, and Minor Rock Edicts I and II (and possibly III) were issued the same year. These were the first of the edicts. The Kalinga Edicts (Rock Edicts XV and XVI) may have been published in 259 BC but the Fourteen Rock Edicts were issued and two of the caves in the Barabar Hills were dedicated about 258–257 BC. The two commemorative pillars in Nepal were erected about 250 BC. The Pillar Edicts were then erected in 243–242 BC.

## Sites of Asokan Edicts

**Ahaura** Located in north-eastern Madhya Pradesh, it is the site of Asokan Minor Rock Edict I.

**Allahabad-Kosam** (Pillar Edicts I–VI, the Queen’s Edict, and the Kausambi Edict or Schism Edict): The site is the same as modern Kosam on the left bank of the Yamuna, twenty eight miles southwest of Allahabad. The

Asokan pillar was inscribed on, at later periods by various rulers including Samudragupta and Jahangir. It would appear from Samudragupta's inscription that the pillar was still at Kausambi during the Gupta period. Probably Jahangir was responsible for its removal to the fort at Allahabad, which he did in imitation of Firuz Shah, who had brought similar pillars from Topra and Meerut to Delhi.

**Bahapur** Located near Delhi, it is the site of Minor Rock Edict I.

**Bairat** (Minor Rock Edict I and the Bhabra Edict): Bairat is located in Rajashtan, forty two miles northeast of Jaipur. It has been identified with Virata the capital of the Matsya state. The presence of the Bhabra Edict addressed specifically to the Sangha is explained by the fact that the remains of two monasteries have been discovered.

**Barabar Hill Caves** (Donatory inscriptions to the Ajivika sect): The inscriptions in these caves are donatory, and therefore their significance does not rest in the particular importance of their site. The caves were in a group of hills girdling the city of Rajagriha.

**Brahmagiri** (Minor Rock Edicts I and II): Excavations have revealed evidence pointing to Brahmagiri having been an important centre in south India even well before the Mauryan period.

**Delhi-Meerut and Delhi-Topra** (Pillar Edicts I-VI and I-VII respectively): The Delhi-Meerut and the Delhi-Topra pillars are so called because they were transported to Delhi by Firoz Shah from their original sites at Meerut and Topra.

**Dhauli (Major Rock Edicts)** The Dhauli inscription has been cut high on a rock. The site has been identified with Tosali which is mentioned by Ptolemy as a metropolis.

**Gavimath (Minor Rock Edict 1)** Gavimath is situated in modern Karnataka.

**Girnar (Major Rock Edicts)** It is situated one mile to the east of Junagarh in Kathiawar. A number of major inscriptions are found here, including, apart from those of Asoka, those of Rudradaman and Skandagupta. Its importance was increased by the fact that during the reign of Chandragupta a dam was constructed on the Sudarsana lake in the neighbourhood of Gimar. The Rudradaman inscription informs us that the" lake was originally built by [Pushyagupta](#), the provincial governor of Chandragupta. Subsequently

conduits were worked from it by Tusaspa in the reign of Asoka. It appears from the inscription of Skandagupta that the lake continued to supply water to the surrounding area until well into the Gupta period.

**Gujarra (Minor Rock Edict 1)** Gujarra is located near Jhansi in the Datia district of MP.

**Jatinga-Ramesvar (Minor Rock Edicts I and II)** This site lies about three miles from Brahmagiri and the inscription belongs to the Mysore group.

**Jaugada (Major Rock Edicts, similar to the Dhauli version)** The inclusion of the two separate Edicts among the Jaugada series would point to its being within Kalinga. The two separate Edicts are addressed to the *mahamattas* of Sarnapa, which was probably the name of the town in the Mauryan period.

**Kalsi (Major Rock Edicts)** The town of Kalsi lies at the junction of the Tons and Yamuna rivers in north-western UP.

**Kandahar (Minor Rock Edicts, Bilingual Greek-Aramaic Inscription)** The site of the bilingual inscription is Shar-i-Kuna, the old city of Kandahar in southern Afghanistan. The presence of a sizeable Greek-speaking population is attested to by the fact that the Edict is in Greek as well as Aramaic.

**Lampaka (Aramaic inscription)** The Lampaka Aramaic Inscription, now in the Kabul museum, was found at the site of Lampaka or Lambaka generally identified with the modern Lamghan on the northern bank of the Kabul river near Jalalabad. The inscription has been connected with the Asokan period on the basis of the text referring to the setting up of a pillar inscription by Devanampriya.

**Lauriya-Araraj (Pillar Edicts I-VI)** The pillar is situated at this site in northern Bihar.

**Lauriya-Nandangarh (pillar Edicts I-VI)** is also in northern Bihar close to the Nandangarh and to the above site.

**Mahasthan (pre-Asokan Mauryan Inscription)** The inscription was found at Mahasthan in the Bogra district of Bangladesh. The site was probably the headquarters of the local administrator (of the eastern section of the empire), its name during that period having been Pundranagara, as is mentioned in the inscription. The *mahamatta* of Pundranagara is described as being in charge of measures for famine relief.

**Manshera (Major Rock Edicts inscribed in Kharosthi)** The site is that of a village in the Hazara district of the north-west province of Pakistan.

**Maski (Minor Rock Edict 1)** Maski is located in the Raichur district of Karnataka.

**Nigali-Sagar (Pillar Inscription)** The purpose of erecting a pillar at Nigali-Sagar is clear from the inscription. It was originally situated near the *stupa* of Buddha Konakamana to record, first the enlargement of the *stupa* and later Asoka's visit to the site. It is now near Rummimdei, in Nepal.

**Nittur** Located in the Bellary district of Karnataka, it is the site of Minor Rock Edicts I and II.

**Palkigundu (Minor Rock Edict 1)** It lies at a distance of four miles from Gavimath.

**Pangudariya** It is the site of the Minor Rock Edict 1. It is located in the Shehore district of MP.

**Rajula-Mandagiri (Minor Rock Edicts I and II)** This site is included in the southern group of inscriptions not far from Yerragudi in AP.

**Rampurva (pillar Edicts I-VI)** Rampurva is located thirty two miles north of Bettiah in northern Bihar.

**Rummimdei (Pillar Inscription)** The Rummimdei Pillar stands near the shrine of Rummimdei just across the border of Nepal. The pillar was erected by Asoka to commemorate the birthplace of the Buddha, the Lumbini grove.

**Rupanath (Minor Rock Edict 1)** Rupanath is located on the Kaimur hills near Saleemabad in Madhya Pradesh. The route from Allahabad (Prayaga) to Broach must certainly have passed via Rupanath.

**Sahasram (Minor Rock Edict 1)** It is located in the Shahabad district of Bihar, ninety miles south-west of Patna.

**Sannati** Located in Karnataka, it is the site of all the fourteen Major Rock Edicts as well as the two separate Kalinga Edicts.

**Sanchi (Schism Edict)** The modern name of Sanchi was given to the site at a comparatively late period, since it was known as Kakanadabota, from the Buddhist period to that of the Guptas. It is located near Bhopal, a few miles from Bhilsa, believed to be the ancient Vidisa.

**Sarnath (Pillar Inscription, Schism Edict addressed to the mahamattas):** The location of Sarnath is three-and-a-half miles from Banaras.

**Shabazgarhi** (*Major rock edicts, inscribed in Kharosthi*): The position of this site is near Mardan in the Yusufzai area of Peshawar.

**Siddapur** Located in Karnataka, it is the site of Minor Rock Edicts I and II.

**Sohgaura** (*Copper Plate Inscription of the Mauryan period*): Sohgaura is located in the Gorakhpur district of Uttar Pradesh.

**Sopara** (*Major rock edict, Fragment of the eighth Edict*): Sopara situated in the Thane district of Mumbai is the site of an ancient seaport and town, its ancient name was Supparaka.

**Udegolam** Located in Karnataka, it is the site of Minor Rock Edicts I and II.

**Yerragudi** (*Major rock edicts and minor rock edict I and II*): Yerragudi is situated eight miles from Gooty on the southern border of the Kurnool district, and is eighty miles north-east of Siddapur.

## ASOKA'S DHAMMA

### Purpose and Context of Dhamma

The creation and integration of the empire for nearly one hundred thirty seven years were accomplished by aggressive designs and a firm administrative system further strengthened by Asoka's ideology of *Dhamma*. The Greek and Aramaic records have thrown significant light on this aspect. Asoka's leanings to Buddhism is well recorded in his Prakrit edicts, which often led scholars to label Asoka's *Dhamma* as Buddhism and Asoka as a Buddhist king. This simplistic correlation has to be set aside, as in the Greek edicts, the term *Dhamma* is translated as *Eu'sebeia* or Doctrine of Peity (edict from Shar-i-Kuna). The same term is translated into Aramaic as *Qsyt* (Truth) and *Data* (Law) respectively in the Shar-i-Kuna and the Taxila Pillar edicts. That Asoka proclaimed *Dhamma* when ten years since his consecration were completed, is explicitly stated in these documents. Asoka's *Dhamma* cannot therefore be equated with Buddhism or with any sectarianism. Historians now, more or less agree that *Dhamma* highlighted a broad social and ethical code of conduct, acceptable to – and cutting across the socio-economic, political and cultural differences among – diverse communities in the vast Maurya realm. *Dhamma* thus appears to have been too broad to be treated

from a sectarian approach. The role of the *Dhamma* ideology for integrating the huge Maurya empire has been well driven home.

## Meaning of Dhamma

Asoka's *dhamma* was neither a new religion nor a new political philosophy. Rather, it was a way of life, a code of conduct and a set of principles to be adopted and practised by the people at large. Its contents were so broad and humanitarian that no cultural group or religious sect could object to its propagation by Asoka. Though the concept of *dhamma* used in the sense of law and social order was not new to the ancient Indians, Asoka gave a new meaning and significance to the concept by humanising it.

It is generally accepted that *dhamma* was Asoka's own invention. It may have been influenced by Buddhist and Hindu thought, but it was in essence an attempt on the part of the king to suggest a way of life which was both practical and convenient, as well as highly moral. If his policy of *dhamma* had been merely a recording of Buddhist principles, Asoka would have stated so quite openly, since he never sought to hide his support for Buddhism. In connection with the religious aspect of the edicts, the mention in them that attainment of heaven (*svarga*) is the reward of moral life in no way proves that he was concerned with the religious aspect of the attainment of heaven. Asoka was merely trying to relate the degree of reward to a known and valued symbol in the mind of the average person.

## Propagation of Dhamma

The message of *Dhamma* was propagated in Aramaic and Greek in the north-western borderland of the subcontinent, implying thereby that linguistic and associated cultural issues of that region were taken into consideration by the Maurya emperor probably with a view to facilitating their coalescence into the Indian material and political milieu. On the other hand, the emperor chose to issue a large number of edicts in Prakrit in Brahmi script for areas in the Deccan, which must have been better acquainted with Dravidian languages. The use of Prakrit in Asoka's inscriptions from the Deccan may be seen as an intrusive element, imposed by the apex political authority to ensure its firm control over the distant southern region.

The Kandahar Greek edict, the contents of which have considerable similarities with and correspondence to REs XII and XIII, enlists the virtues

to be inculcated by people for practising *Eu'sebeia*, i.e. *Dhamma*. One of the virtues is “to mind (or have in mind) the king’s interests (or profits)”. This is said to have been an elucidation and elaboration of the concept of *didbhatisa* (*dridhabhaktita*) or firm devotion, found in the Prakrit RE XIII. This has led to the inference that Asoka’s *Dhamma*, therefore, had in it a political element too. The emperor demanded from his subjects the devotion to the king’s interest, i.e., to the king himself; the ruler, in his turn, would act like a father to his subjects. That the *Dhamma* had a political purpose, apart from upholding a broad social and moral code of conduct, has added a new perspective to the studies of the Maurya times.

## Main Features or Contents of the *Dhamma*

The edicts gave Asoka the opportunity to expound his *dhamma*. While different major rock edicts talk about different aspects of the *dhamma*, the Major Rock Edict XI contains an elaborate explanation of the *dhamma*, apart from dealing with charity and kinship of humanity. It clearly indicates that *dhamma* was a secular thing. From this major rock edict as well as the other major rock edicts we can mention the following as the main features of the *dhamma*:

1. Prohibition of animal sacrifices and festive gatherings (MRE I), and avoiding expensive and meaningless ceremonies and rituals (MRE IX).
2. Efficient organisation of administration (MRE VI) in the direction of social welfare (MRE II).
3. Consideration and non-violence to animals and courtesy to relations (MRE IV) and liberality to Brahmins, *Sramanas*, etc. (MRE III).
4. Humane treatment of servants by masters and of prisoners by the government officials (MRE V; it also mentions the appointment of *dhammamahamattas* ).
5. Tolerance among all the sects (MRE VII and XII).
6. Replacement of *bherighosa* (sound of war drums) by *dhammadghosa* (sound of peace), i.e., conquest through *dhamma* instead of through war (MRE XIII).
7. Maintenance of constant contact with the rural people through the system of *dhammayatras* (MRE III).

## An Estimate of Asoka's *Dhamma*

Asoka's status at first was that of a lay worshipper but later he had a close relationship with the *Sangha*, and consequently he became more zealous in his belief. He calls upon his subjects to be zealous as this will lead to progress. However he does not equate *dhamma* with Buddhist teachings; Buddhism remains his personal belief. The Yerragudi Minor Rock Edict makes it even more certain that he wishes *dhamma* to permeate through all social levels. In 250 BC the Third Buddhist Council was held under Asoka's patronage. Yet his avoidance of narrow sectarianism is proved by the fact that even at this stage when the council was busy weeding out dissident elements and attacking other sects, Asoka in his 12<sup>th</sup> regnal year donated a cave to the *Ajivikas* in the Barabar Hills.

In the later years of his reign Asoka issued a number of minor pillar edicts. Some of them are associated with his purely Buddhist activities, while others are concerned with his general activities. He is satisfied with the progress of *dhamma*, but he appears to be obsessed by the idea that everyone must practice *dhamma*. The germ of fanaticism begins to show as is apparent in the Minor Pillar Edict I. This was a most unfortunate tendency. There is a strong hint in these later edicts that he was becoming involved in a puritanical fantasy of sin and virtue.

## MAURYAN ADMINISTRATION, ECONOMY, SOCIETY AND ART

### Central Administration

**Saptanga Theory** Kautilya explains the *saptanga* theory or the theory of the seven elements of the state. According to him the state is constituted by the following elements: (1) *svamin* (king), (2) *amatya* (minister or high official), (3) *janapada* (territory and population), (4) *durga* (fort), (5) *kosa* (treasury), (6) *bala* (army) and (7) *mitra* (ally).

**King** *Svamin* or king is the soul among all the seven elements of the state. Kautilya deals with various qualities that a king has to possess or cultivate, and the training he has to receive. He advises the king to find his happiness in the good of his people. Mauryas, who were paternal monarchs, followed his

advice and regarded the subjects; welfare and interests as very important. Asoka, in his Major Rock Edict VI says: ‘*Savve munisse paja mama*’ (All men are my children), which shows his paternalistic attitude towards the people. The edict also stresses the importance of efficient administration. Besides, all the major sources prescribe an extremely busy schedule for the king.

**Ministry** Ministry forms an important limb of the body politic. According to Kautilya, it is as reasonable to expect an administration to function efficiently with king alone unaided by a ministry as to expect a chariot to move on one wheel only.

*Mantrins* were the ministers and advisers of the highest grade whose advice had to be sought by the king in all administrative matters. Kautilya talks about their qualifications and the tests they had to pass.

*MantriparishAD*, together with the *mantrins*, constituted the Mauryan ministry. There is no rigid rule about its strength. Its important members included *purohita*, *mahamantri*, *senapati*, *yuvaraja*, etc. The Asokan edicts confirm its existence.

Kautilya clearly distinguishes *mantrins* from the members of the *mantriparishad* on the basis of their pay and functions.

**Amatyas** *Amatyas* were some sort of administrative personnel or civil servants who filled the highest administrative and judicial appointments. Their pay scales, service rules and method of payment were clearly laid down.

Kautilya refers to those who had come out successfully in religious tests (*dharma padhasuddha*) and were employed in administering justice (both civil and criminal); those who had stood the rigours of monetary test (*arthopadhasuddha*) were employed as revenue officials; those who were purified by love test (*kamopadhasuddha*) were to superintend the pleasure grounds; and those immune from fear (*bhayopadhasuddha*) were appointed to do work requiring immediate attention.

Only those whose character had been tested under all kinds of allurements and not just one kind were to be promoted to the still higher position, viz. that of *mantrins* or advisers to the king. Though their qualifications and method of selection were given by Kautilya, it is doubtful whether they were strictly implemented in practice. Their role and functions were very important, for all governmental work proceeded from them.

Kautilya’s *amatyas* were similar to the magistrates and councillors of the

Greek historians; the *mahamattas* of Asokan edicts; the ICS officers of British India and the IAS officers of independent India.

## Revenue Department

**Samharta** He was in charge of collection of all revenues of the empire and looked after income and expenditure by supervising the work of the *akshapatal-adhyaksha* (Accountant General).

Revenues came from land, irrigation, customs, road cesses, shop tax, ferry tax, forests, mines, pastures, crown-lands, fees from craftsmen, gambling dens, etc. Kautilya refers to some other kinds of income also such as *pindakara*, a fixed commuted tax contributed by the villages from time to time, and *senabhaktam*, the punitive tax imposed by the army on the region through which it passed.

**Sannidhata** This chief treasury officer, cooperated with the *samharta*. He stored the treasure in carefully built strong buildings, known as *kosagriha* and *koshtagara*.

**Military Department** The Mauryan army, according to [Pliny](#), consisted of 6 lakh infantry, 30 thousand cavalry, 9 thousand elephants and 8 thousand chariots. It was under the control of the *senapati*, under whom there were several *adhyakshas* or superintendents of different wings and units of the army such as those of infantry (*padadhyaksha*), cavalry (*asvadhyaksha*), war elephants (*hastyadhyaksha*), chariots (*rathadhyaksha*), navy (*navadhyaksha*), and armoury (*ayudhagaradhyaksha*).

Kautilya refers to different types of warriors, such as the hereditary ones (*maula*), the mercenaries (*bhritakas*), soldiers supplied by forest tribes (*atavivala*), and those furnished by the allies (*mitravala*). Kautilya also talks about the salaries of different ranks of military commanders. The *senapati* received a salary of 48,000 *panas* per annum, followed by 24,000 for *prasasta*, 12,000 for *nayaka*, 8,000 for *mukhya*, 4,000 for *adhyaksha*, and 500 for ordinary trained soldier. The salaries were paid in cash.

**Department of Commerce and Industry** It controlled retail and wholesale prices of goods, and tried to ensure their steady supply through its *adhyakshas* or market superintendents. It also controlled weights and measures; levied customs duties; regulated foreign trade and prevented smuggling.

A separate set of officials called *amta-mahamattas* are mentioned by

Asoka in his edicts. These were the officers who worked among the frontier peoples and the less civilised tribes. These may have been the equivalent of the *amta-palas* of the *Arthashastra*. These were the superintendents of tolls. No doubt, each province had its own *amta-palas* and possibly in some provinces tolls had to be paid even while exchanging goods in various districts. But toll houses must have existed along the borders of the empire. It is quite likely that the duties of *amtamahamattas* included the collection of revenue from the toll dues. They would thus supervise the work of the toll collectors and superintendent of tolls would also be responsible to them.

**Judicial and Police Departments** Kautilya refers to the existence of two kinds of courts—*dharmasthiyas* and *kantakasodhanas* or civil and criminal courts. The supreme court at the capital was presided over by the chief justice, called *dharmaadhikarin*. There were also subordinate courts at the provincial capitals, divisions and districts under *amatyas* and *pradeshtris*. Four sources of law are mentioned by Kautilya. They are *dharma* (sacred law), *vyavahara* (usage), *charitam* (customs and precedents) and *rajasasana* (royal proclamations). Mention is also made of different kinds of punishments such as fines, imprisonment, mutilation and death (the last one is noticed in Asokan edicts also). In the chapter on *vakta-karmanuyoga*, Kautilya refers to the examination of evidence, recorded by the *lekhaka*.

Police headquarters were found in all principal centres. There was a *sthaniya* in the midst of 800 villages, a *dronamukha* in 400 villages, a *kharvatika* in 200 villages and a *sangrahana* in 10 villages. The jail proper known as *bandhanagara* was different from the police lock-up called *charaka*. Severe penalty was prescribed by Kautilya for the dereliction of duty by the *bandha-nagaradhyaksha* (jail superintendent). Asokan edicts also deal with jails and jail officials. The *dhamma-mahamattas* were also required, apart from their other duties, to take steps against unjust imprisonment. Remission of sentences and jail deliveries are also mentioned in Asokan inscriptions. Asoka in fact speaks of 25 jail deliveries in the course of the first 26 years of his reign.

**Espionage Department** It was manned by *gudhapurushas* (secret agents) under the control of *mahamatyapasarpa*. Both stationary (*smastha*) and touring (*sanchara*) officials formed the personnel of this cadre. Different types of agents, from recluses and students to householders and ‘poisonous’ girls (*vishakanyas*), were employed. They correspond to the ‘overseers’ of Megasthenes and the *pativedakas* and *pulisanis* of Asokan edicts.

**Department of Foreign Affairs** Different types of ambassadors and their functions are mentioned by Kautilya. Full-fledged ambassador was known as *nirishtartha-duta*, while one who could not go beyond his instructions in negotiations was called *parimitartha-duta*. *Sasanhara-duta* was only a special messenger.

**Palace Department** It was under a controller who looked after the royal household. He had to pay special attention to the kitchen to see that no poisoning was done. There was also a *dauvarika* or warden of the palace to control entrance and exit.

**Settlement and Planning Department** It organised villages into different types of units, known as *sangrahana* (10 villages), *kharvatika* (200), *dronamukha* (400) and *sthaniya* (800). Several rural development activities were undertaken by the state. They included construction of roads for traffic (*vahikpatha*), waterways and routes, and markets for commodities (*panyapattana*).

## Provincial and Local Administration

**Provinces** No worthwhile information is available on this aspect from Kautilya; only Asokan edicts, particularly Brahmagiri Minor Rock Edicts I and II, talk about local administration. The empire was divided into four provinces, each under a viceroy-in-council. The four provinces were Uttarapatha (capital—Taxila), Avantiratha (Ujjain), Dakshinapatha (Suvamagiri) and Kalinga (Tosali or Dhauli). The viceroy was responsible for the maintenance of law and order, and collection of taxes for the centre. But neither Kautilya nor Asokan edicts disclose the amount of autonomy enjoyed by the provinces, if at all they had any.

The council of ministers at the provincial level acted as a check on the local governor. This is apparent from two events before and during the reign of Asoka. The revolt in Taxila during the reign of Bindusara was against the local ministers and officers and not against the prince or governor. It would seem that the ministers had assumed more power than the situation demanded. The second indication was the story of the blinding of Kunala at the orders of Asoka. The story suggests that direct orders from the king to the ministers, without the viceroy knowing about them, was a regular occurrence, since the ministers were not surprised at the prince being kept in ignorance of the king's order.

Further, there were divisions in charge of *pradeshtris* (Kautilya) or *pradesikas* (Asokan edicts) who had no advisory councils. Their functions included executive, revenue, judicial and overall supervision. They were directly responsible to the *samharta*.

### Provincial Administration

Area	Province	Capital
Northern province	Uttarapatha	Taxila
Western province	Avantipatha	Ujjain
Eastern province	Prachyapatha	Toshali (Kalinga)
Southernmost Province	Dakshinapatha	Surarnagiri
Central Province	Magdha	Pataliputra (It was also the headquarters of the entire kingdom)

**Districts** The district was under the charge of the *rajuka* (Asokan edicts), whose position and functions are similar to those of a modern district collector. He was assisted by *yuktas* (Kautilya and Asoka), subordinate officials doing secretarial work and accounting.

**Intermediate Level** This unit, consisting of five to ten villages, was under *gopa* and *sthanika*. The former maintained proper records and accounts, and the latter collected taxes.

**Village** It was under the charge of the *gramani*, assisted by a council of elders in the administration of the village.

**Municipal Administration** Kautilya devotes a full chapter to the role of the *nagarika* or city superintendent. His chief duty was maintenance of law and order, but he also discharged some other duties. He was assisted by two officials, *gopa* and *sthanika*.

## Nature of Mauryan State

**Earlier Views** For long, the Mauryan state was perceived as more or less a welfare state, since it was supposed to have considered itself a trustee of the

people in general and tried to harmonise the conflicting interests of its different classes. Control of the employer-employee relations, protection of the consumer, encouragement to the trader, help to the agriculturist, protection of the destitute and the disabled, attention to public hygiene, measures against epidemics, and finally, mental and moral welfare of all its subjects—all came within the purview of the state. The significance of the Mauryan administration was supposedly seen in ushering in a new form of government, that of a highly centralised government, which marked the first successful experiment in imperial government by the Indians. The Mauryan organisation left its legacy for the Mughals and the British also.

**Fresh Evaluation of Mauryan State** Recent advances made in the study of Asokan inscriptions have, however, been instrumental in the historian's fresh evaluation of the nature of the Maurya state. The much cherished notion of a monolithic politico-administrative organisation of the Maurya realm, constructed mostly on the basis of the *Arthashastra*, has undergone significant changes and modifications of late. The Maurya empire is now supposed to have consisted of three units:

- The metropolitan area around Magadha;
- The core area embracing the territories of the erstwhile *mahajanapadas*; and
- The outlying areas.

**Uneven Development** That there was an unevenness and imbalances in the socio-economic, political and cultural developments in these dispersed zones have now been taken note of. The picture of the Maurya empire as an ancient welfare state is questioned, as there was little change in the material conditions of the Deccan, in spite of the prolonged Maurya occupation. In fact, the Maurya rulers seem to have been primarily interested in the mineral resources of the Deccan and appropriation of these resources to enrich the metropolitan area. A number of Asokan edicts are actually found from around the diamond and gold mining areas in the Deccan. That the Maurya period also witnessed the earliest mining and production of zinc has also been suggested by some.

**Importance of Central India** The discovery of new Asokan edicts from Ahaura (near Chunar in UP) and Panguraria in MP, in addition to the previously discovered edicts from Rupnath (near Jabalpur) and Sanchi, points to the importance of central India to the Maurya rulers (with their base in

Magadha), as the area must have provided the vital linkage with both western India and the Deccan. The edict from Panguraria informs us for the first time, the name of Samba, a *kumara* (royal prince), in charge of Manemadesa. This is not only new information, but it also prompted a fresh look at the structure of the empire.

**Revised Views about Provincial Administration** The previous notion that it had a neat organisation of four provincial centres in almost four cardinal directions, viz. Takshasila (north), Ujjaiyni (west), Tosali (east) and Suvarnagiri (south) under *kumaras* or provincial governors of Maurya descent (known from Asoka's edicts from Dhauli and Jaugada in Orissa) has been replaced with that of a larger number of provinces. It has also been argued that the image of constant control and intervention of the central authority in the affairs of provincial and local level administration has to be revised in terms of a less centralised polity, with considerable autonomy to provincial administrators. The central authority's presence is said to have been strongly felt in the newly conquered Kalinga area and the provisions in the two sets of REs (so-called Kalinga edicts), according to this view, were not applicable to the entire area of the empire.

## IMPORTANCE OF SANNATI EDICT

The newly discovered edicts and fresh studies of the existing edicts have, in short, encouraged the stance that the Maurya empire was not a unitary state as it had earlier been argued for. This new perception of the structure of the Maurya state, however exhilarating, has again been questioned with the discovery of an edict of Asoka from Sannathi in the Gulbarga district of Karnataka. The important point is that this edict is the same as the edict from ancient Kalinga (i.e. Dhauli and Jaugada). It was generally believed that the edicts from Kalinga were of special nature, meant specifically for Kalinga, where Asoka deliberately did not issue REXIII, as it gave a vivid account of the massacre in Kalinga. This explains the use of the expressions such as Separate Rock Edicts, Kalinga Edicts, etc. The discovery of the record from Sannathi now puts beyond controversy that the statements made and certain measures taken by Asoka were not merely applicable to Kalinga, but were meant for the realm in general.

**Conclusion** Consequently, fresh debates have begun with regard to the portrayal of the Maurya empire as one without a high degree of centralisation. The Maurya empire may not have been unitary in character and was neither a welfare state; but in spite of the evidence of unevenness and imbalances in the realm, the inclination towards centripetality cannot be lost sight of. The centripetal tendencies no doubt, appear to have been favourable to the metropolitan area of the realm.

## ECONOMY

### Agriculture

**Nature of Land Ownership** There is the possibility of five forms of land ownership in the Mauryan state:

1. Cultivators—but there is no hint of it in the sources.
2. Community ownership—however, it was a much later development.
3. Large scale land owners—there is evidence of the existence of a class of entrepreneurs (*gahapatis*), but they acted mainly as financiers to the cultivators rather than a class of landowners.
4. King—statement of Megasthenes that all the land was owned by the king himself is open to debate; and
5. State—there is no distinction between the king and the state in the Mauryan period.

Hence the king besides having some personal lands, also received taxes of the state lands. Therefore, Megasthenes got the impression that the king was the owner of all the lands. Despite this theoretical land ownership of the state/king, the cultivators enjoyed certain hereditary or customary rights of cultivation in practice.

**Land Revenue** It was the main source of income for the State, but varied from one-fourth to one-sixth of the produce. It was directly collected by the king's officials from the individual cultivators without bringing in intermediaries. Tax exemption or reduction was done by the king, whenever necessary.

The revenue being assessed at one-fourth was perhaps a general estimate or was applicable only in very fertile areas, such as the region around Pataliputra with which Megasthenes was most familiar. The precise amount

must have varied according to local conditions. An example of such a variation in tax occurs in the *Arthashastra*, where the type of irrigation provided changes the amount of tax on the water, this ranging from one-fifth to one-third. The same must undoubtedly have been the case with land tax, but with possibly a smaller degree of variation, one-fourth of the produce is more than the normal amount suggested by most Indian texts, which is one-sixth. The *Arthashastra* advises that in a period of emergency, the tax may be raised to one-third or one-fourth, but only in fertile areas having irrigation facilities. Admittedly one-fourth as a regular tax was high, but the later centuries saw even one-third as the regular amount in tax.

The Rummindai inscription is the only Asokan inscription which makes a precise reference to taxation. We are told that because the village of Lumbini was the birthplace of the Buddha, the king exempted it from taxes, and it was asked to pay only one-eighth share of the produce.

It is clear that in the Mauryan period the state officials such as the revenue collectors made a direct assessment of the land under cultivation. The assessment was based not on the combined lands of the village as a whole, but considered the details regarding each cultivator and member of the village. The first step in the process of assessment was the subdivision of the lands of the village into categories of high, middle and low quality. The village was then listed under one of the following heads: villages that were exempted from taxation (*pariharaka*), those that supplied soldiers (*ayudhiya*); those that paid their taxes in the form of grain, cattle, gold or raw material (*kupya*), and those that supplied free services and dairy produce in lieu of taxes. It is thus amply clear that the administration took into consideration all local features before any assessment was made.

**Extension and Intensification of Agriculture** Mauryan state made serious efforts to establish new agricultural settlements. There is reference in the *Arthashastra* to deportation of large bodies of Sudras from overpopulated areas to new settlements. Reference is also made in the Asokan edicts to deportation of 1.5 lakh prisoners of war from Kalinga to clear wasteland and establish new settlements. The State made provision of irrigation facilities by constructing and maintaining reservoirs, tanks, canals and wells.

## Industrial Crafts

1. **Metallurgy** There was a growing knowledge of mining of various

metals like iron, copper, tin, gold, silver, etc. These were used to manufacture various articles. There was also a large scale increase in the use of iron implements in particular.

2. **Textile Manufacturing** It was particularly common in Mathura, Kasi, Pataliputra, Vanga, Mahisa, and the like. There is a lot of literary and archaeological evidence.
3. **Pottery** Several pots and potshreds (NBPW) have been discovered at the Mauryan sites.
4. **Woodwork** It is evident from the excavations (at Pataliputra) and literature.
5. **Stone Cutting** Best evidence of this is found in Asokan architecture, primarily the pillars.

**Artisan Guilds** The system of guilds, though existing since the early Buddhist era, developed and stabilised under the Mauryas due to the growth of crafts and extension of trade.

They developed into fairly large scale organisations. Kautilya talks about the enjoyment of certain rights by individual members; determination of wages according to both the quality and the quantity of work; severe penalties and fines for inferior and fraudulent work, and the like. There was a further strengthening of guilds due to the localisation and the hereditary nature of occupations.

Guilds had to employ hired labour. This consisted of two categories, the *karmaharas* or the *bhritakas* who were regarded as free labourers working for a regular wage, and the *dasas* who were slaves. Asoka refers to both categories in his edicts when he speaks of the *bhatakas* and the *dasas*.

**State Monopolies** The Mauryan state seems to have exercised monopoly over certain industrial activities like mining, armour and weapon-making, brewing of liquor, shipbuilding, etc. For example, all breweries were under the state control and supervision was done through the *suradhyakshas*.

## Trade and Commerce

**Internal Trade** There was a brisk internal trade, among different parts, in various types of goods. Internal exchange of northern products (blankets, skins, etc.) with southern products (precious stones, pearls, diamonds, conchshells, gold, etc.) was one of the important trades.

**External Trade** External trade was carried on with foreign countries,

particularly with the Hellenic (Greek) world and Burma to some extent. The main exports were different spices (pepper, cardamom, cinnamon, turmeric, etc.), pearls, diamonds, cotton textiles, ivory works, conch shells, skins, blankets, etc. The main imports consisted of horses, gold, glass, linen, etc. Balance of trade was very much in favour of India.

**Transport and Communications** Internal trade routes followed the main highways and navigable rivers. External trade routes were mainly along the coasts and land routes. Frequent mention is made of the port of Bharukachchha (Broach in Gujarat). Special attention was given by the Mauryas to the laying and maintenance of roads through special officers, called *agranomoi* by Megasthenes. Kalinga had great importance, because of its strategic location, connecting north and south during those days.

Important internal trade routes were (I) South-West Route (from Sravasti to Pratishthana); (2) South-East Route (from Sravasti to Rajagriha); (3) East-West Route (from Taxila to Pataliputra, following the river course of the Ganga and the Yamuna).

However, the most important route was the royal highway from the north-west (in the region of Taxila) to Pataliputra. It has continued to be important through the centuries as the Grand Trunk Road. There was an extension eastwards which is said to have reached as far as Tamluk or even farther to the mouth of the Ganges. Before the development of sea trade it was the chief trade route with the West, Taxila being the point of exchange. Even for inland trade it was frequently used since there was considerable exchange of goods between the Ganges region and the north-west.

**State Regulation of Trade** The State taxed all manufactured goods as well as imported goods. Trade tax was one-fifth of the total value of the commodity. Severe punishments were awarded for tax evasion. There was strict supervision of the sale of all merchandise and fixation of the percentage of profit (5% on local goods and 10% on imported goods) to the merchant by specialised boards.

**Money Economy and Currency** Large scale agriculture, besides providing the fiscal base of the empire, also provided surplus for capital formation, which in turn was facilitated by the large scale use of metallic currency in the form of punch-marked silver and copper coins.

**Usury or Moneylending** Megasthenes' view of the absence of usury in India is not true. For Buddhist literature as well as *Arthashastra* provide

sufficient evidence of its existence. Rate of interest varied from 15 per cent to 60 per cent per annum. There was a possibility of the state controlling the interest rate and hence Megasthenes' failure to notice it.

**Urbanisation** It is a natural adjunct to the growth of trade and crafts. There were several important cities and trade centres like Sravasti, Kapilavastu, Rajagriha, Pataliputra, Ujjain, etc. Important ports were Bharukachchha, Tamralipti, Supara etc.

## SOCIETY

### Changes in the Varna System

The economic changes of the period did not allow the Vedic four-fold system to function smoothly. There was a reduction of the gap between the Vaishyas (most of whom were now concentrating on trade though others continued cultivation) and the Sudras (quite a few of whom were now agriculturists others being artisans). There was improvement in their economic position, but no simultaneous improvement in their social status, which caused social tensions finally leading to the growth in the popularity of heterodox sects. The initial reaction of the Brahmins was to make the *varna* system more rigid. It is because of these social tensions that Asoka placed so much of emphasis on social harmony, and his *dhamma* was intended to infuse social responsibility and stability.

### Position of Women

Brahmanical literature was particularly severe in the treatment of women and assigned to them a very low status in the society. Buddhist texts, on the other hand, were much more considerate in treating them. Megasthenes testifies to the growing practice of polygamy; employment of women as palace guards, bodyguards to the king, spies, etc; permission of widow remarriage and divorce. Thus, the position of women, though inferior to that of men and witnessing a downturn, was not as bad as it came to be in the later periods such as the Gupta period.

Owing to the suppressed condition of women in the society of his time, it is possible that Asoka may have felt the need to appoint a special group of

*mahamattas* who would be concerned mainly with the welfare of women. The term used for these officers was *ithijhakha-mahamattas*, literally, the officers who were the superintendents of women. A connection has been suggested between these officers and the *ganikadhyakshas* or superintendents of prostitutes.

## Slaves and Hired Labour

Megasthenes' opinion about the absence of slaves in India is not correct. He was probably unable to recognise the system in India because of its marked difference from the Western system (Greek and Roman). But there is clear evidence of its existence in India in both Buddhist texts (especially *latakas*) and the *Arthashastra*. Indian slaves (*dasas*) were treated very humanely and were employed mainly for domestic work.

Hired labour occupied socially a better position than slaves, but their economic position was worse than that of the slaves. Hired labour was different from forced labour or *visti*, which probably did not exist in this period.

## Outcastes

The social and economic position of outcastes was worse than that of slaves as well as hired labourers. These outcastes or *hinajah* were considered impure because of the nature of their occupations such as hide-cleaning, tanning, etc. This was the main reason for their ostracism.

## Mauryan Art

The pre-Asokan monuments were mostly made of wood or some other perishable medium and the general use of stone started from the time of Asoka. The replacement of wood by stone may have been partly due to the influence of contact with Achaemenid Persia (where stone was extensively used) and partly due to the denudation of the forests in the Ganges plains.

The artistic remains of the Mauryan period may be seen under the following heads: (1) pillars and sculpture, (2) *stupas*, (3) caves, (4) palaces, and (5) terracotta objects.

Court Art	Popular Art
1. Pillars & Capitals 2. Caves 3. Stupas 4. Wooden Palaces	1. Statues 2. Terracottas

## Pillars and Sculpture

The pillars set up by Asoka furnish the finest remains of the Mauryan art. These pillars, with Asokan edicts inscribed on them, were placed either in sacred enclosures or in the vicinity of towns.

The pillars are made of two types of stone: (1) the spotted red and white sandstone from the region of Mathura, and (2) the buff coloured fine-grained hard sandstone usually with small black spots quarried in Chunar near Banaras. It would seem that stone was transported from Mathura and Chunar to the various sites where the pillars have been found and here the stone was cut and carved by craftsmen, who probably came from Taxila and had experience in handling stone.

Each pillar has three parts: the prop under the foundation, the shaft or the column, and the capital. The prop is buried in the ground. The shaft, made of a single piece of sandstone, supports the capital made of another single piece of sandstone. This round and slightly tapering shaft is highly polished and very graceful in its proportions. The capital, which is the third part of the pillar, consists of (a) some finely executed animal figures, such as the lion or the elephant, (b) the sacred *dharma chakra* (with 24 spokes) symbol engraved with animal sculptures in relief, and (c) the inverted or bell-shaped lotus.

The capital of the Samath Pillar is undoubtedly the most magnificent and the best piece of the series. The wonderful life-like figures of the four lions standing back to back, and the smaller graceful and stately figures of four animals (lion, elephant, horse and bull) in relief on the abacus, and the inverted lotus—all indicate a highly advanced form of art. (The Indian government adopted this capital with some modifications as its state emblem).



The Sarnath Capital



The Asokan Pillar at Vaishali

The sculpture of the Mauryan period is represented by figures such as: (1) the *yaksi* of Besnagar (MP), (2) the *yaksa* of Parkham (near Mathura), (3) the *chauri*-bearer from Didarganj (Bihar), and (4) the stone elephant from Dhauli (Orissa).

Artistically these figures do not appear to belong to the same tradition as the animal capitals. They were probably carved by local craftsmen and not by the special craftsmen who were responsible for the animal capitals.

## DIDARGANJ YAKSHI

The Didarganj Yakshi or Chauri Bearer is widely viewed by archaeologists as one of the finest and most precious artefacts of ancient Indian sculptural art. The statue's nose was damaged during a travelling exhibition, The Festival of India, en route to Smithsonian Institution and the National Gallery of Art, Washington, D.C., USA.



Didarganj Yakshi

## Stupas

A *stupa* is a solid domical structure of brick or stone, resting on a round base. It is surmounted by a shaft and an umbrella, the symbol of spiritual sovereignty. Sometimes a *stupa* was surrounded by a plain or ornamented stone railing running all round having one or more gateways, which were often decorated with rich sculptures. The main purpose of building a *stupa* was to enshrine some relics of Buddha or some great Buddhist monk, or to commemorate some Buddhist sacred place.

Asoka is credited with building 84,000 *stupas* all over India and Afghanistan. Hiuen Tsang, during his visit to India (seventh century AD), is said to have seen a considerable number of these *stupas*, but majority of them

have not come down to us. However, a few, enclosed and enlarged later by the people and the princes alike, have survived.

The best example of these is the famous *stupa* at Sanchi (near Bhopal) with massive dimensions (diameter 121.5 ft, height 77.5 ft, height of stonering 11 ft). The original brick *stupa* built by Asoka was probably of not more than half the present dimensions which were subsequently enlarged by the addition of a stone-casing laced with concrete. Besides, the present railing was a subsequent replacement for the older and smaller railing of Asoka.

## Caves

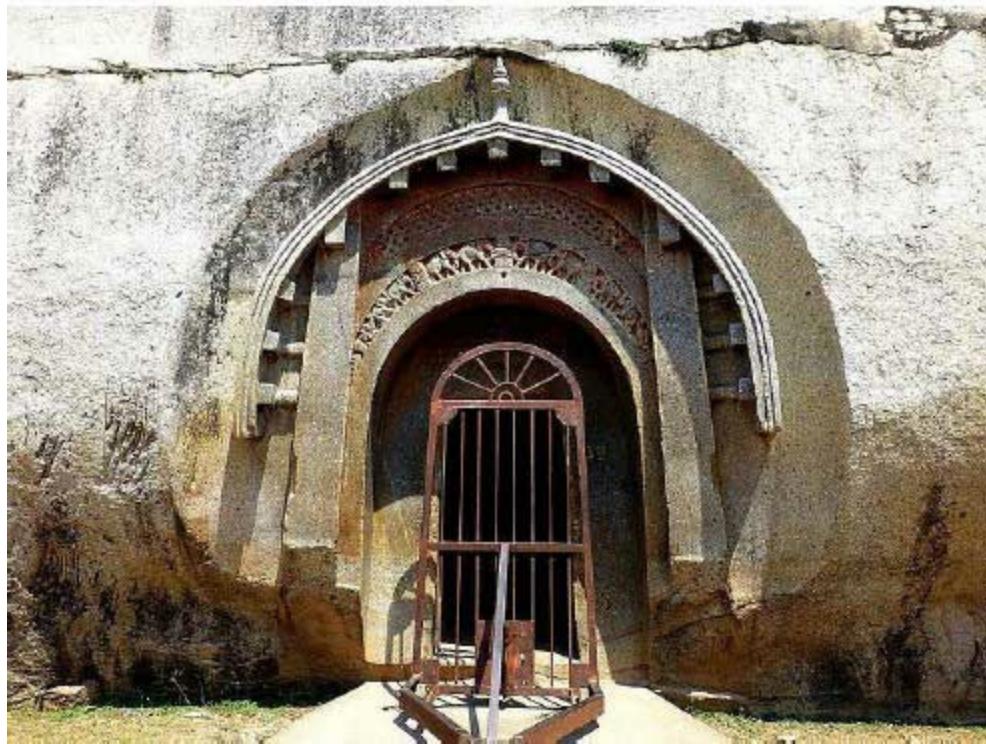
Another important heritage of the Mauryas are the caves, cut out of hard and refractory rocks. Their interior walls are so well-polished that they shine like mirrors. These were meant to be residences for monks (*viharas*) and also served the purpose of churches and assembly halls (*chaityas*).

Asoka and his grandson Dasaratha got several such cave-dwellings built in the Barabar Hills near Bodh Gaya, and donated them to the monks of Buddhism and the *Ajivika* sect. The details of two famous Barabar Caves (Sudama and Lomas Rishi Caves) show a clear influence of wooden architecture on rock-cut architecture.

### BARABAR HILL

Its four caves are the earliest examples of rock-cut architecture in India. Made in the Mauryan period, they became a trend in the subsequent centuries. Like the larger Buddhist Chaityas that were found in Ajanta and Karla Caves in Maharashtra, they greatly influenced the tradition of South Asian rock-cut architecture.

Thus, the Barabar Caves are the earliest examples of the rock-cut method, and mark the beginning of a great tradition which would span the next 1,000 years in the history of Indian art.



Lomas Rishi caves

## Palaces

Contemporary Greek writers refer to the magnificent palaces and halls in the capital city of Pataliputra and regard them as the finest and the grandest in the world. Even Fahien, the Chinese pilgrim who visited India in the fourth century AD, was wonder struck by the Mauryan edifices. All of them have perished, but in recent times excavations have laid bare their ruins, the most wonderful being those of the hundred-pillared hall.

### PATALIPUTRA

Pataliputra was the ancient name for the present-day city of Patna (which was adopted in the reign of Sher Shah Suri). The old name is believed to derive from Patali, meaning Trumpet Flower, which was the name of King Putraka's wife.

#### Assembly Hall of 80-pillars

During the excavation work carried out between 1912-1915, by D. B. Spooner, one pillar of polished stone, and a very large number of

fragments were found. The excavators were able to trace 72 'pits' of ash and rubble on the site which marked the position in which other pillars must once have stood

## Terracotta Objects

Terracotta objects of various sizes have been found at Mauryan sites. The tradition of making mothergoddesses in clay, which goes back to the prehistoric period, is revealed by the discovery of these objects at Mauryan levels at Ahichchhatra.

They are also found commonly at sites extending from Pataliputra to Taxila. Many of them have stylised forms and are technically the most accomplished in the sense that they have a well-defined shape and clear ornamentation. Some of them appear to have been made from moulds, but there is little duplication.

Terracottas of Mauryan period consist of primitive idols or images, votive reliefs with deities, toys, dice, ornaments and beads. Toys were mostly wheeled animals, the elephant being a favourite. Among the ornaments were round medallions, which were meant to act as a protection against the evil spirits.

## THE ARTHASASTRA

### Historical Background

From a number of quotations and references in later works, we know that there were at least four distinct schools and thirteen individual teachers of *Arthashastra* before Kautilya. Unfortunately, all the earlier works are lost and Kautilya's is the earliest text that has come down to us.

The study of economics, the art of government and foreign policy is thus very old; the development of the science in India, according to some scholars, may have started around 650 BC. One reason for the disappearance of the extensive early literature could well be that Kautilya's masterly treatise superseded them and made them redundant.

Who was this Kautilya, who could write a definitive treatise on political economy, at a time when large parts of the world were steeped in intellectual

darkness? All sources of Indian tradition—Brahmanical, Buddhist and Jaina—agree that Kautilya (also referred to as Vishnugupta in a stanza traditionally included at the end of the work) destroyed the Nanda dynasty and installed Chandragupta Maurya on the throne of Magadha. The name ‘Kautilya’ denotes that he is of the *kutila gotra*; ‘Chanakya’ shows him to be the son of Chanaka and ‘Vishnugupta’ was his personal name.

## Contents

Kautilya’s *Arthashastra* had never been forgotten in India and is often mentioned in later literature. But the text itself was not available in modern times until, dramatically, a full text on palm leaf in the *grantha* script, along with a fragment of an old commentary by Bhattacharjee, came into the hands of Dr. R. Shamastry of Mysore in 1904. He published the text (1909) and an English translation (1915). Subsequently another original manuscript and some fragments, in a variety of scripts, were discovered as well as old commentaries of the text. Dr. R. P. Kangle of the University of Bombay devoted many years to comparing the various texts and translations.

The text contains fifteen *adhikaranas* or books. The first chapter of Book 1 is a detailed table of contents and in one verse, states that the text has 150 chapters, 180 *prakaranas* and six thousand verses in all. A *prakarana* is a section devoted to a specific topic; the number of chapters is not the same as the number of sections because sometimes a chapter deals with more than one topic and sometimes a topic is spread over more than one chapter. The *Arthashastra* is mainly in prose of the *sutra* form, with only 380 *shlokas*. It may be useful to have a brief indication of the contents of the different books.

Book 1 begins with a brief introduction, setting the *Arthashastra* in the context of other sciences, it then goes on to deal with the King—his training, the appointment of ministers and other officers of the state, the daily routine to be followed by the ruler and his safety and security.

Book 2 describes the duties of the various executive officers of the state and gives a full picture of state activities in agriculture, mining, leisure activities and so on.

Book 3, which is concerned with law and the administration of justice, reproduces a complete code of law.

Book 4 deals with the suppression of crime and includes sections on detection of crime, control over merchants and artisans, torture and capital

punishment.

Book 5 is a miscellaneous collection of topics including the salary scales of officials.

Book 6 is very short, containing only two chapters, but both are important, since they set out the theoretical basis for the whole work. The first chapter sets out the theory of the constituent elements of a state and the second the theory of foreign policy.

Book 7 contains an exhaustive discussion on the way in which each of the six methods of foreign policy may be used in various situations that are likely to arise in the conduct of foreign policy.

Book 8 is concerned with *vyaasanas*, usually translated as calamities, which may adversely affect the efficient functioning of the various constituent elements.

Book 9 deals with preparations for war and includes topics such as: different kinds of troops that could be mobilized, proper conditions for starting an expedition and dangers to be guarded against before starting.

Book 10 is concerned with fighting and describes the main battle camp, types of battle arrays and different modes of fighting.

Book 11 has only one chapter and describes how a conqueror should tackle oligarchies governed by a group of chiefs instead of a single king.

Book 12 shows how a weak king, when threatened by a stronger king, should frustrate the latter's designs and ultimately overcome him.

Book 13 is concerned with the conquest of the enemy's fort by subterfuge or by fighting. It also describes how the conquered territories should be ruled.

Book 14 deals with secret and occult practices.

Book 15 describes the methodology and the logical techniques used in the work.

Though the placement of some books and some chapters may not seem strictly logical, it can be said that, by and large, the first five books deal with internal administration and the last eight on a state's relations with its neighbours.

## Nature and Significance

Kautilya's precepts are of universal applicability. His counsels on the relationship between the ruler and the ruled, on the role of the state in

maintaining the wealth of the nation and the welfare of the people, on relations between neighbouring states, on alliances and on the conduct of foreign policy based on the relative strengths of the participants are as applicable today as they were in his day.

If we are to comprehend clearly Kautilya's teachings and apply them judiciously to the modern world, we also have to be aware of the essential characteristics of the work. The treatise is about an ideal state—not that such a state actually ever existed or is even likely to exist now or in the future.

The *Arthashastra* is essentially a treatise on the art of government and is, by nature, instructional. It seeks to instruct all kings and is meant to be useful at all times wherever *dharma* is held to be preeminent. Because it is instructional, its basis is the practice of government. We will not find in it a theoretical discussion about why there should be a state at all or, if there is to be one, what kind of state is the best. For Kautilya, the existence of the state and the king are axioms.

Kautilya offers two special contributions to the theoretical analysis of the functioning of a state. These are: (i) analysis of aspects of internal administration in terms of the seven constituent elements of the state and (ii) analysis of the relations between states in terms of the theory of the circle of states. The two chapters of Book 6 are used to set out these theoretical concepts and define the terms used in their development. The rest of the treatise is a manual of instruction for kings and officers of the state.

#### Tabular Information Based on Arthashastra

*Table 1: List of Adhyakshas*

<b>Sl.</b>	<b>Nomenclature</b>	<b>State Office chief</b>
1.	<i>Akaradhyaksha</i>	Controller of Mining & Metallurgy
2.	<i>Akshapataladhyaksha</i>	Controller of Accounts
3.	<i>Asvadhyaksha</i>	Commander of Cavalry
4.	<i>Ayudhagaradhyaksha</i>	of Ordnance
5.	<i>Bandanagradhyaksha</i>	Superintendent of Jails
6.	<i>Devatadhyaksha</i>	Superintendent of Temples
7.	<i>Dhyutadhyaksha</i>	Controller of Gambling
8.	<i>Ganikadhyaksha</i>	Controller of Entertainers
9.	<i>Go-adhyaksha</i>	Superintendent of Crown Herds

10.	<i>Hastyadhyaksha</i>	Commander of Elephant Crops
11.	<i>Khanyadhyaksha</i>	Superintendent of Mines
12.	<i>Kosashadhyaksha</i>	Superintendent of the Treasury
13.	<i>Koshtagaradhyaksha</i>	Superintendent of Warehouses
14.	<i>Kupyadhyaksha</i>	Superintendent of Forest Produce
15.	<i>Lakshanadhyaksha</i>	Master of the Mint
16.	<i>Lavanadhyaksha</i>	Salt Commissioner
17.	<i>Lohadhyaksha</i>	Superintendent of Metals
18.	<i>Manadhyaksha</i>	Surveyor and time keeper
19.	<i>Madradhyaksha</i>	Passport Officer
20.	<i>Nagavanadhyaksha</i>	Elephant Forester
21.	<i>Navadhyaksha</i>	Controller of Shipping
22.	<i>Panyadhyaksha</i>	Controller of State Trading
23.	<i>Pattanadhyaksha</i>	Controller of Ports and Harbours
24.	<i>Pattyadhyaksha</i>	Commander of Infantry
25.	<i>Pauthavadhyaksha</i>	Controller of Weights & Measures
26.	<i>Rathadhyaksha</i>	Commander of Chariot Crops
27.	<i>Samsthadhyaksha</i>	Controller of Private Trade
28.	<i>Sitadhyaksha</i>	Superintendent of Crown Lands
29.	<i>Sulkadhyaksha</i>	Controller of Customs and Octroi
30.	<i>Sunadhyaksha</i>	Protector of Animals and Controller of Animal Slaughter
31.	<i>Suradhyaksha</i>	Controller of Alcoholic Beverages
32.	<i>Sutradhyaksha</i>	Textile Commissioner
33.	<i>Suvarnadhyaksha</i>	Superintendent of Precious Metals and Jewellery
34.	<i>Vivitadhyaksha</i>	Controller of Pasture Lands

Table 2: Subordinate Officials

Sl.	Nomenclature	State Office
1.	<i>Chorarajju</i>	Catcher of Thieves

2.	<i>Ganika</i>	Head of prostitutes
3.	<i>Hastipaka</i>	Mahout
4.	<i>Karanika</i>	Accounts officer
5.	<i>Karmic</i>	Works officer
6.	<i>Nadipala</i>	River guard
7.	<i>Nagavanapala</i>	Elephant forest ranger
8.	<i>Nibandhaka</i>	Ledger keeper
9.	<i>Nidhayaka (Nivigraha)</i>	Store keeper
10.	<i>Padapasika</i>	Tetherer
11.	<i>Panyadhishtatharah</i>	Retail outlet manager
12.	<i>Parikarmika</i>	Attendant
13.	<i>Rupadarshaka</i>	Examiner of coins
14.	<i>Saimika</i>	Border guard
15.	<i>Samkhyayaka</i>	Accountant
16.	<i>Tajjata</i>	Experts in valuation (valuers)
17.	<i>Tatpurusha (Lekhaka)</i>	Clerk
18.	<i>Vanacharika</i>	Tracker
19.	<i>Vanapala</i>	Forest guard (Ranger)
20.	<i>Upayukta</i>	Subordinate officer

Table 3: Taxes

Sl.	Tax	Source
1.	<i>Ayudhiya</i>	Supply of soldiers
2.	<i>Bhaga</i>	Share of production
3.	<i>Dwarabahirikadeya</i>	Octroi and other gate tools
4.	<i>Gulma</i>	A tax payable at military stations
5.	<i>Kara</i>	Tax in cash
6.	<i>Manavyaji</i>	Transaction tax for Crown goods
7.	<i>Nishkramya</i>	Export duty
8.	<i>Parigha</i>	Monopoly tax
9.	<i>Parsvam</i>	Surcharges

10.	<i>Pindakara</i>	Taxes paid in kind by villages
11.	<i>Prakriya</i>	Royalty
12.	<i>Pratikara</i>	Taxes in kind
13.	<i>Pravesya</i>	Import duty
14.	<i>Senabhaktham</i>	Army maintenance
15.	<i>Shadbhaga</i>	One-sixth share
16.	<i>Sulka</i>	Customs duty
17.	<i>Vaidharana</i>	Countervailing duties
18.	<i>Vartani</i>	Road cess
19.	<i>Vishti</i>	Labour
20.	<i>Vyaji</i>	Transaction tax

**Table 4: Time**

The basic unit of time is a *nalika*; defined as the time it takes for one *adhaka* (1.87 kg or litres) of water to flow out of a pot through a hole of the same diameter as that of a wire 4 *angulas* long made out of 4 *mashas* of gold. This would be a hole approximately 0.6 mm diameter (23 or 24 gauge wire).

## I. Subdivisions of the Nalika

	<i>tuta</i>	= 16/100ths of a second
2 <i>tutas</i>	= 1 <i>lava</i>	= 12/ 100ths of a second
2 <i>lavas</i>	= 1 <i>nimesha</i>	= 24/100ths of a second
5 <i>nimeshas</i>	= 1 <i>kashta</i>	= 1.2 seconds
30 <i>kashtas</i>	= 1 <i>kala</i>	= 36 seconds
40 <i>kalas</i>	= 1 <i>nalika</i>	= 24 minutes
2 <i>nalikas</i>	= 1 <i>muhurta</i>	= 48 minutes
15 <i>muhurtas</i>	= a day or night	= 12 hours

## II. Length of Days and Nights

Day and night of equal length (15 *muhurtas* each) occur in the month of *Chaitra* (vernal equinox) and *Asvayuja* (autumnal equinox).

The increase and decrease of daytime is as follows:

- From the vernal equinox daytime increases for 3 months to summer solstice (the longest day—18 *muhurtas*—14 hrs 24 minutes).

2. From the summer solstice daytime decreases for 3 months to autumnal equinox (equal day of 15 *muhurtas*, 12 hours).
3. From the autumnal equinox, daytime further decreases for 3 months to the winter solstice (the shortest day—12 *muhurtas*—9 hrs 36 minutes).
4. From the winter solstice, daytime increases for 3 months to the vernal equinox.

### **III. Measuring Time**

During the day, time was measured by a sundial with a gnomon (central rod casting the shadow) of length 12 *angulas* (9 in.). No shadow indicated noon lengths of the shadow of 27 in. 9 in. 3 in. before and after mid-day, divided the day into eight parts.

In the month of *Asadha*, the gnomon does not cast a shadow at mid-day. From then on, the shadow at mid-day increases by 2 *angulas* (1 ½ in) a month during the six monthly period *Sravana* to *Pausha*. From *Magha* to *Ashada*, the mid-day shadow decreases by 2 *angulas* each month.

### **IV. Calendar**

15 days (and nights) = *Sukla* fortnight (waning moon) *Bakula* fortnight (waxing moon)

2 fortnights	= 1 month
2 months	= 1 season
3 seasons	= 1 <i>ayana</i>
2 <i>ayanas</i>	= 1 year
years	= 1 <i>yuga</i>

### **V. Note on Seasons**

#### **A. Uttarayana**

1. *Sisira* (frosty)—*Magha* (Jan/Feb) and *Phalguna* (Feb/Mar)
2. *Vasantha* (spring)—*Chaitra* (Mar/Apr) and *Vaishaka* (Apr/May)
3. *Grishma* (summer)—*Jyeshthamulya* (May/Jun) and *Ashada* (Jun/Jul)

#### **B. Dakshinayana**

1. *Varsha* (rainy)—*Sravana* (July/Aug) and *Praushtapada* (Aug/Sep)
2. *Sharat* (autumn)—*Asvayzla* (Sep/Oct) and *Kartika* (Oct/Nov)
3. *Hemanta* (winter)—*Marghasirsha* (Nov/Dec) and *Pausha* (Dec/Jan)

Table 5: Professions

<b>I. Artisans and Professional Services</b>		
1.	<i>Ayaskara</i>	Potter
2.	<i>Charmakara</i>	Leather worker
3.	<i>Karmara</i>	Smith/blacksmith
4.	<i>Kuttaka</i>	Carpenter
5.	<i>Medaka</i>	Basket maker
6.	<i>Napita</i>	Barber
7.	<i>Rajaka</i>	Washerman
8.	<i>Rajjuvartaka</i>	Rope maker
9.	<i>Shilpi</i>	Artist/sculptor
10.	<i>Suvarnakara</i>	Goldsmith
11.	<i>Tantuvaya</i>	Weaver
12.	<i>Tunnavaya</i>	Tailor
13.	<i>Vardhaki</i>	Engineers
14.	<i>Varmakara</i>	Maker of straps andn bindings
<b>II. Entertainers</b>		
1.	<i>Charana</i>	Wandering minstrel
2.	<i>Ganika</i>	Prostitute/courtesan
3.	<i>Gayana</i>	Singer
4.	<i>Kuhaka</i>	Juggler/clown
5.	<i>Nartaka</i>	Dancer
6.	<i>Nata</i>	Actor/actress
7.	<i>Pauranika</i>	Reciter of Puranas
8.	<i>Plavaka</i>	Acrobat
9.	<i>Sutamagadha</i>	Bard/Praise singer
10.	<i>Turyakara</i>	Trumpeter
11.	<i>Vadaka</i>	Musician
12.	<i>Vagjivana (Kathavaka)</i>	Story teller
<b>III. Agrarian and Other classes</b>		

1.	<i>Dohaka</i>	Milker
2.	<i>Gopalaka</i>	Cowherd
3.	<i>Karshaka</i>	Farmer
4.	<i>Lubdhaka</i>	Hunter guard
5.	<i>Manthaka</i>	Churner
6.	<i>Matsyabandhaka</i>	Fisherman
7.	<i>Muktagrahinah</i>	Pearl fisherman
8.	<i>Pindaraka</i>	Buffalo herdsman
9.	<i>Shandapala</i>	Garden watchman
10.	<i>Vatapala</i>	Orchard watchman

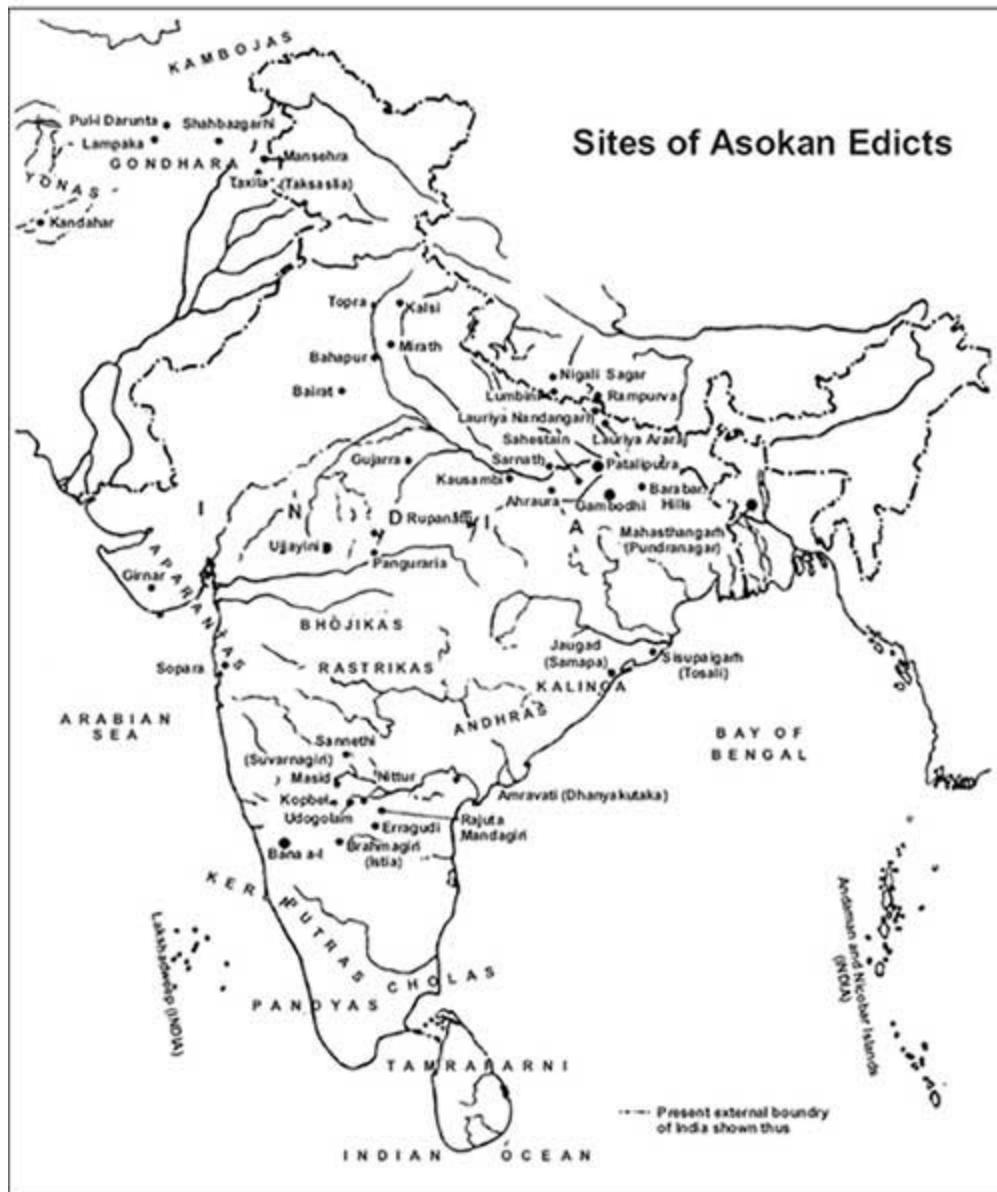
#### IV. Jewellers

1.	<i>Dhamayaka</i>	Blowers
2.	<i>Kanchanakaru</i>	Gemsetters
3.	<i>Prishtakaru</i>	Beadmakers
4.	<i>Tapaniyakaru</i>	Enamellers
5.	<i>Tvashtrakaru</i>	Gilders, platers

#### V. Others

1.	<i>Ashvabandhaka</i>	Saddler
2.	<i>Ashvavaha</i>	Stable superintendent
3.	<i>Audanika</i>	Rice vendor
4.	<i>Charaka</i>	Cleaner
5.	<i>Chikitsaka</i>	Physician
6.	<i>Dharaka</i>	Weighman
7.	<i>Hastipaka</i>	Mahout
8.	<i>Kalpaka</i>	Barber
9.	<i>Karmaka</i>	Labourer
10.	<i>Kartantika</i>	Soothsayer
11.	<i>Lekhaka</i>	Clerk
12.	<i>Lubhaka</i>	Hunter
13.	<i>Marjaka</i>	Sweeper
14.	<i>Mayaka/mapaka</i>	Measurers

15.	<i>Nagavanapala</i>	Elephant forest guard
16.	<i>Naimittika</i>	Reader of omens
17.	<i>Paricharaka</i>	Cook
18.	<i>Prasathaka</i>	Valet
19.	<i>Rathika</i>	Charioteer
20.	<i>Sankhyayaka</i>	Accountant
21.	<i>Sarpagraha</i>	Snake catcher
22.	<i>Soundika</i>	Wine seller
23.	<i>Sudaralika</i>	Waiter
24.	<i>Sutika</i>	Midwife
25.	<i>Udakaparicharaka</i>	Water bearer
26.	<i>Yantrika</i>	Technician



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The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

## QUESTIONS

The earliest epigraphic reference to Chandragupta Maurya is to be found in

the:

- (a) Barabar Hill Cave Inscription of Asoka.
- (b) Nagarjuni Hill Cave Inscription of Dasaratha.
- (c) Junagarh Rock Edict of Asoka.
- (d) Junagarh Rock Inscription of Rudrada- man I.

Consider the following statement:

‘We shall send you figs and the wine, but in Greece the laws forbid a sophist to be sold.’ Who wrote this to whom?

- (a) Seleucus Nikator to Chandragupta Maurya
- (b) Antiochus I to Bindusara
- (c) Antigonus Gonatus to Asoka
- (d) Alexander to Bindusara

Which of the following is not correctly matched?

- (a) Kalinga—Jaugada
- (b) Dakshinapatha—Suvarnagiri
- (c) Avantirattha—Ujjain
- (d) Uttarapatha—Taxila

In which Major Rock Edict did Asoka counsel for public generosity to Brahmins and Sramanas?

- (a) V
- (b) IX
- (c) III
- (d) IV

The *Arthashastra* deals with the:

- (i) administration of tests of loyalty to the ministers.
- (ii) appointment of *adhyakshas* for different industries and markets.
- (iii) assignments of lands to officers for their services.
- (iv) appointment of an *adhyaksha* for agriculture.
- (v) assignment of different duties to various provincial officials.

Of these:

- (a) all are true.
- (b) i, ii, iii and iv are true.
- (c) i, ii and iv are true.
- (d) i, iii and iv are true.

Consider the following part of an inscription of Asoka: ‘Conquest of the *dhamma* has been won by His Sacred Majesty among all his neighbours as

far as 600 leagues, where the king of the Greeks named Antiochus dwells, and beyond... the four kings Ptolemy, Antigonus, Magas and Alexander.'

In which Major Rock Edict is this found?

- (a) IV
- (b) VI
- (c) IX
- (d) XIII

Which one of the following places have the copies of the Major as well as Minor Pillar Edicts?

- (a) Sanchi
- (b) Allahabad
- (c) Sarnath
- (d) Rummindai

The fourteen Major Rock Edicts of Asoka located at Shahbazgarhi and Manshera are in

- (a) *Kharoshthi* script
- (b) Aramaic script
- (c) Greek script
- (d) *Brahmi* script

Where is Dasaratha's Nagarjuni Hill Cave Inscription located?

- (a) Junagarh
- (b) Nagarjuna Konda
- (c) Barabar
- (d) Rajagriha

Who among the following kings is said to have conquered 'the land between the two seas'?

- (a) Asoka
- (b) Chandragupta Maurya
- (c) Bindusara
- (d) Ahatsatru

The colour of the pennants of the Mauryan chariots was

- (a) white
- (b) blue
- (c) red
- (d) green

Who was responsible for building a dam across a river near Girnar in western

India?

- (a) Radhagupta
- (b) Pushyagupta
- (c) Vishnugupta
- (d) Upagupta

Which of the following is/are not correct regarding the trade and commerce in the Mauryan empire?

- (i) Tax was exempted on some of the manufactured goods.
- (ii) Date was stamped on the manufactured goods in order to distinguish the old and new.
- (iii) A trade tax was fixed at one-fifth of the value and in addition there was a toll tax of one-fifth of the trade tax.
- (iv) Prices were controlled to prevent too great a profit on the part of the merchants.
- (v) Money lending was not approved by all the contemporary texts.

Select the answer from the codes below:

- (a) i and ii
- (b) iii and iv
- (c) i and v
- (d) iii and v

Which of the following castes were prevalent in the Mauryan society according to Megasthenes?

- (i) Philosophers
- (ii) Slaves
- (iii) Magistrates
- (iv) Councillors

Select the answer from the codes below:

- (a) All of them except i
- (b) All of them except ii
- (c) All of them except iii
- (d) All of them except iv

Which one of the following literary works refers to a famine in Magadha lasting for 12 years?

- (a) *Vamsathapakasini*
- (b) *Parisistaparvan*
- (c) *Divyavadana*

(d) *Kalpasutra*

*Vamsathapakasini*. written in the tenth century AD, was a commentary on the:

- (a) *Sutta Pitaka*
- (b) *Vinaya Pitaka*
- (c) *Mahavamsa*
- (d) *Dipavamsa*

Which of the following statements according to Megasthenes, are correct regarding the status of women in the Mauryan society?

- (i) Growing practice of polygamy among ruling class.
- (ii) Employment of women as palace guards and body guards to the king.
- (iii) Permission of widow marriage.
- (iv) Permission to divorce.

Choose the answer from the codes below:

- (a) i and ii
- (b) iii and iv
- (c) i and iv
- (d) All of the above

*Sanchi stupa* was said to be originally built by the following king of Mauryan empire

- (a) Dasaratha
- (b) Samprati
- (c) Asoka
- (d) Bindusara

Which of the following about the *Arthashastra* is/are incorrect?

- (i) It is divided into 15 *parvas*.
- (ii) It was originally written in Prakrit language.
- (iii) It is a treatise on Mauryan political economy and administration.
- (iv) Its evidence is not corroborated by any other source.

Select the answer from the codes below:

- (a) i, ii and iv
- (b) ii and iii
- (c) ii and iv
- (d) i and iv

Which of the following about the Mauryan coinage are correct?

- (i) Mauryas issued a good number of punchmarked coins.

- (ii) The coins of Asoka were more than that of any other Mauryan ruler.
- (iii) They enable us to know about the economic conditions of the Mauryan period.
- (iv) The symbols of the Mauryan coins are definitely official markings.

Choose the answer from the codes given below:

- (a) i and iii
- (b) i and ii
- (c) ii and iii
- (d) i, iii and iv

Which of the following southern kingdoms were contemporaries of Asoka?

- (i) Keralaputras
- (ii) Cholas
- (iii) Pallavas
- (iv) Pandyas
- (v) Satyaputras

Select the answer from the codes below:

- (a) i, ii, iii and iv
- (b) i, ii, iv and v
- (c) iii, iv and v
- (d) All of these

In the ladder of Mauryan administration who were just below the *Pradesikas*?

- (a) *Rajukas*
- (b) *Sthanikas*
- (c) *Samhartas*
- (d) *Yuktas*

The state emblem of the Government of India has the words *satyameva jayate* inscribed in the *Devanagari* script below the abacus. From which one of the following sources was it taken?

- (a) *Rig Veda*
- (b) *Matsya Parana*
- (c) *Mundaka Upanishad*
- (d) *Aitareya Brahmana*

Didarganj in Bihar is known for:

- (a) stone figure of *yakshi*
- (b) stone figure of *yaksha*

(c) stone figure of *chauri-bearer*

(d) stone elephant

Which of the following pairs is not correctly matched?

(a) *Jatakas-Socio-economic conditions of the Mauryas*

(b) *Puranas-Mauryas* belonged to the Vaishya varna

(c) *Dipavamsa-Asoka's efforts to spread Buddhism to Sri Lanka*

(d) *Digha Nikaya-Influence of Buddhist ideas on Mauryan polity*

Which one of the following Buddhist sources mentions Asoka's *dhammayatras*?

(a) *Divyavadana*

(b) *Mahavamsa*

(c) *Vamsathapakasini*

(d) *Culavamsa*

Which one of the following Major Rock Edicts talks about the ban on animal sacrifices and festive gatherings?

(a) IV

(b) VI

(c) I

(d) VII

Which of the following inscriptions refer to the famine relief measures of the Mauryan period?

(i) Taxila Inscription

(ii) Mahasthan Inscription

(iii) Lampaka Inscription

(iv) Sohgaura Inscription

Select the answer from the codes below:

(a) i and iv

(b) ii and iii

(c) ii and iv

(d) iv only

Who was the Persian that was appointed by Asoka to administer the western province?

(a) Tusaspa

(b) Justine

(c) Plutarch

(d) Sunasepah

Which of the officials outnumber the rest in the Mauryan period?

- (a) Judicial
- (b) Military
- (c) Welfare
- (d) Revenue

Which one of the following Greek rulers was not a contemporary of Asoka?

- (a) Antigonus Gonatus
- (b) Ptolemy III Philadelphus
- (c) Antiochus I
- (d) Antiochus II Theos

In which edict or inscription did Asoka declared his faith in *Buddha*, *Dhamma* and *Sangha* and called Buddha as *Bhagavat*?

- (a) Maski Minor Rock Edict
- (b) Rummindai Minor Pillar Edict
- (c) Sarnath Pillar Edict
- (d) Bhabra Minor Rock Edict

Which of the following statements are incorrect?

- (i) Chandragupta Maurya belonged to the Maurya tribe.
- (ii) Chandragupta was known to the Greeks as ‘Amitrochates’ or the destroyer of foes.
- (iii) Chandragupta and his followers are superior in arms to Dhana Nanda and his soldiers.
- (iv) Chandragupta is said to have died of self-starvation in south India.

Select the answer from the codes below:

- (a) i and iii
- (b) ii and iv
- (c) iii and iv
- (d) ii and iii

Which one of the following routes is said to be the royal road to Nepal?

- (a) Pataliputra-Vaisali-Champaran-Nepal
- (b) Pataliputra-Kapilavastu-Kasi-Nepal
- (c) Pataliputra-Kasi-Vaisali-Nepal
- (d) Pataliputra-Kasi-Champaran-Nepal

Which of the following symbols can be found on the royal punch-marked silver coins of the Mauryan period?

- (a) Lion-Hill Crescent

- (b) Peacock-Hill Crescent
- (c) Stupa-Lion Peacock
- (d) Tiger-Peacock Hill

The name of the currency which was in circulation in the Mauryan empire is:

- (a) *pana*
- (b) *tola*
- (c) *kakini*
- (d) *dinar*

Upagupta, the Buddhist monk who was responsible for converting Asoka to Buddhism was probably the same as

- (a) Mahakassapa
- (b) Sabakami
- (c) Moggaliputta Tissa
- (d) Vasumitra

Instructions:

Mark (a) If both Assertion (A) and Reason (R) are correct, and if (R) is the correct explanation of (A).

Mark (b) if only (R) is correct.

Mark (c) if only (a) is correct.

Mark (d) if both (a) and (R) are correct, but (R) is not the correct explanation of (A).

*Assertion (A): Rajukas* were having the authority to punish and reward people.

*Reason (R):* Most of the *rajukas* were from the royal family.

Who saw Asoka's statue dressed in a monk's robe?

- (a) Itsing
- (b) Hiuen Tsang
- (c) Fahien
- (d) Wang Hiuen Tse

Which of the following statements on Asoka in the context of *Puranas* are incorrect?

- (i) They mention him as one among the many kings.
- (ii) They mention him as a Buddhist king.
- (iii) They do not mention his name.
- (iv) They give him prominence.

Choose the answer from the codes given below:

- (a) ii, iii and iv
- (b) i, iii and iv
- (c) i, ii and iv
- (d) i, ii and iii

Consider the following statement: ‘Sovereignty can be carried on only with assistance. A single wheel does not move, hence the king should employ the ministers and hear their advice.’ This has been attributed to

- (a) Asoka
- (b) Kautilya
- (c) Megasthenes
- (d) Manu

The *akshapataladhyaksha* of the Mauryan state was the

- (a) Superintendent of Mines
- (b) Controller of the Royal Household
- (c) Accountant General
- (d) Chief of the Royal Bodyguards

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (i) Kalsi
- (ii) Sopara
- (iii) Manshera
- (iv) Shahbazgarhi

**List II**

- (A) Pakistan
- (B) Uttar Pradesh
- (C) Afghanistan
- (D) Maharashtra
- (E) Bihar

**Codes:**

- (a) i-E, ii-D, iii-C, iv-A
- (b) i-D, ii-E, iii-A, iv-C
- (c) i-B, ii-A, iii-C, iv-D
- (d) i-B, ii-D, iii-A, iv-C

*Rupadarsaka* in the Mauryan administration was the

- (a) manager of stage
- (b) examiner of gold, silver and copper
- (c) examiner of punch-marked coins
- (d) superintendent of courtesans

While Asoka used four different scripts in his inscriptions the language used in almost all of them, except a few, was invariably Prakrit and that too one particular form of it. Which was the form?

- (a) Magadhi
- (b) Ardha-Magadhi
- (c) Suraseni
- (d) Maharashtra

*Nagaravyoharika-mahamattas* of Asokan Edicts were:

- (a) Judicial officials
- (b) Revenue officials
- (c) Census officials
- (d) Military officials

Which one of the following pairs is not correct?

- (a) *Dharmopadhasuddha*—Judicial officials
- (b) *Arthopadhasuddha*—Revenue officials
- (c) *Kamopadhasuddha*—Welfare officials
- (d) *Bhayopadhasuddha*—Military officials

What was *senabhaktam* of the Mauryan period?

- (a) Armoury to store the war materials and weapons
- (b) A fixed commuted tax contributed by the villages
- (c) Payment made to the hired soldiers by the state
- (d) A punitive tax imposed on the people of a region by the army when it passes through the region

Consider the following lists:

**List I**

- (I) *Asvadhyaksha*
- (II) *Ayudhagaradhyaksha*
- (III) *Hastyadhyaksha*
- (IV) *Padadhyaksha*
- (V) *Rathadhyaksha*

**List II**

- Cavalry
- Armoury
- Infantry
- Elephant corps
- Navy

Which of the above are correctly matched? Select the answer from the codes below:

- (a) All of them
- (b) I, II, III and IV
- (c) II, III and V

(d) I and II

The hereditary soldiers of the Mauryan period were known as

- (a) *bhrītakas*
- (b) *maula*
- (c) *vardhaki*
- (d) *atavivala*

What is the descending order of the following military officials of the Mauryan period?

- (i) *Adhyaksha*
- (ii) *Mukhya*
- (iii) *Nayaka*
- (iv) *Prasasia*

Select the answer from the codes given below:

- (a) iv, iii, ii and i
- (b) i, ii, iii and iv
- (c) ii, iv, i and iii
- (d) i, iii, iv and ii

*Kantakasodhanas* of the Mauryan period were

- (a) royal treasuries
- (b) civil courts
- (c) criminal courts
- (d) police stations

Which one of the following was not a source of law in the Mauryan period?

- (a) *Dharma*
- (b) *Prajavakya*
- (c) *Rajasasana*
- (d) *Vyavahara*

Match List I with List II and select the answer using the codes given below the lists:

**List I**

- (I) *Dronamukha*
- (II) *Kharavatika*
- (III) *Sangrahana*
- (IV) *Sthaniya*

**List II**

- (a) 800 villages
- (b) 400 villages
- (c) 200 villages
- (d) 10 villages

**Codes:**

- (a) I-D, II-C, III-A, IV-B
- (b) I-C, II-A, 111-D, IV-B
- (c) I-A, II-C, 111-D, IV-B
- (d) I-B, II-C, 111-D, IV-A

*Dauvarika* of the Mauryan period was the

- (a) Warden of the Palace
- (b) Controller of Royal Household
- (c) Jail Superintendent
- (d) Head of the Department of Foreign Affairs

At Jaugada and Dhauli in Orissa, two separate edicts, known as the Kalinga Edicts, replace three of the fourteen Major Rock Edicts. Which are the missing edicts?

- (a) MREs I, II and III
- (b) MREs IV, V and VI
- (c) MREs XI, XII and XIII
- (d) MREs VII, VIII and IX

Which one of the following Asokan Edicts is known as the Queen's Edict?

- (a) Major Pillar Edict V
- (b) Minor Pillar Edict III
- (c) Minor Pillar Edict I
- (d) Major Pillar Edict II

Markets for commodities in the Mauryan period were known as

- (a) *kharavatika*
- (b) *vahikpatha*
- (c) *pradesa*
- (d) *panyapattana*

Match List I with List II and select the answer using the codes given below the lists:

List I	List II
(I) Antiyoka	(A) Alexander of Epirus
(II) Antikini	(B) Antiochus II Theos of Syria
(III) Alikasudara	(C) <b>Antigonus Gonatas</b> of Macedonia
(IV) Maka	(D) Magas of Cyrene
(V) Turamaya	(E) Ptolemy II Philadelphus of Egypt

**Codes:**

- (a) I-E, II-B, III-C, IV-D, V-A
- (b) I-A, II-E, III-C, IV-D, V-B
- (c) I-B, II-C, III-A, IV-D, V-E
- (d) I-C, II-A, III-B, IV-D, V-E

Asokan Edicts refer to the Barabar Hills as the

- (a) Khalatika Hills
- (b) Priyadarsi Hills
- (c) Nagarjuni HiHs
- (d) Chandasoka Hills

In which edict did Asoka refer to himself as ‘Asokaraja’?

- (a) Minor Rock Edict I at Maski in Karnataka
- (b) Minor Rock Edict I at Gujarrā in MP
- (c) Minor Rock Edict II at Brahmagiri in Karnataka
- (d) Minor Rock Edict II at Yerragudi in AP

Which of the following sources describe Mauryas as *sudra-prayast-adharmikah*?

- (a) *Jatakas*
- (b) *Dharmasastras*
- (c) *Puranas*
- (d) *Vamsathapakasini*

What is the name of the *Ajivika* fortune-teller residing at Bindusara’s court, who when Asoka was born prophesied that he would become king?

- (a) Satadhanvan
- (b) Sauryavarman
- (c) Pippalivahana
- (d) Pingalavatsa

Who among the following has been identified as the mother of Asoka by the *Asokavadana*, an important Buddhist source?

- (a) Subhadrangi
- (b) Kosaladevi
- (c) Yashodhara
- (d) Janapada Kalyani

Who was the eldest son of Bindusara who failed to suppress a revolt in Taxila and hence was superseded by his younger brother Asoka?

- (a) Tissa
- (b) Susima

- (c) Nemita
- (d) Sariputta

In which major rock edict did Asoka mention officers who have amongst their other functions the superintending of welfare of the families of his brothers, sisters and other relations?

- (a) II
- (b) III
- (c) V
- (d) VII

Who among the sons of Asoka was the only one to be mentioned by name in the edicts?

- (a) Mahendra
- (b) Tivara
- (c) Kunala
- (d) Jalauka

Who is the queen of Asoka, mentioned in the Queen's Edict, as making religious and charitable donations?

- (a) Asandhimitta
- (b) Padmavati
- (c) Vidisamahadevi
- (d) Karuvaki

Charumati, one of the daughter's of Asoka, married Devapala, a Kshatriya of

- (a) Ceylon
- (b) Nepal
- (c) Vanga
- (d) Kamarupa

In which edict did Asoka refer to himself as the 'King of Magadha', a title which he used only on one occasion?

- (a) Bhabra Edict
- (b) Maski Edict
- (c) Barabar Cave Edict
- (d) Gujarr Edict

Of all the events of Buddhism mentioned in the Buddhist sources, the only one that appears to be corroborated by the inscriptions of Asoka is that of the:

- (a) holding of the Third Buddhist Council
- (b) sending of Buddhist missionaries to different parts of the world

- (c) purge of the Buddhist *Sangha*
- (d) compilation of the *Abhidhamma Pitaka*

Which one of the following places does not have the famous Schism Edict of Asoka, in which he speaks emphatically of the continued unity of the Buddhist *Sangha* and the expulsion of dissident monks and nuns?

- (a) Allahabad
- (b) Sanchi
- (c) Sarnath
- (d) Sahasram

Which one of the following pairs is not correct?

- (a) Aparantaka—Yona Dhammarakhita
- (b) Yona—Maharakkhita
- (c) Suvarnabhumi—Sona and Uttara
- (d) Lanka—Mahadeva

Which one of the following is the only Asokan inscription which makes a clear reference to taxation?

- (a) Major Rock Edict VI
- (b) Rummindai Pillar Inscription
- (c) Kalinga Edicts
- (d) Brahmagiri Minor Rock Edict I

Who among the following queens of Asoka, according to the *Mahavamsa*, injured the *bodhi* tree by piercing it with a poisonous thorn?

- (a) Asandhimitta
- (b) Padmavati
- (c) Tissarakkha
- (d) Gautami

In the Mauryan period, *pariharaka* meant villages that

- (a) were exempted from taxation
- (b) supplied soldiers
- (c) paid their taxes in kind
- (d) supplied services and dairy produce in lieu of taxes

In the Mauryan period, the free labourers working for a regular wage in the guilds were known as

- (i) *bhritakas or bhatakas*
- (ii) *kupyas*
- (iii) *karamkaras*

(iv) *jethakas*

Choose the answer from the codes given below:

- (a) i and ii
- (b) i and iii
- (c) iii and iv
- (d) iii only

The digging of wells at every eight *kos* (which is a distance of about nine miles) is stated by Asoka in the

- (a) Major Rock Edict II
- (b) Major Rock Edict VI
- (c) Kalinga Edicts
- (d) Major Pillar Edict VII

Consider List I and List II

**List I**

- (I) *Voharikamahamatta*
- (II) *Senanayakamahamatta*
- (III) *Sabbatthakamahamatta*
- (IV) *Donamapakamahamatta*

**List II**

- Judicial Officer
- Military Officer
- Chief Minister
- Assessment officer

Which of the above correctly matched? Choose the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) i, ii and iii
- (d) All of them

The *amta-mahamattas* of the Asokan Edicts who were the equivalents of the *amta-palas* of the *Arthashastra* were the superintendents of

- (a) commerce
- (b) weaving
- (c) tolls
- (d) slaughter-houses

Who among the following was not a Greek ambassador staying at the Mauryan court?

- (a) Megasthenes
- (b) Diodorus
- (c) Deimachus

(d) Dionysius

Which one of the following sources states that Srinagar was built by Asoka?

(a) Kalhana's *Rajatarangini*

(b) *Divyavadana*

(c) Taranatha's *History of Tibet*

(d) *Mahavamsa*

Which one of the following pairs is not correct?

(a) *Nagalaviyohalaka*—City Magistrates

(b) *Ganikadhyaksha*-Superintendent of Prostitutes

(c) *Ithijhakhamahamatta*—Superintendent of Women of the Harem

(d) *Suradhyaksha*-Superintendent of Agri-culture

Asoka's statement—*Savve munisse paja mama*—is found in the Major Rock Edict:

(a) III

(b) VI

(c) VIII

(d) IX

Samprati, the son of Kunala, was converted to Jainism by

(a) Harisena

(b) Jaipala

(c) Suhastin

(d) Vimala

Which one of the following Buddhist works gives us information about the origin of the Mauryas?

(a) *Jatakas*

(b) *Digha Nikaya*

(c) *Vamsathapakasini*

(d) *Divyavadana*

Which of the following Jaina works talks about the conversion of Chandragupta Maurya to Jainism?

(a) *Purvas*

(b) *Parsistaparvan*

(c) *Angas*

(d) *Upangas*

When and by whom were the Asokan inscriptions deciphered for the first time?

- (a) 1787—John Tower
- (b) 1810—Harry Smith
- (c) 1825—Charles Metcalfe
- (d) 1837—James Prinsep

Which of the following inscriptions belongs to Dasaratha, one of the later Mauryas?

- (a) Priyadarsi Inscription at Taxila
- (b) Sohgaura Copper Plate Inscription
- (c) Nagarjuni Hill Cave Inscription
- (d) Junagarh Rock Inscription

Which of the following sources describe the Mauryas as belonging to the *Sudra varna*?

- (a) *Puranas*
- (b) *Jatakas*
- (c) *Purvas*
- (d) European Classical writers

Who among the following credits Bindusara with conquering the ‘land between the two seas’?

- (a) Megasthenes
- (b) Taranatha
- (c) Kautilya
- (d) Visakhadatta

Who among the following Mauryan emperors entered into a marriage alliance with Seleucus Nikator, the Greek ruler of West Asia?

- (a) Chandragupta Maurya
- (b) Asoka
- (c) Bindusara
- (d) Dasaratha

Who among the following was the Greek ambassador of Antiochus I of Syria sent to the court of Bindusara?

- (a) Megasthenes
- (b) Diodorus
- (c) Deimachus
- (d) Antigonus

In 1915 an inscription, which showed that Asoka used ‘Piyadassi’ as his second name, was discovered. This epigraphic evidence was corroborated by

a literary evidence. Pick it out from the following:

- (a) *Divyavadana*
- (b) *Dipavamsa*
- (c) *Culavamsa*
- (d) *Mahavamsa*

Who was the minister to help Asoka in the war of succession against his brothers?

- (a) Vishnugupta
- (b) Radhagupta
- (c) Vasugupta
- (d) Upagupta

Which Ceylonese ruler is said to have modelled himself on the lines of Asoka?

- (a) Mahabali
- (b) Veerasinghe
- (c) Tissa
- (d) Ranasinghe

Under the influence of which Buddhist monk did Asoka become an ardent supporter of Buddhism?

- (a) Upagupta
- (b) Upali
- (c) Radhagupta
- (d) Nagasena

After Asoka the Mauryan empire came to be divided into western and eastern parts. During the reign of which later Mauryan ruler was there a reunification of the two parts?

- (a) Dasaratha
- (b) Salisuka
- (c) Brihadratha
- (d) Samprati

Which major rock edict of Asoka clearly stressed the importance of efficient organisation of administration?

- (a) First
- (b) Fourth
- (c) Sixth
- (d) Eight

Which of the following Mauryan officials can be equated with the modern day collector of a district?

- (a) *Samharta*
- (b) *Sthanika*
- (c) *Rajuka*
- (d) *Gopa*

Who among the following looked after judicial administration in the urban areas?

- (a) *Mahmatras*
- (b) *Nagarikas*
- (c) *Yuktas*
- (d) *Rajukas*

Which of the following classes is conspicuous by its absence in the list of seven classes given by Megasthenes for India?

- (a) Cultivators
- (b) Traders
- (c) Philosophers
- (d) Artisans

Which major rock edict contains a summary as well as an explanation of Asoka's *dhamma*?

- (a) First
- (b) Fifth
- (c) Tenth
- (d) Eleventh

How many spokes are there in the *dham-machakra* symbol adopted from the capital of the Sarnath Pillar of Asoka by the Indian Government as part of its state emblem and also as the *chakra* of the national flag?

- (a) Fifteen
- (b) Twenty
- (c) Twenty-four
- (d) Thirty-six

Which of the following Buddhist stupas is said to have been originally built in brick by Asoka?

- (a) Sanchi stupa
- (b) Bharhut stupa
- (c) Amaravati stupa

(d) Nalanda stupa

Which of the following religions was patronised by Bindusara?

(a) Buddhism

(b) Jainism

(c) Brahmanism

(d) *Ajivika* sect

Which of the following statements about *Arthashastra* are true?

(i) It is a treatise on Mauryan political economy and administration.

(ii) It is divided into 15 *adhikaranas* or books.

(iii) Its date and authorship is a fully established fact beyond any controversy.

(iv) Its evidence is unfortunately not corroborated by any other source.

Select the correct answer from the codes given below:

(a) All of them

(b) i, ii and iii

(c) ii and iii

(d) i and ii

Which of the following statements about the *Indica* of Megasthenes is/are incorrect?

(i) It is available in its original.

(ii) It gives a detailed account of the town and military administration of the Mauryas.

(iii) It divides the Mauryan society into seven classes.

(iv) It attests to the prevalence of slavery and usury in India during the Mauryan period.

Choose the answer from the codes given below:

(a) only i

(b) i and ii

(c) iii and iv

(d) i and iv

Which of the following statements about Asokan edicts are true?

(i) Majority of them describe his relationship with Buddhism and the *Sangha*.

(ii) All of them are written in the Prakrit language.

(iii) *Brahmi* was the script used in all of them.

(iv) Their evidence is corroborated by that of several literary Sources.

Select the answer from the codes given below:

- (a) All of them
- (b) ii and iv
- (c) i and iii
- (d) iii and iv

Which of the following statements about Mauryan coinage is/are incorrect?

- (i) Mauryas issued a number of silver and copper punch-marked coins and also some silver bar coins.
- (ii) They can be easily ascribed to particular Mauryan kings.
- (iii) They enable us to know the economic conditions of the Mauryan period.
- (iv) The symbols on the Mauryan coins are definitely official markings.

Select the answer from the codes given below:

- (a) only i
- (b) only ii
- (c) ii and iii
- (d) ii and iv

Asoka's death was followed by the division of the Maurya empire into two parts under separate rulers. Pick the correct answer from among the following.

- (i) Devavarman in the eastern part
- (ii) Dasaratha in the eastern part
- (iii) Kunala in the western part
- (iv) Salissuka in the eastern part

Select the answer from the codes given below:

- (a) i and iv
- (b) i and ii
- (c) ii and iii
- (d) iii and iv

Arrange the following later Mauryas in chronological order.

- (i) Devavarman
- (ii) Satadhanvan
- (iii) Brihadratha
- (iv) Dasaratha
- (v) Samprati
- (vi) Salisuka

Choose the answer from the codes given below:

- (a) iv, v, vi, i, ii, iii

- (b) ii, iii, iv, v, i, vi
- (c) iii, iv, i, v, vi, ii
- (d) v, ii, i, iii, vi, iv

Which of the following areas were conquered by Chandragupta Maurya?

- (i) Ganges valley
- (ii) North-western India
- (iii) Central India up to Narmada
- (iv) Deccan

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii, and iv
- (c) i, ii, iii and iv
- (d) All of them

Which of the following southern people are clearly mentioned in the Asokan inscriptions?

- (i) Cholas
- (ii) Pallavas
- (iii) Pandyas
- (iv) Keralaputras
- (v) Satyaputras
- (vi) Vishnukundins

Select the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) i, iii, iv and v
- (c) ii, iii, iv and v
- (d) iii, iv, v and vi

Which of the following tribal republics are specifically mentioned in the Arthashastra?

- (i) Kambojas
- (ii) Sakyas
- (iii) Vrijis
- (iv) Panchalas
- (v) Shahiyas

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv

- (c) i, iii and iv
- (d) iii, iv and v

Arrange the following Mauryan revenue officials in the ascending order:

- (i) *Pradesika*
- (ii) *Sthanika*
- (iii) *Samharta*
- (iv) *Rajuka*

Choose the answer from the codes given below:

- (a) iv, i, iii, ii
- (b) i, iii, iv, ii
- (c) iii, i, ii, iv
- (d) ii, iv, it iii

Which of the following statements about the guilds of the artisans of the Mauryan period are true?

- (i) They came into existence for the first time during the Mauryan period.
- (ii) Their members enjoyed certain rights and performed certain duties as well.
- (iii) Wages of their members were determined according to both the quality and the quantity of work
- (iv) Fines and penalties were given for inferior or fraudulent work.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Which of the following animals are represented on the abacus of the capitals of the Sarnath pillar of Asoka?

- (i) Elephant
- (ii) Tiger
- (iii) Horse
- (iv) Bull
- (v) Rhinoceros
- (vi) Lion

Select the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v

- (c) i, iii, iv and vi
- (d) iii, iv, v and vi

Which of the following statements about the capital of the Sarnath pillar of Asoka are true?

- (i) It consists of four lions standing back to back, four different animals with four *chakras* in between them on the abacus, and the bell-shaped lotus.
- (ii) It has been adopted by the Government of India as its state emblem.
- (iii) The state emblem shows only three lions (the fourth being hidden from view) and one *chakra* in between a bull and a horse on the abacus with the outlines of two more *chakras* being shown on the extreme sides.
- (iv) The inverted or the bell-shaped lotus present in the original pillar capital is omitted in the state emblem.
- (v) The state emblem also has the words *satyameva jayate* from the *Mundaka Upanishad* inscribed in the *Devanagari* script below the abacus.

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii, iv and v
- (d) i, ii, iii and v

Match List I with List II and choose the answer using the codes given below:

<b>List I</b> <i>(Mauryan art)</i>	<b>List II</b> <i>(Places)</i>
(i) <i>Yaksi</i>	(A) Dhauli in Orissa
(ii) <i>Yaksa</i>	(B) Besnagar in MP
(iii) <i>Chauri-bearer</i>	(C) Parkham near Mathura
(iv) Elephant	(D) Didarganj in Bihar

Select the answer from the codes given below:

- (a) i-C, ii-A, iii-B, iv-D
- (b) i-B, ii-C, iii-D, iv-A
- (c) i-A, ii-D, iii-C, iv-B
- (d) i-D, ii-B, iii-A, iv-C

Which of the following pairs is correctly matched?

- (a) *Jatakas*—Mauryan chronology and genealogy
- (b) *Puranas*—Asoka's efforts to spread Buddhism to Sri Lanka
- (c) *Dipavamsa*—Socio-economic conditions of Mauryan period

(d) *Digha Nikaya*—Influence of Buddhist ideas on Mauryan polity

Match List I with List II and select the answer using the codes given below:

<b>List I</b>	<b>List II</b>
(i) Fourteen major rock edicts	(A) Personal history of Asoka
(ii) Several minor rock edicts	(B) Various principles of Asoka's <i>dhamma</i>
(iii) Seven major pillar edicts	(C) Signs of Asoka's fanaticism to <i>dhamma</i>
(iv) Four minor pillar edicts	(D) Anti-brahmanical measures of Asoka
	(E) Appendixes to rock edicts

Select the answer from the codes given below:

- (a) i-A, ii-B, iii-E, iv-D
- (b) i-E, ii-A, iii-C, iv-D
- (c) i-B, ii-A, iii-E, iv-C
- (d) i-A, ii-B, iii-D, iv-E

Which of the following pairs is correctly matched?

- (a) *Dhammadhammattas*—Major Rock Edict III
- (b) *Dhammayatras*—Major Rock Edict V
- (c) *Yuktas*—Major Rock Edict VIII
- (d) *Rajukas*—Major Pillar Edict IV

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) <i>Samharta</i>	Chief collector of revenue at the centre
(ii) <i>Sannidhata</i>	Chief treasurer of the centre
(iii) <i>Yuktas</i>	In charge of the revenue administration of a division
(iv) <i>Rajukas</i>	Subordinate officials doing clerical work at the district level
(v) <i>Pradesikas</i>	District officials doing surveying and assessing of land and dispensing justice in rural areas

Which of the above are incorrectly matched? Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i, iii and v
- (d) iii, iv and v

Match List I with List II and select the answer using the codes given below.

<b>List I</b>	<b>List II</b>
(i) <i>Gopas</i>	(A) Heads of the cities
(ii) <i>Sthanikas</i>	(B) Spies and secret agents
(iii) <i>Nagarikas</i>	(C) Revenue collectors at the intermediate level
(iv) <i>Pulisanis</i> and <i>Pativedakas</i>	(D) Accountants at the intermediate level
(v) <i>Gahapatis</i>	(E) Entrepreneurs who acted as financiers to cultivators

Select the answer from the codes given below:

- (a) i-E, ii-D, iii-A, iv-B, v-C
- (b) i-D, ii-C, iii-A, iv-B, v-E
- (c) i-C, ii-E, iii-A, iv-D, v-B
- (d) i-B, ii-C, iii-E, iv-C, v-D

Match the following:

<b>List I</b> <i>(Major Rock Edicts)</i>	<b>List II</b> <i>(Contents)</i>
(i) First relation	(A) Courtesy to and elders, consideration for animals
(ii) Second	(B) Respect to Brahmins
(iii) Third	(C) Measures of social welfare
(iv) Fourth	(D) Relationship between servants and masters & proper treatment of prisoners
(v) Fifth	(E) Prohibition of animal sacrifices and festive gatherings

Select the answer from the codes given below:

- (a) i-D, ii-B, iii-A, iv-E, v-C
- (b) i-C, ii-E, iii-D, iv-B, v-A

(c) i-E, ii-C, iii-B, iv-A, v-D

(d) i-B, ii-A, iii-C, iv-D, v-E

Match the following:

<b>List I</b> <i>(Major Rock Edicts)</i>	<b>List II</b> <i>(Contents)</i>
(i) Sixth	(A) System of <i>dham-mayatras</i>
(ii) Seventh	(B) Conquest through <i>dhamma</i> instead of war
(iii) Eighth	(C) Need for efficient organisation of administration
(iv) Ninth	(D) Attack of meaning-less ceremonies and rituals
(v) Thirteenth	(E) Need for tolerance among all religious sects

Select the answer from the codes given below:

(a) i-C, ii-E, iii-A, iv-D, v-B

(b) i-B, ii-A, iii-D, iv-E, v-C

(c) i-A, ii-D, iii-B, iv-C, v-E

(d) i-E, ii-B, iii-C, iv-A, v-D

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if both ‘Assertion’ (A) and ‘Reason’ (R) are correct, and if (R) is the correct explanation or justification for (A).

Mark (b) if both (a) and (R) are correct, but (R) is not the correct explanation or justification for (A).

Mark (c) if only (a) is correct.

Mark (d) if only (R) is correct.

**Assertion (A):** Archaeological sources are generally more reliable than literary S0urces.

**Reason (R):** There is less scope for tampering and interpolation in the archaeological sources than in the literary sources.

**Assertion (A):** Mauryas are said to have come from a region which was full of peacocks.

**Reason (R):** There is unanimity among all the sources about the Kshatriya origin of the Mauryas.

**Assertion (A):** Under Bindusara the Mauryan empire came to consist of even

the southernmost parts of India.

*Reason (R):* The early Tamil texts mention the Mauryan invasion of the far south, including Tamil Nadu and Kerala.

*Assertion (A):* Asoka was converted to Buddhism immediately after the Kalinga war in about 260 BC.

*Reason (R):* One of the Asokan edicts, namely the Bhabra inscription, clearly states that Asoka was converted to Buddhism two and half years after the Kalinga war.

*Assertion (A):* A branch of the original *pipal* tree under which the Buddha had attained *nirvana* is said to be surviving till today in Sri Lanka.

*Reason (R):* The parent *bodhi* tree in India was destroyed a long time back.

*Assertion (A):* Under Asoka, Mauryan monarchy became paternal despotism.

*Reason (R):* Major Rock Edict VI shows Asoka remarking, ‘All men are my children.’

*Assertion (A):* During the Mauryan period even the kings faced a great amount of insecurity.

*Reason (R):* According to Megasthenes, Chandragupta Maurya did not sleep for two nights successively in the same bed room.

*Assertion (A):* Asoka made repeated reference to the concept of *svarga* and styled himself as the ‘Devanampiya’.

*Reason (R):* Asoka’s *dhamma* was nothing but reformed Brahmanism.

Which form of Prakrit was uniformly used by Asoka in almost all his inscriptions?

- (a) Magadhi
- (b) Ardha-Magadhi
- (c) Suraseni
- (d) Maharashtri

Match List I with List II and select the answer using the codes given below.

**List I**

- (i) Shahbazgarhi
- (ii) Dhauli and Jaugada
- (iii) Jalalabad and Kandahar

**List II**

- (A) *Manshera Brahmi* script
- (B) Greek and Aramaic scripts
- (C) *Kharosthi* script

Select the answer from the codes given below:

- (a) i-A, ii-B, iii-C

- (b) i-B, ii-C, iii-A
- (c) i-C, ii-B, iii-A
- (d) i-C, ii-A, iii-B

Which one of the following Asokan edicts is also known as the Bhabra Inscription?

- (a) Bairat Minor Rock Edict III
- (b) Brahmagiri Minor Rock Edict I
- (c) Kaisi Major Rock Edict IV
- (d) Maski Minor Rock Edict I

How many cave inscriptions of Asoka have been found in the caves of the Barabar Hills?

- (a) Two
- (b) Three
- (c) Four
- (d) Six

Who is the Maurya known to us exclusively from the Barabar Cave Inscriptions?

- (a) Bindusara
- (b) Kunala
- (c) Dasaratha
- (d) Brihadratha

Who was the brother-in-law of Chandragupta Maurya according to the Junagarh Rock Inscription of Rudradaman I?

- (a) Vainyagupta
- (b) Pushyagupta
- (c) Purugupta
- (d) Radhagupta

Copies of the three Minor Pillar Edicts have been found at:

- (i) Sanchi
- (ii) Sarnath
- (iii) Rummindai
- (iv) Nigliva

Choose the answer from the codes given below:

- (a) All of them
- (b) i and ii
- (c) ii and iii

(d) i, ii and iv

Which of the following is not correctly matched?

(a) Maski version of Minor Rock Edict I—Asoka's reference to himself as a 'Buddha-Sakya'

(b) Bhabra Minor Rock Edict II—His confession of faith in and reference to the Buddhist Trinity

(c) Sarnath Minor Pillar Edicts—His anxiety for the maintenance of the integrity of the Buddhist *Sangha*

(d) Two Kalinga Major Rock Edicts—His dedication of shelter for monks

Consider the following statement of Asoka: '*Sawe munisha paja mama.*'

This is found in

(a) Major Rock Edict V

(b) Major Rock Edict IX

(c) Major Rock Edict VI

(d) Major Rock Edict XIII

Which of the following statements about Chandragupta Maurya is incorrect?

(a) He belonged to the Moriya tribe.

(b) He is said to have dethroned the last Nanda ruler, Dhana Nanda, and occupied Pataliputra.

(c) Chandragupta and his followers are superior in arms to Dhana Nanda and his soldiers.

(d) Once Gangetic valley came under Chandra-gupta he moved on to the north-west.

Which of the following statements is incorrect?

(a) Kautilya was Chandragupta's guide and mentor.

(b) Chandragupta was succeeded by his son Bindusara.

(c) Chandragupta was known to the Greeks as 'Amitrochates', the destroyer of foes.

(d) Chandragupta is said to have died of slow starvation in south India.

According to Kalhana's *Rajatarangini*, Asoka's favourite deity was

(a) Siva

(b) Vishnu

(c) Vasudeva

(d) Buddha

Which of the following statements is incorrect about Kautilya?

(a) Kautilya has advocated the use of torture for extorting confessions.

(b) Kautilya refers to 18 different kinds of torture including seven varieties of whipping.

(c) In certain cases the victims were ‘subjected to one or all of the 18 kinds of tortures’.

(d) The torture of women is opposed by Kautilya.

Which of the following gives information that Kalinga is the only conquest of Asoka and after that he stood for *dhammavijaya*?

(a) Major Pillar Edict II

(b) Major Rock Edict XIII

(c) Minor Rock Edict II

(d) Major Rock Edict XI

Match List I with List II and select the answer from the codes given below:

**List I**

(i) Mahadevi

(ii) Sanghamitra

(iii) Subhadrangi

(iv) Susima

(a) i-A, ii-C, iii-B, iv-D

(b) i-D, ii-C, iii-A, iv-B

(c) i-B, ii-C, iii-A, iv-D

(d) i-B, ii-C, iii-D, iv-A

**List II**

(a) Asoka's mother

(b) Asoka's wife

(c) Asoka's daughter

(d) Asoka's brother

It is said that when Bindusara died, Asoka captured the throne with the help of ministers headed by

(a) Radhagupta

(b) Vishnugupta

(c) Vishnugopa

(d) Tishya

In which edict or inscription, Asoka declared his faith in *Buddha, Dhamma and Sangha* and called the Buddha a *Bhagavat*?

(a) Kalinga Edicts

(b) Rummindai Minor Pillar Edict

(c) Maski Minor Rock Edict I

(d) Bhabra Minor Rock Edict

‘Just as for my children, I desire that they should enjoy all happiness and prosperity both in this world and the next. So for all men I desire the like

happiness and prosperity.' This is stated in

- (a) Barabar Cave Inscriptions
- (b) Minor Rock Edicts
- (c) Tarai Pillars
- (d) Kalinga Inscriptions

Who among the following started the general use of stone for monuments?

- (a) Chandragupta Maurya
- (b) Bimbisara
- (c) Bindusara
- (d) Asoka

Which of the following statements is incorrect?

- (a) Prices were controlled to prevent too great a profit on the part of the merchant.
- (b) The percentage of profit is generally fixed.
- (c) There was a well-developed banking system.
- (d) The rate of interest on borrowed money varied between fifteen and sixty per cent per annum.

Tamil poets speak of Mauryan chariots thundering across the land, their pennants brilliant in the sunshine. What was the colour of the pennants?

- (a) White
- (b) Blue
- (c) Saffron
- (d) Yellow

Asoka mentions various contemporaries in one of his inscriptions with whom he exchanged missions, diplomatic and otherwise. Which of the following is not one of them?

- (a) Antiochus II Theos
- (b) Gondophernes
- (c) Ptolemy III Philadelphus
- (d) Antigonus Gonatus

Which one of the following statements is incorrect?

- (a) *Puranas*, and Buddhist and Jaina.literature give information about Mauryas.
- (b) There is a lot of disagreement in the information about Mauryas in different sources.
- (c) All the *Puranas* do not agree even on a single point about Mauryas.

(d) The evidence for the later Mauryas is very meagre.

Who was the queen that opposed the extraordinary generosity of Asoka to the Buddhists?

- (a) Tissarakkha
- (b) Asandhimitta
- (c) Padmavati
- (d) Divyatejita

Which book states Bindusara as an anointed Kshatriya?

- (a) *Mahabhashya*
- (b) *Divyavadana*
- (c) *Mahavamsa*
- (d) *Maghadutam*

‘We neither oppose the prince, ‘nor the king, but the wicked ministers who oppress us.’ These words were stated by

- (a) the people of Ujjain
- (b) the people of Taxila
- (c) the *Mahamattas*
- (d) the *Rajukas*

Asoka says: ‘The people who behaved well would attain —.’

- (a) *siddha sila*
- (b) *moksha*
- (c) *nirvana*
- (d) *svarga*

The *mantriparishad* played a very important role in the Mauryan period.

Which one of the following is incorrect about its functions?

- (a) To decide matters in the absence of the king
- (b) To keep a watch on the conduct of war
- (c) To implement the decisions taken by the king and the *parishad*
- (d) To keep a vigil on the entire administration

Which material was extensively used in the construction work during the Mauryan Age?

- (a) Wood
- (b) Burnt bricks
- (c) Stone
- (d) Sun-dried bricks

Which of the following helped in the spread of material culture under

Mauryas?

- (i) Administrators
- (ii) Traders
- (iii) Jaina monks
- (iv) Buddhist monks

Choose the answer from the codes given below:

- (a) All of them
- (b) ii, iii and iv
- (c) iii and iv
- (d) ii and iv

‘It is not possible to record with accuracy the number of Mauryan cities on account of their multiplicity.’ Who stated this?

- (a) Arrian
- (b) Justin
- (c) Heliokles
- (d) Megasthenes

The Mauryas appointed a number of officials for different duties. But one section of officials outnumbered the rest. Identify that section.

- (a) Welfare
- (b) Military
- (c) Justice
- (d) Revenue

According to Kautilya’s *Arthashastra*, *amatyas* and other higher officials are to be appointed only after subjecting them to some tests. Which of the following is not one of them?

- (a) Greed for money
- (b) Weakness for women
- (c) Spiritual level
- (d) Test of courage

Asoka’s *dharma* can be best described as:

- (a) corrupt Buddhist *dharma*
- (b) a religious approach to social problems
- (c) socioethical code of conduct
- (d) modified form of *Dharmasastras*

Who was the Persian that was appointed by Asoka to administer Saurashtra?

- (a) Justin

- (b) Plutarch
- (c) Deimachus
- (d) Tusaspa

Which of the following statements are correct?

- (i) The use of burnt bricks was a boon as it lead to the flowering of towns.
- (ii) Logs of wood were used as defence line against flood and foreign invasion.
- (iii) The ring-wells which first appeared during the Mauryan period helped in founding settlements away from river banks.
- (iv) The ring wells also served as soakage pits in congested settlements.

Select the answer from the codes given below:

- (a) i and ii
- (b) i and iii
- (c) i, ii and iii
- (d) All of them

Who was the Bactrian king that invaded India in about 182 BC and wrested a considerable part of the north-west?

- (a) Demetrius
- (b) Antigonus
- (c) Philadelphus
- (d) Gondophernes

Which one of the following statements is incorrect about administration under Asoka?

- (a) Asoka appointed all his officials from the Sudra varna.
- (b) He appointed *dhammamahattas* for the temporal and spiritual welfare of his subjects.
- (c) Asoka granted independence to the *rajukas* in the award of honours and punishments to discharge their duties confidently and fearlessly.
- (d) He allowed *pativedakas* to inform him about urgent public matters at all times.

Match List I with List II and choose the answer from the codes given below:

List I	List II
(i) <i>Apachiti</i>	(A) Gentleness
(ii) <i>Mardavan</i>	(B) Self-control
(iii) <i>Samyama</i>	(C) Respect to pupils and <i>gurus</i>
(iv) <i>Apabhandata</i>	(D) Savings

Select the answer from the codes given below:

- (a) i-A, ii-D, iii-C, iv-B
- (b) i-C, ii-B, iii-A, iv-D
- (c) i-C, ii-A, iii-B, iv-D
- (d) i-C, ii-B, iii-D, iv-A

The Asokan inscriptions mention the *nagalaviy-ohalaka* (*nagaravyoharika*) *mahamattas* and refer to them largely as

- (a) trade officials
- (b) judicial officials
- (c) military officials
- (d) census officials

Who was the Delhi Sultan who brought two Asokan pillars, originally located at Meerut and Topra, to Delhi?

- (a) Muhammad bih Tughluq
- (b) Firuz Shah Tughluq
- (c) Sher Shah
- (d) Alauddin Khalji

Asoka was stationed as viceroy (governor) at the time of Bindusara's death at

- (a) Taxila
- (b) Suiarnagiri
- (c) Ujjain
- (d) Tosali

Which one of the following has not been mentioned as *asineva* in Asokan inscriptions?

- (a) Greed and passion
- (b) Cruelty and anger
- (c) Pride and fury
- (d) Envy and revenge

The use of currency became a fairly common feature of the Mauryan Age. Which one of the following is not a field where money was used extensively?

- (a) Trade
- (b) Taxes
- (c) Payment of salaries
- (d) Donations

### **Assertion and Reason**

#### ***Instructions:***

Mark (a) if both ‘Assertion’ (A) and ‘Reason’ (R) are correct, and if (R) is the correct explanation or justification for (A).

Mark (b) if both (A) and (R) are correct, but (R) is not the correct explanation or justification for (A).

Mark (c) if only (A) is correct.

Mark (d) if only (R) is correct.

*Assertion (A):* Foreigners were welcome at Pataliputra.

*Reason (R):* The municipality in the city had a special committee to look after the welfare of foreigners.

*Assertion (A):* The slaughter of the brothers by Asoka is a silly fiction.

*Reason (R):* Asoka refers to the harems of his brothers in his fifth Rock Edict, which was issued not earlier than the fourteenth regnal year.

*Assertion (A):* Kautilya shared the popular superstitions of his time.

*Reason (R):* Kautilya advises the king to avert eight specific kinds of providential visitations, viz. fire, flood, pestilences, famine, rats, snakes, tigers and demons.

*Assertion (A):* Asoka was consecrated four years after his accession to the throne.

*Reason (R):* Coronation was delayed for some four years as priests advised him not to celebrate the coronation.

*Assertion (A):* Rate of usury for loans involving long sea voyages was as high as sixty per cent.

*Reason (R):* Long sea voyages were not considered secure.

*Assertion (A):* The city of Taxila revolted twice during the Mauryan period.

*Reason (R):* The Mauryan emperors were despots.

## ANSWERS

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (d)  | 2. (b)  | 3. (a)  | 4. (c)  | 5. (c)  | 6. (d)  | 7. (b)  |
| 8. (a)  | 9. (c)  | 10. (c) | 11. (a) | 12. (b) | 13. (c) | 14. (b) |
| 15. (b) | 16. (c) | 17. (d) | 18. (c) | 19. (a) | 20. (d) | 21. (b) |
| 22. (a) | 23. (c) | 24. (c) | 25. (b) | 26. (a) | 27. (c) | 28. (c) |
| 29. (a) | 30. (d) | 31. (c) | 32. (d) | 33. (d) | 34. (a) | 35. (b) |
| 36. (a) | 37. (c) | 38. (c) | 39. (a) | 40. (a) | 41. (b) | 42. (c) |

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 43. (d)  | 44. (c)  | 45. (b)  | 46. (a)  | 47. (c)  | 48. (d)  | 49. (d)  |
| 50. (b)  | 51. (a)  | 52. (c)  | 53. (b)  | 54. (d)  | 55. (a)  | 56. (c)  |
| 57. (b)  | 58. (d)  | 59. (c)  | 60. (a)  | 61. (b)  | 62. (c)  | 63. (d)  |
| 64. (a)  | 65. (b)  | 66. (c)  | 67. (b)  | 68. (d)  | 69. (b)  | 70. (a)  |
| 71. (c)  | 72. (d)  | 73. (d)  | 74. (b)  | 75. (c)  | 76. (a)  | 77. (b)  |
| 78. (d)  | 79. (d)  | 80. (c)  | 81. (b)  | 82. (a)  | 83. (d)  | 84. (b)  |
| 85. (c)  | 86. (c)  | 87. (b)  | 88. (d)  | 89. (c)  | 90. (a)  | 91. (b)  |
| 92. (a)  | 93. (c)  | 94. (d)  | 95. (b)  | 96. (c)  | 97. (a)  | 98. (d)  |
| 99. (c)  | 100. (c) | 101. (a) | 102. (b) | 103. (d) | 104. (c) | 105. (a) |
| 106. (d) | 107. (d) | 108. (d) | 109. (b) | 110. (b) | 111. (c) | 112. (a) |
| 113. (a) | 114. (b) | 115. (c) | 116. (d) | 117. (b) | 118. (c) | 119. (a) |
| 120. (b) | 121. (d) | 122. (c) | 123. (d) | 124. (d) | 125. (b) | 126. (c) |
| 127. (a) | 128. (a) | 129. (c) | 130. (d) | 131. (d) | 132. (b) | 133. (a) |
| 134. (a) | 135. (c) | 136. (b) | 137. (d) | 138. (a) | 139. (b) | 140. (c) |
| 141. (b) | 142. (a) | 143. (d) | 144. (c) | 145. (c) | 146. (c) | 147. (a) |
| 148. (d) | 149. (b) | 150. (c) | 151. (a) | 152. (d) | 153. (d) | 154. (d) |
| 155. (c) | 156. (a) | 157. (b) | 158. (c) | 159. (a) | 160. (b) | 161. (b) |
| 162. (d) | 163. (b) | 164. (a) | 165. (a) | 166. (a) | 167. (d) | 168. (c) |
| 169. (c) | 170. (d) | 171. (d) | 172. (a) | 173. (a) | 174. (c) | 175. (b) |
| 176. (b) | 177. (c) | 178. (a) | 179. (b) | 180. (a) | 181. (a) | 182. (a) |
| 183. (c) | 184. (a) | 185. (b) |          |          |          |          |



## CHAPTER 6

# POST-MAURYAN INDIA (BC 200–AD 300)

### GENERAL SURVEY

**Introduction** The period following the decline of the Mauryan empire is often labelled as one of the ‘dark’ periods of Indian history – a characterisation which assumes political centralisation to be the sole criterion of civilisation. Shorn of such an assumption, the period presents some significant developments in the socio-economic and cultural history of the country.

**Post-Mauryan Changes** One major post-Mauryan change, revealed mostly by archaeology, was the transition from the proto-historical to the historical over a large part of India. For example, in the south, the early megalithic culture representing a tribal stage was succeeded by the early historical, which accommodated elements of culture from north India. The process of this transition is, of course, not well preserved in any literary document, but even so, various details of early historical culture in the three southern kingdoms – Chola, Pandya and Chera – may be brought out from Sangam literature. Variously dated – and possibly incorporating both pre-Christian and post-Christian materials – the Sangam anthologies represent a culture which had transcended the tribal stage and had yet retained some of it.

Two other important post-Mauryan changes had, similarly, an earlier origin, and in accelerating the pace of these changes, the Mauryans had played a significant part. Despite the geographical isolation which has shaped India into a subcontinent, Indian culture owes much to what was once ‘non-indigenous’, and evidence is available in plenty to show that contact with the outside world increased considerably in the post-Mauryan period.

**Two Main Channels of Interaction with the Outside World** There were two main channels of contact through which the Indian socio-political

organisation interacted with the outside world. One was in the form of repeated inroads by various ethnic groups through the north-west – a development which was associated with ethnic movements in Central Asia. In the major part of northern India, these inroads resulted not only in political upheavals, but in changes in political organisation and structure as well. The earliest intruders, the Bactrian Greeks, were followed by the Scythians, the Parthians and the Kushanas – all easily recognisable in the Indian literary references to the Yavanas, Sakas, Pallavas and Tusras. Central Asian and other influences percolated in the historical period through this channel and came to be gradually incorporated within the Indian social structure.

Another channel of contact was the extensive external trade in which India was involved now more intensely than in any earlier period. The western quest for luxuries of the east affected several regions; the north-west, the Ganges Valley and the entire peninsula. The presence of foreign traders in the south is echoed not only in the literary and epigraphic references to the Yavanas and the Dhammayavanas, but is revealed also by a number of archaeological sites. For the first two centuries of the Christian era, the spate of the inflow of Roman currency was so much that it caused concern among the Roman elite.

**Social Reconstruction due to Foreign Invasions** The influx of various, ethnic groups in large numbers necessitated some restructuring in social thought and organisation, which were in any case reshaping themselves because of the emergence of new historical centres within the country. The tendency of the law makers was to assign a low rank to the new entrants, but this did not materially affect the process of acculturation. In actuality, the wielders of political power, the Yavanas, the Sakas and Kushanas were as much beyond ‘pure’ kshatriya status as their Indian counterparts, the Satavahanas. But the system upheld by the law makers was taken note of not only in the form of religious patronage; according to their own admission, many of the royal families stood for the preservation of four varnas, the contamination of which seems to have been of the gravest concern to the law makers. This recognition gradually extended to the sphere of language as well. Sanskrit came to be associated more and more with official purposes, and started producing literature around the court. For the foreigners, one convenient way of adapting themselves to the Indian social scene was through Buddhism, which received wide patronage in this period.

**Religious Changes** Both Brahmanism and the heterodox religions

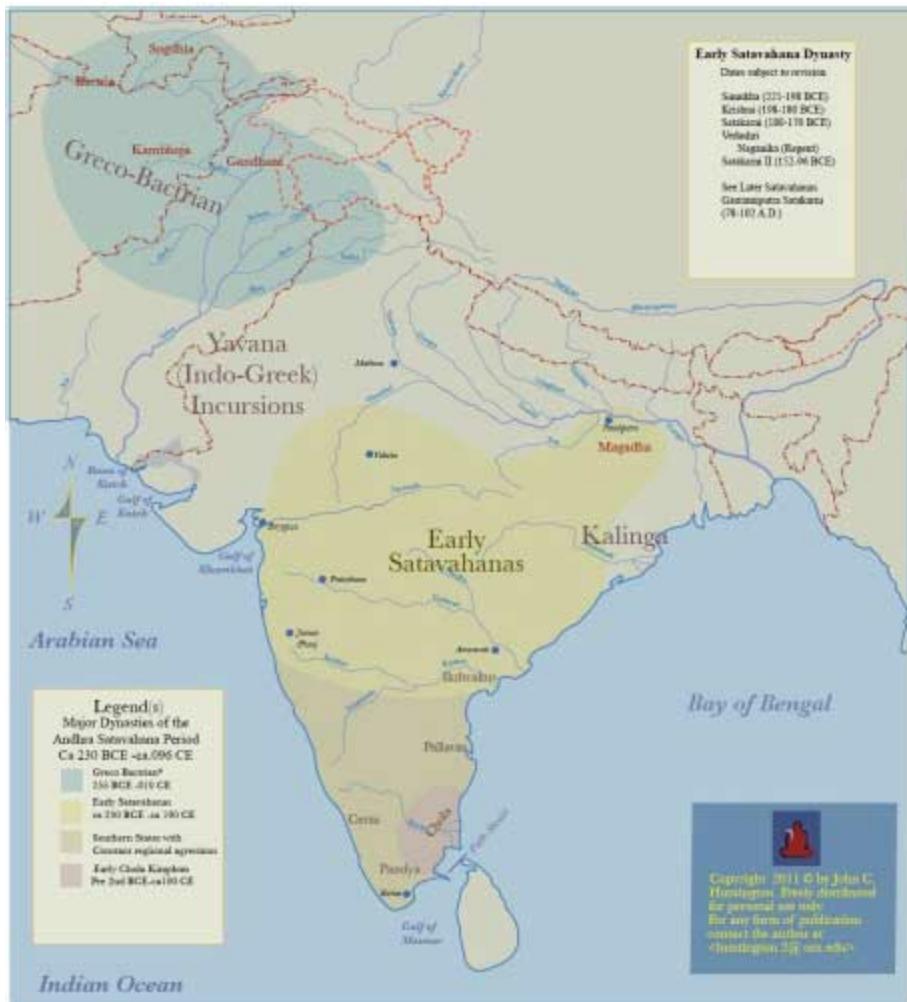
underwent significant changes under these new conditions. While the schism in the Buddhist and Jaina orders was of earlier origin, its crystallisation through the proliferation of various schools and the emergence of Mahayanist thought marked a departure from the earlier pattern. To some extent, the changes in Buddhism were related to the expansion of its territorial base: it started spreading not only beyond the frontiers of India, but within India itself, where it had to contend with numerous local cults, such as those of the Nagas, Yakshas, etc., which it had incorporated within its fold. In fact, Buddhism revealed many features which were similar to those of Puranic religion which began to emerge in this period. Image worship was common to both. While the concept of Bodhisattva was crucial to Buddhism, in Puranic religion, the concept of *bhakti* or personal devotion had its subtlest exposition in this period in the *Bhagavad Gita*.

**State Formation and Urbanisation in the Deccan** The Satavahanas, who ruled over the Deccan, were equipped with all those material components which the Mauryas possessed in the earlier period in north India, namely the profuse use of coins and iron tools. They also used tiles and baked bricks as building material, as was the case in the north. Further, they benefited from the megalithic legacy which had created military, artisanal and agricultural preconditions for the formation of the Satavahana state, society and economy. What further distinguished their rule was the enormous trade with the Mediterranean region and the influx of the Roman money, coupled with the rise of urban settlements in the Deccan on a large scale. All these conditions facilitated the state formation in the Peninsula.

A non-Aryan people with matrilineal traces, the Satavahanas were one of the earliest Deccan dynasties to be brahmanised. As new converts, they came forward as the zealous champions of the varna system which could organise production relations in their settlement in a non-tribal manner. Inscriptions represent them as the earliest rulers making grants in cash and land to the Buddhist monks and brahmins, which made both elements equally important in the Satavahana polity and society. Profiting from the experience of the Mauryan rule, the Satavahanas imposed themselves on fairly settled areas, studded with several lesser princes and chieftains. The system of administration they evolved was indigenous in contrast to the polity developed by the Indo-Greeks, Sakas, Parthians and Kushanas.

In contrast to the Mauryan period the period between 200 BC and 300 AD was an age of small kingdoms, many of them foreign in origin. Hence

many orthodox historians consider it as the ‘Dark Age’. But modern historians consider it as the ‘Mercantile Age of India’, because of the thriving trade that was carried on during this period. In fact trade is the factor which lends to this period of seeming confusion, a consistency and continuity, and this so called ‘Dark Age’ was in fact one of considerable economic prosperity and cultural synthesis.



[huntingtonarchive.osu.edu/resources/images/fullSize/15EarlySatavahanas](http://huntingtonarchive.osu.edu/resources/images/fullSize/15EarlySatavahanas)

## Indigenous Dynasties

- **Sungas** of Vidisa: Pyshyamitra
- **Kanvas** of Pataliputra: Vasudeva
- **Ganarajyas** of Indo-Gangetic divide
- **Satavahanas** of Deccan (Dhanyakatak & Pratisthana): Sri Satakarni

(Nanaghat Inscription) & Gautamiputra Satakarni (Nasik Inscription)

- **Satavahana Successors:** Vakatakas, Abhiras, Ikshvakus, Early Pallavas, etc.
- **Chetas** of Kalinta: Kharavela (Hathigumpha Inscription)
- **Sangam Dynasties** of South: Cholas of Uraiyur (later Kaveripattinam or Puhar); Pandyas of Madurai; Cheras of Vanji or Karur

## SANGAM TEXTS AND SOCIETY

### Introduction

**Dawn of Civilisation in the South** Early historical society in the south is reconstructed mainly from the early Tamil anthologies and it is only recently that the picture has started receiving corroboration from the expanding discipline of archaeology. The culture was composite, in which the northern and local elements had already attained a high level of fusion, but variations in this culture may be best analysed by referring to the regional scheme in the *Tolkappiyam*, the earliest Tamil grammar.

**Regional Diversity of the South** Five physiographic divisions of the land and the climate are mentioned in it: the forests, the hills, the plains, the littoral and the arid. Dealing with seasonal patterns in these zones, the work speaks about gods, staple food, fauna, flora, folk-habits, occupations, musical instruments and so on, but the pattern of life differed from region to region. Thus, for example, while life in the plains centred around agricultural pursuit, that in the littoral was vigorously concerned with commerce. There was distinction too between the rural and urban areas, many of the settlements of the latter category having come up by this period.

**Main Kingdoms of the South** The Chola, Pandya and Chera were the three main kingdoms, but a number of tribal chieftaincies we hear of, were no less important. Wars and tribal clashes were frequent and the king, who was at this stage essentially, a war leader, was primarily concerned with the protection of his tribe or kingdom. Not unnaturally, the Sangam poems, although occasionally revealing a type of sophistication which is in tune with the emerging complexity of the society, manifest a largely tribal sentiment in war and love.

**Predominance of Tribal Elements** In religion too, this element was predominant. Murugan, the godhead of one of the physiographic regions, came to be identified with the Puranic Kartikeya, but he was still essentially the Tamil god of war and fertility and was worshipped with the offering of rice and blood and the performance of orgiastic ritual dancing.

## Sangam Literature

**Meaning** A college (*sangam*) of Tamil poets flourished for a time under royal patronage in Madurai. But the earliest account of it is enveloped in legend. It refers to three *sangams* which lasted, at long intervals, for 9,990 years altogether and included 8,598 poets (including a few gods of the Saiva sect) as members and 197 Pandyan kings as patrons. Some of the names of the kings and poets, such as Kadungon and Ugrapperuvalludi, are found in inscriptions and other authentic records, showing that some facts have got mixed up with much fiction.

It is believed that the first *sangam* was attended by gods and legendary sages, but all its works have perished. The second, attended by several poets, produced a large mass of literature, but only *Tolkappiyam* (the early Tamil grammar) has survived. The third, attended by several poets, had also produced vast literature, but only a fraction of it has survived. It is this fraction which constitutes the extant body of Sangam literature.

**Composition** Sangam literature consists of the earliest Tamil works (such as the *Tolkappiyam*), the *Ettutogai* (Eight Anthologies), the *Pattuppattu* (Ten Idylls), the *Padinenkilkanakku* (Eighteen Minor Works), and the three epics.

**Earliest Tamil Works** *Tolkappiyam*, acknowledged as the earliest surviving Tamil literary work, supposedly written by Tolkappiyar (one of the 12 disciples of saint Agastya), is a work on Tamil grammar of the *aham* or *agam* (love) and *puram* (war, government, etc.), orthography, construction, prosody, figures of speech, social practices, literary conventions, and the like. It is divided into three sections, each consisting of nine *iyals* (sub-chapters) and has a total of 1,612 *sutras*.

Other earliest Tamil works were the *Agattiyam* (a work on grammar of letters and life) by saint Agattiyar, *Pannirupadalam* (a grammatical work on *puram* literature) by the 12 disciples of saint Agastya and the *Kakkipadiniyam* (a work on prosody) by an unknown writer; but all these are practically extinct today.

**Ettutogai (Eight Anthologies)** The eight anthologies comprising the Ettutogai are as under

- *Aingurunuru*, compiled by Gudahir Kilar, consists of 500 erotic poems.
- *Narrinai* comprises 400 short poems on love.
- *Agananuru*, compiled by Rudrasarman, consists of 400 love lyrics of varying length.
- *Kurunttogaī* has 400 love poems.
- *Purananuru* consists of 400 poems in praise of kings.
- *Kalittogai* comprises 150 love poems.
- *Paripadal* has 24 poems in praise of gods.
- *Padirrupattu* is a short collection of 8 poems in praise of the Chera kings.

Together they constitute a very large body of poetic literature, containing 2,282 poems, ascribed to more than 200 authors.

## Pattuppattu (Ten Idylls)

*Murugarruppadai* (by Nakkirar), *Sirupanarruppadai* (by Nattattanar), *Perumbanarruppadai*, *Maduraikkanji* (by Mangudi Marudam), *Pattinappalai* (by Kannan), and other works, come in this category. While the first one is revered by the devotees of Murugan, the rest are cherished by the historians for the historical information they contain. These are longer poems than those of the anthologies.

The poetry in the Eight Anthologies as well as the Ten Idylls was divided into two main groups. *Agam* (love) which dealt with the internal and *puram* (everything except love) which dealt with the external. A further division according to the five regions (*tinai*) of Tamil land is as follows: (a) *kurinji* (hills), (b) *palai* (dry lands), (c) *mullai* (jungle and woodland), (d) *marudam* (cultivated plains), and (e) *neydal* (coast). Each region was associated with some special aspect of love (*agam*) or war (*puram*) and every poem was classified into one of the five sections.

## Padinenkilkanakku (Eighteen Minor Works)

These works are called ‘minor works’ not because their significance is minor,

but because the poems in these are shorter in form than those in the Eight Anthologies or the Ten Idylls. These are mostly preceptive and moralising in character. The most important among these are the *Tirukkural* (known as the ‘Bible of Tamil land’) by Tiruvalluvar (a series of brief metrical proverbs on many aspects of life and religion), the *Palamoli* by Munrurai Araiyar (adopts the novel method of exemplifying morals by proverbs), the *Naladiyar* (contains verses of much merit and high ethical conduct), and the *Acharakkovai* (prescribes the daily routine for an orthodox Hindu). All these works clearly show the growing influence of the Aryan religious ideas and practices over the Tamil people.

## The Epics

**Silappadigaram (The Jeweled Anklet)** It was the earliest and greatest of the epics of the Sangam Age. Supposedly written by Illango Vadigal (grandson of Karikala, the great Chola king) in the second century AD, it is the tragic story of a merchant, Kovalan of Puhar who falls in love with a dancer, Madhavi, neglecting his own wife, Kannagi, who in the end revenges the death of her husband at the hands of the Pandyan king and becomes a goddess. It marks the beginning of Kannagi cult or *pattini* cult, that is worship of Kannagi as the ideal wife. It contains a great deal of social and historical information about the Sangam age.

**Manimegalai** Supposedly written by poet Sattanar of Madurai, it is a sort of Buddhist supplement to the *Silappadigaram*. It is the story of Manimegalai (the daughter of Kovalan and Madhavi of the earlier epic) —how she preserves her chastity from Prince Udaya Kumaran and becomes a Buddhist nun to preach its doctrines. Besides containing a good deal of social and historical information, it is the only important ancient work which gives glimpses of the development of the fine arts in the Sangam age.

**Sivaga Sindamani** Written by Tiruttakkadevar, a Jaina, it is the story of Sivaga or Jivaka, a superman who excels in every field and wins a new bride for his harem with every feat, only to become a Jaina monk in the end.

The three epics show the gradual penetration of Aryan’s influence into the Tamil land. The *Silappadigaram*, being the earliest, is still very different from Sanskrit poetry, while *Sivaga Sindamani*, the latest of the Sangam epics, shows the dominance of the Sanskrit style over the indigenous style. Besides, the Tamil version of the *Mahabharata* was composed by Perundevanar

during this age.

## Period of Sangam Literature

Excavations reveal that Tamils knew the art of writing before the beginning of the Christian era, that is, since the second century BC. The earliest script that the Tamils used was the *Brahmi* script. It was only later, that is, from the late ancient and early medieval period, that they started evolving a new angular script, called the *Grantha* script. The modern Tamil alphabet is derived from this angular script. Some of the contents of the Sangam literature are corroborated by the writings of some Greek and Roman classical writers of the first and second centuries AD (Ptolemy, Pliny the Elder, Strabo and the anonymous author of the *Periplus*), leading us to fix the period of Sangam age roughly between third century BC to third century AD. So most of the Sangam literature also must have been produced during this period, though it was finally compiled in the form as it is found today during the fourth and fifth centuries AD.

## Political History

### Sources

**Pandyas** were the first south Indian kingdom to be mentioned by Megasthenes (the first literary evidence about the south Indian kingdoms). There is also mention of the three kingdoms—Pandyas, Cholas and Cheras—as neighbours in the Asokan inscriptions, particularly the Major Rock Edict II. The Hathi-gumpha inscription of Kharavela contains the only early epigraphic reference to the kingdoms of the Tamil country after the Asokan inscriptions. Kharavela is said to have destroyed a confederacy of Tamil states—‘Tramiradesa sanghatam’. However the primary source for the Sangam period is the Sangam literature, which refers primarily to the Pandyas though it also contains information about the Cholas and the Cheras. One of the Sangam poets, Mamulanar, even makes a reference to the Nandas and Mauryas in the *Purananuru*, one of the anthologies.

### Pandyas

The Pandyas ruled over an area consisting of the modern day southern Tamil Nadu. Their capital was Madurai (earlier Ten-Madurai and then Kapatapuram

served as their capitals). Nedunjeliyan, distinguished by the title He who won the battle at Talaiyalanganam' ruled around AD 210. This ruler was celebrated by two great poets, Mangudi Marudan and Nakkirar, each contributing a poem on the monarch to the *Pattuppattl*.

From the *Maduraikkanji* of Mangudi Marudan and elsewhere we learn something about three of Nedunjeliyan's predecessors on the Pandyan throne. The first is an almost mythical figure called Nediyon. The next is Palsalai Mudukudumi. The third ruler mentioned in the *Maduraikkanji* was another Nedunjeliyan. The tragedy of Kovalan's death at Madurai occurred in his reign, which according to the *Silappadigaram* caused the king to die of a broken heart.

Nedunjeliyan of Talaiyalanganam came to the throne as a youth and soon after his accession he proved himself more than equal to a hostile combination of his two neighbouring monarchs and five minor chieftains. When his enemies invaded the kingdom, Nedunjeliyan inflicted a crushing defeat on them at Talaiyalanganam, about eight miles north-west of Tiruvallur in the Tanjore district. By this victory Nedunjeliyan not only made himself secure on his ancestral throne, but gained a primacy over the entire state system of the Tamil country.

The *Maduraikkanji* contains a full-length description of Madurai and the Pandyan country under Nedunjeliyan's rule. Its author also refers to the battle of Alanganam, calls his patron lord of Korkai and the warlord of the southern *paradavar*, hinting that the people of the pearl-fishing coast formed an important section of his army.

A thorough change in the political map of south India and the definite close of an epoch seem to be clearly implied in the *Sirupallllrruppadi* by Nattattanar, one of the *Pattuppattl*. The poem has Nalliyakkodan for its hero and he may be taken to stand right at the end of the Sangam age. He ruled a territory which included all places in the South Arcot district. We may assign to him a date about AD 275 and in his day the poet says that charity had dried up in the capitals of three Tamil kingdoms. There may well be some exaggeration here; but clearly Vanji, Uraiyyur and Madurai must have passed the meridian of their prosperity and entered on a period of decline.

## Cholas

They ruled over the present day northern Tamil Nadu and southern Andhra

Pradesh. Their capital was located first at Uraiur and later shifted to Puhar (identified as Kaveripattinam). Elara was the first important Chola king (middle of the second century BE). His importance lies in his conquest of Sri Lanka. But Karikala (190 AD) was the most prominent among them. Karikala's father was llanjetcenni. Karikala means 'The man with the charred leg.' Early in life he was deposed and imprisoned. The way in which he escaped and re-established himself on the throne is well portrayed by the author of *Pattinappalai*, a long poem on the Chola capital Kaveripattinam in the *Pattupattu*. One of his early achievements was the victory at Venni, 15 miles to the east of Tanjore. The battle is referred to in many poems by different authors. Venni, thus, marked a turning point in the career of Karikala; his victory meant the breakup of the widespread confederacy that had been formed against him. Another important battle he fought was at Vahaipparandali, where nine minor enemy chieftains had to submit. Karikala's wars, thus, resulted in his establishing a sort of hegemony among the kings of the Tamil country and in some extension of the territory under his direct rule.

The description of Kaveripattmam and its foreshore, which takes up so much of the *Pattinappalai*, gives a vivid idea of the state of industry and commerce at this time. Karikala also prompted the reclamation and settlement of forest land, and added to the prosperity of kingdom by multiplying its irrigation tanks. As a follower of the Vedic religion, he performed sacrifices. In later times Karikala became the centre of many legends found in the *Silappadigaram*. They attribute to him the construction, with the aid of his feudatories, of the flood banks of the Kaveri.

Two other Chola rulers are worth mention, llan-jetcenni of Neydalanganal captured two fortresses from the Cheras. Senganan, the Chola monarch famed in legend for his devotion to Siva, figures as the victor in the battle of Por, against the Chera Kanaikkal Irumporai. This monarch, who built 70 fine temples of Siva, lived in the fourth or fifth century AD.

## Cheras

The Cheras ruled over parts of modern Kerala. Their capital was Vanji or Karur. It is only for the Chera line of rulers that we can construct something like a continuous genealogy and this shows the existence of two lines of rulers. In all other instances we only have unrelated names which render a

regular history of the period impossible.

An inscription on the Amattamalai hill, Pugalur, assignable to the first century of the Christian era, refers to three generations of Chera rulers—Irumporai, his son Perumkadungo and his son Ilamakadungo. Two royal poets of the Chera line—Perumkadungo and Ilamakadungo—are found in the Sangam works. The Perumkadungo and Ilamakadungo of the inscription are identified with the royal poets of the same names in Sangam works.

The poems of the Sangam attest to the anxiety of all Sangam' rulers to connect themselves with the events of the *Mahabharata war*. The first Chera monarch we hear of, Udiyanjeral (AD 130), is said to have fed sumptuously both the armies of Kurukshetra.

The son of Udiyanjeral was Nedunjeral Adan who won a naval victory against some local enemy on the Malabar coast, and took captive several Yavana traders. He won victories against seven crowned kings, and thus reached the superior rank of the *adhiraja*. He was called 'Imayavaramban', 'he who had the Himalayas as his boundary'. He fought a war with the contemporary Chola king in which both the monarchs lost their lives and their queens performed *sati*.

Adan's younger brother was Kuttuvan who extended the Chera power. Adan had two sons by different queens. One of them was known as 'the Chera with the fibre crown'. He too was an *adhiraja*.

The other son of Adan was Senguttuvan, celebrated in song by Paranar, one of the most famous poets of the Sangam age. He was a skilled rider, wore a garland of seven crowns as *adhiraja*, and was adept in besieging fortresses. *Pattini cult*, that is the worship of Kannagi as the ideal wife, was started by him. The stone for making the image of *pattini*, the divine chaste wife, was obtained after a fight with an Aryan chieftain and bathed in the Ganges before being brought to the Chera country. All these events are narrated with numerous embellishments and in epic detail in the *Silappadigaram*. Senguttuvan took the lead in organising this cult of *pattini* and was supported in his effort by the contemporary rulers of the Pandya and Chola countries and Ceylon as the *Silappadigaram* says.

Altogether five monarchs of the line of Udiyanjeral belonging to three generations are mentioned in the *Padirruppattu*. The number of years they are said to have ruled totals 201, while another three monarchs of the collateral line are said to have reigned for a further 58 years.

The last Chera prince mentioned in the extant portions of the *Pattuppattu*

is Kudakko llanjeral lrumporai (AD 190). He is said to have fought a battle against two big kings (Pandya and Chola) and to have brought to the ancient city of Vanji much booty from these campaigns. Karuvur was in fact Vanji. The discovery of Chera inscriptions near Karur, and of thousands of Roman coins in Karur and its neighbourhood and Ptolemy's statements that the inland city of Korura was the Chera capital also point to the same conclusion. Another Chera prince deserving mention is Mandaranjeral lrumporai (AD 210). He was captured by his Pandya contemporary Nedunjeliyan in a battle between the two.



Ports during Sangam Age

## Polity and Administration

### *Nature of Polity*

Though hereditary monarchy was the prevailing form of government, disputed successions and civil wars were not unknown. The king was in all

essential respects an autocrat whose autocracy, however, was tempered by the maxims of the wise and the occasional intercession of a minister, a poet or a friend. He held a daily court (*nalavai*) at which he heard and set right all complaints.

The ideal of the ‘Conquering king’ (*vijigishu*) was accepted and acted on. Victory against seven kings meant a superior status, which the victor marked by wearing a garland made out of the crowns of the seven vanquished rulers. The most powerful kings were expected to undertake a *digvi-jaya*, which was a conquering expedition in a clockwise direction over the whole of India.

The idea of a *chakravarti*, whose *digvijaya* was led by the march of a mysterious wheel of gold and gems through the area, is mentioned in one of the poems in the *Purananuru*. Another poem in the same collection mentions the companions of a king who committed suicide when the king died—an early anticipation of what later became a widespread institution under such names as *velaikkayar*, *garudas*, *sahavasis*, *apattudavigal* and so on.

Kings assumed several titles. For example, Cheras had tittles like *vanavar*, *villavar*, *kuddavar*, etc.; Cholas called themselves *sennis*, *valavan*, *killi*, etc.; and Pandyas preferred *minavar*, *panchvar*, *tennar*, etc. The king was at the apex of administration and wielded enormous powers. Annual celebration of his birthday, known as *perunal* (the great day), was an important event. Each of the Sangam dynasties had a royal emblem—carp for the Pandyas, tiger for the Cholas and bow for the Cheras. The imperial court (*avai*) was attended by a number of chiefs as well as several officials.

The *sabha* or *manram* of the king in the capital was the highest court of justice. The elders are said to have laid aside their personal quarrels when they attended the *sabha* to help in the adjudication of disputes. The *Kural* regards the *sabha* as a general assembly dealing with all affairs. Even less specialised, and more entangled in the social and religious complex of village life, was the *manram*. Each village had its common place of meeting generally under the shade of a big tree, where men, women and children met for all the common activities of the village, including sports and pastimes. There may also have been a political side to these rural gatherings.

**Officials** The king was assisted by a large body of officials who were divided into five assemblies or councils. They were: (a) *amaichchar* or ministers, (b) *purohitar* or priests, (c) *senapatiyar* or military commanders, (d) *dutar* or envoys and (e) *orrar* or spies.

**Provincial and Local Administration** Kingdom (*mandalam*) was divided

into *nadus* (provinces) which consisted of small and big villages (*sirur* and *perur*) as well as towns (*urs*). The administration of *nadus* was generally carried on by hereditary chiefs, and that of the villages and towns by local assemblies, called *manrams*.

**Revenue Administration** Land and trade were the chief sources of the royal revenue. The *ma* and *veli* as measures of land and *kalam* as measure of grain were already known, but the king's share of the produce of agriculture (*karai* or land revenue) is nowhere precisely stated. Foreign trade was important and customs revenue (*sungam*) occupied a high place on the receipts side of the budget; the *Pattinappalai* gives a vivid account of the activity of customs officials in Puhar (Kaveripattinam). Internal transit duties on merchandise moving from place to place were another source of revenue, and the roads were guarded night and day by soldiers to prevent smuggling. Booty captured in war (*irai*) constituted a considerable part of royal resources. The Cholas are said to have had a strongly guarded treasury at Kumbakonam in the Sangam age.

**Military Administration** The rulers maintained a regular army consisting of chariots (drawn by oxen), cavalry, infantry and elephants. Elephants played an important role in warfare. The institution of *virakka/* or *naduka/* (i.e. hero-stone), which was a practice of erecting monuments for the dead soldiers and worshipping them, was quite predominant. Also in vogue was the institution of *kava/aram* or *kadimaram* (i.e. tutelary tree) according to which each ruler had a great tree in his palace as symbol of power.

**Judicial Administration** The slaughter of a cow, the killing of a foetus, and the killing of a Brahmin were considered as heinous offences; though in gratitude, according to the established code, was held to be even worse.

## Society

### *Social Classes*

Sangam period witnessed the appearance of the Brahmins as a regular *varna* as also their growing influence. They were patronised (in the role of priests and poets) by the kings. Another fact worth to be noted is the consumption of meat and wine by the Tamil Brahmins during this period. Kshatriyas and Vaishyas were absent as regular *varnas* at this time, but warriors and merchants were to be found as separate classes. The fourth class or caste was

that of the agriculturists, called *vallalas*. They held the bulk of the land. The rich among them held civil as well as military posts. The military commanders were given the title of *enadi*, while the ministers were given the title of *kavidi*. The ruling class was called the *arasar*, and it could emerge from any of the existing classes as long as it had the necessary means and the drive.

Besides, there were some minor classes such as the *kadaisiyar* (agricultural labourers), *malavar* (robbers), *eyinar* (hunters) and *pulaiyans* (rope-makers) and several outcastes and forest tribes living in extreme poverty. Thus, sharp social inequalities did exist, though caste distinctions were not yet all that clear.

One poem in the *Purananuru* affirms that there are only four castes (*kudi*), viz. *tudiyam*, *panam*, *paraiyan* and *kadamban* and only one god worthy of being worshipped, namely the hero-stone, recalling the fall of a brave warrior in battle. These castes and this worship were of very great antiquity, perhaps survivals from pre-Aryan times.

## Religion

Brahmanism began to make its inroads into south India with kings performing Vedic sacrifices and the higher classes adopting Vedic gods. Buddhism and Jainism also began spreading, though Brahmanism occupied the centre-stage. At the same time animism and worship of various indigenous gods continued among the common people and the tribes.

The chief god of the Sangam age was Murugan or Subramaniya (also known as Skanda or Kartikeya or Seyon). Other gods known were the three eyed god (Siva), Indra, Varuna, Kubera, Yama, Tirumala, Balaram, etc. *Devavrinda* was a term used to describe a group of five gods, viz. Murugan, Siva, Krishna, Balaram and Indra. Apart from performing different rituals, the people also built several temples (*koil*) for different gods.

Asceticism was honoured and *tridandi* (triple staff) ascetics are particularly mentioned. The worship of Murugan was of ancient origin and embodied some indigenous features like the *velanadal*, an ascetic dance in his honour. The epic poems of the post-Sangam period show that music and

dancing were intertwined with religious rites from early times; the worship of Korraivai by the *kalvar* or *maravar* (warriors), of Krishna by the *kurumbar* (shepherds) and of Murugan by the *kuruvar* (hunters) being the most striking instances of this. A temple of Sarasvati is mentioned in the *Manimegalai* which also alludes to the *Kapalikas*, as an austere class of Saiva ascetics.

Belief in reincarnation, the effects of *karma* in successive births and the power of fate was the basis of all religion in India and this was generally accepted in the Tamil country also. There was much faith in omens and astrology. A woman with dishevelled hair was a bad omen. There were fortunetellers who plied a busy trade. Children were provided with amulets for warding off evil; and rites were practised which were supposed to avert the mischiefs of demons (*pey*), to bring about rain, and produce other desired results. The banyan tree was considered to be the abode of gods, while eclipses were held to be the result of snakes eating up the sun and moon. Crows were believed to announce the arrival of guests, particularly the return of the absent husband to his lonely wife.

## Position of Women

With the growing Aryan influence, the position of women suffered. Remarriage of widows was generally not favoured. The lot of widows was a hard one; they had to cut off their hair, discard all ornaments, and eat only the plainest food. No wonder that some wives preferred to die with their husbands and earn fame as *satis*. The tonsure of widows, like the tying of the *tali* at the marriage ceremony was obviously a pre-Aryan Tamil custom taken over and perpetuated into later times.

The *Tolkappiyam*, said to have been modelled on the Sanskrit grammar of the *Aindra* school, states definitely that marriage as a sacrament attended with ritual was established in the Tamil country by the Aryans. The earliest *Dharmasastras* mention eight forms of marriage. These eight forms are mentioned in the *Tolkappiyam* and other works, and much ingenuity is spent in appropriating them into Tamil forms. The Tamils had also names for unilateral love (*kaikkilai*) and improper love (*pertilldinai*).

## Fine Arts

Poetry, music and dancing were quite popular among the Sangam people. The poets were men and women drawn from all classes of society; and were

often rewarded generously. The courts were also enlivened by roving bands of musicians followed by women who danced to the accompaniment of music. Prominent among these were the *panar* and *viraliyar* who moved about the country in companies carrying with them all sorts of quaint instruments. They seem to have been the representatives of primitive tribal groups who preserved the folk-songs and dance of an earlier age.

The arts of music and dancing were highly developed and popular. Musical instruments of various types are described and included many kinds of *yal* (a stringed instrument like the lute) and varieties of drums. *Viralis* sometimes danced at night by torchlight and particular danceposes of the hands are mentioned by names as in the *Natyasastra* of Bharata.

A conscious and systematic attempt was made to bring together and synthesise the indigenous pre-Aryan modes (*desi*) with those that came from the North (*marga*), the result of which is reflected fully in the *Silappadigaram*. The dancing-girl was often a serious rival to the wife, and the whole plot of the celebrated story of Kovalan and Kannagi turns on this rivalry. Like Vatsyayana's *Kamasutra*, the *Manimegalai* indicates that hetaerae underwent a regular course of instruction extending over a number of years and comprised court dances, popular dances, singing, playing on the lute and flute, cookery, perfumery, painting, flower-work and many other fine arts.

## Burial Practices

No single method was adopted for the disposal of the dead; both cremation and inhumation with or without urns are freely mentioned. A widow offered a riceball to her dead husband on a blade of grass (*darbha*) and the *pulaiyan* had a part to play in this funeral ritual. *Sati* was fairly common, though by no means universal. The heroism and devotion of the *sati* were doubtless applauded by public opinion, but the practice was certainly not encouraged, much less enforced.

## Economy

### *Agriculture*

Agriculture was the main occupation. The chief crop was rice, while other crops included cotton, ragi, sugarcane, pepper, ginger, cardamom, turmeric,

cinnamon, different varieties of fruits, etc. Construction of embankments and canals for irrigation was undertaken by the state itself.

Chera country was noted for its jack-fruit, pepper and turmeric. In the Chola country a *veli* of land yielded around thousand *kalams* of paddy. Many rural activities like the cultivation of ragi and sugar-cane, the making of sugar from the cane, and the harvesting and drying of grain are described in the Sangam poems in a vivid and realistic manner.

### ***Handicrafts***

Weaving, shipbuilding, metal working, carpentry, rope-making, ornament-making, making of ivory products, tanning, etc., were widely practised. The large demand, both internal and external, for these manufactured goods gave these professions a further boost.

Spinning and weaving of cotton, and perhaps also of silk, had attained a high degree of perfection. Spinning was then, as always, the part-time occupation of women. The weaving of complex patterns on cloth and silk is often mentioned in literature and according to the *Periplus*, Uraiyyur was a great centre of cotton trade. The poems mention cotton cloth as thin as the slough of the snake or a cloud of steam, so finely woven that the eye could not follow the course of the thread. Scissors and needles were known and employed in cutting hair and in dressmaking; a kind of hair pomade (*tagaram*) is also mentioned.

The making of rope charpoys by pulaiyans and the use of animal skins as mats for lying on deserve to be noted. The *Pattinappalai* gives a vivid account of the life of the fisherfolk of Puhar, the *paradavar*, including some of their holiday amusements.

## **Trade and Commerce**

Trade, both inland and foreign, was well organized and briskly carried on throughout the period; Tamil poems, classical authors and archaeological finds in south India all speak with one voice on this subject.

Internal trade was brisk, caravans of merchants with carts and pack-animals carried their merchandise from place to place and from fair to fair. Salt was an important commodity of trade and salt merchants moved with their families in carts provided with spare axles against contingencies. Barter played a large part in all transactions. Honey and roots, for example, were exchanged for fishoil and toddy, and sugarcane and *aval* (rice-flakes) for

arrack, while in Muziris fish was sold for paddy.

External trade was carried on between south India and Hellenistic (Greek) kingdoms of Egypt and Arabia as well as the Malay archipelago. After the fall of the Greeks and the conquest of Egypt by the Romans (first century AD), Roman trade became very important.

The great port cities were the emporia of foreign trade. Big ships entered the port of Puhar and poured out on the beach precious merchandise brought from overseas. The family life of the rich merchants of this city was carried on in the upper floors, while the lower ones were set apart for business. Saliyur in the Pandya country and Bandar in Chera are counted among the most important ports in the poems.

The author of the *Periplus* (75 AD) gives the most valuable information about this trade between India and the Roman empire. He mentions the ports of Naura (Cannanore), Tyndis (the Tondi of the poems, identified with Ponnani) and Muziris (Musiri, Cranganore), and Nelcynda (near Kottayam) as of leading importance on the west coast. Muziris abounded in ships sent there with cargoes from Arabia and by the Greeks. This trade increased in volume after Hippalus, an Egyptian Greek pilot, showed the possibility of large ships sailing with the monsoon straight across the ocean instead of small vessels bugging the coast and exposing themselves to many risks. Other ports of south India mentioned by the author are Balita (Varkalai), Comari, Colchi (Korkai where the pearl fisheries of the Pandyan kingdom were worked by condemned criminals), Camara (Kaveripattinam), Poduca (Arikamedu, near Pondicherry) and Sopatma (Markanam).

There were three types of crafts used on the east coast; ships of the country coasting along the shore; other large vessels made of single logs bound together called *sangara*, and very large vessels, called *colandia* which made voyages to chryse and to the Ganges.

The author of the *Peri plus* mentions Argaru (Uraiyyur) as the place to which were sent all the pearls gathered on the coast and from which were exported muslins called *argaritic*. He notes further that a great quantity of muslins was made in the region of Masalia (Andhra country) and that ivory was a special product of the country further north, Dosarene (i.e. Dasarana, Orissa).

The large quantities of gold and silver coins struck by all the Roman emperors down to Nero (54-68 AD) found in the interior of the Tamil land testify to the extent of the trade, the presence of Roman settlers in the Tamil

country, and the periods of the rise, zenith and decay of this active commerce.

Its beginnings may be traced to the reign of Augustus as a phenomenally large number of coins bearing his stamp (and that of Tiberius) have been found. In that reign, despite ‘embassies’ from the Pandya ruler, this commerce was by no means extensive or economically important. However, it assumed new and unexpected proportions and ceased to be a mere trade in luxuries.

After the death of Nero, the traffic was not so much confined to the Tamil land as before but spread more evenly along the Indian coasts, and was conducted by barter rather than with money—the emperors subsequent to Nero not being so well represented in the coin finds.

Towards the end of the second century AD the direct trade between the Egyptian Greeks of the Roman empire and India declined, the traffic passing into the hands of the Arabians and still more, the Auxumites of East Africa. A new era commenced with the rise of Constantinople in the fourth century AD. Roman coins reappeared in south India, and embassies were received by Constantine from the people of the Maldives and Ceylon among others.

But the activities of the Byzantine period bear no comparison with those of the earlier age which had drained the Roman empire of much of its treasure and evoked protests from the financiers of the empire as well as its moralists. The trade of the early Roman empire had wide ramifications and was bound up with much exploration and colonisation on the part of Graeco-Romans and Indians.

Main exports of the Sangam age were cotton goods, spices like pepper, ginger, cardamom, cinnamon and turmeric, rice, ivory products, pearls, precious stones, and the like. Main imports included horses, gold, and the like.

## End of the Age

A long historical night ensues after the close of the Sangam age. We know little of the period of more than three centuries that followed. When the curtain rises again towards the close of the sixth century AD, we find that a mysterious and ubiquitous enemy of civilisation, the evil rulers called ‘Kalabhras’ (Kalappalar) have come and upset the established political order which was restored only by their defeat at the hands of the Pandyas and

Pallavas as well as the Chalukyas of Badami.

### Regional Specialities of Sangam Age

	Tinal (Regions)	Agam (Love)	Puram (War)	Inhabitants	Deities
1.	Kurinji (Hills)	Pre-materials love	Cattle raiding	Kuruvar (Hunters)	Murugan Subramaniya, Skanda, Kartikeya, Seyon
2.	Palai (Dry lands)	Long separation of lovers	Burning the countryside	Maravar (Warriors)	Korravai, Durga
3.	Mullai (Jungles)	Brief separation of lovers	Raiding expeditions	Kurumbar (Shepherds)	Krishna, Tirumala Mayon
4.	Marudam (Plains)	Post-marital love	Seige	U1avar (Ploughmen)	Indra, Senon
5.	Neydal (Coast)	Parting of fishermen's wives from husbands	Pitched battles	Paradavar (Fishermen)	Varuna Kadalon

## SATAVAHANAS AND OTHER INDIGENOUS DYNASTIES

According to the *Puranas* various dynasties like the Sungas, the Kanvas and the Andhras emerged to fill up the vacuum caused by the fall of the Mauryas. The kingdom of Kalinga declared its independence and the Tamil kingdoms of the south were no longer considered as subservient to the north but participated in the prosperous maritime commerce of the Indian Ocean and in the movement of the colonisation in Southeast Asia. The North-west India had to pass through several waves of foreign invasions—Greeks, Partho-Scythians and Yuehchis or Kushanas—who founded kingdoms in India and left ineffaceable memories on India's social and political life. The Graeco-

Buddhist art of Gandhara was born out of the mingling of the Greeks with the Hindus and produced far-reaching effects in India and outside. Buddhism underwent a profound transformation and the *Mahayana* doctrine radiated to China by way of Turkestan.

## Sungas

The *Gargi Samhita*, the *Mahabhashya* of Patanjali, the *Divyavadana*, the *Malavikagnimitra* of Kalidasa and the *Harshacharita* of Bana furnish many details about the Sungas. The later Sunga history is brightened by inscriptions from Ayodhya, Vidisa (modern Bhilsa) and Bharhut and the coins found at Kausambi (modern Kosam), Ayodhya, Ahichchhatra and Mathura.

The success of Pushyamitra's *coup d'etat* was due, in large measure, to popular disaffection which enfeebled the last of the Mauryas (Brihadhata) when he could not protect the empire against the Greek onslaught. According to the *Yuga Parana* of *Gargi Samhita* the Greeks overran several parts of north India and reached Pataliputra. This invasion might have taken place under Demetrius when Pushyamitra was yet a general of the Mauryas. The Sungas are usually regarded as Brahmins belonging to the Bharadvaja clan.

Pushyamitra was succeeded by his son Agnimitra. He is the hero of Kalidasa's *Malavikagnimitra*. Agnimitra was succeeded by Sujyeshtha, identical with Jethamitra of the coins. After him came Agnimitra's son, Vasumitra, who was soon murdered by Muladeva of Kosala.

Vasumitra was succeeded by Vajramitra. His unimportant reign was followed by that of Bhagavata, who is identical with king Bhagabdra of the Besnagar Pillar Inscription. It was to his court that Heliodorus was deputed as an ambassador by the Greek king Antialcidas. It not only shows that the Sungas maintained a close friendship with the Indo-Greek kings, but also demonstrates the vitality of the Indian culture when Heliodorus succumbed to the *Bhagavata* religion. *Bhagavata* enjoyed a long reign and was succeeded by **Devabhuti**, who was however overthrown by his Brahmin minister Vasudeva. This brought about the downfall of the Sunga dynasty.

The Sunga period witnessed the revival of Brahmanism and the growing importance of the *Bhagavata* religion. The great grammarian, Patanjali, born at Gonarda in central India, was a contemporary of Pushyamitra. The Sunga period also witnessed a new form of art which is clearly distinct from Mauryan art. The reliefs of Bharhut are a striking commentary on

contemporary Indian life and attitude towards the mundane world. The Sunga art was more popular in character and more collective in its aim and origin. The Sunga art is the first attempt of the organised and integrated art activity of the Indian people as a whole and is thus the antithesis of the court art of the Mauryas.

## Kanvas

The minister Vasudeva, who usurped the throne after murdering his Sunga master Devabhuti, founded a new royal dynasty known as the Kanvas or Kanvayana in Magadha. The kingdom of the first Kanya was limited in extent, perhaps confined to Magadha alone.

Bhumimitra, successor of Vasudeva, was followed by his son Narayana. He has been identified by some with Vishnumitra of the coins. Narayana was succeeded by his son Susarman who was the last ruler of the Kanvas when the latter was supplanted by the Andhras in 27 BC.

## Other Dynasties of North India

Menander crossed the Indus and occupied the Punjab as far as the river Ravi. The Greek success emboldened the provincial governors to assert their independence and numerous independent principalities came into existence in Ayodhya, Kausambi, Mathura and Ahichchhatra. To the south-west of Mathura lay the tribal republic of the Arjunayanans whose territory extended from Agra in the east to Jaipur in the west.

With the fall of the Sungas, the Kshatriya tribes living between the Ravi and the Jamuna reappeared as independent political powers. The Audumbaras, whose coins have been found with their presiding deity Mahadeva (Siva), occupied the land between the upper courses of the Ravi and the Beas. The kingdom of the Kunindas comprised the territory between the upper courses of the Beas and the Jamuna. Their coins also show their presiding deity Chatresvara (Siva). A part of Punjab was occupied by the warrior people of Trigarta. The Yaudheyas held the territory between the Sutlej and the Yamuna. They issued several coins in the name of their presiding deity Kartikeya, also called Brahmanyā.

## Satavahanas

## *Origin*

In the Deccan, the Satavahanas appeared as the successors of the Mauryas and ruled in unbroken continuity for 460 years. Historians are often confronted with the baffling problem of the original home of the Satavahanas, the meaning of their dynastic name and the title Satakarni. The kings represented in epigraphic records are mentioned in the *Puranas* as Andhras, Andhrajatiyah and Andhrabhrityah. Andhra is both a tribal and a territorial name. While the Andhras as a people are mentioned as early as the 5th century BE, the *Aitareya Brahmana* speaks of them as the degenerate sons of Visvamitra. Pliny the Elder, refers to the Andhras as a powerful race which supplied the king with an army of 1,00,000 infantry, 2,000 cavalry and 1,000 elephants. In the Asokan inscriptions the Andhras are mentioned along with the Parindas as border people.

## RECENT EXCAVATIONS

The argument that the early records of the Satavahanas have been discovered in Maharashtra alone no longer holds good. Only two inscriptions (Nanaghat and Nasik) and a few coins of doubtful authenticity were discovered in Maharashtra. But recent excavations in the Telangana districts of AP resulted in the discovery of a large number of Satavahana coins and seals. At Kotilingala several coins of Simukha, the founder of the Satavahana dynasty, and those of other early rulers like Kanha and Satakarni I were found. Similarly at Kondapur, Peddabankur and Dhulikatta, several seals, coins and terracotta objects were discovered. These discoveries testify to the fact Telangana was the nucleus of the Satavahana empire. Further, the description of Satakarni I as 'Dakshinapatha-pathi' in the Nanaghat inscription proves that the Satavahana dominion was not confined to western Deccan alone, but included other areas of the Deccan and beyond.

The connotation of Satavahana and Satakarni is the subject matter of great debate. Satavahana is connected by some with Satiyaputras. Others say that Satavahana is a Prakrit form of *saptavahana* which means the solar origin of the dynasty as the Sun's chariot is believed to be drawn by seven horses. Satakarni is the surname borne by the Satavahanas. The Satavahanas

were looked upon by some as Brahmins, while others represent them as of mixed Brahmin and Naga origin. In the Nasik inscription of Balasri, Gautamiputra Satakarni is called ‘Ekabrahmana’ which means either ‘unrivalled Brahmin’ or ‘the only protector of the Brahmins’.

## Early Satavahanas

The First ruler of the Satavahana dynasty, Simuka, was the immediate successor of Asoka. He built many Buddhist and Jaina temples apparently to ingratiate these powerful communities.

Simuka’s successor was his younger brother Kanha (Krishna) who extended the kingdom up to Nasik in the west. The third king Sri Satakarni I was Simuka’s son. He conquered western Malwa, Anupa (the Narmada Valley) and Vidarbha (Berar). He performed some Vedic sacrifices including *asvamedha* and *rajasuya* and gave away to officiating priests large sums and thousands of cows and horses.

The sixth king of the line was Satakarni II who wrested eastern Malwa from the Sungas. Madhya Pradesh might have felt the might of his power as a coin of one of his successors Apilaka has been found in the eastern half of that state. Satakarni II’s successor was Lambodara who was followed by his son Apilaka, the eighth king of the line. From Apilaka to Hala, the seventeenth king of the line, is a period of unrelieved darkness with only cryptic references to Kuntala-Satakarni. Hala’s reign of five years was a period of great prosperity. Hala himself composed *Gathasaptasati* (also called the *Sattasi*), an anthology of 700 erotic verses in Maharashtri or Paisachi Prakrit.

The Satavahanas suffered a temporary eclipse when the foreigners (western Saka satraps) invaded the empire from all directions. This was also the period of Kushana advance in northern India. The four immediate successors of Hala ruled in quick succession for a brief period of 12 years, an indication that presaged the troubled times. Nahapana, the greatest ruler of the western satraps was in possession of Gujarat, Kathiawar, northern Maharashtra, as well as some portions of southern Maharashtra.

## Later Satavahanas

After half a century of political eclipse the Satavahana power suddenly leapt into prominence under the reign of Gautamiputra Satakarni, the greatest of

the Satavahanas. His achievements are recorded in glowing terms in the Nasik *prasasti* by his mother, Gautami Balasri. After harnessing all the resources, Gautamiputra overthrew Nahapana and recovered northern Maharashtra, Konkan, the Narmada valley, Saurashtra, besides Malwa and western Rajputana. He ruled over a wide area extending from the Krishna in the south to Malwa and Saurashtra in the north and from Berar in the east to the Konkan in the west. To the Buddhists he made munificent donations. His patronage of Brahmanism is revealed by the epithet 'Ekabrahmana'.

Vasishtiputra Pulamayi I, Gautamiputra's successor, extended the Satavahana power up to the mouth of the Krishna and conquered the Bellary district. This has been proved by his special type of coins 'ship with double mast' found in the Coromandel coast which also demonstrate the special attention paid by the Satavahanas to naval power and maritime trade. Pulamayi's allusion in the largest number of Satavahana inscriptions and the wide distribution and variety of his coins indicate the existence of a vast empire and great economic prosperity. During his reign, the old *stupa* at Amaravati was repaired, enlarged and encased in richly sculptured marble slabs. The closing years of Pulamayi's reign marked a revival of satrap power under Chashtana.

Pulamayi's successor was Vasishtiputra Sri Satakarni. Perhaps to checkmate the *satrapas*, he married the daughter of *mahastrapa* Rudradaman. But the Saka-Satavahana conflict began afresh in the reign of the next king Siva Sri Pdumayi II. It is stated in an inscription that Rudradaman defeated him twice and reconquered Aparanta (north Konkan) and Anupa (the Nannada valley).

The last great ruler of the Satavahana dynasty was Yajna Sri Satakarni. Inscriptions at Nasik, Kanheri and Guntur testify that he ruled over both eastern and western Deccan. He regained much of the area which had been lost to the western *satrapas* and issued silver coins in imitation of the western *satrapa* coinage. The numerous coins issued by him are of various denominations and are widely distributed. The minting of coins in large numbers was due to commercial prosperity and successful termination of hostilities with the Sakas. But during the closing years of Yajna Sri's reign, the Abhiras impaired the political unity of the Deccan by appropriating the territory around Nasik. The last Satavahana of the main line was Pulamayi IV.

## **Successors of Satavahanas**

It is possible to trace the history of the fall of the Satavahana empire on the basis of their coins and inscriptions. The empire was partitioned among five minor dynasties. The northern provinces came under the sway of a collateral branch of the Satavahanas. In the west the Abhiras established themselves around Nasik; the Ikshvakus carved out for themselves a kingdom in the eastern (Krishna-Guntur) region; the Chutus controlled the far-flung areas of the south-western parts and extended their power in the north and east, and the Pallavas filled the political vacuum in the south-eastern tracts.

## **Polity and Administration**

The official records along with a few Buddhist records afford an interesting glimpse of Satavahana polity. Monarchy was throughout hereditary. Without asserting their Divine Right, the Satavahanas were content with the simple title of *rajan*. Wielding unlimited power in theory, the administration of the Satavahana kings, in practice, was checked by custom and the Sastric injunctions. The princes were styled *kumaras* and appointed as provincial viceroys.

Feudatories of different grades were the pivot in the administrative machinery of the Satavahanas. The highest class consisted of petty princes styled as *raja* who struck coins in their own names. Next in rank came the *maharathis* and *mahabhojas*, titles which were hereditary and restricted to a few families in Thane and Kolaba districts of Maharashtra and north Mysore. The *maharathis* enjoyed certain privileges and could grant in their own names villages with fiscal immunities attached to them. According to Nanaghat and Kanheri inscriptions, the *maharathis* had matrimonial relations with the ruling family. Two more *feudatory titles*—*mahase-napati* and *mahatalavara* were created to meet the growing demands of an extended empire.

The empire was divided into *janapadas* and *aharas*. An *ahara* corresponds to a *vishaya* (district). *Gama* was the division below that of *ahara*. The *aharas* were put in charge of *amachas*. *Gamika* supervised the *gama*. The other functionaries were *mahatarakas* (Great chamberlains), *bhandagarikas* (Storekeepers), *heranikas* (Treasurers), *nibamdhakaras* (Officers in charge of registration of documents), *dutakas* and *pratiharas*.

## Social Conditions

In the social hierarchy there were at least four classes. The *mahabhojas*, the *maharathis* and the *mahasena-pati* were the cream of the society. The officials like the *amatyas*, *mahamatras*, and the *bhandagarikas* and non-officials like *naigama* (merchant), *sarthavaha* (head of the traders), and the *sresthin* (chief of the trade guild) comprised the second class. While the third class consisted of the *vaidya* (physician), *lekhaka* (scribe), *suvarnakara* (goldsmith), *gandhika* (perfumer), *halakiya* (cultivator), the fourth class embracing the *malakara* (gardener), *vardhaki* (carpenter), *dasaka* (fisherman), *lohavanza* (blacksmith), etc. was the lowest rung of the society.

## Economic Conditions

The Satavahana period witnessed commercial intercourse with and the colonisation of the Far East. The entire coastal tract from Kaveripattinam to Tamralipti was the centre of commercial activity. In the second century AD, Ptolemy mentions many places in Malaya and Indo-China as well as many ports in eastern Deccan and the Chola territory. The important ports in the eastern Deccan were Kantakossyla (Kantakasela). Koddura (modern Gudur) and Allosynge. At Chinna Ganjam (Prakasam district) near the sea-shore was found a pillar inscription of the time of Yajna Sri Satakarni. In Kollitippa, a few miles to the north of Chinna Ganjam, was found another fragment of a *stupa* pillar. Motupalli was another port, situated three miles to the north-east of Chinna Ganjam. The greatest port in Satavahana western Deccan was Kalyana, the Calliena of the *Periplus*, near Bombay. Barygaza and Sopara were other important ports on the western coast.

## Religious Developments

The Satavahanas patronised Buddhism and Brahmanism. The excellent Karle *chaitya* caves belong to the first century BE. But what constituted the most glorious epoch of Buddhism in the Deccan was the period of Satavahana recovery spanning 90-180 AD. In western Deccan the Kshaharatas and their rivals, the Satavahan emulated each other in building *chaityas* and *viharas* and in making grants of villages and lands to the monks at Nasik and Karle. The Satavahanas also paid attention to Amaravati and other *stupa* complexes in the eastern Deccan which were either built or enlarged during this period.

Various sects sprang up in the Buddhist church without any animosity towards each other. The *Bhadayaniyas* flourished at Nasik and Kanheri, the *Dhammadattoriyas* at Sopara, and the *Mahasanghikas* at Karle and its vicinity. The *Chetikiya*, *Pubbaseliya*, *Avaraseliya*, *Utayipabhahi* and *Mahavinaseseliya* were the chief sects in the eastern Deccan.

## Chetas

### HATHIGUMPHA INSCRIPTION

Kalinga at the time of Kharavela included the districts of Puri and Cuttack and possibly a portion of the Visakhapatnam district, besides Ganjam. The Hathigumpha inscription in the Udayagiri hill, three miles from Bhuvanesvar in the Puri district, describes the achievements of Kharavela, a descendent of the [Mahameghavahana](#), the latter being the founder of the royal house of Cheti or Chedi. It is difficult to unravel the exact relationship between Kharavela and Mahameghavahana nor is it possible to determine the number of kings intervening between them. The Hathigumpha inscription, being undated and badly mutilated has been the source of much speculation. The inscription of 17 lines of which only four are legible records the first 13 years of the reign of Kharavela.

Kharavela's accession to the throne heralded Kalinga's aggressive designs on neighbouring territories. In his second regnal year he sent out a huge army to the west with contemptuous complacency for the might of the Satakarni ruler. The Kalinga army advanced up to the river Kannabemna, identified with modern Krishna and threatened the city of Musikanagara, a city near the junction of the Krishna and Musi at the border of Nalgonda district. The next year Kharavela marched against the Bhojakas and defeated the ruling chiefs of Berar and the Rathikas of the adjoining Marathi-speaking districts of east Khandesh and Ahmadnagar.

In the eighth year Kharavela destroyed Gorathagiri, a hill fortress in the Barabar hills in the Gaya district and laid seige to the city of Rajagriha. The successes of Kharavela overawed the Yavana general who beat a hasty retreat to Mathura. The Yavana ruler, whose identification is uncertain, was probably a later Indo-Greek ruler of the eastern Punjab and not Demetrius. In the tenth year, Kharavela again invaded Bharatavarsha (the Gangetic valley)

without achieving any distinct success. In the eleventh year, he sacked the city of Pithuda, the capital of a king of the Masulipatnam region in AP and overran the Tamil country as far south as the Pandya kingdom. In the twelfth year, he again led his army into the northern plains, defeated the king of Magadha and carried away immense booty to Kalinga. It is said that Kharavela built a magnificent temple at Bhuvanesvar out of the enormous wealth acquired from Magadha.

Kharavela was a warrior king but he still found time to devote to works of piety and public utility. He was an ardent follower of Jainism and made munificent provisions for the maintenance of Jaina ascetics. He set up residential chambers on the top of the Udayagiri hill and set up magnificent columns in a grand hall for the congregation of Jaina monks. But he was by no means a bigot and showed equal honour to all sects. Although there is perhaps some exaggeration in the account of his achievements as narrated in the Hathigumpha inscription, it cannot be denied that Kharavela was a military leader of rare ability and under him Kalinga reached a pinnacle of glory which it failed to regain for several centuries after his death.

## Post-Mauryan Polity

### *Nature of Polity*

**Theory of State and Growing Importance of Monarchy** There is a general consensus among the early Indian political theorists with regard to the causes for the origin of the state which, according to them, brought to a close the earlier conditions of anarchy and lawlessness. There are, however, differences about the relative positions of preeminence among the various limbs of the state. In course of time, the king became the pivotal limb, and a special sanctity came to be attached to his position as he was endowed with divinity. If Asoka was merely a ‘Beloved of the Gods’ (*devanampiya*), the Kushanas were the ‘Sons of the Gods’ (*devaputra*); both Gautamiputra Satakarni and Rudradaman were, in their *prasastis*, endowed with qualities which were beyond common human capacity to acquire. Manu was thus, reflecting the changed situation when he said that the king, even if infant, is a ‘great deity in human form’.

This emphasis on monarchy had a profound impact on the existing political organisations. The *ganas* of the earlier period did not, of course, disappear; in fact, many of them such as the Yaudheyas, Malavas and others

prospered for some more time to come, but they too showed a ‘progressive tendency towards monarchisation’. The corollary of a monarchical state system was a strong accent on *danda*, which figures prominently in Manu. ‘If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit’. The idea of the lawgiver that *danda* could be directed against the king did not perhaps stem from the possibility of general redress against a tyrannical monarch, it may instead have provided a safeguard for a balance in the power system.

**Changes in the Administrative Structure** The disintegration of the empire also led to a change in the institutions which sustained it. While in some cities of north India, the existence of autonomous urban governments is revealed by the coins they struck, elsewhere, the slow formation of regional bureaucracy instead of a centralised bureaucracy is indicated by the available evidence. Officials of the rank of *meridaskh* and *apracharaja* are mentioned in the epigraphs of the Indo-Greek period; in the Scytho-Parthian and Kushana periods were introduced the *kshatrapas* and *mahakshatrapas*. The *maharathins* and *mahabhojas* of the [Satavahana kingdom](#) or the *mahasenapatis* and *mahatalavars* of the Ikshvaku kingdom of Andhra similarly illustrate the administrative structure of the new kingdom, which was to become much more elaborate in a later period.

## State Formation in the Peninsula

**Evolution of Administration** The features of Mauryan administration and the use of Prakrit as a means of communication with the officials and the subjects were evidently inherited by the Satavahanas from the pre-Satavahana chiefs who ruled independently for about 200 years. As many as 300 inscribed coins of such chiefs have been found so far, and some of them bear names ending in *bhadra* and *mitra*. Naturally, some features of Mauryan administration continued under the Satavahanas in the western Deccan. Like Mauryas, the early Satavahana kings were called *raja*. Although Gautami Balasri, the mother of Gautamiputra Satakarni, claims that her son and grandson were *maharajas*, actually this title is adopted neither by Gautamiputra nor by Vasishtiputra Pulamayi; these rulers did not assume those pompous titles which distinguish the names of Kushana princes. Further, the Satavahana kings conveyed their orders to subordinate officers called *amatyas* – and not *kumara*, *aryaputra*, or *mahamatra* as in Asoka’s

reign – in the same idiom and in the same language Prakrit, as were prevalent under Asoka.

**Satavahana Official Designations** The Satavahana political functionaries afford one of the earliest examples of the use of the title *maha* (great), which later came to be generally associated with the designations of the Gupta princes and officials and feudatories. The Satavahana kings usually called themselves *raja*, although the term *maharaja* is mentioned in their inscriptions. There appear other designations such as *mahasenapati*, *maharathi*, *mahabhoja*, *mahatalavara*, etc., which are considered to be the designations of the feudatories of the Satavahanas. Some feudatories such as the *maharathis* not only bore metronymics like the Satavahanas but also enjoyed hereditary status, enabling them to issue coins and grant villages in their own rights. Some of these titles are found among the Ikshvakus, Chutus, Vishnukundins, etc., and also among some branches of the Satavahanas, who were evidently the feudatories of the main branch.

Numerous officers were connected with the writing of land charters. In one case, the charter was drafted by an *amatya*, in another, by a *pratihara* (first mentioned under the Satavahanas), and in still another, by a *mahasenapati*. This means that drafting was not specifically assigned to one officer, although in post-Gupta times, it tended to be confined to the *sandhivigrahika*. The Satavahanas also maintained keepers of land charters, known as *pattika-palaka*, engravers who inscribed the charters and agents who conveyed them to the beneficiaries.

**Mode of Payment** Satavahana officers may have been paid in cash, a practice recommended by the *Arthashastra* of Kautilya and suggested by the long list of various figures of *karshapanas* given in the Nanaghat Cave Inscription of Naganika and elsewhere. Such figures show that the cash fees given on the occasion of various sacrifices amounted to 1,48,000 and odd *karshapanas*. Cash payment is strongly corroborated by the numerous coins of lead, potin, copper and silver found mainly in Maharashtra, although not so uncommon in Andhra and parts of Madhya Pradesh. No post-Maurya dynasty can boast of so many coins as the Satavahanas. They are certainly much larger than what can be attributed to the Mauryas. This would imply stronger control over the officials. Hoards of the Roman gold coins found in the Satavahana territory may have been used for large-scale transactions or as bullion. But the Satavahana coins were apparently put to use in day-to-day transactions, including payment to state officials, who may also have been

paid in kind.

**Revenue Adminstration** The fiscal system of the Satavahanas can be roughly inferred from the revenue concessions in villages granted for religious purposes. Assessment was made in settled villages or cultivated land, whose mineral resources including salt, belonged to the king. The state officials and police and soldiers could be billeted on the peasants either for their own maintenance or for the upkeep of the governmental machinery whose part they formed. The royal share of the produce is represented by such terms as *deya-meya* and *bhoga*. The king also received the *karu-kara*, which may mean taxes levied from artisans, and unless they worked for their chief one day a month, as recommended by the *Dharmasastras*, they may have paid taxes in cash. Revenue seems to have been collected in both cash and kind. Actual finds of numerous coins of ordinary metal suggest that collection in cash was substantial. This is also supported by the use of the term *hairanyika*, keeper of gold, for treasurer.

Land grants formed an important feature of the Satavahana rural administration. Inscriptions show that the Satavahanas started the practice of granting fiscal and administrative immunities to brahmins and Buddhist monks. Perhaps the earliest epigraphic grant of land is found in the Nanaghat Cave Inscription of Naganika, who bestowed villages (*grama*) on priests for officiating at Vedic sacrifices, but it does not speak of any concessions in this context. These appear first in grants made by Gautamiputra Satakarni in the first quarter of the second century AD and include the surrender of royal rights to the procurement of salt from cultivated fields. What is further important is that royal officials (apparently policemen, retainers and soldiers) were asked not to interfere with the administration of the donated field or village, which is thus left completely in the hands of the religious beneficiaries.

**Units of Adminstration** Satavahana inscriptions of the second and third centuries AD reveal that their kingdom was divided into *rashtras*, *aharas* and *gramas* in hierarchical order. It was governed by an official hierarchy of *amatya* or *mahasenapati* and *gaulmika*. The two latter officials as heads of territorial units appear in the third century AD in Bellary district. Though *aharas* are not named in Asokan edicts, the Satavahana inscriptions frequently mention Govardhana-*ahara* and some others. Hence, it is difficult to envisage this neat territorial arrangement uniformly for the whole period and the entire kingdom of the Satavahanas. Several epigraphic references

indicate that the Satavahana polity was sustained by monks and merchants, but we cannot assess their exact contribution to administration. Probably, they first preached peace in return for the rich grants they received, and the second provided the necessary resources for the expenditure of the state.

**Military Character of Satavahana Rule** Not the least striking feature of the Satavahana rule was its coercive, military character. It seems that cavalry had an important place in the Satavahana military organisation. The importance of the coercive element can be inferred from the importance attached to freedom from visits of the police and soldiers to the countryside and from the names of such administrative functionaries as *mahasenapati* and *gaulmika*. The military character of the Satavahana rule is also evident from their common use of such terms as *kataka* and *skandhavara*, meaning military camps. It seems that every *ahara* had its *kataka*; the situation of Benakataka in *Govardhanaahara* is an example, although Dhenukakataka or Dhanyakataka may have held a similar position in another *ahara*. The Satavahanas originated the practice of issuing land charters from victory camps, which became widespread in early medieval times.

**Importance of Satavahana Polity Being a Link** The presence of Asokan elements in the Satavahana polity caused some to view it as an example of secondary state formation. But the megalithic material legacy, contact with the Tamil states of the Cholas, Cheras and Pandiyas, and the stimulus from the Roman trade should not be ignored. The Maurya model may have inspired the Satavahana state builders, but it should not be regarded as a new version of the Maurya state. The Satavahana system of administration appears to be a significant link between the Mauryas and Guptas, and between the North and the South. The Satavahanas preserved a few elements of the Mauryan administration, but they introduced several new features which were continued by the Vakatakas and Guptas. The role played by women and merchants in their government did not last long, but the practice of placing rural districts under military rule and granting fiscal and administrative immunities spread both northward and southward. In this sense, the Pallava administration was the southward extension of the Satavahana polity.

## Impact of Expanding Economy on Polity

**Epigraphic Evidence of Religious Patronage by Artisans and Merchants** It is reasonable to look for the effects of the flourishing crafts

and increasing trade and commerce of the Deccan, on the Satavahana political organisation. An inscription speaks of an overseer under whose supervision the craftsmen constructed a cave; this class of overseers included monks, elders, merchants, etc., and were known variously as *navakarmika* and *uparakshita*, but whether they had to do anything with the state is not clear. The machinery through which the Satavahana rulers dealt with the various groups and types of artisans and merchants (*negamas*), so often mentioned in inscriptions, is not indicated. They were evidently free to make and form their guilds, with which even royal benefactors deposited endowment money. A look at the gifts made to Buddhist monks and institutions gives us the impression that in Bharhut and Sanchi, most of the gifts were given by artisans and a class of merchants called *gandhikas*, from which the title *gandhi* is derived. But the Nasik and Junnar cave inscriptions show that many individual gifts were recorded by merchants called *nekama* or *negama*, although *gandhikas*, *sethis* and *sathavahas* also figure as donors.

**Their Contribution to State Income** If the artisans and merchants were so liberal in their patronage of religion, the state would not be too happy if they were stingy in the cause of politics. Though direct evidence on the royal income from artisans and merchants is little, the use of the term *karu-kara* would show that even artisans living in villages had to pay taxes. Ferry dues, which were remitted in some cases by Ushavadata (son-in-law and deputy of Saka ruler Nahapana), may have been mainly paid by merchants. Customs officers may have been appointed to look after custom-houses in various seaports of the Satavahana kingdom, but we have no means of finding out the real position.

**Association of Merchants in Administration** The Satavahanas probably gave high official positions to merchants. Merchants seem to have been closely associated with the management of towns, whose number was evidently the largest in the Satavahana territory. Inscriptions mention Broach, Sopara, Kanheri, Kalyana, Paithan, Tagara (Ter), Junnar, Karle, Govardhana, Nasik and Dhanyakataka. Excavations reveal the existence of many of these and other urban settlements. These are Maski, Brahmagiri, Chandravalli, Brahmapuri (Kolhapur), Jorwe, Kondapur, Bahal, Sangankallu, Amaravati, Nagarjunikonda, etc; we might include Arikamedu also. The Ariake Sadenon of Ptolemy, identifiable with the Satavahana kingdom, contained five ports and eighteen inland towns and in all likelihood, many of these are covered by those mentioned in inscriptions or unearthed by excavations.

While revealing their identity, the merchants appear to be keener about stating the names of their towns than those of their parents. Several *negamas* state that they hailed from Kalyana. We also hear of a *negama* from Sopara, a blacksmith from Kalyana, and also a carpenter from Dhenukakataka. Some people merely describe themselves as *nigamaputra*, inhabitant of town. Though these instances are not exhaustive, they evidently indicate the pride that artisans and merchants took in their cities and perhaps in their civic life to which they contributed their mite. Several examples of this type reveal that the merchants considered urban or territorial affiliations far more important than tribal or family identities.

**Role and Importance of Guilds** At least some of these towns were managed by the *nigamasabha*, in which Ushavadata proclaimed and got registered, his deed of gift according to custom. Sometimes, the inhabitants of a town made donations as a corporate body, and there are several references to the gifts made by the town of Dhanyakataka in Amaravati sculptures. Members of the *nigamasabha* were apparently merchants, although some *gahapatis* also served in this capacity. The popular element in local administration has been underlined by several scholars. Perhaps at no other time in ancient history, do epigraphic records and excavations unveil so many towns in the Deccan, especially in Maharashtra, as in the first two centuries of the Christian era.

Evidently, merchants did not participate in civic life on such a scale in ancient India as they did in the Deccan during this period. The evidence from the guilds of traders and artisans, commonly mentioned as *seni* or *sreni* and *nikaya* in inscriptions, gives us the impression of an unprecedented burgeoning of civic life under the Satavahana rule. In what relation did the guilds of traders and artisans stand to the *nigama-sabha* is unknown, and so is the nature of the relation between the guilds and the state. But evidently, the guilds constituted a great source of economic stability to the king and may have helped him in the administration of towns. Curiously enough, such merchant bodies are not heard of under the successors of the Satavahanas.

## State Formation in Far South

**Different Phases** There is an increasing interest in the characterisation of the political level within the social formation of early South India. This interest has been inspired by the revealing studies on the process of state

formation in early societies. Now the issue can be dealt with an enormous range of ideas about the preconditions, mechanisms and processes of the formation of state power in a pre-state society.

- The earliest phase in the process of state formation in the far south has been identified in the proto-historic period with the emergence of micro-eco-zones or primary habitats of communities depending on the possible subsistence forms. Here, the existence of clan based chieftains is envisaged. The five types of terrains (*tinais*) mentioned in the ancient Tamil literature have been recognised as the basic eco-zones or macro-eco-zones.
- The formation of macro-eco-zones through the interaction of the micro-eco-zones is the next phase, characterised by the emergence of larger chiefdoms.
- The final stage has been associated with the gradual integration of several macro-eco-zones into a larger primary region (*nadu*) in the early historic period, witnessing the formation of the perfect state.

**Factors Influencing State Formation** The factors and forces responsible for the formation of macro-regions and their integration have been identified as both internal and external, the former being economic and cultural factors and the latter, the influence of the Mauryan state and the northern socio-religious ideas and institutions. The influence of the Mauryan state on Tamil society is evident from the Tamil anthologies, but there is virtually no Mauryan presence in the archaeology of the region. The intrusion of northern social ideas and institutions is well corroborated again by the literary evidence. However, the role of such external factors in the process of state formation can hardly be significant when compared to the role of internal factors, since a state is the result primarily, of internal dynamics.

**Transition from Pre-state to State Society** It is not yet clear whether the period really witnessed the whole process of transformation from pre-state to state society. Clues in the anthologies point more or less to a chiefdom level society with three categories of political powers: *kilar* (village headman), *velir* (hill chiefs) and *ventar* (low land chiefs).

- An *ur-kilar* of the pure type was a clan based headman, with kinship ties with his people.
- The *velir* were the hill chiefs who sometimes subjugated the neighbouring *ur-kilar* for predatory exaction, but confined their domain to the respective hills and peoples with whom they had clan

ties.

- The *ventar* were the biggest chiefs and held control over larger areas through the subordination of the *kilar*, who fought for and shared the booty with them.

**Rise of Three Lineage Polities** There were three lineages: Chera, Chola and Pandya, with their domains in the *kurinchi* (hills) dominated zones from the western ghats to the Arabian sea, the Kaveri basin and the *mullai-palai* (jungles-dry lands) dominated south central zones including the sea coast (*neydal*) respectively. But there was neither the notion of a precise boundary of each one's domain, nor the practice of periodic exaction in fixed tithes or rent. Similarly, there is no evidence to show that the allegiance of lesser chiefs in the border zone was perpetual in the case of any of the *ventar*. Absence of territoriality is implicit here and it makes one suspicious of the assumption about the existence of a state during the early historic period.

**Events Leading to Structural Transformation** Some efforts have been made to identify certain developments as the prime movers of the social formation that subsequently brought about structural transformation. Though not in terms of prime movers or indispensable factors, all major developments in the early historic Tamil society have been regarded as consequences of the dialectics of socio-economic change. The dialectics of socio-economic change indicate the totality of the dynamics of interaction among peoples. The formation of macro-eco-zones and the development of chiefdoms in such zones can be ascribed to the economic interaction among the social groups of different micro-eco-zones.

## FOREIGN DYNASTIES

### Bactrian or Indo-Greeks

- Family of Eucratides: Demetrius & Manander
- Family of Euthydemus: Antialcidas & Hermaues

### Scythians or Westrn Sakas (1 of 5 Branches)

- Kshaharatas: Bhumaka & Nahapana
- Kardamakas: Chasthana & Rudradaman (Junagarh Inscription)

### Parthians or Pahlavas

- [Gondophernes](#) (Arrival of St. Thomas)

### Yeuchis or Kushans

- Kujula Kadphises I : United warring tribes
- Wima Kadphises II: Founded Silk Route
- Kanishka: Patronised Buddhism

## Introduction

**Multi-sided Importance of the Age** The collapse of the mighty Maurya empire in the first quarter of the second century BC, ushered in a phase in ancient Indian political history that is marked with the end of the political paramountcy of a single power over the greater parts of the subcontinent and the arrival and consolidation of several foreign powers in the subcontinent. The fall of the Maurya empire and the series of incursions from the north-west had previously influenced many historians to consider this as a dark age. This stance has gradually been discarded. Politically speaking, the downfall of the Maurya power did not signal any catastrophe, as the process of the formation of states continued unabated and spread in a noticeable manner to the Deccan. This is perceived as the advent of ‘secondary’ states, more or less after the pattern of the formation of the ‘primary’ states, first experienced in the Ganga valley during the sixth-fifth centuries BC. One may also discern the fruitful dialogues between the historians of early India and political anthropologists, in the study of the state in ancient India. Repeated external invasions may have brought loss of life and property and some political uncertainties. But the subcontinent in general, came into closer contact with the west and that bore some fruits in socio-economic and cultural life.

**Economic Boom** In material culture, the period spanning from 200 BC to 300 AD shows remarkable development of agriculture and irrigation, diversification of crafts and a spectacular growth of trade (especially external contacts) and increasing use of coins. These five hundred years are especially noted for the proliferation of urban centres in virtually the entire subcontinent. The second urbanisation reached its peak during this phase. The spread of the state society and urban development seem to have taken place simultaneously and in an interrelated manner.

**Bactrian Greeks** Among the external powers reaching the subcontinent through its north-western borderlands, the Bactrian Greek rulers – originally subservient to the Seleucid house in West Asia – were the earliest to invade India, coinciding almost with the eclipse of the Maurya empire in 187 BC. The Greek presence in the north-western borderlands of the subcontinent is

best illustrated by the excavation of a Hellenistic town at Aikhanoum on the Oxus in Afghanistan. The excavations at this town brought to light 682 coins, of which 676 are punch-marked coins. Of particular significance are six coins issued by the Greek king Agathocles (180-165 BC). Made of bronze, these rectangular coins weigh from 2.33 to 3.307 grams. But the remarkable aspect of these coins lies in what constitutes the Obverse and Reverse Types. The Obverse and the Reverse show two masculine standing personages. One of these personages carries a *chakra* and a pear-shaped vase (*mandala*), while the other carries a *gada* and a strange instrument which is somewhat between an *ankusa* and a *hala*. Both figures have swords hanging on across-belt, in a long sheath. The figure having a *chakra* or wheel has been identified with that of Vasudeva Krishna. The second figure carrying a *gada* and a *hala* can definitely be equated with Balarama, the elder brother of Krishna. Here are thus seen the earliest iconic representation of Krishna and Balarama. The bilingual and bimetallic coins of a Greek ruler, having in the reverse, images of two well known Indian deities, speak eloquently of the close cultural ties between the north-western borderland (considerably receiving Hellenistic cultural traits) and the Indian mainland.

**Cultural Impact** The intensity and regularity of human contacts, immensely enriching South Asian, Central Asian and West Asian cultural traditions, is well recorded in the study of the Gandhara art, which has continued to attract international attention. The Hellenistic elements and Indian Buddhist elements in this art tradition are familiar to the art historian. Recent studies would further indicate the presence of West Asiatic, especially Iranian elements, and also Central Asian tribal elements. That Buddhism was one of the principal spirits in the formation of the Gandhara art cannot be challenged; but in recent years, the importance of brahmanical and non-Buddhist icons in the Gandhara art has also been effectively recognised.

**Movements of Central Asian Tribes** The main reason for India's growing intimate contacts with Central and West Asia was, of course, the movement of nomadic and warlike Central Asian tribes in the early part of the second century BC. Ancient Chinese texts inform us about the Hsiung nu (later known as Huns or the Hunas), the Sek (the Sakas, also generally called in the Classical texts as the Scythians) and the Yueh-chis.

- Clashes among them generally resulted in the westward migration of these warlike groups, especially the Sakas and the Yueh-chis, to Bactria in north-eastern Afghanistan, noted for its agricultural

prosperity, irrigational canals, availability of gold and perhaps, most significantly, for having a centre of overland international trade at its capital, Bactra (modern Mazar-i-Shariff).

- The Saka inroads into this area led to the overthrow of the Greek kingdom; but the Sakas themselves were subsequently routed by the Yueh-chis or more precisely, the Ta Yueh-chi (the Great Yueh-chi).
- Chinese chronicles enable us to appreciate how one of the five clans (*yabgu*) belonging to the Ta Yueh-chi tribe, namely Kuei-shuang became the master of Ta-hsia (eastern part of Bactria) and then later conquered the whole of Bactria, including its capital, Bactra.
- The expansionist attitudes of the early Kuei-shuang rulers is evident from their occupation of territories to the north of the Oxus during the reign of the first ruler, Miaos. This paved the way for the emergence and development of one of the great political powers, namely the Kushanas.

**Rise and Growth of Kushana Empire** The Kushana empire was certainly among the most powerful political entities of the Classical world (others being the Roman empire in the West, the Arsacid or the Imperial Parthian empire in Iran and China under the Han dynasty). The formation of this empire from a nomadic background has naturally demanded scholarly attention all over the world. There are a number of major debates in the Kushana studies, one of them being the genealogy and chronology of the Kushana rulers. This is closely associated with the protracted debates regarding the beginning of the **Saka era**, generally held to have been initiated by Kanishka I, the greatest of the Kushana emperors.

At the height of their power, the Kushana rulers ruled over vast areas in Central Asia, Afghanistan, Pakistan and greater parts of north India. Studies of the Kushanas by Indian historians prior to the 1960s did recognise that they originated in Central Asia, but assumed that they were an Indian power subsequently extending into extra-Indian territories. This perspective has undergone significant changes as the very core area of the Kushana realm is now sought not in India, but in Bactria, from where they expanded into the northern and north-western parts of the subcontinent. The loss of Bactria to the Sasanid ruler, Shapur I in 262 AD, virtually signalled the beginning of the end of the mighty Kushana empire.

**Impact of Foreign Invasions** The penetration of foreign powers (the Sakas, the Pahlavas and definitely the Kushanas) from the north-west into the

Ganga valley, laid the foundation of the greater interactions between the north-west and the latter. A profound impact of this is seen in the spread of the Kharoshti script, a major cultural trait of the north-west, in the Ganga valley and specially in the Gangetic delta. Chunar, not far away from Benares, has yielded a number of sand-stone columns with Kharoshti inscriptions, palaeographically assignable to the second century AD. The discovery of a plaque with a Kharoshti inscription, belonging to the third century AD, from Kumarahar excavations (near Patna) long ago, thus assumes a special significance. But the most important evidence comes from Gangetic West Bengal. Different areas in West Bengal have revealed a large number of seals, sealings and potteries inscribed with Kharoshti and Kharoshti-Brahmi ‘mixed’ script, assignable to the first four centuries of the Christian era.

## **Indo-Greeks**

In the mid-third century BC, Bactria and Parthia seceded from the Seleucidian empire and became independent kingdoms. But before that in 293. BC Antiochus I became joint king with his father Seleucus, Bactria being placed in his charge. Two years afterwards he became sole king. His son Antiochus II came to be associated with him as a joint ruler in 266 BC and became the sole king a few years afterwards. According to Justin, Parthia revolted against the Seleucidian rule and became independent under Arsaces. About the same time Diodotus, the governor of Bactria, rebelled and proclaimed himself king. Before he became king, Diodotus must have served as a governor of Bactria.

According to Justin, Diodotus was not on friendly terms with Arsaces of Parthia. Diodotus was succeeded by his son of the same name who reversed the anti-Parthian policy of his father and allied himself with Parthia, the enemy of the Seleucids. He met a violent death at the hands of an adventurer named Euthydemus who took the crown himself.

## **House of Euthydemus**

The story of independent Bactria is essentially that of Euthydemus and his eldest son Demetrius. The abundance of Euthydemus’ coins seems to suggest that he had a fairly long reign over an expanding kingdom. His silver coins have been found in large numbers in Babkh (Bactria) and Bokhara (Sogdiana), to the north of the Hindukush, but they are less common in Kabul, Kandahar and Seistan where bronze issues are in abundance. He

extended his sway over southern Afghanistan and the adjoining area of Iran and also over parts of north-western India.

Demetrius was perhaps the first foreign king after Alexander who carried Greek arms into the interior of India. Placing his eldest son Euthydemus II as king to look after Bactria-Sogdiana during his absence, Demetrius took to India with him his second son Demetrius II, and also his general Menander. Demetrius took Gandhara, crossed the Indus, and occupied Taxila and made it his advance base. He left his son Demetrius II to govern the country between the Hindu Kush and the Indus.

Demetrius made elaborate plans for advance into the Indian interior. He sent one section of his army south-eastward along the great road across the Punjab and by the Delhi passage to the Ganges and the Mauryan capital Pataliputra, and the other section southward down the Indus. The *Mahabhashya* of Patanjali and the *Yuga Purana* of *Gargi Samhita* mention that the Greeks overran the Panchala country, besieged Madhyamika (Nagari, Chittor) and Saketa (Ayodhya) and even threatened Pataliputra. Menander was placed in Pataliputra and Apollodotus at Ujjain and himself in occupation of Taxila Demetrius held the three cardinal points of his Indian empire, the three centres of administration.

The Indian conquest of Demetrius must have imperilled his authority in Bactria which soon after revolted in 171 BC under an ambitious leader Eucratides. Perhaps Demetrius lost his life in an unsuccessful bid to overthrow the usurper. The success of Eucratides depended to some extent also upon disaffected elements. But Eucratides' success in India proved to be ephemeral as he had to contend with several princes of Euthydemian house who maintained their hold over several parts of India.

Upon the unsettled conditions of the time appeared a man of remarkable ability, who was destined to become the most famous of the Bactrian kings in India; he was Menander, the Milinda of Indian tradition. He is mentioned by the classical writers in association with Apollodotus with reference to Indian conquests. But the exact relationship between the two is not known. It is beyond doubt that Menander was not a Euthydemid.

Menander's kingdom shows Indo-Greek power at its height. He ruled from the Kabul valley in the west to the Ravi in the east, and from the Swat valley in the north to northern Arachosia in the south. It is probable that encouraged by his success in India, Menander planned to recover Bactria but died in the course of his march to the west.

But the greatest testimony to Menander's legendary fame is the Pali work *Milinda Panho* (Questions of Milinda) which is in the form of a dialogue between Milinda, the King of Sakala (Sialkot in the Punjab) and Nagasena, an erudite Buddhist monk. Of all the Indo-Greek rulers it was Menander who captivates the imagination of Indian scholars, for Kshemendra (11th century AD) makes a respectful mention of him in his *Avadanakalpalata*.

## House of Eucratides

Heliocles was the last Greek king to rule over Bactria and India. After Heliocles, Bactria was overwhelmed by the Saka deluge from the steppes of Central Asia. Antialcidas is the next king who immediately followed Heliocles. A *Brahmi* inscription engraved on a Garuda pillar found at Besnagar near Bhilsa records that Antialcidas sent an ambassador, named Heliodorus, to the court of Kasiputra Bhagabhadra, identified with the last but one Sunga, Bhagavata. It is noteworthy that Antialcidas had his headquarters at Taxila which was the home of his ambassador, described as a *Bhagavata* (worshipper of Krishna). Epigraphic and numismatic evidence points to his undoubted sway over Taxila, Kapisa-Gandhara and the Paropamisadae (Kabul region).

Amyntas was another Greek king who followed Antialcidas on the throne after a short interval. It has been suggested that Amyntas was probably the father of Hermaeus. Hermaeus was the last Indo-Greek ruler who had to maintain his precarious hold against the advancing menace of the Sakas, Parthians and the Yuehchis. He made a futile bid to stem the tide of advancing foes by uniting the two rival houses. But dangers were overwhelming and he finally succumbed to the Parthians or the Pahlavas of the Kandahar region.

## Effects of Greek Invasion

The second Greek conquest of India was far more important than Alexander's. The expeditions of Demetrius, Eucratides and Menander were not mere invasions of the ordinary kind; they penetrated deep into the Indian territory with the obvious purpose of setting up an empire. The establishment of Greek rule in the Punjab and adjacent territories by the Indo-Greek rulers of Bactria lasted for over a century and a half.

The provincial organisation of the Hellenistic kingdom—the Greek

*satrapies* with their *strategoi* and *meridarchs*—was so firmly entrenched in the country that the Sakas adopted it with little modification. The Greek coins which in point of style and execution can vie with the finest coins of the world served as models for the indigenous currency. Similarly, some silver coins of Indo-Greek kings show definite evidence of the adaptation of the indigenous methods of India. The bilingual coinage, with legends in Greek and *Kharosthi*, was continued by Sakas, Parthians and the earlier Kushanas; the *Kharosthi* legends were first discontinued by Kanishka.

The Greek calendar which Demetrius took to India with him gave birth to many other eras; the idea of reckoning time from a date fixed once for all came to India with the Greeks. Sakas and Kushanas copied so closely that nothing differed but the initial year—they kept the same subdivision, the Macedonian months.

A considerable volume of trade between India and the West came into existence as a result of the Greek conquest. The new outburst of prosperity at Seleuceia which coincided almost exactly with the great period of Greek rule in India from Demetrius to Menander is a sure proof of this growing trade. Seleuceia was the hub of the commercial activity which passed the goods overland to Syria and Phoenician ports. In the first century BC the Greeks in India imported for themselves silk and other articles from China. A regular trade route also existed between Bactria and Barygaza.

In the field of literature, a few Greek words found their way into Sanskrit. The Sanskrit words for pen, ink, tablet, plaque and book are all derived from Greek. Although all evidence is lost, we can still get traces of the literature written by the Greeks in India.

In the realm of astronomy Indians were certainly indebted to the Greeks. According to the *Gargi Samhita*, ‘The *yavanas* are barbarians yet the science of astronomy originated with them and for this they must be revered like gods.’ It is commonly held that the decimal value of zero was invented in India, but it should nevertheless be recalled that ‘both place-value notation and zero symbol are in ordinary use in Babylonia and in Greek astronomy. The Indian innovation consists only in transferring this method to a number system with decimal order. The names of the Zodiac and planets in Aryabhatta and in Varahamihira are certainly of Greek origin.

But in the realm of religion, the constant flow of ideas between the two countries produced far-reaching consequences and the conversion of Heliodorus to *Bhagavatism* and of Menander to Buddhism show that the

Greeks could not segregate themselves from the subtle influence of Indian religions.

The Indo-Greeks influenced to a certain extent the development of Indian art and architecture. The Gandhara art extending all over the north-west was largely Hellenistic in the beginning, but as time passed the style became more and more Indian and less and less Greek. The idea of representing the founder of Buddhism as a man originated not with the Indians but with the Greeks. It was the one great mark which the Greeks set upon India; and they did it by accident. Thus the Greeks did, to some extent affect, Indians while they were in India and were also to some extent affected by them.

## Sakas

### Origin

In the second century BC there was a gigantic upheaval in Central Asia which resulted in momentous movements of nomadic tribes. In 176 BC the Hiungnu defeated the Yuehchi and the latter went westwards and drove another people called Sai-Wang, that is, the Sakas, out of their country, but were subsequently driven out by the Wu-Sun. Before their entry into India, the Sakas lived for a considerable period of time in the Sakastan under Parthian rulers. After crossing the Hindukush, the Sakas outflanked the Greek pocket of resistance and passing through Aria, Arachosia and Gedrosia entered into the Indus valley through the Bolan Pass avoiding the usual highway, the Khyber Pass.

Patanjali's *Mahabhashya* refers to them as *ani-ravasita* (clean) Sudras. The *Ramayana* places the settlement of the Sakas along with those of the Kambojas and the Yavanas in the extreme north, while the *Mahabharata* locates them in the extreme north-west beyond Sakala. According to the testimony of the *Harivamsa* the Sakas used to shave half of their heads.

The Sakas were so closely associated with the Parthians in their rule over the middle and lower Indus valley, Drangiana and Arachosia that it was very difficult to distinguish between them. For the sake of convenience the princes of the family of Maues who invaded the lower Indus valley are known as Sakas and those of the family of Vonones, who ruled over Drangiana and Arachosia as Pahlavas or Parthians.

## Sakas of Taxila

The earliest Saka ruler of India appears to have been Maues or Moga. Maues issued a large number of coins mostly in copper, and a few in silver. Maues adopted the title *maharaja mahatma*, the great king of kings, an exact Prakrit translation of the title *basileos megalou* adopted by several Indo-Greek kings. His rule extended on both sides of the Indus, from Pushkalavati on the west to Taxila on the east. The obverse side of the Maues' coins do not usually bear his figure but instead a large number of deities, mostly Greeks and a few non-Greeks. Among the latter can be found one or two Indian deities such as Siva and the Buddha.

Numismatic evidence suggests that Maues was succeeded by Azes I. Azes I issued some coins jointly with another king named Azilises in which the former's name appears in Greek on the obverse and the latter's in *Kharosthi* on the reverse. Thus Azilises who was probably the son of Azes ruled cojointly with the latter for some time before he came to the throne. Then again we have another group of coins on which the name in Greek is Azilises and in *Kharosthi* Azes. This Azes, according to most scholars, was a second ruler of that name who ruled cojointly with his predecessor Azilises and was probably his son and successor.

Azilises continued most of the devices followed by his predecessors on the coins but introduced some strikingly original ones. One of them is the typically Indian deity, Abhishekha-Lakshmi. The much debased silver and copper coins and the paucity of varieties of Azes II's coins indicate that his dominion was shrunken. After Azes II the Saka territory passed under the sway of Gondophernes.

## Satrapal System and Western Satrapas

The Achaemenid conquerors of north-western India were the first to introduce the *satrapal* system of government in the country. The title *satrap* or *kshatrapa* is the Hellenised form of the old Persian *kshathrapavan* which means 'protector of the kingdom'. The office of the *strategos*, a Greek word, means general; but during the Saka-Pahlava rule in India the word *strategos* must have signified the position of a subordinate ruler. The *satrapal* form of government received a fresh impetus during the Scythian rule in India, the chief feature of which was the system of joint rule of a *mahakshatrapa* and a *satrapa*, that is, the joint rule of the *rajan* and the *yuvaraja* in ancient Indian administration.

In the early centuries of the Christian era certain regions of western and central India remained under the sway of the *satrapas* and *mahakshatrapas*, though it was not until the Kushana ascendancy that this system of government was well-established here. Among the host of names found in the inscriptions and coins two principal groups of *satraps* are known-the earlier group consisting of two persons only, Bhumaka and Nahapana belonging to the Kshaharata race while the latter group comprises a large number of satraps known to have descended from Chashtana.

**The Kshaharatas** The first *satrap* of the Kshaharata family was Bhumaka who was probably entrusted with the task of administering the south-western part of the empire of the Kushanas. The type and fabric of his coins as well as the legends on them prove uncontestedly that Bhumaka preceded Nahapana but their exact relationship is not known. The use of both *Kharoshthi* and *Brahmi* scripts in Bhumaka's coins points to the fact that the *satrapa* territories not only comprised such districts as Malwa, Gujarat and Saurashtra where *Brahmi* was in vogue but also some regions of western Rajasthan and Sind where *Kharoshthi* was prevalent.

Bhumaka's successor Nahapana is known not only from his silver and copper coins, but also from several inscriptions. Several scholars Identify Nahapana with Mambarus of the *Peri plus* whose capital was Minnagara in Ariake. Minnagara is identified with modern Mandasor and Ariake with Aparanta.

The inscriptions of his son-in-law and general, Ushavadata, discovered at Pandulena (near Nasik), Junnar and Karle (Poona district) show that Nahapana was master of a large part of Maharashtra. Not only did southern Gujarat, northern Konkan, and the Nasik and Poona districts form part of his dominions but Saurashtra (Kathiawar), Kukura (a region in the south of Rajputana), Akara (east Malwa) and Avanti (western Malwa) and even Pushkar in Ajmer were incorporated in his kingdom. It appears from the Nasik inscription and the Jogalthebhi hoard of coins in the Nasik district that the power of Nahapana was crushed by the Satavahana ruler, Gautamiputra Satakarni who annexed the southern provinces of the Kshaharata dominions.

The Kshaharata family seems to have disappeared with Nahapana's death. In the south-western *satrapy* of the Kushana empire the Kshaharatas were succeeded by the Saka family of the Kardamakas.

**The Kardamakas** The original home of the Kardamakas is not known, but Chashtana may have been ruling in Sind region as a feudatory of the

Kushanas. After Nahapana's death, Chashtana was appointed by the Kushanas the viceroy of the southwestern province of their empire with instructions to recover the lost *satrapal* possessions. He might have been assisted in this onerous undertaking by his son Jayadaman and his grandson Rudradaman. Jayadaman predeceased him while holding the office of *satrapa* under his father; but Rudradaman, his grandson, was associated with him as *satrapa* for some time. Chashtana was the only member of his line who used the three scripts—Greek, *Kharoshthi* and *Brahmi* in his coin legends.

Chashtana established a royal line which continued without intermission up to the beginning of the fourth century AD. Each successor of Chashtana was the son of a prince who had ruled before him either as *mahakshatrapa* or *satrapa*. The duration of Chashtana's rule cannot be determined with certainty, but the end must have been between AD 140 and 150 as is proved by the reference to Tiastenes (Chashtana) and his capital Ozene (Ujjain) in Ptolemy's *Geography*.

Chashtana was succeeded by his grandson Rudradaman. According to the Junagarh Rock Inscription he won for himself the title of *mahak-shatrapa*. The Junagarh inscription testifies that Rudradaman twice defeated Satakarni, lord of the Deccan, but spared him out of filial regard for him. The identity of this defeated ruler is a subject of much speculation. He has been identified by some with Gautamiputra, by others with his son Vasishthiputra Pulamayi. But the more probable view is that the vanquished ruler was Vasishthiputra Satakarni himself, the son of Gautamiputra and a brother and predecessor of Pulamayi.

Rudradaman conquered Malwa, Saurashtra, Gujarat, the northern Konkan and Mahishmati. His territories also comprised other places such as Kachcha (Cutch), Svabhra (Sabarmati valley), Maru (Marwar region), Sindhu-Sauvira (lower Indus valley) and Nishada (the region near the western Vindhya hills). He also humbled the warlike Yaudheyas who inhabited southern Punjab and the adjoining regions. He had his capital at Ujjain.

Rudradaman was not only a great conqueror but a great patron of learning. He earned great fame by the study of various sciences like grammar, polity, music and logic and was reputed for the excellence of his compositions in Sanskrit, both in prose and verse. His love for the Sanskrit language is apparent from the fact that while the inscriptions of many other Saka rulers are in Prakrit mixed with Sanskrit, the famous inscription of

Rudradaman is in pure and elegant Sanskrit. He was a benevolent ruler, repaired the Sudarsana embankment and reconstructed the lake by drawing money from his own exchequer without levying extra taxes on the people.

A group of highly qualified ministers who were divided into two classes—*matisachiva* (Councillors) and *karmasachiva* (Executive officers)—helped the king in his work of administration.

According to the Junagarh inscription Rudradaman married a number of princesses. These matrimonial alliances of the Kardamakas with the Satavahanas of the Deccan, the Ikshavakus of Andhra and the Lichchhavis of Vaisali point to the gradual assimilation of the Scythians into Indian society. Like Nahapana, he seems to have enjoyed a long reign.

Rudradarnan I was succeeded by Damaghsada I, Rudrasimha I, Jivadaman, Rudrasena I, Sanghadaman and Damasena in that order. The last known ruler Rudrasimha III, who ruled up to AD 388, has been mentioned in Bana's *Harshacharita* as having been killed by the Gupta monarch, Chandragupta II. The Guptas then annexed the Saka territories and issued coins in imitation of the *satrapa* type.

## Parthians

The first member of this line was Vonones, who attained power in Arachosia and Seistan. Gondophernes was however the greatest Indo-Parthian monarch, the period of his reign (AD 19–45) being definitely fixed with the famous Takht-i-Bhai Inscription.

Gondophernes is credited with the conquest of an extensive dominion. He overthrew Hermaeus, the last Greek king of the upper Kabul valley, in spite of the help the latter received from his Kushana ally, Kujula Kadphises. But Gondophernes' success against the Sakas in India was far more conspicuous. That he supplanted Azes II in some territories seems evident from the coins of Aspavarman, who was at first the latter's *strategos* but later acknowledged Gondopherenes as his overlord.

The legend connecting St Thomas, the Apostle, with Gondophernes appears for the first time in the original Syrian text of the *Acts of St Thomas*. St Thomas might have thus visited Gondophemes' dominion in the course of his apostolic career and then travelled to south India.

After the death of Gondophernes, the Parthian empire was split up into petty principalities. The Kushanas were quick to take advantage of the

distressing situation and supplanted the Parthian rule in Afghanistan, Punjab and Sind.

## Importance of Scytho-Parthian Rule

The Scythian penetration was too deep and covered a wide region embracing within its fold extreme north, north-west, parts of the Punjab, Mathura and the adjoining regions, north-western Deccan and western India. The Sakas and the Parthians used to govern many of their Indian possessions through *strategoi* and *satraps*. They maintained the system of administering districts and other smaller units of the country with the help of such officials as *meridarkhs* and others—a system introduced by the Indo-Greeks. .

The Sakas did not strike gold, their coins being mostly in silver and copper: the Pahlavas restricted themselves to issuing copper and in rare instances silver money.

The economic and social life of the country was well organised through guilds and the state guaranteed the existence of these institutions by affording them necessary assistance. According to one Nasik cave inscription, a donation of 3,000 *karshapanas* by Ushavadatta, son-in-law of Nahapana, was a perpetual endowment for the benefit of the Buddhist monks of any sect dwelling in the cave. Another Nasik cave inscription records a similar endowment with the guilds at Govardhana to provide medicines for the sick of the *Sangha* of monks of any sect.

## Kushanas

### Origin

The name Kushana originally meant a tribe or family of the Yuehchi people. By the beginning of the first century BC the Yuehchis gave up their nomadic habits and divided themselves into five groups or principalities. Nearly a century after this division, Kujula Kadphises I (the king of one of the five principalities) attacked and subjugated the other four principalities. This led to the establishment of a large empire in India and the Indian borderlands.

**Invaluable Evidence from Bactrian Inscription** A sea-change in the Kushana studies is in the offing with the recent discovery of a Bactrian inscription (Bactrian being a Middle Iranian language written in Greek script, used regularly on the Kushana coins from the time of Kanishka I onwards).

The inscription carved on a whitish limestone, which had been originally found from Rabatak in Afghanistan, was issued by Kanishka in the first year of his reign. This record of 23 lines is the earliest one of Kanishka.

- The inscription speaks of the maximum extent of the Kushana empire, as far east as Champa near Bhagalpur. The incorporation of Champa, Pataliputra and Saketa into the Kushana empire, is for the first time, recorded in a Kushana inscription. However, this remarkable expansion of the Kushana power to the east of Varanasi was in fact, a short-lived one. None of the successors of Kanishka I is known to have wielded any direct authority over areas to the east of Mathura.
- This longest and perhaps the most important Kushana inscription so far known, sets to rest some of the major debates and issues in the Kushana political history. That Kanishka was a direct descendant of the line starting from Kujula Kadphises is established; there was no ‘Kadphises’ group of rulers, separate from the so-called ‘Kanishka’ group of rulers.
- Kanishka, genealogically at least, was the fourth among the Kushana rulers. The so-called ‘Saka era’ was certainly introduced by Kanishka himself and none else, though its exact correspondence to the year in Christian era still remains unsolved.
- The record under review is also a mine of information on the religious policy and attitudes of the Kushana kings. The Kushana practice of deifying the ruler, both after death and even during his lifetime, is clearly demonstrated herein. The deified images of the Kushana kings were enshrined in dynastic sanctuaries or *devakulas*.
- The Rabatak inscription informs us about the construction of what would be the fifth *devakula* in the Kushana empire, the other four being located at Mat (near Mathura), Surkhkotal (in Afghanistan), Airtam (in Tazakistan) and Dalverdjin-Tepe.

## Kadphises

Numismatic evidence suggests that Kujula Kadphises was the colleague or ally and afterwards the successor of Hermaeus, the last Greek prince of the Kabul valley. Kadphises I extirpated Parthian rule from both the Kabul and Kandahar regions after a short time. He added Gandhara and Taxila to his other conquests which might have been achieved by his son Vima Kadphises,

during his lifetime.

Kadphises I probably coined no gold but only copper. His coinage shows unmistakable Roman influence—a direct imitation from the issues of Augustus, Tiberius or Claudius. The two epithets *dhramathida* (*dharmasthita*) and *sachadhramathida* (*satyadharmasthita*) meaning ‘steadfast in the true faith’ suggest that Kujula was either a Buddhist or a Saiva by creed. The reign of Kadphises I may be assigned roughly to the period AD 15–64.

Vima Kadphises (AD 64–78) succeeded his father a fairly mature age. His comparatively short reign was spent in expanding the Kushana power into the interior of India. Taxila and the Punjab were not only annexed to his empire but a far distant region Mathura was perhaps added to the orbit of the Kushana empire. The nameless king of ‘Soter Megas’ coins was most probably the viceroy appointed by Vima Kadphises to govern his vast dominion which extended over the territories lying between the Indus and the Ganges.

Vima Kadphises was one of the few early foreign rulers who became a zealous adherent of an Indian creed, the *Pasupata*. All his coins, whether in gold or copper show unmistakable signs of his Saiva affiliation. The reverse device of his coins consists of Siva with his long trident, sometimes accompanied by his bull and sometimes not, or of a trident battle-axe; the obverse gives a new life-like representation of the monarch, either seated on a couch or standing sacrificing at an altar, or even riding in a chariot drawn by two horses.

The abundance of gold and copper coins issued by Virna Kadphises indicated the prosperity of the Kushana empire. During his time a brisk trade in silk, spices, gems and other articles was carried on between India and China and the Roman empire. The Roman gold coins that flowed into India influenced the gold coinage of the imperial Kushanas. Kanishka is usually regarded as a successor of Vima Kadphises, though the exact relationships between the two is not known.

## Kanishka

### SAKAKALA

Kanishka ruled in the first century AD and was the founder of the Saka era

of AD 78. The continuous reckoning of the kings of the Kanishka group shows that Kanishka was the founder of an era, and there is no era except this, the well-known *Sakabda*. Again, the Saka era began to be described as the *Sakakala* or *Saka-nripa-kala* (the era of the Saka kings) either because Kanishka was plausibly held to be Saka, or what is more likely, because the era was in continuous use throughout the reigns of the Saka *satrapas* of western India.

Kanishka was the greatest king of his dynasty. Epigraphic records prove his control over Uttar Pradesh, Punjab, NWFP and the Bahawalpur region north of Sind. The discovery of a large number of Kanishka's records at Mathura and the Sanchi museum inscription seem to suggest that Rajputana, Malwa and Saurashtra also formed part of Kanishka's dominions. From the *Si-yu-ki* and the *Rajatarangini*, it is clear that Kashmir was also a part of his kingdom. A tradition recorded by Al-Beruni points to Kanishka's rule over Afghanistan and the adjoining parts of Central Asia. The Chinese and Tibetan writers record the tradition of his conflict with the rulers of Saketa and Pataliputra in eastern India, whence he carried off the celebrated Buddhist monk Asvaghosha. According to Hiuen Tsang, Kanishka ruled his vast empire from his capital Purushapura or Peshawar.

Kanishka fought against the Parthians on the west and crossing the Pamirs subjugated the rulers of Khotan, Yarkand and Kashgar. Kanishka secured the Chinese royal princes as hostages whom he treated with kindness. In the latter part of his reign, Kanishka suffered reverses in the north and northeast because of the victories of Pan-Chao, a famous general of the Chinese emperor Ho-ti. His empire outside India, thus, suffered diminution, although his extensive empire in India remained intact during his lifetime.

Kanishka's name is usually associated with Buddhism and in the latter part of his career he became an active patron of the Buddhist Church. Puzzled by the conflicting doctrines of the Buddhist Church, Kanishka, on the advice of Parsva, convened the momentous fourth council of the Buddhists in the Kundalavana *vihara* in Kashmir.

Despite his professed attachment to Buddhism, Kanishka was catholic enough to worship a medley of Zoroastrian, Greek and Mithraic Gods to which Indian deities were added. Among these may be mentioned, Oesho (Siva), Sakaymo Boddo (Sakyamuni Buddha), the wind God (Persian Vado, Indian Vata), the fire-God Athsho (Persian Atash), the moon-God Mao, the

Sun-god Mioro (Persian Mihr; Indian Mitra), the fire-God Pharro (Persian Fa'rr), the Greek Sun-god Helios, and so on. This strange conglomeration of different deities, worshipped in various parts of the empire, certainly reflects Kanishka's remarkable toleration towards other religions.

Kanishka was a great patron of arts and letters. The age of Kanishka witnessed the execution of the best work in Gandhara style. The great tower at Peshawar, chiefly made of wood, and over 400 feet high and constructed under the supervision of a Greek engineer Agesilaos elicited the admiration of Chinese and Muslim travellers. Kanishka built a tower near Taxila and the city of Kanishkapura in Kashmir probably owed its foundation to him. Mathura was also adorned with numerous fine buildings.

The eminent Buddhist writers Nagarjuna, Asvaghosha, Parsva and Vasumitra flourished at the court of Kanishka. Nagarjuna was the great exponent of *Mahayana* doctrine and Asvaghosha, a multifaceted personality, was known as a poet, musician, scholar, and zealous Buddhist monk. [Charaka](#), the most celebrated authority on *Ayurveda* was the court physician of Kanishka and Mathura, a politician of rare merit, was his minister.

## Successors

Kanishka's immediate successor was Vasishka who had a short reign. Vasishka was succeeded by [Huvishka](#) whose reign marks another bright period of Kushana history. Inscriptions and coins are suggestive of an extensive empire which he inherited from his father and which he certainly preserved. According to Kalhana's *Rajatarangini*, Huvishka ruled simultaneously with Vasishka II or Vajheska and with the latter's son Kanishka II. Kanishka II assumed the title *kaisara*, that is, Caesar, and seems to have died before Huvishka.

Huvishka's abundant coinage, which is more varied than that of Kanishka, presents fine portraits of the king. The varied reverse devices of his coins, like Kanishka's coins, contain the figures of different deities. Thus we have the figures of Indian divinities like Skandakumara, Visakha, Mahasena and Uma, the Alexandrian Serapis (Serapo), personified Rome (Rion-Roma), the Greek Heracles and several Zoroastrian deities. The Buddha is conspicuous by his absence on his coins. It appears that Huvishka was well-disposed towards Brahmanism.

The last great Kushana king was Vasudeva, a purely Indian name

pointing to the gradual Indianisation of the foreigners. As most of his inscriptions have been found at or near Mathura, it can be presumed that he might have lost his hold over the northern or north-western parts of India. Most of his coins exhibit on the reverse the figure of the Indian god Siva, attended by his bull Nandi. After ruling for a period of about 25 years, Vasudeva's reign ended in or about AD 220.

The history of the Kushanas after Vasudeva is shrouded in obscurity in the absence of any literary and archaeological evidence. The dismemberment of the mighty Kushana empire was hastened by the Persian invasions. The rising Sassanian power undoubtedly dealt a fatal blow to the Kushana power in the northern and western parts of India.

One of the causes of the downfall of the Kushanas was the rise of independent republics like the Yaudheyas, Kunindas and Malavas in the beginning of third century AD who partitioned among themselves territories formerly held by the Kushanas. The Kushana rule in parts of the Yamuna valley was supplanted by that of the Nagas, the latter holding sway over Padmavati, Mathura and a few other places in central India.

In the latter part of the fourth century AD the Kushanas came to acquire a new designation, Kidara and these Kidara-Kushanas ruled in parts of the Punjab, north-western India and Kashmir. It is impossible to arrange the names of their rulers chronologically, to ascertain the exact periods of their rule and the extent of the territories over which they ruled. But they had to and they did rule under the suzerainty of the Sassanids.

## **Importance of Kushana Rule**

The age of the Kushanas is an important epoch in Indian history. The Kushanas built up an empire which embraced not only the whole of north India but also territories far beyond the Indian borderland. Their vast empire comprised a variety of nationalities. The Kushanas succumbed to the cultural influence of the Hellenistic Greek and of the Indians. This interaction fostered the development of two schools of art in India, one in Gandhara and the other at Mathura.

Inheriting the Hellenistic monetary technique, the Kushana coinage initiated the Roman style and execution and became influenced by Indian art and tradition. The Kushana coinage not only influenced the Gupta coinage but also those of the Yaudheyas, Chedis, Gahadavalas and some other Indian

dynasties as well. The familiar devices of such Kushana types as ‘the seated goddess’ and ‘Siva and the bull’ continued to be imitated by the Indian rulers.

The Kushana age was a period of great literary activity. Asvaghosha was the author of *Buddhacharita*, *Saundarananda* and *Sariputraprakarana*. It was also a period of intense religious activity and witnessed the development of *Mahayana* form of Buddhism, the cults of Siva, Kartikeya and Krishna and saw the introduction of Buddhism into China by [Kasyapa Matanga](#) (AD 61–67).

The Kushanas also fostered trade and commerce with the outside world and especially with the Roman emperors who, in view of their hostile relations with the Parthians, leaned heavily towards the Kushanas. The Roman coins were current throughout western India and were initiated by the Kushana kings. They sent an embassy to the Roman emperor, Trajan.

The people seemed to have been happy economically as most of the dedications at Mathura were made by the ordinary men and women. The trade guilds enjoyed stability and confidence. It is not certain as to what extent Indian traders contributed in the famous silk trade between China and Rome which passed through the extreme north-western part of the Kushana empire. The initiation of the Roman *aurei* by the Kushana rulers—especially Kujula Kadphises (in design and weight)—was very probably for facilitating trade.

## COMMERCIAL CONTACTS WITH THE OUTSIDE WORLD

### Main Features

There was an extraordinary expansion and elaboration of trading activities and corresponding increase in the range of exports and imports, opening up of new markets, elaboration of urban settlements and consequent improvements in the level of prosperity.

The period was also marked by the opening up of the remote parts of the country and the discovery of new channels of communication. The discovery by Hippalus of the monsoon searoute to India from West Asia and the establishment of the silkroute from China to Europe through India and the searoute to South-east Asia from India were the main developments in this

field.

The trade organisation was also improved because of the increasing organisation of trade through guilds, increased monetisation of trade with the growth in the number of coins, and the like.

Trade seems to have been conducted primarily in luxury items and not in essential items. India was obviously enjoying a favourable balance of trade as evident from the complaints of Roman writers like Pliny that bullion was flowing out of their country to India.

## Role of Trade

The role of trade in an economy and the consequent effects depend upon the degree to which it dominates the economic network in a particular region at a certain time.

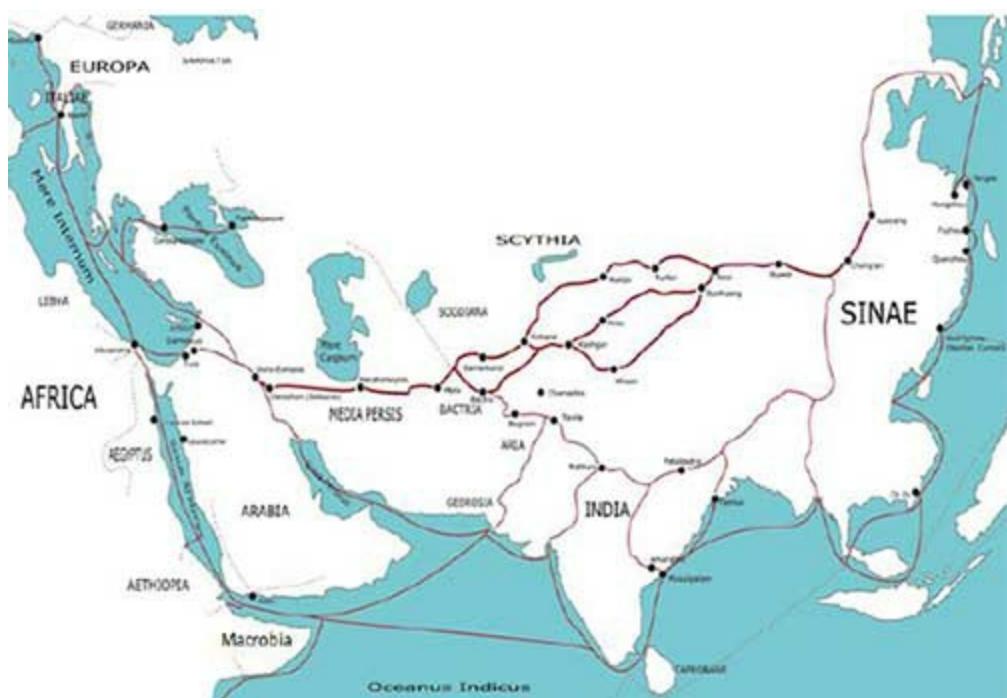
Where the major revenue was from trade, as for instance along the west coast, it must have played the same role as land revenue in other areas.

The effect of trade on the economy and society would also vary according to the nature of the role played by various regions. It has been pointed out that while most of north India was involved in ‘transit trade’, in the south there was greater predominance of ‘territorial trade’. At Arikamedu even a few months of excavations have revealed a considerable mass of Mediterranean artifacts, while many years of excavations at Taxila reveal only a few pieces. This is perhaps one of the reasons why the economic impact of external trade, especially Roman trade is more evident in the south than north.

## External Trade

**Indo-Egyptian Trade** Regular maritime contact between India and Egypt began after 23 BC, though the Ptolemaic rulers tried to promote direct trade by sea between the two countries even earlier by constructing ports like Berenice and Myos-Hormus. However, the all-sea route had not become very popular up to 23 BC. According to Strabo, in the time of Ptolemy scarcely anyone would venture on this voyage for commerce with the Indies. It is only after 23 BC that Indian traders sailed directly to the Somali ports and appeared in Egypt. An inscription found at Redesiya mentions an Indian merchant, Sophon, travelling over the Caravan route to Coptos. Towards the close of the first century BC Indo-Egyptian trade increased in volume. Strabo mentions

that from the sea-port of Myos-Hormus alone about 120 ships sailed for India in one season.



**Trade routes around the world**

**Indo-Roman Trade** From the commercial point of view, the most important development of this period was the thriving trade between India, particularly southern India, and the Roman empire. In the beginning the major part of this trade seems to have been by land. But the movement of the Sakas, Parthians and Kushanas hampered the smooth flow of this trade. However, since the first century AD, trade was carried on mainly by sea. The discovery of the ‘monsoons’ (derived from the Arabic word *mausim*) by Hippalus (a Greek sailor) in 45 AD gave a great impetus to this trade (according to some historians, the Arabs knew even earlier that the winds of the monsoon could cause ships to sail across the Indian Ocean, but kept it as a closely guarded secret). The sailors now became armed with better knowledge of navigation, which enabled them to call at the Indian ports of Barygaza or Bhrigukachchha (Broach), Arikamedu (near Pondicherry) and Tamralipti (Tamluk). Later, the consolidation of the empire by the Kushana rulers, who exercised suzerainty over extensive parts of the lower Indus valley and western India either directly or through their satraps, contributed to the further extension of this trade.

The trade between India and Rome was not carried on in articles of daily or common use. The details show a brisk trade in luxury goods but no extensive production by large industries. It seems that the Romans mainly imported spices (like pepper, known as the *yavanapriya*, cardamom, malabathrum or cinnamon, costhus, nard, bedilium, etc.) for which south India was famous. They also imported several precious and semi-precious stones (like diamonds, sapphires, agate, carnelian, turquoise, onyx, sardonyx, etc.), pearls, cotton cloth called *monakhe* (fine quality) as well as *sagmatogene* (coarse type), muslins and mallow cloth, indigo, ivory, sandalwood, animal skins, iron and steel, etc. from central and southern India. All this may be taken as constituting ‘terminal (or territorial) trade’, for these products were directly supplied by India. Besides, there was also some ‘transit trade’, especially in silk, which diverted by Parthian hostility from the more direct continental routes, sometimes found its way from China via the east coast of India to the ports of the Malabar coast from where it went to the West.

## PERIPLUS OF THE ERYTHREAN SEA

A graphic account of the Indo-Roman trade is preserved in the *Peri plus Maris Erythrae* or *Peri plus of the Erythrean Sea* (meaning a voyage or sailing chart of the Red Sea) written in about AD 60 by an anonymous sailor of Alexandria. It describes the Indian ports along with their exports and imports. They are Barbaricum (near the mouth of the Indus), Barygaza (Broach), Suppara (Sopara), Kalliena (Kalyana), Semylla, Mandagora, Palaepatmae, Melizeigara, Byzantium, Togarum, Naura, Tyndis, Muziris, Nelcynda (all on the western coast), Comari, Colchi (Korkai), Poduca (Arikamedu), Sopatma, Masalia (Masulipatnam) and Ganga or Tamralipti (all on the eastern coast).

In return, the Romans exported to India a large number of coins, invariably of gold and silver. MEM Wheeler reported in the fifties that 68 hoards of Roman coins of the first century AD were unearthed in the subcontinent and no fewer than 57 came from south of the Vindhyas. According to the latest reports 129 finds of Roman coins have been unearthed, and most of them have been found in Peninsular India. This justifies the complaint of Pliny the Elder (AD 77) who bewailed that India and

other countries of the Orient drained Rome to the extent of 550 million *sesterces* (Roman gold coins) annually. The complaint might be exaggerated, but it cannot be dismissed, for Rome had to ban trade in silk, cutlery and other goods which were imported by it from the East. The introduction of gold coinage on a significant scale by Vima Kadphises (Kushana ruler) in the first century AD also makes it clear that India had a favourable balance of trade with the Roman world.

The Romans also exported to India wine-amphorae (Italian, Laodician and Arabian wines) and red-glazed Arrentine ware (pottery), which have been discovered in recent excavations at Arikamedu. Other Roman exports to India included metals like copper, tin and lead, minerals like real-gar, antimony and orpiment, semi-precious stones like topaz, emerald and coral, plant products like storax, sweet clover and frankincense, varieties of cloth and glass and costly vessels of silver.

Inscriptions from western India (second century AD) mention foreign perfume merchants (*yavanagandhika*), and it is probable that they had their own quarters in the port towns in western India. Discovery of Arrentine vases of such famous Italian potters as Vivie at Arikamedu-Virapattinam proves that it was a prosperous south Indian settlement at least since AD 30. Excavations at the same place have also revealed the remains of a Roman trading station, the first of its kind discovered in India. As mentioned earlier, the discovery of a large number of mint-fresh Roman coins issued in the early centuries of the Christian era from extensive regions in south India would also show the existence of such mercantile establishments at other port towns in south India. However, on the basis of numismatic evidence again it has been asserted that this Indo-Roman trade suffered a considerable setback in the days of the Roman Emperor Caracalla (AD 217).

**Trade with South-East Asia** The decline of India's trade with Rome was accompanied by the increase of her mercantile relations with the countries of South-East Asia. In the early centuries of the Christian era Indian or Indianised states were emerging in Suvarnabhumi-Suvarnadvipa (Malay Peninsula and Indonesian Archipelago), Kambuja and Champa (Cambodia and Annam). These directly testify to the existence of a numerically strong Indian element in the population of the respective countries. Indians visited these countries primarily for trade. Archaeologically it can be shown that Arikamedu was an entrepot for trade between Rome and Thailand and thence Champa and China.

In this trade with South-East Asia, Indians had a free hand. For Indians had to put up with the powerful competition of Arab and Roman merchants in the West, whereas the field lay practically open to them in the East. In the later half of the first century AD, very large ships are mentioned in the Western sources as sailing from the Chola ports to Chryse (the exact equivalent of the Indian Suvarnabhumi Suvarnadvipa). These ships were probably of the two-masted type represented on some coins of king Yajnasri Satakarni, which are chiefly found along the Coromandel coast between Madras and Cuddalore.

In the second century AD, a regular sea route was in operation from the eastern coast of India to the South-East Asian countries, as is evident from the stories of the voyages of daring Indian merchants to Suvarnabhumi-Suvarnadvipa in the *Jatakas* as well as in the great collections of folklore like *Brihatkathamanjari* and *Katha saritsagara*.

In the third century AD also, the Indian merchants, as recorded by the Chinese writers, undertook daring voyages to the Malay Peninsula and Cambodia. The names given in the Indian works, and after them in the Greek and Arab writings, demonstrate that it was primarily the quest for gold that motivated the Indians to venture across the seas to South-East Asia.

**Trade with China** Direct Indian contact with China was possibly established at the time of the old Han dynasty, the annals of which mention a voyage to Huang-che (probably Kanchipuram in south India). The discovery of a Chinese coin in Mysore which dubiously bears the date 138 BC may also be a proof of maritime trade between India and China in the second century BC. The report submitted to the emperor by the Chinese envoy Kang Tai (250 AD) and the frequent visits of Buddhist missionaries to China for proselytisation from the beginning of the Christian era also point to the same conclusion. Overland trade between India and China would also seem to have flourished, and the *viharas* explored by Sir Aurel Stein in Central Asia perhaps acted as *caravan-sarais* for night halts of merchants, besides providing shelter to the Buddhist monks.

In the first century AD there was a regular over-land trade in Chinese raw silk, as well as silk yarn and silk cloth from North-West China to the Malabar ports by way of the lower Ganga. The extensive trade in these articles led to the issue of gold coins in the lower Ganga region. In the late first century AD sea route to China was known, though vaguely, even to the anonymous author of the *Periplus of the Erythrean Sea*. From the second century AD

onwards, however, we have sufficient evidence of the use of sea route to China by Indians as well as others voyaging from India's shores.

## Internal Trade

There is some archaeological evidence for internal trade. In Ayodhya shreds of **rouletted ware** (typical Roman pottery mainly found in the trans- Vindhyan zone) have been found in levels assignable to the first-second century AD. This is perhaps the most inland context in which this ware has been found in northern India, and it may well have reached here from Tamralipti through the Ganga and then through the Sarayu rivers. Similarly a couple of the shreds of the red polished ware (typical of western India and also of the Kushanas) with incised *Kharoshti* inscriptions have been found in the lands belonging to the first-second centuries AD in Satanikot in Kurnool district, which might indicate trade between Andhra and northern India. Red polished ware found at several Satavahana sites suggests local trade but it may have been sent to northern India. There are several instances of long distance trade in glass objects and semi-precious beads. We have clear evidence of trade contacts between Mathura and Gandhara. The Mathura image of a goddess is made of blue schist of Gandhara and shows the style of the Graeco-Buddhist shawl.

The real cause of development of the west coast was the coconut. This coconut tree, which forms the basis of the whole coastal economy today, seems to be an import from Malaysia. It was being propagated on the east coast about the middle of the first century BC and reached the west coast a century later. By AD 120 the Saka Ushavadata, son of Dinika and son-in-law of the reigning king Nahapana, began to give away whole plantations to Brahmins, each one containing several thousand coconut trees. Ushavadata was generous to the Buddhists as well.

Under foreign dynasties like the Indo-Greeks, Sakas, and Kushanas, several trade centres in India prospered. The Indo-Greek King Menander patronised trade emporiums of Sagala (Sakala) where traders from different places assembled. Similarly, in the territory of Sakas, there were trade centres at Kapisa, Taxila, Pushkalavati and Mathura. Under the Kushanas, Indian trade made considerable progress and Kushana traders established trade links among the different regions of India as well as with foreign countries. In the early centuries of the Christian era, trade centres of Vidisa, Ujjain,

Bharukachchha, Suparaka, Prabhosa, Dasapura and Nasika were under the occupation of western satraps.

## Trade Routes

**Internal Trade Routes** The most important internal route during the pre-Gupta period was known as the ‘Uttarapatha’ or the Great Northern Route, which went from Taxila to Mathura and connected several important commercial centres. There were many subsidiary routes of this main route, such as those from Varanasi to Mathura, Varanasi to Vaisali, Saket to Sravasti, Kapilavastu to Rajgir, Vaisali to Rajgir via Pataliputra and Champa to Tamralipti.

The route between north India and south India lay through Avanti across the Vindhya range, and was known as the ‘Dakshinapatha’ or the Great Southern Route. It connected Mahishmati with Amaravati. Like its northern counterpart, this route consisted of several segments, such as those from Pratishthana (Paithan) to Nasika, Bharukachchha to Suparaka and Kalyan, and Muziris to Kaveripattinam or Poompuhar.

**External Trade Routes** Till AD 45, Indian trade with the West (Seleucid empire, Egypt and later Roman empire) was carried on mainly through three overland routes. The first was the northernmost route which went along the Kabul river across the narrow section of the mountains of Afghanistan. The second route lay about 500 miles to the south-west where the Afghan mountains end and open up an easy way across 400 miles of plateau from Qandahar to Herat, and another way from the south-east of Qandahar through the Bolan Pass into the lower Indus valley. The third route went across the deserts of Makran or along the coast of Baluchistan. After AD 45, however, most of this trade was carried on along with the monsoon route across the Arabian Sea. But even before the discovery of the monsoon route, sea routes existed between India and the West, though not regularly used. For instance, India maintained connection with Egypt by the Red Sea route and with the Seleucid empire by the Persian Gulf route. Both these routes were controlled by the powerful Arab tribes. Besides, Strabo has left us an interesting account of the participation of the Indians in the western trade by the Red Sea route.

India’s trade with South-east Asia was carried on only by the sea routes. In the second century AD, a regular sea route was in operation from the seaboard of eastern India to the opposite coast. Ships, according to Ptolemy’s

account, sailed from Andhra coast across the sea to Sada and Tamale on the Burmese coast on their way to Malay Peninsula. Another sea route connected the lower Ganga region with Malay Peninsula and Indonesian Archipelago. Direct voyages even from Bharukachchha were not unheard of. Merchants from this important port of western Indian coast who traded with Suvarnabhumi-Suvarnadvipa must have found a convenient halfway house in Sri Lanka.

Indo-Chinese trade was conducted both by overland and sea routes. In the early centuries of the Christian era, north-western India was connected with China by several overland routes. Proceeding from the north-west frontier, the road went by way of Kapisa and Bamiyan across the Hindukush to Bactria where it joined the famous ‘Silk-Route’ from China to the Western World. From here, the northern route passed north of the Taklamakan desert across Kucha and Karashar, while the southern route went south of the desert through Khotan and Yarkhand, both routes finally converging on the Chinese frontier near Tunhuang. But a shorter, though more difficult, route followed the upper Indus through Gilgit and Yasin to Kashgar and thence onward to China. The sea route to China was known from the second half of the first century AD, but it was more frequently used only from the second century AD onwards.

## Organisation of Trade

**Types of Merchant Guilds** Merchant guilds arose out of the necessity of financing trade and commerce. These guilds acted as custodians of commercial conventions and customs. They also acted as modern banks and received deposits of public money on regular interest and lent out money to the people.

*Sreni* or *sangha* was a general term for guilds including mercantile corporations. But the specific term for merchants' guilds was *nigama*, while *puga* represented interests of different merchants, crafts and professions of a locality.

Besides, there were also the *sartha* type of guilds which were something like mobile corporations meant for transit or caravan trade. The leader of the *sartha* type of guild was generally known by the name of *sarthavaha*. The *sartha* guilds themselves can be classified, on the basis of their nature, into different types, such as those organised by individual traders, contractual

traders who shared profits as per their share capital, and destination caravans who shared profits on the basis of their investment in stock-in-trade.

**Functioning of Guilds** Guilds played a prominent role in the conduct of trade and commerce in the pre-Gupta period. Gautama (one of the earliest writers on polity) declares that traders and merchants, among others, had the authority to lay down rules for their respective classes. Contemporary evidence shows that occupations were generally hereditary and localised. *Jatakas*, for instance, mention the 18 guilds, and several instances of—industries localised in particular towns and villages, of separate guilds each having a *pramukha* or *jetha* as president, and a judge from among themselves settling disputes among the guilds. *Jatakas* also tell us of the *sarthavahas* (caravan leaders) whose directions were obeyed by caravans along the trade routes.

The guilds, according to the *Smritis*, were headed by high executive officers, known as *adhyakshas* or *mukhyas* who in turn were assisted by committees of two, three or five persons called *samukahitavadins* (advisers for the public good) or *karya-chintaka* (advisers for the public business). The *adhyakshas*, according to Brihaspati (though assigned to the fourth century AD, his comments are relevant even for the pre-Gupta period), were permitted to punish wrong doers by reprimand and censure as well as by excommunication, and their judgements in the discharge of their duties were required to be respected even by the king. In the opinion of Narada (fourth century AD), the opinion of the advisers was to be respected by the guild leaders, and in case of differences between the two, the king might settle them. Both Narada and Brihaspati provide us with several examples of conventions or compacts known as *samvitpatras*. Katyayana, another prominent law giver, calls them by the name of *sthitipatras* and defines them as deeds of convention made by the guilds for preserving their usages intact. These conventions were to be enforced by the king, unless they were adverse to the king's interests, or were disapproved by the people, or were detrimental to the public good. The members of the guilds, for their part, were bound to follow their respective conventions, subject to their obligation of performing their individual duties and to obey the king's order not conflicting with the same. A member who failed to perform his share of the convention, though was capable of it, would be awarded different penalties, including the extreme penalty of confiscation of property and banishment.

The above law givers also tell us about the rights and duties of the

individual members. Every member had an equal share in whatever was acquired by the guild or was saved by it, whatever it acquired through the king's favour as well as whatever debts were incurred by it for the common purpose. On the other hand, members were prohibited from mutual combination and unlawful bearing of arms, as well as mutual conflicts. A member who injured the common interest or insulted those who were learned in the *Vedas* was to be awarded the extreme penalty of banishment.

## Weights and Measures

### *Scope and Nature*

The *tulamana* or ‘measure’ is one of the philosophical categories encompassing under it quantity, mass, number (*rasi*), size, and weight. It pertains to gross elements in aggregate and conglomerate mass.

We know from the *Arthashastra* and from Panini that attempts were made from time to time in ancient India to ensure a standard of uniformity for weights and measures in certain states.

Items were weighed in a *tula* or balance, against commonplace objects like seeds, grains of barley, berries, shells, and so on, and a system of weights, often hypothetical, worked out. Many of the weights were descriptively named after the seed, shell or berry in question. Weights were also closely linked with coinage, and several coins were named after the weights used. Measures of capacity, including liquid measures, were gauged by the cupped hands, by jars, buckets and baskets, and used interchangeably with weights. Measures of capacity were also related to measures of area, for example the *drona*, ‘bucketful’, a measure of dry and liquid capacity, was also a square measure, the latter determined by the acreage that could be sown with one bucketful of corn.

A similar flexibility existed in the systems of linear measures. The result was that a given system of weights and measures was only valid in a particular period and a particular area. A *kakini* or a *kishku* in fifth century Ujjain differed appreciably from the same weight and measure in Pataliputra. The details below give a very rough scale covering the most important of all these systems.

## Theoretical Basis

Theoretically all weights and measures start from the *anu* or atom. The ‘measure’ of two atoms is a *dyanuka*, and of three atoms a *tryanuka*. Then follows the *paramanu*. It represents the first of the ‘material’ weights or measures. The *trasarenu* is made up of not less than thirty atoms and is visible as a mote in a sunbeam. Five *trasarenu* make one *renu*, which is sometimes described as a settled speck of dust. The weight of one grain of dust stirred up by a passing chariot is called *ratha-dhuli*, ‘chariot-dust’, and is equal to 8 *trasarenu*. The *balagra*, ‘hair-tip’, is equal to 8 *ratha-dhuli*. The egg of a louse, called *likrita*, is the weight, or the length of 8 *balagra*. The mustard seed, or *sarshapa* is equal to 3 *likrita* or 24 *trasarenu*. The *gaura* or ‘white’ mustard seed is equal to 3 *sarshapa* or 72 *trasarenu*, and the *yava*, or barley grain is equal to 3 *gaura*.

Like weights, measures are also extremely unsystematised, vary from region to region and from period to period. In measuring a man (for sculpture), house (for building), or other object, special measures and canons of proportion are used. Like weights, measures of length also start from the hypothetical *anu* or atom, and proceed to the *dyanuka*, the *paramanu*, the *yava*, etc. and are said to be equal to the length of an atom, two atoms, a grain of barley and so on.

### **Weights**

#### **Troy weights** (for weighing precious metals and stones)

1 pala or nishka	=	4 karshas
1 karsha or suyama	=	16 mashakas
1 mashaka	=	2 rattis (raktikas or red berries)
1 ratti	=	2 gunja berries
1 gunja	=	2 yavas (barley grains)

\*Gunga is the smallest of the jeweller’s weights.

#### **Avoirdupois weights** (for weighing all other goods)

1 bhara	=	20 tulas or 70 kilos
1 tula	=	100 tolas or 3.5 kilos
1 pala	=	10 dharanas or 35 grams
1 dharana	=	320 gunjas or 3.5 grams

\*The basic weight in this category is the dharana.

## Measures

### Measures of Capacity

1 vaha or cartload	=	10 kumbhas or bharas
1 kumbha or load	=	5 gonis
1 goni or sack	=	2 surpas or kalassas
1 surpa or basket	=	2 dronas
1 drona or bucket	=	2 kamsas
1 kamsa or jar	=	2 adhakas
1 adhaka	=	4 prasthas
1 prastha	=	2 saravas
1 sarava or dish	=	2 kudavas
1 kudava or vessel	=	6 anjalis
1 anjali or cupped hands	=	2 panas
1 pana or handful	=	2 palas
1 pala	=	3 suktis

\*Skuti is an oyster shell which is above one ounce.

### Measures of Length

1 yojana	=	2 gavyutis
1 gavyuti	=	2 krosas or gorutas
1 krosa	=	20 rajjus
1 rajju	=	10 dandas or dhanus
1 danda	=	4 aratnis or hastas
1 aratni	=	2 vitastis
1 vitasti	=	3 dhanurgrahas
1 dhanurgraha	=	4 angulas
1 angula	=	8 yavas
1 yava	=	8 yukas
1 yuka	=	8 likshas
1 liksha	=	8 dhulis
1 dhuli	=	8 anus

\*Angula which is about three-fourth of an inch is the basic unit of linear measurement.

## Currency

### Silver and Gold Coins

It has been suggested that the Indians in Peninsular India did not know the use of silver and gold currency, and that, for the most part, the imported coins can only have been used as bullion. But we have some silver coins ascribable to the Satavahanas, and the epigraphic evidence suggests the use of silver *pana*. Hence Roman gold coins may have been valued for their intrinsic worth, but may also have been circulated in big transactions.

In the north-west, the Indo-Greek rulers issued a few gold coins, but the Kushanas issued them in considerable numbers. It is difficult to subscribe to the theory that all Kushana gold coins were minted out of Roman gold. As early as the fifth century BC the Indian satrapy paid a tribute of 320 talents of gold annually to the Persian empire. The source of the metal may have been the gold mines, reported to have existed in Sind in the time of Alexander. This territory and probably the gold mines of Dhalbhumi lay under the sway of the Kushanas, who enjoyed the benefit of the knowledge of melting and mining transmitted by the Mauryas. But on account of contact with Rome they began to issue the *dinara* type of gold coins, which became abundant under the Gupta rule.

### Leas and Copper Coins

In day-to-day transactions, however, silver and especially gold coins could hardly be used by the people. Patanjali refers to payment in *nishkas* to the wage earners (*karmakaras*), but these do not seem to have been gold coins at this stage. In this connection the issue of lead or potin\* coins by the Satavahanas is significant, for it indicates that in the Deccan and in the coastal areas money economy had come to be prevalent.

The same inference can be drawn in respect of northern and north-western India from the coinage of the Kushanas, who perhaps issued the largest number of copper coins. Copper coins were also issued in large quantities by the Naga rulers, especially Ganapati Naga, and by several indigenous dynasties such as those of the Yaudheyas and the Mitra rulers of

Kausambi, Mathura, Avanti and Ahichchhatra and other dynasties. Kings, tribes and important towns vied with one another in issuing coppers, which, in many cases were bronze coins.

All this would suggest that perhaps in no other period had money economy penetrated so deeply into the life of the common people of the towns and suburbs as during this period, a development which fits well with the growth of arts and crafts and the country's flourishing trade with the Roman empire.



\*An old alloy of copper, zinc, lead and tin.

<http://coinindia.com/fifty-coins1.html>

## Usury

The *Smriti* literature of the pre-Gupta period deals with the topics of moneylending interest rates, profits, and the like which are characteristic of a developed money economy. Loans were either secured or unsecured by pledges, and were given either in cash or in kind, while the debtors included merchants traversing forests or the high seas for gain.

The laws relating to interest rates show an interesting development. Manu, for instance, approves 2 per cent in general, but sanctions 2, 3, 4 and 5 per cent for Brahmin, Kshatriya, Vaishya and Sudra debtors respectively. Yajnavalkya, another prominent law giver, repeats Manu's schedule of rates and reconciles their patent inconsistency by confirming the 11 per cent rate to loan secured by pledges. The legal rates of interest even reach the high figure of 24 per cent per annum. Yajnavalkya himself adds still higher rates of

interest to cover specific risks, namely 10 per cent and 20 per cent (per mensem) for merchants traversing forests and the high seas respectively. All these clauses point to the relatively short supply of capital in comparison with the demand. However, we may add here that the general rate of interest charged on loans contracted for trading purposes during the period was around 15 per cent per annum.

The scarcity of capital is also reflected in the laws against usury. Gautama, Vishnu and Manu agree that the interest accruing at any time must not exceed the principal. However, they provided for maximum interest at special rates in case of selected articles. The maxima are declared to be five times the principal amount in case of grain, fruit, wool and beasts of burden by Manu, or twice, four and eight times for gold, grain, clothes and fluids respectively by Yajnavalkya.

However, unfortunately the epigraphic sources of the period do not confirm the above *Smriti* rules regarding the interest rates. Instead, the inscription of the Saka Ushavadata, for instance, informs us that two weavers' guilds at Govardhana (Nasik) stipulated to pay interest at only 1 per cent and 3/4th per cent per mensem (i.e. 12 per cent and 9 per cent per annum).

## Growth of Urbanism

**Formation of Secondary Urban Centres** The post-Mauryan period has also come to limelight in terms of the history of urban development. We have already pointed out that the second urbanisation in Indian history became evident primarily in the Ganga valley, around the sixth century BC. If that witnessed the formation of primary urban centres, the expansion of the Maurya empire seems to have facilitated the spread of urbanity to greater parts of north India and in course of time, also in the Deccan and South India. This has been seen as the formation of the secondary urban centres, along with the emergence of secondary states in the Deccan and South India, having its epicentre in the Ganga valley pattern of urban and state formations.

**Corroboration of Literary Evidence by Field Archaeology** The importance of field archaeological materials for the study of urban centres can hardly be overstated. Several cities which had appeared around the sixth century BC, continued and in fact, reached their most prosperous phase. This is seen in Taxila, Charsadda, Ujjayini, Mathura, Sravasti, Khairadah,

Kausambi, Varanasi, Pataliputra, Champa etc. Bengal seems to have experienced urbanism with the onset of the Maurya times and this continued to flourish in the post-Maurya times (evident from the remains of urban centres at Mahasthan, Bangarh, Mangalkot, Chandraketugarh and Tamralipta). Sisupalgarh with its impressive gateway, shows the spread of urbanism in early historical Orissa during Maurya and post-Maurya times. What is significant is the spurt of urban centres in the coastal areas of eastern Deccan during the post-Maurya times, best recorded in their excavated and explored remains.

The Sangam texts speak of a number of urban centres, though the literary data do not match the less conspicuous archaeological evidence. In recent times, however, a number of coastal sites in Tamil Nadu have attracted the notice of archaeologists and indicate a spurt of coastal towns in Tamil Nadu. The interior of the Deccan excavations at Pauni, Nasik, Paithan, Nevasa, Ter, Kolhapur, Satanikota and Sannathi, to name only a number of prominent sites, bear unmistakable traces of the rise of urban centres and state society, replacing the previous Megalithic cultures. Urban centres, in short, may be justly viewed as a factor of unity in the material culture of the post-Maurya times.

**Impact of Trade on Social and Cultural Life** Inspired by anthropological models, some historians have argued for a correspondence between trade in luxuries and the formation of secondary urban centres and states in early historical India. This was held to have been the case particularly in South India, where long-distance trade and demand for Indian luxury items in the West are perceived to have ushered in urban society and powerful chieftaincies, both viewed as representations of major change in South Indian social and cultural history. The above perspective has been doubted by others. As external stimuli appear to have been primarily responsible for the spurt of coastal stations of trade, their effects were actually short-lived and did not probably result in major changes of far reaching consequences.

Excavations at Mathura and also at Sonkh, close to Mathura, however would suggest that Mathura's flourishing urban society largely derived its importance from its vantage occupation of a nodal point in the network of north Indian trade. Mathura did not possess a rich agricultural hinterland and produced only one item of trade, viz., textiles. Its communication linkages with the north-west, the Ganga valley in the east and the Malwa plateau and the Gujarat coast in the south and south-west, actually held clues to its

prosperity. In general, however, the major incentive to the growth and proliferation of urban centres in the early historical times appears to have come from stable agrarian conditions and the consolidation of political powers in different areas of the subcontinent. This has particularly been demonstrated by the study of urban centres in the eastern Deccan which were backed by rich agrarian output and brisk trade – overland, riverine and sea-borne.

## SCHOOLS OF ART

### I. Gandhara School

**Period, Place and Patrons** It flourished from about the middle of the first century BC to about the fifth century AD in the Gandhara region (northwestern India) and hence known as the ‘Gandhara School’. It owed its origin to the Indo-Greek rulers, but the real patrons of the school were the Sakas and the Kushanas, especially Kanishka. Owing to its intimate connection with *Mahayana* Buddhism, it is also called the ‘Graeco-Buddhist School’.

**Gandhara Sculpture** Specimens of Gandhara sculpture have been found extensively in the ruins of Taxila and the various ancient sites in Afghanistan and north-western India. They were executed in black stone. Gandhara school has the following main features.

A tendency to mould the human body in a realistic manner with great attention to accuracy of physical details, especially the delineation of muscles, the addition of moustaches, curly hair, and the like.

The representation of thick drapery with large and bold fold lines; and Rich carving, elaborate ornamentation and complex symbolism.

Gandhara Architecture excelled mainly during the construction of monasteries and stupas.

**Buddhist Monasteries** A very large number of Buddhist monasteries were built in the early centuries of the Christian era. Ruins of about 15 monasteries have been found in the neighbourhood of Peshawar and Rawalpindi. while in the Kabul valley alone there are some 50 examples.

**Buddhist Stupas** The Graeco-Roman architectural impact modified the structure of the stupa. The orthodox Indian design of the stupa was developed

into an architectural composition of fine proportions and character. The height of the *stupa* was raised enormously by elevating it on a high platform and by elongating its main body upwards. Besides, plastic ornamentation was added to the structure of the *stupa*. All this provided the *stupa* effective and colourful appearance.

### Pre– Gupta Schools of Art

School of Art	Area/Region	Nature	Patrons	Medium	Themes
Gandhara	N.W. India	Hybrid; Indo Greek	Indo-Greeks & Kushans	Black Stone	Mahayana Buddhism
Mathura	Agra & Mathura	Indigenous; Bharhut & Sanchi	Ganarajyas & Kushans	Red Sandstone	Hinduism, Buddhism & Jainism
Amaravati	Lower Krishna Valley	Indigenous; Nagarjuna-Konda	Satvahanas & Ikshvakus	Marble & Limestone	Mahayana Buddhism

The main theme of Gandhara school can be said to be the new form of Buddhism, viz. *Mahayanism*, and its most important contribution was the evolution of an image of the Buddha.



**Gandhara Buddha**

## **Mathura School**

**Period and Place** The school of art that developed at Mathura (UP) has been called the ‘Mathura School’. Its origin has been traced back to the middle of the second century BC, but it was only in the first century AD that its genuine progress began. The artists of Mathura used the spotted red sandstone for making images. Though the Mathura school owed much to the earlier Indian traditions (Bharhut, Gaya and Sanchi), it also borrowed from the Gandhara school and adopted more than one Graeco-Roman motif.

**Jaina Images** In its early phase, the Mathura school was probably inspired by Jainism as we find that many figures of cross-legged naked *tirthankaras* in meditation were carved by Mathura craftsmen.

**Buddhist Images** The early Buddhas and Bodhisattvas of the Mathura school are fleshy figures with little spirituality about them, but later they developed in grace and religious feeling. The attempt to display spiritual strength by a circle behind the faces of the images, in fact, began with the Mathura school.

**Brahmanical Images** The Mathura artists also carved out images of Brahmanical divinities. Popular Brahmanical gods, Siva and Vishnu, were represented alone and sometimes with their consorts, Parvati and Lakshmi respectively. Images of many other Brahmanical deities were also faithfully executed in stone.

**Female Figures** The most striking remains are the beautiful female figures of *yaksinis*, *naginis* and *apsaras*. These richly jewelled ladies, stand in pert attitudes reminiscent of the Indus dancing girl.

**Royal Statues** Most of the Kushana royal statues were found at the village of Mat (near Mathura) where the Kushana kings had a winter palace, with a chapel in which the memory of former monarchs and princes was revered. Almost all the figures have been broken by the rulers of the succeeding dynasties, and that of the great Kanishka, the most striking of the statues, unfortunately lacks its head.

## Amaravati School

**Period and Place** In the region between the lower valleys of the Krishna and Godavari, which became an important centre of Buddhism at least as early as the second century BE, a separate school of art, known as the ‘Amaravati School’, flourished. Though it had its beginnings in the middle of the second century BE, it matured only in the later Satavahana period (second and third century AD) and declined by the end of the forth century AD. Its main centres were Amaravati, Nagarjunakonda and Jaggayyapeta. Its artists mainly used white marble.

**Buddhists Statues** The great stupa of Amaravati was adorned with limestone reliefs depicting scenes of the Buddha’s life and surrounded with free-standing Buddha figures.

**Secular Statues** Amaravati artists created beautiful human images, which outnumber those of religious nature. The figures and images of males and females carved under the influence of this school have been regarded as some

of the best among the contemporaries not only from the point of view of their size, physical beauty and expression of human emotions, but also from the point of view of composition. The female figures in different moods and poses are in particular its best creations. Even men, animals and vegetation have been treated elegantly.

## ROCK-CUT CAVE ARCHITECTURE

### *Karle and Bhaja Caves*

Karle and Bhaja Caves are located near Lonavala in Maharashtra. The Bhaja caves are regarded to be from the times of Hinayana phase of Buddhism, which is of 2<sup>nd</sup> to 1<sup>st</sup> century BC. These caves are also mainly Viharas and Chaityas and located just 3 km away from the main road amidst green surroundings. There is also a waterfall near the cave where tourists can refresh themselves with a dip. Lohagad and Visapur forts are not far from these caves.

alive. It takes nearly 20 minutes to climb up the steep way of the Karle caves. There is a 45 meter (148-foot) long Chaitya, possibly the finest of its kind in the country. A temple has been built recently built at the entrance using pillars from the Buddhist period.

There is a sculpture of Buddha preaching seated on a lion-supported throne, which has magnificent carvings of three elephants. The pillars are adorned with motifs of elephants, men and riding women, etc.

### *Junnar Caves*

The Junnar hill, situated at a small place known as Junnar in Maharashtra, houses a cluster of ancient

Buddhist caves. Belonging to the period between 2<sup>nd</sup> century BCE to the 3<sup>rd</sup> century CE, the Junnar caves due to their construction and architecture, attract the tourists, Buddhists and archaeologists.

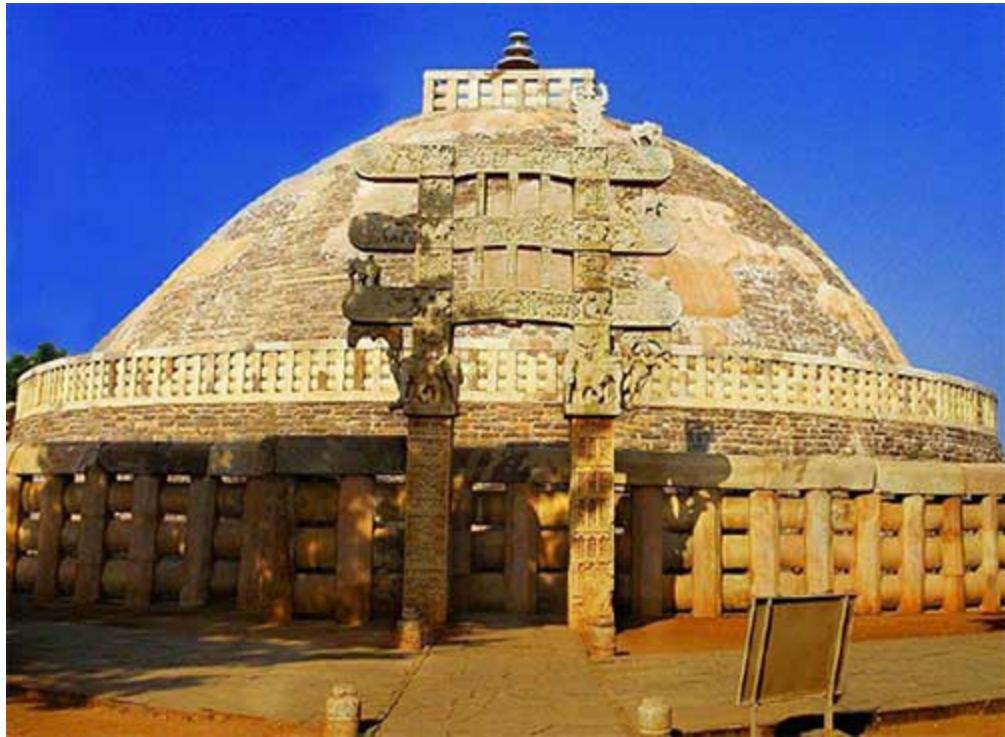
The Junnar caves have been divided into three major categories: 1. Tulija Lena group; 2. Manmodi Hill group, and 3. Ganesh Lena group. The Tulija Lena group, 5 km to the west, comprising Chaityas or the prayer halls, has a circular dome ceiling in the Chaiya hall in the cave number three. The second group of caves, which lies 1.5 km south of Junnar towards the Manmodi hills, constitute a well preserved facade. The third

group, the Ganesh Lena group, which is located 4 km south of Junnar, comprises a large number of small cells and viharas. The main vihara of this group has been named 'Ganesh Lena', after the group with same name.

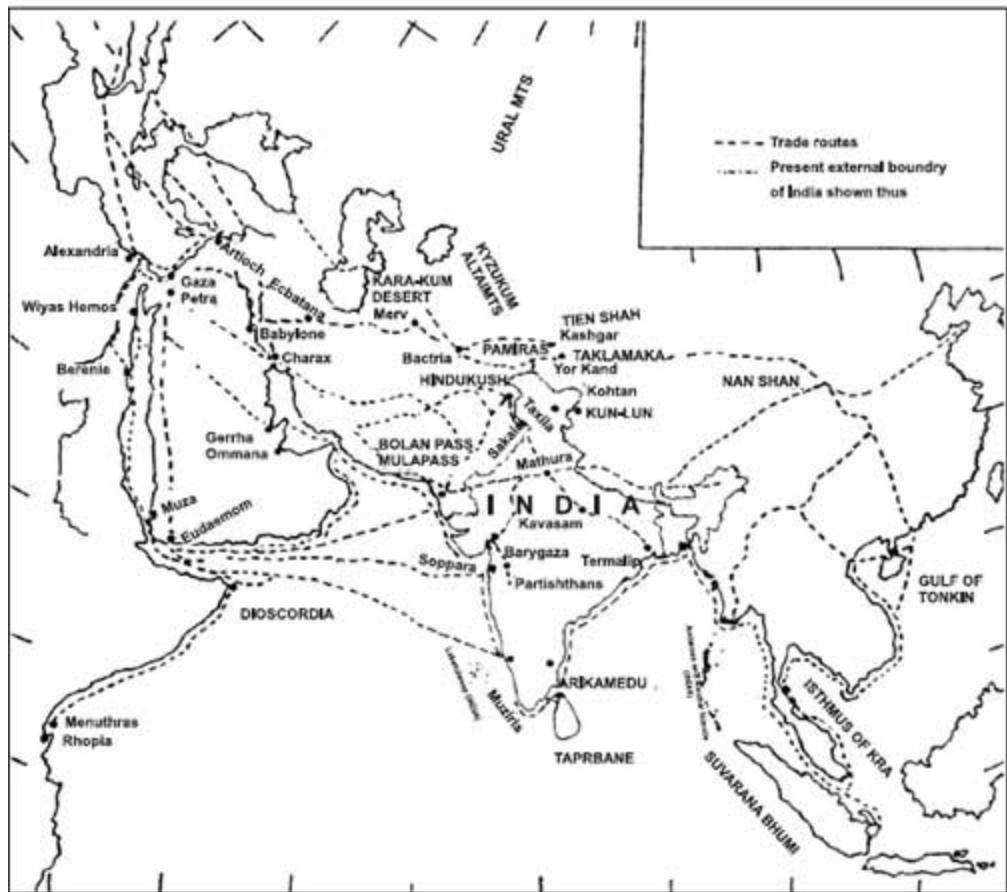


Amaravati sculpture of a king, presumably Asoka

**Significance** The Amaravati school had a profound influence on surrounding schools of art. Its products were carried to Ceylon and Southeast Asian countries and had a marked effect on the indigenous styles. Its influence on later south Indian sculpture is also very evident.



Sanchi Stupa



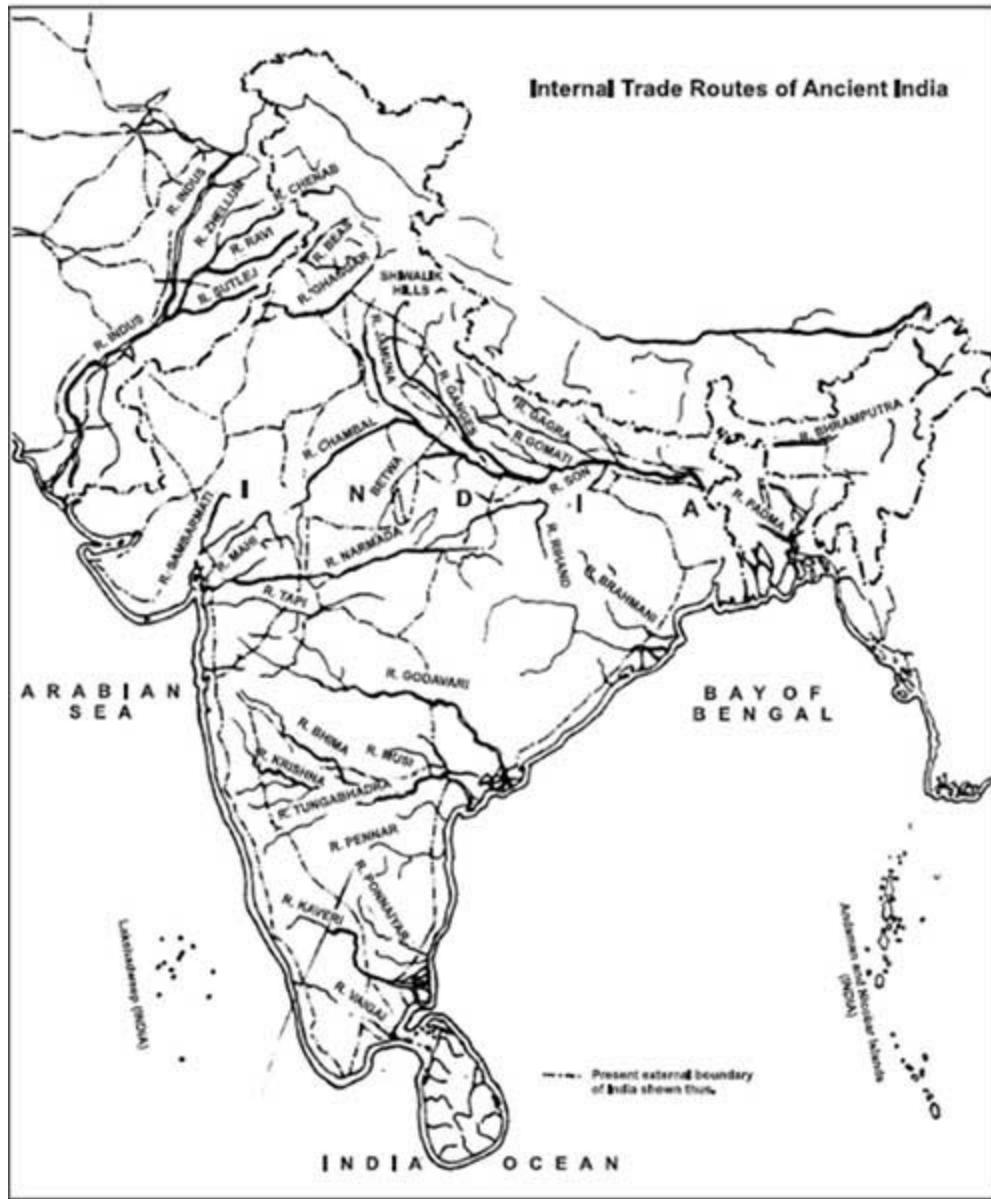
### External trade routes of ancient India.

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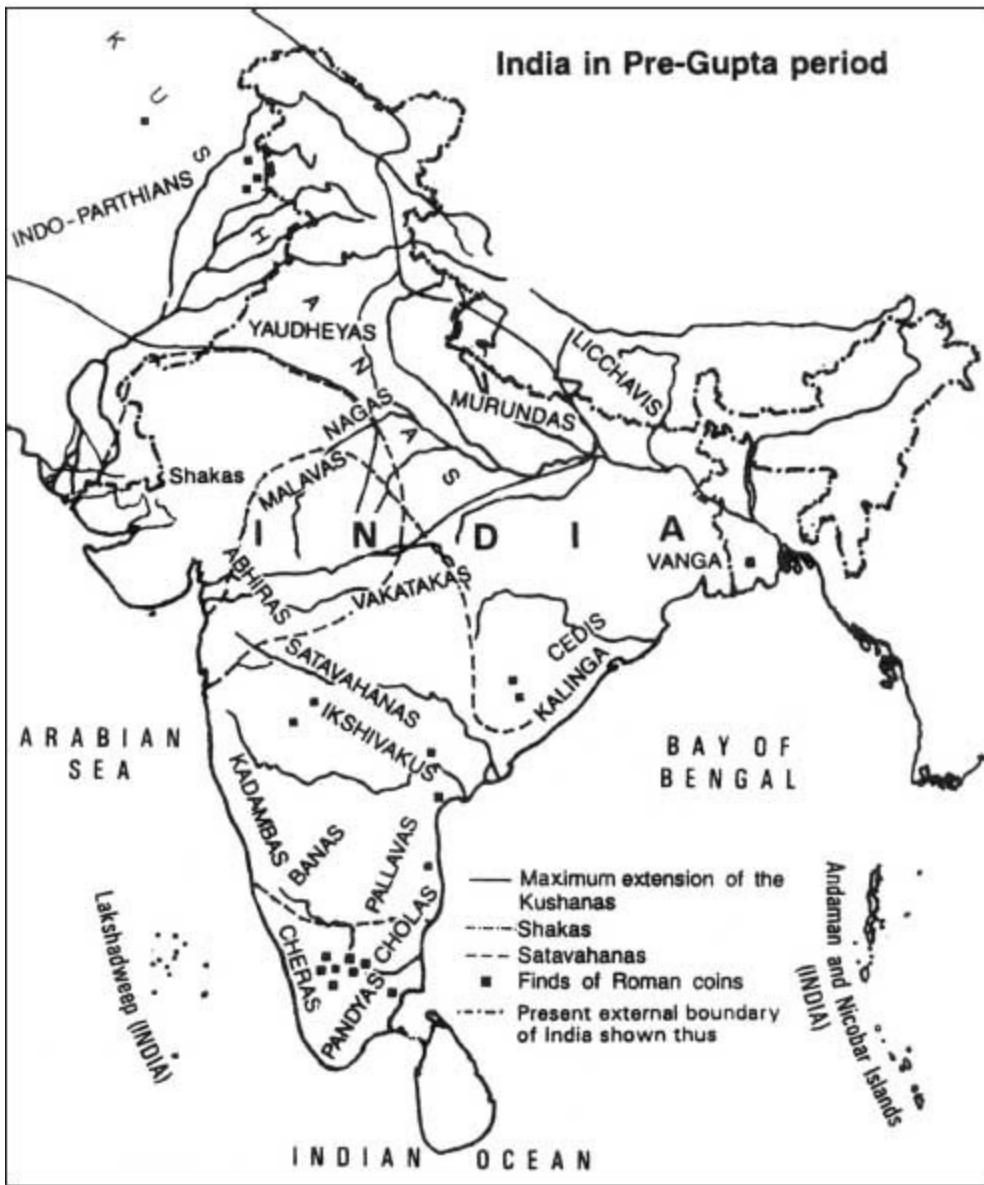
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## QUESTIONS-I

Which one of the following inscriptions refers to three generations of Chera rulers of the first century AD?

- (a) Cave inscriptions found in the vicinity of Tanjore
- (b) Pugalur inscription on the Amattamalai Hill
- (c) Marandai inscription in the Malabar coast
- (d) Korkai inscription in the Pandya country

The early troubles of Karikala are graphically described in one of the

*Pattuppattu*. Pick it out from among the following:

- (a) *Perumbanarruppadai*
- (b) *Sirupanarruppadai*
- (c) *Pattinappalai*
- (d) *Maduraikkanji*

Match List I with List II and select the answer using the codes given below the lists:

**List I**

- (*Battles at*)
- (i) Por
- (ii) Vahaip-parandalai
- (iii) Venni
- (iv) Talaiyalan-ganam

**List II**

- (*Victors*)
- (A) Karikala, Chola ruler
- (B) Nedunjeliyan, Pandya ruler
- (C) Senguttuvan, Chera ruler
- (D) Senganan, Chola ruler
- (E) Karikala, Chola ruler

- (a) i-B, ii-C, iii-A, iv-D
- (b) i-C, ii-E, iii-B, iv-A
- (c) i-E, ii-B, iii-C, iv-A
- (d) i-D, ii-A, iii-E, iv-B

The idea of a *chakravarti* is mentioned in the

- (a) *Purananuru*
- (b) *Padirruppattu*
- (c) *Sivaga Sindamani*
- (d) *Agananuru*

Which of following ports, according to the anonymous author of the *Periplus*, are located on the west coast of south India?

- (i) Naura
- (ii) Tyndis
- (iii) Muziris
- (iv) Nelcynda
- (v) Bacare
- (vi) Balita

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii, iv and v
- (c) i, iii, iv, v and vi

(d) All of them

Which one of the following non-Tamil inscriptions provides us with the only early epigraphic reference to the Sangam kingdoms after the Asokan edicts?

- (a) Junagarh inscription of Rudradaman I
- (b) Nasik inscription of Gautamiputra Satakarni
- (c) Hathigumpha inscription of Kharavela
- (d) Besnagar pillar inscription of Heliodorus

What is the chronological order of the following Chera rulers?

- (i) Senguttuvan
- (ii) Udiyanjeral
- (iii) Mandaranjeral
- (iv) Nedunjeral Irumporai Adan
- (v) IIanjeral Irumporai

Choose the answer from the codes given below:

- (a) iv, i, ii, v and iii
- (b) iii, iv, i, v and ii
- (c) i, v, iii, iv and ii
- (d) ii, iv, i, v and iii

Arrange the following Chola rulers of the Sangam age in the chronological order:

- (i) Karikala
- (ii) Senganan
- (iii) Elara
- (iv) Iianjetcenni

Select the answer from the codes below:

- (a) iii, iv, i and ii
- (b) iv, iii, i and ii
- (c) ii, i, iii and iv
- (d) i, iv, ii and iii

Which among the following gives a graphic account of south Indian trade with the Romans?

- (a) *Manimegalai*
- (b) *Silappadigaram*
- (c) *Purananuru*
- (d) *Maduraikkanji*

According to the *Periplus* and Sangam texts, particularly *Maduraikkanji*, a

pearl fishery was located at

- (a) Muziris
- (b) Arikamedu
- (c) Korkai
- (d) Kaveripattinam

Who was the author of *Sirupanarruppadi* (one of the *Pattuppattu*) which hints at the decline of the three Sangam kingdoms by the end of the third century AD?

- (a) Kadungon
- (b) Kapilar
- (c) Nakkirar
- (d) Nattanar

Which of the following ancient port cities were located on the east coast of the Tamil land?

- (i) Korkai
- (ii) Puhar
- (iii) Poduca
- (iv) Sopatma
- (v) Masalia
- (vi) Dosarana

Select the answer from the codes given as follows:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) i, ii, iv and vi
- (d) All of them

When did the direct trade between the Roman empire and India begin to decline?

- (a) End of the first century AD
- (b) Beginning of the second century AD
- (c) End of the second century AD
- (d) End of the third century AD

Consider the following two statements—one labelled as Assertion (A) and the other labelled as Reason (R):

*Assertion (A):* During the Sangam age the custom of sati was practised universally by the people.

*Reason (R):* The heroism and devotion of the sati were applauded greatly by

the Sangam people. In the context of the above two statements which one of the following is correct?

- (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.

Which one of the following pairs is wrongly matched?

- (a) Murugan Hillmen
- (b) Varuna Merchants
- (c) Krishna Shepherdesses
- (d) Korravai Warriors

Which one of the following works shows knowledge of Agastya, including his miraculous birth and his relation to Vasishta?

- (a) Tolkappiyam
- (b) Palamoli
- (c) Manimegalai
- (d) Silappadigaram

Which of the following were probably preAryan Tamil customs taken over and perpetuated into later times?

- (i) The tying of the tali at the marriage ceremony.
- (ii) The consumption of only the plainest food by the widows.
- (iii) The tonsure of widows.
- (iv) The discarding of all ornaments by the widows.

Choose the answer from the codes given as follows:

- (a) i and ii
- (b) ii and iii
- (c) i and iii
- (d) ii and iv

Match List I with List II and select the answer using the codes given below the lists:

**List I**

- (i) Saliyur
  - (ii) Puhar
  - (iii) Bandar
- (a) i-C, ii-A, iii-B
  - (b) i-B, ii-A, iii-C

**List II**

- (A) Cholas
- (B) Cheras
- (C) Pandyas

(c) i-B, ii-C, iii-A

(d) i-A, ii-B, iii-C

Consider the following statement:

'The *yavanas* sailed their large ships to \_\_ bearing gold, and returned laden with *yavanapriya* and the rare products of the sea and mountain which the king gave'.

Which is the port mentioned here?

(a) Arikamedu

(b) Kaveripattinam

(c) Korkai

(d) Muziris

Which one of the following was not a heinous crime according to the established law of the land in south India during the Sangam age?

(a) Slaughter of a cow

(b) Drinking wine

(c) Killing of a foetus

(d) Killing of a Brahmin

Who among the following Sangam rulers took the lead in organising the pattini cult?

(a) Karikala, the Chola ruler

(b) Nedunjeliyan, the Pandya ruler

(c) Senguttuvan, the Chera ruler

(d) Nedunjerl Adan, the Chera ruler

Consider the following two statements-one labelled as Assertion (A) and the other labelled as Reason (R).

*Assertion (A):* Madurai, Vanji, and Uraiur seem to have passed the meridian of their prosperity and entered on a phase of decline by the close of the third century ad.

*Reason (R):* According to the author of *Sirupanarruppadi*, during the period of its hero Nalliyakkondan who ruled over South Arcot and the neighbouring areas around 275 AD, charity had dried up in the capitals of the three Tamil kingdoms.

In the context of the above two statements which one of the following is correct?

(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.

Which one of the following Sangam works states clearly that marriage as a sacrament attended with ritual was established in south India by the Aryans?

(a) *Agattiyam*

(b) *Murugarruppadi*

(c) *Tirukkural*

(d) *Tolkappiyam*

Consider List I and List II:

**List I**

(i) *Kadaiyiar*

(ii) *Kalabhras*

(iii) *Pulaiyans*

(iv) *Vallalas*

(v) *Arasar*

**List II**

Ruling Class

Evil rulers

Rope-makers

Agricultural labourers

Agriculturists

Which of the above are not correctly matched? Choose the answer from the codes given below:

(a) i, ii and iii

(b) ii and iii

(c) iii, iv and v

(d) i, iv and v

According to Tamil tradition the three sangams, lasting over 9,990 years, were attended by \_\_\_\_\_ poets and patronised by \_\_\_\_\_ Pandyan rulers.

(a) 8,598 poets and 197 Pandyas

(b) 9,998 poets and 199 Pandyas

(c) 3,333 poets and 89 Pandyas

(d) 6,666 poets and 157 Pandyas

Which one of the following Chera rulers is said to have imprisoned several yavana traders and released only after obtaining a heavy ransom?

(a) Senguttuvan

(b) Udiyanjeral

(c) Nedunjeran Adan

(d) Mandaranjeral Irumporai

Match List I with List II and select the answer using the codes given below the lists:

**List I**

- (i) *Kudi*
- (ii) *Kalam*
- (iii) *Tinai*
- (iv) *Veli*

**List II**

- (A) Region
- (B) Irrigation canal
- (C) Land measure
- (D) Unit of weight
- (E) Caste

- (a) i-B, ii-D, iii-A, iv-E
- (b) i-C, ii-A, iii-B, iv-D
- (c) i-A, ii-C, iii-E, iv-B
- (d) i-E, ii-D, iii-A, iv-C

Who were the *viralis* and *panars* of the Sangam age?

- (a) Classical singers and dancers
- (b) Folk singers and dancers
- (c) Dead soldiers and folk heroes
- (d) Poets and scholars

The four castes of *tudiyam*, *panan*, *paraiyan* and *kadamban* are mentioned in the:

- (a) *Tolkappiyam*
- (b) *Pattinappalai*
- (c) *Purananuru*
- (d) *Silappadigaram*

Match List I with List II and select the answer using the codes given below three lists:

**List I**

- (i) Muziris
- (ii) Bacare
- (iii) Balita
- (iv) Naura
- (v) Tyndis
- (vi) Nelcynda

**List II**

- (A) Cannanore
- (B) Ponnani
- (C) Cranganore
- (D) Kottayam
- (E) Porakad
- (F) Varkalai

- (a) i-C, ii-D, iii-A, iv-B, v-F, vi-E
- (b) i-C, ii-E, iii-F, iv-A, v-B, vi-D
- (c) i-B, ii-D, iii-A, iv-C, v-E, vi-F
- (d) i-F, ii-E, iii-C, iv-D, v-B, vi-A

What was *velanadal*?

- (a) An ecstatic dance in honour of Murugan
- (b) The land of hunters and gatherers
- (c) A special type of cloth produced at Madurai
- (d) The practice of worshipping male ancestors

In which work does Agastya's connection with the south come into prominence?

- (a) *Ashtadhyayi*
- (b) Ramayana
- (c) Mahabharata
- (d) Bhagavad Gita

While Megasthenes was the First foreigner to make a mention of the Pandyas, a grammarian of the forth century BC who was probably a southerner was the first Indian to make a mention of the Pandya, Chola and Chera kingdoms. Who was he?

- (a) Panini
- (b) Patanjali
- (c) Bavari
- (d) Katyayana

Which one of the following pairs is not correctly matched?

- (a) Korkai Colchi
- (b) Camara Kaveripattinam
- (c) Poduca Masulipattinam
- (d) Argaru Uraiyyur

Consider the following two statements—one labelled as Assertion (A) and the other labelled as Reason (R):

*Assertion (A):* In the reign of Augustus, despite embassies from the Pandyan ruler, the Roman trade with south India was by no means extensive or economically important.

*Reason (R):* Among the Roman gold and silver coins found in south India, a phenomenally large number bear the stamp of Augustus. In the context of the above two statements which one of the following is correct?

- (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.

A temple of Sarasvati as well as the Kapalika sect of Saivism are mentioned in the

- (a) *Murugarruppadai*
- (b) *Padirruppattu*
- (c) *Silappadigaram*
- (d) *Manimegalai*

Baudhayana, one of the earliest law givers, notices in his *Dharmashastra* five customs as peculiar to the people of the Deccan and south India. Pick them out from among the following:

- (i) Dining with one who is not initiated (anupeta)
- (ii) Dining with women
- (iii) Dining with Sudras
- (iv) Eating food kept overnight
- (v) Marrying the daughter of one's maternal uncle
- (vi) Marrying the daughter of one's maternal aunt

Choose the answer from the codes below:

- (a) i, ii, iv, v and vi
- (b) ii, iii, iv, v and vi
- (c) i, iii, iv, v and vi
- (d) i, ii, iii, v and vi

Which one of the following Sangam works deals exclusively with the Chera rulers?

- (a) *Purananuru*
- (b) *Padirruppattu*
- (c) *Paripadal*
- (d) *Pannirupadalam*

What is the chronological order of the following battles of the Sangam age?

- (i) Battle of Venni
- (ii) Battle of Vahaipparanadalai
- (iii) Battle of Talaiyalanganam
- (iv) Battle of Por

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iv, i and iii
- (c) iv, ii, iii and i
- (d) iii, i, iv and ii

Maduraikkanji, which contains a full-length description of the Pandyan capital of Madurai, was written by

- (a) Nakkirar
- (b) Gudalur Kilar
- (c) Mangudi Marudan
- (d) Paranar

Consider List I with List II:

**List I List II**

- (i) Ayars Hunters
- (ii) Eynars Herdsman
- (iii) Malavars Robbers
- (iv) Paradavars Fishermen

Which of the above are correctly matched? Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i and iv
- (d) iii and iv

*Manram* of the Sangam age was a

- (a) council of ministers
- (b) trade guild
- (c) general assembly
- (d) guild of artisans

The terms *sangara* and *colandia* of the *Periplus* meant

- (a) types of textiles manufactured in the Chola country
- (b) types of ships used on the east coast of India
- (c) kinds of spices available on the west coast of India
- (d) kinds of gold coins imported into Sangam kingdoms

Which European classical writer states that the inland city of Korura was the Chera capital?

- (a) Ptolemy
- (b) Strabo
- (c) Pliny, the Elder
- (d) Anonymous author of the *Periplus*

The vivid description of Kaveripattinam and its industry and commerce is found in the

- (a) *Palamoli*
- (b) *Agattiyam*
- (c) *Silappadigaram*
- (d) *Pattinappalai*

Who among the following Chola rulers is said to have been a great devotee of Siva and built 70 temples of the god?

- (a) Karikala
- (b) Senganan
- (c) Elara
- (d) Iianjetcenni

Which one of the following pairs is not correctly matched?

- (a) *Nalavai* daily court
- (b) *Kaikkilai* unilateral love
- (c) *Perundinai* improper love
- (d) *Sahavasis* close relatives

Consider the following statements on Sangam polity?

- (i) Hereditary monarchy was the prevailing form of government.
- (ii) Disputed successions and civil wars were unknown.
- (iii) The ideal of the *vijigishu* or conquering king was accepted and acted on.
- (iv) The most powerful kings were expected to undertake a *digvijaya*.
- (v) The practice of committing suicide by the companions of a king when he died was widespread.

Of these

- (a) All are true
- (b) i, ii, iii and iv are true
- (c) i, iii and iv are true
- (d) ii, iv and v are true

Which one of the following works deals with the fine arts in a detailed manner?

- (a) *Manimegalai*
- (b) *Tolkappiyam*
- (c) *Silappadigaram*
- (d) *Narrinai*

The term argaritic was used by the anonymous author of the *Periplus* for the:

- (a) pearls fished off the east coast
- (b) muslins exported from Uraiur

(c) ivory products of the Cholas

(d) ships of the Cheras

Up to second century BC the upland portion of the southern peninsula was inhabited by people who are called:

(a) Neolithic people

(b) Mesolithic people

(c) Chalcolithic people

(d) Megalithic people

The first *sangam* was presided over by

(a) Skanda

(b) Tolkappiyar

(c) Vasishta

(d) Agastya

Temple of Augustus was built at:

(a) Tondi

(b) Marakanam

(c) Kaveripattinam

(d) Muziris

The predominant burial practice of the Sangam age was:

(a) cremation

(b) partial burial

(c) pit burial

(d) inhumation

Which of the Asokan Major Rock Edicts tell us about the Sangam kingdoms?

(a) XIV

(b) V

(c) VII

(d) II

Name the Ceylonese king who was present on the occasion of the installation of a temple to Kannagi

(a) Gajendrabahu

(b) Gajabahu

(c) Virabahu

(d) Tissa

The famous festival of the port city of Puhar is

(a) Perunal

- (b) Pongal
- (c) Indra Vizha
- (d) Mayon Vizha

Arrange the following Western scholars or sources chronologically:

- 1. Megasthenes
- 2. Pliny
- 3. Ptolemy
- 4. Periplus

Choose the answer from the codes below:

- (a) 1,2,3,4
- (b) 1,4,3,2
- (c) 3,4,1,2
- (d) 1,3,4,2

The-leading lady of *Silappadigaram* belonged to the

- (a) community of dancing girls at Kaveripattinam
- (b) pastoral group of tribals in the Chera country
- (c) merchant community of the Chola country
- (d) royal family of the Pandyas of Madurai

On which of the following imports from India did the Roman Senate lay an embargo as it was a menace to the city's morals?

- (a) Saffron
- (b) Wine
- (c) Pepper
- (d) Muslin

Which of the following kings made a grand anicut (anaikattu) on the Kaveri, the water of which is nowadays drawn off through a new channel called 'Vennar'?

- (a) Karikala
- (b) Peruvaludi
- (b) Senguttuvan
- (d) Nedunjeliyan

Which one of the following Sangam towns was famous for its pearls and muslins, the latter being as thin as the slough of the snake?

- (a) Uraiyyur
- (b) Muziris
- (c) Arikamedu

(d) Puhar

After the death of which one of the following Roman kings, the trade was conducted more by barter than by coins on account of the financial difficulties of the Roman empire?

- (a) Pius
- (b) Augustus
- (c) Nero
- (d) Claudius

Identify the great poet who was a contemporary of the Chola king Karikala and the Chera king Senguttuvan.

- (a) Paranar
- (b) Rudrasarman
- (c) Kodungan
- (d) Kapilar

The main cause of conflict between the Cheras, Cholas and Pandyas during the Sangam age was

- (a) the desire to control the fertile deltas
- (b) the desire to control coastal region
- (c) the need for access to important trading centres
- (d) none of these

Who is said to be the first south Indian conqueror of Sri Lanka and to which dynasty does he belong?

- (a) Aditya—Gholas
- (b) Nedunjeliya—Cheras
- (c) Senguttuvan—Pandyas
- (d) Elara—Gholas

In the Sangam Age, *Devavrinda*, a term used to describe a group of gods, comprised which of the following gods?

- (i) Murugan
- (ii) Siva
- (iii) Indra
- (iv) Krishna
- (v) Balram

Select the answer from the codes given below:

- (a) i and ii
- (b) iii and iv

(c) ii, iii and iv

(d) All of them

Which of the following pairs is correctly matched?

(a) *Tolkappiyam Gudalur Kilar*

(b) *Agattiyam Totkappiyar*

(c) *Aingurunuru Agattiyar*

(d) *Agananuru Rudrasarman*

Match List I with List II and select the correct answer using the codes given below the lists:

**List I**

(i) *Silappadigaram*

(ii) *ManimegaJai*

(iii) *Sivaga Sindamani*

(iv) *Kuraf*

(v) *Palamoli*

(a) i-C, ii-D, iii-B, iv-A, v-E

(b) i-A, ii-C, iii-D, iv-B, v-E

(c) i-B, ii-A, iii-E, iv-C, v-D

(d) i-D, ii-B, iii-A, iv-E, v-C

**List II**

(A) *Tiruttakkadevar*

(B) *Sattanar*

(C) *Munrurai Araiyan*

(D) *Illango Vadigal*

(E) *Tiruvalluvar*

The victories of Karikala are well portrayed in

(a) *Palamoli*

(b) *Aruvanad*

(c) *PattinappaJai*

(d) *Padirrupattu*

Which one of the following works states definitely that marriage as a sacrament accompanied by rituals was established in the Tamil country by the Aryans?

(a) *Naladiyar*

(b) *Sirupanarrupp padai*

(c) *ToJkappiyam*

(d) *PaJamoli*

Which among the following *Ettutogai* (Eight Anthologies) is wholly in praise of the Chera kings?

(a) *Padirrupattu*

(b) *Paripadal*

(c) *Aingurunuru*

(d) *Agananuru*

Consider List I and List II

**List I**

(i) Kurinji

(ii) Palai

(iii) Mullai

(iv) Marudam

(v) Neydal

**List II**

Post-marital live

Long separation of lovers

Brief separation of lovers

Pre-marital love

Parting of fishermen's wives from husbands

Which of the above are correctly paired? Select the answer from the codes given below:

(a) All of them

(b) i, iii and iv

(c) ii, iii and v

(d) iii, iv and v

Which of the following Tamil works highlights the importance of Jaina philosophy?

(a) *Tirukkural*

(b) *Silappadigaram*

(c) *Sivaga Sindamani*

(d) *Manimegalai*

Match List I with List II and select the answer from the codes given below the lists:

**List I**

(i) *Kurinji*

(ii) *Palai*

(iii) *Mullai*

(iv) *Marudam*

(v) *Neydal*

**List II**

(A) Raiding expeditions

(B) Siege

(C) Pitched battles

(D) Cattle raiding

(E) Turning the country side into waste lands

(a) i-D, ii-E, iii-A, iv-C, v-B

(b) i-E, ii-D, iii-C, iv-B, v-A

(c) i-D, ii-E, iii-A, iv-B, v-C

(d) i-B, ii-A, iii-C, iv-E, v-D

What is the meaning of the word *sangam* in the Sangam age?

- (a) Royal Court
- (b) Assembly of poets
- (c) Assembly of religious leaders
- (d) Meeting of rivers

With which of following periods of ancient India does the Sangam age correspond roughly?

- (a) Post-Vedic or pre-Maurya period
- (b) Maurya period
- (c) Post-Maurya or pre-Maurya period
- (d) Gupta period

According to tradition, how many *sangams* were held and where?

- (a) Five at Kanchipuram
- (b) Four at liruchinapalli
- (c) Two at Uraiayur
- (d) Three at Madurai

What is the language of the Sangam literature?

- (a) Tamil
- (b) Prakrit
- (c) Pali
- (d) Sanskrit

What was the script used in the earliest inscriptions found in some natural caves of south India?

- (a) Brahmi
- (b) Kharoshti
- (c) Grantha
- (d) Devanagari

Under whose patronage was the Sangam literature composed?

- (a) Cholas
- (b) Cheras
- (c) Pandyas
- (d) Chalukyas

Which of the following does not come under Sangam literature?

- (a) Ettutogai
- (b) Pattuppattu
- (c) Tevaram
- (d) Padinenkilkanakku

*Tolkappiyam* is a

- (a) Tamil epic
- (b) book of sacrifices
- (c) eulogy of Pandyas
- (d) book on Tamil grammar

Which of the following is not one of the earliest Tamil grammar works?

- (a) *Agattiyam*
- (b) *Kuruntogai*
- (c) *Pannirupadalam*
- (d) *Kakkaipadiniyam*

What is an ‘anthology’?

- (a) A collection of poems
- (b) A collection of short stories
- (c) A long passage
- (d) A short poem

Which of the following is known as the ‘Bible of Tamil land’?

- (a) *Silappadigaram*
- (b) *Murugarruppadai*
- (c) *lirukkural*
- (d) *Aingurunuru*

Which Pandyan king is mentioned in the *Silappadigaram*?

- (a) Irumporai
- (b) Senguttuvan
- (c) Karikala
- (d) Nedunjeliyan

Which’ of the following works gives. us information for the first time about the development of fine arts in the Sangam age?

- (a) *Sivaga Sindamani*
- (b) *Manimegalai*
- (c) *Tolkappiyam*
- (d) *Maduraikkanji*

Which of the following provides us the first literary evidence about the south Indian kingdoms?

- (a) *Megasthenes Indica*
- (b) Kautilya’s *Arlhasastra*
- (c) Panini’s *Ashtadhyayi*

(d) *Narada Smriti*

Which of the following works mentions Irumporai a Pandyan king?

- (a) *Manimegalai*
- (b) *Palamoli*
- (c) *Aingurunuru*
- (d) *Pattinappalai*

Which of the following Roman kings, according to Strabo, is said to have received an embassy sent by a Pandyan king in about 20 BC?

- (a) Nero
- (b) Cladius
- (c) Augustus
- (d) Pius

What was the early capital of the Cholas of the Sangam age?

- (a) Puhar
- (b) Uraiyyur
- (c) Tiruchinapalli
- (d) Tanjore

Who is said to be the builder of the city of Puhar?

- (a) Illango Vadigal
- (b) Nedunjeliyan
- (c) Karikala
- (d) Nedenjeral

Who is said to be the first south Indian conqueror of Sri Lanka and to which dynasty does he belong?

- (a) Aditya—Cholas
- (b) Nedunjeliyan—Cheras
- (c) Senguttuvan—Pandyas
- (d) Elara—Cholas

Which of the following Chera kings, known as the ‘Red Chera’, built a temple dedicated to Kannagi?

- (a) Nedenjeral Adan
- (b) Senguttuvan
- (c) Karikala
- (d) Elara

What was the royal emblem of the Pandyas?

- (a) Carp

- (b) Arrow
- (c) Umbrella
- (d) Lion

What was the capital of the Cheras?

- (a) Muziris
- (b) Vanji
- (c) Arikamedu
- (d) Kanyakumari

What was the royal emblem of the Cholas?

- (a) Elephant
- (b) Horse
- (c) Tiger
- (d) Lion

What was *pattini* cult, prevalent in the Sangam age?

- (a) Worship of ancestors
- (b) Worship of animals
- (c) Worship of Pasupati Mahadeva
- (d) Worship of Kannagi as the ideal wife

What was the royal emblem of the Cheras?

- (a) Sword
- (b) Bow
- (c) Peacock
- (d) Lotus

Who was the chief deity of the Sangam age?

- (a) Siva
- (b) Indra
- (c) Murugan
- (d) Vishnu

In the Sangam age, *De va vrinda*, a term used to describe a group of gods, comprised which of the following gods?

- (i) Murugan
- (ii) Siva
- (iii) Indra
- (iv) Krishna
- (v) Balaram

Select the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) ii, iii and iv
- (d) All of them

Which of the following belong to *Ettutogai*?

- (i) *Aingurunuru*
- (ii) *Agananuru*
- (iii) *Maduraikkanji*
- (iv) *Narrinai*
- (v) *Murugarruppadi*
- (vi) *Paripadal*

Choose the answer from the codes as follows:

- (a) i, ii, iv and vi
- (b) ii, iii, iv and v
- (c) i and ii
- (d) All of them

Which of the following do not belong to *Padinenkilkanakku*?

- (i) *Tirukkural*
- (ii) *Palamoli*
- (iii) *Naladiyar*
- (iv) *Acharakkovai*
- (v) *Manimegalai*
- (vi) *Silappadigaram*

Select the answer from the codes below:

- (a) i and ii
- (b) iii and iv
- (c) v and vi
- (d) ii and v

The poetry in which of the following is divided into *agam* and *puram*?

- (i) Ettutogai
- (ii) Pattuppattu
- (iii) Padinenkilkanakku
- (iv) Sangam Epics

Select the answer from the codes given below:

- (a) All of them
- (b) i and ii

(c) ii and iii

(d) Only iv

Which of the following statements are true about *Ettutogal*?

(i) It was composed at the second *sangam* at Madurai.

(ii) It consists of a large body of prose literature.

(iii) It is said to be the work of more than 2000 authors.

(iv) It is said to be best part of the Sangam literature.

Choose the answer from the codes given below:

(a) i and ii

(b) ii and iii

(c) iii and iv

(d) All of them

Which of the following statements about the society of the Sangam age are not true?

(i) Brahmins emerged as a regular *varna*.

(ii) They abstained from eating meat and drinking wine.

(iii) There were regular *varnas* of Kshatriyas and Vaishyas.

(iv) The ruling class could come from only the Kshatriyas.

Select the answer from the codes given below:

(a) All of them

(b) i and ii

(c) ii and iii

(d) ii, iii and iv

Which of the following foreign writers corroborate some of the contents of Sangam literature about the Sangam age?

(i) Ptolemy

(ii) Pliny, the Elder

(iii) Strabo

(iv) Anonymous author of the *Periplus*

Choose the answer from the codes given below:

(a) All of them

(b) i, ii and iii

(c) ii, iii and iv

(d) Only ii

Which of the following were the major exports from south India during the Sangam age?

- (i) Cotton goods
- (ii) Different spices
- (iii) Ivory products
- (iv) Precious stones
- (v) Horses
- (vi) Gold coins

Choose the answer from the codes below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) iii, iv, v and vi
- (d) i, ii, v and vi

Which of the following were the major ports of south India during the Sangam age?

- (i) Arikamedu
- (ii) Kaveripattinam
- (iii) Madurai
- (iv) Muziris
- (v) Kapatapuram

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) i, iii and v

Which of the following pairs is correctly matched?

- (a) *Tolkappiyam* Gudalur Kilar
- (b) *Agattiyam* Tolkappiyar
- (c) *Aingurunuru* Agattiyar
- (d) *Agananuru* Rudrasarman

Match List I with List II and select the correct answer using the codes given below:

**List I**

- (i) *Silappadigaram*
- (ii) *Manimegalai*
- (iii) *Sivaga Sindamani*
- (iv) *Kural*

**List II**

- (A) Tiruttakkadevar
- (B) Sattanar
- (C) Munrurai Araiyar
- (D) Iliango Vadigal

(v) *Palamoli*

(E) Tiruvalluvar

- (a) i-C, ii-D, iii-B, iv-A, v-E
- (b) i-A, ii-C, iii-D, iv-B, v-E
- (c) i-B, ii-A, iii-E, iv-C, v-D
- (d) i-D, ii-B, iii-A, iv-E, v-C

Match the following:

**List I**

- (i) *Kurinji*
- (ii) *Palai*
- (iii) *Mullai*
- (iv) *Marudam*
- (v) *Neydal*

- (a) i-D, ii-E, iii-B, iv-A, v-C
- (b) i-B, ii-C, iii-A, iv-E, v-D
- (c) i-C, ii-B, iii-E, iv-D, v-A
- (d) i-E, ii-A, iii-C, iv-D, v-B

**List II**

- (A) Cultivated land
- (B) Jungle land
- (C) Coastal land
- (D) Hill land
- (E) Dry land

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) Kovalan
- (ii) Manimegalai
- (iii) Madhavi
- (iv) Udayakumaran
- (v) Kannagi

**List II**

- (A) Prince in *Manimegalai*
- (B) Hero of *Silappadigaram*
- (C) Heroine of *Silappadigaram*
- (D) Dancer in *Silappadigaram*
- (E) Illegal daughter of the hero and the dancer of *Silappadigaram*

- (a) i-B, ii-A, iii-C, iv-D, v-E
- (b) i-B, ii-E, iii-D, iv-A, v-C
- (c) i-C, ii-D, iii-A, iv-E, v-B
- (d) i-A, ii-C, iii-B, iv-E, v-D

Consider List I and List II:

**List I**

- (i) *Purohitar*
- (ii) *Amaichchar*

**List II**

- Priests
- Military Commanders

(iii) <i>Senapatiyar</i>	Ministers
(iv) <i>Orrar</i>	Spies
(v) <i>Dutar</i>	Ambassadors

Which of the above are correctly matched? Choose the answer from the codes given below:

- (a) i, iii and v
- (b) i, ii and iii
- (c) i, ii and iv
- (d) i, iv and v

Match List I with List II and select the correct answer from the codes given below:

<b>List I</b>	<b>List II</b>
(i) <i>Karai</i>	(A) Imperial court
(ii) <i>Irai</i>	(B) Royal birth day
(iii) <i>Avai</i>	(C) Land tax
(iv) <i>Perunal</i>	(D) Tributes and war booty
(v) <i>Sungam</i>	(E) Customs and tolls

- (a) i-C, ii-D, iii-A, iv-B, v-E
- (b) i-D, ii-A, iii-B, iv-C, v-E
- (c) i-E, ii-B, iii-D, iv-A, v-C
- (d) i-A, ii-C, iii-E, iv-D, v-B

Which of the following pairs are correctly matched?

- (i) *Vallalas*—Title given to meritorious ministers
  - (ii) *Arasar*—Ruling class
  - (iii) *Kavidi*—Agricultural class
  - (iv) *Enadi*—Title given to military commanders
- Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iv
- (c) iii and iv
- (d) ii and iii

Match the items of List I with those of List II and select the answer from the codes given below:

<b>List I</b>	<b>List II</b>
(i) <i>Kadaisiyar</i>	(A) Tax Collectors

- |  |  |
|--|--|
| (ii) <i>Pulaiyans</i><br>(iii) <i>Variyar</i><br>(iv) <i>Manram</i>  | (B) Village assembly<br>(C) Agriculture labourers<br>(D) Rope-makers |
| (a) i-D, ii-B, iii-C, iv-A<br>(b) i-A, ii-C, iii-B, iv-D<br>(c) i-C, ii-D, iii-A, iv-B<br>(d) i-B, ii-A, iii-D, iv-C |  |

### Assertions and Reason

#### Instructions:

Mark (a) if only ‘Assertion’ (A) is correct.

Mark (b) if only ‘Reason’ (R) is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ justifies or explains ‘A’.

Mark (d) if both ‘N and ‘R’ are correct, but ‘R’ does not justify or explain ‘A’.

*Assertion (A): Padinenkilkanakku* are called Eighteen Minor Works.

*Reason (R):* The poems in these are shorter in form than those in the Eight Anthologies and Ten idylls.

*Assertion (A): Manimegalai* is a Buddhist supplement to *Silappadigaram*.

*Reason (R):* Buddhism was the predominant religion of the Sangam age.

*Assertion (A): Sivaga Sindamani* was a Brahmin work.

*Reason (R):* Its moral is that worldly success alone does not make a person happy.

*Assertion (A): Silappadigaram* is marked by the predominance of the indigenous style.

*Reason (R): Sivaga Sindamani* shows the dominance of Sanskrit style over the indigenous style.

*Assertion (A):* During the later part of the Sangam age, the position of women started declining.

*Reason (R):* The practice of *sati* began to become more common during the later Sangam age.

*Assertion (A): Uraiyyur*, besides having political importance, had economic importance as well.

*Reason (R):* It was a great centre of cotton trade during the Sangam age.

*Assertion (A):* In the trade between south India and the Roman empire during the Sangam age the balance of trade was in favour of south India.

*Reason (R):* Excavations at Arikamedu revealed a Roman settlement there.

According to tradition, one of the following is the father of Tamil literature and was also the royal chaplain of the divine line of Pandyan rulers. Who is he?

- (a) Brihaspati
- (b) Agastya
- (c) Tolkappiyar
- (d) Agattiyar

Which book gives information about the extent of the Tamil country being confined from Vengadam hill to Cape Comorin, by an inundation of the sea?

- (a) *Tolkappiyam*
- (b) *Pattuppattu*
- (c) *Kuruntogai*
- (d) *Agananuru*

Which is the grammar book for the first Sangam based on the narration in *Iraiyanar Agapporul Urai*?

- (a) *Tolkappiyam*
- (b) *Pannirupadalam*
- (c) *Agattiyam*
- (d) *Kakkaipadiniyam*

From Sangam literature, we can reconstruct something like a genealogy of which dynasty?

- (a) Cholas
- (b) Pandyas
- (c) Cheras
- (d) Pallavas

The earliest epigraphic reference to the kingdoms of the Tamil country after the Asokan inscriptions is found in

- (a) Hathigumpha Inscription of Kharavela
- (b) Nasik Inscription of Gautamiputra Satakarni
- (c) Nanaghat Inscription of Sri Satakarni
- (d) Junagarh Inscription of Rudradaman I

From where do we get the earliest reference to the term *sangam*?

- (a) *Perimbanarruppadaidai*

- (b) *Pannirupadalam*
- (c) *Tolkappiyam*
- (d) *Iraiyanar Agapporul Urai*

Which evidence places Sangam anthologies firmly in the first two centuries of the Christian era?

- (a) Murudam Inscription
- (b) Arnattamali Inscription
- (c) Kadungo Inscription
- (d) Perundevanar Inscription

Which king is said to have scored victories over seven crown princes and a local enemy in the Malabar coast and brought *yavana* traders captive?

- (a) Nedenjeral Adan
- (b) Udayanjeral
- (c) Senguttuvan
- (d) Aruhan Medu

Who was the father of Karikala Chola?

- (a) Mandaranjeral
- (b) Senganan
- (c) Nedenjeral
- (d) Ilanjetcenni

One of Karikala's early achievements was his victory in a great battle at Venni which is near modern

- (a) Tanjore
- (b) Madurai
- (c) Quilon
- (d) Kudalur

The victories of Karikala are well portrayed in

- (a) *Tirumudikkarai*
- (b) *Aruvanad*
- (c) *Pattinappalai*
- (d) *Padirrupattu*

Adimandi (daughter of Karikala) and Attan Atti (the Chera prince) mentioned in the *Silappadigaram* are professionals in one field. Identify the field.

- (a) Medicine
- (b) Dance
- (c) Poetry

(d) Warfare

The author of *Maduraikkanji* is

- (a) Nakkirar
- (b) Nedunjeliyan
- (c) Ilандивариyan
- (d) Mangudi Marudan

Which of the following works states definitely that marriage as a sacrament accompanied by rituals was established in the Tamil country by the Aryans?

- (a) *Naladiyar*
- (b) *Narrinai*
- (c) *Tolkappiyam*
- (d) *Palamoli*

Match List I with List II and choose the answer from the codes given below:

**List I**

- (i) *Eyinar*
- (ii) *Kaikkilai*
- (iii) *Kalam*
- (iv) *Perundinai*

- (a) i-C, ii-A, iii-B, iv-D
- (b) i-A, ii-B, iii-C, iv-D
- (c) i-B, ii-D, iii-C, iv-A
- (d) i-C, ii-A, iii-D, iv-B

**List II**

- (A) Unilateral love
- (B) A unit of measurement
- (C) Hunters
- (D) Improper love

A poem in the Purananuru mentions four castes (kudi). Select the right choice which mentions the four castes correctly.

- (a) *Tudiyan, Panan, Tinai, Valli*
- (b) *Tudiyan, Panan, Paraiyan, Kadamban*
- (c) *Tudiyan, Panan, Kadamban, Valli*
- (d) *Panan, Paraiyan, Kadamban, Kalavai*

*Tolkappiyam*, the Tamil grammar book, is said to have been modelled on the Sanskrit grammar of which school?

- (a) Brahma
- (b) Sudrut
- (c) Aindra
- (d) Mihira

Identify the statement which is not described in the Sangam poems.

- (a) A *veli* of land yielded around thousand *kalams* of paddy indicating the fertile fields of Chola country.
- (b) Cultivation of ragi, paddy; turmeric, etc. are mentioned.
- (c) Eight forms of marriage were practiced in Tamil region, just like in Aryan culture.
- (d) Sangam people made sugar from sugarcane.

Consider the following statements on the Sangam age:

- (i) Land and trade were chief sources of royal revenue.
- (ii) The *ma* and *veli* were measures of land.
- (iii) King's share of produce was 50 per cent as is stated in *Silappadigaram*.
- (iv) Internal transit duties on merchandise were levied.
- (v) Roads were guarded day and night by soldiers to prevent smuggling.

Of these

- (a) i, ii, iv and v are true
- (b) i, ii, iii and v are true
- (c) i, ii, iii and iv are true
- (d) All the above are true

The army comprised the traditional four arms—chariots, elephants, cavalry and infantry—in Sangam age. The chariots were drawn by

- (a) horses
- (b) camels
- (c) oxen
- (d) buffaloes

Who among the following tells us that a woman was ruling the Pandyan kingdom?

- (a) Panini
- (b) Megasthenes
- (c) Kautilya
- (d) Asoka

Consider the following statements about the megalithic graves of Sangam age:

- (i) Graves were encircled by big pieces of stone.
- (ii) Axes were the only iron implements found in the graves.
- (iii) Along with skeletons, objects of daily use were found.
- (iv) Hero stones were planted on the graves of all males.

Of these

- (a) i and ii only are correct
- (b) i, ii and iii are correct
- (c) i and iii only are correct
- (d) ii and iv only are correct

Of the Sangam kings who were the first to establish their supremacy in south India?

- (a) Cheras
- (b) Pandyas
- (c) Satyaputras
- (d) Cholas

Which of the following statements help in fixing the date of Sangam age?

- (i) The synchronism of Gajabahu of Sri Lanka (173–195 AD) with Chera king, Senguttuvan.
- (ii) The prevalence of pattini cult in Sri Lanka and south India.
- (iii) The evidence from Sangam literature about trade with the Yavanas and from Greek and Latin classical literature describing Tamil country.
- (iv) The classical nature of Sangam literature.

Select the answer from the codes below:

- (a) i and ii only
- (b) i, ii and iii
- (c) i, ii and iv
- (d) All the above

Read the following statements about the social system of the Sangam age and identify the one which is not correct:

- (a) The Sangam people were organised in social groups living apart from one another, but in close proximity within each village and town.
- (b) The difference in the status and economic conditions was well accepted and rarely challenged by the people.
- (c) There were four castes namely *Tudiyar*, *Panan*, *Paraiyan* and *Kadamban*.
- (d) Sangam literature mentions three regular varnas, namely Brahmins, Kshatriyas and Vaishyas.

Which was the main import from the West in Sangam age?

- (a) Gold and silver
- (b) Wine and slaves
- (c) Horses
- (d) Pottery and glassware

After the death of one of the following Roman kings the trade was carried on more by barter than by coins. Identify the king.

- (a) Nero
- (b) Augustus
- (c) Pius
- (d) Claudius

Read the following statements about Sangam age agriculture and identify the one which is not correct:

- (a) There were two classes of agriculturistspeople owning land and people tilling the land.
- (b) Famines and droughts were not infrequent.
- (c) The practice of absentee landlordism, though prevalent, was looked down upon.
- (d) The tillers of land had an inferior social status.

Karikala constructed a great anicut on the river Kaveri, the water of which is nowadays drawn off through a new channel called Vennar. Which region of Tamil Nadu does it irrigate?

- (a) South Arcot
- (b) South Tanjavur
- (c) West Madurai
- (d) Chengalput

Which of the following statements is not a reason for the beginning of civilisation in south India?

- (a) The coming of Jaina and Buddhist missionaries made them aware of north Indian material culture.
- (b) The megalithic people moving from upland areas in to fertile river basins.
- (c) The establishment of Roman contacts with south India.
- (d) The spread of caste system under the influence of Aryans.

Consider the following lists:

**List I**

- (i) First sangam
- (ii) Second sangam
- (iii) Third sangam

**List II**

- 89 Pandyas
- 59 Pandyas
- 49 Pandyas

Which of the above are correctly matched? Select the answer from the codes below:

- (a) i and ii

- (b) ii and iii
- (c) i and iii
- (d) All of them

Identify the two most recurring causes of warfare in Sangam age.

- (i) Cattle lifting
- (ii) Refusal to give princesses in marriage
- (iii) Smuggling
- (iv) Family feuds

Choose the answer from the codes given below:

- (a) i and iii
- (b) i and ii
- (c) iii and iv
- (d) ii and iv

Identify the practice which was not in vogue in disposal of the dead during the Sangam age:

- (a) Cremation
- (b) Inhumation with urns
- (c) Inhumation without urns
- (d) Post-exposure burial

Which of the following is not correct about beliefs and practices of Sangam age?

- (a) There was much faith in omens and astrology.
- (b) Children were provided with amulets for warding off evil.
- (c) A women with disheveled hair was a bad omen.
- (d) Eclipses were believed to be the result of Rahu and Ketu eating up the sun and the moon.

Read the following statements about Brahmins and identify the one which is not correct:

- (a) The king relied on Brahmins for his daily work.
- (b) The highest praise for a monarch was to say that he did nothing which hurt the Brahmins.
- (c) The Brahmins were well versed in the *Vedas* and performed their rituals daily.
- (d) The Brahmins strictly practised vegetarianism and never took intoxicants.

Illango, the reputed author of the Sangam epic *Silappadigaram*, was the brother of a Chera king. Who is that Chera king?

- (a) Senguttuvan
- (b) Nedenjeral
- (c) Nedunjeliyan
- (d) Udiyanjeral

Which of the following was not a non-Aryan custom?

- (a) Tonsure of widows
- (b) Performing the *yajna*
- (c) The tying of the *tali* at the marriage ceremony
- (d) Worship of hero-stone

The most important industry in Sangam age was

- (a) Raising of sugarcane
- (b) Production of cloth
- (c) Raising of pepper
- (d) Making of ivory products

Where did the Romans trading with Sangam kingdoms built a temple of Augustus?

- (a) Arikamedu
- (b) Puhar
- (c) Muziris
- (d) Korkai

Which of the following is supposed to be the Fifth Veda?

- (a) *Tirukkural*
- (b) *Manimegalai*
- (c) *Padirrupattu*
- (d) *Pattinappalai*

Tank in Sangam age was known as

- (a) *veli*
- (b) *eripatti*
- (c) *tincipatti*
- (d) *talpatti*

## **Assertion and Reason**

### **Instructions:**

Mark (a) if only ‘Assertion’ (A) is correct.

Mark (b) if only ‘Reason’ (R) is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ justifies or explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not justify or explain

‘A’.

. Assertion (A): Spinning and weaving of cotton and silk had attained a high degree of perfection.

Reason (R): Spinning was a part-time occupation of women.

. Assertion (A): Some wives preferred to die with their husbands and earn fame as *satis*.

Reason (R): The lot of widows was a hard one. They had to cut off their hair, discard all ornaments, and only eat the plainest food.

. Assertion (A): Martial arts were given a back seat by the Sangam people.

Reason (R): To the warrior a peaceful death in bed was looked upon as a disgrace.

. Assertion (A): The military camp was an elaborate affair with streets and roads.

Reason (R): Soldiers, who died fighting, were commemorated by *virakkal*.

. Assertion (A): The king often sent selected generals to lead the army.

Reason (R): If the king was killed or seriously injured in the midst of fight, the army gave up the struggle and accepted defeat.

. Assertion (A): The conquered country was at times ruthlessly laid waste, even cornfields not being spared.

Reason (R): The vanquished king’s *kadimaram* was usually spared by the victorious army.

. Assertion (A): The most powerful kings were expected to undertake a *digvijaya*.

Reason (R): *Digvijaya* was a conquering expedition in an anti-clockwise direction over the whole of India, except the south.

. Assertion (A): The elders were expected to set aside their personal quarrels when they attended the *avai*.

Reason (R): The elders assisted the king in the adjudication of disputes.

. Assertion (A): Differences in status and economic conditions were accepted by all as part of the established order.

Reason (R): There is little evidence of any tendency to protest or revolt against the order.

## ANSWERS-I

1. (b)	2. (c)	3. (d)	4. (a)	5. (d)	6. (c)	7. (d)
8. (a)	9. (b)	10. (c)	11. (d)	12. (a)	13. (c)	14. (d)
15. (b)	16. (c)	17. (c)	18. (a)	19. (d)	20. (b)	21. (c)
22. (a)	23. (d)	24. (d)	25. (a)	26. (c)	27. (d)	28. (b)
29. (c)	30. (b)	31. (a)	32. (c)	33. (d)	34. (c)	35. (b)
36. (d)	37. (a)	38. (b)	39. (a)	40. (c)	41. (d)	42. (c)
43. (b)	44. (a)	45. (d)	46. (b)	47. (d)	48. (c)	49. (a)
50. (b)	51. (d)	52. (d)	53. (d)	54. (d)	55. (d)	56. (b)
57. (c)	58. (b)	59. (c)	60. (d)	61. (a)	62. (a)	63. (c)
64. (a)	65. (a)	66. (d)	67. (d)	68. (d)	69. (d)	70. (c)
71. (c)	72. (a)	73. (c)	74. (c)	75. (c)	76. (b)	77. (c)
78. (d)	79. (a)	80. (a)	81. (c)	82. (c)	83. (d)	84. (b)
85. (a)	86. (c)	87. (d)	88. (b)	89. (a)	90. (c)	91. (c)
92. (b)	93. (c)	94. (d)	95. (b)	96. (a)	97. (b)	98. (c)
99. (d)	100. (b)	101. (c)	102. (d)	103. (a)	104. (c)	105. (b)
106. (c)	107. (d)	108. (a)	109. (a)	110. (b)	111. (d)	112. (d)
113. (a)	114. (b)	115. (d)	116. (a)	117. (b)	118. (c)	119. (c)
120. (a)	121. (b)	122. (d)	123. (c)	124. (c)	125. (d)	126. (b)
127. (a)	128. (c)	129. (c)	130. (a)	131. (d)	132. (b)	133. (a)
134. (d)	135. (a)	136. (c)	137. (b)	138. (d)	139. (c)	140. (a)
141. (b)	142. (c)	143. (c)	144. (a)	145. (c)	146. (b)	147. (c)
148. (d)	149. (b)	150. (d)	151. (a)	152. (a)	153. (d)	154. (b)
155. (d)	156. (d)	157. (b)	158. (d)	159. (d)	160. (d)	161. (a)
162. (b)	163. (b)	164. (c)	165. (a)	166. (b)	167. (d)	168. (c)
169. (b)	170. (d)	171. (b)	172. (a)	173. (a)	174. (c)	175. (c)

## QUESTIONS-II

What is the chronological order of the following foreigners?

- (i) Arrian
- (ii) Hippalus
- (iii) Pliny, the Elder
- (iv) Strabo
- (v) Anonymous author of the *Periplus*

Choose the answer from the codes below:

- (a) i, iv, iii, i and v
- (b) iii, v, iv, i and ii
- (c) iv, ii, v, iii and i
- (d) v, i, iii, ii and iv

Who was the first to introduce gold coins on a significant scale?

- (a) Kujula Kadphises
- (b) Vima Kadphises
- (c) Menander
- (d) Kanishka

The earliest discovery of a Roman trading station is made at

- (a) Arikamedu
- (b) Muziris
- (c) Bharukachchha
- (d) Tamralipti

From the time of which Roman emperor did the Indo-Roman trade begin to decline?

- (a) Nero
- (b) Cartius
- (c) Augustus
- (d) Caracalla

Which one of the following pairs is incorrectly matched?

- (a) Suvarnabhumi—Malay Peninsula
- (b) Suvarnadvipa—Indonesian Archipelago
- (c) Kambuja—Vietnam
- (d) Champa—Annam

Whose coins represent the two-masted type ships?

- (i) Gautamiputra Satakarni
- (ii) Yajnasri Satakarni
- (iii) Vasishtiputra Pulamayi
- (iv) Sri Satakarni

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iii

Pick the odd-man out from among the following:

- (a) *Jetha*
- (b) *Nigama*
- (c) *Puga*
- (d) *Sartha*

What were the *samvitapatras*?

- (a) Land charters issued to Brahmins by the rulers
- (b) Agreements reached by the villagers
- (c) Conventions arrived at by the individual merchants
- (d) Conventions arrived at by the guilds of merchants

Who were the *karamkaras*?

- (a) Leather workers
- (b) Carpenters
- (c) Wage earners
- (d) Sweepers

Who among the following are not credited with issuing copper coins on a large scale?

- (a) Nagas
- (b) Yaudheyas
- (c) Mitras
- (d) Guptas

India was described as ‘the sole mother of precious stones’ by

- (a) Strabo
- (b) Pliny, the Elder
- (c) Arrian
- (d) Ptolemy

Which one of the following pairs is correctly matched?

- (a) Arrian—*Indica*
- (b) Strabo—*Periplus of the Erythrean Sea*
- (c) Pliny—*Indicopleustes*
- (d) Anonymous Greek—Geography

Which one of the following was the most commonly used coin?

- (a) *Kakini*
- (b) *Pana*
- (c) *Karshapana*
- (d) *Nishka*

The *aksayanivi* type of land tenure was first introduced by the

- (a) Sakas
- (b) Guptas
- (c) Satavahanas
- (d) Kushanas

Brick-built dyeing vats have been discovered at

- (i) Pataliputra
- (ii) Arikamedu
- (iii) Pratisthana
- (iv) Uraiyur

Choose the answer from the codes correct below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) ii and iv

The term *vardhakin* meant a

- (a) goldsmith
- (b) carpenter
- (c) basket-maker
- (d) brick-maker

The largest number of copper coins were issued by the

- (a) Kushanas
- (b) Satavahanas
- (c) Guptas
- (d) Sakas

Whose coins were restruck by Gautamiputra Satakarni in commemoration of his victory?

- (a) Rudradaman I
- (b) Ushavadata
- (c) Nahapana
- (d) Moga

Which one of the following rulers was a patron as well as friend of Charaka?

- (a) Chandragupta II
- (b) Menander
- (c) Pushyamitra Sunga
- (d) Kanishka

Consider the following two statements—one labelled as Assertion (A) and the other labelled as Reason (R):

*Assertion (A): Rudradaman I claimed to have repaired the famous Sudarsana lake without having burdened his subjects with *visti*, *pranaya*, etc.*

*Reason (R): According to Kautilya's *Arthashastra* only *pranaya* was an emergency tax in the Maurya period.*

In the context of the above two statements which one of the following is correct?

- (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 a correct explanation of A.
- (c) A is true but R is false.
- (d) A is false but R is true.

In the Gupta period, a group of artisans had to migrate from Gujarat to Malwa and ultimately give up their profession because of declining demand for their goods. To which profession did they belong?

- (a) Cotton textile weaving
- (b) Silk weaving
- (c) Ivory-working
- (d) Dyeing

Who among the following informs us that trade was revived between India and the Byzantine empire during the Gupta period?

- (a) Procopius
- (b) Cosmas
- (c) Arrian
- (d) Pliny, the Younger

Who among the following stated that **cowries** were used as the common medium of exchange during the Gupta period?

- (a) Narada
- (b) Brihaspati
- (c) Amarasimha
- (d) Fahien

Which Gupta originated the Gupta currency system?

- (a) Srigupta
- (b) Chandragupta I
- (c) Samudragupta
- (d) Chandragupta II

That guilds of merchants maintained their own militia, called ‘*Srenibala*’, is known to us from

- (a) Vakataka inscriptions
- (b) Gupta inscriptions
- (c) Maukhari inscriptions
- (d) Kalachuri inscriptions

Which one of the following regions of India did not reveal any Byzantine gold coins?

- (a) Eastern region
- (b) North-eastern region
- (c) Southern region
- (d) Western region

Who among the following gave a long list of Indian imports into the Byzantine empire?

- (a) Justinian
- (b) Diodorus
- (c) Procopius
- (d) Cosmas

Which of the following statements is not correct about the trade in the pre-Gupta times?

- (a) The occupation of north-western India by non-Indians was advantageous to the merchants.
- (b) Indo-Greek rulers encouraged trade with West Asia and the Mediterranean world.
- (c) The Sakas, Parthians and Kushanas brought Central Asia into the orbit of the Indian merchant.
- (d) The Roman demand was for necessary goods from India.

Which of the following evidences support the idea that the merchant community prospered in the pre-Gupta times?

- (i) Inscriptions of the time
  - (ii) Donations given by the merchants to the charities
  - (iii) Literature of the time
  - (iv) The religions supported by the merchants were in progress.
- (a) All of them
  - (b) i, ii and iii
  - (c) ii and iii

(d) None of the above

To which of the following guilds did a person named Saddalaputta belong, who had owned 500 work shops?

- (a) Carpenters' guild
- (b) Metal-workers' guild
- (c) Potters' guild
- (d) Painters' guild

Which one of the following statements was incorrect about the practice of usury in the period between 200 BC and AD 300?

- (a) General rate of interest was 15 per cent.
- (b) Money lent for sea trade often called for a higher rate of interest.
- (c) The rate of interest varied depending upon the caste of the man to whom money is lent.
- (d) The upper caste persons were charged higher rate of interest than that of lower caste persons.

What is the other name of the 'Tocharians' who came to India after the disintegration of Mauryan empire?

- (a) Indo-Greeks
- (b) Sakas
- (c) Parthians
- (d) Kushanas

Who introduced caps and boots into India?

- (a) Central Asians
- (b) East Asians
- (c) Chinese
- (d) Greeks

The term *yavanika* meant

- (a) foreign goods
- (b) dancer
- (c) curtain
- (d) theatre

Which one of the following types of coins were used by Satavahanas in maximum proportion?

- (a) Gold
- (b) Copper
- (c) Lead

(d) Bronze

From which one of the following ancient terms the modern word *gandhi* was derived?

- (a) Grandh
- (b) Gandh
- (c) Gandhika
- (d) Gandhara

The well-known trade route ‘Uttarapatha’ in the time of Kushanas was running between the following two urban settlements

- (a) Ujjain to Mathura
- (b) Purushapura to Mathura
- (c) Mathura to Taxila
- (d) Purushapura to Taxila

Who came to India in search of great wealth of knowledge and literature in ancient times?

- (a) Chinese
- (b) Sakas
- (c) Kushanas
- (d) Greeks

Which statement regarding trade and commerce in south India is not correct?

- (a) The most profitable trade was with the Romans.
- (b) According to Pliny the largest ship was of 75 tons.
- (c) Some of the Tamil rulers employed *yavana* soldiers in the armies.
- (d) A number of harbours, docks, light houses and custom houses came into existence.

Which of the following is wrongly matched with regard to the number of trades referred to in a number of works?

- (a) *Divyavadana*—Three dozens
- (b) *Digha Nikaya*—Two dozens
- (c) *Mahavastu*—Thirty six
- (d) *Milinda Panho*—Seventy five

What is the meaning of the Chinese word ‘Yuehchi’?

- (a) Young people
- (b) Asian tribe
- (c) Moon tribe
- (d) Sun tribe

Who among the following personalities is said to have performed *asvamedha* sacrifice for Pushyamitra Sunga?

- (a) Patanjali
- (b) Panini
- (c) Vasishta
- (d) Asvaghosha

Agnimitra, the second Sunga ruler, was the hero of a book written by

- (a) Kalidasa
- (b) Patanjali
- (c) Asvaghosha
- (d) Bana

Consider the statements about the Hathigumpha inscription and choose the correct code that follows the statements?

- (i) After Asokan edicts, it is the second inscription, the first being the Nanaghat inscription by Naganika.
- (ii) It proves that Jainism entered Orissa and probably became the state religion within 100 years of the death of Mahavira.
- (iii) It helps us in fixing third century AD for Kharavela.
- (iv) This is the earliest inscription to mention an era known as ‘the Kala of Raja Muriya’.

#### **Codes:**

- (a) All of them except (i) are correct
- (b) All of them except (ii) are correct
- (c) All of them except (iii) are correct
- (d) All of them except (iv) are correct.

Some of the officials and their functions of the Satavahana time are given below. Find which one of them is correctly matched.

- (a) *Bhandagarika*—Royal stores-in-charge
- (b) *Amacha*—Foreign affairs-in-charge
- (c) *Haranikas*—Governors
- (d) *Lekhakas*—Finance Ministers

Which one of the following statements about Rome is not correct?

- (a) Spices were carried to the Roman empire from India alone.
- (b) Roman ladies wearing Indian muslins were considered a menace to the city’s morals.
- (c) Roman women wore Indian pearls on their shoes also.

(d) Rome was the chief customer of Indian luxury goods.

Which fact on the guilds of the pre-Guptan period is incorrect?

(a) Guilds were opposed to the system of slavery.

(b) Women too joined the guilds.

(c) The workers' corporations had their own seals.

(d) There were workers' bodies like those which built temples and cities.

Match the following:

**List I**

*(Official Terms)*

I. *Akaradhyaksha*

II. *Sutradhyaksha*

III. *Khanyadhyaksha*

IV. *Sitadhyaksha*

**List II**

*(Superintendent of)*

A. mines

B. weaving

C. digging

D. agriculture

**Codes:**

(a) I-A, II-B, III-C, IV-D

(b) I-B, II-A, III-C, IV-D

(c) I-B, II-A, 111-D, IV-C

(d) I-A, II-B, 111-D, IV-C

Who composed the Sanskrit Kavya *Saundarananda*?

(a) Asvaghosha

(b) Kalidasa

(c) Aryadeva

(d) Nagarjuna

Who was the first Gupta to issue silver coins?

(a) Samudragupta

(b) Chandragupta I

(c) Kumaragupta

(d) Chandragupta II

Officers in charge of the registration of documents in the Satavahana period were known as

(a) *mahatalavaras*

(b) *gamikas*

(c) *nibandhakaras*

(d) *matarakas*

Which one of the following pairs does not belong to the same category?

- (a) Mauryas—Brihadratha
- (b) Satavahanas—Simukha
- (c) Sungas—Devabhuti
- (d) Kanvas—Susarman

Patanjali, the second great grammarian of ancient India, was a contemporary of

- (a) Kanishka
- (b) Chandragupta II
- (c) Gautamiputra Satakami
- (d) Pushyamitra Sunga

Consider the following lists:

**List I**

- (I) Arjunayanas
- (II) Audambaras
- (III) Kunindas
- (IV) Yaudheyas

**List II**

- Eastern Rajasthan
- Punjab
- Southern Rajasthan
- Haryana

Which of the above are correctly matched? Select the answer from the codes given below:

- (a) All of them
- (b) I, II and III
- (c) II, III and IV
- (d) I, II and IV

Who among the following Satavahana rulers assumed the title of ‘Ekabrahmana’?

- (a) Satakarni I
- (b) Hala
- (c) Gautamiputra Satakarni
- (d) Yajnasri Satakarni

Match List I with List II and select the answer using the codes given below the lists:

**List I**

- (i) Malakara
- (ii) Halakiya
- (iii) Dasaka
- (iv) Lohavanja

**List II**

- (A) Cultivator
- (B) Fisherman
- (C) Gardener
- (D) Blacksmith

**Codes:**

- (a) I-B, II-D, III-C, IV-A
- (b) I-C, II-A, III-B, IV-D
- (c) I-B, II-C, III-A, IV-D
- (d) I-D, II-B, III-A, IV-C

Which one of the following ports was not on the western coast of India?

- (a) Motupalli
- (b) Barygaza
- (c) Sopara
- (d) Kalyana

Which one of the following pairs is incorrect?

- (a) *Bhadayaniyas*—*Nasik*
- (b) *Dhammadoriyas*—*Sopara*
- (c) *Mahasanghikas*—*Karle*
- (d) *Mahavinasesiyas*—*Kanheri*

Who was the founder of the Chetas of Kalinga?

- (a) Vasudeva
- (b) Kharavela
- (c) Mahameghavahana
- (d) Meghavarman

The Greek *strategoi* and *meridarchs* were related to

- (a) currency
- (b) administration
- (c) divine pantheon
- (d) culture

The river Kannabemna of the Hathigumpha inscription is identified with the

- (a) Mahanadi
- (b) Krishna
- (c) Godavari
- (d) Ganga

Menander or Milinda was originally a commander of

- (a) Euthydemus
- (b) Eucratides
- (c) Demetrius
- (d) Antialcidas

Who among the following was the first to discontinue the practice of issuing

coins of bilingual language?

- (a) Kanishka
- (b) Rudradaman
- (c) Menander
- (d) Nahapana

Who among the following refers to the Sakas as *aniravasita* (clean) Sudras?

- (a) Charaka
- (b) Kalidasa
- (c) Manu
- (d) Patanjali

Pick the odd man out from among the following:

- (a) Moga
- (b) Vonones
- (c) Diodotus
- (d) Kanishka

Who among the following used to shave half of their heads according to *Harivamsa*?

- (a) Sakas
- (b) Parthians
- (c) Kushanas
- (d) Greeks

Whose coins bear the figure of the typically Indian deity. Abhishekha-Lakshmi?

- (a) Kanishka
- (b) Rudradaman
- (c) Azilises
- (d) Moga

Who among the following rulers is identified with ‘Mambarus’ of the *Periplus of the Erythrean Sea*?

- (a) Kanishka
- (b) Nahapana
- (c) Bhumaka
- (d) Vima Kadphises

Who among the following foreign dynasties of India did not strike gold coins?

- (i) Indo-Greeks

- (ii) Parthians
- (iii) Kushanas
- (iv) Sakas

Choose the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) ii and iv

Who among the following assumed the epithets of *dharmasthita* and *sachadharmasthita*?

- (a) Kujula Kadphises
- (b) Kanishka
- (c) Rudradaman I
- (d) Menander

Who among the following rulers was a follower of the *Pasupata* cult of Saivism?

- (a) Huvishka
- (b) Rudradaman I
- (c) Vima Kadphises
- (d) Nahapana

Match List I with List II and select the answer using the codes give below the lists:

**List I**

- (I) Mao
- (II) Mioro
- (III) Athsho
- (IV) Vado
- (V) Oesho

**List II**

- (A) Siva
- (B) Sun-God
- (C) Moon-God
- (D) Wind-God
- (E) Fire-God

**Codes:**

- (a) I-B, II-D, III-A, IV-E, V-C
- (b) I-C, II-B, III-E, IV-D, V-A
- (c) I-D, II-C, III-B, IV-A, V-E
- (d) I-A, II-E, III-C, IV-B, V-D

Who among the following Buddhist scholars was not patronised by Kanishka?

- (a) Asvaghosha
- (b) Vasumitra
- (c) Nagarjuna
- (d) Vasugupta

*Kaisara*, meaning Caesar, was a title assumed by

- (a) Indo-Greeks
- (b) Sakas
- (c) Kushanas
- (d) Parthians

Who among the following rulers initiated the Roman *aurei* (a type of coin) for facilitating trade?

- (a) Kujula Kadphises
- (b) Vima Kadphises
- (c) Kanishka
- (d) Huvishka

Who was the founder of the Satavahana dynasty?

- (a) Sri Satakarni
- (b) Simukha
- (c) Pulamayi I
- (d) Yajnasri Satakarni

Which one of following *Brahmanas* provides us with the first literary evidence about the Andhras?

- (a) *Satapatha Brahmana*
- (b) *Kausitaki Brahmana*
- (c) *Aitareya Brahmana*
- (d) *Jaiminiya Brahmana*

Who is considered as the greatest Satavahana ruler?

- (a) Gautamiputra Satakarni
- (b) Hala
- (c) Simukha
- (d) Gautamiputra Yajnasri

Who succeeded Pushyamitra Sunga, the founder of the Sunga dynasty?

- (a) Vasumitra
- (b) Bhagavata
- (c) Devabhumi
- (d) Agnimitra

Who was the founder of the Kanya dynasty?

- (a) Suserman
- (b) Vishnusarma
- (c) Vasudeva
- (d) Vasumitra

Which Buddhist monk advised Kanishka to convene the fourth Buddhist Council?

- (a) Nagarjuna
- (b) Parsva
- (c) Asvaghosha
- (d) Vasubandhu

Which Satavahana ruler is credited with killing the last Kanya ruler?

- (a) Pulamayi
- (b) Hala
- (c) Simukha
- (d) Yajnasri Satakarni

Who started the Saka era and when?

- (a) Kadphises in 58 BC
- (b) Rudradaman I in 78 AD
- (c) Vikramaditya in 58 BC
- (d) Kanishka in 78 AD

During whose reign did St Thomas come to India through north-west to propagate Christianity?

- (a) Menander
- (b) Moga
- (c) Gondophernes
- (d) Vasudeva

Who among the following were the first to invade and rule over north-western India?

- (a) Scythians
- (b) Bactrian Greeks
- (c) Kushanas
- (d) Parthians

Who among the following is considered as the most famous Saka ruler in India?

- (a) Moga

- (b) Nahapana
- (c) Ghamatika
- (d) Rudradaman I

Menander, also known as Milinda, belonged to which of the following foreign dynasties?

- (a) Indo-Greeks
- (b) Parthians
- (c) Kushanas
- (d) Sakas

Which one of the following literary works gives us information about the political history of the Satavahanas?

- (a) **Bhasa's** *Swapnavasavadatta*
- (b) Somadeva's *Kathasaritsagara*
- (c) Sudraka's *Mrichchhakatika*
- (d) Vajjika's *Kaumudi Mahotsava*

Kharavela, a prominent political figure of the first century BC, was the ruler of which of the following kingdoms?

- (a) Magadha
- (b) Anga
- (c) Kalinga
- (d) Vengi

Which of the following centres was the most famous for the manufacture of woollen clothes during the pre-Gupta period?

- (a) Varanasi
- (b) Ujjain
- (c) Mathura
- (d) Gandhara

Which of the following was not one of the important industries of the post-Mauryan period?

- (a) Textiles
- (b) Leather goods
- (c) Iron-working
- (d) Pottery

Which one of the following *Mahayana* Buddhist works belonging to the second century BC gives a list of 36 types of artisans living at Rajagriha?

- (a) *Mahavastu*

- (b) *Oivyavadana*
- (c) *Milinda Panho*
- (d) *Madhyamika Karika*

Mathura, according to Patanjali, was famous for which one of the following special varieties of textiles?

- (a) *Chintz*
- (b) *Oukula*
- (c) *Sataka*
- (d) *Kshauma*

Which of the following were the main items of Indian exports to the Roman empire?

- (a) Food grains
- (b) Raw materials for industries
- (c) Horses
- (d) Luxury goods

Who among the following lamented that bullion was flowing out of the Roman empire into India?

- (a) Anonymous author of the *Periplus*
- (b) Pliny the Elder
- (c) Strabo
- (d) Ptolemy

What was the most popular and typical pottery of the post-Maurya period?

- (a) Red Ware
- (b) Northern Black Polished Ware
- (c) Black and Red Ware
- (d) Painted Grey Ware

Which of the following rulers controlled the so-called ‘Silk Route’ and also benefitted the most from the revenues it brought?

- (a) Parthians
- (b) Satavahanas
- (c) Kushanas
- (d) Sakas

At which of the following ports the largest Roman settlement and a Roman factory have been discovered?

- (a) Bharukachchha
- (b) Tamralipti

- (c) Muziris
- (d) Arikamedu

Which of the following cities acted as the meeting point for trade routes from east to west and from north to south?

- (a) Kausambi
- (b) Ujjain
- (c) Mathura
- (d) Paithan

Which of the following ports was called Padolike by the author of the *Periplus of the Erythrean Sea*?

- (a) Arikamedu
- (b) Patala
- (c) Barbaricum
- (d) Sopara

Artisans and craftsmen came mainly from which of the following?

- (a) Vaishyas
- (b) Sudras
- (c) Kshatriyas
- (d) Untouchables

What was the general rate of interest charged on loans during the pre-Gupta period?

- (a) 5 per cent
- (b) 10 per cent
- (c) 15 per cent
- (d) 25 per cent

Which region in India dominated Indian trade with the Roman empire?

- (a) North-western India
- (b) Western India
- (c) Eastern India
- (d) South India

Which of the following types of loans attracted the highest rate of interest during the post-Mauryan period?

- (a) Loan for caravan trade
- (b) Loan for sea trade
- (c) Loan for domestic purposes
- (d) Loan for buying raw materials

Which Chinese emperor built the Great Wall of China in about 220 BC?

- (a) Wang Hsu Tsi
- (b) Pu Yi
- (c) Shih Huang Ti
- (d) Huang Tsang Ti

Which of the following *Puranas* give us information about the Satavahanas?

- (i) *Mastyā*
- (ii) *Markandeya*
- (iii) *Vishnu*
- (iv) *Bhagavat*
- (v) *Vayu*

Select the answer from the codes given below:

- (a) i, iii and v
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) iii, iv and v

Which of the following statements about the Satavahanas are true?

- (i) They were a Brahmin dynasty.
- (ii) They used Sanskrit as the official language.
- (iii) According to Puranic tradition there were 30 Satavahanas spread over 400 years.
- (iv) They started the practice of granting revenue bearing lands to the officials.

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) iii and iv
- (d) i and iii

Arrange the following Satavahana rulers in chronological order.

- (i) Pulamayi I
- (ii) Sri Satakarni
- (iii) Gautamiputra Satakarni
- (iv) Hala

Select the answer from the codes given below:

- (a) ii, i, iii, iv
- (b) i, iv, ii, iii

(c) iv, i, ii, iii

(d) iii, ii, iv, i

Arrange the following dynasties in chronological order.

(i) Kanvas

(ii) Ikshvakus

(iii) Satavahanas

(iv) Sungas

Choose the answer from the codes given below:

(a) ii, iii, i, iv

(b) iv, i, ii, iii

(c) iv, i, iii, ii

(d) i, iv, ii, iii

The Indo-Greeks

(i) were the first to issue gold coins in India.

(ii) were the first to issue coins which can be attributed to particular kings with certainty.

(iii) introduced Hellenistic art features in the north-west which in turn facilitated the rise of the Gandhara school of art.

(iv) were given status of fallen Kshatriyas by the Brahmanical legal texts.

Of these

(a) All are true

(b) i, ii and iii are true

(c) ii, iii and iv are true

(d) Only ii and iii are true

Rudradaman I

(i) belonged to the first half of the second century AD.

(ii) was defeated twice by a Satavahana ruler.

(iii) repaired the famous Sudarsana lake of the Mauryan period.

(iv) issued the first ever long inscription in chaste Sanskrit.

Of these

(a) All are true

(b) i, ii and iii are true

(c) Only iii and iv are true

(d) i, iii and iv are true

Which of the following statements about trade during the pre-Gupta period are true?

- (i) There was an extraordinary expansion and diversification of trading activities.
- (ii) It was marked by the discovery of the monsoon sea route to India from West Asia, and the establishment of the famous ‘SilkRoute’ and the sea route to South East Asia.
- (iii) Most of north India was involved in ‘transittrade’ while south India dominated the ‘territorial trade’.
- (iv) There was an increased monetisation of trade with the rulers as well as the merchant guilds issuing a number of coins.

Select the answer from the codes given below:

- (a) i and ii only
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) All of them

Which of the following statements about the Gandhara school of art are true?

- (i) It was patronised by the Kushanas, especially Kanishka.
- (ii) Its main theme was *Mahayana* Buddhism and it was the first to produce the idols of the Buddha.
- (iii) It was very realistic in nature with great care being given to physical details such as facial expressions, muscles, moustaches, hair, dress, etc.
- (iv) Its artists made large-scale use of spotted red stone.

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Which of the following statements about the Mathura school of art is/are incorrect?

- (i) It was influenced by the art traditions of Bharhut, Gaya and Sanchi.
- (ii) It started the practice of showing spiritual strength by adding a circle behind the heads of the images.
- (iii) Its artists produced only religious images.
- (iv) It was marked by the extensive use of white marble.

Select the answer from the codes given below:

- (a) Only i
- (b) i and ii

- (c) ii and iii
- (d) iii and iv

Which of the statements about the Amaravati school of art are correct?

- (i) It flourished in the lower valleys of the Krishna and the Godavari during the rule of the later Satavahanas.
- (ii) Its images are marked by intense vitality and rapid movement and have slender long-legged bodies.
- (iii) It produced not only religious images but also secular images.
- (iv) It greatly influenced later south Indian sculpture, particularly that of the Pallavas.

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) i, ii and iv
- (d) ii, iii and iv

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) Nanaghat inscription
- (ii) Nasik inscription
- (iii) Junagarh inscription
- (iv) Hathigumpha inscription

**List II**

- (A) Rudradaman I, the Saka ruler
- (B) Naganika, Sata-vahana queen
- (C) Kharavela, the Cheta king
- (D) Balasri, Satavahana queen-mother
- (E) Menander, the Indo-Greek king

Select the answer from the codes given below:

- (a) i-B, ii-C, iii-E, iv-D
- (b) i-E, ii-B, iii-D, iv-A
- (c) i-B, ii-D, iii-A, iv-C
- (d) i-D, ii-B, iii-A, iv-C

Which of the following pairs are incorrectly matched?

- |                        |                             |
|------------------------|-----------------------------|
| (i) Moga               | Last great Satavahana       |
| (ii) Suserman          | Last Satavahana             |
| (iii) Vasudeva         | Last important Kushana      |
| (iv) Pulamayi III      | Last Kanya                  |
| (v) Yajnasri Satakarni | First Saka in western India |

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii, iv and v
- (c) i, iii and v
- (d) iii only

Match the following:

<b>List I</b> (Satavahana officials)	<b>List II</b> (Functions)
(i) Bhandagarika	(A) Foreign Affairs in-charge
(ii) Amatyas	(B) Governors
(iii) Hararika	(C) Royal stores in-charge
(iv) Lekhaka	(D) Finance Minister
(v) <b>Karana</b>	(E) In-charge of registration
<p>(a) i-B, ii-E, iii-A, iv-D, v-C            (b) i-A, ii-C, iii-E, iv-B, v-D            (c) i-D, ii-A, iii-B, iv-E, v-C            (d) i-C, ii-B, iii-D, iv-A, v-E</p>	

Which of the following pairs is correctly matched?

- (a) Pataliputra—Kushanas
- (b) Paithan—Kanvas
- (c) Purushapura—Satavahanas
- (d) Vidisa—Sungas

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) Strabo	<i>History</i>
(ii) Arrian	<i>Geography</i>
(iii) Pliny, the Elder	<i>Indica</i>
(iv) Anonymous Greek	<i>Periplus of the Erythrean Sea</i>

Which of the above are incorrectly matched? Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) ii and iv only

Match the following:

- List I**
- I. Tamralipti
  - II. Barygaza
  - III. Barbaricum
  - IV. Sopara
  - V. Arikamedu

- List II**
- A. Indus basin
  - B. Bengal coast
  - C. Tamil Nadu coast
  - D. Maharashtra coast
  - E. Gujarat coast

- (a) i-B, ii-E, iii-A, iv-D, v-C
- (b) i-E, ii-D, iii-C, iv-A, v-B
- (c) i-B, ii-E, iii-D, iv-C, v-A
- (d) i-E, ii-B, iii-C, iv-D, v-A

Match List I with List II and select the answer using the codes given below:

- | <b>List I</b>       | <b>List II</b>                                 |
|---------------------|--|
| I. Karshapana       | A. Gold coins                                  |
| II. Kakini          | B. Silver coins                                |
| III. Satamana       | C. Copper coins                                |
| IV. Nishka and Pana | D. Coins made of gold, silver, copper and lead |
- (a) i-B, ii-D, iii-A, iv-C
  - (b) i-C, ii-A, iii-D, iv-B
  - (c) i-D, ii-C, iii-B, iv-A
  - (d) i-A, ii-C, iii-B, iv-D

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if both ‘Assertion’ (A) and ‘Reason’ (R) are correct, and ‘R’ justifies or explains ‘A’.

Mark (b) if both ‘A’ and ‘R’ are correct, but ‘R’ does not justify or explain ‘A’.

Mark (c) if only ‘A’ is correct.

Mark (d) if only ‘R’ is correct.

. *Assertion (A):* The pre-Gupta period was marked by the political fragmentation of the Indian subcontinent.

*Reason (R):* Guilds of merchants and artisans flourished during this period.

. *Assertion (A):* The Gandhara school of art is also known as the Indo-Greek school.

*Reason (R):* The Gandhara school was highly influenced by the Graeco-

Roman traditions.

. Assertion (A): The flourishing trade during the post-Maurya period affected even the contemporary economic laws.

Reason (R): The *Smriti* laws of the period denounced trade associations and partnerships.

. Assertion (A): The famous Kharavela of Kalinga belonged to the Cheta dynasty.

Reason (R): The Chetas continued to have their sway over Kalinga till the post-Gupta period.

. Assertion (A): Rudradaman I, the most famous Saka ruler in India, started the Saka era in 78 AD.

Reason (R): Vikramaditya, King of Ujjain, after his victory over the Sakas, began the Vikrama era in 58 BC.

. Assertion (A): The movement of the Kushanas first into the lower Indus and later into Malwa was motivated by economic need.

Reason (R): The period between 200 BC and 300 AD was a period of thriving trade and considerable economic prosperity in these areas.

. Assertion (A): The economic impact of trade, especially external trade, is more evident in the south than in the north.

Reason (R): At Arikamedu even a few months of excavations have revealed a considerable mass of Mediterranean artifacts, while many years of excavations at Taxila reveal only a few pieces.

. Assertion (A): The Mathura school of art owed much to the earlier Indian art traditions of Bharhut, Gaya and Sanchi.

Reason (R): The attempt to display spiritual strength by a nimbus behind the faces of the images began with the Mathura school.

Which of the following statements is incorrect about the post-Mauryan period?

(a) Maintenance of the existing social institutions was regarded as the chief function of the king.

(b) The king's power was buttressed by the deliberate adoption of superstitions and propagation of divinity.

(c) Propaganda and communication were widely used to bring about fundamental changes in the social order.

(d) Some literature was composed to make the moral and social changes acceptable to the people.

The land grants recorded on copper plates were mostly in favour of

- (a) Ajivikas
- (b) Buddhists
- (c) Brahmins
- (d) Jainas

Which of the following statements is incorrect?

- (a) Buddhism, Jainism and several Brahmanical sects emphasised the sanctity of family and property.
- (b) Numerous Sanskrit verses place wife and property in the same category.
- (c) The Buddhist sources did not prescribe the preservation of patriarchal family and private property.
- (d) Brahmanical texts call for the preservation of private property and patriarchal family.

Who introduced the *aksayanivi* system of land tenure, that is, perpetual endowments of land revenues?

- (a) Kushanas
- (b) Sakas
- (c) Satavahanas
- (d) Sungas

Match List I with List II and choose the answer from the codes given below.

**List I**

- (i) Kakini
- (ii) Pranaya
- (iii) Nivartana
- (iv) Visti

**List II**

- (A) Land measurement equal to one and half acre.
- (B) Benevolences
- (C) Copper coins
- (D) Forced labour

- (a) i-A, ii-B, iii-C, iv-D
- (b) i-C, ii-B, iii-A, iv-D
- (c) i-B, ii-C, iii-A, iv-D
- (d) i-C, ii-A, iii-B, iv-D

Which one of the following sources gives information about export of iron and steel to Abyssinian ports?

- (a) *Milinda Panho*
- (b) *Digha Nikaya*
- (c) *Periplus of the Erythrean Sea*
- (d) *Mahavastu*

Which of the following places yielded brickbuilt dyeing vats?

- (a) Uraiyyur and Arikamedu
- (b) Puhar and Muziris
- (c) Mathura and Ujjain
- (d) Pratisthana and Kongo

Who might have issued the largest number of copper coins in the post-Mauryan period?

- (a) Satavahanas
- (b) Sakas
- (c) Kushanas
- (d) Indo-Greeks

Which of the following is incorrect about the post-Mauryan period?

- (a) Pushyamitra Sunga assassinated the last Mauryan ruler and usurped the throne.
- (b) Some Buddhist literary sources claim that Pushyamitra persecuted the Buddhists and destroyed their monasteries and places of worship.
- (c) Archaeological evidence supports the above reference.
- (d) Pushyamitra was a keen supporter of Brahmin orthodoxy and is known to have performed two horse sacrifices.

Which of the following statements about the Sudarsana lake are correct?

- (i) The lake was originally constructed by the Vaishya *rashtriya* Pushyagupta under Chandragupta Maurya.
- (ii) This was maintained by *yavana raja* Tusaspa under Asoka.
- (iii) During the time of Rudradaman the dam of the lake burst because of floods caused by the rivers Suvarnarekha, Palasini, etc.
- (iv) It was repaired under the supervision of Parthian *amatya* Suvisakha, son of Kulaipa.
- (v) Rudradaman was the then ruler when Suvisakha repaired the lake.

Of these statements

- (a) i, ii and v are true
- (b) i, ii, iii, and v are true
- (c) i, ii, iv and v are true
- (d) All are true

Which of the following is the correct chronology of the foreigners invading north-western India?

- (a) Greeks, Parthians, Sakas, Kushanas

- (b) Parthians, Greeks, Sakas, Kushanas
- (c) Greeks, Sakas, Parthians, Kushanas
- (d) Sakas, Greeks, Parthians, Kushanas

The history of Indo-Greeks has been reconstructed mainly on the evidence of

- (a) foreign literary sources
- (b) epigraphic evidence
- (c) Indian literary sources
- (d) coins bearing legends

Who was the earliest Satavahana king to receive wide recognition and called himself 'Dakshina-pathapati'?

- (a) Simukha
- (b) Sri Satakarni
- (c) Gautamiputra Satakarni
- (d) Yajnasri Satakarni

Nahapana, the Saka ruler, seems to have been defeated by a Satavahana ruler, whose name is found struck over that of the Saka. Identify the Satavahana ruler.

- (a) Gautamiputra Satakarni
- (b) Vasishtiputra Pulamayi
- (c) Yajnasri Satakarni
- (d) Sri Satakarni

Match the places in List I with their supplies in List II and choose the answer from the codes given below.

**List I**

- (i) Punjab
  - (ii) South India
  - (iii) Himalayas
  - (iv) Deccan
- (a) i-A, ii-C, iii-B, iv-D
  - (b) i-B, ii-A, iii-C, iv-D
  - (c) i-C, ii-D, iii-B, iv-A
  - (d) i-C, ii-A, iii-B, iv-D

**List II**

- (A) Copper
- (B) Musk and saffron
- (C) Salt
- (D) Sandalwood

In 65 AD the first Buddhist missionaries arrived in China and established themselves at the famous White Horse Monastery at

- (a) Lo-yang

- (b) Khotan
- (c) Tashkent
- (d) Tun-Huang

Who was the Brahmin that married a Cambodian princess and is remembered to have introduced Indian culture to Cambodia?

- (a) Kaundinya
- (b) Chaitanya
- (c) Kautilya
- (d) Kamandala

Medical encyclopedia were composed in the early centuries of the Christian era, the most famous being that of Charaka, a contemporary of the king

- (a) Rudradaman
- (b) Kanishka
- (c) Gautamiputra Satakarni
- (d) Nahapana

In Buddhist monasteries, the definition of formal education, includes

- (a) all knowledge
- (b) theoretical knowledge
- (c) grammar and medicine
- (d) practical and technical knowledge

Manuscripts of Asvaghosha's plays, originally written in the first century AD, were found in a monastery in

- (a) Sarnath
- (b) Bodh Gaya
- (c) Turfan
- (d) Laos

Which of the following statements is incorrect about the Hathigumpha inscription?

- (a) After the Asokan edicts, it is the second inscription, the first being the Nanaghat inscription of Naganika.
- (b) It proves that Jainism entered Orissa and probably became the state religion within 100 years of the death of Mahavira.
- (c) It does not give any information about Khatavela's military conquests.
- (d) This is the earliest inscription to mention an era known as 'the *kala* of raja Muriya'.

The most famous Indo-Greek ruler was Menander. His capital was located at

- (a) Purushapura
- (b) Sakala
- (c) Malwa
- (d) Taxila

Vikramaditya, a king of Ujjain, started the Vikrama *samvat* in 58 BC in commemoration of his victory over

- (a) Indo-Greeks
- (b) Sakas
- (c) Parthians
- (d) Kushanas

The Kushana kings were called sons of god. This title was adopted by the Kushanas from the

- (a) Chinese
- (b) Parthians
- (c) Greeks
- (d) Ceylonese

The Greeks introduced the practice of military governorship and the governors were called

- (a) *sthanikas*
- (b) *pradesikas*
- (c) *rashtriyas*
- (d) *strategos*

Which of the following museums possesses the largest number of sculptures of Kushana times in India?

- (a) Sarnath Museum
- (b) Calcutta Museum
- (c) Mathura Museum
- (d) Bhopal Museum

*Saundarananda*, which is a fine example of Sanskrit *kavya* was composed by

- (a) Patanjali
- (b) Asvaghosha
- (c) Panini
- (d) Kalidasa

Composition of numerous *avadanas* were the result of the progress of

- (a) *Mahayana* Buddhism
- (b) *Hinayana* Buddhism

(c) Brahmanism

(d) Jainism

We hear of two envoys being sent to the Roman kings, one in 27-28 AD to the court of Augustus and the other in 110-20 AD to the court of

(a) Cartius

(b) Trajan

(c) Nero

(d) Brutus

Which of the following statements are correct?

(i) Knowledge of glass-blowing reached India and attained its peak in the early centuries of the Christian era.

(ii) A coin-mould from Satavahana level shows that through it half a dozen coins could be turned out at a time.

(iii) The craftsmen made fake Roman coins.

(iv) Largest number of terracottas and their moulds are found at Yelleshwaram in Nalgonda district of Andhra Pradesh.

Choose the answer from the codes given below:

(a) i and ii

(b) i, ii and iii

(c) i, ii and iv

(d) All of them

Match List I with List II and select the answer from the codes given below:

**List I**

(i) Nigama

(ii) Sarthavaha

(iii) Malakara

(iv) Dasaka

**List II**

(A) Gardener

(B) Fisherman

(C) Merchant guild

(D) Head of caravan traders

(a) i-D, ii-C, iii-B, iv-A

(b) i-A, ii-B, iii-C, iv-D

(c) i-C, ii-D, iii-A, iv-B

(d) i-C, ii-D, iii-B, iv-A

The practice of issuing bilingual coins was introduced by

(a) Indo-Greeks

(b) Sakas

(c) Pahlavas

(d) Kushanas

Which of the following statements about Kushana society is incorrect?

- (a) The Kushana coins represent the cosmopolitan nature of their society.
- (b) It was during the Kushana period that *Mahayanism* made its appearance.
- (c) Buddhist monks accepted high positions in Kushana administration.
- (d) Kushanas followed a policy of religious toleration.

Which of the following is not a Sanskrit work?

- (a) *Lalitavistara*
- (b) *Divyavadana*
- (c) *Milinda Panho*
- (d) *Mahavastu*

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if Assertion (A) is true, but Reason (R) is false.

Mark (b) if ‘A’ is false, but ‘R’ is true.

Mark (c) if both ‘A’ and ‘R’ are true, and ‘R’ explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are true, but ‘R’ does not explain ‘A’.

. *Assertion (A):* Kharavela was addicted to military conquests and conducted a number of successful campaigns in various directions.

*Reason (R):* Kharavela was a Jaina as evident from the Hathigumpha inscription.

. *Assertion (A):* Rudradaman had collected special taxes and imposed forced labour on peasants even in times of peace.

*Reason (R):* A passage in the Junagarh inscription of Rudradaman seems to suggest that irrigation works were commonly executed by the state through the imposition of taxes, forced labour and emergency levies on the peasants.

. *Assertion (A):* Kushana kings got themselves depicted on the coins with the nimbus, aura, clouds or flames.

*Reason (R):* They wanted to demonstrate their celestial origin.

. *Assertion (A):* Communication was particularly weak in transmitting and diffusing craft skill and knowledge.

*Reason (R):* Artisans were generally illiterate and secretive.

. *Assertion (A):* Andhras issued lead or tin coins besides silver and copper coins.

*Reason (R):* In the Deccan and coastal areas money economy had come to be prevalent.

. *Assertion (A):* Kushanas issued the *dinara* type of gold coins on account of their contacts with Rome.

*Reason (R):* Silver and gold coins played an important role in day-to-day transactions.

. *Assertion (A):* Manu ordains that one who destroys the embankment of a tank shall be either drowned or put to death by beheading.

*Reason (R):* Tanks, ponds and other embanked water reservoirs had great utility for the welfare of the community.

. *Assertion (A):* Majority of artisans joined guilds.

*Reason (R):* It was difficult for artisans to compete as individuals against the guilds and in addition guilds offered social status and some general security.

. *Assertion (A):* The guild refrained from intervening in the private lives of its members.

*Reason (R):* If a married woman wished to join the Buddhist order as a nun, she had to obtain not only permission from her husband but also from the guild to which he belonged.

. *Assertion (A):* Conversion of a single individual to Hinduism would create the problem of providing him with an appropriate caste, and caste depended on birth.

*Reason (R):* Conversion to Hinduism was technically difficult because of the interconnection of caste and religion.

. *Assertion (A):* The Satavahana society was matriarchal in nature.

*Reason (R):* It was customary for the Satavahana kings to be named after their mothers such as Gautamiputra, Vasishtiputra, and so on.

## ANSWERS-II

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (b)  | 3. (a)  | 4. (d)  | 5. (c)  | 6. (b)  | 7. (a)  |
| 8. (d)  | 9. (c)  | 10. (d) | 11. (b) | 12. (a) | 13. (b) | 14. (d) |
| 15. (d) | 16. (b) | 17. (a) | 18. (c) | 19. (d) | 20. (b) | 21. (b) |
| 22. (a) | 23. (d) | 24. (c) | 25. (d) | 26. (b) | 27. (a) | 28. (d) |
| 29. (a) | 30. (c) | 31. (d) | 32. (b) | 33. (a) | 34. (c) | 35. (c) |

36. (c)	37. (c)	38. (a)	39. (c)	40. (a)	41. (c)	42. (a)
43. (a)	44. (c)	45. (a)	46. (a)	47. (a)	48. (a)	49. (a)
50. (d)	51. (c)	52. (b)	53. (d)	54. (d)	55. (c)	56. (b)
57. (a)	58. (d)	59. (c)	60. (b)	61. (b)	62. (c)	63. (a)
64. (d)	65. (d)	66. (a)	67. (c)	68. (b)	69. (d)	70. (a)
71. (c)	72. (b)	73. (d)	74. (c)	75. (a)	76. (b)	77. (c)
78. (a)	79. (d)	80. (c)	81. (b)	82. (a)	83. (d)	84. (c)
85. (b)	86. (d)	87. (a)	88. (b)	89. (c)	90. (d)	91. (b)
92. (a)	93. (c)	94. (d)	95. (b)	96. (a)	97. (c)	98. (d)
99. (b)	100. (a)	101. (b)	102. (c)	103. (d)	104. (b)	105. (c)
106. (a)	107. (d)	108. (b)	109. (c)	110. (a)	111. (d)	112. (d)
113. (a)	114. (d)	115. (a)	116. (c)	117. (b)	118. (d)	119. (d)
120. (b)	121. (a)	122. (c)	123. (b)	124. (a)	125. (c)	126. (c)
127. (d)	128. (a)	129. (a)	130. (d)	131. (c)	132. (c)	133. (c)
134. (a)	135. (b)	136. (c)	137. (a)	138. (c)	139. (c)	140. (d)
141. (c)	142. (d)	143. (b)	144. (a)	145. (c)	146. (a)	147. (a)
148. (b)	149. (c)	150. (c)	151. (c)	152. (b)	153. (b)	154. (a)
155. (d)	156. (c)	157. (b)	158. (a)	159. (b)	160. (d)	161. (c)
162. (a)	163. (c)	164. (c)	165. (d)	166. (b)	167. (c)	168. (c)
169. (c)	170. (a)	171. (c)	172. (c)	173. (b)	174. (c)	175. (b)

### QUESTIONS-III

At which of the following Buddhist councils was the *Mahavibhasa*, a work on the *Sarvastivadin* sect of Buddhism, compiled?

- (a) First council
- (b) Second council
- (c) Third council
- (d) Fourth council

Match the following:

**List I**  
(*Buddha's life*)

- (i) Birth
- (ii) *Mahabhinishkramana*
- (iii) *Nirvana*

**List II**  
(*Symbols*)

- (A) Bodhi Tree
- (B) Horse
- (C) Dharmachakra

- |                                     |                    |
|-------------------------------------|--------------------|
| (iv) <i>Dharmachakrapra-vartana</i> | (D) <i>Stupa</i>   |
| (v) <i>Parinirvana</i>              | (E) Lotus and Bull |
| (v) <i>Parinirvana</i>              | (E) Lotus and Bull |
| (a) i-B, ii-E, iii-A, iv-D, v-C     |                    |
| (b) i-E, ii-B, iii-A, iv-C, v-D     |                    |
| (c) i-E, ii-B, iii-C, iv-A, v-D     |                    |
| (d) i-A, ii-C, iii-D, iv-B, v-E     |                    |

Match List I with List II and select the answer using the codes given below:

<b>List I</b>	<b>List II</b>
(i) <i>Sutta Pitaka</i>	(A) 500 birth stories of Buddha
(ii) <i>Vinaya Pitaka</i>	(B) Code of conduct for Buddhist monks and nuns
(iii) <i>Abhidhamma</i>	(C) Psalms of Buddhist monks and nuns
(iv) <i>Jatakas</i>	(D) Philosophical interpretations
(v) <i>Dhammapada</i>	(E) Sermons and sayings of Buddha
(a) i-E, ii-D, iii-B, iv-C, v-A	
(b) i-B, ii-C, iii-A, iv-E, v-D	
(c) i-D, ii-B, iii-E, iv-A, v-C	
(d) i-D, ii-B, iii-C, iv-A, v-E	

Consider List I and II:

<b>List I</b>	<b>List II</b>
(i) <i>Digha</i>	Connected
(ii) <i>Majjhima</i>	Medium
(iii) <i>Samyutta</i>	Long
(iv) <i>Anguttara</i>	Graduated
(v) <i>Khuddaka</i>	Minor

Which of the above are correctly paired? Select the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iv and v
- (d) ii, iv and v

Which of the following pairs is correctly matched?

- (a) *Sangha*—Buddhist monastery
- (b) *Chaitya*—Buddhist order or organisation

- (c) *Stupa*—A kind of tomb where the relics of Buddha and other Buddhist monks are kept
- (d) *Vihara*—A Buddhist assembly hall or temple

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) *Mahayanists*
  - (ii) *Hinayanists*
  - (iii) *Vajrayanists*
  - (iv) *Sthaviravadins*
  - (v) *Mahasanghikas*
- (a) i-D, ii-E, iii-C, iv-B, v-A
  - (b) i-D, ii-E, iii-C, iv-A, v-B
  - (c) i-B, ii-C, iii-A, iv-D, v-E
  - (d) i-C, ii-B, iii-D, iv-A, v-E

**List II**

- (A) The original orthodox sect
- (B) The original unorthodox sect
- (C) Followers of the Vehicle of the Thunderbolt
- (D) Followers of the Greater Vehicle
- (E) Followers of the Lesser Vehicle

Arrange the following Buddhist sects in the chronological order:

- (i) *Hinayanists* and *Mahayanists*
- (ii) *Sthaviravadins* and *Mahasanghikas*
- (iii) *Vajrayanists*
- (iv) *Sarvastivadins*

Select the answer from the codes given below:

- (a) i,.iv, ii and iii
- (b) ii, iii, i and iv
- (c) ii, iv, i and iii
- (d) iii, i, iv and ii

Which of the following statements about *Hinayanists* are true?

- (i) They deviated from the original teachings of the Buddha.
- (ii) They sought individual salvation through self discipline and meditation.
- (iii) They did not worship even the symbols of the Buddha.
- (iv) They spread to Ceylon, Burma, Thailand, Cambodia and Laos.

Choose the answer from the codes given below:

- (a) All of them
- (b) i and ii
- (c) ii and iv
- (d) iii and iv

In which of the following *Nikayas* of the *Sutta Pitaka* are the *Jatakas* and the

*Dhammapada* found?

- (a) *Digha Nikaya*
- (b) *Majjima Nikaya*
- (c) *Samyutta Nikaya*
- (d) *Khuddaka Nikaya*

Which of the following is not a Ceylonese Buddhist chronicle?

- (a) *Harivamsa*
- (b) *Dipavamsa*
- (c) *Mahavamsa*
- (d) *Culavamsa*

Which of the following statements are true about *Mahayanists*?

- (i) They believed in the heavenliness of the Buddha.
- (ii) They sought the salvation of all through the grace and help of the Buddhas and Bodhisattvas.
- (iii) They worshipped the images of several Buddhas and Bodhisattvas.
- (iv) They became popular in Central Asia, China, Japan and Korea.
- (v) They had two chief philosophical schools, namely, the *Madhyamika* and *Yogachara* schools.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii, iv and v
- (d) All of them

Which of the following works of *Mahayanists* is a flowery-account of the life of Buddha?

- (a) *Vajrachedika*
- (b) *Lalitavistara*
- (c) *Karandavyuha*
- (d) *Saddharmapundarika*

Who among the following was the founder of the *Madhyamika* school of philosophy?

- (a) Asanga
- (b) Vasubandhu
- (c) Nagarjuna
- (d) Nagasena

Who among the following was the founder of the *Yogachara* school of

philosophy, also known as the *Vijnanavadin*?

- (a) Maitreyanatha
- (b) Vasumitra
- (c) Nagarjuna
- (d) Mahakassapa

Whose teachings are known as *Sunyavada*, i.e. the whole world is a mere illusion?

- (a) Gautama
- (b) Dignaga
- (c) Dharmakirti
- (d) Vasubandu

Which of the following statements are correct about *Vajrayanists*?

- (i) They believed that salvation could be best attained by acquiring the magical powers.
- (ii) Their chief divinities were the Taras who should be compelled rather than persuaded to bestow magical powers on the worshippers.
- (iii) Taras were the mothers of the Buddhas and the Bodhisattvas.
- (iv) They became popular in eastern India from the 8th century AD under the Palas and later spread to Tibet.

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, ii and iv

Who among the following was the first to become a Buddhist nun?

- (a) Yasodhara
- (b) Gautami
- (c) Sujata
- (d) Mahamaya

Who among the following were the Bodhisattvas in *Mahayana* Buddhism?

- (i) Rishabha
- (ii) Avalokitesvara
- (iii) Manjusri
- (iv) Vajrapani
- (v) Gautama

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) All of them

Arrange the following Buddhist universities in the chronological order:

- (i) Nagarjuna Konda
- (ii) Nalanda
- (iii) Vikramasila
- (iv) Taxila

Select the answer from the codes given below:

- (a) iv, i, ii and iii
- (b) iii, i, ii and iv
- (c) ii, iii, iv and i
- (d) ii, i, iv and iii

*Mahayana* Buddhists are credited, rather discredited, with starting the practice of idolworship for the first time in India. When did they begin this practice?

- (a) fourth century BC
- (b) third century BC
- (c) first century AD
- (d) fourth century AD

Mahavira was considered to be the \_\_\_\_\_ tirthankara.

- (a) 21st
- (b) 22nd
- (c) 23rd
- (d) 24th

Who was in Jaina tradition the immediate predecessor of Mahavira?

- (a) Gosala
- (b) Parsva
- (c) Bhadrabahu
- (d) Rishabha

Who was the first Jaina tradition?

- (a) Sthulabahu
- (b) Angisara
- (c) Rishabha
- (d) Hemachandra

Match List I with List II and choose the answer from the codes given below:

<b>List I</b>	<b>List II</b>
(i) Siddhartha	(A) Original name of Mahavira
(ii) Trisala	(B) Mahavira's father
(iii) Vardhamana	(C) Mahavira's mother
(iv) Anojja	(D) Mahavira's wife
(v) Yasoda	(E) Mahavira's daughter
(a) i-D, ii-B, iii-E, iv-A, v-C	
(b) i-B, ii-D, iii-A, iv-E, v-C	
(c) i-A, ii-D, iii-B, iv-C, v-E	
(d) i-B, ii-D, iii-A, iv-E, v-D	

Which of the following are incorrectly matched? Select the answer from the codes given below.

- (i) Kundagram—Mahavira's birth place
  - (ii) Pataliputra—The place where Mahavira attained *kaivalya*
  - (iii) Pavapuri—Mahavira's death place
  - (iv) Valabhi—First Jaina council
  - (v) Jrimbhikagrama—Second Jaina council
- (a) i, ii and iii
  - (b) ii, iv and v
  - (c) i, iii and v
  - (d) ii, iii and iv

Match List I with List II and select the answer from the codes given below:

<b>List I</b>	<b>List II</b>
(i) Ahimsa	(A) No property
(ii) Satya	(B) No stealing
(iii) Aparigraha	(C) Observing continence
(iv) Asteya	(D) No violence
(v) Brahmacharya	(E) Truth or no lies
(a) i-D, ii-B, iii-C, iv-E, v-A	
(b) i-E, ii-D, iii-B, iv-A, v-C	
(c) i-D, ii-E, iii-A, iv-B, v-C	
(d) i-D, ii-E, iii-B, iv-A, v-C	

Match List I with List II and choose the answer using the codes given below:

**List I****List II**

- |                 |   |
|-----------------|---|
| (i) Bhadrabahu  | (A) Colleague of Mahavira for 6 years during his wandering                              |
| (ii) Sthulabahu | (B) Chairman of the Second Jaina council  |
| (iii) Gosala    | (C) Leader of the <i>Svetambaras</i> Maskariputra                                       |
| (iv) Devardhi   | (D) Leader of the Kshamasramana <i>Digambaras</i>                                       |
| (v) Bahubali    | (E) A Jaina monk for (Gomantesvara) whom a huge statue was installed at Sravana Belgola |
- (a) i-D, ii-B, iii-E, iv-C, v-A  
(b) i-E, ii-D, iii-A, iv-B, v-C  
(c) i-D, ii-C, iii-A, iv-B, v-E  
(d) i-E, ii-C, iii-B, iv-A, v-D

Which of the following statements about Mahavira are true?

- (i) He belonged to the Jnatri Kshatriya clan.  
(ii) He became an ascetic after the death of his parents.  
(iii) The initial two years of his ascetic life, he spent as the member of an order founded by Parsva.  
(iv) He was a contemporary of Gautama Buddha.  
(v) He claimed himself to be a god.

Choose the answer from the codes given below:

- (a) All of them  
(b) i, ii, iii and iv  
(c) ii, iii and iv  
(d) i, iii and iv

Mahavira's followers were originally known as

- (a) *Arhants*  
(b) *Mahavratas*  
(c) *Anuvratas*  
(d) *Nirgranthas*

Which of the following Jaina principles is said to be the only original contribution of Mahavira?

- (a) Observing continence  
(b) Non-violence and truth

- (c) No stealing
- (d) No property

Match List I with List II and select the answer using the codes given below.

**List I**

- (i) *Digambaras*
  - (ii) *Svetambaras*
  - (iii) *Terapanthis*
  - (iv) *Samalyas*
- (a) i-A, ii-B, iii-C, iv-D
  - (b) i-B, ii-A, iii-C, iv-D
  - (c) i-B, ii-A, iii-D, iv-C
  - (d) i-A, ii-B, iii-D, iv-C

**List II**

- (A) Unorthodox and liberal Jainas
- (B) Orthodox and conservative Jainas
- (C) Breakaway group from the Digambaras
- (D) Breakaway group from the Svetambaras

When did the major schism of Jainas into *Digambaras* and *Svetambaras* take place?

- (a) fifth century BC
- (b) third century BC
- (c) first century BC
- (d) first century AD

Which of the following statements about Jainism are true?

- (i) It rejected god as the creator of the Universe.
- (ii) It accepted the doctrines of karma and rebirth.
- (iii) It considered Jaina teachers to be superior to gods, if there are any.
- (iv) Its main support came from the traders and merchants due to its liberal interpretation of property.
- (v) It came to have its strongholds in western India and Mysore.

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iv
- (c) ii, iii and v
- (d) ii, iv and v

Who was the Maurya emperor who accompanied Bhadrabahu to south India?

- (a) Asoka
- (b) Bindusara
- (c) Chandragupta
- (d) Dasaratha

Which of the following statements about Mahavira are incorrect?

- (i) He completely avoided metaphysical discussions.
  - (ii) He laid down a severe code of conduct for the Jaina monks.
  - (iii) He took the concept of *ahimsa* to the extreme limit.
  - (iv) He used Sanskrit to propagate his teachings. Select the answer from the codes given below:
- (a) i and ii  
 (b) ii and iii  
 (c) iii and iv  
 (d) i and iv

Which of the following is said to be the oldest Jaina scriptures?

- (a) Twelve *Angas*  
 (b) Twelve *Upangas*  
 (c) Fourteen *Purvas*  
 (d) Fourteen *Upapurvas*

Which of the following pairs is correctly matched?

- (a) Gosala Maskariputra-Samkhya school  
 (b) Pakudha Katyayana-Vedanta school  
 (c) Purana Kassapa-Ajivika sect  
 (d) Ajita Kesakambalin-Vaisesika school

Match List I with List II and select the answer using the codes given below the lists:

List I	List II
(i) <i>Bhakti</i>	A. Path of devotion
(ii) <i>Bhagavata</i>	B. To adore
(iii) <i>Bhagavat</i>	C. Adorable one
(iv) <i>Bhaj</i>	D. Worshipper of the Adorable one
(v) <i>Prapathi</i>	E. Self-surrender

(a) i-A, ii-C, iii-B, iv-E, v-D  
 (b) i-A, ii-B, iii-E, iv-C, v-D  
 (c) i-A, ii-E, iii-D, iv-C, v-B  
 (d) i-A, ii-D, iii-C, iv-B, v-E

Which of the following *Upanishads* mentions Krishna Vasudeva as the son of Devaki and student of Rishi Ghora Angirasa?

(a) *Chandogya*  
 (b) *Aitareya*

(c) *Taiminiya*

(d) *Katha*

Which of the following refer to the worship of Vasudeva Krishna?

(i) Patanjali's *Mahabhasya*

(ii) Panini's *Ashtadhyayi*

(iii) Megasthenes' *Indica*

(iv) *Periplus of the Erythrean Sea*

Select the answer from the codes given below:

(a) All of them

(b) i and ii

(c) ii and iii

(d) iii and iv

Which one of the following inscriptions mentioned the worship of Vasudeva Krishna by Heliodorus, an ambassador of an Indo-Greek king?

(a) Junagarh Inscription of Rudradaman I

(b) Hathigumpha Inscription of Kharavela

(c) Barabar Cave Inscription of Asoka

(d) Besnagar Pillar Inscription

Match the following:

**List I**

(i) Nanda

(ii) Vasudeva

(iii) Kamsa

(iv) Yasoda

(v) Devaki

**List II**

A. Real father of Krishna

B. Real mother of Krishna

C. Foster father of Krishna

D. Foster mother of Krishna

E. Uncle of Krishna

(a) i-A, ii-C, iii-E, iv-B, v-D

(b) i-C, ii-A, iii-E, iv-D, v-B

(c) i-C, ii-A, iii-E, iv-B, v-D

(d) i-B, ii-C, iii-E, iv-A, v-D

Which of the following are the textbooks of Brahmanised Bhagavatism?

(i) *Vishnu Purana*

(ii) *Bhagavata Purana*

(iii) *Narayaniya*

(iv) *Yuddhakanda*

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i, ii and iii
- (d) All of them

Vasudeva Krishna, founder of Bhagavatism, belonged to which Kshatriya clan?

- (a) Purus
- (b) Bharatas
- (c) Satvatas
- (d) Panchalas

When was Bhagavatism captured and absorbed by Brahmanism in general and Vaishnavism in particular?

- (a) Maurya period
- (b) Post-Maurya period
- (c) Gupta period
- (d) Post-Gupta period

Arrange the following *avatars* or incarnations in the chronological order.

- (i) Varaha
- (ii) Vamana
- (iii) Matsya
- (iv) Narasimha
- (v) Kurma

Select the answer from the codes given below:

- (a) iii, v, i, iv, ii
- (b) ii, i, v, iv, iii
- (c) iv, iii, i, v, ii
- (d) v, ii, i, iii, iv

Arrange the following *avatars* in the chronological order.

- (i) Krishna
- (ii) Rama
- (iii) Kalkin
- (iv) Parasurarna
- (v) Buddha

Choose the answer from the codes given below:

- (a) ii, iv, i, iii, v
- (b) iv, ii, i, v, iii

- (c) iii, iv, ii, v, i
- (d) I, II, v, IV, iii

Match List I with List II and select the correct answer using the codes given below the lists:

<b>List I</b>	<b>List II</b>
(i) Manu	(A) Killed by Varaha
(ii) Bali	(B) Murdered by Narasimha
(iii) Hiranyaksa	(C) Saved by Matsya
(iv) Hiranyakassipu	(D) Killed by Parasurama
(v) Kartavirya	(E) Punished by Vamana

Select the answer from the codes given below:

- (a) i-A, ii-D, iii-E, iv-B, v-C
- (b) i-D, ii-B, iii-C, iv-E, v-A
- (c) i-B, ii-C, iii-D, iv-A, v-E
- (d) i-C, ii-E, iii-A, iv-B, v-D

Which of the following are said to be the Kshatriya incarnations of Vishnu?

- (i) Parasurama
- (ii) Krishna
- (ii) Rama
- (iv) Vamana
- (v) Buddha

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) ii, iii and v
- (d) i, ii and v

Which of the following terms is best suitable to describe Bhagavatism?

- (a) Materialism
- (b) Theism
- (c) Atheism
- (d) Agnosticism

‘Ganesadi Panchadevata’, the principal Puranic deities, consist of

- (i) Ganesa
- (ii) Vishnu
- (iii) Siva

- (iv) Agni
- (v) Sakti
- (vi) Surya

Select the answer from the codes given below:

- (a) i, ii, iii, iv and v
- (b) i, ii, iv, v and vi
- (c) i, iii, iv, v and vi
- (d) i, ii, iii, v and vi

Ganesa was an amalgam of which of the following folk deities?

- (i) Yaksa
- (ii) Gandharva
- (iii) Naga
- (iv) Pusan

Choose the answer from the codes given below:

- (a) i and iii
- (b) ii and iv
- (c) i and iv
- (d) iii and iv

When did Vishnu emerge as a god of some significance for the first time, though Vaishnavism became popular and replaced Bhagavatism only during the Gupta period?

- (a) Rig Vedic period
- (b) Later Vedic period
- (c) Post-Vedic period
- (d) Post-Maurya period

Which of the following is correctly matched?

- (a) *Afvars-Saiva* saints
- (b) *Nayanars-Emotional* poetry of *Nayanars*
- (c) Prabhandas-Emotional poetry of Alvars
- (d) *Tevararn-Vaishnava* saints

Consider List I and List II:

**List I**

- (i) Madhva
- (ii) Sankara
- (iii) Ramanuja

**List II**

- Dvaitavada*
- Advaitavada*
- Dvaitadvaitavada*

(iv) Nimbarka

*Visishtadvaitavada*

Which of the above are not correctly matched? Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i and iv
- (d) iii and iv

Which of the following were the Vaishnava saints?

- (i) Nammalvar
- (ii) Tirumalisai
- (iii) Sambandhar
- (iv) Tirunavakkarasu

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iv

Who among the following is considered as the first proto-Siva?

- (a) Rudra
- (b) Pasupati Mahadeva
- (c) Pusan
- (d) Murugan

Which among the following gives us the first literary evidence about the existence of a group of Siva worshippers?

- (a) *Rig Veda Samhita*
- (b) *Chandogya Upanishad*
- (c) *Megasthenes'Indica*
- (d) Panini's *Ashtadhyayi*

Who among the following refers for the first time to the class of Siva-worshippers as Siva *Bhagavatas*?

- (a) Patanjali
- (b) Panini
- (c) Kautilya
- (d) Kalidasa

Which of the following are considered as the extreme sects of Saivism?

- (i) *Agamantins*

- (ii) *Pasupatas*
- (iii) *Kapalikas*
- (iv) *Kalachuris*

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, ii and iv

Which among the following are the moderate sects of Saivism?

- (i) *Pratyabhijnas*
- (ii) *Spandasatras*
- (iii) *Mattamayuras*
- (iv) *Kafamukhas*

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, ii and iv

Who was the founder of the *Pasupata* cult?

- (a) Vasugupta
- (b) Kallata
- (c) Basava
- (d) Lakulisa

Match List I with List II and select the answer using the codes given below:

List I	List II
(i) <i>Pasu</i>	(A) Supreme soul
(ii) <i>Pati</i>	(B) Individual soul
(iii) <i>Dukkhanta</i>	(C) Means consisting of several sense-less and unsocial acts
(iv) <i>Vidhi</i>	(D) End of misery
	(E) Salvation of all

- (a) i-D, ii-C, iii-A, iv-E
- (b) i-B, ii-A, iii-E, iv-D
- (c) i-A, ii-B, iii-D, iv-C
- (d) i-B, ii-A, iii-D, iv-C

Consider the following:

- (i) *Virasaivas* Karnataka
- (ii) *Mattamayuras* Northern India
- (iii) *Pratyabhijnas* Central India
- (iv) *Nayanars* Tamil Nadu
- (v) *Kalamukhas* Kashmir

Which of the above are not correctly matched? Select the answer from the codes given below?

- (a) i, iii and v
- (b) ii, iti and iv
- (c) ii, iii and v'
- (d) i, iv and v

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) *Agamantins*
  - (ii) *Suddhasaivas*
  - (iii) *Lingayats*
  - (iv) *Pratyabhijnas*
  - (v) *Spandasastras*
- (a) i-B, ii-A, iii-E, iv-C, v-D
  - (b) i-A, ii-C, iii-D, iv-E, v-B
  - (c) i-E, ii-D, iii-B, iv-A, v-C
  - (d) i-D, ii-E, iii-B, iv-C, v-A

**List II**

- (A) Vasugupta
- (B) Basava
- (C) Kallaia
- (D) Srikantha
- (E) Aghora

How many *Nayanars* are supposed to be there according to tradition?

- (a) Twelve
- (b) Fifteen
- (c) Sixty
- (d) Sixty-three

Who among the following *Nayanars* is popularly called ‘Appar’?

- (a) Sambandhar
- (b) Tirunavakkarasu
- (c) Nammalvar
- (d) Nakkirar

Which of the following Saiva sects gave equal importance to social and religious reforms?

- (a) *Pasupatas*
- (b) *Mattamayuras*
- (c) *Virasaivas*
- (d) *Suddhasaivas*

Which of the following literature is known as the ‘Dravida Veda’?

- (a) *Prabhandas*
- (b) *Tevaram*
- (c) *Ettutogai*
- (d) *Pattuppattu*

Which of the following refer to the worship of *sakti* or the female principle?

- (i) Megasthenes’ *Indica*
- (ii) Patanjali’s *Mahabhasya*
- (iii) *Periplus of the Erythrean Sea*
- (iv) Gangadhara stone inscription of Kumara-gupta
- (v) *Brihat Samhita*
- (vi) *Laghu Samhita*

Choose the answer from the codes given below:

- (a) i, iii and iv
- (b) ii, iv and v
- (c) iii, iv and vi
- (d) iii, iv and v

Buddha is said to have witnessed four events when he was driving round the royal palace. What is the correct sequential order?

- (a) An oldman, a corpse, a sick man, an ascetic
- (b) A sick man, an oldman, a corpse, an ascetic
- (c) An oldman, a sick man, a corpse, an ascetic
- (d) A corpse, an oldman, a sick man, an ascetic

*Dharmachakrapravartana* refers to

- (a) attainment of salvation
- (b) delivering the first sermon
- (c) laying down the code of conduct
- (d) organisation of the *Sangha*

The *bikshus*, a disciplined body of monks, were knit together by a common garb. Identify it.

- (a) Yellow robes
- (b) White robes

- (c) Reddish robes
- (d) Greenish robes

Buddha is said to have allowed with much misgiving the formation of a community of nuns. Who caused this?

- (a) Gautami
- (b) Vaidehi
- (c) Tara
- (d) Avasarpini

Which of the following are said to be the last words of Gautama Buddha?

- (a) 'You need not look to a new leader but the Doctrine.'
- (b) 'Final blowing out.'
- (c) 'All composite things decay, strive diligently.'
- (d) 'I am his witness.'

In the Buddhist council at Rajagriha one of the chief disciples of Buddha is said to have recited the *Vinaya Pitaka*. Identify him.

- (a) Ananda
- (b) Upali
- (c) Mahakassapa
- (d) Vattagamani

Who is said to have unearthed the ashes of the Buddha from their original resting place?

- (a) Asoka
- (b) Kanishka
- (c) Ajatasatru
- (d) Harsha

The Buddhists worshipped the *stupa*, recalling Buddha's

- (a) *parinirvana*
- (b) *nirvana*
- (c) *mahabhinish kramana*
- (d) All of above

Which of the following statements about Buddhism is incorrect?

- (a) During the Sunga-Kanva period Buddhism lost royal patronage.
- (b) Of all the religious remains of 200 BC to 200 AD so far discovered in India, those of Buddhism outnumber those of Brahmanism and Jainism put together.
- (c) All classes of community like kings, princes, merchants and craftsmen

made donations to Buddhists.

(d) Buddhism witnessed its first schism in the first council.

The *Sarvastivadin* sect was strong in the region of

- (a) Mathura and Kashmir
- (b) Punjab and Haryana
- (c) Gujarat and Maharashtra
- (d) Magdha and Kalinga

The *Sarvastivadin* doctrines were codified in a summary, the *Mahavibhasa* in the:

- (a) second Council
- (b) third Council
- (c) fourth Council
- (d) first Council

Who was the missionary monk from Nalanda that went forth to convert Tibet to Buddhism?

- (a) Asanga
- (b) Nagarjuna
- (c) Padmasambhava
- (d) Ananda

‘A Buddha can be born only as a Brahmin or a Kshatriya and not in a low family such as that of a chandala or of a basket-maker or of a chariot-maker or of a *pukkasa*.’ From where do we get this information?

- (a) *Lalitavistara*
- (b) *Saddharmapundrika*
- (c) *Dipavamsa*
- (d) *Mahavamsa*

Which of the following sects insists on the necessity of monastic life, worship of the relics of the Buddha, attainment of salvation by oneself alone as they believe that the Buddha will be no more born?

- (a) *Hinayana*
- (b) *Mahayana*
- (c) *Vajrayana*
- (d) *Sarvastivadin*

Which of the following systems is closely associated with Buddhist philosophy?

- (a) *Purva Mimamsa*

- (b) *Uttara Mimamsa*
- (c) *Samkhya*
- (d) *Nyaya*

According to Buddhist tradition, who instigated Ajatasatru to kill his father Bimbisara?

- (a) Buddha's cousin, Devadatta
- (b) Ajatasatru's mother, Chellana
- (c) Ajatasatru's wife, Padmavati
- (d) Buddha's disciple Ananda

'Don't ask the caste, ask the deeds. Whosoever does the right deeds attains *nirvana*.' Who said this?

- (a) Gautama Buddha
- (b) Mahavira
- (c) Gosala
- (d) Katyayana

What are the 'Three Jewels' of Buddhism?

- (a) Right speech, right knowledge and meditation
- (b) Right speech, right aim, right action
- (c) Buddha, *dhamma* and Sangha
- (d) Meditation, awareness and knowledge

Which of the following is not one of the causes for the popularity of Buddhism?

- (a) Early Buddhism ignored god.
- (b) It was not enmeshed in the trap of philosophical discussion.
- (c) The nuns attracted the monks.
- (d) It disregarded the caste system.

Which one of the following is not a cause for the decline of Buddhism in India?

- (a) Reformation of Brahmanism
- (b) The riches of the monasteries
- (c) Use of Sanskrit, the language of intellectuals
- (d) Lack of royal patronage

Which of the following is not a Buddhist construction?

- (a) *Stupa*
- (b) *Sangha*
- (c) *Vihara*

(d) *Chaitya*

According to Buddhist tradition, which of the following events in Buddha's life did not take place on a full-moon day?

- (a) Birth
- (b) Enlightenment
- (c) Turning the wheel of law
- (d) Death

Who is said to have destroyed the 'Tree of Wisdom' at Bodh Gaya under which Gautama attained *nirvana*?

- (a) Sasanka
- (b) Toramana
- (c) Bakhtiyar Khalji
- (d) Mihirakula

Which of the following works contains information about political and social history?

- (a) *Dipavamsa*
- (b) *Mahavamsa*
- (c) *Culavamsa*
- (d) All the above

According to *Mahayana* tradition there are five Buddha cycles of which four Buddhas—Krakucchand, Kanakamuni, Kasyapa and Sakyamuni—have taught. Who is the fifth Buddha yet to come?

- (a) Mukunda
- (b) Maitreya
- (c) Mahakantaka
- (d) Inanadeva

The Pali canon of the *Sthaviravadin* school was committed to writing in Ceylon in the reign of

- (a) Vattagamani
- (b) Tissa
- (c) Samuppada
- (d) Gajabahu

Which of the following is incorrect about *Mahayana* Buddhism?

- (a) The universe of the Great Vehicle contains numerous Bodhisattvas.
- (b) Vajrapani, a sterner Bodhisattva, is foe of sin and evil.
- (c) The *Mahayana* Buddhism agrees with the concept, 'the world is full of

sorrow', and is pessimistic.

(d) The Great Vehicle maintains implicitly or explicitly that ultimately all beings will attain *nirvana* and become Buddhas.

Match the following texts of List I with their contents in List II and choose the answer from the codes given below.

**List I**

- (i) *Vajrachedika*
- (ii) *Saddharmapun-darika*
- (iii) *Ashtasahasrika-prajna Paramita*
- (iv) *Karandavyuha*

- (a) i-B, ii-A, iii-O, iv-C
- (b) i-O, ii-C, iii-B, iv-A
- (c) i-O, ii-A, iii-C, iv-B
- (d) i-C, ii-O, iii-A, iv-B

The term *vajra* in *Vajrayana* cult refers to

- (a) Yogini
- (b) Matangi
- (c) magical power
- (d) *sadhana*

Which of the following statements *is/are* correct about Buddhist order?

- (i) Membership of Buddhist order was not restricted by caste.
  - (ii) Slaves, deserted soldiers, debtors, etc. are not normally allowed to become monks.
  - (iii) The minimum age to become a monk is twenty.
  - (iv) The rites of admission are complex
- Choose the answer from the choices below:
- (a) i and ii
  - (b) ii and iv
  - (c) i, ii and iii
  - (d) i and iii

**Assertion and Reason**

**Instructions:**

Mark (a) if Assertion 'A' is correct, but Reason 'R' is wrong.

**List II**

- (A) A long series of dialogues
- (B) Very subtle meta-physical writings
- (C) Glorification of Avalokitesvara
- (D) Spiritual perfections of the Bodhisattvas

Mark (b) if 'A' is wrong, but 'R' is correct.

Mark (c) if 'A' and 'R' are correct and 'R' explains 'R'.

Mark (d) if 'A' and R' are correct and 'R' does not explain 'A'.

. *Assertion (A):* Buddhist monasteries were attacked by many foreigners who invaded Indian.

*Reason (R):* The monasteries were used by the indigenous rulers as centres of resistance.

. *Assertion (A):* An important feature of the Buddhist architecture is the column.

*Reason (R):* Columns existed in many ancient Buddhist monasteries.

. *Assertion (A):* Buddha did not explain clearly his conception of *nirvana*.

*Reason (R):* The basis of the teachings of Buddha is the law of *karma* which is inexorable.

. *Assertion (A):* The adaptability of Buddhism helped it in spreading rapidly.

*Reason (R):* Buddha had empowered the Buddhist councils to take important decisions so far as the minor precepts were concerned.

. *Assertion (A):* *Vajrayana* cult appeared in eastern India in the eighth century AD.

*Reason (R):* From the end of the Gupta period Indian religion became more and more permeated with primitive ideas of sympathetic magic and sexual mysticism.

. *Assertion (A):* *Yogachara* school produced many important philosophers and logicians.

*Reason (R):* *Yogachara* school is very popular and influential than *Madhyamika* school.

. *Assertion (A):* Buddhists accept the precept to refrain from banning living beings.

*Reason (R):* Buddhism precludes Buddhists from eating meat.

Of the following statements which are true?

(i) The sacred books of Jainas tell us that Rishabha was the founder of Jainism.

(ii) Parsvanatha was the 23rd *tirthankara* of Jainism.

(iii) According to the *Kalpasutra* of Bhadrabahu, Parsvanatha was son of Asvasena, a Kshatriya king of Banaras.

(iv) Parsvanatha died about 250 years before the death of Mahavira.

Select the answer from the codes given below:

- (a) i, ii and iii are true
- (b) i and ii are true
- (c) i, ii and iv are true
- (d) All are correct

The statement, ‘the Nigantha, Nataputta has just died at Pava’, refers to the death of

- (a) Gautama Buddha
- (b) Mahavira
- (c) Siddhartha
- (d) Gosala Maskariputra

‘As a merchant desirous of gain shows his wares and attracts a crowd to do business, in a similar way acts the Sramana Jnatriputra.’ Who said these words?

- (a) Parsvanatha
- (b) Rishabhadeva
- (c) Gosala Maskariputra
- (d) Mahavira

What is *siddha sila*?

- (a) Relief from cycle of rebirths
- (b) Intuitive knowledge
- (c) The way of practicing *triratnas*
- (d) Becoming ascetic

Who became the head of the Jaina church after the death of Mahavira?

- (a) Gajabahu
- (b) Sudharman
- (c) Kundakoliya
- (d) Bhadrabahu

Jainism became the state religion of Lichchhavis, because of prince

- (a) Chetaka
- (b) Mahasayaga
- (c) Abhaya
- (d) Kumaradeva

Some sources state that Mahavira had died in the palace of a Malia King. Identify the king.

- (a) Shastipala
- (b) Kundakoliya
- (c) Nandisutta
- (d) Acharangasuta

From where do we get the information that one king Nanda was in possession of ‘an idol of the first *Jina*?

- (a) *Kalpasutra*
- (b) Hathigumpha inscription
- (c) *Parisistaparvan*
- (d) Hemachandra’s account

Which of the following statements is/are correct about Jaina texts?

- (i) The *Mulasutras* deal with the basic doctrines of Jainism.
- (ii) The *Chedasutras* contain the rules of discipline to be observed in the monasteries.
- (iii) The *Prakirnas* are in verse and they deal with various aspects of Jainism.
- (iv) *Angas* explain the Jaina doctrines with the help of legends and theories and prescribe the rules of conduct for the Jaina monks.
- (v) All these texts belong exclusively to *Svetambara* Jainas.

Choose the answer from codes given below:

- (a) i, ii, iii, iv are true
- (b) i, ii, iv and v are true
- (c) i, iv and v are true
- (d) All are correct

Jainas have made important contributions in the development of regional languages. Which of the following is not one of them?

- (a) Apabhramsa
- (b) Kannada
- (c) Malayalam
- (d) Tamil

When did final compilation of Mahavira’s teachings take place?

- (a) fourth Century BC
- (b) third Century BC
- (c) fifth Century AD
- (d) third Century AD

Mahavira died because of

- (a) old age

- (b) self-starvation
- (c) ill health
- (d) fatal fall

According to Jaina tradition an oral sacred literature had been passed down from the days of Mahavira. Who was the last person to know it perfectly?

- (a) Sthulabahu
- (c) Bhadrabahu
- (c) Bhadrabahu
- (d) Jameli

‘No human action, no strength, no courage, no human endurance or human powers can affect one’s destiny.’ This is stated by

- (a) Mahavira
- (b) Gautama Buddha
- (c) Gosala
- (d) Parsvanatha

‘When the body dies, both fool and wise alike are cut off and perish; they do not survive after death.’ Whose idea is this?

- (a) Purana Kassapa
- (b) Makhali Gosala
- (c) Pakudha Katyayana
- (d) Ajita kesakam-balini

Mahavira attained *kaivalya* under a sal tree in the field belonging to Samaga on the river bank of

- (a) Rijupalika
- (b) Suvarnamukhi
- (c) Bhadravati
- (d) Chitravati

Arrange the following *theras* (heads) of Jainism in chronological order.

- (i) Parsvanatha
- (ii) Jambu
- (iii) Mahavira
- (iv) Sudharman

Select the answer from the codes given below:

- (a) iii, ii, i, iv
- (b) i, iii, iv, ii
- (c) i, iii, ii, iv

(d) i, ii, iii, iv

Who convened the first general council of the Jaina church?

- (a) Bhadrabahu
- (b) Sthulabahu
- (c) Sudharman
- (d) Jambu

Which of the following statements is not correct about the first general council of the Jaina church?

- (a) The first council of Jaina church met at Pataliputra.
- (b) The council compiled the twelve *Angas*.
- (c) Its main purpose was to collect the knowledge of Jainism and compile it into a regular canon.
- (d) The *Digambaras* held these *Angas* as authentic.

Consider the thinkers of List I and their ideas in List II.

**List I**

- (i) Purana Kassapa
- (ii) Makhali Gosala
- (iii) Ajita Kesakambalin
- (iv) Pakudha Katyayana

**List II**

- (A) *Karma* did not depend on merit or demerit
- (B) Belief in fate
- (C) Did not believe in immortality of the soul
- (D) Anticipated the atomic theory of the Vaisesika school

Choose the answer from the codes given below:

- (a) i-A, ii-B, iii-C, iv-D
- (b) i-A, ii-C, iii-B, iv-D
- (c) i-D, ii-B, iii-C, iv-A
- (d) i-D, ii-C, iii-B, iv-A

Which of the following is not correct about the *Jaina Kalpasutra*?

- (a) It consists of three different sections.
- (b) The first section contains the biographies of the first twenty three *tirthankaras*.
- (c) The second section consists of the *Theravali*, a list of schools (*ganas*) and their heads (*ganadharas*).
- (d) It was written entirely in Sanskrit by Bhadrabahu.

There were some sections of Jainas who renounced idol worship altogether and devoted themselves to the worship of the scriptures only. Identify them.

- (i) *Terapanthis*
- (ii) *Verapanthis*
- (iii) *Samaiyas*
- (iv) *Ganadharas*

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) i and iv
- (d) ii and iv

Jainism shows a close affinity with *Samkhya* system of philosophy. Hence the former was also called

- (a) *ajiva*
- (b) *pudgala*
- (c) *Syadvada*
- (d) *Bhedavada*

Mahavira discarded all clothing like

- (a) Katyayana
- (b) Parsvanatha
- (c) Gosala
- (d) Gautama Buddha

Consider the following statements about Jainism.

- (i) The primary purpose of soul is its purification.
  - (ii) Purification can be achieved through knowledge.
  - (iii) Knowledge can be attained by praying to god.
  - (iv) Every mortal has the potential of becoming a *tirthankara*.
- (a) i, ii and iii are true
  - (b) i, iii and iv are true
  - (c) i, ii and iv are true
  - (d) All are true

The fourteen *Purvas*, the textbooks of the old Jaina scriptures which Mahavira himself taught to his *ganadharas*, were perfected by

- (a) Sthulabhadra and Bhadrabahu
- (b) Sambhutavijaya and Sthulabahu
- (c) Bhadrabahu and Sambhutavijaya
- (d) Sthulabhadra and Jameli

The Jainas worship five kinds of persons (*pancha-paramasthins*). Which is

the correct ascending order of the *pancha-paramasthins*?

- (a) Arhant, Tirthankara, Upadhyaya, Acharya, Siddha
- (b) Upadhyaya, Acharya, Arhant, Siddha Tirthankara,
- (c) Upadhyaya, Arhant, Acharya, Tirthankara, Siddha
- (d) Acharya, Upadhyaya, Tirthankara, Arhant, Siddha

According to Jaina philosophy there are seven *tattvas* or realities. *Jiva* and *ajiva* are two of the seven *tattvas*. What does the contact between *jiva* and *ajiva* create?

- (a) *Adharma dravya*
- (b) *Karmani sarira*
- (c) *Sakriya dravya*
- (d) *Sukshma sarira*

The five vows of *ahimsa*, *satya*, *asteya*, *aparigraha* and *brahmacharya* when observed by a householder in a less rigorous form are known as

- (a) *anuvratas*
- (b) *gunavratas*
- (c) *mahavratas*
- (d) *laghuvratas*

What difference led the Jainas to split into *Svetambaras* and *Digambaras*?

- (a) Idol worship
- (b) Interpretation of certain philosophical canons
- (c) Whether or not the monks should wear clothes
- (d) Compilation of the teachings of Mahavira and their possession

138. Who among the following is considered to be the greatest Jaina scholar of early medieval period?

- (a) Amoghavarsha
- (b) Bahubali
- (c) Hemachandra
- (d) Harisena

Jainism spread to all the regions given below except one. What is that?

- (a) Gujarat
- (b) Karnataka
- (c) Rajasthan
- (d) Bengal

## **Assertion and Reason**

### **Instructions:**

Mark (a) if Assertion (A) is true and Reason (R) is wrong.

Mark (b) if (A) is wrong and (R) is correct.

Mark (c) if both (A) and (R) are correct and (R) explains (A).

Mark (d) if both (A) and (R) are correct and (R) does not explain (A).

. *Assertion (A):* Jaina sources give an elaborate explanation to show that Bimbisara was not murdered by his son Ajatasatru.

*Reason (R):* Ajatasatru was a great patron of Jainism.

. *Assertion (A):* Jainism did not secure a mass following.

*Reason (R):* Jainism advocated extreme austerities that could not appeal to the common man.

. *Assertion (A):* Jainism did not establish monasteries.

*Reason (R):* Jainism believed in extreme austerities and so the Jaina monks had to have no comforts whatsoever.

. *Assertion (A):* The regimen of a Jaina monk was and still is strict in the extreme.

*Reason (R):* At his initiation his hair was not shaved, but pulled out by the roots and had to go through many such hardships.

. *Assertion (A):* Jainism had special social doctrines.

*Reason (R):* The domestic rites of the layman of Jainism such as birth, marriage and death, were similar to those of the Hindus.

*Asserrtion (A):* There was a great exodus of Jaina monks from the Ganga valley to the Deccan, where they established important centres of their faith.

*Reason (R):* According to a strongly held Jaina tradition Chandragupta Maurya joined Jaina order.

The oldest clear reference to the pastoral Krishna where he plays his flute and sports with milkmaids comes from:

(a) *Ettutogai*

(b) *Brahmanas*

(c) *Samhitas*

(d) *Puranas*

The earliest name of the *Mahabharata* is

(a) *Bharata*

(b) *Maha Samhita*

(c) *Jaya Samhita*

(d) *Vijaya Samhita*

The *Bhagavata* doctrine is said to have been taught by Vasudeva to the Sun, by the Sun to Manu and by Manu to

- (a) Yadavas
- (b) Ikshvakus
- (c) Kurus
- (d) Purus

The *Chandogya Upanishad* places Krishna in seventh or sixth BC. Which other tradition supports the date suggested by the *Chandogya Upanishad*?

- (a) Buddlitrst tradition
- (b) Ajivika tradition
- (c) Jaina tradition
- (d) Saivite tradition

Who is the *tirthankara* who is said to have been the cousin of Vasudeva Krishna and who preceded Parsvanatha?

- (a) Kunchara
- (b) Jambu
- (c) Mandhatri
- (d) Arishtanemi

The term *Bhagavata* is traced from the times of Panini. When did the word Vaishnava come into use?

- (a) Later Vedic period
- (b) Pre-Maurya period
- (c) Pre-Gupta period
- (d) Gupta period

Which of the following played an important role in transforming the *Bhagavata* cult into Vaishnavism?

- (a) Transmigration concept
- (b) *Avatarā* concept
- (c) The concept of *bhakti*
- (d) Popularity of Krishna

Vishnu was recognised in the *Rig Veda* as an aspect of

- (a) Indra
- (b) Varuna
- (c) Sun
- (d) Gayatri

Megasthenes refers to Heracles, who was held in special honour by the

people of Mathura region. Heracles is the Greek analogue of

- (a) Heliodorus
- (b) Hiranyaksha
- (c) Vasudeva Krishna
- (d) Vishnu

The earliest evidence regarding the identification of Narayana with Vishnu is probably to be traced in the *Dharmashastra* of

- (a) Manu
- (b) Kautilya
- (c) Baudhayana
- (d) Gautama

The worshippers of the deified sage Narayana were originally known as

- (a) *Pancharatras*
- (b) *Bhagavatas*
- (c) *Vishnuputras*
- (d) *Vaikhanasas*

A four armed figure of the deity, with *chakra* in the upper left hand is found on the coins of a Panchala king. Identify the king.

- (a) Vasumitra
- (b) Vishnumitra
- (c) Vishnugopa
- (d) Panchakra

Which of the following incarnations of Vishnu was probably the most popular one during the Gupta period as evident from the contemporary sculpture?

- (a) Matsya
- (b) Varaha
- (c) Rama
- (d) Vamana

Which one of the following is the true devotion or primary devotion according to Bhagavatism?

- (a) Devotion of the inquisitive
- (b) Unmotivated and selfless devotion
- (c) Devotion of the Brahmanical class
- (d) Surrender of all our passions and desires

According to Bhagavatism which one of the following is the best means of

salvation?

- (a) *Jnana*
- (b) *Yoga*
- (c) *Karma*
- (d) *Bhakti*

Which one of the following statements is incorrect about the concept of ‘action’ in Bhagavatism?

- (a) We should live an active life completely dedicated to god.
- (b) We should not give up action, but we have to do our duty without any attachment.
- (c) We should seek union with god in the life after death, and actions for the preservation of life are irrelevant.
- (d) We should surrender the fruits of action to god.

Which one of the following schools of philosophy was the main off-shoot of Bhagavatism?

- (a) *Dvaita*
- (b) *Advaita*
- (c) *Visishtadvaita*
- (d) *Dvaitadvaita*

Bhagavatism considers *bhakti* as the best means to overcome all sins. What is the correct reason?

- (a) Repentance is necessary for atonement and true repentance is possible only for a devotee.
- (b) In devotion one dedicates one’s actions to god, which destroys all sins.
- (c) Sins are destroyed by penances.
- (d) All other forms of atonement are not practicable.

Bhagavatism had accepted many concepts of Vedic religion, except one. What is that?

- (a) The doctrine of *samsara*
- (b) Vedic literature as divine revelation
- (c) Sacrificial rituals as divine revelation
- (d) Sacrificial rituals as the only means of salvation

Which one of the following statements is incorrect about Siva?

- (a) Siva was evolved from the fierce Vedic god Rudra.
- (b) He lurks in horrible places such as battle fields, cremation grounds, etc.
- (c) He is not ambivalent.

(d) He wears a garland of skulls and is surrounded by ghosts.

Which one of the following statements is incorrect about Brahmanism of Gupta and post-Gupta periods?

(a) From the beginning of Christian era Hindus are either Saivites or Vaishnavites.

(b) The Vaishnavites deny the existence of Siva and Saivites deny the existence of Vishnu.

(c) There were occasions of rupture and persecution between the followers of the two.

(d) As early as the Gupta Age, the concept of trinity came into existence.

Which one of the following statements about Siva is incorrect?

(a) He is the patron deity of ascetics in general.

(b) He is the Lord of the Dance (Nataraja) who is said to have invented different forms of dance.

(c) He is also worshipped in the form of Dakshinamurti.

(d) Siva is chiefly worshipped in the form of Nataraja.

Siva is said to have been married to Parvati in the Himalayas. In south India a rather similar story is told of the marriage of Siva and Minakshi. Minakshi is the daughter of

(a) Pandyan king of Madurai

(b) Chola king of Puhar

(c) Chera king of Muziris

(d) Pallava king of Mamallapuram

The Hari Hara cult is developed in the middle ages and it was successful in

(a) North India

(b) East India

(c) Deccan and South India

(d) West India

The Hari Hara temples were patronised by

(a) the western Ganga kings

(b) the Vijayanagar kings

(c) the Chola kings

(d) the Kakatiya rulers

The Puranic story of Krishna's subjugation of Kaliya actually indicates the overthrow of which cult by Bhagavatism in the Mathura region?

(a) Saiva cult

- (b) Raksasa cult
- (c) Naga cult
- (d) Yaksa cult

According to epigraphic evidence which of the following Saiva sects were prevalent in the Gupta Period?

- (i) *Virasaivas*
- (ii) *Pasupatas*
- (iii) *Agamantins*
- (iv) *Kapalikas*
- (v) *Mattamayuras*
- (vi) *Kalamukhas*

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and vi
- (c) iii, iv and vi
- (d) ii, iv and vi

Which of the following *acharyas* are found to be the preceptors of the Kalachuri-Chedi kings of central India?

- (a) *Mattamayara*
- (b) *Suddhasaiva*
- (c) *Kapalika*
- (d) *Pasupata*

Vishnu was worshipped under several names in the Gupta period. Pick them out from the following?

- (i) Gadadhar
- (ii) Janardhan
- (iii) Mahadeva
- (iv) Narayana
- (v) Govind
- (vi) Vasudeva

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii, iv, v and vi
- (c) iv, v and vi
- (d) ii, iii and iv

Which one of the following was not a name associated with Siva?

- (a) Sambhu
- (b) Bhutapati
- (c) Shulpani
- (d) Hari

*Kundalin*, meaning awakening the power of consciousness latent in a human being, is associated with

- (a) *Bhagavatas*
- (b) *Kalamukhas*
- (c) *Saktas*
- (d) *Virasaivas*

Sun temples are located at

- (i) Mandasor in Madhya Bharat
- (ii) Asramaka in Vindhya Pradesh
- (iii) Khajuraho in Bundelkhand
- (iv) Konark in Kalinga

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) iii and iv

Match List I with List II and select the answer using the codes given below:

List I	List II
(i) Yaksa Temple	(A) Rajgir
(ii) Maninaga Shrine	(B) Padmavati
(iii) Siva Temple	(C) Bhumara
	(D) Nachna Kuthara

- (a) i-B, ii-A, iii-C
- (b) i-D, ii-C, iii-A
- (c) i-C, ii-B, iii-D
- (d) i-A, ii-C, iii-B

Which of the following concepts gives us an idea of the evolution of life on earth?

- (a) *Prapathi*
- (b) *Samskaras*
- (c) *Karma*

(d) *Avatars*

Consider the following quotation:

'For one who is born, death is certain, and certain is birth to one who dies. For this reason, you should not grieve over what is inevitable.' This is attributed to:

- (a) Mahavira
- (b) Gautama Buddha
- (c) Vasudeva Krishna
- (d) Sankaracharya

Darius I sent his admiral to explore Indus valley before his expedition in 517-516 BC which resulted in the annexation of a part of Punjab. Who was the admiral?

- (a) Skylax
- (b) Cyrus
- (c) Nikator
- (d) Descartes

The *parishads* or assemblies of monarchies which held their meetings in the open halls were known as

- (a) *Kulakshetras*
- (b) *Ganas*
- (c) *Sanghas*
- (d) *Santhagaras*

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if both Assertion (A) and Reason (R) are true, and (R) explains (A).

Mark (b) if both (A) and (R) are true, but (R) does not explain or justify (A).

Mark (c) if only (A) is true.

Mark (d) if only (R) is true.

*Assertion (A):* Some Gurjara-Pratihara kings of the early medieval period were initiated *Saktas*.

*Reason (R):* They are described in the inscriptions as *parama bhagavata bhaktas*.

. *Assertion (A):* *Sakti* worship gained popularity in the Gupta period.

*Reason (R):* The Gangadhara stone inscription of the fifth century AD records the *tantric* form of worship of the divine mother.

. Assertion (A): In the *Harivamsa* of the *Mahabharata*, we find Krishna defeating the mighty Aryan war god, Indra.

Reason (R): Krishna was approved and accepted in the Vedic pantheon by the Aryans from the very beginning.

. Assertion (A): In Brahmanical religion the folk element was originally given a lot of prominence.

Reason (R): In the list of five principal Puranic deities, Ganesa, an amalgam of *yaksa* and *naga*, was assigned the first place.

. Assertion (A): *Nayanars* represented the emotional side of south Indian Vaishnavism.

Reason (R): Vaishnava *acharyas* supplemented the wave of Vishnu *bhakti* on its doctrinal side.

. Assertion (A): Rudra was the Vedic counterpart of the pre-Vedic Pasupati Mahadeva.

Reason (R): Rudra was the first proto-Siva according to the available evidence of all types.

. Assertion (A): Tantrism was acquired by Saktism from *Vajrayanism*.

Reason (R): Most of the surviving literature on the. tantric form of Sakti worship were composed in medieval times.

. Assertion (A): Kings of all four castes are known to have ruled.

Reason (R): Brahmanism failed to uphold *varnadharma*.

. Assertion (A): At least one Brahmanical source describes certain republican tribes as degenerate Kshatriyas and even Sudras.

Reason (R): Republics ceased to honour the Brahmins and to observe Vedic rituals.

Consider the following statements about *ganarajyas* (republics) and find out the one which is not correct.

(a) The republics consisted of either a single tribe or a confederacy of tribes.  
(b) The corporate aspect of government was held to be the major strength of the republics.

(c) The assembly was presided over by the *raja*, whose post was hereditary.  
(d) The matter for discussion was placed before the assembly and debated, and if a unanimous decision could not be reached, it was put to vote.

Who is the first Indian king to stress the need for efficient administration?

- (a) Bimbisara
- (b) Ajatasatru
- (c) Mahapadma Nanda
- (d) Chandragupta Maurya

According to literary sources which was the first most important kingdom?

- (a) Kosala
- (b) Magadha
- (c) Kasi
- (d) Vajjis

The first statues to be worshipped in India were probably of

- (a) Siva
- (b) Vishnu
- (c) Buddha
- (d) Indra

When Pradyota, the king of Avanti, was suffering from jaundice, Bimbisara sent the royal physician to Ujjain. Who was he?

- (a) Prasena
- (b) Udayin
- (c) Sanjayani
- (d) Jivaka

Which is the first kingdom to use elephants on a large-scale in its wars against neighbours?

- (a) Kosala
- (b) Champa
- (c) Magadha
- (d) Avanti

The earliest coins were mostly made of

- (a) Gold
- (b) Silver
- (c) Copper
- (d) Lead

The minister of Ajatasatru, who was successful in sowing the seeds of dissension in the ranks of the Lichchhavis and enabled Ajatasatru to conquer Vaisali was

- (a) Vasugupta
- (b) Varsakara
- (c) Prasena

(d) Sanjaya

In place of old assemblies, there emerged small bodies known as *parishads*, consisting of

- (a) only Brahmins
- (b) only Kshatriyas
- (c) both Brahmins and Kshatriyas
- (d) all the *dvijas*

### ANSWERS-III

1. (d)	2. (b)	3. (c)	4. (d)	5. (c)	6. (b)	7. (c)
8. (c)	9. (d)	10. (a)	11. (d)	12. (b)	13. (c)	14. (a)
15. (c)	16. (d)	17. (b)	18. (b)	19. (a)	20. (c)	21. (d)
22. (b)	23. (c)	24. (d)	25. (b)	26. (c)	27. (c)	28. (b)
29. (d)	30. (a)	31. (c)	32. (b)	33. (a)	34. (c)	35. (d)
36. (c)	37. (c)	38. (d)	39. (a)	40. (c)	41. (d)	42. (b)
43. (b)	44. (c)	45. (c)	46. (a)	47. (b)	48. (d)	49. (c)
50. (b)	51. (d)	52. (a)	53. (b)	54. (c)	55. (d)	56. (a)
57. (b)	58. (d)	59. (a)	60. (c)	61. (b)	62. (d)	63. (d)
64. (c)	65. (c)	66. (d)	67. (b)	68. (c)	69. (b)	70. (d)
71. (c)	72. (b)	73. (a)	74. (a)	75. (c)	76. (b)	77. (a)
78. (a)	79. (d)	80. (a)	81. (c)	82. (c)	83. (a)	84. (a)
85. (c)	86. (a)	87. (a)	88. (c)	89. (c)	90. (d)	91. (b)
92. (c)	93. (a)	94. (d)	95. (b)	96. (a)	97. (c)	98. (a)
99. (c)	100. (c)	101. (a)	102. (c)	103. (d)	104. (c)	105. (c)
106. (a)	107. (a)	108. (d)	109. (b)	110. (c)	111. (a)	112. (b)
113. (c)	114. (a)	115. (b)	116. (d)	117. (c)	118. (c)	119. (b)
120. (c)	121. (c)	122. (d)	123. (a)	124. (b)	125. (b)	126. (d)
127. (a)	128. (d)	129. (c)	130. (c)	131. (c)	132. (c)	133. (c)
134. (b)	135. (b)	136. (a)	137. (c)	138. (c)	139. (d)	140. (c)
141. (c)	142. (c)	143. (c)	144. (b)	145. (d)	146. (a)	147. (c)
148. (b)	149. (c)	150. (d)	151. (d)	152. (b)	153. (c)	154. (c)
155. (c)	156. (a)	157. (b)	158. (b)	159. (b)	160. (d)	161. (c)
162. (c)	163. (b)	164. (c)	165. (c)	166. (b)	167. (d)	168. (a)
169. (c)	170. (b)	171. (c)	172. (d)	173. (a)	174. (b)	175. (d)
176. (c)	177. (b)	178. (a)	179. (d)	180. (c)	181. (a)	182. (d)

183. (a)    184. (a)    185. (c)    186. (a)    187. (d)    188. (c)    189. (d)  
190. (c)    191. (a)    192. (c)    193. (a)    194. (c)    195. (c)    196. (d)  
197. (c)    198. (c)    199. (b)    200. (a)



## CHAPTER 7

# THE GUPTAS AND THEIR SUCCESSORS (AD 300–750)

### GENERAL SURVEY

#### North India

**Sources** An overview of the research on the Gupta period clearly demonstrates the intense interests of the historian and the archaeologist in this age. This is understandable in view of the availability of diverse types of materials, archaeological and literary, which speak highly of the relative political stability in the subcontinent and legendary achievements in creative cultural activities. The north Indian scene is dominated by the Imperial Guptas, while the contemporary Deccan is marked by the rise of the Vakatakas. Though there is nothing new about the political history of the Guptas, the history of the Vakatakas is now better understood with the recent discovery of a number of inscriptions.

**Rule of Vakatakas** The significant point is that epigraphic discoveries help us understand better, the accounts of the two branches of this ruling family: the main branch with its seat of power at Ramagiri, present Ramtek near Nagpur, Maharashtra and the other branch ruling from Vatsgulma, Bassim in the Akola district, Maharashtra. The emergence of two different branches of the same ruling house, founded by Vindhya Sakti, is dated to 335 AD. The main branch appears to have had ten rulers, exercising their authority from the middle of the third century AD (i.e., after the downfall of the Satavahana kingdom) to about 507 AD (the last ruler being Prithvisena II). To the Bassim branch belonged six rulers who held sway from 335 to about 500 AD. Thus, both the branches ceased to exist almost simultaneously.

**Later Guptas and Huna Invaders** North India experienced the continuity of the Gupta rule, though the power and glory of the empire had definitely

begun to wane after 500 AD. The empire was troubled by the Huna inroads during the time of Skandagupta (455-67), who successfully repulsed the Hunas. The Hunas reappeared around the close of the fifth and the beginning of the sixth century, under the leadership of Toramana and his son Mihirakula. Their military successes are already known from epigraphic and literary references. New lights on the times during the reign of Toramana are shed by three inscriptions found from Sanjeli in Gujarat. One of them speaks of Toramana's conquest of and control over Malwa and Gujarat. Along with the other two inscriptions of a similar nature, it speaks of Toramana's rule over a substantial part of western India. The son and successor of Toramana, Mihirakula is eulogised in his *Gwalior prasasti* for his widespread conquests. But the military and political exploits of the Hunas appear to have been rather short-lived. The combined testimonies of Hiuen Tsang's accounts, the *Harshacharita* of Banabhatta and an inscription of the Maukhari ruler Isanavarman of Kanauj, point to several victories over the Hunas.

**Decline of Gupta Empire** The military success of the Hunas was only temporary, though they proved a menace at least for some time in the Indian political scene. This in its turn, would suggest that the decline and collapse of the Gupta empire sometime between 500 and 550 AD was not largely due to the Huna inroads, as the Hunas themselves were overpowered by several rulers. Some of these victorious rulers over the Hunas had originally been subordinates under the Guptas, but rose to conspicuous political prominence in the first half of the sixth century. The final phase of the Gupta rule hence, appears to have been troubled more by its subordinates paying little or no allegiance to the Gupta monarchs, than by external incursions of the Hunas.

## CRITICISM OF THE GOLDEN AGE CONCEPT

Numerous historical writings have been published extolling the great achievements—political and cultural—during the period from fourth to the sixth centuries AD, which in popular estimation is considered to be the ‘golden age’ and/or the ‘classical age’ in Indian history. Scathing criticism of labelling this epoch as golden age came from a number of Marxist historians. They brought to sharp focus that the construction of a golden age in Indian history was mainly done by nationalist and conventional historians, in the wake of a nationalist upsurge against colonial rule in the first three decades of the twentieth century. It was also pointed out that

there were considerable numbers of depressed communities in that so-called golden age, which also saw the imposition of forced labour as an extra-economic form of exploitation of the masses, especially the cultivators. In other words, the fruits of the great achievements were enjoyed only by the upper crust of the society and were beyond the reach of the commoner. This also speaks of the futility of the search for a golden age in any epoch of India's past. The validity of this standpoint cannot be doubted.

### ***Appreciation of Gupta Achievements***

But, in the process, the point has, however, been pushed beyond the limit as many of the achievements of this period are considered 'tinsel' in recent historiography. Though there is nothing to dispute the fact that the great achievements in the political and cultural spheres could be tasted only by the handful, the achievements cannot be belittled as tinsel. The Gupta period saw the maturation of many of the cultural traits of the immediately preceding Saka-Kushana-Satavahana phase, which however, are lauded in recent works. But their fruition in the Gupta period seems to have evoked a less favourable response from this genre of writings. The achievements and shortcomings of these three centuries may, therefore, be more objectively studied without these avoidable fancy labels.

One has to appreciate in the broad canvas of contemporary events in Asia and Europe, that while the mighty Roman empire was declining, China had not yet attained its glorious days of the Tang period, the Sasanids in Iran were well past their prime and above all, the Hun threat caused chaos in settled and long-standing great powers, Indian subcontinent presented a striking contrast to this scenario. That ordered political society and more or less peaceful way of life went unhampered in India, along with superb creations in art, architecture and literature – amidst inequalities, oppressions and anomalies – cannot be lost sight of in our assessment of the Gupta age.

## **South India**

**Traditional Approach** In conventional history writing, the nature of the state and economy was often dealt with as a part of political or dynastic history. This trend invariably tended to compartmentalise state and economy

as separate, isolated aspects, with little or no attempt to analyse changes or transformations in society and economy and their linkages with political processes. Temples and their histories were studied, but not as a part of the larger processes of their institutional development and role in the evolution of society and polity. Failure to identify and appreciate these linkages is also illustrated in their treatment of polity from the Sangam age to the Vijayanagar period as undifferentiated. The merit of the conventional approach, however, lies in the fact that it has provided a sound chronological framework of political history and information base.

**Modern Approach** The new approaches have used this base for their take off and have attempted to give new insights through fresh interpretations and new methods of analysis of the same data. Consequently, visions of the past have changed substantially. Better perspectives in understanding the evolution of regional polities and cultures have appeared. In this background, the importance of studying the processes of state formation and state structures has been emphasised. The new perspectives may be dealt with under two chronological phases, which are:

- the post-Sangam transition to a new socio-economic formation (fourth-sixth centuries), and
- the period of the Pallava-Pandya monarchies.

**Transition to a New Socio-Economic Formation** In the post-Sangam phase of transition, the Tamil region was in a state of fluid condition. The Sangam or early historic period was characterised by a vigorous material culture and a multiplicity of social, economic and cultural forms, as reflected in the distinctive concept of *tinai* or eco-types, dominated by the three tribal chiefdoms in the river valleys. The transition towards a new socio-economic structure led to the domination of peasant agriculture even before the rise of the Pallava-Pandya monarchies. Interestingly, in the Deccan and Andhra regions, the same period is marked by the emergence of small lineage polities supported by a brahmanical ideology and institutional forms, such as the *brahmadeya* (landgrants to brahmins) and the temple of the Puranic religion, an environment in which the Pallavas began their political career.

The post-Sangam period was characterised in conventional history as a ‘dark age’ and as an ‘inter-regnum’ caused by the subversion of the traditional Tamil society and polity by a tribe called the *Kalabhras*, who were evil kings (*Kali arasar*). The notion of the ‘dark age’ is a recurring theme in the traditional approach, which regarded the earlier and subsequent periods as

glorious epochs in Tamil history. It was also assumed that the ‘dark age’ ended with the revival of brahmanical socio-religious institutions of *varna*, Vedic and Puranic worship, etc., implying that these forms had been well established even in the Sangam age.

The new approaches have regarded this period as one of hostility between the hill and forest people (hunters, etc.) and people of the plains (peasants) belonging to different eco-zones. The ecological approach to the study of the early historic and early medieval periods has shown that the nature of economic organisation was uneven in the early period, with evidence of peasant organisation in the river valleys (*marudam* – plains). The expansion and domination of peasant agriculture by the seventh century AD within *marudam* and into other eco-zones, marked the genesis of a new agrarian organisation of peasant societies.

The period of transition is also viewed as one of crisis caused by the decline of maritime trade, which was a major resource potential for the early tribal polities of the Sangam Age, and the consequent decay of urban centres. Hence, this period is marked by a lack of clear political and economic configurations, a possible clash of interests among lesser chiefs, who were aspirants to economic influence and political authority and competition among various religious sects (brahmanical, Buddhist and Jaina) seeking patronage and support.

**Emergence of a New State System under Pallava-Pandya Monarchs** Political and economic configurations come back into sharp focus from the sixth century AD, when a new state system emerged with the domination of the Pallavas and Pandyas in the northern and southern regions of Tamil Nadu (Kanchipuram and Madurai). Studies on polity and economy have necessarily to begin from the ascendancy of these two ruling families. Several pioneering studies, the history of this period exist but they have concentrated on political history and incidentally, on polity, which has been characterised as centralised and bureaucratic. They have focused much less on economic history, except to study the institutional aspects of the land grants such as the *brahmadeya* and the temple.

In the new approaches, these institutions have been more appropriately perceived as instruments of agrarian expansion and integration, especially when viewed against their geographical and ecological contexts. Contrary to the older perspectives, which treated this period as one of disjunction, introducing an entirely new set of political and economic structures, the

recent approaches have discussed it more as a period of continuous agrarian expansion, of gradual change and of the integration of pre-existing agrarian or peasant regions through new institutional forms.

**Traditional and Modern Views on Pallava polity** The conventional view of Pallava polity is one in which brahmanical kingdoms are believed to have been founded on the model of the north Indian kingdoms of the post-Gupta period, imbibing northern Sanskritic elements; the Pallavas, being aliens to the Tamil region, are hailed as innovators, who introduced northern elements in the Tamil region and the Pandyas are believed to have adopted them in the southern region.

The recent historiography, however, suggests the evolution of a type of polity in which the northern elements, particularly its regal forms had to be adapted to different conditions, that is, to the specificity of the agrarian context with its entrenched peasant regions. The Pallavas succeeded in establishing such a polity by the ninth century AD. As illustrated by their bilingual copper plate records (in Sanskrit and Tamil) and by their Puranic temples, the Pallavas undoubtedly initiated a process of restructuring economy and society through the institution of land grant to brahmins (*brahmadeya*) and temples. Of great significance, therefore, is the evolution of the typical *dravida* style of architecture and the use of permanent materials like stone in the Pallava rock-cut and structural temples, which established the dominance of the Puranic religions of Vaishnavism and Saivism. This was in keeping with their Puranic cosmological world view, the ideology which legitimised their power.

## GUPTA EMPIRE

### Sources

**Epigraphic Evidence** Gupta epigraphs may broadly be divided into two groups: firstly, those incised for private individuals, and secondly, those engraved on behalf of the ruling king.

**Private Records** They usually recorded donations in favour of religious establishments or installation of images for worship. Such documents sometimes mentioned the ruling king and occasionally described his achievements. It should, however, be remembered that as these records were

not ‘official’ they were not always drafted with the same care with which official documents were composed. For instance, a private citizen felt no hesitation in describing the Gupta emperor as a mere *maharaja*. The use of this title for Kumaragupta I in the Mankuwar Buddhist image inscription led Dr Fleet to conjecture that it may indicate an actual historical fact—the reduction of Kumaragupta I toward the close of his life to a feudal rank by Pushyamitras and Hunas, whose attacks on the Guptas are so pointedly alluded to in the Bhitari inscription of Skandagupta. Out of the 42 inscriptions available to us, 23 are private records, the rest (19) being official.

**Official Records** They are either in the nature of *prasastis* or charters recording land grants, known as *tamra sasanas* or *tamra patras* (copper plates). The *tamra sasanas* are replete with genealogical information either of the donor or the recipient. They are more useful in determining the economic condition of the times. They also contain more or less detailed accounts of political events. Such grants have been useful, for instance, in tracing the events of the [reign of Chandragupta II](#) and Buddhagupta.

**Stone and Copper Plate Edicts** Forty-two inscriptions related to the period of the imperial Guptas are known, out of which 27 are engraved in stone. Of these, 22 are private endowments, one is an official grant and the remaining 4 are *prasastis* (two of Samudragupta and two of Skandagupta). Of the remaining 15, one is on an iron column and is the *prasasti* of Chandragupta II. The others are copper plates—three of them record royal grants of land, 10 record the sale of lands by the state authority for the purpose of endowments to Brahmins and temples, and the remaining one is a private record of an endowment.

**Utility of Gupta Inscriptions** These inscriptions furnish a good deal of valuable information about the political history as well as the religious, social and economic conditions of the Gupta period. Their provenance indicates the area over which the rulers held sway. The Junagarh record of Skandagupta, for instance, proves, not only by its contents, but also by its position, that his authority was acknowledged in Saurashtra. The provenance of the early inscriptions of a family may also indicate the area in which it originated. The *prasastis* and the *tamra sasanas* usually provide us information on the genealogy of the kings mentioned in them.

**Non-Gupta Contemporary Inscriptions** Inscriptions of Kakusthavraman of the Kadamba dynasty reveal that he had married off one of his daughters

to the Guptas. The inscriptions of the Varman dynasty show that during the reign of Chandragupta II and Kumaragupta I, there was an indigenous line of Varman kings, who ruled independently in the neighbourhood of Mandasore over a great part of Malwa, without recognising the supremacy of the Guptas. They also give us a clue about the date of the occupation of that area by the Guptas, when they are viewed along with the stone inscription of Kumaragupta I. Inscriptions of [Toramana](#) and [Mihirakula](#) also furnish details about the decline of the Guptas.

**Later Inscriptions** The Rashtrakuta copper plates, while eulogising their rulers, have made reflections on the Gupta emperor, Chandragupta II, though he is not directly named. The Sarnath inscription of Pakataditya and Nalanda inscription of Yasodharman also indirectly give us information regarding the Guptas.

## Numismatic Evidence

**Internal Evidence** The internal evidence of a coin series helps us in the reconstruction of the history of the rulers in more than one way. They inform us of some important events of his reign not known from other sources (e.g. the *asvamedha* type of coins of Kumaragupta I). They hint towards some unusual political developments like the Kumaradevi type coins of Chandragupta I. They give an insight into the religious feelings of the king who issued them and thus help us to form an idea of the general atmosphere in his court. The types issued by Samudragupta create an impression that his reign was marked by unusual military activity. Those issued by Chandragupta II give the impression that the atmosphere in the Gupta court during his reign had become more sophisticated.

**External Evidence** The fabric and style of a coin may be of fine execution or it may be degenerate. Though it is not always safe to make inferences from stylistic variations, it sometimes helps to form an idea of the political conditions determining the sequence of events and ideas. For instance, the coinage of the successors of Kumaragupta I reveal a gradual decline in their artistic execution and finesse. It not only indicates the general deterioration in the economic conditions of the empire but also helps us in assigning a probable date to a king who is not known from other sources.

## Literary Evidence

## **Secular Sources**

**Legal Texts** Kamandaka's *Nitisara*, belonging to the reign of **Chandragupta I**, is the Gupta equivalent of Kautilya's *Arthashastra*. It gives us a fair idea of the polity and administration of the Guptas. Both *Narada Smriti* and *Brihaspati Smriti*, written during the fourth century AD, greatly influenced Gupta emperors in the administration of justice.

**Kalidasa's Works** They include *Abhijnana Shaku-ntalam*. *Meghadootam*. *Raghuvamsam*. *Malavikag-nimitram*. *Ritusamhara*. and *Kumarasamhava*. Though their subject-matter is love, nature and beauty, they nevertheless give us reliable information about the government, society and religion of the Gupta period. Besides, they also contain traces of political history.

**Political Dramas** Visakhadatta's *Devichandra-guptam* tells us about Ramagupta's defeat by a Saka ruler (Basana), murder of the Saka ruler as well as Ramagupta by Chandragupta II, his accession to the throne and his marriage to Dhruvadevi (his brother's widow). But unfortunately it is available to us only in fragments. Vajjika's *Kaumudimahotsava* talks about the succession of Chandragupta I to the throne and his achievements. Sudraka's *Mrichchhakatika* is essentially the love story of Charudatta (a pious Brahmin) and Vasantsena (a famous courtesan) but also portrays the unstable political conditions of the period.

**Sanskrit Kavyas and Other Literary Works** *Kathasarithsagara* by Somadeva, *Swapnavasavadatta* by Bhasa, *Chandragupta-Pariprichchha*, *Sethubandha*, *Kavya Mimamsa*, *Ayurveda Dipika*, and other works have some stories and legends which refer to the Guptas.

## **Religious Sources**

**Hindu Works** Puranas like *Vayu*, *Matsya*, *Vishnu*, *Bhagavat*, *Skanda*, *Brahmana*, and *Markandeya Puranas*, refer to Gupta rulers in one or two lines and also have vague references to their territory. *Kaliyugaraja-Vrithanta* gives us the history of the dynasty of the *kali* age, and it has been considered as a genuine source for the Gupta history by some historians.

**Buddhist Works** The accounts of Chinese Buddhist pilgrims to India, viz. Fahien (he visited during the reign of Chandragupta II), Hiuen Tsang though he visited India during the reign of Harsha, he gives us information about the popularity of Buddhism during Gupta period), and Itsing (he visited India in

about AD 675, but refers to the donation of some villages to Chinese Buddhists at Nalanda monastery by the first ruler, Sri Gupta, of the Gupta dynasty).

*Tilsya Pannati* of Yati Vrishaba, an Indian Buddhist monk of the Gupta period, also contains some information about the popularity of Buddhism during the Gupta period. *Manjusri Mulakalpa* has several verses relating to the Guptas. But they are unfortunately scattered between verses relating to the other dynasties and hence there is confusion.

**Jaina Works** Jinasena Suri's *Harivamsa Purana*, though belongs to a much later period, makes some references to Guptas.

One inscription each is generally attributed to the respective period of the following Gupta rulers:

- (i) Purugupta, (ii) Naraspta, (iii) Kumaragupta II, (iv) Vishnugupta, (v) Vainyagupta, and (vi) Bhanugupta

## Political History

### Imperial Guptas

- Early Guptas: Srigupta & Ghatotkacha Gupta
- **Chandragupta I:** Vajjika's Kaumudi Mahotsava gives detailed account
- **Samudragupta:** Harisena's Allahabad Prasasti gives details of his military campaigns
- **Chandragupta II:** Visakhadatta's Devichandra-guptam talks about his reign; Supplemented by Mehrauli Iron Pillar Inscription
- **Kumaragupta I:** Founded Nalanda Mahavidyalaya
- **Skandagupta:** Junagarh Inscription narrates his achievements and problems
- **Later Guptas:** Visnugupta was the last Gupta
- **Hunas:** Toramana and Mihirakula ruled NW India in early 6<sup>th</sup> century

### List of Gupta Inscriptions

Ruler's Name	Number	Names of Inscriptions	Character
Samudragupta	4	Allahabad Stone Pillar Eran Stone Pillar Nalanda Copper Plate	Prasasti Prasasti Royal Charter

		Gaya Copper Plate	Royal Charter
Chandragupta II	6	Mehrauli Iron Pillar (Other five are private records of donations)	Prasasti
Kamaragupta I	14	Out of them, five are official copper plates and the rest (9) are private records.	
Skandagupta	5	Junagarh Rock Bhitari Pillar Indore Stone Pillar	Prasasti Prasasti Royal Charter (Evidence of subinfeudation)
Buddhagupta	7	Paharpur Copper Plate inscription	Royal Charter (Evidence of state ownership of land)

## The Early Guptas

Srigupta and his son Ghatotkachagupta were nonentities assuming the simple title of *maharaja*. As it is not known definitely where these Gupta kings ruled and whether they owed allegiance to any paramount sovereign, it is better to leave undecided the status of the first two Gupta kings.

### Chandragupta I

The third ruler Chandragupta I, the son and successor of Ghatotkacha, was definitely a strong ruler whose hands were sought by the Lichchhavis who gave their princess Kumaradevi in marriage to him. This matrimonial alliance with this ancient historic family no doubt enhanced the status of the obscure Guptas. The Lichchhavi territory of north Bihar and the adjoining principality over which the Guptas ruled were united under Chandragupta and the latter was able to extend his dominion over Oudh as well as Magadha, and along the Ganges as far as Prayaga or Allahabad. Chandragupta I is usually regarded as the founder of the **Gupta era**, which commenced on 26 February AD 320 to commemorate his accession or coronation—an era which

continued in parts of India for several centuries.

## Samudragupta

Chandragupta I was succeeded by his son, Samudragupta, who became the ruler after subduing his rival, Kacha, an obscure prince of the dynasty.

### ALLAHABAD PILLAR INSCRIPTION

Written by Harisena, it gives a detailed account of the conquests of his royal master. This account contains a long list of states, kings and tribes which were conquered and brought under various degrees of subjugation. This list can be divided into four categories.

The first one includes the 12 states of Dakshinapatha with the names of their kings, who were captured and then liberated and reinstated. They were Kosala, Pistapura, Kanchi, Vengi, Erandapalli, Devarashtra, Avamukta, Dushthalapura, Mahakantara, Kurala, Kothura and Palakka.

The second one contains the names of the eight kings of Aryavarta who were exterminated.

The third one consists of the rulers of forest states who were reduced to servitude and the chiefs of the five *pratyantas* or border states, and also nine tribal republics that were forced to pay all kinds of taxes, obey his orders and come to perform obeisance. The five border states were Samtata (East Bengal), Davaka (Assam), Kamarupa (Assam), Nepala, and Kartipura (Kashmir). The nine tribal republics were the Malavas, Arjunayanas, Yaudheyas, Madrakas, Abhiras, Prarjunas, Sarakinakas, Kavas, and Kharaparikas.

The fourth one includes the Daivaputra Shahanushahs (Kushanas), Saka Murundas and the dwellers of Sinhala and all other islands who offered their own person for service to Samudragupta.

**Aryavarta Campaigns** It is certain that the campaigns in the Aryavarta, undertaken with the purpose of the extermination of their kings, generally preceded the subjugation of the adjoining territories.

Several factors were responsible for the conquest of the Naga kingdoms. Geo-political factors were the foremost. In the fourth century AD the Nagas were, apart from the Guptas, the greatest power in the Aryavarta region.

Therefore, in any scheme of the Gupta expansion, the first stage was to be dominated by the struggle against the Nagas.

Religious differences also played a role. The Guptas were great devotees of Vishnu, whereas most of their rivals, the Nagas, the Vakatakas, the Hunas and the Maitrakas were staunch Saivites.

However, the most important factor which led Samudragupta to launch a campaign against the Nagas was the opportunity provided by the internal disturbances in the Bharasiva and Vakataka states, which followed the deaths of Bhanaga of the Bharasivas and Pravarasena I of the Vakatakas. Samudragupta, exploiting this situation, launched a vigorous campaign against the Nagas and destroyed them.

After the destruction of the Nagas, a trial of strength with the Vakatakas became an unavoidable eventuality. The Vakatakas, though a power of the Deccan, were dabbling in the politics of the Aryavarta, a fact which no imperial aspirant of the north could feel very happy about. Samudragupta defeated the Vakatakas which brought down their status significantly. After Pravarasena I no other king of the Vakataka family assumed the title of samrat, or any other imperial title for that matter.

Sometime later Samudragupta paid attention to the south-eastern part of the Ganga basin, i.e. modern West Bengal. Throughout the ancient period Tamralipti enjoyed a unique position as a port for access to the East Indies, Malay peninsula, Indo-China and Ceylon. Further, it was connected by land routes with the principal cities of Bengal and other parts of eastern India. Being alive to the economic necessities of his empire, he could not have delayed for long the conquest of Bengal.

**Campaigns against Tribal and Border States** The question whether the states enumerated in the 3<sup>rd</sup> category (tribal states, border states, etc.) accepted the overlordship of the Gupta emperor voluntarily or whether he had to undertake military expeditions against them, has been left unanswered by Harisena. At the beginning he tried to cultivate friendship with the tribal peoples of the Punjab and Rajasthan, who being situated beyond the Naga kingdoms, were his natural friends; and later on, when he became the undisputed master of Aryavarta, he reduced his erstwhile friends to the status of his subordinate allies. Maybe, in some cases he had to exert pressure.

**Dakshinapatha Campaigns** Samudragupta, during his reign of more than two decades, invaded India south of the Vindhya range perhaps more than once.

Nature had divided peninsular India into several small compartments with poor communication between them. Consequently the empire-builders of the Ganga valley could only rarely establish their authority over it on a secure footing. But at the same time, they could hardly resist the temptation of helping themselves to the immense wealth which the people of the south had accumulated through maritime trade. And the interaction of these two factors determined their policy towards the south—the policy of sending plundering expeditions to it without annexing it. Hence, Samudragupta too adopted the same policy, often obtaining what he wanted.

**Relations with the Island States** The necessities of maritime trade with the East and South-East Asia gave a trans-oceanic orientation to the political outlook and policies of the early Gupta rulers. The island rulers of Ceylon and many other islands entered into diplomatic and friendly relations with Samudragupta.

## Chandragupta II

**His Accession** Samudragupta was succeeded by his son Chandragupta II, surnamed Vikramaditya. But according to some scholars, the immediate successor of Samudragupta was his son Ramagupta, the elder brother of Chandragupta II. A drama *Devichandraguptam*, by Visakhadatta, mentions that Ramagupta agreed to surrender his queen Dhruvadevi to the infatuation of a Saka chief (Basana) who had invaded his kingdom. The honour of the queen was saved by Chandragupta, younger brother of Ramagupta, who killed the Saka chief usurped the throne and married the widow. This story with slight variations is referred to in Bana's *Harshacharita*, Rajasekhara's *Kavyamimamsa* and some Rashtrakuta inscriptions of the 9<sup>th</sup> and 10<sup>th</sup> centuries. However, the historicity of Ramagupta is a matter of great doubt as neither the contemporary inscriptions nor the coins mention any king of that name.

**Conquest of Western India** Chandragupta inherited the military genius of his father and extended the Gupta empire by conquests of his own. His principal opponent was the Saka ruler of Gujarat and Kathiawar Peninsula, belonging to the family of western *satraps*, whose continued independence prevented the political unity of India. In this arduous undertaking against the foreigner, the dominating question that weighed on the king was to secure the friendship of the Vakatakas of Berar who could render inestimable service

from their strategic' geographical position. This he achieved by cementing a matrimonial alliance when he gave his daughter Prabhavati by his wife Kubera Naga in marriage to the Vakataka king Rudrasena II.

The details of the campaign against the Sakas are not known, but Chandragupta II, accompanied by his feudatory chiefs and ministers, had to wait patiently in Malwa before making the final assault. His efforts were crowned with success. Rudrasimha III, the last of the long line of Saka satraps, was killed.

**Results of the Conquest** The annexation of Kathiawar and Gujarat not only expanded the Gupta empire from the Bay of Bengal to the Arabian Sea, but also brought it in direct contact with the western world. The acquisition of Broach, Sopara, Cambay and other ports dotted on the western coast of India and the income from the custom duties collected at the numerous ports must have given economic prosperity to the Gupta empire. The most important entrepot at the time was Ujjain where most of the trade routes converged.

The effect of this extension of the western frontier was immense on the trade and commerce as well as the culture of northern India. The European and African trade received immense impulse with the Gupta conquest of the Kathiawar ports. Once more the road from Pataliputra and the great manufacturing cities of northern and central India was open right up to the sea. The fine cotton clothes of East Bengal, the silks of West Bengal, Indigo from Bihar, the golden embroideries and *kinkhwabs* of Banaras and Anahilapataka or Anhilwara-Patan, the scents of the hill states of the Himalayas, camphor, sandal and spices from the south were brought to these ports without much interference. The western traders poured Roman gold into the country in return for Indian products and the effect of this great wealth on the country is noticeable in the great variety and number of the coins of Chandragupta II.

**Other Conquests** Chandragupta had other military conquests to his credit. An inscription engraved on the iron pillar near Qutab Minar at Delhi states that a king named Chandra defeated a confederacy of hostile chiefs in Vanga, and having crossed the seven mouths of the river Sindhu, conquered the Vahlikas. Vanga denotes East Bengal and Vahlika is identified by some scholars with Balkh (Bactria) beyond the Hindukush mountains. But other scholars locate the Vahlikas in the Punjab. King Chandra of iron pillar inscription is usually identified with Chandragupta II. If we accept the

identification, we must hold that Chandragupta II extended the Gupta empire in all directions—west, east and north-west.

**Matrimonial Alliances** They occupy a prominent place in the foreign policy of the Guptas. Chandragupta II married Kuberanaga of the Naga family. The Nagas were a powerful ruling clan and this matrimonial alliance helped the Gupta ruler in expanding his empire. The marriage of his daughter Prabhavati with the Vakataka king Rudrasena II helped him to establish his political influence in the Deccan. An inscription of the Kadamba ruler Kakusthavannan of Kuntala (Canarese country) avers that his daughters were married to the Gupta and other kings.

### FAHIEN'S VISIT

During the reign of Chandragupta II, the celebrated Chinese pilgrim, Fahien, visited India. The main object of Fahien's mission to India was to secure copies of Buddhist manuscripts. Fahien's route lay through the inhospitable Gobi desert and mountainous tracts of Khotan, the Pamirs, Swat and Gandhara. In India he visited Peshawar, Mathura, Kanauj, Sravasti, Kapilavastu, Kusinagara, Vaisali, Pataliputra, Kasi, Gaya, Bodh Gaya, among other places. He spent three years at Pataliputra and two at Tamralipti. On his return journey, he sailed from Tamralipti, going home by sea and visiting Ceylon and Java on the way. Fahien does not mention the name of Chandragupta Vikramaditya, but he gives interesting information about the life of the people and the general condition of the country.

### Kumaragupta I

Chandragupta II was succeeded by his son Kumaragupta who enjoyed a long reign of forty years. He performed an *asvamedha* sacrifice which usually implies a new conquest. But though none is recorded, he was able to maintain intact the mighty empire which he had inherited from his father. The conclusion is supported by discovery of his coins as far as Ahmedabad, Valabhi, Junagarh and Morvi in the west and as far as Satara and Ellichpur (Berar). It is probable that Kumaragupta added a part of western Malwa to the Gupta empire.

Towards the close of Kumaragupta's reign the empire was menaced by

hordes of the Pushyamitras, probably a tribe allied to the Hunas. For a time the fortunes of Kumaragupta reached a low watermark but the courage, determination and military genius of crown prince Skandagupta averted the day of reckoning and the empire was saved.

## NALANDA

The Nalanda Mahavihara site is in Bihar. It comprises the archaeological remains of a monastic and scholastic institution dating from the 3<sup>rd</sup> century BCE to the 13<sup>th</sup> century CE. It includes stupas, shrines, viharas (residential and educational buildings) and important art works in stucco, stone and metal. Nalanda stands out as the most ancient university of the Indian subcontinent. It engaged in the organized transmission of knowledge over an uninterrupted period of 800 years. The historical development of the site testifies to the development of Buddhism into a religion and the flourishing of monastic and educational traditions.

Its history goes back to the days of Buddha and Mahavira in the 6<sup>th</sup> century BC. The town was home to Nalanda Mahavihara, a monastic university of international repute. Both Buddha and Mahavira often stayed at Nalanda during the rainy season. Buddhist scriptures reveal that they once stayed at Nalanda at the same time, but there is no record of them meeting one another.

Ancient Buddhist sources say that Asoka built a temple at Nalanda. It was a flourishing hub where the philosopher and alchemist, Nagarjuna, studied and taught in the 2<sup>nd</sup> century AD. However, excavations have not revealed anything to suggest that the site was occupied before the Gupta period, the earliest finds being a copper plate of Samudragupta and a coin of Kumaragupta. Fahien makes no mention of the massive monastic establishments at Nalanda. But Hiuen Tsang who came during Harsha's reign (606-647 AD) refers to the great monastery that Harsha endowed with liberal grants.

The highly formalized 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 Kumaragupta and later under Harsha. The liberal cultural traditions inherited from the Gupta age

resulted in a period of growth and prosperity until the 9<sup>th</sup> century. The subsequent centuries were a time of gradual decline, a period during which the tantric developments of Buddhism became most pronounced in eastern India under the Palas.

At its peak, the school attracted scholars and students from near and far with some travelling all the way from Tibet, China, Korea and Central Asia. Archaeological evidence also notes contact with the Shailendras of Indonesia, one of whose kings built a monastery in the complex.

Much of our knowledge of Nalanda comes from the writings of pilgrim monks from East Asia such as Hiuen Tsang and Itsing who travelled to the Mahavihara in the 7<sup>th</sup> century. Many of the names listed by Hiuen Tsang in his travelogue as products of Nalanda are the names of those who developed the philosophy of Mahayana. All students at Nalanda studied Mahayana as well as the texts of the 18 (Hinayan) sects of Buddhism. Their curriculum also included other subjects such as the Vedas, logic, Sanskrit grammar, medicine and Samkhya.

Nalanda was probably ransacked and destroyed by an army of Bakhtiyar Khalji in 1200 AD. While some sources note that the Mahavihara continued to function in a makeshift fashion for a while longer, it was eventually abandoned and forgotten until the 19<sup>th</sup> century when the site was surveyed and preliminary excavations were conducted by the Archaeological Survey of India. Systematic excavations commenced in 1915 which unearthed 11 monasteries and six brick temples neatly arranged on grounds 12 hectares in area. A trove of sculptures, coins, seals, and inscriptions have also been discovered in the ruins many of which are on display in the Nalanda Archaeological Museum situated nearby. Nalanda is now the seat of a modern university apart from being a notable tourist destination and a part of the Buddhist tourism circuit.

Nalanda's datable history begins under the Guptas and a seal identifies a monarch named Shakraditya (*Sakraditya*) as its founder. Both Hiuen Tsang and a Korean pilgrim named Prajnyavarman (*Prajñavarman*) attribute the foundation of a sangharama (monastery) at the site to him. Shakraditya is identified with Kumaragupta, whose coin has been discovered at Nalanda. His successors (Buddhagupta, Tathagatagupta, Baladitya and Vajra) later extended and expanded the institution by building additional monasteries and temples.

## TAXILA

Around 800 BC, there was an educational centre at Takshashila (often called Taxila), a town located in the north-western region of India (in today's Pakistan). According to references in the Ramayana, King Bharata founded the town in the name of his son, Taksha. The site initially began to develop as a loosely connected group of buildings where learned persons resided, worked and taught. Over the years, additional buildings were added; rulers made donations and more scholars migrated there. Gradually a large campus developed, which became a celebrated seat of learning in the ancient world.

Not only Indians but also students from as far as Babylonia, Greece, Syria, Arabia, Phoenicia and China came to study.

68 different streams of knowledge were on the syllabus.

A wide range of subjects were taught by experienced masters: Vedas, Language, Grammar, Philosophy, Medicine, Surgery, Archery, Politics, Warfare, Astronomy, Astrology, Accounts, Commerce, Futurology, Documentation, Occult, Music, Dance, etc.

The minimum entrance age was 16 and there were 10,500 students.

The panel of masters included renowned names like Kautilya (the author of the "Arthashastra"), Panini (the codifier of Sanskrit into today's form), Jivaka (medicine) and Vishnu Sharma (author and compiler of the Panchtantra).

When Alexander's armies came to the Punjab in the 4<sup>th</sup> century BC, Takshashila had already developed a reputation as an important seat of learning. Thus on his return Alexander took many scholars from there with him to Greece. Being near the north-west frontier of India, Takshashila had to face the brunt of attacks and invasions from the north and the west. Thus the Persians, Greeks, Parthians, Shakas and Kushanas laid their destructive marks on this institution. The final blow, however, came from the Huns (also the destroyers of the Roman Empire) who razed the institution in 450 AD. When the Chinese traveller Hiuen Tsang visited Takshashila, the town had lost all its former grandeur and international character.

## TAXILA VS NALANDA

Both Nalanda and Taxila universities were renowned ancient institutions

of higher learning. However, while Nalanda was a formal university in the modern sense of the word, Taxila functioned under more informal conditions. Nalanda had almost all the infrastructure we associate with a good university in today's time, namely, multiple classrooms, extensive library, dormitories for students, accommodation for professors, etc. On the other hand, Taxila University did not have any lecture halls nor did it provide residential quarters for its teachers or students. There was no centralized system of schooling or syllabus in Taxila. Taxila followed no system of examinations, and did not award degrees to its students. The education system there was flexible, and was modified according to a student's capabilities. Also, the teachers of Taxila worked with complete autonomy, forming their own school of learning with their specific set of rules and manner of functioning. Most of these schools were run by teachers in their private houses, and received no formal infrastructural support from the Taxila University, unlike Nalanda. As far as the objective of imparting knowledge is concerned, both Taxila and Nalanda universities were very effective institutions, but their manner of functioning differed drastically, with Nalanda University being more structured than Taxila.

## Skandagupta

Soon after his accession Skandagupta had to face the Hunas who had already proved themselves to be a terror to both Europe and Asia. About the middle of the fifth century AD one branch of the Hunas, known as Ephthaliites or White Hunas, occupied the Oxus valley and threatened both Persia and India. They conquered Gandhara and threatened the very existence of the Gupta empire.

Skandagupta faced the situation with grim resolution and inflicted such a terrible defeat upon the Hunas that the latter dared not disturb the empire for nearly half a century. It was a magnificent achievement for which he assumed the title Vikramaditya in imitation of his grandfather. The *Chandra Vyakarana* and *Kathasaritsagara* refer to Skandagupta's victory over the Hunas.

His constant source of anxiety was the old Saka kingdom of Saurashtra, newly annexed to the Gupta empire, where he appointed a capable person called Parmadatta as governor. An inscription in the Gimar hill near Junagarh

in Kathiawar refers to the restoration of the ancient embankment of the great Sudarsana lake, which had burst owing to heavy rains in the first year of Skandagupta's reign. Parnadatta and his son Chakrapalita promptly repaired the breach and saved the country from a great calamity.

The Huna war must have taxed the financial resources of the empire and this is reflected in the coinage of Skandagupta. His gold coins were not only few in number but also showed depreciation in the purity of gold. In spite of the Huna invasion and other troubles, Skandagupta was able to maintain the mighty empire and the people enjoyed the blessing of a benign administration.

## Other Successors

The history of the imperial Guptas after the death of Skandagupta is obscure. Several kings crowd the pages of history whose dates and exact relationship are matters of speculation among historians. The official genealogy traces the imperial line from Kumaragupta through Purugupta and altogether ignores Skandagupta. We do not know for certain whether Purugupta ascended the throne immediately after his father's death or seized the throne after the death of his brother Skandagupta. But indubitably he reigned and reigned for a brief period and the imperial line was continued by his two sons Buddhagupta and Narasimhagupta.

The reference to Kumaragupta II in the inscriptions introduces a complex problem in the official genealogy. He might have been a son of Skandagupta who was succeeded by Buddhagupta. It is also probable that Kumaragupta II was a son of Purugupta and succeeded him after his death. In any case the reigns of Purugupta and Kumaragupta II were short.

With the accession of Buddhagupta the history of the imperial Guptas stands on a firm ground. The records of his reign prove beyond doubt that he ruled over extensive regions stretching from Malwa to Bengal. But it was during his reign that the Gupta empire showed signs of visible decay with feudatory states breaking away from the empire.

The Maitrakas of Valabhi, ruling in Kathiawar peninsula, and the Parivrajakas of Bundelkhand refer only in vague general terms to the paramount Gupta emperor indicating their determination to throw off the suzerainty of the imperial Guptas. Similarly, Maharaja Subandhu, a contemporary of Buddhagupta, who issued a land grant from the ancient

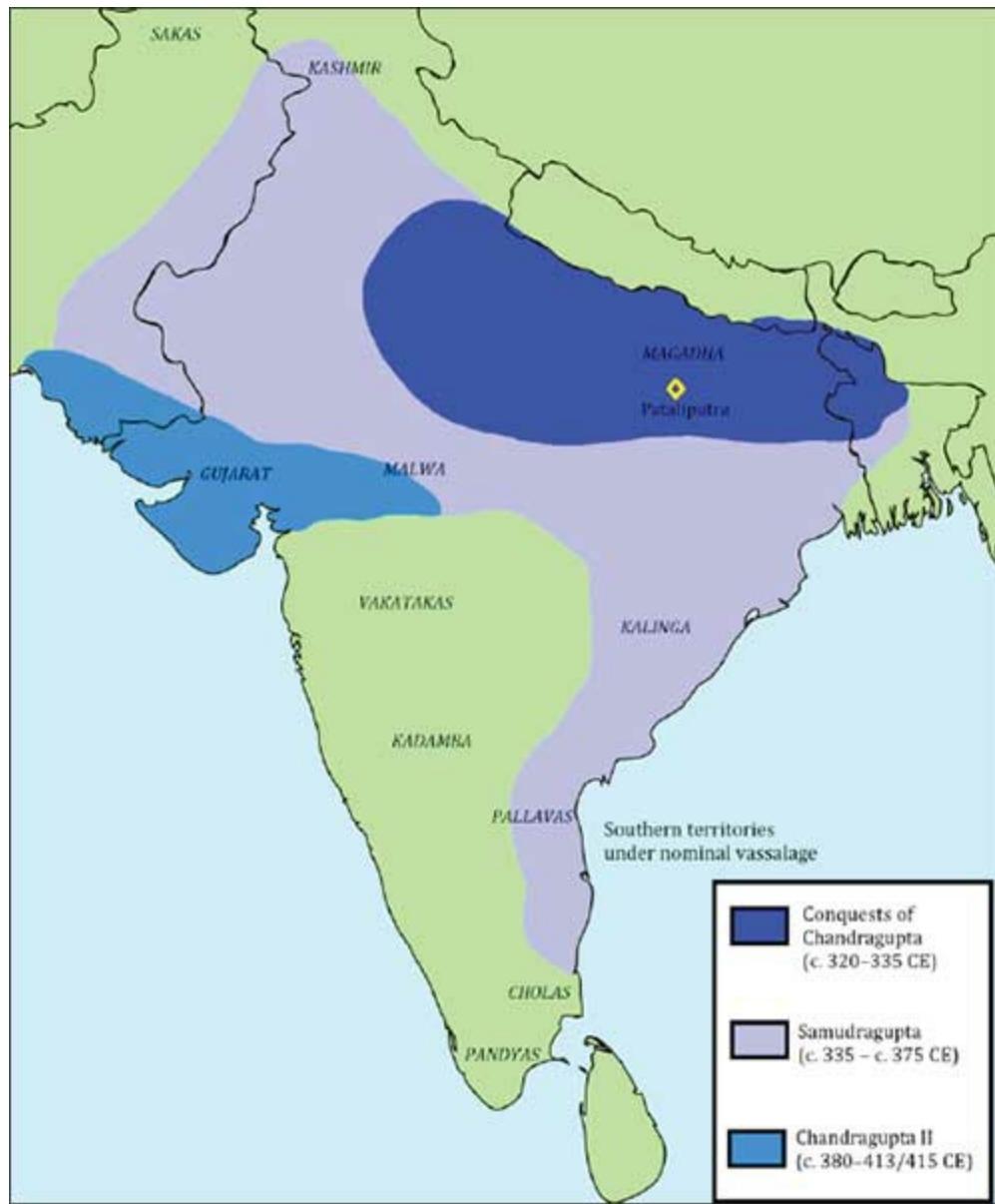
town of Mahishmati, presumably asserted his independence as he did not refer to any Gupta sovereign.

The coins of Buddhagupta also reflect the process of decline that had set in the Gupta empire. His gold coins are very rare. All these instances go to prove that the process of enfeeblement of the empire had gone too far owing to internal weakness and the war of succession that engulfed the Gupta empire after Skandagupta's exit.

The death of Buddhagupta was followed by a confused period of internal dissensions leading to the dismemberment of the empire and the renewed invasion of the Hunas. According to official genealogy Buddhagupta's brother, Narasimhagupta, occupied the imperial throne, and was followed by his son and grandson. The reigns of these three emperors covered the first half of the sixth century AD.

But it was during this period that we find the existence of two other kings —Vainyagupta (AD 506) ruling in Samatata and Nalanda and Bhanugupta (AD 510–511) in Eran (Saugar district, Madhya Pradesh). Vainyagupta's gold coins and seals leave no doubt that he belonged to the imperial Gupta family. It is probable that Vainyagupta was at first appointed a provincial governor of Bengal by Buddhagupta and then he ascended the imperial throne in AD 506. The other, Bhanugupta, known from a single inscription of Eran, fought a famous battle in which his general Goparaja died and his wife committed *sati*. The battle fought at Eran must have been directed against the Huna chief, Toramana, who had by that time conquered this region. But unfortunately, the result of the battle is not known and Bhanugupta remains a shadowy figure.

Vishnugupta was the last ruler of the imperial Gupta family which had enjoyed sovereignty for more than 230 years.



## Hunas

In the beginning of the 6<sup>th</sup> century AD, a Huna chief named Toramana, proceeding from Gandhara, advanced right up to Malwa. His invasion took place at a time when the Gupta imperial family was passing through one of the most critical periods of its history. But his success proved ephemeral due to the defeat he met with at the hands of Bhanugupta in AD 510. His coins show that he ruled over parts of Uttar Pradesh, Rajputana, Punjab and Kashmir. According to a Jaina work he was converted to that faith and lived at Pavaiya on the bank of the Chandrabhaga (Chenab river).

Toramana was succeeded by his son, Mihirakula sometime in AD 510 whose cruelty and power are recorded by Hiuen Tsang and Kalhana in the *Rajatarangini*. According to Hiuen Tsang, his capital was at Sakala (Sialkot in the Punjab). It appears from all accounts that he was a powerful tyrant whose sovereignty extended up to Gwalior. Cosmos, an Alexandrian Greek, in his *Christian Topography* refers to the power of the White Hunas in India. Their king Gollas, usually identified with Mihirakula, according to Cosmos, was the lord of India and forced the people to pay tribute. He remarks ‘The river Phison separates all the countries of India from the country of the Hunas.’ Phison is the same as the river Indus and the Huna kingdom, therefore, was originally confined to the west of the Sindhu.

Mihirakula was not destined to enjoy his ascendancy for a long time. The two Indian rulers, Yasodharman of Mandasor and Narasimhagupta, finally put an end to his power. Yasodharman, an ambitious chief of Malwa, forced Mihirakula to pay obeisance. Mihirakula was defeated, but this defeat did not eliminate him as an active factor from Indian political scene. Yasodharman’s fall which happened soon after, emboldened the Huna chief to renew his marauding activities.

The Gupta king, Narasimhagupta Baladitya, felt the full brunt of Mihirakula’s attack when the former had already been overwhelmed by the unrelenting pressure of Yasodharman. According to Hiuen Tsang, Narasimhagupta was forced to the humiliating position of paying tribute to Mihirakula. But in the long run he triumphed over his adversary. Hiuen Tsang describes in great detail how the Huna chief invaded Magadha, was ambushed and defeated by king Baladitya. The recent discovery of an inscription at Nalanda where Narasimhagupta is described as ‘the great king of irresistible valour, who vanquished all the foes’ seems to confirm Narasimhagupta’s victory. Mihirakula sought safety in Kashmir, but died soon after. The Hunas already weakened by Mihirakula’s defeat were no longer a source of potential danger to India, although their existence is known even in later times.

## Gupta Administration

The inscriptions mention the following titles as usual for Guptas: *paramadvaita*, *para-mabhattaraka*, *maharajadhiraja*, *prithvipala*, *paramesvara*, *samrat*, *ekadhiraja* and *chakravartin*. The king was assisted in

his administration by a chief minister called *mantri* or *sachiva*. *Pratiharas* and *mahapratiharas* were important officers in the royal court, though they did not participate in the administration.

Among the important military officers are mentioned *senapati*, *mahasenapati*, *baladhyaksha*, *mahabaladhyaksha*, *baladhikrita* and *mahabalad-hikrita* who perhaps represented different grades. There were two other high military officers—the *bhatasvapati*, commander of the infantry and cavalry and the *katuka*, commander of the elephant corps. Another important official mentioned in the Basarh seals was *ranabhandagaradhibikarana*, Chief of the treasury of the war office. One more high officer, mentioned for the first time in the Gupta records, was *sandhivigrahika* or *mahasandhivigrahika*, a sort of foreign minister.

One of the inscriptions mentions *sarvadhyakshas*, superintendents of all, but it is not clear whether they were central or provincial officers. Numerous inscriptions mention *dutaka* or *duta* who communicated royal commands to officers and people concerned. *Dandapasadhikarana* represented the chief of the police. Ordinary police officials were known as *dandapasika*, *chatas*, *bhatas*, *dandika* (*chastiser*), and *chauroddharanika* (officer apprehending thieves).

The king maintained a close liaison with the provincial administration through a class of officials called *kumaramatyas* and *ayuktas*. The provinces called *hhuktis* were usually governed by officers called *uparikas*. The governor of a *bhukti* has various designations in the official records—*bhogika*, *gupta*, *uparika-maharaja* and *rajasthaniya*. *Bhuktis* were subdivided into *vishayas*. These were governed by *vishayapatis*.

The headquarter of the district was known as *adhishthana* and the executive officers of the district as *samvyavahari* and *ayuktakas*. The district magistrate was helped in his administration by a large staff. They were *maharattaras* (village elders), *ashtakufadhi-karanikas* (officers in-charge of groups of eight *kufas* or families in the local area), *gramika* (village headman), *saulkika* (collector of customs and tolls), *gaulemika* (in-charge of forests and forts), *agraharika* (in-charge of the *agraharas*, settlements dedicated to Brahmins), *Dhruvadhibikarana* (incharge of land revenue), *bhandagaradhibikrita* (treasurel), *talavataka* (village accountant), *utkhetayita* (collector of taxes) and *pustapafa* (the notary and keeper of records).

The district records office called *akshapatala* was placed in charge of *mahakshapatalika*. There were also, in the district office, *sarvodhyakshas* or

general superintendents under whom were employed men of noble lineage called *kulaputras* to guard against corruption. The popular element played an important part in the district administration. The advisory district council consisted principally of four members, namely the guild president (*nagarasreshthi*), the chief merchant (*sarthavaha*), the chief artisan (*prathamakulika*), and the chief scribe (*prathamakayastha*).

The villages were under *gramikas* along with whom were associated *mahattaras* or the senior persons of different classes. The town administration was carried on by the mayor of the city called *purapafa* who corresponded to *nagaravyavaharakas* of the Mauryan age.

## ECONOMIC CONDITIONS

### Agrarian Structure—Nature of Land Ownership

It is argued by many scholars that the state was the exclusive owner of land. The most decisive argument in favour of the exclusive state ownership of land is in the Paharpur copper plate inscription of Buddhagupta where it is stated that the emperor (representing the state) acquired wealth as well as spiritual merit, when he made land grants. This makes it obvious that he was the owner of the land. Indirect evidence is furnished to some extent by the elaborate official procedure that had to be undergone while obtaining land grants. Further, land grants undoubtedly indicate that the king had the supreme ownership of land, otherwise he could not transfer comprehensive rights to the recipient. Even after the donation of land, the king reserved certain prerogatives over it. Thus, it appears that though the land was, to all intents and purposes, that of the peasants, the king claimed its theoretical ownership.

### Classification of Land

From the economic standpoint, land of the Gupta period can be classified into the following groups:

<i>Kshetra</i>	:	Cultivatable land
<i>Khila</i>	:	Waste land
<i>Aprahata</i>	:	Jungle or forest land

<i>Vasti</i>	: Habitable land
<i>Gapata Sarah</i>	: Pasture land

## Different Land Tenures

In the Gupta land grant inscriptions, certain specific terms of land tenure are recorded. They are:

- *Nivi dharma*: Land endowment in perpetuity.
- *Nivi dharma aksayana*: A perpetual endowment which a recipient could not alienate but could make use of the income accruing from it eternally.
- *Aprada dharma*: It means that a recipient has all rights to enjoy such a property but no right to make a further gift of the same and can only enjoy the interest and income from the endowed land, but not administrative rights.
- *Bhumichchhidrallyaya*: This meant rights, of ownership as are acquired by a man making barren land cultivable for the first time, and is free from liability to pay rent for it.

While the *nivi dharma* kind of trusteeship was prevalent in many parts of north and central India, other kinds of trusteeship were probably followed mainly in the eastern part of the Gupta empire. Therefore, they are very frequently mentioned in inscriptions from Bengal.

## Land Survey

In the Gupta period land survey is evident from the Poona plates of Prabhavati Gupta and many other inscriptions. Location and boundaries of individual plots were carefully marked out and measured by the record keepers and influential men of the locality as mentioned in the Paharpur copper plate. An officer called *ustapala* maintained records of all land transactions in the district and the village accountant preserved records of land in the village.

## Land Transactions

In the Gupta period we have about ten references in copper plates to land sale. During the purchase of a piece of land, certain procedures were followed. First the application was sent to the headquarters of the district

where the land was situated, that is, to the *pustapala*. On receipt of the application for purchase, the leading men and heads of families, apparently of the nearest village, were informed possibly to enable them to offer their objections if any. If there were no objections and after receiving the concurrence of the *vishayapati* (district head), the *pustapala*'s department sold the land.

## Religious Grants

**Agrahara Grants** These grants were restricted to Brahmins. They were meant to be perpetual, hereditary and tax free, accompanied with the assignment of all land revenue. The Nalanda and Gaya grants of Samudragupta are the earliest records that throw light on the *agrahara* grants. The essential condition of these grants was that the revenue paying tenants should not be admitted to the privileged villages to the detriment of the king's revenue. These grants were specifically declared to be liable to resumption for breach of certain conditions such as not reason against the king, not guilty of offences of thefts, adultery, and the like. It is thus evident that the *agrahara* grants underlined the privileged position of the Brahmins. Also, these grants did not obviously allow any administrative function to grantees.

**Devagrahara Grants** Some inscriptions of the Gupta period show that villages were granted to secular parties also who administered them for religious purposes. The records of the *maharajas* of Uccakalpa dynasty of central India, who were the feudatories of the Guptas, show that while one of their known land grants was made in favour of a Brahmin, nearly all the rest are concerned with donations to persons of various classes such as writers, and merchants, for the purpose of repair and worship of temples.

## Secular Grants

That land grants were made even independently to secular parties is evident from a grant made by the Uccakalpa dynasty. According to it, two villages were bestowed as a mark of favour, in perpetuity with fiscal and administrative rights upon a person called Pulindabhatta. who seems to have been an aboriginal chief. Other secular grants have been made in this period, but since they were not connected with religious donations they were not recorded on lasting material such as stone or copper.

Epigraphic evidence of land grants made to officers for their

administrative and military services is lacking, though such grants cannot be ruled out. In fact, certain designations of administrative officers such as *bhagika* and *bhogapatika*, and administrative units of the Gupta period suggest that land revenues were granted for remunerating government services.

## **Beginning of Subinfeudation**

Gupta grants from Bengal and eastern India do not authorise the beneficiary to alienate or grant his rents or lands to others. But the Indore grant of Skandagupta in central India authorises the grantee to enjoy the land, cultivate it and get it cultivated, so long as he observes the conditions of the grant. This leaves clear scope for creating tenants on the donated land and this provides perhaps the earliest epigraphic evidence of subinfeudation which continued in the western part of central India in the fifth century AD and which characterises the grants of the Valabhi rulers in the sixth and seventh centuries AD.

### **List of Different Kinds of Taxes**

<b>Tax</b>	<b>Meaning and Nature</b>
<b>Bhaga</b>	King's customary share of the produce normally amounting to one-sixth of the produce, paid by all cultivators.
<b>Bhoga</b>	Periodic supplies of fruits, firewood, flowers etc. which the villagers had to furnish to the king.
<b>Kara</b>	A periodic tax levied on the villagers. It does not appear to be a part of the regular annual land tax, but a special tax which might be remitted by conscientious kings.
<b>Bali</b>	Originally it was a voluntary offering by the people to the king, but later became compulsory. During the Gupta period, it seems to have been an additional oppressive tax.
<b>Udianga</b>	It could be either a sort of police tax for the maintenance of police stations or a water tax. Hence it was also an extra tax on the people.
<b>Uparikara</b>	There is no unanimity about its meaning and nature, but it was also an extra tax levied on all subjects.

<b>Hiranya</b>	Literally it means a tax payable in gold coins but in practice it was probably the king's share of certain crops paid in kind.
<b>Vata-bhuta</b>	Different kinds of cess for maintenance of rites for the winds (vata) and the spirits (bhuta).
<b>Halivakara</b>	It was a plough tax, paid by every cultivator owning a plough.
<b>Sulka</b>	It was a royal share of merchandise brought into a town or harbour by merchants. Hence it can be equated with the customs and tolls.
<b>Klipta and Upaklipta</b>	Purchase and sales tax.

## Position of Peasantry

From the fifth century AD onwards, the recipients of land grants in central and western India were given not only the right to punish thieves but also the right to try civil cases. These, together with fiscal rights, obviously led to the oppression of peasants and other inhabitants of the gifted villages, who were asked to obey their new masters and carry out their orders. In Gujarat, central India and even Orissa, inscriptions from the sixth century indicate that the peasants were often required to remain on their land, even when it was granted to others. Thus in certain parts of the country, the position of independent peasants was undermined and they were reduced to serfs or semi-serfs. Repression of peasants was also caused by the rights of subinfeudation granted to recipients of land grants. This implied the recipients' right to evict the tenants from their lands. This practice of subinfeudation, therefore, reduced permanent tenants to the position of tenants-at-will. The position of tenants was undermined also on account of the imposition of forced labour and several new taxes.

## Agriculture

### *State of Agriculture*

There are plentiful references to agriculture and its every aspect in the sources on the Gupta period. A generous Nature and establishment of

irrigation works greatly helped the expansion of agriculture. Apart from the state and individual cultivators. Brahmins, Buddhist and Jaina *Sanghas* brought waste lands under cultivation when these were donated to them as religious endowments. We find in Kalidasa that even the hermits utilised lands for the purpose of agriculture and produced different kinds of food grains for their own maintenance.

Keeping the importance of agriculture in view, both Narada and Brihaspati laid down rules for drastic punishment of those guilty of either damaging crops or stealing food grains. Even herdsmen were subject to punishment, if due to their negligence, cattle damaged crops. At the same time the cultivator was also asked to fence and protect his field properly. Though we find numerous references to prosperous agriculture during the period, there are equally frequent references to droughts, floods, crop failures and famines.

## **Land Holdings**

In the Gupta period the agricultural holdings were probably small and were cultivated by the owner himself with the help of his family members. But there were also some landholdings, like eleven *patakas* of land mentioned in the Gunaigarh plate where the owner hired labour for its cultivation or let out the land to share-croppers.

Narada as well as Brihaspati laid down certain rules to govern the relations between the land owner and the hired labour or share-cropper. These rules were essentially meant to safeguard the interests of both the parties concerned.

## **Crop patterns and Crops**

Since rainfall played a crucial role in agriculture in most of the areas, *Brihatsamhita* of Varahamihira deals elaborately with meteorological observations providing guidelines to cultivators. There were, according to Varahamihira, three harvests at least in some parts of India—the summer, autumn and spring crops.

Both Varahamihira and Amarasimha frequently mention various crops cultivated during the period, such as rice, wheat, barley, peas, lentils, pulses, sugarcane and oil seeds. From the works of Kalidasa it is evident that south India was famous for pepper and cardamom. There were also various fruits

grown in different parts of India like mango, coconut, grape, palmyra and breadfruit. Varahamihira gives elaborate advice on the plantation of fruit trees.

## Irrigation

The importance of irrigation to help agriculture was recognised in India from the earliest times, for all parts of India were not liberally and equally watered by rivers and rainfall. The north-western part of India especially needed irrigation, which was done by various means. Canals were constructed to prevent inundation as well as to irrigate dry areas. According to Narada, there were two kinds of dykes—the *bardhya* which protected the field from floods and the *khaya* which served the purpose of irrigation. The canals which were meant to prevent inundation were also mentioned by Amarasimha as *jalanirgamah* (drains). Canals were constructed not only from rivers but also tanks and lakes. The tanks were variously called, according to their sizes, as the *vapi*, *tadaga*, and *dirghula*. Of the lakes, the most famous was the Sudarsana lake at the foot of the Girnar Hills in Gujarat. Wells were also used for irrigation of small plots of land. Brihaspati informs us that fines were imposed on those who did any mischief to the irrigation works.

## Forestry

Kalidasa provides an elaborate account of forests and forest produce of the Gupta period. The forests yielded a variety of products, such as timber for buildings, boats and ships, skins of various wild animals, ivory, musk, lac and yak tail. That the forests were considered a source of considerable wealth is testified to by the appointment of a royal official as the superintendent of forests, known as *gaulmika*.

## Industry

### *Mining and Metallurgy*

Among the various industries that flourished in the Gupta period, mining and metallurgy certainly occupied the top position. Amarasimha, Varahamihira and Kalidasa make frequent mention of the existence of mines. From their accounts, it is quite evident that the mines of the Kushana period were continued to be worked in the Guptas period as well. The *Amarakosa* of

Amarasimha gives a comprehensive list of metals, including iron, gold, silver, copper, tin, lead, brass, bronze or bell-metal (*pittal*), mica, manganese, antimony, red chalk (*silajatu*) and red arsenic.

Of all the metals, iron was certainly the most useful, and blacksmiths were only next to the peasants in importance in the rural community. They manufactured, as is evident from the literature of the period, various domestic and agricultural implements, utensils and weapons. The *Amarakosa* provides five names for ploughshare, which may indicate ready supply of this most important agricultural implement and intensive cultivation of land. It seems that during this period there had also taken place some improvement in the ploughshare itself, which facilitated deep ploughing and brought virgin land under cultivation. The most eloquent evidence of the high stage of development which metallurgy had attained in the Gupta period is the Mehrauli pillar of King Chandra, usually identified as Chandragupta II. This monolith, which has lasted through centuries without rusting, is a monument to the genius of the iron-workers of ancient India.

While the blacksmiths catered to the needs of all sections of the society, the goldsmiths usually satisfied the demands of the rich. Contemporary literature testifies to the wide use of jewellery by the people of the time. Ornaments not only added to feminine beauty but were also a convenient means for women to save against possible misfortunes. A significant development of the period in metal technology was the manufacture of seals and statues, particularly of the Buddha. Metal workers formed an important and sizeable class of artisans. It was laid down that a metal worker in iron, gold, silver, copper, tin or lead, has to pay to the owner of these metals (who gives these to the artisans to prepare utensils, etc.) for the loss in smelting which exceeds the usual loss.

## Pottery and Terracottas

A very popular and widely prevalent form of industry was that of making pots, terracotta figures, seals and leads. The extant specimens reveal the high degree of skill and perfection reached in moulding and colouring them. While clay utensils were popular for daily domestic use, clay figures were in demand for both religious and secular purposes. This extensive use of clay was natural because of its easy availability.

## Masonry and Sculpture

There were also several masons and sculptors whose medium was stone. They worked on buildings, pillars, columns and statues. Many beautiful monasteries and Hindu temples were constructed. A few of them have survived the ravages of time and foreign invasions in different parts of India.

## Cloth-making

Animal products like silk, wool and skins were a source of industry for a considerable number of people. Silk and wool products and articles made of rare skin were normally used by the rich people. But cotton textiles were used by all classes of people. The art of dying and embroidery was highly developed along with silk, wool and cotton industry. The inscriptions show that in central and western India, the craft of silk weavers flourished well, for they were organised in guilds and made endowments for religious purposes. But some silk weavers had to migrate from Gujarat to Malwa, probably on account of declining demand for their products, and had to give up their profession.

## Trade and Commerce

### *Internal Trade*

**Types of Merchants** While the traders were a separate class by themselves, we find references to two distinctive types—*sresti* and *sarthavaha*. The *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 merchandise to different places for profitable sale. He often sold his goods for three or four times their original price. Considering the risks involved on the trade route, this was perhaps not unreasonable. Like the *sresti*, the *sarthavaha* also was an important figure in city life.

**Items of Trade** While local trade was mostly confined to the articles of daily use, trade between the different parts of India was usually for valuable and luxury commodities like pepper, sandalwood, coral, musk, saffron, yak's tail, elephants, horses, gold, copper, iron and mica.

**Trade Practices** Narada and Brihaspati laid down many regulations to

govern the trade practices of the time, particularly concerning the return of goods once sold, quality of the goods, dishonest dealing in substandard and stolen goods. Dishonesty in trade was, however, not a rare phenomenon, in spite of such rules.

**Prices and Measurements** The Gupta period differed from the Mauryan age in one important respect. Unlike the Mauryas, the Guptas did not try to fix the prices, which, therefore, fluctuated according to supply and demand. In the Gupta period not only prices but also units of measurements varied from place to place.

## External Trade

Inspite of evidence of arts and crafts, foreign trade of the Gupta period does not seem to have been as extensive as in the pre-Gupta period. Trade with Rome, which was the main source of earning bullion for India, was undermined by the Roman reaction against the drain of gold and was completely stopped because of the barbarian invasions of the Roman and Gupta empires. Trade was, however, revived between India and the Byzantine empire, as we learn from the account of Procopius, and it probably worked in favour of India.

**Trade with the Byzantine Empire** There was a considerable volume of trade going on between the Byzantine empire and India. This is obvious from the Byzantine gold coins discovered in southern, eastern and western parts of India. In his law digest, Justinian gave a long list of imports many of which were clearly stated to be Indian and few others were in all likelihood of Indian origin. They included iron, ivory and cotton, but the most important were spices and silk. The Persian traders used to make inordinate profits from the silk trade between India and Byzantine, and Justinian tried in various ways to break the Persian monopoly in silk trade. Besides, India had also trade contacts with Arabia, Persia and perhaps Armenia.

**Trade with Ceylon** India had close commercial relations with Ceylon during this period. Ceylon received a wide variety of commodities from India like textiles, spices, sandalwood, musk, castor oil, horses and elephants. These were probably again exported to other countries from Ceylon. India's imports from Ceylon were perhaps pearls and silver.

**Trade with South-East Asia** The coastal people of southern and eastern

India carried on trade with the countries of South-East Asia, where they had planted colonies. But India's commercial relations with the East (China and East Asia) were not on the same scale as with countries in the West, and also they did not seriously affect the economy of the interior of the country. However, these contacts, particularly with countries in South-East Asia, produced far-reaching effects on the cultures of those countries.

## GUILDS AND CORPORATIONS

The law books of Gupta period lay down detailed rules regarding the functioning of the guilds and corporations. These corporate bodies not only performed important economic functions such as carrying out joint contracts, plying trade and receiving money deposits, but also performed judicial and executive functions. Epigraphic evidence of the period shows that the guilds not only issued coins, and seals, but also maintained their own militia, which, according to the Kalachuri inscriptions, was known as *srenibala*. The increasingly autonomous character of the guilds, as virtually independent units of production and political power, can be inferred from the rules which govern the relation between the guilds and the state. The earlier texts enjoin the king to pay respect to the customs of the guilds (*srenidharma*), but those of the Gupta times instruct the king to enforce the usages prevalent in the guilds.

Brihaspati, for instance, lays down that whatever is done by the heads of guilds towards other people, in accordance with prescribed regulations, must be approved by the king, for they are declared to be the appointed managers of affairs. He also warns that if the usages of localities, castes and families are not maintained, the people will get discontented and wealth will suffer thereby. Thus, it seems that the guilds were free to act in whatever manner they liked, and the king was bound to accept their decision.

However, on certain occasions the king could interfere in the affairs of the guilds. Narada lays down that the king shall prevent a combination of different guilds, probably of a hostile nature, the arming of these corporations without sufficient grounds. The king is also asked by Narada to prevent the guilds from embarking on anti-state, immoral or criminal actions. But all the above regulations clearly show that during the Gupta period the guilds were considered capable of threatening the authority of

the state. Probably some of these guilds dominated the economic life of the towns such as Vaisali and Mandasore, and thus functioned as independent units of production.

## Currency

It is not easy to ascertain with any amount of certainty as to who introduced the Gupta system of currency. Until recently it was held that Chandragupta I, being the first imperial ruler of the dynasty, was also the originator of the currency system, and that the Chandragupta-Kumaradevi type of gold coins were the earliest gold coins of the dynasty. But on a close comparative numismatic study of these coins and other types of gold coins of Samudragupta, some scholars have suggested that it was Samudragupta who first issued Gupta coins, that his first gold coins were of the standard type, and that later on he issued the Chandragupta-Kumaradevi type of coins to commemorate his father's marriage to the Lichchhavi princess which had proved to be of great benefit to the Gupta dynasty.

But it is certain that the minting of silver coins was first started in the reign of Chandragupta II and was continued by Kumaragupta I and Skandagupta. Along with gold and silver coins, copper coins were also issued, though to a much limited extent, at least in the reigns of Chandragupta II and Kumaragupta I.

It seems that there was a paucity of coins from the Gupta period onwards. For the Gupta emperors did not issue as many copper coins as their predecessors. The Indo-Greeks and especially the Kushanas issued a large number of copper coins, which were evidently in common use in different parts of their territories. Thus, Fahien seems to have been correct when he stated that cowries (small shells used as currency) formed the common medium of exchange. The comparative scarcity of Gupta coins shows that there was hardly any easy medium through which people of one town could enter into exchange relations with those of the other. The gold coins issued by the Gupta rulers could be useful only for big transactions such as the sale and purchase of land, in which *dinaras* (gold coins) were used. Smaller transactions were evidently conducted through the barter system or cowries.

It is, therefore, argued that Indian economy in the Gupta period was largely based on self-sufficient units of production in villages and towns, and that money economy was gradually becoming weaker at this time. The bond

of state control which kept these units together in the Maurya period and that of copper currency which unified it in the pre-Gupta period no longer operated during this period. This does not, however, mean that production declined. Instead agricultural and craft production, as seen earlier, had shown a substantial increase.



[http://www.columbia.edu/itc/mealac/pritchett/00routesdata/0300\\_0399/earlyg](http://www.columbia.edu/itc/mealac/pritchett/00routesdata/0300_0399/earlyg)



[http://www.columbia.edu/itc/mealac/pritchett/00routesdata/0300\\_0399/earlyg](http://www.columbia.edu/itc/mealac/pritchett/00routesdata/0300_0399/earlyg)

Coins during Samudragupta's time

## Usury

Intimately connected with currency was usury. Though it was one of the recognised professions, wealth acquired thereby did not earn any social prestige in the Gupta period. However, both Narada and Brihaspati laid down rules for conduct of this business and pointed out the legal, moral and

economic justifications of interest. The Gupta state had apparently little responsibility concerning the contract between a lender and a borrower. and perhaps intervened only in extreme cases of usury. Almost virtual absence of state control might well have led to great distress to the borrower in many cases.

Individuals as well as collective bodies like guilds and corporations were found involved in this business. In contracting loans, they framed their own rules, although in this respect they seem to have been largely guided by local customs. Narada and Brihaspati laid down rules regarding the security, guarantor and validity and utility of loan documents. The normal rate of interest according to them was 15 per cent per annum. But interestingly the rates of interest varied from one caste to another, the lowest being paid by the Brahmins. The obligation to repay a loan was inherited by the son or any legal heirs of a debtor.

## **Urban Centres**

The emergence of self-sufficient local units of production is also indicated by the gradual decay of urban centres in the Gupta period. Archaeology shows that Kushana layers belonging to the first-third centuries AD were very flourishing. On the other hand, the Gupta layers belonging to the fourth-sixth centuries AD were in a state of decline, and in many cases Kushana bricks were used in Gupta structures. In many urban sites habitation disappeared after the sixth century AD. This is evident from the excavations at a number of sites in north India such as Sanghol (in Ludhiana), Indraprastha, Hastinapur, and Chirand. The same position obtains in Maharashtra, Karnataka and Andhra Pradesh.

# **CULTURE**

## **Gupta Arts**

### **Architecture**

By evolving the *Nagara* and *Dravida* styles, the Gupta art ushers in the history of Indian architecture a formative and creative age with unlimited scope for future development and elaboration.

**Rock-cut Caves** The rock-cut caves continue the old forms to a large 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 rock-cut caves are found at Ajanta and Ellora (Maharashtra) and Bagh (MP). The Udayagiri caves (Orissa) are also of this type.

## STRUCTURAL TEMPLES

The following five groups may be distinguished among the structural temples:

1. Flat-roofed square temple;
2. Flat-roofed square temple with a second storey (*vimana*) above;
3. Square temple with a curvilinear tower (*sikhara*) 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 third group lies in the innovation of a *sikhara* that caps the sanctum sanctorum, the main feature of the *Nagara* style.

## BHITARGAON BRICK TEMPLE

It is located in the town of Bhitargaon of Kanpur district in UP. This ancient religious edifice was built in the 6th century during the Gupta period. One of the oldest surviving Hindu pilgrimage centres, the temple comprises of a roof and is graced with an elevated shikhara. The 18th century however, caused certain injuries to its upper chamber.

Bhitargaon temple, an architecturally rich structure has been exquisitely constructed with brick and terracotta. Elevated on a high terrace, the meticulously carved temple bears testimony to the painstaking work executed by the artisans of primeval period. The platform size of the shrine measures almost 47 feet. This terraced brick foundation has on its three sides a central offset. An anteroom within the shrine is linked by an oblong passage. This remarkable edifice of diminishing tiers has a sanctum 68.25 feet in height from the ground level and wall thickness

measuring 8 feet. The ceilings of anteroom and the sanctum have domical vaults and the sanctum bears a resemblance to a tri-ratha. Bhitargaon Temple, known for its extraordinary architectural beauty, has well decorated walls with large niches, positioned between ornate pilasters. The delicately sculptured walls illustrate interesting stories, myths and images of various divinities. Figures of birds, animals and beasts also adorn the beauty of the walls. The temple decked with the terracotta sculptures illustrate different secular and religious themes like images of Lord Ganesha, Mahishasur-mardani (Goddess Durga) and the river goddess. The mythological story of the abduction of Sita and the penance of Nara and Naryan have also been skilfully depicted



<http://puratattva.in/2011/12/04/bhitargaon-the-glory-in-the-terracottas-1366>

## DEOGARH DASHAVATAR TEMPLE

The town of Deogarh is located at a distance of 123 km from Jhansi, on the banks of River Betwa and at the western façade of the hill range named Lalitpur, Deogarh is situated. One can observe the ruins of an excellent temple dedicated to Vishnu and numerous Jain temples. The Vishnu temple has been constructed during the Gupta rule.

In the whole of North India, this excellent Vishnu Temple is the first Panchyatan temple. Carved panels are present in the terraced basement. The sculpted door, which is the entry point to the holy chamber, contains

figures of Ganga and Yamuna. The Gajendramoksha Panel, the Nar Narayan Tapasya and the Anantshayi Vishnu are the three enormous sections, which mirrors the events from the Vaishnava mythical stories.



**Stupas** They were also built in large numbers, but the best are found at Sarnath (UP), Ratnagiri (Orissa) and Mirpur Khan (Sind).

## Sculpture

**Stone Sculpture** A good specimen is the well-known erect Buddha from Sarnath. Of the Brahmanical images perhaps the most impressive is the Great Boar (Varaha), at the entrance of a cave at Udayagiri.

### SARNATH BUDDHA

The Buddha with his hands in the “teaching” gesture, also interpreted as setting the wheel of law into motion. The circle behind him is a representation of this wheel, alternatively alluded to as dharma and the cycle of life/

Enlightenment. The Buddha’s stretched earlobes refer to the heavy jewelry that Siddhartha wore as wealthy prince before he gave up material possession for Enlightenment. If a Buddha is portrayed with jewelry, it is meant to show that he has not yet reached Enlightenment. Lastly, his androgynous, soft characteristics are a trademark of Indian art and are

present in later Hindu sculpture as well.



**Metal Statues** The art of casting statues on a large scale by the cire process was practised by Guptan craftsmen with conspicuous success. 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) Sultanganj Buddha of seven and half feet.

### UDAYAGIRI VARAHA

A sculpted panel at the Gupta-period (4<sup>th</sup>-6<sup>th</sup> century CE) caves of Udayagiri, Madhya Pradesh. The caves are rock-cut Hindu shrines and this panel shows Vishnu as the boar-headed incarnation Varaha. The god rises from the cosmic waters, defeating the primeval serpent monster, and rescuing the goddess Bhudevi (earth), who hangs from his tusk.



## SULTANGANJ BUDDHA

It is 2.3m high and 1m at its widest point and weighs about 500 kg. It was cast by the technique known as the 'lost wax' process, in which a solid core of clay is overlaid with wax. The sculptor models the fine details in the wax coating. The wax is covered with a liquid layering of clay and plaster which hardens to form a mould. When heat is applied the wax melts and molten metal is poured in. The finished statue is finally obtained by removing the outer casting when cool.

It conveys an image of calm and tranquillity and a spiritual detachment from the material world. The Buddha's sangathi (monastic robe) clings so closely to the body that it is almost invisible, but for a series of string-like folds, giving the figure a wet-looking appearance. The right hand is raised in abhayamudra (a gesture of reassurance or protection) while the left hand, with palm outward and held downwards indicates the granting of a favour.



## MEHRAULI IRON PILLAR

The Iron Pillar near the Qutb Minar at Mehrauli in Delhi did not attract the attention of scientists till the second quarter of the 19th century. The first reports of the pillar were by British soldiers, and [Captain](#) Archer talked about its inscription of 'unknown antiquity which nobody can read'. James Prinsep, an Indian antiquarian, deciphered the inscription in 1838 and translated it into English in the Journal of the Asiatic Society of Bengal.

Scholars consider the pillar to be of early Gupta period (320-495 ad) on grounds of palaeography, content and language of the inscription and the style of execution. The inscription refers to a ruler named Chandra, who had conquered the Vangas and Vahlikas. Though there are differences in opinion over whether the king referred to in the inscription as Chandra is Samudragupta (340-375) or his son Chandragupta II (375-415), majority are in favour of the latter. The pillar was perhaps a standard for supporting an image of Garuda, the bird carrier of Lord Vishnu. The excellent state of preservation of the Iron Pillar despite exposure for 15 centuries to the elements has amazed corrosion technologists. High phosphorus, low sulphur, low manganese and high slag contents contribute individually and

collectively to the good corrosion resistance.



## **Painting**

The art of painting seems to have been more in general practice and popular demand in the Gupta period than the art of stone sculpture. Remains of paintings of this period are found at Ajanta, Bagh, Badami and other places.

From the point of technique, the surface of these paintings was perhaps done in a very simple way. In fact the mural paintings of Ajanta are not true frescoes, for a fresco is 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.

## AJANTA

The Ajanta Caves carved out of volcanic rock in the Maharashtra plateau was not far off from the ancient trade routes and attracted traders and pilgrims through whom the Ajanta art style diffused as far as China and Japan. The Buddhist monks employed artists who turned the stone walls into picture books of Buddha's life and teachings. These artists have portrayed the costumes, ornaments and styles of the court life of their times.

The artists applied mud plaster in two coats — the first was rough to fill in the pores of the rocks and then a final coat of lime plaster over it. The painting was done in stages. They drew the outline in red ochre, then applied the colours and renewed the contours in brown, deep red or black.

The attenuated poses, supple limbs, artistic features, a great variety of hair styles, all kinds of ornaments and jewellery indicate skilled artisans. In a mural in Cave 10, some 50 elephants are painted in different poses bringing out the skill of the artist in handling these bulky forms in all perspective views, with erected tails and raised trunks, depicting sensed danger.

The styles of the later murals reveal a merging of two streams of art; Satavahana of Andhra and Gupta of North India. This resulted in the classical style which had a far reaching influence on all the paintings of the country for centuries to come.

A high degree of craftsmanship incorporating all the rules laid down by ancient Indian treatises on painting and aesthetics are evident. One cannot but notice the fluid, yet firm lines, long sweeping brush strokes, outlining graceful contours, subtle gradation of the same colour, highlighting nose, eyelids, lips and chin making the figures emerge from the flat wall surface. Animals, birds, trees, flowers, architecture are pictured with an eye to their beauty of form. Human emotions and character are depicted with great understanding and skill—indignation, greed, love and compassion.

## ELLORA

Mural paintings in Ellora are found in five caves, but only in the Kailasa temple, they are somewhat preserved. The paintings were done in two series — the first, at the time of carving the caves and the subsequent series was done several centuries later. The earlier paintings show Vishnu and Lakshmi borne through the clouds by Garuda, with clouds in the background.

The sinewy figures have sharp features and pointed noses. The protruding eye typical of the later Gujarati style appears for the first time in Ellora. In the subsequent series, the main composition is that of a procession of Shaiva holy men. The flying Apsaras are graceful. Very few murals in the Jain temples are well preserved.

## BAGH

The paintings of *Bagh* are executed in tempera. The ground prepared was a reddish-brown gritty and thick mud plaster laid out on the walls and ceilings. The mud plaster is not uniform in thickness but smoothes the rock surface for the painting. Over the plaster was lime-priming on which were executed paintings. Analyzing the technique Marshall writes, "At Bagh, as at Ajanta, the paintings are done in Tempera, not as has been often stated in Fresco and the process and colors employed at both places seems to be have been the same. At Bagh, however less care has been taken over the preparation of the first rough coat."

## Terracottas and Pottery

Clay Figurines were used both for religious and secular purposes. We have figurines of Vishnu, Kartikeya, Surya, Durga, Kubera, Nagas and other gods and goddesses.

Gupta pottery remains found at Ahichchhatra, Rajgarh, Hastinapur and Bashar afford an outstanding proof of the excellence of pottery. The most distinctive class of pottery of this period is the 'red ware'.

## Gupta Literature

## SANSKRIT LITERATURE

The Guptas made Sanskrit the official language and all their epigraphic records were written in it.

**Smritis** The period saw the last phase of the *Smriti* literature.

**Ithihasas** The *Mahabharata* and the *Ramayana* also got their final touch-up and received their present shape during this age.

**Puranas** *The-Puranas* also as we know them in their present form were composed during this time. They are the historical traditions as recorded by the Brahmins. They were originally composed by bards, but now, having come into priestly hands, they were rewritten in classical Sanskrit, and information on Hindu sects, rites and customs was added in order to make them into sacrosanct Hindu documents. The succession of dynasties was recorded in the form of prophecy. Thus, what began as popular memories of the past was revised and rewritten in prophetic form and became the Brahmanical interpretation of the past.

**Buddhist Literature** The earliest Buddhist works are in Pali, but in the later phase Sanskrit came to be used to a greater extent and 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 grew up 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 *Ithihasas* and *Puranas* were recast in Jaina versions to popularise their doctrines. Vimala produced a Jaina version of the *Ramayana*. Siddhasena Divakara laid the foundation of logic among the Jainas.

**Secular Literature** Samudragupta himself had established his fame as *kaviraja*. The most notable poet of his court was Harisena. It is widely believed that his court was adorned by the celebrated *navaratnas*—Kalidasa, Amarasimha, Visakhadatta and Dhanavantri. Kalidasa is a poet of love, nature and beauty. The works of Sudraka (*Mriehehhakatika*), Visakhadatta (*Mudraraksasa* and *Deviehandraguptam*) and other less known dramatists

and writers also have some definite literary and social value in the classical age, though they are outshined by the brilliance of Kalidasa. An interesting feature of the dramas of this period is that while the higher *varna* men speak in Sanskrit, the lower classes and women of all *varnas* speak Prakrit.

## SANSKRIT GRAMMAR

The Gupta period also saw the development of Sanskrit grammar based on Panini (*Ashtadhyayi*) and Patanjali (*Mahabhashya*). This period is particularly memorable for the compilation of the *Amarakosa* by Amarasimha. A Buddhist scholar from Bengal, Chandragomia, composed a book on grammar, named *Chandravyakaranam*.

## Prakrit Language and Literature

In addition to Sanskrit, literature in Prakrits also had their patronage outside the court circle. The Gupta age in fact witnessed the evolution of many Prakrit forms such as Suraseni used in Mathura and its vicinity, Ardha Magadhi spoken in Oudh and Bundelkhand, Magadhi in modern Bihar, and Maharashtri in Berar.

## Gupta Sciences

### Mathematics and Astronomy

The formulation 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 Siddhanta*, Aryabhatta (late fifth and early sixth century AD) examines and explains the true cause of the solar and lunar eclipses. His calculation of the size of the earth is very near to the modern estimation. He was the first Indian astronomer to discover that the earth rotates round its axis. He is also the author of *Aryabhattiyam*, which deals with arithmetics, geometry and algebra.

Varahamihara's *Brihat Samhita* (sixth century AD) is an encyclopaedia of astronomy, physical geography, botany and natural history. His other works are *Panella Siddhantika*, and *Brihat Jataka*.

Brahmagupta (late sixth and early seventh century AD), anticipated Newton by declaring that ‘all things fall to the earth by law of nature, for it is the nature of the earth to attract and keep things.’ His works are *Brahmasphuta Siddhanta* and *Khanda Khadyaka*.

Perhaps one of the most seminal developments in the field of science was the pronouncement of the atomic theory by the Vaisesika school of physicists.

## Medical and Other 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 *Navanitakarn* was a medical work, which is a manual of recipes, formulae and prescriptions.

*Hastyayurveda* or the veterinary science, authored by Palakapya attests to the advances made in medical science during the Gupta period.

## POLITICAL AND CULTURAL HISTORY OF THEIR SUCCESSORS

### Harshavardhana (AD 606–47)

#### SOURCES FOR HARSHA'S PERIOD

Bana was the court poet of Harsha and the author of *Harshaeharita*, *Kadambari* and *Parvatiparinay*.

Hiuen Tsang was the Chinese pilgrim who visited India in the seventh century AD. Both deal with Harsha’s wars but in a vague and general manner and sometimes make us even more confused. Above all, they sometimes give an exaggerated account of Harsha.

Harsha’s dramas such as *Ratnavali*, *Nagananda* and *Priyadarsika* give us information about the political conditions in those days.

Nausasi Copper Plate gives us information about Harsha’s successful expedition against Valabhi.

## **Origin and Early Life of Harsha**

Harsha was the second son of Prabhakaravardhana, the first important king of Pushyabhuti dynasty with its capital at Thanesvar. Pushyabhutis were the feudatories of the Guptas, but had assumed independence after the Huna invasions.

Harsha was favoured to his elder brother, Rajyavardhana, by both his father and the nobles. But Harsha expressed his reluctance to supersede his brother. Rajyavardhana who became the ruler had to face problems from the day of his succession to the throne. Grahavarman, the Maukhari ruler of Kanauj and husband of Rajyasri (daughter of Prabhakara), was murdered by Devagupta (the ruler of Malwa) who in alliance with Sasanka (ruler of Gauda or Bengal) now occupied Kanauj and imprisoned Rajyasri. Rajyavardhana, therefore, undertook a campaign against Devagupta and killed him but he was deceived and killed by Sasanka. In the meanwhile Rajyasri escaped into the forests of central India.

Harsha now succeeded his brother at Thanesvar. His first act as the ruler was naturally to rescue his sister and avenge the deaths of his brother and brother-in-law, and was quite successful in both. He drove out Sasanka of Gauda from Kanauj. Between 606 and 612 he brought most of northern India (Punjab, Kanauj, parts of Gauda, Orissa and Mithila) under his control, and assumed the title of 'Siladitya'.

## **Harsha's Military Conquests**

**Occupation of Kanauj** In his first expedition, Harsha drove away Sasanka from Kanauj who had occupied it after murdering Harsha's brother. After this, he not only unified Kanauj with Thanesvar but also made it his new capital, which made him the most powerful king of north India.

**Conquest of Valabhi** His early relations with the rulers of Valabhi were cordial because he was engaged in consolidating his position against the Gupta-Gauda axis in the east. But soon Malwa became the bone of contention between the two and so he had to turn his attention to western India. Nausasi Copper Plate Inscription gives information about his expedition against Valabhi. It resulted in the defeat of the Valabhi ruler, Dhruvasena II and his acceptance of the position of a feudatory vassal.

## WAR WITH PULAKESIN II

The above success, however, proved to be the immediate cause of conflict between Harsha and [Pulakesin II](#). Further, the question of overlordship over the Latas, Malwas and Gurjaras seems to have been the long-standing cause of conflict between the two. Hiuen Tsang gives an elaborate description of Harsha's preparations for this war, but does not talk about its result. However, he gives the impression that Harsha was the aggressor but did not succeed fully in the war. Chalukyan records of Pulakesin's successors mention the defeat of Harsha by Pulakesin. Ravi Kirti (the court poet of Pulakesin II and the author of the [Aihole Inscription](#)) also hints vaguely at Pulakesin's victory. But Ravi Kirti's account as well as the records of Pulakesin's successors cannot be taken as impartial as none of the contemporary records refer to Pulakesin's victory over Harsha. So the only thing we can say is that Harsha's attack was not a complete success, and it resulted in the conclusion of an honourable treaty with Pulakesin, who continued to have his sway over the south.

**His Other Conquests** According to some scholars, Harsha defeated the Pallava ruler, Mahendravarman I, and also some other southern rulers. But in the absence of any direct evidence, we cannot say anything conclusively. But Orissa or the kingdom of Kalinga seems to have been subjugated by Harsha. Thus, Harsha established his hold practically over the whole of north India. Rajasthan, Punjab, UP, Bihar and Orissa were under his direct control but his sphere of influence spread over a much wider area since peripheral states such as Kashmir, Sind, Valabhi and Kamarupa acknowledged his sovereignty.

### Harsha's Government

Harsha governed his empire on the same lines as the Guptas did, except that his administration had become more feudal and decentralised. It is stated that Harsha had cavalry numbering over one lakh and 60,000 elephants. This seems to be astonishing because the Mauryas, who ruled over practically the whole of the country, maintained only 30,000 cavalry and 9,000 elephants. Harsha could possess a larger cavalry only if he could mobilise the support of all his feudatories at the time of war. Evidently every feudatory contributed

his quota of foot soldiers and horses, and thus made the army vast in numbers.

Land grants continued to be made to priests for special services rendered to the state. In addition Harsha is credited with the grant of land to the officers by charters. These grants allowed more concessions to priests and officers than those by the earlier grants. Thus, the feudal practice of rewarding and paying officers with grants of land on a large scale seems to have begun under Harsha.

## Economy under Harsha

The nature of the economy under Harsha became increasingly more feudal and self-sufficient. The decline of trade and commerce which started during the Gupta period itself went on unabated under Harsha. This is evident from the decline of trade centres, paucity of coins and the almost complete disappearance of guilds of traders and merchants. The decline of trade and commerce obviously affected the handicrafts and other industries for want of demand.

This decline affected even agriculture, though indirectly. When trade was flourishing a great part of the merchandise consisted of food stuffs, and also most of the raw materials for handicrafts and industries came from agricultural production. But now there was a lack of large-scale demand for agricultural goods. So the agriculturist now began to produce only that much which was required to meet his own needs and those of the locality but not for the market, both internal and external. This naturally led to the rise of a self-sufficient village economy, in which all the needs of the village were met from within, and also marked by an increasing dependence on agriculture.



<http://www.mapsofindia.com/history/harshavardhana-empire.html>

## Society under Harsha

This period witnessed the ascendancy of *varnasrama-dharma* and it became an indispensable cornerstone of the Brahmanical social structure. Hiuen Tsang writes about the existence of four *varnas* or orders in India. Bana characterised Harsha as one who carried out all the rules for the *varnas* and *asramas*. The first *varna*—Brahmins—continued to enjoy a very high and respectable position in the society and the glorification of gifts to them by the other three *varnas* became a distinct feature of Brahmanism. Despite the existence of some Sudra kings, the Kshatriya kings were in overwhelming

majority. The third *varna*—Vaishyas—formed the class of traders, according to Hiuen Tsang. The fourth *varna*—Sudras—comprised the agriculturists according to Hiuen Tsang.

Both Bana and Hiuen Tsang talk about the existence of many subcastes such as the class of vernacular poets, class of bards, class of betal-bearers, and so on. However, all those groups and subcastes were not new to this period and at least some of them existed in the earlier periods. The rise of those subcastes was due to the social violation in the code of marriages and general ethics, and also different occupations. Hiuen Tsang takes note of many outcastes and untouchables such as butchers, fishermen, executioners and scavengers, who were segregated and were not allowed to mix with the people of the higher *varnas* and had habitations marked by a distinguishing sign.

The position of women seems to have suffered a further decline during this period. The institution of *svayamvara* (self-choice in choosing the partner) declined and there is no instance of its practice in the contemporary literature. Remarriage of widows was not permitted particularly among the higher *varnas*. The evil system of dowry, according to Bana, was quite common. There are also a few examples of the practice of committing *sati*.

## Religion under Harsha

Brahmanism, which reasserted itself under the Guptas, got further strengthened during this period. Its gradual ascendancy brought about the decline of Buddhism despite the patronage given to it by Harsha which is evident from the account of Hiuen Tsang. But Jainism did not undergo any major changes and it made neither progress nor any decay. Saivism became the main theistic system of this period. But Vaishnavism, which was very popular during the age of the Guptas, was gradually declining during this period as is evident from the rare references to it. The Vedic ceremonies and rituals once again came to be regarded as inseparable and integral constituents of Brahmanism, and the people practised them on a large scale.

### SIRPUR TEMPLE

The archaeological remains in and around Sirpur consist of both Hindu and Buddhist monuments in the form of temples and monasteries. Among

them, the most well preserved magnificent temple is the east-facing Lakshmana temple built by Vasata, the mother of Mahasivagupta Balarjuna in the 7<sup>th</sup> century AD.

The Lakshmana temple is located in the village Sirpur in Mahasmand district of Chhattisgarh at a distance of 90 km from the state capital of Raipur. Sirpur is derived from the ancient name Sripura which was once the centre of power of South Kosalas during the rule of Sarabhapuriyas and Panduvamsis from 6<sup>th</sup> to 8<sup>th</sup> century AD.

Dedicated to Lord Vishnu, this brick temple stands on a high massive platform accessible by steps in the north and the south. The plan of the temple consists of a garbagriha, antarala and a mandapa. The mandapa now in ruins, was originally upheld by stone pillars in rows. The exquisitely carved doorframe depicts figures of Seshasayi Vishnu along with his other incarnations. This temple is one among the best examples of brick temples of ancient India.



## Chalukyas (AD 543—755)

### *Controversy about Origin*

**North Indian Origin** According to **Bilhana**, the author of *Vikramankacharita* and the court poet of one of the Kayani Chalukyan rulers, their original home of the Chalukyas was Ayodhya. Also, the later Chalukyan inscriptions lay claim to Ayodhya as their ancestral home. But all this seems to have been done to claim legitimacy and respectability.

**West Indian Origin** According to another opinion the Chalukyas were related to Gurjaras. But there is no direct evidence for this opinion also.

**Indigenous Origin** The Chalukyas, according to third opinion, were a local Kanarese people, who improvised into the ruling *varna* under Brahmanical influence. The third opinion seems to be more probable, though there is no sufficient evidence for this also.

## Political History

**Pulakesin I (543–66)** Founder of the Chalukya Dynasty, he established a small kingdom with Badami (Vatapi) as its capital.

**Kirtivarman I (566–97)** The son and successor of Pulakesin I, he expanded the kingdom by wars against the Kadambas of Banavasi and the Nalas of Bastar.

**Mangalesa (597–609)** On the death of Kirtivarman, his brother became the regent, since his son, Pulakesin II was a minor. Mangalesa plundered the territories of Gujarat, Khandesh and Malwa.

**Pulakesin II (609–42)** Considered the greatest of the Chalukya rulers of Badami not only because of the problems he had to face while coming to the throne, but also because of his subsequent military as well as diplomatic achievements.

He had to wage a civil war against his uncle, Mangalesa, who refused to hand over the power.

Though Pulakesin succeeded in defeating and killing his uncle, this civil war shook the young kingdom and rebellions began to appear on all sides. But he was quite successful in the suppression of these rebellions. He defeated the rebel feudatory, Appayika, and pardoned his confederate, Govinda, when the latter offered his submission.

Establishment of his suzerainty over the neighbours such as Kadambas of Banavasi, the Alupas of south Kanara, the Gangas of Mysore, and the Mauryas of north Konkan. Apart from the above rulers, the Latas, Malwas

and Gurjaras also offered their submission to him because of their fear of Harshavardhana of Kanuaj.

His clash with Harsha, in which he was able to check Harsha's design to conquer the Deccan.

Conquests in the eastern Deccan—southern Kosala, Kalinga, Pistapura and the Banas of Rayalaseema offered their submission after their defeat at the hands of Pulakesin.

Conflict with the Pallavas of Kanchi—his first expedition against the Pallava kingdom, which was then ruled by Mahendravarman I was a complete success, and he annexed the northern part of the Pallava kingdom. But his second expedition against the Pallavas, however, ended in complete disaster for himself as well as his own kingdom. The then Pallava ruler, [Narasimhavarman I](#), who succeeded Mahendravarman, not only drove back Chalukya armies, but also invaded the Chalukya kingdom, killed Pulakesin II and captured Badami.

Diplomatic achievement—he sent an embassy to the Persian king, Khusrau II, in AD 625 and also received one from him. The reception given to the Persian mission is, in fact, depicted in one of the famous Ajanta cave paintings.

Visit of Hiuen Tsang—the description given by this Chinese pilgrim of the kingdom of Pulakesin is quite useful in knowing the social and economic conditions under the Chalukya rulers of Badami.

**Vikramaditya 1 (644–81)** After an occupation of about 12 years, he not only drove out the Pallava forces, but also consolidated the kingdom and plundered the Pallava capital, Kanchi, thus avenging his father's defeat and death at the hands of the Pallavas.

**Vinayaditya (681–93)** His reign was generally peaceful and prosperous.

**Vijayaditya (693–733)** It was the longest and also the most prosperous and peaceful reign. It was marked by great increase in temple building.

**Vikramaditya II (733–44)** His reign is significant for the successful invasion of the Pallava kingdom three times, and the repelling of the Arab invasion of south Gujarat.

**Kirtivarman II (144–55)** This last Chalukyan ruler of Badami was defeated by Dantidurga, the founder of the Rashtrakuta dynasty, and thus came an end to the Chalukya dynasty of Badami.

## Contribution of the Chalukyas

### Art and Architecture

They developed the Deccan or *Vesara* style in the building of structural temples, which reached culmination, however, only under the Rashtrakutas and the Hoyasalas.

It was the Chalukyas who perfected the art of stone building, that is, stones finely joined without mortar.

Under their auspices, the Buddhists, Jainas and Brahmins competed with each other in building cave temples.

Though the cave frescoes began earlier, some of the finest specimens belonged to the Chalukya era. The murals that were executed on the walls dealt with not only religious themes but also with secular ones. In the first monastic hall at Ajanta, we notice a painting depicting the reception given to a Persian embassy by Pulakesin II.

### TEMPLES

The temple-building activity under the Chalukyas of Badami can be broadly divided into two stages. The first stage is represented by the temples at Aihole and Badami. Aihole is a town of temples and contains no fewer than 70 structures, of which four are noteworthy.

Ladh Khan temple is a flat roofed building.

Durga temple was an experiment seeking to adopt the Buddhist *chaitya* to a Brahmanical temple.

Hucimaligudi is very similar to the Durga temple, but smaller than it.

The Jaina temple of Meguti shows some progress in the erection of structural temples, but it is unfinished.

Of the temples at Badami, the Melagitti Sivalaya is a small but finely proportioned and magnificently located temple. A group of four rock-cut halls at Badami (three of them Hindu and one Jaina) are all of the same type. The workmanship in the caves is marked by a high degree of technical excellence. Though the front is very unassuming, the interior is treated with great skill and care in every detail.

The second stage is represented by the temples at Pattadakal. There are about ten temples here, four in the northern style and six in the southern style. In the Deccan both styles were used. There was even a tendency to

combine the feature of the two styles.

The Papanatha temple is the most notable among the temples of the northern style, it also reveals attempts to combine northern and southern features in one structure.

The Virupaksha temple was built by one of the queens of Vikramaditya II. Workmen brought from Kanchi were employed in its construction. Hence it is a direct imitation of the Kailasanatha temple which had come into existence in Kanchi some decades earlier.

The Sangamesvara temple, which was built some years before the above one, is more or less in the same style.

## BADAMI CAVE TEMPLES

They are a set of four temples carved out of soft sandstone. They belong to the early Chalukya Period. Of the four caves, three are dedicated to Hindu Gods, and the fourth is a Jain temple. These temples are an early example of the Chalukya style of architecture. It was during the early Chalukyan period that temple architectural styles were evolved. All these temples were carved out of sand stone on the precipice of a hill. They all share the same plan – a veranda with columns and brackets leading to a main hall, the pillared maha mandapa which in turn leads to the small sanctum which houses the sculpture.

## AIHOLE TEMPLES

A visit to Aihole starts with the Durga temple. The temple built between the 7<sup>th</sup>-8<sup>th</sup> centuries by the Chalukyas, ironically is not dedicated to Goddess Durga. It takes the name after “Durg” or fortress which may have referred to the proximity of the fort that was around. Built in a fusion of Dravidian and Nagara styles of architecture, the temple’s apsidal design is also referred to as “Gajaprashta” referring to the shape of an elephant’s back.

One of the oldest temples in Aihole, Lad Khan Temple, built by the Chalukyan kings probably took its name after a pious Muslim who stayed here. It is one of the earliest Chalukyan temple and is dedicated to Shiva. Initially it was a hall and it later became a temple dedicated to Surya and then a Shivalaya.

## PATTADAKAL TEMPLES

Pattadakal is a beautiful city situated in the state of Karnataka. In the past, it was a part of the Chalukya Dynasty and it was during their rule that the city managed to attain an amazing blend of architectural styles belonging to the northern and the southern parts of India. Forming a part of the Pattadakal temples are nine Hindu temples as well as a Jain temple. The sculptural art adorning the temples is characterized by elegance and elaboration.

The narrative art of the temples depicts different episodes from the great Hindu epics like *Ramayana* and *Mahabharata*, the holy book Bhagavata Purana as well as the tales of *Panchatantra*. Four Hindu temples at Pattadakal have been built as per South Indian Dravidian architectural style. Four others are based on the Nagara architectural style of North India. While, the architecture of the ninth and the last, known as the Papanatha temple, comes across as a combination of different styles.

## SANGAMESVARA TEMPLE

Sangamesvara Temple, built by the Chalukya king Vijayaditya Satyasraya, boasts of a simple but huge structure. It is the oldest one of the Pattadakal Temples and was built under the patronage of Vijayaditya Satyasraya.

## VIRUPAKSHA TEMPLE

Virupaksha Temple was built somewhere around 740 AD, by Queen Lokamaha Devi. The main reason behind the construction of the temple was to commemorate the victory of Lokamaha's husband, Vikaramaditya II, over the kings from the south.

## JAMBULINGA TEMPLE

Jambulinga Temple is a small temple, which enshrines an exquisite image of Dancing Lord Shiva, with Goddess Parvati and his mount Nandi by his side. It has been built with a northern style tower, which has a horseshoe-arched projection on its facade.

## MALLIKARJUNA TEMPLE

The second queen of Vikaramaditya II built Mallikarjuna Temple, along with Virupaksha Temple, to commemorate the victory of the Chalukyas

over the Pallavas. The largest of all Hindu temples at Pattadakal, the Mallikarjuna Temple is ornamented with rich sculptural works.

### JAIN TEMPLE

The Jain temple is situated on the Pattadakal-Badami road, approximately half a kilometer from the temple enclosure. A ninth century temple, it has been built in the Dravidian style and stands adorned with some stunning sculptures.

## Religion

The Badami Chalukyas were Brahmanical Hindus, but respected other faiths too. Great importance came to be attached to Vedic sacrifices and rituals. In fact, Pulakesin I, the founder of the dynasty, is said to have performed the *asvamedha* sacrifice. Quite a few Brahmanical treatises were also composed during this period. Apart from the orthodox form of Brahmanism, Puranic religion also grew popular under the Chalukyas. It was, in fact, this popularity that gave momentum to the building of temples in honour of Vishnu, Siva and other gods.

From the account of Hiuen Tsang, it is clear that Buddhism was on the decline in western Deccan. This decline of Buddhism in western Deccan was in keeping with its general decline throughout India from the fifth and sixth centuries AD. But Jainism, on the other hand, was steadily increasing its popularity, and the decline of Buddhism, in fact, helped it.

## Administration

The central government under the Chalukyas of Badami exercised a paternalistic control over the village administration, which was unlike the administrative practice of south India. Thus the main difference between the Chalukyan administration and that of south Indian rulers like Pallavas and Cholas, was that the south India rulers allowed a great amount of autonomy to the village administration, while the Chalukyas of western Deccan did not.

The Chalukyas of Badami are said to have been a great maritime power. Pulakesin II, with 100 ships, attacked and captured the capital of a hostile country. The army of the Chalukyas consisted of a small standing army, but mainly of feudal levies. Army officers seem to have been used in civil

administration whenever an emergency arose.

## Conclusion

The Chalukyan period was marked by frequent invasions and plunder of the neighbouring territories. There seem to be certain obvious reasons for this feature. The state income from land seems to have been very limited, since most of the land under the Chalukyas was rocky and not fertile. The earnings from the trading activities also were not considerable, since trade and commerce in India during this period was on the general decline. Hence, the Chalukyas resorted to frequent invasions and plunder of the neighbouring territories. The mutually destructive Chalukya-Pallava conflict can be properly understood only in this background.

## Pallavas (AD 560–903)

### *Controversy about Origin*

**Parthian Connection** According to one school, they were a branch of Parthians. But there is no evidence for the migration of the Parthians into the south.

**Vakataka Connection** Another school opines that the Pallavas were a branch of the Brahmin royal dynasty of the Vakatakas of the Deccan. But here again there is no direct evidence of any connection between the Vakatakas and the Pallavas.

**Indigenous Origin** The third school maintains that it was an indigenous dynasty and rose to power after the dismemberment of the Ikshvaku kingdom. In other words, they were the indigenous Nagas.

So the Pallavas were possibly a local tribe who established their authority in the Tondainadu or the land of creepers.

## Political History

**Simhavishnu (560–90)** He is considered the first important Pallava ruler, though Pallavas existed even during the time of Samudragupta's invasion of south India. He is credited with capturing the territory of the Cholas and humiliating his other southern neighbours including Ceylon. He followed Vaishnavism, as is evident from archaeological evidence.

**Mahendravarman I (590–630)** During his reign began the long drawn out struggle between the Pallavas and the Chalukyas. He was defeated by Pulakesin II and a part of his kingdom was occupied.

**Narasimhavarman I (630–68)** He is considered the greatest of the Pallava rulers. He is credited with repelling the second invasion of Pulakesin II, killing him and capturing the Chalukyan capital, Badami. Hence he assumed the title of ‘Vatapikonda’ (Conqueror of Vatapi). He is also said to have defeated the Cholas, the Cheras and the Pandyas, thus becoming supreme in south India. Besides, he sent two naval expeditions to Ceylon and helped his ally, a Ceylonese prince, to capture the throne of Ceylon. Besides he was a great builder having constructed Mamallapuram and the various buildings in it. Another significant thing about his reign is the visit of Hiuen Tsang to Kanchi.

**Mahendravarman II (668–70)** He ruled for a very short period, since he was killed by Chalukya king, Vikramaditya I (son of Pulakesin II).

**Paramesvaravarman I (670–700)** He also had to face the invading forces of Vikramaditya I, but finally succeeded in defeating and driving them back after repeated efforts.

**Narasimhavarman II (700–728)** His rule, however, is marked by peace and prosperity, literary activity, and the construction of large and beautiful temples like the Shore temple at Mamallapuram and the Kailasanatha temple at Kanchi. He is also said to have sent embassies to China, and maritime trade flourished during his reign.

**Paramesvaravarman II (728–31)** The Pallava kingdom again had to face defeat and humiliation during his reign. The Chalukya, Vikramaditya II attacked the Pallava capital and Paramesvaravarman had to conclude a humiliating treaty with him. When the Pallava ruler tried to retaliate, he was killed by the Ganga ally of the Chalukyas.

**Nandivarman II (731–96)** The Chalukya, Vikramaditya II again invaded and captured the Pallava capital during his reign. But Vikramaditya this time showed consideration and restraint in treating the vanquished, the only instance of restraint in the whole of the suicidal Chalukya-Pallava conflict, and withdrew from Kanchi without destroying it. However, Nandi soon strengthened himself and defeated the Chalukya ally, the Gangas. But he had to meet defeat at the hands of the Pandyas. And after this defeat, he concentrated on domestic matters. He was a worshipper of Vishnu and a great

patron of learning. During his reign, several old temples were renovated and new ones like the Vaikuntaperumal temple at Kanchi were constructed.

**Successors** Successors of Nandivarman II were Dantivarman (796–847), Nandivarman III (847–69), Nripatunga (869–99) and Aparajita (899–903). The last nail in the coffin was driven by Aditya Chola by defeating Aparajita Pallava towards the end of the ninth century AD. However, the Pallava chiefs continued to exist till the end of the 13<sup>th</sup> century AD as feudatories.

## Contribution of the Pallavas

### ART AND ARCHITECTURE

The development of temple architecture, particularly *Dravida* style, under the Pallavas can be seen in four stages.

**Mahendra Group** The influence of the cave style of architecture is to be seen in this group. Examples: are the rock-cut temples at Bhairavakonda (North Arcot district), and Anantesvara temple at Undavalli (Guntur district).

**Narasimha Group** They comprises the *rathas* or monolithic temples, each of which is hewn out of a single rock-boulder. These monolithic temples are found at Mamallapuram. The *rathas*, popularly called the Seven Pagodas, are actually eight in number. They are (1) Dharmaraja, (2) Bhima, (3) Arjuna, (4) Sahadeva, (5) Draupadi, (6) Ganesa, (7) Pidari and (8) Valaiyankuttai.

**Rajasimha Group** There are five examples of this group—the at Mahabalipuram (Shore, Isvara and Mukunda temples), one at Panamalai in South Arcot, and the temple of Kailasanatha temple at Kanchi. Among all these, the most mature example is the last one.

**Nandivarman Group** This group mostly consists of small temples except the Vaikuntaperumal temple at Kanchi and in no way forms an advance on the achievements of the previous age. But they are more ornate, resembling the Chola architecture. The best examples are the temples of Muktesvara and Matangesvara at Kanchi, the Vadamalisvara at Orgadam (near Chingalput), and the Parasuramesvara at Gudimallam (near Renigunta).

The Pallavas also contributed to the development of sculpture in south India. The Pallava sculpture largely is indebted to the Buddhist tradition. It is more monumental and linear in form, thus avoiding the typical ornamentation of the Deccan sculpture. The best example is the ‘Descent of the Ganga’ or ‘Arjuna’s Penance’ at Mahabalipuram.

## SITTANAVASAL CAVE PAINTINGS

Sittanavasal, near Pudukkottai in Tamil Nadu is renowned primarily for its rock-cut cave temple with its rare Jaina mural paintings. The cave floor, in fact, provides slightly elevated beds and pillows carved out of rock, for use of the monks. There are about 17 beds, rectangular even-spaces; each with a sort of stone pillow. It is likely that on these rock beds the Jain ascetics performed austerities such as kayotsarga and sallekhana (voluntary starvation leading to death).

They represent one of the best cave paintings of early medieval India. These are examples of rock-cut architecture based on Jain thought and ideologies. They have a close form of Ajanta and Bagh caves. The importance accorded to Sittanavasal is not because of its size or grandeur, but because of its significance in the history of development of Indian art and also because of its exquisite style of depiction, as evidenced by the fragments of its remnant murals. The Sittanavasal paintings are regarded as a surviving link between the Ajanta paintings (6<sup>th</sup> century) and the Chola paintings of Thanjavur (11<sup>th</sup> century). They are also classified with the Sigiriya (Srigiri) frescoes of Sri Lanka (5<sup>th</sup> century) and the Bagh frescoes in Madhya Pradesh (sixth and seventh centuries).

## Religion

The Pallavas were orthodox Brahmanical Hindus and their patronage was responsible for the great reformation of the medieval ages. Most of the Pallava kings were devotees of Siva, the exceptions being Simhavishnu and Nandivarman who were worshippers of Vishnu. Mahendravarman I was the first to be influenced by the famous Saivite saints of the age. Besides worshipping Siva, he also showed reverence to other Hindu gods. Pallavas were tolerant towards other religions like Buddhism and Jainism. However,

some of the sects like Buddhism were losing their former glory to Saivism. The Vedic tradition in general bossed over the local tradition. Sankaracharya in fact gave this stimulus to Vedic tradition.

Tamil saints of the sixth and seventh centuries AD were the progenitors of the *bhakti* movement. The hymns and sermons of the *Nayanars* (Saivite saints) and *Alvars* (Vaishnavite saints) continued the tradition of *bhakti*. Saivite saints were Appar, Sambandar, Sundarar, and others. Most remarkable thing about this age was the presence of women saints such as Andal (an *Alvar*).

## **Education and Learning**

Education in the early days was controlled by the Jainas and Buddhists. The Jaina institutions were located at Madurai and Kanchi. But soon Brahmanical institutions superseded them. *Ghatikas* or Brahmin institutions were attached to the temples and mostly confined to advance study. In the eighth century AD the *maths* also became popular. A *math* was an omnibus institution because of its being a rest-house, a feeding centre and also an education centre. In all these institutions, Sanskrit was the medium of instruction, because it was also the official language.

## **Literature**

Kanchi, the pallava capital, was a great centre of Sanskrit learning. Both Bharavi and Dandin, the authors of *Kiratarjuniyam* and *Dasakumaracharitam* respectively, lived in the Pallava court. The scientific works of Varahamihira and the poetry of Kalidasa were well known in the Pallava country. Most of the kings were accomplished scholars and Mahendravarman I himself wrote the famous burlesque, *Mattavilasa Prahasana*.

## **Spread of Indian Culture**

Pallavas were also instrumental in spreading Indian culture in South-East Asia. Till the eighth century AD Pallava influence was predominant in Cambodia.

Saivism enjoyed official patronage in these countries. The Pallava type of *sikhara* is to be found in the temples of Java, Cambodia and Annam.

# **Feudalism and Gupta Polity**

## ***Genesis of Indian Feudalism***

**Diversity in Explanations** An examination of Indian feudalism has to start with two interrelated questions: Why did Indian feudalism develop and when? Since opinions of individual historians do vary widely, a search for answers to these questions may be confined to some major explanations of the ‘feudalism’ viewpoint and to identifying only the major ideas.

**Theory of Decentralised State Structure** In the initial phase of the formation of the viewpoint, the origins of political feudalism were perceived as represented by a decentralised state structure through the growth of political hierarchy, and in this sense, the proto-feudal phase was located in the pre-Gupta period. The origins of feudal economy were seen in the growth of the practice of land grants with administrative rights, corroding the authority of the state. Even at this stage, this theory suffered from the inconsistency of two irreconcilable parallels: whereas hierarchised polity came to be essentially represented by the growth of the *samanta* order, the recipients of land with administrative authority, who could be expected to have corroded the authority of the state and decentralized it, were *brahmin* and religious establishments.

**Theory of Social Crisis** The second idea, which substantially differs from the idea of land grants generating a new social formation, but which seeks to provide an explanation for the genesis of the practice, is articulated in the form of a theory of ‘social crisis.’ This ‘social crisis’ is presumed to have brought an earlier social formation to an end. It is believed that certain inherent contradictions led to sustained social conflicts. These social conflicts, reflected in the gruesome accounts, in the epics and the *Puranas* originally dating from the pre-Gupta age, of the collapse of the social order in the *Kali* age, compelled the state to resort to the practice of making land grants because on its own, it was incapable of exacting revenues from its subjects. The above assumption, in essence, locates the genesis of a new, feudal social formation in the crisis of state authority caused by social conflicts. The way the social crisis of the *Kaliyuga* is formulated, by pointing to parallels between *Kaliyuga* social order and the new, feudal formation, makes it both a cause and content of the new formation, which appears somewhat inadmissible logically. More importantly, unlike in the early medieval period, actual historical events suggesting social conflicts of such

magnitude as to cause a crisis of state authority in a period in which early historical urban civilisation is believed to have reached its peak, remain so far unrecorded.

**Theory of Urban Decay** Further, social crisis, corresponding to the crisis of state authority, as an explanation for the genesis of a new social formation, appears structurally different from another hypothesis simultaneously advanced. The hypothesis is that the relapse of a market economy of towns into a subsistence economy of agriculture, which followed a widespread decay and desertion of towns from the third century AD, seems to be the key factor in our understanding of the origins of feudalism. Here too, the formulation of the hypothesis suffers from internal inconsistencies, but what needs to be noted is that as an explanatory model, ‘urban decay’, though implying reduction in the quantum of state’s resources, is not the same as persistent social conflicts constituting the collapse of state authority. ‘Urban decay’, linked to the collapse of long-distance exchange networks, may be considered ‘external,’ as compared to the ‘internal’ explanation represented by social conflicts.

**Need for a New Explanation** It is, thus, obvious that there is no satisfactorily structured argument available as yet for the genesis of Indian feudal formation. As suggested earlier, the current theory of Indian feudalism appears to continue to subscribe to the assumed binary opposition, incongruously in the early Indian context, between a centralised state and a decentralised state and between an urban market economy and natural economy. In any case, what this theory has bypassed almost totally, in failing to understand their implications for a study of the period 320-750 AD, are two major processes which characterise Indian history in general: (i) transformation of a pre-state society to a state society, through what is generally called the process of state formation, and (ii) transformation of tribe into peasant community and through this transformation, the positioning of its different segments in the hierarchy of the caste system, within the framework of *varna* ideology. It needs further to be stressed that these processes were interrelated and that their operation in any phase of Indian history has to be looked at from the regional perspective, since the formation of historical/cultural regions in India derived largely from how these features became major in varying space-time contexts.

**Formation of Regional States** It is becoming increasingly evident, through

recent research which attempts to break away from the conventional genealogical and chronological reconstruction, that the period was extremely crucial from the point of view of the formation of local and regional states. Even a recent work which stresses the decline of early urban centres as a necessary background for the emergence of early medievalism, does not fail to note that the period seems to have been particularly important for the rise of new states or kingdoms. Leaving out the imperial state of the Guptas, in this period, we can count sixty-nine states spread all over the country. Out of these, forty-eight could be attributed to Maharashtra, eastern Madhya Pradesh, Andhra Pradesh, Orissa and Bengal. In a way, the area in which these states are found, formed a continuous zone with gaps. A good part of the zone was a forested plateau largely included in the Vindhyan region.

## Gupta Proto-Feudal Polity

**Socio-economic Backdrop** The Gupta age was a period of economic expansion, promoted by grants of land to enterprising brahmins in inhospitable and virgin tracts in central India, Deccan and south India. The period saw a marked growth of private property in land, recognised by the law-books and attested by actual sale and purchase of land with gold coins. The economic prosperity of the ruling class is indicated by so many gold coins as do not belong to any other dynasty of ancient India. The use of gold currency strengthened traders and rich artisans, with whose guilds, cash endowments in gold were occasionally deposited. Despite a decrease in foreign trade and urban decline, guilds continued to take part in the economic and administrative set-up of Gupta times, in several towns.

**Political Backdrop** For a total picture of political organisation in Gupta times, we have to bear in mind, the presence of numerous dynasties throughout the length and breadth of the country. Allowing for an element of exaggeration in the account of Harisena, a good many of them were subjugated by Samudragupta, and certainly, western India was conquered by Chandragupta II. Conquests of distant regions made it necessary to evolve some kind of feudatory organisation. In contrast to the Mauryas, the Gupta kings adopted pompous titles such as *paramesvara*, *maharajadhiraja*, *paramabhattaraka*, which signify the existence of lesser kings in their empire.

## Central Government

**King and His Ministers** Although kingship was hereditary, royal power was limited by the absence of the firm practice of primogeniture. A Gupta king had to reckon with his ministers, feudatories and above all, the brahmins, who claimed many privileges in the law-book of Narada and who were certainly the chief custodians and interpreters of the law embodied in the Smritis. Although the *purohita* or the chief priest is not mentioned as a high functionary in Gupta records, in return for munificent gifts, the grateful brahmins, who evidently composed Gupta inscriptions, compared the Gupta kings with different gods, thus maintaining the Satavahana tradition and projecting it on to north India.

**Military Adminstration** Despite the glowing account of the all-round conquests of Samudragupta, we do not have much information about the military apparatus of the Guptas. Unfortunately, Fahien does not state the numerical strength of the Gupta army as classical writers do in the case of the Nandas and Mauryas, and Hiuen Tsang in the case of Harshavardhana. But evidently, the troops supplied by the feudatories accounted for a good portion of the Gupta army.

**Revenue Administration** Taxes mentioned in Gupta inscriptions are not as many as enumerated by the *Arthashastra* of Kautilya. But land taxes increase in number, and those on trade and commerce decrease. The two chief land taxes typical of the Gupta period are *udranga* and *uparikara*, but what portion of the peasant's produce they covered is not known. Richer peasants seem to have paid in cash, preferably in gold, which was known by the name of *hiranya*. In central and western India, the rulers imposed forced labour or *visti* on the peasants. In addition to this, in the territories held up by the Vakatakas and others in central India, the peasants had to supply animals, food-grains, furniture, etc., for the maintenance of royal officers and retainers on duty in the rural areas.

**Judicial Administration** The law-codes provide a hierarchy of three courts from which the final appeal lay to the king. We have no idea of the law they administered. But the general legal system was the handiwork of brahmanical lawgivers, who produced a rich collection of legal texts in the Gupta age. In several directions, the legal system registered a distinct advance. First, the law of inheritance, because of the introduction of partition of landed property, received an elaborate treatment in the law-book of Yajnavalkya. Secondly,

Narada and Brhaspati drew a line between two types of law, 14 titles relating to property and four to injury. Thirdly, the law-books of Narada, Brhaspati and Katyayana tell us in detail about the constitution of courts, the judicial procedure and the law of evidence. The lawgivers generally prefer judges and assessors of the brahmin varna, failing which those of the two lower varnas can be entertained, but in no case the sudras are to be recruited. The judicial officers or courts mentioned in the law-books are not attested by inscriptions. On the other hand, the only important judicial officer, *vinayasthiti-sthapaka*, mentioned in a Vaisali seal, is not known to the Smritis of the period.

**Gupta Bureaucracy** Although Gupta land grants mention quite a few officials, their number associated with the fiscal and economic activities was not as large as in Maurya times. The Gupta bureaucracy was not as elaborate and as organised as its Mauryan counterpart. The widely prevalent cadre which supplied superior officers was that of the *kumaramatya*, corresponding to the *mahamatya* of Asokan and *amatya* of Satavahana inscriptions. Most high officers were directly appointed by the king in the home provinces and possibly, paid in cash. But several offices came to be combined in the hands of the same person and posts became hereditary. This naturally weakened central control over the administrative machinery.

## Provincial and Local Administration

**Units of Administration** For the first time, inscriptions give us an idea of systematic provincial and local administration in the Gupta period. The empire was divided into *bhuktis*, each of which was placed under the charge of an *uparika*; we know of at least half a dozen *bhuktis* in Bengal, Bihar, UP and MP. The *bhuktis* were divided into *vishayas*, placed under the charge of the *vishayapati*. In eastern India, the *vishaya* was divided into *vithis*, and the *vithi* into villages. This pattern, however, obtained mainly in the territories directly governed by Gupta kings. Elsewhere, we hear of different fiscal and administrative units such as *desa*, *mandala*, *bhoga*, etc., especially in central and western India.

**Village Administration** The village administration assumed new dimensions in the Gupta period. The state did not exercise any close supervision as the *gopa* did on its behalf in Maurya times, and households were not registered. Village affairs were now managed by the village headman, with the assistance of elders, *mahattara*, who were sometimes also

associated with the government of the *vishaya*. The Gupta inscriptions refer to the participation of leading local elements in the administration of the village or small towns called *vithis*. No land transactions could be effected without their consent, and this may have been also true of other important affairs. Thus, while villages in Maurya times were managed from above, those in Gupta times seem to have been managed from below.

**Town Administration** The urban set-up of north India is no longer marked by the existence of such towns which issued coins as in post-Maurya times. They now issued only seals to enforce their authority. The seals from Vaisali clearly show that artisans, merchants and bankers served on the same corporate body, and in this capacity, obviously managed the affairs of the town; corporations of artisans and bankers existed separately too. In addition to this, we hear of numerous separate guilds of artisans, traders, etc., at Bhila and Vaisali. The guild of silkweavers in Mandasor and that of oilpressers in Indur (Bulandshahr) are celebrated in Gupta inscriptions. The professional guilds were different from family organisations and showed considerable mobility, as can be inferred from the example of the Mandsor silkweavers. Guilds were guided by their customs and usages observed by their officers, without any interference from the state. It, thus, appears that in Gupta times, guilds looked after the affairs of their members as well as of the towns in which they were situated. Consequently, the state was partly relieved of the burden of administering the towns, and inscriptions do not speak of any state officers who may have been specifically charged with such responsibilities.

**Indirectly Ruled Areas** Although north Bengal, Bihar and UP were ruled directly by the officers appointed by the Gupta king, the major part of the empire was held by such feudatories as the Parivrajaka and Uccakalpa princes and many others subjugated by Samudragupta. The vassals, who evidently lived in the outer fringe of the empire, carried out their obligations in three ways. They offered homage to the sovereign by personal attendance in his court, paid tributes to him and presented to him daughters in marriage. The Allahabad Inscription of Samudragupta mentions all these practices, but in addition, the vassals apparently supplied troops to their overlord, who extended protection to their proteges in times of war. The leading feudatories of the Guptas included the Maitrakas of Valabhi, the Vardhanas of Thaneser, the Maukharis of Kanauj, the Later Guptas of Magadha, the Chandras of Bengal, etc., who set up independent states on the ruins of the Gupta empire.

**Delegation of Administrative Rights** But the real feudal development in the Gupta empire was the conferment of fiscal and administrative immunities on priests and temples as a result of land grants. The practice started with the Satavahanas in the Deccan and became widespread in central India, in the territories held by the feudatories of the Guptas and in those held by the Vakatakas, although the Gupta emperors made very few grants. The new fiscal concessions embraced transfer of royal rights over salt and mines, which were royal monopolies and evident signs of sovereignty. The religious beneficiaries were granted villages for ever and were entitled to all the taxes accruing to the benefactor, without any responsibility of paying any portion of it to the grantor in north India and the Deccan. What distinguished the land charters of the Gupta period was the administrative privileges conferred on the beneficiaries. They enjoyed freedom from the entry of royal agents, retainers, etc., which is also found in the Satavahana charters. But now, they were empowered to punish the criminals guilty of ten offences. In other words, they were vested with magisterial and police powers. Further, the inhabitants of the villages placed under the charge of the beneficiaries as a result of gifts made to them, were asked by the king to obey their new masters and to carry out their orders.

**Feudal Nature of Polity** Since a considerable area of imperial administration was managed by feudatories and beneficiaries, the Gupta rulers did not require as many officials as the Mauryas did; officials were also rendered redundant because of the absence of state economic activities on any big scale. Nor was a large standing army needed on the same scale as was maintained by the Mauryas. The need for an elaborate administrative establishment was further lessened by the participation of artisans, merchants, elders, etc., in rural and urban administration – a feature not noticeable in Maurya times. Villages assumed more authority, leaving less for the centre to do. The Guptas therefore, neither needed nor possessed the elaborate bureaucracy of the Maurya type, and in spite of the strong arms of the Gupta kings, institutional factors working for decentralisation were far stronger in the Gupta age than in pre-Gupta times. In many ways, the Gupta rule marked the beginnings of the feudal polity, which became typical of early medieval India.

## SOCIO-ECONOMIC HISTORY OF THEIR

# SUCCESSORS

## Emergence of a New Agrarian Structure

The most important reason for the emergence of a new agrarian economy in the post-Gupta period was the growing practice of land grants. As seen in the earlier chapters, the practice had its origins in the pre-Gupta period, grew in the Gupta age and became quite frequent in the post-Gupta period. Though religious merit was often quoted as the reason for making these land grants in the contemporary records themselves, the real reason behind them was a serious crisis that affected the ancient social order. Contemporary Puranic texts (third-fourth century AD) complain of a situation in which *varnas* discarded the functions assigned to them. Among the numerous measures adopted to overcome the crisis, the most crucial one was to grant land to priests and officials in lieu of salaries and remuneration. The measure had the advantage of throwing the burden of collecting taxes and maintaining law and order in the granted lands on the recipients. Besides, it could bring new lands under cultivation.

However, the land grantees could neither cultivate the land themselves nor collect revenues. Hence, the actual cultivation was entrusted to peasants or share-croppers who were attached to the land but did not legally own it. Itsing (a Chinese pilgrim to India in the late seventh century AD) informs us that most Indian monasteries got their lands cultivated by servants and others. From the sixth century AD onwards, peasants and share-croppers were specifically required to stick to the land granted to the beneficiaries. So they could not move from one village to another, instead they had to live in the same village to cater to all its possible needs.

Consequently a new agrarian economy emerged in the post-Gupta period. This new agrarian economy in general, and the new agrarian structure in particular, came to be characterised by a number of salient features, such as the grant of barren as well as cultivated land, transfer of peasants to the grantees, imposition of forced labour, restrictions on the movement of the peasants, delegation of fiscal and criminal administrative power to religious beneficiaries, remuneration in land grants to officials, growth of the rights of the grantees, multiplicity of taxes, growth of a complex revenue system and wide regional variations in the agrarian structure.

## ORIGIN OF FEUDALISM

The origin and development of feudalism is to be sought in the land grants made to Brahmins from the 1st century AD onwards. Their number becomes considerable in northern India in the Gupta period and goes on increasing afterwards. The monastery of Nalanda owned 200 villages in the reign of Harsha. Brahmins and temples were apparently granted land revenues not for rendering civil and military services to their patrons but for spiritual service. In the benefices granted to them they were allowed fiscal rights and such administrative rights as the maintenance of law and order and collection of fines from criminals. Hiuen Tsang states that high officers of the state were paid by land grants, but such grants are wanting because of the perishable nature of the material on which they were recorded.

The process of creating a class of landlords spread unevenly over the country. The practice first appeared in Maharashtra around the beginning of the Christian era. It seems that in the 4<sup>th</sup>-5<sup>th</sup> centuries AD land grants covered a good part of Madhya Pradesh. In the 5<sup>th</sup>-6<sup>th</sup> centuries they became prominent in West Bengal and Bangladesh, in the 6<sup>th</sup>-7<sup>th</sup> centuries in Orissa, in the 7<sup>th</sup> century in Assam, in the 8<sup>th</sup> century in Tamil Nadu and in the 9<sup>th</sup>-10<sup>th</sup> in Kerala. In order to find new avenues of wealth for Brahmins and to bring virgin land under cultivation, the process of land grants started in outlaying, backward and tribal areas first. When it was found useful by the ruling class, it was gradually extended to central India or Madhyadesa which was the civilised part of the country and the epicentre of Brahmanical culture and society.

What distinguished early Indian feudalism was the provision for fiscal units often, or twelve, or sixteen villages and their multiples. The lawbook of Manu, a work of the 1<sup>st</sup>-2<sup>nd</sup> century AD lays down that collectors in charge of ten villages or their multiples should be paid by land grants. These units persisted in the Rashtrakuta and to some extent in the Pala dominions.

The socio-economic aspect of feudalism in India was intimately connected with the transformation of the Sudras, who were treated as the common helots of the three higher varnas, into peasants from the Gupta period

onwards. In the older settled areas Sudra labourers seem to have been provided with land. In the backward areas a large number of tribal peasantry was annexed to the Brahmanical system through land grants, and they were called Sudras. Therefore Hiuen Tsang describes the Sudras as agriculturists, a fact corroborated by al-Beruni about four centuries later.

## Causes of Subjugation of Peasants

The subjection of the Indian peasantry in late ancient and early medieval times, especially in older settled regions, was a striking development connected with the socio-economic dimensions of feudalism. It can be explained by several factors, the most important of which was the increase in the burden of taxation on the villagers. The grants mention as many as eleven taxes in the villages; if all these were extracted by the state we doubt whether the peasants were left with even a bare subsistence. In addition to the transfer of these taxes in many cases the donees were given the right to fixed and unfixed, proper and improper taxes. The list of taxes in many grants was not exhaustive, and the grantees were authorised to collect taxes covered by the term ‘et cetera’ (*adi*) and ‘all sources of income’ (*sarv-aya-sameta* or *samasta-pratyaya*). All this implies that they could make new impositions. What the peasants paid as revenues to the state was converted as a result of grants into rents to the beneficiaries, many of whom, being priests or religious institutions, did not have to pay any portion of their income as tax to their donors.

A second factor that undermined the position of the peasants was the imposition of forced labour. In the Maurya period slaves and hired labourers were subjected to such labour. But from the 2<sup>nd</sup> century AD the practice seems to have been extended to all classes of subjects. Down to the 10<sup>th</sup> century the grants of western and central India indicate the prevalence of *visti*. Occasionally imposed by the ruling chiefs upon the villagers, impressed labour was bound to prove oppressive when transferred to local beneficiaries who had a direct interest in the exploitation of the rural resources.

A third factor that worsened the condition of the peasants was the right of subinfeudation. The donees were authorised to cultivate land and get it cultivated. Some late ancient and early medieval lawbooks refer to as many as four stages of landed interests between the king and the actual tiller of the

soil, which can be also inferred from the epigraphs. The right to cultivate the land or get it cultivated also implies the right to eject. A well-established practice in Malwa, Gujarat, Rajasthan and Maharashtra, from the 5<sup>th</sup> to the 12<sup>th</sup> century, it tended to reduce the permanent tenants to the position of tenants-at-will.

What adversely affected *we* peasants in the donated areas was the transfer of communal rights, presumably from the villagers to the donees. The boundaries of many ‘gift-villages’ were left undefined, and thus could be taken advantage of by the beneficiaries to increase the land in their personal possession. Similarly the right to barren land, jungles, pastures, trees and water-reservoirs would enable them to tax the peasants for using these. The transfer of such rights obviously flowed from the theory of royal ownership, which came to be emphasised in Gupta and post-Gupta times.

That there existed certain communal rights can be inferred from the fact that in Gupta times land could not be sold in Bengal without the consent of the community. Thus the transfer to the beneficiaries of agrarian rights enjoyed by the village tended to erode peasant rights and created new property titles.

These factors may be taken as various modes of extracting surplus from the peasants for the benefit of either the king and or his secular and religious beneficiaries. They gave rise to new property relations and a new mechanism of economic subordination from which there was no escape.

## Reaction of Peasants

How did the peasants react to the process of dispossession and impoverishment? Land grants provide no answer to this question, nor do most literary texts, which belong mainly to courtly literature. Some texts, however, indicate two possible forms of reaction. One was to leave the country—an old practice referred to in the *Jatakas*. A passage from the 6<sup>th</sup> century astronomer Varahamihira quoted in the *Subhashitaratnakosha* presents the pitiable plight of desolate villages which contain only the dilapidated walls of the houses deserted by unwilling peasants on account of the unwarranted oppression of the fief-holder (*bhogapati*), whose atrocities are also mentioned in the *Harshacharita* of Bana. Similarly the *Brihannaradiya Purana* states that on account of famines and oppressive taxes people in misery migrate to more prosperous lands. Peasants, however,

could not leave villages which were granted along with their inhabitants, for the donees had the legal authority to restrain them.

The other possible form which the peasants' reaction to oppressive conditions might take is the assertion of their land rights, as can be inferred from the revolt of the Kaivartas in Eastern Bengal, described by Sandhyakaranandi in the *Ramacharita*. The significance of the event can be appreciated better if we bear in mind that the Kaivartas were deprived of their plots of land given as service tenures and were subjected to heavy taxes. It was probably a peasant uprising directed against the Palas, who made a common cause with their vassals against the Kaivartas. But we cannot make too much of this single event, for we have hardly anything else to illustrate this form of reaction on the part of the peasants.

The usual form of reaction therefore may have been migrations. However, these could not be of much avail in the face of the self-sufficient, almost closed, economic systems to which the peasants were tied down in late ancient and early medieval times. Economic conditions and political organisation being basically the same everywhere, migrations did not liberate the peasants from the oppression of the princes and beneficiaries.

## Self-sufficient Economic Units

The feudal order was based on more or less self-sufficient economic units functioning in various parts of the country. This is indicated by the rarity of coins, the prevalence of local weights and measures, and the transfer by the kings and chiefs of income in cash and kind from trade and industries to the temples.

The decline of trade and petty commodity production is also indicated by the decay of the urban sites. Archaeological evidence shows that the Kushana layers belonging to the 1<sup>st</sup> to the 3<sup>rd</sup> centuries AD are flourishing. The Gupta layers belonging to the 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> centuries AD are in a state of decline, and in many cases Gupta bricks are used in Kushana structures. In many urban sites habitation disappeared after the 6<sup>th</sup> century AD. This is true of a number of towns such as Hastinapura, Mathura, Kausambi, Varanasi, Vaisali, Chirand, Rajagriha, and Champa. The same position obtains in Maharashtra, Karnataka and Andhra. It is significant that *nigama* which earlier meant a town came to mean a village in early medieval times.

If we take into account all these factors it would appear that marketisation

had reached a low ebb and local needs had to be satisfied on a local scale. Therefore it was in this period that there developed the *jajmani* system. Since artisans did not have much scope for the sale of their products in towns they moved to villages where they catered to the needs of the peasants who paid them at harvest time in kind. The *jajmani* system was reinforced by the charters which insisted on peasants and artisans sticking to their villages. Monasteries and temples formed wide economic units, some of them comprising more than a hundred villages. Apparently some villages supplied grain, others cloth, and still others labour for the repair of buildings; or else every village furnished part of these articles.

## Role of Early Feudalism

The historical role of early Indian feudalism was significant for several reasons. First, land grants served as an important means of bringing virgin soil under cultivation in central India, Orissa and eastern Bengal. The same was true of south India. All in all, early feudalism was a phase of great agrarian expansion. Enterprising Brahmins were given useful employment in the backward, aboriginal tracts where they could spread new methods of cultivation. Some beliefs and rituals sponsored by the priests helped material progress among the tribal people. The priests taught the primitive people not only the use of the plough and manure but also fostered agriculture by giving them the knowledge of seasons and planets, especially of the recurrence of the rains. Much of this knowledge was written down in the form of the *Krisi-Parasara*, which seems to have been a product of this period.

Second, land grants provided the administrative mechanism for maintaining law and order in the donated areas, in which all such powers were delegated to the donees. Both in the settled and backward areas the religious donees inculcated among the people a sense of broad loyalty to the established order. On the other hand secular vassals helped their lords by governing their fiefdoms and supplying troops in times of war.

Third, land grants led to the Brahmanisation and acculturation of the tribal peoples, who were given scripts, calendar, art, literature and a new way of higher life. In this sense feudalism worked for the integration of the country. One of the main reasons why the four *varnas* proliferated into numerous castes and the number of the mixed castes shot up to about a hundred according to the *Brahmavaivarta Purana* was the necessity of

finding a place in Brahmanical society for various tribes which were brought into direct contact with the Brahmins through land grants.

Indian feudalism, thus, passed through several distinct stages. The age of the Guptas and the following two centuries saw the beginning of land grants to temples and Brahmins, and the number of such grants increased steadily and their nature changed basically in the kingdoms of the Palas, the Pratiharas and the Rashtrakutas. In the earlier period only usufructuary rights were generally given, but from the 8<sup>th</sup> century onwards proprietary rights were transferred to the donees. The process of grants culminated in the 11<sup>th</sup> and 12<sup>th</sup> centuries when northern India was parcelled into numerous political and economic units largely held by secular and religious donees, who enjoyed the gift villages as little better than fiefs.

## **Samanta System**

### ***Origin and Meaning***

The institution of the *samanta* was the main innovation which distinguished the post-Gupta period from the other periods of ancient India. The term *samanta* originally meant ‘neighbour’ and referred to the independent ruler of an adjacent territory in the Maurya period, as is evident from its use in the *Arthashastra* of Kautilya and the Asokan edicts. In the pre-Gupta period the term was used by law-givers in the sense of a neighbouring proprietor of land. Even the ‘border kings’ (*pratyantanripati*) mentioned by Samudragupta in his Allahabad *prasasti* were such *samantras* in the original sense of the term. By the end of Gupta rule and definitely by the 6<sup>th</sup> century AD, a new meaning of the term had gained universal currency. *Samanta* had come to mean a subjected but reinstated tributary prince of a realm.

The rise and growth of the *samantras* was a distinctive structural feature of the growth of feudal regimes. Whereas in the earlier periods of ancient India administrators had been imposed from above by imperial appointment, the feudal realms from the post-Gupta period onwards were controlled by princes who had once been subjected but then reinstated and were then obliged to pay a tribute and to serve the king loyally. In the late Gupta period, this type of administrator was occasionally found in the border provinces but in Harsha’s time and later on they became powerful figures even in the core area of the kingdom. They enjoyed a great deal of autonomy within their territory and soon surpassed the old type of provincial governor in wealth and

prestige.

In order to integrate these overmighty subjects (*samantas*) into the hierarchy of the realm, they were often given high positions at the court of the king. Thus the king of Valabhi in western India who was defeated by Harsha not only gained recognition as a *mahasamanta* but rose to the high positions of a *mahaprathihara* (Guardian of the Royal Gateway) and *mahadandanayaka* (Royal Field Marshal). Conversely, the high officers of the central court demanded similar recognition as the defeated kings and princes and obtained it in due course. But magnificent title alone would not do, the officers also wanted some territory to go with it. This then was the process of the ‘samantisation’ of the realm, which we may regard as the Indian variety of feudalism.

This process of ‘samantisation’ was accelerated by two factors: the lack of money for the payment of salaries and the new idea that royal prestige depended on the size of a king’s *samantachakra* (circle of tributary princes). Old treatises on the art of government, like the *Arthashastra*, provide detailed list of the salaries of officers and Hiuen Tsang reported that certain high officers received their salaries in cash even in the seventh century. But the recession of international trade and the reduced circulation of coins made it necessary for officers to be paid by the assignment of revenue of some villages or of whole districts which they held as prefend. Some of the contemporary works tell us that kings were eager to cancel such assignments, particularly if the officer concerned had displeased the ruler. However, the process of samantisation was generally stronger than the will of the central ruler.

## Epigraphic Evidence

As early as the third quarter of the 5<sup>th</sup> century AD the term *samanta* was used to mean vassal in south India for the phrase *samantachudamanayah* (best feudatories) appears in a Pallava inscription of the time of Santivarman (AD 455–470). In the last quarter of the 5<sup>th</sup> century AD also, the term occurs in some grants of southern and western India in the sense of vassal. In north India the earliest use of the term in a similar sense seems to have been in a Bengal inscription, and in the Barabar Hill Cave Inscription of the Maukhari chief Anantavarman (early 6<sup>th</sup> century AD), in which his father is described as *samanta-chudamanih* (the best among feudatories) of the imperial Guptas.

The next important mention of the term is found in the Mandasor Pillar Inscription of Yasodharman (AD 525–535), in which he claims to have subjugated the *samantas* (feudatories) in the whole of northern India. During the sixth and seventh centuries AD the rulers of Valabhi, as mentioned already, bore the title of *mahasamanta* or *samantamaharaja*. Gradually the application of the term was extended from defeated chiefs to royal officials. For example, in the inscriptions dated in the Kalachuri-Chedi era, from AD 597 onwards *samantas* and *rajas* took the place of *uparikas* and *kumaramatyas*. Later, in the land grants of Harsha the terms *samantamaharaja* and *mahasamanta* appear as titles of great imperial officers.

## Literary Evidence

Bana in his *Harshacharita* speaks of several types of *samantas*. Of them, the *samanta* was the lowest and ordinary type of vassal. *Mahasamanta* was obviously a step higher than the ordinary *samanta*. *Satru-mahasamanta* was a conquered enemy chief. *Aptasamantas* were probably those who willingly accepted the vassalage of the overlord. *Pradhana-samantas* were the most trusted hands of the emperor, who never disregarded their advice. *Pratisamanta* was probably a vassal opposed to the king or merely a hostile vassal, though it cannot be said with any amount of certainty. *Anurakta-mahasamantas* referred to by Bana only once, might be those who were especially attached to their overlord.

## Functioning of the System

Bana is the first writer to indicate the obligations of the *samantas* to their overlord. It is evident from his *Harshacharita* that the first obligation of the *samantas* is to pay yearly tributes to the emperor. For we learn from it that Harsha had made his *mahasamantas* his tributaries (*karada*). In the areas administered by the *samantas* the emperor realised annual taxes from them and not from the subjects. Though it is not clear whether the vassals were free to increase the taxes or to impose fresh ones, they were certainly held responsible for royal taxes in their areas.

According to Bana, the second obligation of the *samantas* is to pay homage to the emperor in person. He informs us that the defeated *mahasamantas* greeted the conqueror by removing their crowns and head-

dresses (*sekhara* and *mauli*). It appears that they were subjected to various kinds of humiliation in the court of Harsha. Some served as bearers of fans, others prayed for life by tying a sword to their neck, and still others were always eager to salute the emperor. Bana in his *Kadambari* mentions four modes of saluting the king (*pranam-agamana*) by the vanquished chiefs. These included salute by bowing the head, bowing head and touching the feet of the emperor, bowing the head and taking the dust from the feet of the emperor, and finally placing the head on the earth near the feet of the emperor. Again, in the same work Bana enumerates three modes of service undertaken by the defeated kings (*parichariki-karana*). They held *chowries* in the court of Harsha, served as door-keepers in the court, and also served as reciters of auspicious words uttering *jaya* (success).

According to Bana, the third obligation of the defeated *samantas* is to furnish their minor princes or sons to the conqueror. These were probably to be trained in the imperial traditions, so that they might grow loyal to their overlord. But, by and large, the obligations of the vassals known from Bana relate to the defeated chiefs called *satru-mahasamanta*, who were required to serve the conqueror in various ways in consequence of their defeat.

Generally one of the most important obligations of the *samantas* was to render military aid to their overlord. Bana's description of the march of Harsha in *Harshacharita* shows that the army was made up of the troops supplied by the *rajas* and *samantas* and their number was so huge that Harsha was amazed at the sight of the concourse. The only probable explanation seems to be that his army was a feudal militia which was mustered only in times of war. This view is supported by Pulakesin's Aihole Inscription, which describes Harsha as equipped with the troops supplied by his vassals.

However, it is not clear either from Bana's works or from the lawbooks whether the *samantas* had the obligation to perform any administrative or judicial functions in peace time. But from the *Harshacharita*, we learn that on the advice of the *pradhanasamanta*, whose voice could not be disregarded, Rajyavardhana took food when he was afflicted with grief on the imprisonment of his sister Rajyasri. So, if the counsel of the vassals could not be ignored in personal matters, it could be less so in administrative affairs where not only their advice but also help and cooperation were badly required.

It seems that the *samantas* living in the court of the overlord even had to carry out certain social obligations as well. It is recorded in the *kadambari*

that they took part in the various amusements such as gambling, dice-playing, playing on the flute, drawing portraits of the king, solving puzzles, and the like. Similarly, it is mentioned in the *Harshacharita* that the wives of the *samantas* also had to attend the court on festive occasions. Thus, the vassals were linked with the overlord not only financially and militarily but also administratively and socially.

## **Impact of ‘Samantisation’**

Samantisation gradually eroded the power base of the ruler even in the core area of his realm as the assignment of revenue-bearing lands diminished the area directly controlled by the central administration. This process of the fragmentation of central power occurred in other countries too, but in India it became a legitimate feature of kingship. The great emphasis placed on the *samantachakra* made virtue out of necessity. The contemporary inscriptions and works are full of enthusiastic descriptions of the glitter of the crowns and jewels of the *samantas* who surrounded the king when he held court. The court emerged in this way as a special feature of the display of royal glory. The greater the number of *samantas* and *mahasamantas* who attended the court, the greater the fame of the overlord. Such a *samantachakra* was, of course, inherently unstable. As soon as the power of the central ruler declined, a *mahasamanta* would strive for independence or would even dream of stepping into the centre of the *samantachakra*.

## **New Agrarian Economy**

### ***Land Ownership***

The subject of land-ownership in the post-Gupta period is a highly controversial matter and the contemporary sources make it more confusing. Medhatithi, a prominent law-giver of the ninth century, for instance, records at one place that the king was the lord of the soil, and elsewhere states that the field belonged to him who made it fit for cultivation by clearing it. But land was commonly granted by the rulers, with rights of varying degrees, to Brahmins and religious institutions for religious and ideological purposes, to vassals and princes for military purposes, and to officials for administrative purposes. Thus, there developed a great variety of interests and rights over land, claimed by various degrees of intermediaries.

With the increasing extent and the changing complexion of the king’s

right of ownership over land. the issue of the royal ownership of land became very complicated in actual practice owing to the increase in the claim of the ruling *samanta* hierarchy and the rural landed aristocracy in this respect. Some post-Gupta inscriptions reveal that the monarchs and overlords gave land grants in the territories and estates of their *samantas*. So, the rights enjoyed over land by the overlords and the *samantas* of different grades depended upon their actual power and prestige.

As the practice of granting lands gained increased currency, the theoretical ownership of land, including the grass and pasture-land, reservoirs, groves, and dry land, also went to the beneficiaries. Such increasing land grants may be interpreted as a general indication of an increasing claim of the king over the land. Under such circumstances, sometimes the actual cultivators of the land were also transferred to the donees.

However, there is also evidence, both literary and epigraphic, of private individual ownership of land by the aristocracy in the post-Gupta period. Some literary sources have stray references suggesting individual ownership, while several inscriptions record cases of land grants and land sales by private individuals. In some inscriptions, lands owned by private individuals are mentioned in connection with the demarcation of the boundaries of the donated land.

Thus the state was deemed to be the owner of all lands as a general proposition, but individuals or groups that cultivated lands in their possession were regarded practically as owners thereof, subject to the liability to pay land tax and the right of the state to self land for non-payment of tax.

## Types of Land

Land can be variously classified as cultivated, cultivable, fallow, barren, low, high, hilly, marshy, and the like. The inscriptions from Bengal mention *ksetra* which probably suggests cultivated land. That the *ksetra* was certainly better than the other types can be inferred from the fact that the sale price of *ksetra* was four *dinaras* per *kulyavapa*, and the sale price of other types of land varied between two and three *dinaras*.

Besides *ksetra* other terms which we come across in the inscriptions from Bengal are *khila ksetra*, *vastubhu*, *aparahata*, *talabhumi*, *hajjika-khilabhumer*. The term *khila* also finds place in *Amarakosa*, which explains *khila* as land which has not been cultivated. Narada lays down that a field that

has not been cultivated for one year, is called *ardhakhila* and that which lies uncultivated for three years is termed *khilu*; *khila* and *khilya* appear to have the same meaning. In the *Amarakosa* the term *usara* is used to explain barren land, or uncultivable or unploughable land. Therefore, *khila* land may be taken as a cultivable waste, which was cultivated previously, but is now lying uncultivated for some reason or other.

Another term, which is used along with *khila* in the inscriptions from Bengal is *aprahata*. The *Amarakosa* defines the term *khila* along with *aprahata* as land which has not been ploughed. Therefore these two terms may be explained separately. *Khila*, when used alone in inscriptions may be considered as land whose cultivation has been stopped for some time, and the term *aprahata* may be considered as land never tilled (or not tilled for a long period).

*Vastubhu* or habitable land is also referred to in the Bengal inscriptions. It may be said that *vastu* land was a dwelling site, and was quite different from cultivated or waste land.

In the Gunaighar grant of Vainyagupta, the term *hajjika-khila-bhumer* occurs. DC Sircar has explained it as marshy land. So, the term *haijika-khila-bhumer* may be taken to mean a marshy uncultivated land. In the same inscription ‘low’ land has been described as *talabhumi*. We also find a reference, *panika*, to marshy lands in, the *Amarakosa*.

## Sources of Revenue

Treasury has been considered by our ancient lawgivers as one of the main organs of the state. Being so, the treasury or *kosa* naturally presupposes the existence of many sources of revenue. The *Mitaksara*, while commenting on Yajnavalkya lists gold, mines and others, as sources of income to the king. Kamandaka lays down that the quality of the land (fertility and soil resources) is the root of prosperity of the kingdom, and with the progressive prosperity of the kingdom flourishes the strength of the king himself. Hence the king should take necessary steps to develop land resources. Resource rich land includes land (*bhusam-pad* or *janapada sampad*) that is fertile (yielding abundant crops), productive of different types of commodities, rich with mines and mineral resources, and, due to the prevalence of irrigation system. not dependent on rains (*adevomatrika*) for cultivation.

## Principles of Taxation

Besides enumerating the importance of *kosa* or treasury for the state and various sources of revenue, the law-givers have also laid down certain principles for the collection of revenue. These principles seem to have considerably restrained the kings in their demand for revenue.

Yajnavalkya says that the king takes the sixth part of the virtuous deeds (of his subjects) by protecting them with justice. While commenting upon Yajnavalkya, the *Mitaksara* says that by administering justice according to the scriptures, and by protecting the subjects, the king takes up a sixth share from the virtuous deeds. While describing the duties of the king, Vishnu starts with the protection of his subjects and Kamandaka regards protection of people and their gainful occupations as of prime importance.

However, Katyayana (a law-giver of about the 6<sup>th</sup> century AD) for the first time declares the king to be the lord of the land, but never of any other kind of wealth: therefore, he should secure the sixth part of the fruits of land but not otherwise.

This concept of the protection of the subject by the king seems to have survived even in the seventh century. This can be inferred from a verse in the fourth *vuchvasa* of Bana's *Harshacharita*, where, he describes the king as protecting the world so well that not even the meanest had ever to cry for help.

The king was thus entitled to revenue not only because of the protection he provided to the people but also because he was the lord of the land. This dual legality which the king had acquired by the end of the seventh century undoubtedly made him very powerful. However, the situation seems to have been greatly offset by certain admirable principles of taxation embodied in early Indian sources.

The main idea which seems to have guided the law-givers in enunciating certain principles for the king in levying taxes on his subjects, was that of avoiding the oppression of the people. These deal with the fixation of the rates of taxation for various commodities, the realisation of taxes in a very smooth manner and the censure of the king for oppressive taxation.

For those rulers, who demand unlawful taxes in the form of revenue, and fill their treasuries, Yajnavalkya foresees ill luck and doom for the kingdom. The *Mitaksara* on this passage says that the sovereign, who increases his own treasure by taking property through illegal means from his kingdom 'soon

being bereft of good luck, goes to destruction, or ruin, along with his kinsmen'.

The epigraphic records also indicate that these principles were followed in practice to a certain extent and the kings refrained from tyrannizing the people. The Naianda Copper Plate Inscription of Samudragupta describes him as, 'equal to the (gods) ... the giver of the many crores of lawfully acquired cows and gold'. The Udayagiri cave inscription of Chandragupta II describes him as, 'the Earth, which is ... (being protected with) righteousness (and good policy)'. Further, there are inscriptions belonging to Kumaragupta I, Skandagupta and Buddhagupta, which praise all these rulers for good conduct and ruling according to the law-givers.

## Rate of Land Tax

The law-givers of our period have not only enunciated the principles of taxation, but have also recommended the rate at which the land tax may be collected by the king on land. Even Hiuen Tsang, while describing the conditions of the people, mentions that the king's tenants pay one-sixth of the produce as rent. It appears that a sixth part was traditionally accepted as the rate of the share of the king to be taken as land tax. However, the probability that the king could levy different rates for different types of soil cannot be ruled out. Brihaspati lays down the rates of one-tenth and one-sixth on khila land, on the land exposed to the rain water (*devomatrika*), and on the crops harvested in *vusanta* respectively.

The epigraphic evidence of the period does not give any clue to the rate of land tax, which was actually taken by the rulers. Only in the inscriptions of Bengal do we find reference to one-sixth share of the merit, which would accrue to the king. The reference to the expression *dharmaśadbhaga* in Gupta epigraphs may suggest that the king's normal grain share was one-sixth of the produce. It is, however, curious that we do not find any reference to any revenue terms in Bengal epigraphs belonging to the Gupta and the post-Gupta periods, as in the land charters belonging to central and western India.

## Assessment of Land Revenue

Regarding the mode of assessment, it seems that land revenue was assessed on individual holdings of land. The precision, with which the granted fields and villages were marked on all the four sides suggests this. Some of the

inscriptions belonging to the Gupta period from Bengal are no doubt sale deeds and refer to fields belonging to individuals. About a dozen inscriptions from the region speak of individual holdings which could have been the basis of revenue assessment.

The land revenue having been assessed on *brahmadeya* or individual holdings leads us to the problem of whether the area of the individual holding was considered while fixing land revenue. The literary sources do not mention any unit of measurement. It is only in the pre-Gupta sources that we get references to various units of measurement.

Regarding the epigraphic evidence we have reference to the units of measurements, like *kulyavapa*, *dronavapa*, *adhavapa* and *pataka* from Bengal, *nivartana* and *hhumi* from central India, and to *nivartana* and *padavarta* from western India. Besides, we also have reference to fields requiring one *pitaka* full of grain as seeds. The reference to different units of measurement in different parts of northern India, undoubtedly suggests that government officers must have adhered to local standards of measurement.

The assessment of land revenue most probably on property measured individual holdings leads us to another important question of whether the share was taken on the profit of the cultivator or on the gross produce. A passage from Kalidasa's *Raghuvamsa* suggests that the tax was most probably not levied on the gross produce but rather on that portion of the produce which remained with the cultivator after he had kept some part of his produce for himself.

## Different Taxes

The epigraphs do not provide direct evidence of the taxes prevalent during the Gupta and post-Gupta periods. But from references to exemptions from various kinds of royal dues, to their transfer to the donees and the retention of some of them by the donor himself, the system of land revenue can broadly be outlined.

In the inscriptions of eastern India belonging to AD 400–700 we do not find any reference to revenue terms. In central India, however, the charters of the Parivrajakas, the Uccakalpas, the Vakatakas and the Sarabhupuriyas mention several important revenue terms such as *udranga*, *uparikara*, *bhoga-bhaga*, *kara*, *hiranya*, *dhanya*, *klipta* and *upaklipta*.

The omission of certain revenue terms from the text of inscriptions and

reference to many terms seems to suggest that the listing of the exemptions was not taken for granted. Specific and particular taxes were listed as immunities. The king could, according to his wish or as the time and positions may permit, withhold or grant any tax to the donee.

In the Gangetic plains we do not find many inscriptions. It is mainly because land or villages were not granted in the heart of the Gupta empire. The two copper plates of Samudragupta refer to *udranga*, *uparikara* and *bhoga-bhaga*. In the seventh century, only two inscriptions of Harsha, the Madhuban and Banskheda copper plate inscriptions, have been found, though Bana in *Harshacharita* refers to a number of land grants having been made by Harsha. The Madhuban Inscription mentions *udranga*, *sarvarajakulabhavya pratyaya sameta*, *samucit tulya maya bhaga-bhoga kara*, *hiranya adi pratyaya*.

The most common revenue term in the inscriptions is *bhaga-bhoga*. Sometimes this expression is recorded in a reverse order as *bhoga-bhaga*. The *bhaga* may be taken to mean the customary share of the produce. The *bhoga* of the inscriptions may be taken as the periodical supplies of fruits, firewood, flowers and the like, which the villagers had to supply to the king, as is specifically stated in the Vakataka grants. Besides, it is also supported by Manu and his commentators Medhatithi and Kulluka.

*Kara* is another revenue term which we get in the inscriptions. It seem to have been of the nature of a periodical tax levied more or less universally from villagers, and it may have been realised over and above the king's normal grain share. The Junagarh inscription of Rudradaman indicates that *kara* was an oppressive tax.

Another fiscal term which we come across in the inscriptions is *hiranya*. This term is found in all the inscriptions of northern India except in those of the Vakatakas. *Hiranya* literally means gold, but in its technical sense, it means king's share of certain crops paid in cash as distinguished from tax in kind (*bhoga*) levied on ordinary crops. Here it may be inferred that most probably along with sugar and ginger, cotton was another commercial crop on which *hiranya* was levied.

Besides these fiscal terms, we also come across *uparikara* and *udranga*. These two terms occur in the inscriptions belonging to AD 400–700, with the exception of only a few. One view is that *uparikara* is something like the Tamil *melvaram*, that is, crown's share of the produce. However, this view is not tenable as in the Karitalai plate (AD 493–94) and the Khoh plate (AD 512–

13) the terms *udranga* and *uparikara* occur along with the expression *bhaga bhoga kara*. Therefore, *uparikara* can neither be equated with *bhaga*, the crown's share of produce which is indicated by *melvaram* in Tamil, nor with *bhoga*. Since the term *upari* means 'upon' or 'extra', it has been explained as an extra cess. The interpretation of the term, however, remains inconclusive.

The term *udranga*, which appears along with *uparikara*, is also difficult to explain. Two explanations of this term are noteworthy. If it is the same as *dranga* which according to the *Rajatarangini* is a watch station; it can be taken as a sort of police tax, levied on the district for the maintenance of the local police station. It might also be suggested that it is an anomalous derivative of the Sanskrit word *udaka*, and in that case it may be a water tax. However, in view of the fact that it is recorded along with other normal royal dues like *uparikara*, *udranga* also may have been a levy over and above the usual grain share.

There are some other fiscal terms such as *ditya*, *meya* and *dhanya*. The word *ditya* means exempt from all dues, forced labour and making gifts. Accordingly *ditya* did not denote any particular tax, and many taxes may have been included in it.

The term *meya* also appears in some of the inscriptions from eastern and central India. It has been explained as the taxes, including the share of the produce and the cash money paid in lieu of the produce in proper time. The word *meya* may also be taken to be a substitute for the general land tax known as *bhaga*.

The term *dhanya* also appears to have denoted the general land tax. The Kurud plates (5<sup>th</sup> century AD) mention *dhanya* with *bhoga* and *bhaga*. It may be said that *dhanya* was also an unspecified tax.

Thus, in the Gupta period several new taxes, such as *udranga* and *uparikara* appear along with *bhogabhaga*, *dhanya* and *hiranya*. In addition to these there may have been other taxes in the inscriptions as we get the word *adi* (meaning et cetera). These terms continue in the post-Gupta period in almost all parts of northern India, though we find variations in the list of taxes.

## Fiscal Units

The various territorial divisions along with a host of officers mentioned in the land grants from all parts of northern India from AD 400 to 700 indicate an

elaborate system of revenue administration. *Bhukti*, *visaya*, *ahara*, and *grama* are some of the units, which are referred in most inscriptions from northern India, along with *mandala*, *vithi*, *petha*, *patta*, *sthali* and *bhoga* which are found in the inscriptions of the specific regions.

The lowest territorial unit, *grama*, is mentioned most probably in all the land charters known from all parts of northern India. Normally *grama* stood for village, which was evidently the smallest territorial unit for administrative purposes.

In eastern India *vithi* seems to have been the next larger unit after the *grama*. The next larger territorial unit indicated by the inscriptions of eastern India is *visaya*.

*Bhukti* is another term which is referred to in the eastern Indian epigraphs. Since we do not have reference to any *bhukti* lying within any other territorial unit as in the case of *visayas*, it may be assumed that probably the *bhukti* was the largest fiscal unit. The Pundravardhana *bhukti*, the Vardhamana *bhukti*, the Danda *bhukti* are some of the *bhuktis* recorded in the charters. The *bhuktis* seem to have been important territorial divisions as Danda *bhukti* is mentioned as having been governed by a feudatory, Maharaja Somadatta, and by Mahapratihara Subhakirti, in the two Midnapore copper plate inscriptions of the time of Sasanka. *Bhukti* continued to be the largest territorial and administrative unit during the Pala rule in Bengal.

*Mandala* is another term, which occurs in the eastern Indian epigraphs. Some scholars hold the view that *visaya* and *mandala* have been used synonymously in the sense of a district. However, the Paharpur copper plate inscription and the Gunaiyahar grant of the Guptas imply that a *mandala* must have been a fairly larger territorial unit. It may be reasonably presumed that *mandala* was a larger territorial unit including *visayas* in it.

In the Baghelkhand and Bundelkhand divisions of central India, the charters belonging to Uccakalpa and Parivarajaka rulers refer to *patta* or *petha*. It may be said that this was probably a subdivision of a *visaya*, which consisted of more than one village. Thus, in central India the next larger unit after village, was *patta* or *petha*.

*Ahara* was another territorial unit, which was in vogue in the southern central India, in the Vakataka kingdom. But, it may be said that *ahara* does not seem to have been a very popular subdivision of a *visaya*, as out of twenty-seven charters belonging to AD 400–700 dated in the Kalachuri-Chedi era, only five refer to this subdivision.

*Bhukti*, which seems to be the largest territorial unit in eastern India, did not occupy the same importance in central India. *Bhukti* of the Vatkataka inscriptions was smaller in area than that of eastern India, and the next larger unit after village.

In the inscriptions of Gujarat and northern Maharashtra *pathaka* and *bhaga* seem to be next larger units after *grama*. They formed the next larger units after village in the early Gmjara and Kalachuri kingdoms also.

In Saurashtra region, the Maitraka inscriptions indicate that *petha* was a larger unit than a village. However, the omission of this territorial division from the grants of Dharasena II indicates that it was not a common territorial division in the Maitraka kingdom.

*Sthali* was the next larger division as it is evident from many Maitraka records. However, it seems to have been an indigenous division developed by the Maitrakas, as we do not get reference to it in the pre-Gupta, Gupta, and the post-Gupta records in northern India.

*Pathaka* seems to have been the next larger unit after *sthali*. The next larger division in the Maitraka plan of provincial territorial division seems to have been an *ahara*. With the exception of *sthali* of the Maitraka grants, the terms applied for various divisions were the same throughout northern India though with slight variations.

## Religious Grants

From the pre-Gupta period, and especially from the Gupta and post-Gupta periods, certain political and administrative developments tended to feudalise the state apparatus. One of the most striking developments was the practice of making land grants to Brahmins, a custom which was sanctified by the injunctions laid down in the *Dharmasastras*, the *Puranas* and the *Mahabharata*. Two significant features of such grants, which became more frequent from the fifth century AD, were the transfer of all sources of revenue and the surrender of administrative and police functions.

The transfer of all sources of revenue by the ruler to the Brahmins is evident from the land grants made by the Vatkataka rulers from the time of Pravarasena II (5<sup>th</sup> century AD) onwards. In these the ruler gave up his control over almost all sources of revenue, including pasturage, hides and charcoal, mines for the production of salt, forced labour, and hidden treasures and deposits.

Certain land grants of the Gupta and post-Gupta periods provide clear evidence of the surrender of administrative power by the state to the Brahmin beneficiaries. Half a dozen land grants of the Gupta period, made to the Brahmins by the big feudatories in central India, show us that the residents of the gifted villages were asked not only to pay the customary taxes to the recipients but also to obey their commands. Two land grants of the post-Gupta period clearly direct certain government officials (employed as *sarvadhyaksha*), regular soldiers and umbrella-bearers not to cause any disturbance to the Brahmins in their gifted villages.

The surrender of police functions by the state to the Brahmins in the gifted villages was particularly done from the post-Gupta period onwards. Henceforth in central and western India some royal donors began to confer upon the Brahmins not only the right to punish thieves (criminal justice), but also the right to punish all offences against family, property; and person (civil justice). These grants, using the term *abhyantarasiddhi*, armed the donees with such powers that they could easily turn the benefices into practically independent pockets.

Gupta grants normally do not authorise the grantee to alienate or grant his rents or land to others. But the Indore grant (made in AD 397 by a local merchant to a Brahmin with the consent of one Maharaja Swamidas, probably a feudatory of the Imperial Guptas) authorises the grantee to enjoy the field, cultivate it and get it cultivated so long as he observes the conditions of the *brahmadeya* grant. This leaves clear scope for creating tenants on the donated land and provides perhaps the earliest epigraphic evidence of the subinfeudation of the soil. This process of subinfeudation increased in the western part of central India in the fifth century AD and characterised the grants of the Valabhi rulers to their donees in the sixth and seventh centuries.

The priests, in return for land grants, were required in the charters, to render religious services, which might secure the spiritual welfare of the donors or their ancestors. But their secular obligations were rarely mentioned in the charters for they were probably taken for granted. However, it is but natural that the priestly beneficiaries more than repaid their generous donors by maintaining law and order in the donated lands and impressing upon the people the sacred duty of carving out their *varna* functions and of obeying the king. Hence, whatever may have been the intentions of the donors, it would be wrong to think that these grants served only religious purposes.

## Secular Grants

Another presage of the feudalisation of the state apparatus was the practice of making land grants to officers for their administrative and military services. In the Gupta period there is no direct epigraphic evidence of such grants, though such a possibility cannot be entirely ruled out. But during the post-Gupta period a definite change had taken place in the mode of payment of officers employed by the state. At least during Harsha's reign high officers were not paid in cash for their services to the state as one-fourth of the royal revenues was earmarked for the endowment of great public servants. At one place Hiuen Tsang explicitly states that the governors, ministers, magistrates and officials had each a portion of land assigned to them for their personal support. These high officers, according to Harsha's inscriptions, would include *daussadha-sadhanika*, *pramatara*, *rajasthaniya*, *uparika* and *vishayapati*. Thus under Harsha revenues were granted not only to priests and scholars but also to the officers of the state. The existence of this practice is supported by the paucity of coins belonging to this period.

Some inscriptions of the post-Gupta period show that lands were granted to secular parties for different secular services. The two copper plate grants of Ashrafpur from east Bengal, roughly assignable to the seventh-eighth centuries, mention quite a few secular assignees. They indicate that plots of land donated to the head of a Buddhist monastery were actually taken from several persons who were enjoying them till then. Though all such persons (from whom lands had been taken away) are named, the position and identity of only a few can be established. In one instance land had been given to the queen for probably maintenance, in another to a woman for some service rendered to the king, and still in another to a Samanta for services rendered to the overlord. Apparently these and other persons held the plots of land in question as some kind of service grant which were retrieved either at the lapse of the term or on some other grounds, otherwise these could not have been so easily transferred. All this suggests that during the post-Gupta period in east Bengal some services were remunerated by means of land which was granted for a limited period.

The problem of payment to officers in grants of revenues can be further examined in the light of the designations of the administrative officers of the post-Gupta period. Bana's *Harshacharita* states that in course of the military march of Harsha, villagers made false complaints against *bhogapatis*.

Apparently in his anxiety to present the administration of his patron in a favourable light, Bana does not give credence to these complaints. Another feudal functionary in the time of Harsha was the *mahabhogi*, mentioned in some epigraphs from Orissa. In the *Kadambari*, Bana's description of the *antahpyra* in the palace of king Tarapida refers to the presence at the doorway of hundreds of *mahabhogis*. These *mahabhogis* were probably those people who were granted land revenues in rural areas and who occasionally flocked to the royal palace to pay homage to their overlord. The early Kalachuri inscriptions introduce a new official *bhogikapalaka*, who may have acted as superintendent over the *bhogikas*. All such terms—*bhogika*, *bhogapatika* and *bhogikapalaka*—clearly smack of feudal relations.

Certain terms used for administrative units in the Gupta and post-Gupta periods also indicate land grants to officers. The typical feudal idea that land or territory was meant for the enjoyment of those who held it or governed it first comes into full view in the Gupta and post-Gupta periods, though it is mentioned for the first time in Asokan edicts. The terms *ahara* literally meant 'food for its holders', but was actually an administrative unit (equivalent to a modern district or subdivision) from the time of Asoka, and continued to be so in Gujarat and Maharashtra even during Gupta and post-Gupta times as is evident from the early Kalachuri inscriptions. At the same time, several other terms signifying enjoyment came to be used commonly for territorial divisions. They include such terms as *bhukti*, *bhoga*, and *vishaya*.

The feudalisation of state apparatus is also evident from the feudal connotation of administrative titles like *amatya*, *kumaramatya* and others. As far as the *amatyas* are concerned this was certainly the position in the time of Harsha, for at least at two places the *Harshacharita* speaks of those *amatyas* who were anointed as feudatories. The office of *kumaramatya* originally meant a person who was attached to the prince, but later it became an independent position without having anything to do with the prince. By the late Gupta and post-Gupta times it came to denote a feudal rank of honour conferred on high functionaries, including even a *maharaja*. Whether the title carried some fiscal or other privileges is not clear. But towards the end of the reign of the imperial Guptas we find the *kumaramatyamaharaja* Nandana making a land grant without the permission of the overlord, which suggests that by the middle of the sixth century AD the *kumaramatyas* had emerged as *de facto* lords of villages which they could give away.

## Position of the Peasantry

There is no evidence to show that peasants in the donated villages had the same position in relation to Brahmin landlords as peasants to their lords in west European manorial villages. But in certain respects the Indian peasant was completely subservient to the benefactor. In many cases, because of the right of getting their land cultivated by others, the landlords could replace old peasants by new ones, thus ousting their tenants.

The Gupta grants from central and western India implicitly show that the peasants had to render *visti* or forced labour to their king or land holder while some land grants from the post-Gupta period make the landlord's right to forced labour quite explicit. A grant of the Valabhi ruler Dharasena I (AD 575) confers on the recipient of a religious grant the right to impose forced labour if the occasion arose. Exactly the same concession is granted by Siladitya I in his charters of the seventh century, the technical term conveying the recipient's right to forced labour is frequently mentioned in the Valabhi grants and even in grants made by lesser chiefs such as the Sendraka chief Allasakti of Gujarat. It also occurs in the land charters of the Chalukyas of Badami.

Quite a few radical changes took place in the nature of the forced labour in the Gupta and post-Gupta times. The practice was extended to the western part of central India, Maharashtra and parts of Karnataka, as indicated by the Vakataka, Rashtrakuta and Chalukya records. It assumed a wide magnitude in central India, where it came to be known by the term *sarva-visti*. The right to forced labour, formerly confined to the king alone, was now extended to recipients of religious grants and their descendants. Its scope too was widened and the various kinds of work done by means of *visti* are enumerated in the contemporary texts. All this probably bore heavily upon the peasants.

While the peasants under the landholders were reduced to a servile position, the free peasants also lost status because of the imposition of several new taxes and levies. It seems that during the Gupta and post-Gupta times the villagers had to pay forced contributions of money or supplies to royal troops and officials when they halted or passed through the villages. Further they had to furnish cattle in relays for transport. They were also under the obligation of supplying flowers and milk to the royal officers on tour. These forced contributions which were not sent to the state treasury but were consumed locally by royal troops and officers tended to set them up as

another class of intermediaries and thus to further lower the position of the peasantry. The incidence of forced contributions, coupled with forced labour, would not be felt much under the direct jurisdiction of the royal representatives who were mobile and not hereditary, but it could be rendered oppressive by the beneficiaries who were men on the spot with a hereditary, vested interest in the exploitation of the resources of the village. Moreover, the judicial and administrative authority which the landholders enjoyed must have added to their economic power over the inhabitants of the village.

However, what mainly led to the servitude of the peasants was their transfer to the beneficiaries. According to the inscriptions, the practice of transferring peasants began in south India. A Pallava grant of the fourth century AD informs us that four share-croppers remained attached to a plot of land which was given away to the Brahmins, which implies that original cultivators were required to work on the land even when it was made over to the beneficiary. Gradually the practice came to embrace peasants, who seem to have been given away to the beneficiaries in Karnataka. A grant of the sixth century AD from the Bijapur district issued by an early Chalukya king of Badami donates 25 *nivartanas* of land along with all its produce, garden-cultivation, water and house (*nivesa*). Here the term *nivesa* is used not merely in the sense of a house but also of peasants living there, as is still done in popular parlance in the countryside. This conclusion is supported by a Ganga grant of the same century from the Ganjam district. It states that six *halas* of land (land that could be cultivated by six ploughs) along with four cottages (*chaturnivesana-sahita*) were constituted into an *agrahara* and granted free of taxes in perpetuity to god Narayana.

From south India the practice of the transfer of individual peasants probably spread to central India. A Vakataka grant of the fifth century AD speaks of the gift of four houses meant for the use of cultivators (*karsaka-nivesanani*), which implies the making over of cultivators to the beneficiary.

In Orissa the practice of transferring all the cultivators of the village to the beneficiary can be traced back to the sixth century AD. An inscription from the Koraput district assignable to that century advises the inhabitants of a village, cultivating land there and assured of their livelihood, to continue to live in the village, which is made over to the Brahmins. This implies that the cultivators are counselled to stick to the soil transferred to the recipient, although the fact that the village is transferred along with its inhabitants is not explicitly stated in the grant.

In western India, particularly Gujarat, the land grants of the post-Gupta period imply the transfer of peasants along with the soil. The earliest instance can be referred to the second half of the sixth century AD, when the Valabhi ruler Dharasena II records the gift of plots of varying sizes held by five persons, all of whom are mentioned by name in the grant. Probably along with the plots their holders also changed hands, otherwise there was no point in mentioning their names. The successor of Dharasena II, Dharasena III, also made a grant (AD 623–24) of four plots of cultivated land of different sizes held respectively by four cultivators who are mentioned in the grant. That the peasants attached to the soil were transferred can also be inferred from the Navsari plates of an early Gurjara ruler of Gujarat, Jayabhatta III (AD 706), who bestowed a large field on a Brahmin along with its houses and movable and immovable property. The above three instances concern the gift of fields and not of villages. The earliest grant which unequivocally transfers the villagers to the grantees is that of a feudatory ruler called *maharaja* Samudrasena (seventh century AD). According to it, a village in the Kangra area is made over as a grant with its inhabitants (*sa-prativasi-janasameta*).

The earliest epigraphic reference to the transfer of peasants to a monastery belongs to the seventh century AD. The Ashrafpur grants from East Bengal, as noted already in some other context, mention the persons who were in the enjoyment of a plot and the cultivators who were tilling it. They indicate that while the plot was taken away from the enjoyers and given to the Buddhist monastery, the cultivators were left undisturbed, for the monastery would have to get its land cultivated by peasants.

Serfdom, that is, the practice of transferring peasants along with land to the beneficiaries, seems to have been a ‘feature of the grant of those pieces of land which did not form part of organised villages but were held independently by peasant families having their habitation in isolated houses rather than in a cluster of dwellings. In these cases all the lands cultivated by the peasants lay around their houses. When these lands were donated, the peasants working on them had to be retained. Otherwise the beneficiaries would be put to great difficulties. Some of these peasants were probably ploughmen. It is, therefore, possible to think of two types of serfs—those who possibly served as ploughmen and those who served as tenants living in villages. The former (ploughmen attached to the land), may be equated with the full-fledged serfs, while the latter (tenants specifically transferred along with villages) may be treated as semi-serfs. For the latter did not have to

work on the private farms of the beneficiaries, and could normally leave the village to seek means of subsistence elsewhere except under difficult economic situations. On the basis of several epigraphic records, we can make the following observations on serfdom in India which became fairly common by the middle of the eighth century AD:

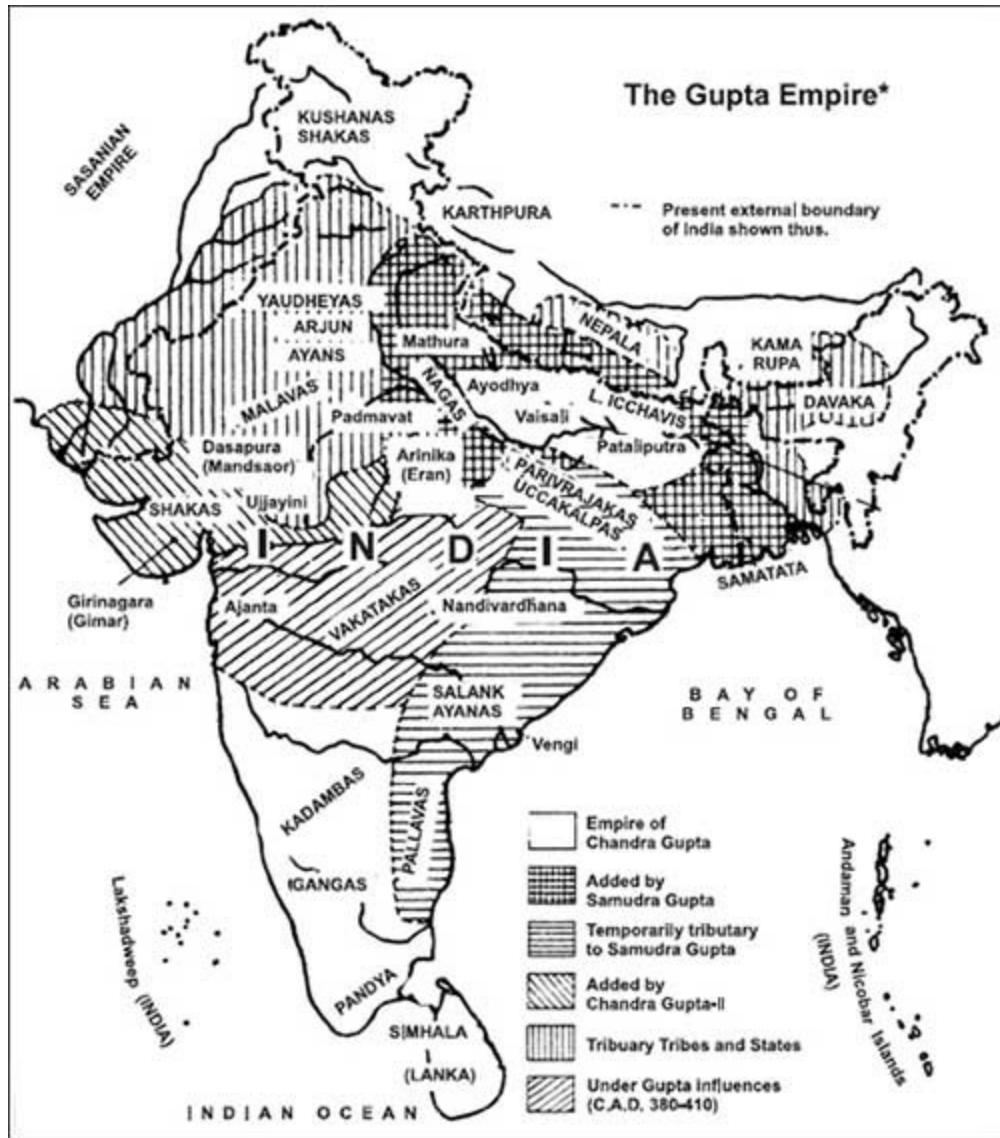
- It began in the peripheral areas and then gradually spread to the heart of the country in northern India.
- It was organised in mountainous or backward regions which did not have too many peasants to run the local economy, but because of the powers it gave to the landholders over the peasants it later spread to developed areas.
- It began with the share-croppers and then covered peasants in general.
- Finally it began with plots of land and then came to embrace whole villages.

Rise of Sudra peasants is another important development of the Gupta and post-Gupta times. There is sufficient reason to believe that Sudras were also becoming peasants in good numbers, though the traditional view that Vaishyas were peasants recurs in the contemporary literature. Several lawbooks show that land was rented out to the Sudra for half the crop. This would suggest that the practice of granting land to Sudra share-croppers was becoming more common. Narada includes the *kinasa* (peasant) among those who are not fit to be examined as witnesses. A commentator of the seventh century AD explains the term *kinasa* as a Sudra, which shows that peasants were thought of as Sudras. Besides, Brihaspati provides very severe corporal punishment for the Sudra who acts as a leader in boundary disputes relating to fields, which again suggests that such Sudras were owners of fields. Finally, Hiuen Tsang describes the Sudras as a class of agriculturists, a description which is confirmed by the *Narasimha Purana* compiled before the tenth century AD. Thus, this significant development, which began from the Gupta period, covered all the Sudras by the first half of the seventh century AD. The view that the farmer population was largely composed of Sudras seems to be more true of the Gupta and post-Gupta times than of earlier periods. Thus, from the point of view of the rise of feudalism the transformation of Sudras from the position of slaves and hired labourers into that of agriculturists should be regarded as a factor of great significance.

## Results of Land Grants

As a result of land grants and certain other factors there arose independent, self-sufficient economic units. The beneficiaries of land grants enjoyed several economic rights which cut the economic ties between the central authority and the donated areas. For the continuity and development of their economy they were more dependent on the central government. The main idea behind tying down the peasants and artisans to the lands and villages they inhabited was to preserve the self-sufficient village economy. Further, the conditions obtaining in the village which were independent of the beneficiaries of land grants and were placed under the charge of the village headman were not very dissimilar. According to Vatsyayana's *Kamasutra* the headman might compel peasant women not only to work in his fields but also to spin yam so that his clothes might be supplied to him locally. Some of the commodities thus produced were also put on sale, apparently to cater to the simple needs of the villagers.

That such local units were coming into existence is also evident from the paucity of coins of common use from the Gupta period onwards. This factor can be linked up, on the one hand, with the decline of internal trade and the consequent necessity of producing local commodities to meet local needs and, on the other, with the weakening of the power at the centre, which gradually adopted the method of paying officials by grants of revenues or in kind. It is indicative of the growing disuse of coins in post-Gupta times that the religious endowments which were made in cash by the princes and individuals in the first two centuries of the Christian era were now replaced by grants of land. Further, in the post-Harsha period hardly any coin can be ascribed with certainty to any ruling house. Of course, legal texts refer to the use of coins, land charters mention taxes levied in *hiranya*, and some inscriptions speak of the cost of construction and purchase in terms of money; but very few actual finds can be ascribed to this period. In fact, the absence of coins during the period 600–900 has been noted by several scholars. It is therefore evident that coins in general became rarer from the time of Harsha onwards, which leads us to the conclusion that trade suffered a decline and urban life began to disappear.



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The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

It seems that in the first half of the sixth century AD silk was as good an earner of bullion for India as spices in the first century AD. The drainage of gold from the Roman empire in the first century AD was stopped by means of a legislation, which, though supplemented by diplomacy, failed to check it (the drain) in the Byzantine empire. The solution was however, found in AD 551 by the introduction of silkworms brought into the Byzantine empire

secretly overland from China. It might have taken another fifty years to get the art of rearing silkworms spread in Byzantium, and by the end of the sixth century AD the problem of obtaining silk from the East may have been finally solved for the Byzantine empire. This adversely affected Indian foreign trade, which as far as north India is concerned was confined to silk. Evidently the stoppage of its export to the Byzantine empire drastically reduced whatever remained of the shrunken foreign commerce of north-western India in Gupta times. Hence, so long as some new articles did not take the place of silk there was no means to restore the balance, and retrogression in foreign trade was inevitable. The decline of foreign trade may also have been caused by the expansion of the Arabs under the banner of Islam. The agitated state of Western Asia, Egypt and Eastern Europe, at least in the initial stages of the Arab conquests, was bound to tell upon India's foreign trade with the countries lying to the west. Only when the Arabs had settled down as rulers in these countries and Sind, did trade revive from the third century of the *hijra* era (i.e. 9<sup>th</sup> century AD). But meanwhile there was nothing to arrest its decline. Thus we have clear indications of the decline of foreign trade of north-western India from the end of the Gupta period, and especially from the first half of the seventh century AD.

Whatever internal trade and commerce existed had to be fitted into the emerging feudal structure. This is evident from the detailed rules laid down in the lawbooks regarding the functioning of the guilds of artisans and merchants. It is symptomatic of the declining central authority that the king is required not only to observe the laws of the guilds but also to enforce them. What actually prevailed can be inferred from three charters granted to the guilds of merchants by the rulers of the coastal areas of western India. The first charter was issued at the end of the sixth century AD, while both the second and third charters were issued at the beginning of the eighth century AD by Bhagasaki, the Chalukya king of the Konkan area.

On the basis of these three charters, we can make the following comments about the condition of merchants and their guilds in the post-Gupta period.

The charters were made to the merchants among whom a few were elevated to the position of managers of the endowment or the town as the case might be.

They tied down the merchants to the management of villages, which in one case were attached to a temple and in another to the rehabilitated town. The merchants enjoyed practically the same immunities and privileges as

were enjoyed by priests and perhaps by some feudal barons in the villages granted to them. But since they were encumbered with the management of villages, they could not pay full attention to their trade and commerce. The charters, therefore, show the feudalisation of merchants by turning them into some kind of landed intermediaries.

The activities of every guild were restricted to its locality so that it had no freedom of competition, a feature characteristic of the closed economy of Europe in the Middle Ages.

## QUESTIONS-I

How many inscriptions are generally said to be available for the Gupta period?

- (a) Thirty
- (b) Thirty five
- (c) Forty
- (d) Forty two

What is a *prasasti*?

- (a) Royal charter
- (b) Private endowment
- (c) Eulogy of a king
- (d) Copper plate

Which of the following inscriptions describes Kumaragupta I as a mere *maharaja*?

- (a) Mankuwar Buddhist Image Inscription
- (b) Bilsad Pillar Inscription
- (c) Baigram Copper Plate
- (d) Mathura Jaina Image Inscription

Which one of the following inscriptions is found on an iron pillar?

- (a) Allahabad *prasasti*
- (b) Mehrauli *prasasti*
- (c) Eran *prasasti*
- (d) Junagarh *prasasti*

The early Gupta emperors modelled their coinage after the gold coins of which of the following dynasties?

- (a) Mauryas

- (b) Satavahanas
- (c) Indo-Greeks
- (d) Kushanas

Which of the following Gupta emperors is represented on his coins as playing the lute or *veena*?

- (a) Chandragupta I
- (b) Chandragupta II
- (c) Samudragupta
- (d) Skandagupta

Pick out the first and the last Gupta rulers respectively from among the following:

- (a) Chandragupta I and Vainyagupta
- (b) Samudragupta and Vishnugupta
- (c) Ghatotkacha and Kumaragupta II
- (d) Srigupta and Vishnugupta

The Gupta era was started by whom and when?

- (a) Ghatotkachain AD 300
- (b) Srigupta in AD 309–10
- (c) Samudragupta in AD 324
- (d) Chandragupta I in AD 319–20

Which of the following books is considered as the Gupta equivalent to Kautilya's *Arthashastra* of the Mauryas?

- (a) Kamandaka's *Nitisara*
- (b) *Kaliyugaraja Vrithantha*
- (c) *Narada Smriti*
- (d) *Brihaspati Smriti*

Which of the following works tells us about the succession of Chandragupta I to the throne?

- (a) *Devichandraguptam*
- (b) *Kaumudi Mahotsava*
- (c) *Mrichchhakatika*
- (d) *Abhigyan Sakuntalam*

Which of the following Chinese pilgrims to India give us some information about the first Gupta ruler?

- (a) Hiuen Tsang
- (b) Fahien

- (c) Itsing
- (d) Wang Hiuen Tse

Which of the following Gupta rulers got the famous Sudarsana lake of the Mauryas repaired for the second time in history, the first time being by Rudradaman I?

- (a) Samudragupta
- (b) Skandagupta
- (c) Chandragupta I
- (d) Chandragupta II

Who is the author of the famous Allahabad *prasasti*?

- (a) Kalidasa
- (b) Sudraka
- (c) Harisena
- (d) Ravikirti

Who among the following Guptas has the maximum number of inscriptions belonging to his period?

- (a) Buddhagupta
- (b) Samudragupta
- (c) Chandragupta II
- (d) Kumaragupta I

Which of the following Gupta inscriptions is said to contain the most decisive evidence in favour of the exclusive ownership of land by the state or the king?

- (a) Allahabad *prasasti*
- (b) Bhitari *prasasti*
- (c) Paharpur copper plate
- (d) Junagarh rock inscription

Which of the following inscriptions of the Guptas gives the right of subinfeudation, i.e. the right to not only cultivate the land but also get it cultivated by someone else, to the grantee?

- (a) Indore pillar inscription of Skandagupta
- (b) Nalanda Copper Plate Inscription of Samudragupta
- (c) Damadarpur Copper Plate Inscription of Kumaragupta I
- (d) Nandanpur Copper Plate Inscription of Buddhagupta

*Navanitakam* of the Gupta period was a book on

- (a) Astronomy

- (b) Mathematics
- (c) Medicine
- (d) Metallurgy

Which part of the *Mahabharata* represents Sudras as the destroyers of the king?

- (a) *Aranya Parva*
- (b) *Anusasana Parva*
- (c) *Bhagavad Gita*
- (d) *Yudha Parva*

Which inscription of Skandagupta mentions the Hunas and Pushyamitras as his most serious enemies?

- (a) Allahabad Pillar Inscription
- (b) Junagarh Rock Inscription
- (c) Indore Pillar Inscription
- (d) Supia Pillar Inscription

Which of the following Gupta rulers is said to have embraced Buddhism towards the end of his reign and also founded the Nalanda University?

- (a) Skandagupta
- (b) Buddhagupta
- (c) Purugupta
- (d) Kumaragupta I

Which of the following statements about Guptan inscriptions are true?

- (i) They are divided into 23 private records and 19 official documents on the basis of their purpose.
- (ii) Twenty-seven of the Guptan inscriptions are written on stone, while 14 of them are recorded on copper plates and only one is on an iron column.
- (iii) Out of all the Guptan inscriptions, five are in the nature of *prasastis*.
- (iv) Ten of them record the sale of land by the state itself for the purpose of endowment to Brahmins and temples.
- (v) Four of them record royal grants of land to religious persons and institutions.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Which of the following non-Gupta inscriptions give us information about the Guptas?

- (i) Inscriptions of Kadambas
- (ii) Those of the Varman dynasty
- (iii) Those of the Hunas
- (iv) Those of the Chalukyas
- (v) Those of the Rashtrakutas

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii and iii
- (c) i, ii, iii and v
- (d) ii, iii, iv and v

The Gupta coins give us information about

- (i) Chronology and territory of the Guptas
- (ii) Personal life, tastes and hobbies of the Guptas
- (iii) Script and science of metallurgy of the Guptas
- (iv) Economic conditions of the Gupta period

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Kalidasa's works include

- (i) *Abhigyan Sakuntalam*
- (ii) *Meghadootam*
- (iii) *Raghuvamsa*
- (iv) *Malavikagnimitram*
- (v) *Ritusamhara*
- (vi) *Kumarasambhava*,

Select the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) i, ii, iv, v and vi
- (d) i, iii, iv and v

Which of the following inscriptions belong to Samudragupta?

- (i) Allahabad Pillar Inscription

- (ii) Mehrauli Pillar Inscription
- (iii) Nalanda Copper Plate
- (iv) Gaya Copper Plate
- (v) Bhitari Pillar Inscription
- (vi) Eran Pillar Inscription

Select the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) i, iii, iv and vi
- (c) ii, iii, iv and vi
- (d) i, iv, v and vi

Which of the following Gupta inscriptions are in the nature of *prasastis*?

- (i) Allahabad Pillar
- (ii) Eran Pillar
- (iii) Mehrauli Pillar
- (iv) Junagarh Rock
- (v) Bhitari Pillar
- (vi) Rajghat Pillar

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii, iii, iv and v
- (c) ii, iii, iv, v and vi
- (d) i, ii, iv, v and vi

Which of the following *Puranas* give us information about genealogy of the Guptas?

- (i) *Vayu*
- (ii) *Matsya*
- (iii) *Vishnu*
- (iv) *Bhagavata*
- (v) *Skanda*
- (vi) *Brahmana*
- (vii) *Markandeya*

Select the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iv, v and vi
- (c) iii, v, vi and vii
- (d) All of them

Which of the following statements about Samudragupta's campaigns as mentioned in the Allahabad Pillar Inscription are true?

- (i) The list as given by the inscription includes eight states of Dakshinapatha, whose rulers were defeated but were reinstated.
- (ii) It includes the names of eight kings of Aryavarta who were exterminated and whose kingdoms were not annexed.
- (iii) The list also consists of five border states, nine tribal republics and some forest states, whose rulers were made to accept Gupta suzerainty either by military action or by coercion.
- (iv) Finally the list also comprises Sakas, Kushanas and rulers of island states whose territories were annexed by Samudragupta.

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii and iii
- (c) ii and iii only
- (d) iii and iv only

The five *pratyanta* or border states, as mentioned in the Allahabad *prasasti* include

- (i) Samtata
- (ii) Davaka
- (iii) Vanga
- (iv) Kamarupa
- (v) Nepala
- (vi) Karthipura

Choose the answer from the codes given below:

- (a) i, ii, iv, v and vi
- (b) ii, iii, iv, v and vi
- (c) i, iii, iv, v and vi
- (d) i, ii, iii, iv and v

Which of the following statements about the polity of the Guptas is/are incorrect?

- (i) Gupta emperors claimed divine origin and supernatural powers for themselves.
- (ii) They could neither make their own laws nor modify or interpret the existing laws.
- (iii) They assumed exalted imperial titles such as *maharajadhiraja*,

*rajadhiraja*, etc.

(iv) They were assisted by a council of ministers.

Select the answer from the codes given below:

- (a) i and ii
- (b) i only
- (c) ii only
- (d) ii and iii

Which of the following statements are true about Guptan administration?

- (i) The Gupta empire consisted of directly administered areas and areas ruled autonomously by feudal chiefs and tributary kings.
- (ii) The directly administered areas were divided into provinces, called *desa* or *bhukti*.
- (iii) The provinces were further subdivided into districts, called *pradesa* or *vishaya*.
- (iv) The Guptan administration was a highly centralised administration with a large bureaucracy.

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, iii and iv

Which of the following statements about the agrarian structure of the Gupta period are true?

- (i) In the first half of the Gupta period, the king or the state claimed theoretical ownership of the land, though in practice the peasants had ownership rights.
- (ii) The Poona Copper Plate of Prabhavatigupta provides us sufficient evidence for land survey during the Gupta period.
- (iii) An officer called *pustapala* was in-charge of land revenue collection at the district level.
- (iv) The Gupta inscriptions from Bengal and Bihar authorise the grantees to make a further gift of their lands to others.
- (v) The Gupta land grants in central India and western India give not only fiscal rights but also rights of judicial administration to the recipients.

Select the answer from the codes given below:

- (a) i, ii and iii

- (b) ii, iii and iv
- (c) iii, iv and v
- (d) i, ii and v

Which of the following statements about land grants of the Gupta period is/are incorrect?

- (i) Land grants were made by Gupta emperors, their queens, feudatory kings, royal officials and even individual citizens.
- (ii) Most of the surviving land grants were endowed for secular purposes.
- (iii) *Agrahara* grants were those land grants made to Brahmins and were meant to be perpetual, heritable and tax free.
- (iv) *Devagrahara* grants were land grants made to government officials in lieu of payment for their administrative and military services.

Choose the answer from the codes given below:

- (a) Only i
- (b) i and ii
- (c) ii and iv
- (d) iii and iv

Arrange the following Gupta emperors in the chronological order.

- (i) Samudragupta
- (ii) Kumaragupta I
- (iii) Chandragupta I
- (iv) Skandagupta
- (v) Ghatotkachagupta
- (vi) Chandragupta II

Select the answer from the codes below:

- (a) v, iii, i, vi, ii, iv
- (b) iii, iv, i, ii, vi, v
- (c) iv, ii, v, i, vi, iii
- (d) ii, i, iv, vi, v, iii

Arrange the following Chinese Buddhist travellers to India in the historical sequence.

- (i) Hiuen Tsang
- (ii) Wang Hiuen Tse
- (iii) Itsing
- (iv) Fahien

Choose the answer from the codes given below:

- (a) i, iii, ii, iv
- (b) iii, ii, iv, i
- (c) iv, i, ii, iii
- (d) ii, iv, i, iii

Arrange the following famous ancient Indian astronomers and mathematicians in the chronological order.

- (i) Varahamihira
- (ii) Bhaskara
- (iii) Aryabhatta
- (iv) Brahmagupta

Select the answer from the codes given below'

- (a) i, iii, iv, ii
- (b) iii, i, iv, ii
- (c) ii, iv, i, iii
- (d) iv, ii, iii, i

Arrange the following Sanskrit grammarians of ancient India in the correct sequence:

- (i) Patanjali
- (ii) Panini
- (iii) Chandragomia
- (iv) Amarasimha

Select the answer from the codes given below:

- (a) i, ii, iii, iv
- (b) ii, iii, i, iv
- (c) ii, i, iv, iii
- (d) iii, i, iv, ii

Match List I with List II and select the answer using the codes given below.

**List I**

- (i) Sudraka
  - (ii) Vajjika
  - (iii) Visakhadatta
  - (iv) Jinasena Suri
  - (v) Yati Vrishaha
- (a) i-C, ii-E, iii-A, iv-B, v-D
  - (b) i-C, ii-D, iii-A, iv-E, v-B

**List II**

- (A) Devichandraguptam
- (B) Harivamsa Purana
- (C) Mrichchhakatika
- (D) Tilsya Pannati
- (E) Kaumudi Mahotsava

- (c) i-A, ii-B, iii-C, iv-D, v-E
- (d) i-B, ii-C, iii-D, iv-E, v-A

Match the authors of List I with their works in List II and select the answer using the codes given below.

**List I**

- (i) Aryabhatta
- (ii) Brahmagupta
- (iii) Varahamihira
- (iv) Bhaskara
- (v) Palakapya

**List II**

- (A) *Brihat Samhita*
- (B) *Hastyayurveda*
- (C) *Surya Siddhanta*
- (D) *Khanda Khadyaka*
- (E) *Siddhanta Siromani*

- (a) i-B, ii-C, iii-D, iv-A, v-E
- (b) i-C, ii-A, iii-E, iv-D, v-B
- (c) i-E, ii-A, iii-C, iv-B, v-D
- (d) i-C, ii-D, iii-A, iv-E, v-B

Match the following:

**List I**

- (*Gupta emperors*)
- (i) Samudragupta
- (ii) Kumaragupta I
- (iii) Chandragupta II
- (iv) Buddhagupta
- (v) Skandagupta

**List II**

- (*Inscriptions*)
- (A) Baigram Copper Plate
- (B) Paharpur Copper Plate
- (C) Eran Stone Pillar
- (D) Unagarh Rock
- (E) Udayagiri Caves

- (a) i-D, ii-B, iii-C, iv-A, v-E
- (b) i-C, ii-A, iii-E, iv-B, v-D
- (c) i-C, ii-E, iii-D, iv-A, v-B
- (d) i-B, ii-C, iii-A, iv-D, v-E

Which of the following pairs are not correctly matched?

- (i) *Kshetra*—Cultivated land
- (ii) *Khila*—Waste land
- (iii) *Vasti*—Forest land
- (iv) *Gapata Sarah*—Habitable land
- (v) *Aprahata*—Pasture land

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) i, iii and v

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) <i>Halivakara</i>	Purchase and sales tax
(ii) <i>Sulka</i>	Customs and tolls
(iii) <i>Bhoga</i>	Periodic supplies of fruits, flowers, etc.
(iv) <i>Klipta and Upaklipta</i>	Plough tax
(v) <i>Bhaga</i>	Customary land revenue

Which of the above are correctly matched?

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) ii, iii and v

Which of the following pairs is correctly matched?

- (a) Kuberanaga — Lichchhavi princess married to Chandragupta I
- (b) Dhruvadevi — Ramagupta's widow married by Chandragupta II
- (c) Prabhavati — Naga princess married to Chandragupta II
- (d) Kumaradevi — Daughter of Chandragupta II, married to Rudrasena II, the Vakataka ruler

Match List I with List II and select the answer using the codes given below:

<b>List I</b> <i>(Periods)</i>	<b>List II</b> <i>(Pottery)</i>
(i) Chalcolithic	(A) Red Ware
(ii) Vedic	(B) Black and Red Ware
(iii) Pre-Maurya and Maurya	(C) Painted Grey Ware
(iv) Pre-Gupta and Gupta	(D) Northern Black Polished Ware
	(E) Southern Grey Polished Ware

- (a) i-A, ii-B, iii-E, iv-D
- (b) i-C, ii-D, iii-E, iv-A
- (c) i-B, ii-C, iii-D, iv-A

(d) i-D, ii-A, iii-B, iv-C

Match List I with List II and select the answer from the codes given below:

**List I**

- (i) *Khadayotapatika*
  - (ii) *Sandhivigrahika*
  - (iii) *Mahadandanayaka*
  - (iv) *Baladhikarana*
  - (v) *Ranabhandadhi-*
- (a) i-C, ii-D, iii-E, iv-A, v-B
  - (b) i-A, ii-B, iii-D, iv-C, v-E
  - (c) i-B, ii-A, iii-C, iv-E, v-D
  - (d) i-D, ii-E, iii-A, iv-B, v-C

**List II**

- (A) Chief of the police and criminal judge
- (B) Head of the army
- (C) In-charge of military exchequer
- (D) Superintendent of royal kitchen
- (E) Minister for *karana* peace and war

Match the following:

**List I (Types of  
Gupta temples)**

- (i) Flat-roofed square temple
  - (ii) Square temple
  - (iii) Square temple with *asikhara*
  - (iv) Rectangular temple
  - (v) Circular temple
- (A) Deogarh and Bhitargoan temples
  - (B) Maniyar Math with a *vimana*
  - (C) Temple number XVII at tower Sanchi
  - (D) Parvati and Siva temples at Nachna Kuthara and Bhumara respectively
  - (E) Kapolesvara temple at Aihole
- (a) i-D, ii-A, iii-E, iv-C, v-B
  - (b) i-C, ii-D, iii-A, iv-E, v-B
  - (c) i-A, ii-E, iii-B, iv-C, v-D
  - (d) i-B, ii-C, iii-O, iv-A, v-E

**List II (Examples)**

**Assertion and Reason**

**Instructions:**

Mark (a) if both ‘Assertion’ and ‘Reason’ are correct and ‘R’ justifies or explains ‘A’.

Mark (b) if both ‘A’ and ‘R’ are correct but ‘R’ does not explain or justify ‘A’.

Mark (c) if only ‘A’ is correct.

Mark (d) if only ‘R’ is correct.

*Assertion (A):* Land grants made by Gupta emperors undoubtedly indicate that the king had the supreme ownership of the land.

*Reason (R):* In these land grants the Gupta emperors, particularly the later Guptas, transferred comprehensive rights to the donees.

*Assertion (A):* Under the Guptas, *nivi dharma* kind of trusteeship of land was prevalent in many parts of north India.

*Reason (R):* *Nivi dharma* kind of land tenure was the only type prevalent in eastern India also.

*Assertion (A):* The Nalanda and Gaya copper plate grants of Samudragupta are the earliest records of the Gupta period that throw light on the *agrahara* grants.

*Reason (R):* The above grants give not only financial powers but also administrative rights to the recipients.

*Assertion (A):* The Gupta period is rightly called the ‘Golden Age’ of Sanskrit grammar and literature.

*Reason (R):* The Sakas and the Kushanas and even the *Mahayana* Buddhists patronised Sanskrit much before the imperial Guptas.

*Assertion (A):* The Gupta empire under the successors of Kumaragupta I was marked by a general deterioration in the economic conditions.

*Reason (R):* The coinage of the successors of Kumaragupta I reveal a gradual decline in their fabric, artistic execution and fineness.

*Assertion (A):* Itsing was the first Chinese Buddhist pilgrim to visit India during the Gupta period.

*Reason (R):* Itsing refers to the donation of some villages to Chinese Buddhists at Nalanda monastery by Srigupta.

*Assertion (A):* An overwhelming majority of the Gupta emperors were great patrons of Vaishnavism.

*Reason (R):* Most of the rivals of the Guptas, including the Nagas and the Vakatakas, were staunch Saivites.

*Assertion (A):* The nomination of Ramagupta as the successor of Samudragupta is said to have been forced by the *sabha*, a representative organisation of the Gupta period.

*Reason (R):* In the Gupta period the issue of succession to the throne was

unilaterally decided by the *sabha*.

*Assertion (A):* Some land grants of the Gupta period were made to secular parties who administered them for religious purposes.

*Reason (R):* The feudal chiefs of Uccakalpa made most of their land grants in favour of various classes of people, such as writers, merchants, etc. for the purpose of repair and maintenance of temples.

Which of the following inscriptions fixes the date of accession of Chandragupta II as AD 375?

- (a) Mathura Pillar inscription
- (b) Allahabad Pillar Inscription
- (c) Junagarh Rock Inscription
- (d) Mehrauli Iron Pillar Inscription

Match List I with List II and select the answer from the codes given below.

**List I**

- (i) Kumaragupta I
  - (ii) Chandragupta II
  - (iii) Kachagupta
  - (iv) Samudragupta
- (a) i-D, ii-C, iii-B, iv-A
  - (b) i-C, ii-D, iii-A, iv-B
  - (c) i-B, ii-A, iii-D, iv-C
  - (d) i-A, ii-B, iii-C, iv-D

**List II**

- (A) *Vyaghra-balapara krama*
- (B) *Narendrachandra*
- (C) *Sarvarajoch-chhetta*
- (D) *Parakramanka*

Which of the following statements are correct?

- (i) *Mudrarakshasa* of Visakhadatta states that Samudragupta was succeeded not by Chandragupta but Ramagupta.
- (ii) The *Natyadarpan* by Ramachandra Gunachandra contains fragments of the famous historical drama *Mudrarakshasa*.
- (iii) This is corroborated by another historical drama *Devichandraguptam*.
- (iv) *Sringararupakam* of king Bhoja of Ohar contains some extracts of *Devichandraguptam*.
- (v) *Harshacharita* of Bana also reports that Chandragupta II killed Ramagupta.

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) i, ii and iv

(c) i, ii, iii and iv

(d) All of them

Which of the following information stated in the *Puranas* is incorrect about the Gupta period?

(a) The *Puranas* give us a full account of the Gupta empire, its various provinces and their boundaries.

(b) A distinction is made between those territories which formed an integral part of the empire and those which were outside its direct jurisdiction.

(c) The *Puranas* help us in locating the names of kings and minor dynasties as well as in identifying them.

(d) They do not help us in fixing up the period of the rise of some of the small states either as independent ones or within the empire.

Consider the following statements about taxation during Gupta period.

(i) The principal sources of revenue were the *bhaga*, duties at ports, ferries and fortified stations.

(ii) Rulers got income from the crown lands, mines, etc.

(iii) Taxes were collected only in kind.

(iv) Forced labour was not unknown and we hear of a special kind of corvee called *bhotta-visti* on the horders of Tibet.

(v) Extra taxation was resorted to in times of emergency, from which even temples were not exempted.

Of these

(a) i, ii and iv are true

(b) i, ii, iii and iv are true

(c) i, ii, iv and v are true

(d) All are true

Which of the following statements is incorrect about women of Gupta age?

(a) Women of the upper classes in certain areas took a prominent part in administration.

(b) Women acted as provincial governors and heads of villages.

(c) According to contemporary epigraphs women were not only skilled in music and dancing but also displayed their proficiency in the arts in public.

(d) The practice of *sati* was not yet in vogue in any section of the society.

Which of the following correctly explains the munificent donations made by guilds to the religious institutions and charitable causes during pre-Gupta and Gupta periods?

- (i) Religious convictions
- (ii) Social welfare
- (iii) Self-advertisement
- (iv) To please the kings

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i and iii
- (c) i, iii and iv
- (d) All of them

One particular city became a nodal point for trade routes running from north to south and east to west in the pre-Gupta and Gupta periods. Identify the city.

- (a) Taxila
- (b) Mathura
- (c) Ujjain
- (d) Vidisa

Which one of the following is the major factor for the decline of silk trade with the Western world?

- (a) Indian artisans became lethargic in manufacturing luxury silk cloth.
- (b) India could not compete with the other silk exporting countries.
- (c) Roman conflict with Parthians prevented trade by land routes.
- (d) Byzantine people learnt the art of rearing silkworms from the Chinese through the Persians.

In the Gupta period many panels of gods are made which depict the leading god in large size and the retainers drawn on a smaller scale. This represents

- (a) increase in the number of gods.
- (b) perfection of concept of trinity.
- (c) social and political hierarchy and distinction.
- (d) premature art and architecture.

Which of the following statements are correct about developments in agricultural sector during Gupta period?

- (i) Village communities attempted to hinder the extension of private ownership.
- (ii) The number of land grants increased considerably and gradual concentration of land in private hands continued unabated.
- (iii) Considerable attention was paid to the rights of land owners and their

protection.

(iv) All types of land grants became hereditary and permanent in character.

Choose the answer from the codes given below:

- (a) ii and iii
- (b) i, ii and iii
- (c) i, iii and iv
- (d) All of them

What were the negative results of vesting magisterial, police powers as well as fiscal powers with the donees by the king?

- (i) Extension and intensification of agriculture
- (ii) Increase in royal authority
- (iii) Oppression of peasantry
- (iv) Undermining of the royal authority
- (v) Emergency of feudal lords who patronised art and architecture.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and v
- (c) iii, iv and v
- (d) ii, iii, iv and v

The terms *uparikara* and *hiranya* refer to:

- (a) land measurement units.
- (b) administrative posts at provincial level.
- (c) taxes collected during Gupta period.
- (d) religious terms used by priestly class.

Match List I with List II and select the answer from the codes given below:

**List I**

- (i) Arakuta
  - (ii) Aprahata
  - (iii) Gavyuti
  - (iv) Kusida
- (a) i-A, ii-B, iii-C, iv-D
  - (b) i-B, ii-C, iii-D, iv-A
  - (c) i-A, ii-C, iii-B, iv-D
  - (d) i-D, ii-C, iii-B, iv-A

**List II**

- (A) A variety of brass
- (B) Forest land
- (C) Measure of distance
- (D) Interest

After the fall of Roman empire, with whom did Indian businessmen mainly

trade?

- (a) Central Asia
- (b) China
- (c) West Asia
- (d) South East Asia

Which of the following was not one of the purposes for which pearls were used?

- (a) Decoration of divine images
- (b) Decoration of sword handles
- (c) Decoration of drinking vessels
- (d) Ornamentation of ladies' dresses

Which of the following cities was regarded as the best silk cloth producer?

- (a) Kausambi
- (b) Ujjain
- (c) Varanasi
- (d) Pataliputra

The term *puga* refers to:

- (a) a group of merchants
- (b) a group of land grantees
- (c) a guild of artisans
- (d) a cartel of bankers

Chandragupta II was the first Gupta king to issue silver coins which were modelled on the coins of:

- (a) Indo-Greek kings
- (b) King Vikrama of Ujjain
- (c) the Roman coins of Augustus
- (d) Sakas of western and central India

Debasement and disappearance of coins in late Gupta period indicates:

- (a) Decline of agricultural production
- (b) Cheapness of commodities
- (c) Decline of trade and commerce
- (d) Non-availability of metals

Which of the following was not a leading guild of Gupta period?

- (a) Potters
- (b) Metal-workers
- (c) Carpenters

(d) Stone-cutters

Which one of the following was not fixed by the guilds?

(a) Distribution

(b) Quality

(c) Social conduct

(d) Price

Match List I with List II and choose the answer from the codes given below:

**List I**

(Official of)

(i) *Akaradhyaksha*

(ii) *Khanyadhyaksha*

(iii) *Pautavadhyaksha*

(iv) *Sitadhyaksha*

(v) *Sutradhyaksha*

(a) i-B, ii-A, iii-E, iv-C, v-D

(b) i-B, ii-E, iii-A, iv-C, v-D

(c) i-C, ii-D, iii-E, iv-B, v-A

(d) i-A, ii-B, iii-D, iv-C, v-E

**List II**

(Superintendent terms)

(A) Digging

(B) Mines

(C) Agriculture

(D) Weaving

(E) Weights and Measures

Which of the following facts reveal the pre-dominant role of the Brahmins in the Gupta period?

(a) A large number of land grants made to Brahmins in their capacity as both officials and priests.

(b) Their increasing role in revenue administration.

(c) Increasing rituals and ceremonies.

(d) The mythology of Manu attributing divinity to Brahmins.

Which was the first work to recognise the payment of officers by grants of land?

(a) Kautilya's *Arthashastra*

(b) *Indica* of Megasthenes

(c) *Manu Smriti*

(d) *Harshacharita* of Bana

Under the Guptas in eastern India there was probably an intermediate level of administration between *vishayas* (districts) and villages. Identify it:

(a) *bhukti*

(b) *pradesa*

(c) *vithi*

(d) *ahara*

Which of the following statements is incorrect about judicial administration under Guptas?

(a) Theft and adultery came under criminal law.

(b) Disputes regarding various types of property came under civil law.

(c) The king tried cases with the help of Brahmin priests.

(d) The guilds of artisans, merchants and others were governed by general civil laws.

Consider the following statements:

(i) The village headman continued to be important in Gupta times.

(ii) Village headman managed the village affairs with the assistance of elders.

(iii) No land transactions could be effected without his consent.

(iv) In the urban administration organised professional bodies were given considerable share.

Of these:

(a) i and ii are true

(b) ii, iii and iv are true

(c) i, ii and iv are true

(d) All are true

The Gupta charters contained royal seal with an emblem. What is the figure in the emblem?

(a) Garuda

(b) Varaha

(c) Lakshmi

(d) Bull

Consider the following statements:

(i) Religious functionaries were granted land, free of tax forever.

(ii) The beneficiaries were authorised to collect from the peasants all the taxes which could have otherwise gone to the emperor.

(iii) The villages granted to the beneficiaries could not be entered by royal agents, retainers, etc.

(iv) In several areas the beneficiaries were also empowered to punish the criminals.

Of these:

(a) i and ii are true

- (b) ii and iii are true
- (c) i, ii and iii are true
- (d) All are true

The Gupta rulers did not require as many officials as the Mauryas did. Which one of the following is not a reason for this?

- (a) Much of the imperial administration was managed by feudatories and beneficiaries.
- (b) The state did not take part in economic activities on any big scale as it did in Maurya times.
- (c) The participation of leading artisans, merchants, elders, etc. in rural and urban administration also lessened the need for maintaining a large retinue of officers.
- (d) The Gupta emperors generally patronised Brahmanism rather than heterodox sects.

Which one of the following terms does not refer to a land measure?

- (a) *Hala*
- (b) *Kalanju*
- (c) *Karisa*
- (d) *Kulyavapa*

‘Even one and a half *kulyavapa* of land had to be purchased in smaller plots at four different places.’ This statement highlights:

- (i) Scarcity of land.
- (ii) Unprecedented growth in land transactions.
- (iii) Unwillingness of the people to part with their land.
- (iv) Increasing pressure of population on land holdings.
- (v) Fragmentation of land holdings.

Select the answer from the codes given below:

- (a) i, iii and iv
- (b) ii, iii and iv
- (c) i, ii, iv and v
- (d) All the above

Which of the following have the earliest reference to the partition of landed property?

- (i) *Manu Smriti*
- (ii) *Yajnavalkya Smriti*
- (iii) *Narada Smriti*

(iv) *Brihaspati Smriti*

Choose the answer from the codes below:

- (a) I and ii
- (b) i and iii
- (c) ii and iv
- (d) iii and iv

Which of the following statement is incorrect about agriculture in Gupta period?

- (a) Brahmins possessed many plots of land.
- (b) Law books legitimised the cultivation of land by Brahmins.
- (c) Lands were not cultivated by the Brahmins in any instance.
- (d) Temporary peasants used to till the land for the Brahmins.

Which of the following helped Brahmins to become very powerful?

- (i) Their control over spiritual and ideological mechanism.
- (ii) Acquisition of fiscal and economic rights.
- (iii) Possession of administrative rights.
- (iv) Erosion of the rights of peasantry to the land.

Select the answer from the codes given below:

- (a) i and ii
- (b) i, ii and iv
- (c) i, iii and iv
- (d) All the above

Which of the following statements is incorrect about Gupta age?

- (a) There is evidence of rise of local units of production.
- (b) The law books of Gupta times lay down detailed rules regarding partnership in business and functioning of guilds.
- (c) Corporate bodies did not perform any judicial and executive functions.
- (d) Guilds maintained their own militia, called *srenibala*.

The king normally has no right to confiscate land once granted by him or by his predecessors, but he reserves the right to confiscate under certain special circumstances, such as, if:

- (i) the grantees are thieves.
- (ii) they are adulterers.
- (iii) they do wrong to other villagers.
- (iv) they wage war against king.
- (v) they are imprisoned for some reason.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii, iv and v
- (d) All of them

According to Gupta inscriptions, Gupta state maintained a department to look after the land dealings. Which of the following is not a function performed by this department?

- (a) Maintenance of land records
- (b) Land measurement
- (c) Land sale
- (d) Water supply to all

Which of the following statements is incorrect about land measurement in Gupta period?

- (a) Narada gave the smallest unit of practical linear measure as the *angula*.
- (b) According to the *Markandeya Purana* and *Arthashastra* 24 *angulas* are equal to one *hasta*.
- (c) In eastern part of the Gupta empire a peculiar system of land measurement was common with units known as *adhavapa*, *dronavapa* and *kulyavapa*.
- (d) There was a definite standard of land measurement throughout the whole of the Gupta empire.

Match the inscriptions in List I with the gods they praise in List II and choose the answer from the codes given below:

**List I**

- (i) Udayagiri cave inscription
  - (ii) Junagarh inscription
  - (iii) Indore copper plate
  - (iv) Bilsad pillar inscription
- (a) i-C, ii-A, iii-D, iv-B
  - (b) i-D, ii-A, iii-B, iv-C
  - (c) i-B, ii-A, iii-D, iv-C
  - (d) i-D, ii-C, iii-B, iv-A

**List II**

- (A) Vishnu
- (B) Siva
- (C) Swami Mahasena
- (D) Sun God

Match List I with List II and select the answer from the codes given below:

**List I**

- (i) *Chauraddharanika*

**List II**

- (A) Officers in charge of land revenue

- |  |  |
|--|--|
| (ii) <i>Ralavataka</i><br>(iii) <i>Tadayuktaka</i><br>(iv) <i>Dhruvadikara-nikas</i>                                 | (B) Accountant<br>(C) Inspector General of Police<br>(D) Treasury officers |
| (a) i-C, ii-B, iii-D, iv-A<br>(b) i-B, ii-C, iii-D, iv-A<br>(c) i-C, ii-B, iii-A, iv-D<br>(d) i-C, ii-A, iii-D, iv-B |  |

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if both Assertion (A) and Reason (R) are correct and ‘R’ explains ‘A’.

Mark (b) if both ‘A’ and ‘R’ are correct, and ‘R’ does not explain ‘A’.

Mark (c) if only ‘A’ is correct.

Mark (d) if only ‘R’ is correct.

*Assertion (A):* Uttar Pradesh seems to have been a more important province for the Guptas than Bihar.

*Reason (R):* Early Gupta coins and inscriptions have been mainly found in Uttar Pradesh.

*Assertion (A):* A guild of silk weavers migrated from Gujarat to Malwa in AD 473 and adopted non-productive professions.

*Reason (R):* There was not much demand for the cloth produced by them as foreign trade declined.

*Assertion (A):* The judicial system was far more developed under the Guptas than in earlier times.

*Reason (R):* For the first time civil and criminal law were clearly defined and demarcated besides several law books being compiled.

*Assertion (A):* Trade and commerce were on the general decline during the Gupta period.

*Reason (R):* Guptas issued the largest number of gold coins in ancient India.

*Assertion (A):* Survivals of non-religious art from ancient India are few.

*Reason (R):* In ancient India art was mostly inspired by religion.

*Assertion (A):* Brahmins possessed many plots of land which they were not able to cultivate.

*Reason (R):* Brahmins were not permitted to take to cultivation by any law

books of the Gupta period.

*Assertion (A):* The guilds were powerful and capable of threatening the authority of the state.

*Reason (R):* Narada ordains that the king shall prevent the guilds from embarking on anti-state or immoral or criminal actions.

*Assertion (A):* There is no record of the donation of a whole village except by the king.

*Reason (R):* The king was thought of as the ultimate owner of the villages.

## ANSWERS-I

- |         |          |          |          |          |          |          |
|---------|----------|----------|----------|----------|----------|----------|
| 1. (d)  | 2. (c)   | 3. (a)   | 4. (b)   | 5. (d)   | 6. (c)   | 7. (d)   |
| 8. (d)  | 9. (a)   | 10. (b)  | 11. (c)  | 12. (b)  | 13. (c)  | 14. (d)  |
| 15. (c) | 16. (a)  | 17. (c)  | 18. (b)  | 19. (a)  | 20. (d)  | 21. (d)  |
| 22. (c) | 23. (d)  | 24. (a)  | 25. (b)  | 26. (b)  | 27. (d)  | 28. (c)  |
| 29. (a) | 30. (b)  | 31. (b)  | 32. (d)  | 33. (c)  | 34. (a)  | 35. (c)  |
| 36. (b) | 37. (c)  | 38. (a)  | 39. (d)  | 40. (b)  | 41. (c)  | 42. (d)  |
| 43. (b) | 44. (c)  | 45. (d)  | 46. (b)  | 47. (a)  | 48. (c)  | 49. (c)  |
| 50. (b) | 51. (a)  | 52. (d)  | 53. (b)  | 54. (c)  | 55. (a)  | 56. (a)  |
| 57. (d) | 58. (d)  | 59. (d)  | 60. (c)  | 61. (d)  | 62. (d)  | 63. (c)  |
| 64. (d) | 65. (c)  | 66. (a)  | 67. (c)  | 68. (c)  | 69. (a)  | 70. (d)  |
| 71. (a) | 72. (c)  | 73. (a)  | 74. (d)  | 75. (c)  | 76. (d)  | 77. (a)  |
| 78. (a) | 79. (a)  | 80. (c)  | 81. (c)  | 82. (d)  | 83. (d)  | 84. (a)  |
| 85. (d) | 86. (d)  | 87. (b)  | 88. (d)  | 89. (d)  | 90. (c)  | 91. (d)  |
| 92. (c) | 93. (d)  | 94. (d)  | 95. (d)  | 96. (c)  | 97. (a)  | 98. (a)  |
| 99. (a) | 100. (a) | 101. (b) | 102. (a) | 103. (c) | 104. (d) | 105. (a) |

## QUESTIONS-II

Which one among the following works does not attest to the individual ownership of land?

- (a) *Manu Smriti*
- (b) *Milinda Panho*
- (c) *Arthashastra*
- (d) *Divyavadana*

The most common type of trusteeship in central and northern India was the

- (a) *nivi dharma*
- (b) *aksayanivi*
- (c) *apraaa dharma*
- (d) *bhumichchhidranyaya*

Land grants, using the term *abhyantarasiddhi*, armed the donees with the

- (a) fiscal powers
- (b) police and judicial powers
- (c) powers to extract forced labour
- (d) powers to levy extra taxes

What mainly led to the servitude of peasants in the post-Gupta period?

- (a) Subinfeudation of the soil
- (b) Delegation of fiscal and administrative powers
- (c) Imposition of forced labour
- (d) Transfer of peasants to the grantees

Which one of the following terms does not denote the office of village headman?

- (a) *Gramani*
- (b) *Gramayeka*
- (c) *Gamasamika*
- (d) *Gahapati*

Consider List I and List II:

**List I**

- (i) *Mahapratihara*
- (ii) *Ranabhandadhi-karana*
- (iii) *Mahadanda-nayaka*
- (iv) *Khadayotapatika*

**List II**

- In-charge of Military Exchequer
- Guardian of Royal Gateway
- Royal Field Marshal
- Superintendent of Royal Kitchen

Which of the above are correctly matched? Select the correct answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) ii and iv

The post-Gupta term *karada* meant

- (a) peasants

- (b) tributaries
- (c) slaves
- (d) wage-earners

*Kara-sasana* of the post-Gupta period was

- (a) one type of land charter
- (b) an extra tax collected from the peasants
- (c) the special service rendered by the villagers to the king
- (d) a royal order demanding military service from the feudatories

The first land grant made by the Kushanas in the second century AD in Allahabad region was in favour of the

- (a) *Brahmins*
- (b) *Buddhists*
- (c) *Jainas*
- (d) *Ajivikas*

Which one of the following terms does not denote a canal or drain?

- (a) *Bardhya*
- (b) *Kulyavapa*
- (c) *Khaya*
- (d) *Jalanirgamah*

How much percentage of royal revenues was ear-marked for the endowment of great public servants during the reign of Harsha?

- (a) Fifty
- (b) Forty
- (c) Twenty five
- (d) Twenty

Serfdom began

- (i) with the independent peasants and then came to embrace the share-croppers
- (ii) in the heart of the country and then gradually spread to the peripheral areas
- (iii) in the mountainous or backward regions and later spread to developed areas
- (iv) with the plots of land and then came to include whole villages

Of these

- (a) All are true
- (b) i, ii and iii are true

- (c) i and ii are true
- (d) iii and iv are true

The term *gapata sarah* meant

- (a) forest land
- (b) pasture land
- (c) habitable land
- (d) waste land

*Gaulmika* was the Superintendent of

- (a) Mines
- (b) Weaving
- (c) Forests
- (d) Weights and Measures

Who described his father as the *samanta-chu-damanih* (the best among feudatories) of the imperial Guptas in the Barabar Hill Cave Inscription of early sixth century ad?

- (a) Vakataka ruler, Pravarasena II
- (b) Naga ruler, Bhanaga
- (c) Pushyabhuti ruler, Prabhakaravardhana
- (d) Maukhari ruler, Anantavarman

When were the silkworms introduced into the Byzantine empire from China, adversely affecting India's already declining foreign trade?

- (a) 451 AD
- (b) 551 AD
- (c) 651 AD
- (d) 351 AD

In the post-Gupta period the term *karyalekha* meant

- (a) a private agreement about land
- (b) a royal charter to the priests
- (c) an agrarian dispute over land
- (d) the written statement of an offender of law

Which of the following terms denote land measurements of different sizes?

- (i) *Nivartana*
- (ii) *Nivesa*
- (iii) *Hala*
- (iv) *Pranaya*
- (v) *Pataka*

(vi) *Mauli*

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and v
- (c) iii, iv and v
- (d) i, iii and iv

The earliest use of the term *samanta* in the sense of a vassal is found in an inscription of the

- (a) Vakataka ruler, Dharasena II, of the sixth century AD
- (b) Pallava ruler, Santivarman, of the fifth century AD
- (c) Gupta ruler, Samudragupta, of the fourth century AD
- (d) Vakataka ruler, Pravarasena II, of the fifth century AD

Bana informs us that Harsha's army is made up of the troops supplied by the *samanteras*. This fact is confirmed by

- (a) Huien Tsang's *Si-yu-ki*
- (b) Harsha's Nausasi Copper Plate Inscription
- (c) Pulakesin II's Aihole Inscription
- (d) Harsha's *Ratnavali*

Which of the following terms denote land measurements of different units prevalent in eastern India?

- (i) *Vapi*
- (ii) *Adhavapa*
- (iii) *Dronavapa*
- (iv) *Kulyavapa*

Choose the correct answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) iii and iv
- (d) ii, iii and iv

Consider the following statement.

'Sages declare a field to belong to him who cleared away timber, and a deer to him who first wounded it.'

This is attributed to

- (a) Narada
- (b) Manu
- (c) Brihaspati

(d) Medhatithi

*Pustapala* was an officer in charge of the

- (a) books and manuscripts
- (b) revenue records at the district level
- (c) records of land transactions at the district level
- (d) municipal administration

What is the correct chronological order of the following lawmakers of ancient India?

- (i) Manu
- (ii) Narada
- (iii) Medhatithi
- (iv) Yajnavalkya

Choose the answer from the codes given below:

- (a) i, ii, iv and iii
- (b) iii, iv, i and ii
- (c) i, iv, ii and iii
- (d) iv, i, ii and iii

Where was the term *ahara*, literally meaning food for its holders, continued to be used as an administrative unit during Gupta and post-Gupta periods?

- (a) Western India
- (b) Eastern India
- (c) Northern India
- (d) Central India

Consider the following statement of Manu: ‘The acceptance of an untilled field by a Brahmin is less blamable than that of a tilled one.’ It points to the fact that

- (a) Brahmins should not accept either tilled or ununtilled land.
- (b) Land grants to the Brahmins are disapproved by lawmakers.
- (c) Land grants to the Brahmins comprised only ununtilled lands.
- (d) Land grants to the Brahmins also served the purpose of extension of cultivation.

The earliest land grant to a secular party, an aboriginal chief called Pulindabhatta, was made by the

- (a) Satavahanas
- (b) Guptas
- (c) Uccakalpas

(d) Vakatakas

Who among the following dynasties were the first to transfer all sources of revenue to the Brahmins?

(a) Vakatakas

(b) Guptas

(c) Pallavas

(d) Chalukyas

Where did forced labour come to be known by the term *sarvavisti* and assume a wide significance?

(a) South India

(b) Central India

(c) North India

(d) West India

*Bhottavisti* was a special kind of forced labour imposed on peasants from the borders of

(a) Kashmir

(b) Kamarupa

(c) Tibet

(d) Afghanistan

Which one of the following texts provides us with the earliest literary evidence for land grants to officials?

(a) *Manu Smriti*

(b) *Milinda Panho*

(c) *Narada Smriti*

(d) *Brihaspati Smriti*

The term *samanta*, meaning a feudatory from the sixth century AD, originally meant a

(a) slave

(b) cultivator

(c) neighbour

(d) foreigner

What were the different obligations of the *samanas* to their overlords in the post-Gupta period?

(i) To render military aid

(ii) To perform administrative and judicial functions in peace time

(iii) To pay yearly tributes

- (iv) To pay homage to the emperor in person
- (v) To furnish their minor sons or princes
- (vi) To carry out certain social obligations

Select the correct answer from the codes below:

- (a) i, ii, iii and iv
- (b) ii, iii, v and vi
- (c) i, iii, iv, v and vi
- (d) All of them

Consider the following statements—one labelled as Assertion (A) and the other labelled as Reason (R).

*Assertion (A): Land grants of the post-Gupta period throw light on the social configuration of the village.*

*Reason (R): Caste-wise identification of the villagers was made in most of the land charters of the time.*

In the context of the above two statements which one of the following is correct?

- (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 a correct explanation of A.
- (c) A is true but R is false.
- (d) A is false but R is true.

From which period of Indian history did the big merchants, called *sethis*, enjoy *bhogagamas*?

- (a) Pre-Maurya period
- (b) Maurya period
- (c) Post-Maurya period
- (d) Gupta period

Which one of the following was not an agrarian tax?

- (a) Bhaga
- (b) Kara
- (c) Sulka
- (d) Halivakara

Which of the following statements about the Indore grant of AD 397 are true?

- (i) It was made by a local merchant to a Brahmin.
- (ii) The conditions of the grant were those of a *devagrahara* grant.
- (iii) It was made with the consent of *maharaja* Swamidas, a feudatory of the imperial Guptas.

(iv) It authorised the grantee to enjoy the field, cultivate it and get it cultivated.

(v) It provides us with the earliest epigraphic evidence of subinfeudation.

Select the answer from the codes given below:

(a) All of them

(b) i, ii, iii and iv

(c) ii, iii, iv and v

(d) i, iii, iv and v

When and by whom was serfdom, i.e. the practice of transferring peasants along with land to the beneficiaries, started?

(a) third century AD—Vakatakas

(b) fourth century AD—Pallavas

(c) fifth century AD—Guptas

(d) sixth century AD—Maukhari

The earliest epigraphic reference to *visti* or forced labour is found in the

(a) Nanaghat Inscription of Naganika

(b) Hathigumpha Inscription of Kharavela

(c) Junagarh Inscription of Asoka

(d) Junagarh Inscription of Rudradaman I

Who among the following Chinese pilgrims to India informs us that most Indian Buddhist monasteries got their lands cultivated by servants and others?

(a) Itsing

(b) Wang Hiuen Tse

(c) Hiuen Tsang

(d) Fahien

Which work gives us the different types of samantas of the reign of Harsha?

(a) Harsha's *Nagananda*

(b) Bana's *Harshacharita*

(c) Harsha's *Priyadarshika*

(d) Bana's *Kadambari*

When did the practice of mortgaging land for taking loan begin?

(a) Maurya period

(b) Pre-Gupta period

(c) Gupta period

(d) Post-Gupta period

When and by whom were administrative rights first abandoned while making religious land grant?

- (a) first century BC—Pulamayi I
- (b) first century AD—Kharavela
- (c) second century AD—Gautamiputra Satakarni
- (d) fourth century AD—Samudragupta

Tanks were known by different terms, but one of the following does not come under this category. Pick it out.

- (a) *Kalanju*
- (b) *Dirghula*
- (c) *Tadaga*
- (d) *Vapi*

Mandasor Pillar Inscription of the early sixth century AD belongs to

- (a) Anantavarman
- (b) Yasodharman
- (c) Mihirakula
- (d) Toramana

Consider the following statements—one labelled as Assertion (A) and other labelled as Reason (R).

*Assertion (A):* In the post-Gupta period hardly any coin can be ascribed with certainty to any ruling house.

*Reason (R):* According to Hiuen Tsang, governors, ministers, magistrates and other officials had each a portion of land assigned to them for their personal support.

In the context of the above two statements which one of the following is correct?

- (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 a correct explanation of A.
- (c) A is true but R is false.
- (d) A is false but R is true.

To which period does the earliest epigraphic evidence, yet available, of land grant belong and to whom was it made?

- (a) second century BC—Buddhists
- (b) first century BC—Brahmins
- (c) first century AD—Jainas
- (d) second century AD—Ajivikas

Which one of the following texts deals with meteorological observations providing guidelines to cultivators?

- (a) Bana's *Harshacharita*
- (b) Kalidasa's *Ritusamhara*
- (c) Varahamihira's *Brihat Samhita*
- (d) Amarasimha's *Amarakosa*

Which one of the following terms for administrative officers does not smack of feudal relations?

- (a) *Balisadhaka*
- (b) *Bhogika*
- (c) *Mahabhogi*
- (d) *Bhogapatika*

Who among the following was the first to describe Sudras as a class of agriculturists?

- (a) Manu
- (b) Fahien
- (c) Hiuen Tsang
- (d) Narad

Harsha belonged to which of the following dynasties?

- (a) Varmans
- (b) Maukharis
- (c) Pushyamitras
- (d) Pushyabhatis

What was the early capital of Harshavardhana?

- (a) Thanesvar
- (b) Kanauj
- (c) Mathura
- (d) Prayag

What was the name of Harsha's brother-in-law and to which dynasty did he belong?

- (a) Grahavarman—Varman Dynasty
- (b) Devagupta—Later Guptas
- (c) **Bhaskaravarman**—Pushyamitras
- (d) Grahavarman—Maukharis

What was the title assumed by Harsha after coming to the throne?

- (a) Maharaja

- (b) Siladitya
- (c) Gunaraja
- (d) Wang Hiuen Tse

Which Chinese Buddhist pilgrim visited Harsha's empire?

- (a) Itsing
- (b) Fahien
- (c) Hiuen Tsang
- (d) Wang Hiuen Tse

Which of the following inscriptions gives us information about the conquest of Valabhi by Harshavardhana?

- (a) Aihole pillar inscription
- (b) Junagarh rock inscription
- (c) Damadarpur copper plate
- (d) Nausasi copper plate

Who was the court poet of Harsha?

- (a) **Bhani**
- (b) Ravi Kirti
- (c) Bana
- (d) Vishnusarma

Harsha was the author of

- (i) *Harshacharita*
- (ii) *Ratnavali*
- (iii) *Nagananda*
- (iv) *Priyadarshika*
- (v) *Kadambari*

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) ii, iv and v

Bana was the author of

- (i) *Parvati Parinay*
- (ii) *Kadambari*
- (iii) *Harshacharita*
- (iv) *Panchatantra*
- (v) *Ratnamalika*

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) i, iii and iv

Harsha is said to have held two great religious assemblies. Which of the following places were the venues for these assemblies?

- (i) Thanesvar
- (ii) Kanauj
- (iii) Valabhi
- (iv) Prayag

Choose the answer from the codes given below:

- (a) i and iv
- (b) ii and iii
- (c) iii and iv
- (d) ii and iv

Match List I with List II and choose the answer using the codes given below.

**List I**

- (i) Prabhakara-vardhana
- (ii) Rajyavardhana
- (iii) Rajyasri
- (iv) Yasoda
- (v) Grahavarman

- (a) i-C, ii-D, iii-A, iv-B, v-E
- (b) i-E, ii-D, iii-B, iv-A, v-C
- (c) i-D, ii-E, iii-B, iv-A, v-C
- (d) i-D, ii-B, iii-E, iv-C, v-A

**List II**

- (A) Harsha's mother
- (B) Harsha's sister
- (C) Harsha's brother-in-law
- (D) Harsha's father
- (E) Harsha's brother

Match List I with List II and select the answer using the codes given below.

**List I**

- (i) Devagupta
  - (ii) Sasanka
  - (iii) Bhaskara-varman
  - (iv)
- (A) Ruler of Kamarupa and close friend of Harsha
  - (B) Ruler of Malwa who killed Harsha's brother-in-law and killed by Harsha's brother
  - (C) The leading noble at Harsha's court
  - (D) Ruler of Gauda who killed Harsha's brother and was

Dhruvasena II later defeated by Harsha

(v) Bhani (E) Ruler of Valabhi who was defeated by Harsha

- (a) i-A, ii-C, iii-E, iv-D, v-B
- (b) i-B, ii-D, iii-A, iv-E, v-C
- (c) i-C, ii-E, iii-B, iv-A, v-D
- (d) i-D, ii-A, iii-C, iv-B, v-E

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if only Assertion (A) is true.

Mark (b) if only Reason (R) is true.

Mark (c) if both 'A' and 'R' are true and 'R' is the correct explanation for 'A'.

Mark (d) if both 'A' and 'R' are true, but 'R' is not the correct explanation for 'R'.

*Assertion (A):* The practice of sati was prevalent among the higher classes during Harsha's period.

*Reason (R):* Bana has recorded that Harsha's mother committed *sati* after the death of her husband.

*Assertion (A):* Harsha issued a large number of silver coins.

*Reason (R):* The feudal practice of rewarding and paying officers with grants of revenue-bearing lands on a large scale had begun under Harsha.

*Assertion (A):* Harsha is reported to have brought a tooth relic of the Buddha from Kashmir.

*Reason (R):* Kashmir was annexed by Harsha in one of his military campaigns.

Who is the author of *Vikramankacharita*?

- (a) Ravi Kirti
- (b) Mangalesa
- (c) Bana
- (d) Bilhana

Who was the founder of the Chalukyas of Badami?

- (a) Kirtivarman I
- (b) Vikramaditya I
- (c) Pulakesin I
- (d) Vijayaditya

During whose reign did Hiuen Tsang visit the Chalukya kingdom?

- (a) Vikramaditya II
- (b) Pulakesin II
- (c) Kirtivarman II
- (d) Vijayaditya

Which Chalukya ruler is credited with repelling the Arab invasion of south Gujarat?

- (a) Vikramaditya I
- (b) Pulakesin I
- (c) Pulakesin II
- (d) Vikramaditya II

Which Chalukya ruler is said to have sent an envoy in AD 625 to the Persian king, Khusrau II, and also received one from the latter, as depicted in one of the famous Ajanta cave paintings?

- (a) Kirtivarman I
- (b) Vinayaditya
- (c) Pulakesin II
- (d) Vijayaditya

Which style of architecture was developed by the Chalukyas of Badami?

- (a) *Nagara*
- (b) *Dravida*
- (c) *Vesara*
- (d) Gopuram

Which Chalukyan town is known as the town of temples?

- (a) Aihole
- (b) Badami
- (c) Pattadakal
- (d) Ajanta

Arrange the following Chalukyas of Badami in the chronological order.

- (i) Vikramaditya I
- (ii) Pulakesin II
- (iii) Kirtivarman I
- (iv) Vijayaditya
- (v) Vinayaditya

Select the answer from the codes given below:

- (a) ii, iv, i, v, iii

- (b) iii, ii, i, v, iv
- (c) iv, ii, i, iii, v
- (d) v, ii, i, iii, iv

Which of the following temples are found at Aihole?

- (i) Ladh Khan temple
- (ii) Melagitti Sivalaya
- (iii) Hucimaligudi
- (iv) Durga temple
- (v) Jaina temple of Meguti

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii, iv and v
- (d) i, iii, iv and v

Which among the following temples at Pattadakal is said to begin the Deccan style of architecture?

- (a) Virupaksha temple
- (b) Sangamesvara temple
- (c) Papanatha temple
- (d) Kapolesvara temple

Which of the following statements about Pulakesin II are correct?

- (i) He had to fight a bitter civil war against his uncle before establishing himself on the throne.
- (ii) The Aihole Inscription gives us information about his achievements and rule.
- (iii) He was defeated by Harsha as is evident from later Chalukyan inscriptions.
- (iv) He started the suicidal Pallava-Chalukya conflict which went on for centuries.
- (v) He died a natural death after ruling for about 33 years.

Select the answer from the codes given below:

- (a) i, ii and iv
- (b) ii, iii and iv
- (c) i, ii and v
- (d) ii, iv and v

Which one of the following pairs is correctly matched?

- (a) Vijayaditya—Invaded the Pallava kingdom three times
- (b) Kirtivarman IL—Longest and most peaceful reign.
- (c) Vikramaditya I—Drove out the occupying Pallava forces from Badami
- (d) VikramaClitya II—Last Badami Chalukya, overthrown by Dantidurga

Match List I with List II and select the answer using the codes given below.

**List I**

- (i) Mangalesa
- (ii) Appayika
- (iii) Vishnuvar-dhana
- (iv) Ravi Kirti

**List II**

- (A) Younger brother of Pulakesin II who appointed him as the viceroy of Vengi
- (B) Uncle of Pulakesin II
- (C) Court poet of Pulakesin II and author of Aihole Inscription
- (D) A feudatory chief who rebelled against Pulakesin II
- (E) Pallava ruler, killed by Pulakesin II

- (a) i-B, ii-A, iii-E, iv-C
- (b) i-B, ii-D, iii-E, iv-A
- (c) i-A, ii-C, iii-B, iv-D
- (d) i-B, ii-D, iii-A, iv-C

**Assertion and Reason**

**Instructions:**

Mark (a) if only Assertion (A) is true.

Mark (b) if only Reason (R) is true.

Mark (c) if both ‘A’ and ‘R’ are true are ‘R’ is the correct explanation for ‘A’.

Mark (d) if both ‘A’ and ‘R’ are true, but ‘R’ is not the correct explanation for ‘R’.

**Assertion (A):** Tile later Chalukyan inscriptions lay claim to Ayodhya as the ancestral home of Chalukyas.

**Reason (R):** The north Indian origin of the Chalukyas is also evident from certain nonChalukyan inscriptions.

**Assertion (A):** The Chalukyas of Badami exercised paternalistic control over village administration.

**Reason (R):** In the village affairs the royal officers of the Chalukyas actively intervened instead of being mere observers.

*Assertion (A):* The Chalukya period is marked by frequent invasions and plunder of the neighbouring territories.

*Reason (R):* The area under Chalukya rule was generally rocky land which yielded limited revenue.

Who was the first independent Pallava ruler?

- (a) Simhavarman
- (b) Simhavishnu
- (c) Narasimhavarman I
- (d) Paramesvaravarman I

Which Pallava ruler was a contemporary of Sankaracharya?

- (a) Mahendravarman I
- (b) Narasimhavarman II
- (c) Nandivarman II
- (d) Dantivarman

Who built the famous Vaikuntaperumal temple at Kanchipuram?

- (a) Narasimhavarman II
- (b) Paramesvaravarman II
- (c) Nandivarman II
- (d) Aparajita

Who was the author of *Dasakumaracharftam* and at whose court did he live?

- (a) Dandin—Nandivarman II
- (b) Bharavi—Nandivarman II
- (c) Appar—Dantivarman
- (d) Andal—Mahendravarman I

Who founded the city of Mamallapuram, also known as Mahabalipuram?

- (a) Simhavishnu
- (b) Narasimhavarman I
- (c) Narasimhavarman II
- (d) Paramesvaravarman I

What were *ghatikas*?

- (a) Jaina educational institutions
- (b) Buddhist cultural centres
- (c) Brahmanical institutions for higher studies
- (d) Village assemblies in the Pallava period

Who is considered as the greatest Pallava because of his military conquests and cultural contribution?

- (a) Mahendravarman I
- (b) Paramesvaravarman II
- (c) Mahendravarman I
- (d) Narasimhavarman I

During whose time- did Hiuen Tsang visit Kanchipuram, the capital of the Pallavas?

- (a) Narasimhavarman I
- (b) Narasimhavarman II
- (c) Mahendravarman I
- (d) Mahendravarman II

Which of the following Pallavas were the worshippers of Vishnu, the rest being devotees of Siva?

- (i) Simhavishnu
- (ii) Narasimhavarman II
- (iii) Mahendravarman II
- (iv) Nandivarman II

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iv

Which of the following were the *Nayanars* (Saivite saints) of the Pallava period?

- (i) Appar
- (ii) Sambandar
- (iii) Tirumangai
- (iv) Sundarar
- (v) Sankara

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) All of them

Arrange the following Pallava rulers in historical sequence.

- (i) Narasimhavarman I
- (ii) Narasimhavarman II

- (iii) Mahendravarman I
- (iv) Mahendravarman II
- (v) Paramesvaravarman I
- (vi) Paramesvaravarman II

Select the answer from the codes given below:

- (a) ii, iii, i, iv, vi, v
- (b) iv, vi, v, i, ii, iii
- (c) iii, i, iv, v, ii, vi
- (d) i, vi, iii, v, iv, ii

Match List I with List II and select the answer from the codes given below:

**List I**

- (i) Simhavishnu
- (ii) Narasimhavarman I
- (iii) Narasimhavarman II
- (iv) Mahendravarman I
  
- (a) i-B, ii-A, iii-C, iv-D
- (b) i-C, ii-B, iii-D, iv-A
- (c) i-C, ii-D, iii-A, iv-B
- (d) i-C, ii-D, iii-B, iv-A

**List II**

- (A) Gunabhara
- (B) Rajasimha
- (C) Avanisimha
- (D) Vatapikonda

Match the following:

**List I**

*(Pallava temples)*

- (i) Mahendra group
- (ii) Narasimha group
- (iii) Rajasimha group
- (iv) Nandi group
  
- (a) i-C, ii-D, iii-A, iv-B
- (b) i-D, ii-A, iii-B, iv-C
- (c) i-A, ii-B, iii-D, iv-C
- (d) i-B, ii-C, iii-D, iv-A

**List II**

*(Examples)*

- (A) Kailasanatha temple at Kanchi
- (B) Muktesvara temple at Kanchi
- (C) Rock-cut temples at Bhairavakonda
- (D) Monolithic temples at Mahabalipuram

Which one of the following pairs is correctly matched?

- (a) Manavarman—The Ceylonese prince who helped and received help from Narasimha
- (b) Aditya I—The Pandya ruler who defeated Nandivarman II
- (c) Sripurusha—The Chola ruler who overthrew the Pallavas by defeating

Aparajita

(d) Varagunamaharaja—Ganga ruler who killed Paramesvara II, but got killed by Nandi II

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if only Assertion (A) is true.

Mark (b) if only Reason (R) is true.

Mark (c) if both ‘A’ and ‘R’ are true and ‘R’ is the correct explanation for ‘A’.

Mark (d) if both ‘~’ and ‘R’ are true, but ‘R’ is not the correct explanation for ‘A’.

*Assertion (A):* Pallavas, according to some scholars, were a branch of the Vakataka dynasty.

*Reason (R):* Pallava inscriptions give us clear evidence about their connection with Vakatakas.

*Assertion (A):* Mahendravarman I was also known as ‘Mattavilasa’.

*Reason (R):* He was the author of a famous burlesque, *Mattavilasa Prahasana*, in Sanskrit.

*Assertion (A):* Pallavas conquered several countries in South-East Asia.

*Reason (R):* The Pallava type of *vimana* (storey) is found in the temples of Java, Cambodia and Annam belonging to this period.

*Assertion (A):* The Nandi group of Pallava temples are more ornate than the earlier groups.

*Reason (R):* They are mostly small in size.

*Assertion (A):* The Pallava administration was marked by autonomous village administration which, however, developed fully only under the Cholas.

*Reason (R):* The Pallava rulers did not make any land grants, including religious grants.

Match List I with List II and select the answer from the codes given below.

#### **List I**

- (i) Alupas
- (ii) Mauryas
- (iii) Nalas
- (iv) Kalachuris

#### **List II**

- (A) Bastar
- (B) South Canara
- (C) Malwa
- (D) Konkan

- (a) i-A, ii-C, iii-B, iv-D
- (b) i-C, ii-D, iii-A, iv-B
- (c) i-B, ii-D, iii-A, iv-C
- (d) i-B, ii-A, iii-D, iv-C

Which of the following statements is not correct about Pulakesin II?

- (a) The Vishnukundins were defeated in a hard fought battle on the shores of Kunala (Koleru) lake.
- (b) Southern Kosala and Kalinga submitted to the power of Pulakesin II.
- (c) Latas, Malwas and Gurjaras were defeated and crushed by Pulakesin II.
- (d) The Ganga ruler Durvinita gave his daughter in marriage to Pulakesin II, and she gave birth to Vikramaditya I.

Where was the First pitched battle fought by Pulakesin II against Mahendravarman I?

- (a) Kanchi
- (b) Pullalur
- (c) Manimangala
- (d) Vatapi

Who of the following is known as *vichitra-chitta* (curious-minded )?

- (a) Mahendravarman I
- (b) Narasimhavarman I
- (c) Paramesvaravarman I
- (d) Aparajitavarman

Which of the following is not a title of Mahendravarman I, who had a passion for titles?

- (a) Chettahakari
- (b) Chitrakarapuli
- (c) Mattavilasa
- (d) Mahamalla

Whictt of the following statements are correct about Narasimhavarman I?

- (i) He was probably the greatest Pallava ruler and became supreme in the whole of south India.
- (ii) He defeated Pulakesin II in three battles, killed the latter and captured Vatapi.
- (iii) He withdrew the forces from the Chalukyan territories after his victory over Pulakesin II.
- (iv) He sent a naval expedition to Ceylon, the details of which are given in

the *Mahavamsa*.

(v) Hiuen Tsang visited the Pallava kingdom during his reign.

Choose the answer from the codes below:

- (a) All of them
- (b) i, i.i and iii
- (c) ii, iii and v
- (d) i, ii, iv and v

Which of the following statements is incorrect about Narasimhavarman II?

- (a) He took up the titles of Rajasimha, Agampriya (lover of sculptures) and Sankarabhakta.
- (b) Dandin, the great Sanskrit writer, was his court poet.
- (c) His reign was marred by frequent battles.
- (d) Narasimhavarman sent an embassy to China, and trade and commerce flourished during his reign.

Which of the following statements is not correct about literature and learning of Pallava period?

- (a) Except a few inscriptions at the beginning in Sanskrit, the rest are written in Tamil.
- (b) Kanchi was the seat of Sanskrit learning in the south.
- (c) The works of Kalidasa and Varahamihira are well known and provisions were made for the recitation of the *Mahabharata* in the *mandapas* of temples.
- (d) *Mattavilasa Prahasana*, a social comedy, belongs to this period.

Which of the following statements are correct about Pallava society?

- (i) Saiva and Vaishnava saints who dominated the religion of south lived in Pallava period.
- (ii) Pallavas were orthodox Hindus and were generally followers of Vishnu, but some of them were devotees of Siva.
- (iii) It was from Kanchi that the Sanskritisation of the south and the Indian colonies in the Far East proceeded.
- (iv) Aryanisation of south India began during the Pallava period.

Select the answer from the codes below:

- (a) i and ii
- (b) i, iii and iv
- (c) i, ii and iii
- (d) All of them

Which of the following can be considered as the birthplace of south Indian

architecture and sculpture?

- (a) Kanchi
- (b) Mahabalipuram
- (c) Madurai
- (d) Kaveripattinam

Where do we have life-like portrait images of the Pallava kings and queens?

- (a) Kailasanatha temple at Kanchi
- (b) Virathanesvara temple at Tirrutani
- (c) Vaikuntaperumal temple at Kanchi
- (d) Isvara temple at Mahabalipuram

What is the animal that is found in most of the pillars of the Pallavas, representing the founder of Pallava dynasty?

- (a) Tiger
- (b) Lion
- (c) Elephant
- (d) Bull

Match List I with List II and choose the answer from the codes given below.

**List I**

- (i) Madhuban Copper
  - (ii) Sonpat Inscription
  - (iii) Banskhara Inscription
  - (iv) Nausasi Copper Plate
- (a) i-C, ii-B, iii-A, iv-D
  - (b) i-B, ii-C, iii-A, iv-D
  - (c) i-A, ii-B, iii-C, iv-D
  - (d) i-A, ii-C, iii-B, iv-D

**List II**

- (A) Genealogy of Harsha's family Plate
- (B) Chronology of Harsha's reign
- (C) Signatures of Harsha
- (D) Harsha's victory over Valabhi

Which of the following statements about Sasanka is incorrect?

- (a) Sasanka was an ally of Devagupta, the ruler of eastern Malwa.
- (b) Hiuen Tsang says that Sasanka was a persecutor of Buddhists and destroyed Buddhist monasteries between Kusinagar and Varanasi.
- (c) Hiuen Tsang says that Harsha died before Sasanka.
- (d) Harsha failed to subjugate Sasanka completely.

Which of the following statements about Bana's *Harshacharita* is not correct?

- (a) It contains eight chapters and in the first chapter he describes Harsha's life

and family.

- (b) The sixth and seventh chapters deal with the wars and conquests of Harsha.
- (c) The last and eight chapter gives us information about various religious sects living in the forests of the Vindhya range.
- (d) The book gives us a good idea about the flourishing urban economy of Harsha's period.

The term *kshauma* refers to

- (a) a type of cloth
- (b) a kind of punishment
- (c) a religious tax
- (d) an administrative post

Which of the following are correct about the social customs as observed by Hiuen Tsang?

- (i) There was no custom of widow remarriage.
- (ii) There seems to have been *purdah* system among the higher classes.
- (iii) The system of *sati* was known.
- (iv) Inter-caste marriages were not permitted by the lawmakers of the time.

Choose the answer from the codes below:

- (a) i and ii
- (b) i, iii and iv
- (c) i, ii and iii
- (d) All of them

Which of the following idols was not installed by Harsha in the *mahamoksha parishad* held at Prayaga?

- (a) Buddha
- (b) Mahavishnu
- (c) Adityadeva
- (d) Isvaradeva

Which of the following helped Harsha to check feudal tyranny and rebellions?

- (a) Harsha made extensive land grants to all the officials.
- (b) He maintained military garrisons.
- (c) He toured the country extensively and established personal contacts with people.
- (d) He maintained cordial relations with the feudal chiefs.

Arrange the following administrative units of Harsha's empire in the descending order.

- (i) *Bhukti*
- (ii) *Mandala*
- (iii) *Vithi*
- (iv) *Rashtra*

Select the answer from the codes below:

- (a) iv, i, ii, iii
- (b) i, ii, iv, iii
- (c) iv, ii, i, iii
- (d) iv, i, iii, ii

Arrange the following Chinese travellers, who came to India, in correct chronological order.

- (i) Hiuen Tsang
- (ii) Fahien
- (iii) Itsing
- (iv) Wang Hiuen Tse

Choose the answer from the codes below:

- (a) ii, i, iii, iv
- (b) ii, i, iv, iii
- (c) ii, iv, i, iii
- (d) ii, iii, I, iv

Which of the following statements are correct about the land laws in Gupta and post-Gupta periods?

- (i) Brihaspati ordains that one field mortgaged to two creditors at the same time shall belong to that mortgagee who was the first to obtain possession of it.
- (ii) Katyayana says that the debtor can get back his fields given for enjoyment as Interest from the creditor on paying back the amount he has taken.
- (iii) According to Brihaspati when a field is mortgaged for use and the period fixed for such use does not expire, the debtor cannot recover his property nor can the creditor recover his loan.
- (iv) The practice of mortgaging land for interest began towards the beginning of the Gupta period and continued for another three or four centuries.

Choose the answer from the codes below:

- (a) i and ii
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) All the above

Which of the following statements is not correct about agrarian structure in Gupta and post-Gupta periods?

- (a) The feudal tendencies made their appearance towards the closing years of the Gupta rule.
- (b) References to land grants to officers, Brahmins and temples are available in the reign of Harsha.
- (c) We find numerous revenue terms in inscriptions some of which were paid to the -vassals or officers and others to the state or the overlord.
- (d) The tax collection rights of the kings and their subordinate chiefs were mutually exclusive and the peasants did not need to pay taxes to both.

Which one of the following is the potent cause for the increase in burden of tax on peasant?

- (a) Land granted to Brahmins
- (b) Land granted to feudal chiefs
- (c) Land granted to the officials
- (d) Several grades of rulership and subinfeudation

Which of the following reduced the status of free peasants to the status of serfs?

- (i) Transfer of peasants to the grantees along with land
- (ii) Extension of forced labour
- (iii) Restrictions on the movement of peasants
- (iv) Delegation of Fiscal and criminal administration to the religious beneficiaries

Choose the answer from the codes below:

- (a) i and iii
- (b) i, iii and iv
- (c) i, ii and iii
- (d) All of them

The term *bhumichchhidranayaya* denotes

- (a) ownership of the king over the soil.
- (b) ownership of the feudal chief over the soil.
- (c) ownership of the person who brought virgin soil under cultivation,

(d) justice in transactions of the land.

Which of the following statements are correct about the rights and customs regarding land?

- (i) The rights over land could be transferred, bought and sold like any other commodity.
- (ii) The claims of feudal chiefs and donees weakened the claims and rights of the cultivators.
- (iii) A number of restrictions were imposed on the claims of the peasant on the land.
- (iv) The cultivators had the right to refuse to cultivate the land.

Select the answer from the codes below:

- (a) i, ii and iv
- (b) i, ii and iii
- (c) i, iii and iv
- (d) All the above

Which of the following statements are correct about the rights and customs regarding land?

- (a) The practice of letting out land to cultivators on the basis of crop-sharing helped in the emergence of feudal land system or tenures.
- (b) Such tenures developed in only those parts of north India which were economically backward.
- (c) Sometimes the artisans, labourers, etc. were forced into unpaid labour or *visti*.
- (d) Women were free from performing various unpaid jobs for the landlord.

Which of the following statements is not correct?

- (a) Economy tended to become increasingly agrarian as trade and commerce declined in the post-Gupta period.
- (b) A fairly large section of peasantry emerged due to transformation of Sudras into peasants.
- (c) The mode of paying interest on mortgaged land in the form of labour services had become fairly common.
- (d) The flourishing agrarian economy raised the living standards of peasants.

Which one of the following is the earliest to accompany the land grants?

- (a) Power to punish thieves and criminals
- (b) Exemption from payment of taxes
- (c) Administrative powers over the donated area

(d) Right to impose taxes

Which of the following statements is/are true about the land charters of post-Gupta period?

- (i) In some land grants, taxes and powers of administration are explicitly delegated in a positive manner.
- (ii) Some charters specifically transfer peasants and artisans living in a village and also cultivators occupying a piece of land.
- (iii) Some charters give the beneficiary the right to evict the existing peasants and induce new ones.
- (iv) One important element in the land donation records is the list of officers, either with both proper names and functional designations or only with designations.

Select the answer from the codes below:

- (a) i and iii
- (b) i, iii and iv
- (c) i, ii and iv
- (d) All the above

Which of the following statements is not correct about the land charters?

- (a) Most land grants bear the name of the writer and the executor.
- (b) The name of the literate artisan who incises the grant appears in many a charter.
- (c) Land grants are exclusively inscribed or written either on stone or copper plates only.
- (d) According to some charters called *kara sasana*, the donees are asked to pay some taxes and in other cases they are asked to shun treason or sedition against the king.

Match List I with List II and select the answer from the codes given below.

**List I**

- (i) Nivartana
- (ii) Araghaftha
- (iii) Vapi
- (iv) Hatta

**List II**

- (A) A unit of land measurement
- (B) Persian wheel of irrigation
- (C) A small tank
- (D) Periodical market

- (a) i-A, ii-B, iii-C, iv-D
- (b) i-A, ii-D, iii-B, iv-C
- (c) i-A, ii-C, iii-B, iv-D
- (d) i-D, ii-C, iii-B, iv-A

Which one of the following is not the outcome of vesting the donees with magisterial and police powers along with fiscal rights?

- (a) Weakening of king's authority
- (b) Increase in productivity
- (c) Easy administration over large area
- (d) Oppression of the tenants

The land ownership in the south greatly rested with the king, especially over crown lands. Which one of the following is the correct reason for this?

- (a) To grant revenues from crown lands to officers
- (b) To have the crown lands cultivated by small scale cultivators and peasants
- (c) To grant the land to Brahmins
- (d) To grant the land to artists to encourage art and architecture

In the south the landowners had the right to

- (a) sell land
- (b) gift land
- (c) mortgage land
- (d) all the above

Which one of the following is not correct about the exemptions and remissions available?

- (a) Temples were exempted from extra taxation in emergency times.
- (b) Land newly brought under cultivation was exempted from tax for five years.
- (c) Remission was given to villages which undertake public works like irrigation projects.
- (d) Remission was given at times of natural calamity.

Which one of the following is not a purpose for which local taxes were collected in the villages of south?

- (a) Improving environment
- (b) Maintaining irrigation works
- (c) Building rest-houses
- (d) For village services

Which one of the following is not true about the agrarian structure of post-Gupta period?

- (a) The Indian economy became a self-sufficient village economy.
- (b) A vigorous process of subinfeudation started resulting in uneconomical plots.

(c) The ties between central authority and the local beneficiaries considerably strengthened.

(d) There was a large-scale transfer of land revenue and lands for both secular and religious purposes.

Which one of the following statements is not correct about the position of agrarian classes?

(a) There were no restrictions on the practice of taking food from the Sudra sharecroppers.

(b) A Brahmin who became a peasant was placed in the category of people engaged in sinful acts.

(c) The dependent peasants who were sharecroppers outnumbered free peasants.

(d) The status of a free Vaishya peasant declined and he began to be viewed as a Sudra.

Which one of the following was the most important consequence of the ancient Indian feudal system?

(a) Stability in the caste system

(b) Development of handicrafts

(c) Extension of the arable land

(d) Development of trade and commerce

Which one of the following statements is not correct about the agrarian system in post-Gupta period?

(a) Theoretically only the revenue from the land was granted to the feudatory and not land itself.

(b) The grant was subject to reassignment on the death of the tenant.

(c) Once the grant was made it could not be confiscated by the king.

(d) The land held by feudatories tended to become hereditary.

## **Assertion and Reason**

### **Instructions:**

Mark (a) if both Assertion (A) and Reason (R) are true, and 'R' explains 'A'.

Mark (b) if both 'A' and 'R' are true, but 'R' does not explain 'A'.

Mark (c) if 'A' is true, but 'R' is false.

Mark (d) if 'A' is false, but 'R' is true.

**Assertion (A):** Harsha seems to have subjugated Kalinga.

**Reason (R):** Kalinga region used the Harsha era (ad 606) to record different events.

*Assertion (A):* Harsha brought peace and tranquility as he brought almost whole of north India under his hegemony.

*Reason (R):* In the post-Gupta period' trade and commerce witnessed further decline which had started during the Gupta period.

*Assertion (A):* The evil system of dowry, according to Bana, was quite common.

*Reason (R):* The institution of *svayamvara* declined and there is no instance of its practice in the contemporary literature.

*Assertion (A):* Wang Hiuen Tse inflicted crushing defeat on Arunasva, a minister of Harsha who had usurped the throne after the death of Harsha.

*Reason (R):* Harsha's refusal to acknowledge the suzerainty of the Chinese emperor was responsible for the campaigns of Wang Hiuen Tse.

*Assertion (A):* The actual tiller of the land could be ejected and peasants were reduced to the status of tenants-at-will.

*Reason (R):* Certain land grants of the period clearly mention that the donee had the right to cultivate the land or get it cultivated.

*Assertion (A):* In the land grants various dues in cash, kind or labour for purposes of exemption are particularised.

*Reason (R):* Grantees are conceded several important political and administrative immuni-ties.

*Assertion (A):* We may know from the land grants whether the donated piece of land or village lies within a virgin, semi-virgin or settled area.

*Reason (R):* Description of the donated land or village and its physical features is one of the important elements in the land grants.

*Assertion (A):* Land grants give us a good idea of the social configuration of the village.

*Reason (R):* The village elders and various types of inhabitants, identified caste-wise, find place in many land grants.

*Assertion (A):* Occasions for grants of land or village are mentioned in the charters, which may be various kinds of Vedic sacrifices described in the *Srautasutras*.

*Reason (R):* Many of these sacrifices were performed by improvised Kshatriya princes to legitimatise their position.

*Assertion (A):* Some land grants issued by the Chandela and Oriya kings

specify the transfer of peasants, artisans and traders to the donees.

*Reason (R):* This was adopted to compel the artisans and peasants to run the self-sufficient-economy.

## ANSWERS-II

1. (c)	2. (a)	3. (b)	4. (d)	5. (d)	6. (c)	7. (b)
8. (a)	9. (a)	10. (b)	11. (c)	12. (d)	13. (b)	14. (c)
15. (d)	16. (b)	17. (a)	18. (b)	19. (b)	20. (c)	21. (d)
22. (b)	23. (c)	24. (c)	25. (a)	26. (d)	27. (c)	28. (a)
29. (b)	30. (c)	31. (a)	32. (c)	33. (d)	34. (a)	35. (a)
36. (c)	37. (d)	38. (b)	39. (d)	40. (a)	41. (b)	42. (c)
43. (c)	44. (a)	45. (b)	46. (b)	47. (b)	48. (c)	49. (a)
50. (c)	51. (d)	52. (a)	53. (d)	54. (b)	55. (c)	56. (d)
57. (c)	58. (b)	59. (a)	60. (d)	61. (c)	62. (b)	63. (c)
64. (b)	65. (a)	66. (d)	67. (c)	68. (b)	69. (d)	70. (c)
71. (c)	72. (a)	73. (b)	74. (d)	75. (c)	76. (a)	77. (c)
78. (d)	79. (a)	80. (c)	81. (c)	82. (b)	83. (d)	84. (c)
85. (a)	86. (b)	87. (c)	88. (d)	89. (a)	90. (d)	91. (b)
92. (c)	93. (d)	94. (a)	95. (a)	96. (a)	97. (c)	98. (b)
99. (d)	100. (a)	101. (c)	102. (c)	103. (b)	104. (a)	105. (d)
106. (d)	107. (c)	108. (a)	109. (c)	110. (b)	111. (a)	112. (b)
113. (c)	114. (c)	115. (d)	116. (a)	117. (b)	118. (b)	119. (c)
120. (a)	121. (b)	122. (d)	123. (d)	124. (d)	125. (d)	126. (c)
127. (b)	128. (d)	129. (d)	130. (b)	131. (d)	132. (c)	133. (a)
134. (b)	135. (b)	136. (d)	137. (a)	138. (c)	139. (c)	140. (a)
141. (c)	142. (c)	143. (a)	144. (b)	145. (b)	146. (c)	147. (a)
148. (b)	149. (a)	150. (a)	151. (b)	152. (a)		



# CHAPTER 8

# SOCIETY AND CULTURE

## SOCIETY: EVOLUTION OF JATIS

### Introduction

A large number of historians in the past had unquestioningly accepted two assumptions in their studies of ancient Indian society. Firstly, they assumed that the ancient Indian society remained in a more or less static state throughout the period, registering only a marginal change. Secondly, they took the *varna* system to be an actual description of the social functioning and having a rigidly structured society based on a hierarchy of status as one of its essentials. But both these assumptions have now been questioned. A reexamination of the evidence suggests periods, of economic change which influenced social institutions as well as other aspects of life.

Certain broad phases of economic change in ancient India can be recognised.

- The earliest Vedic literature comes from a background of pastoralism giving way gradually to agricultural settlements.
- Early Buddhist literature suggests a more settled agrarian economy and an emergent commercial urban economy.
- The post-Maurya period witnessed a series of small kingdoms ruling in various parts of the subcontinent and at the same time a tremendous expansion in both internal and external trade.
- The Gupta and post-Gupta periods witnessed the beginning of a major change in the agrarian system with the assignment of land grants and revenue grants to both religious and secular assignees resulting in a new politico-economic structure in many parts of the subcontinent.

The changing character of the economic structure inhibits any attempt at uniform generalisation about society for the entire period of early India.

While the causes which arise from within a society and which provide a

more meaningful picture of social change are less obvious, foreign invasions and migrations are most obviously behind the changes at the level of the elite groups.

- The migration of the Aryan-speaking peoples brought in the new Aryan elite.
- Though the brief campaign of Alexander did not seriously disturb the centres of powers in the Punjab and Sind, the invasions of the Indo-Greeks, Sakas and Kushanas for two centuries definitely affected Indian society in the northern and western parts of the subcontinent.
- The impact of the Huna invasions in the 5<sup>th</sup> century AD was felt as far as the heartland of the Ganges.
- The migrations of people from Central Asia to northern and western India in the post-Gupta period produced an even greater impact.

## VARNA SYSTEM

### Meaning and Features

Ancient Indian society is said to have consisted of four orders (*chatur-varna*); a fifth order was included later. The first four were the Brahmin, the Kshatriya, the Vaishya and the Sudra, of which the first three were regarded as *dvija* or twice-born. The fifth order (*panchamavarna*) was later identified with the untouchables. According to the *Purusasukta* in the *mandala X* of the *Rig Veda*, the four orders were divinely created and arose out of the great god Prajapati. This imbued the scheme with sanctity and authenticity.

The concept of *varna* was closely associated with the concept of *dharma* in the sense of a universal law. Thus, the *varnadharma* was the attempt to establish a social law or a systematic functioning of society which would ensure its well-being.

To these was added the concept of the *asramas* or stages of life, giving rise to the notion of *varnasrama-dharma* which was sought to be justified and perpetuated with the help of the theory of *karma*. In the later Vedic and post-Vedic periods we hear of the four-fold division of life into *brahmacharin* (student), *grihastha* (householder), *vanaprastha* (partial retirement) and *sannyasin* (complete retirement or ascetic life). But this concept of *asramas* was essentially applicable to the members of the first two

*varnas*, or at the most to those of the *dvija*. The whole life of an individual was divided into a series of *samskaras* or sacraments. His duties from birth to death are elaborately prescribed and the ceremonies for each occasion are clearly laid down.

The concept of *varna* assumes the following characteristic features—status by birth, a hierarchical ordering of social units and rules of endogamy and ritual purity. Theoretically nobody can change his *varna* status in his lifetime. All the four *varnas* and numerous castes which come under one or the other *vama* are arranged in some order of ritual ranking. Members of a *varna* can neither marry outside their *varna* nor accept food from somebody who is of a lower *varna*. This notion of high and low is obviously linked up with birth and heredity.

Theoretically there were only two obvious means of improving status. The first was by opting out of society and becoming an ascetic. The second was by ensuring rebirth in a higher social status in one's next life. However, mobility was not totally excluded from the scheme of the *varna*. Downward mobility was quite easy. Upward mobility was far more difficult and not open to the individual. It could be rendered possible nevertheless via the group, through a period of time and was further facilitated by a change in habitation or geographical location.

It was the concern with ritual status which led to the theory of *varnasamkara* (mixed castes) which are looked down upon as ritually impure. In a standard *Dharmashastra* such as that of Manu the mixed castes were occasionally occupational groups but generally those tribes which obviously were not easily assimilated into the Aryan society. Interestingly these tribal names continue to occur with separate identities right up to the early medieval period, as evident from a comparison of the lists in *Manu Smriti* with those of the ethnic groups mentioned in the later *Puranas*. Thus, we are informed that a Brahmin marrying a Vaishya woman produces children who are categorised as the Ambastha; the later *Puranas* refer to the Ambastha tribe as deriving its origin from the Anava Kshatriyas, the tribal identity remaining intact. Similarly a Brahmin marrying a Sudra woman resulted in a Nisada, which in fact appears to have been an aboriginal tribe. Evidently the tribes which were not assimilated had to be given a ritual status in the system and thus the theory of mixed castes was worked out.

## Origin—Different Theories

According to the first theory all human beings are said to be divided into four categories on the basis of their natural aptitudes and endowments. Some possess high spiritual and intellectual qualities, others fighting qualities, still others producing qualities, and accordingly they are placed in various categories. The *varna* system is, therefore, based on natural and inherent attributes found in the mankind. But to consider natural qualities of human beings without taking into account the social and material environment in which they are born and nurtured would be highly improper. Such a theory of the origin of the *varna* system obviously serves the interests of those who want to perpetuate this system.

The second theory accounts for the origin of the *varna* system in terms of the division of labour. It is held that the need for occupational division leading to more production and economic efficiency gave rise to *varnas* and *jatis*. Though there is some truth in this theory, it completely ignores the hereditary character of the *varna* system.

According to the third theory, the *varna* system is based on notions of purity and impurity. The ritual ranking of the *varnas* and *jatis* is based on their relative purity. But the exponents of this theory do not realise that notions of purity and impurity found in primitive and ancient societies outside India did not necessarily give rise to the *varna* system.

The fourth theory tries to explain the origin of the *varna* as a legacy from the aboriginal tribal communities of India. According to it every tribe is divided into a number of clans, and members of a clan marry within the tribe but outside the clan. But tribes entered into marriage relations with one another as a result of war and trade. Insistence on marriage within the *varna*, on the other hand, began because of the need of maintaining the privileges of the upper orders, which automatically barred the lower orders from having social intercourse with the upper castes.

According to the fifth theory, which has gained popularity in recent times, the origin and growth of post-Mauryan the *varna* system can be better appreciated if we bear in mind that *varna* is a form of social differentiation. Since social differentiation arises out of social conflicts and unequal distribution of resources and produce, the origin and growth of the *varna* cannot be understood without a study of social processes which again are intimately connected with changes in material life.

## **Historical Background**

The society of the Rig Vedic Aryans was essentially tribal, pastoral and almost egalitarian. Spoils of war and cattle constituted the main forms of wealth, and in the absence of a strong food-producing economy they could not create such priests and warriors as would live primarily and permanently on the surplus provided by others. Though inequalities were present, there were still no deep-seated social classes based on the institutionalised unequal distribution of surplus, resources and means of production.

Even in the later Vedic period agriculture was not developed enough to enable the peasants to produce much more than their own needs. Towards the end of Vedic times, however, with more agriculture and the mixing of the Aryans and pre-Aryans, there appeared seventeen kinds of priests to take care of different rituals in public sacrifices, the Brahmin being only one of them. Gradually he superseded all the other types and became the sole representative of the priestly order. Yet social differentiation could not be sharpened in later Vedic period. For, on account of their primitive agriculture, peasants could not produce much for consumption and accumulation by non-producers.

But in the age of the Buddha, with the beginning of the large-scale use of iron tools for crafts and cultivation, conditions were created for the transformation of the tribal, pastoral, almost egalitarian Vedic society into a full-fledged agricultural and class divided social order. Once the forested areas of the middle Ganga basin were cleared with the help of the iron axe, one of the most fertile areas of the world was opened to settlement and agriculture. Peasants produced a good deal more than what they could consume. Agricultural production was supplemented by craft production which not only provided the peasants with tools, and clothing, but also supplied weapons and luxury articles to the rulers and the priests. Members of the three higher *varnas* were distinguished ritually from those of the fourth *varna*, who were meant to serve the higher orders as slaves and hired labourers. Thus, the three higher *varnas* who were ‘the twice-born’ can be called citizens and the Sudras non-citizens.

There also grew distinctions between citizen and non-citizen. Within the *dvija*, the first two higher *varnas* developed contempt for manual work. The Vaishyas, though members of the *dvija* group, worked as peasants, herdsmen and artisans, and later as traders. More importantly they were the principal tax-payers on whose taxes and tributes lived the Kshatriyas and Brahmins.

Since both Brahmins and Kshatriyas lived on the taxes, tributes, tithes

and labour supplied by the Vaishyas and Sudras, there were occasional conflicts between the top two *varnas* for the sharing of the social savings. These conflicts were, however, made up in face of the opposition of the lower orders. The ancient texts repeatedly emphasise the need for mutual help and cooperation between the two higher *varnas*.

Around the third century AD a deep social crisis upset the Vaishya-Sudra social formation in particular and the *varna* system in general. The crisis is clearly reflected in the descriptions of the *kali* age in those portions of the *Puranas* which belong to the third and fourth centuries AD. Emphasis on the importance of *danda* (coercive mechanism) in the *Santi Parva* and the description of *arajaka* (anarchy) in the epics possibly belong to the same age and point to the same crisis. Vaishyas and Sudras either refused to stick to the production functions assigned to them or else the Vaishya peasants declined to pay taxes and the Sudras refused to make their labour available. This made the functioning of the society and state difficult, if not impossible.

In order to overcome the crisis the practice of land grants was adopted by the rulers on a large scale. Priests and officials were granted land revenues which relieved the state of the responsibility of tax collection and eventually also of the maintenance of law and order in several parts of the kingdom. The practice was extended to both settled and backward areas. These land grants led to the spread of material culture and thus increased the overall agricultural production.

In the process land grants brought to the Brahmanical fold a large number of aboriginal peasants who came to be ranked as Sudras. Sudras, therefore, began to be called peasants and agriculturists in late ancient and early medieval texts. Various *samskaras* (domestic rituals), *vratas* (religious vows) and *tirthas* (places of pilgrimage) came to be prescribed for the Sudras so that ordinary Brahmins and even priests of a lower category could get their dues on every occasion. The Sudras could now also listen to the recitation of the epics and the *Puranas*.

The castes (*jatis*) proliferated at a rapid pace in Gupta and post-Gupta periods. For, more and more land grants were made in tribal areas, and every tribe was absorbed into the Hindu system as a Sudra caste. We find as many as 61 castes mentioned in the *Manu Smriti*, and more than 100 castes in *Brahmavaivarta Purana*. Though most of them were tribal peoples converted into castes, the Brahmanical law-givers explained their origins as a result of mixture between the *varnas* and called them *varnasamkara* or mixed castes.

Similarly the tribal chiefs and some foreign rulers were absorbed as second class Kshatriyas in Brahmanical society, and in the post-Gupta period they came to be known as Rajputs.

Again in the Gupta and post-Gupta periods proliferation of castes took place in another form. Increasing land grants were connected with the decline of trade and of towns. Since local needs were met locally, artisans and traders lost mobility. As a result occupations became hereditary and came to be converted into artisanal castes. Thus in the late ancient period there came into existence favourable conditions for the growth of the *Jati* or caste system.

## Practice of Varna System

The concept of *varna* has been held by a good number of scholars to have been largely a theoretical model and never an actual description of society. Our information on the *varna* concept comes largely from the ancient Indian Brahmanical law books (*Dharmasastras*), and the description of it in these sources is not always corroborated, in fact it is occasionally even contradicted, by other sources.

The terminology used for the *varnas* has its own interest. The terms ‘Brahmin’ and ‘Vaishya’ are used more in the sense of people with particular vocations. But the terms ‘Rajanya’ (and later Kshatriya) and ‘Sudras’ are either tribal names or words qualifying a category of tribes. The existence of the Rajanya tribe is attested by both literary (for instance Panini’s *Ashtadhyayi*) and numismatic sources of the ancient period. The occupational term ‘Rajanya’, meaning a member of the royal family or a noble, may be an extended meaning of the original term derived from the tribe with an oligarchic system. However, identification of the Sudras with a tribe poses no problem whatsoever. For it is explicitly stated in a variety of literary sources, such as the *Mahabharata*, *Indica* of Megasthenes, Patanjali’s *Mahabhashya* and several *Puranas*. The *varna* category of Sudras may have originated from the low status of this tribe vis-a-vis aryan society. The fact that the status of the Sudras was low is clearly indicated by their association with the Nisada, the Abhira and the Malla.

That the listing of *varna* occupations in the *Manu Smriti* was largely theoretical is suggested by the large number of instances provided by non-*Dharmashastra* sources of occupations directly conflicting with those legitimised by the *varna* theory. The survival of caste is, therefore, partly

because of the continuance of marriage and kinship rules and partly because the economic relationships are also an integral part of this structure.

The distinctions between the four main *varnas* and the other permutations and combinations like the mixed castes would have remained very clear and distinct, if the *varna* system had functioned as a superimposed hierarchical layer of social groups. However, curiously enough, while the identity of the Brahmin and the *panchamavarna* (untouchable) is generally clear, references in the *Dharmasastras* to the intermediate groups often appear to be somewhat confused, if not contradictory altogether.

However, the Buddhist Pali texts provide us with a clear definition of these intermediate groups. Here the four-fold division of *khattiya*, *bahamanna*, *vessa* and *sudda* is recognised in terms of social categories, but not always as actual social units. The first two groups can be identified with actual social units, but the last two are left vague. However, on the basis of this literature, it can be stated that a two-fold division of society into upper and lower categories (*ukkathajati* and *hinajati*) constituting the *varna* had been more commonly in use. The upper category is frequently described as consisting of the *khattiya*, *bahamanna* and *gahapati*. The term *khattiya* is generally used for the ruling families of the oligarchies, such as those of the Sakyas, Mallas, and Lichchhavis. The term *bahamanna* is clearly identified with Brahmin. The term *gahapati* can also be identified in precise social terms as the affluent householder, though not a member of an actual social unit.

It was clear that aspiration to political power could not be strictly limited to the Kshatriya *varna*, and therefore a concession had to be made. The concession appears to have been that a king of non-Kshatriya origin had to seek validation and be proclaimed of Kshatriya origin and be given an appropriate genealogy. Thus, although in theory kingship was the prerogative of the Kshatriya alone, in practice the office was frequently held by non-Kshatriyas. By seeking validation the ritual status in the Brahmin-Kshatriya relationship was preserved. But this working arrangement took several centuries to evolve and did not come into practice in any significant manner until about the Gupta age.

The validation of Kshatriya status was essentially an attempt to acquire the appropriate and legitimate lineage. The first major example of validation occurs in the *Puranas*. The *Vishnu Purana*, composed in the Gupta period, lists in its section on dynastic chronicles the various dynasties and kings who

were believed to have ruled in northern India from a period of mythological beginning to the coming of the Hunas. The earlier dynasties are all neatly classified into two categories—the *Suryavamsi* (Sun Family) and the *Chandrvamsi* (Moon-Family), both having as their common ancestor the hermaphrodite son of Manu, the primeval man.

It is evident from the above discussion that, of the three *dvija* castes, the Brahmin is the most easily identifiable as a concrete social group. The Kshatriyas as the *khattiyas* of Buddhist literature had a distinct identity at the time of the Buddha, but later their actual identity becomes vague. The same is true of the last of the *dvija* castes, the Vaishyas. Although theoretically widely known, it is difficult to find groups which actually recognise themselves as Vaishyas. Nevertheless, there is a large range of castes and occupations which could be included within the theoretical functions of the Vaishya caste.

Thus the examination of the changes in the social structure of ancient India involves primarily a consideration of the factors which led to the evolution of a *varna* based society. But the theoretical model of the *varna* system could not be rigidly enforced in practice, since it would require a static society for proper functioning.

## ASRAMAS

### Meaning and Scope

The *asramas* are four life stages with a graduated course of duties calculated to lead an individual, step by step, towards a realisation of the supreme spiritual ideal. They are stages through which, by intensive exertion and effort of the body and the mind, by acts of religious exercise and austerity, by self-denial and self-discipline, one may bring one's whole self under subjection.

The first stage is that of the *brahmacharin* (the student) who has to study the *Vedas* so that he may be acquainted with the high standard of spiritual perfection that it should be the ambition of his life to reach, and to pass through a course of rigorous discipline; chastity and continence are specially associated with the *brahmacharin*.

The next stage of life is that of the *grihastha* or householder, the mainstay

of the whole social structure, and his most imperative duties are to set up a family, to beget offspring, and to progress towards the ideal by sacrifice, worship, charity, and renunciation.

Placed, as he is, in an environment ordinarily unfavourable to spiritual growth, the *grihastha*'s struggle is taken to be the hardest. But the duties of these two stages, of the student and the householder, if conscientiously discharged, would lead him to the ultimate goal, and save him from all chances of rebirth, as stated by the *Chandogya Upanishad*.

The householder, when he sees signs of old age coming upon him should be ready to renounce the comforts of settled life at home, to retire from the world, to give up all 'desire for children, desire for possessions, and desire for the world,' as the *Brihadaranyaka Upanishad* puts it. He leaves the crowded habitation of men, becomes a *vanaprastha*, a resident of the forest, where he castigates the body to purify the soul, and lives upon such wild berries and herbs as the forest may offer him.

In the last quarter of his span of life a man enters into the fourth stage, which offers him a final and certain means of reaching the supreme goal, of acquiring a knowledge of the self, and of emancipation from the bondage of life and death. He devotes himself, more intensively and exclusively than ever before, to the supreme quest of life.

The last stage of the *yati*, or *sannyasin*, is meant, says the *Vaikhanasa Dharmasutra*, only for a Brahmin, who is required to pass through a more rigorous course of self-denial and discipline than the others. Three stages ending with that of the forest-recluse are ordained for the Kshatriya, who, by the nature of his duties and station in life, has a greater taste of worldly comforts and power; the last stage of severe mortification was found, for the majority of them perhaps, too strenuous. The Vaishya, whose outlook on life was mainly economical, governed by the acquisition of wealth, found it too much of a hardship to renounce the comforts of life in advanced years; hence the first two *asramas* alone are prescribed for him; he ends his life as a householder. The Sudra, having not to study the Vedas, knows only the householder's stage of life and none other.

## Historical Background

In the *Rig Veda*, the *asrama*-stages are not mentioned as such, but the institutions of the student, householder and ascetic are already there. In the

earlier *Upanishads* we find the same state of things, but we see in them the *asramas* taking a more definite shape, though not yet fully developed.

This system of life-stages developed in the *Upanishads* is found in full operation at the time when the Vedic *Kalpasutras* were composed. It appears that the fourth stage of the ascetic, as affording opportunities for reaching the highest state, was growing into popularity in spite of its rigour, and it seems that many persons were embracing it, without passing through the regular sequence prescribed for the four orders. In fact, according to some social legislators, on the completion of the duties of studentship, one is declared free to enter any of the *asramas* at one's pleasure. Thus a student has the option of staying in his own *asrama* up to the last day of his life as a perpetual and professed student (*naishtika brahmacharin*), or he may become a householder, a hermit in the forest, or an ascetic.

Such indiscriminate admission of men into the ascetic order from any of the other orders, without the natural gradation through the preceding stages, was likely to draw into that order many undesirables who by their imperfect discipline were not yet fitted to be there, and the social legislators felt that this influx of immature persons into the order of homeless wanderers would tend to produce a general deterioration in the health of the society, and besides, to disturb the economic foundation of the whole social structure. They, therefore, insisted upon people passing from one order to the next in regular sequence, sought to press it home that the householder was the basis and support that held up the entire social frame, laid down severe punishments by way of penances for those who failed to keep up the standard of purity of the three orders of the *brahmacharin*, *vanaprastha*, and *sannyasin*, and at last pointed out that it was not indispensable for an individual to enter formally into the ascetic order, but that the highest realisation was possible to a person who stayed at home, but detached himself from worldly pursuits.

Manu goes further than the *Dharmasutras* by declaring, 'When the householder has paid, according to the law, his debts to the great sages, to the manes, and to the gods, let him make over everything to his son and dwell in his house, not caring for any worldly concerns. Let him constantly mediate alone in solitude on that which is salutary for his soul; for he who mediates in solitude attains supreme bliss.' Manu also proclaims distinctly that one who seeks salvation without discharging his debt to his fathers by begetting children, tumbles down the ladder of life-marches farther off from the goal

instead of getting nearer.

## SAMSKARAS

The *samskaras* or sacraments form an important section of the *karma-kanda*, because they are believed to reform and sanctify the person for whom they are performed, marking various occasions of his life from conception in the mother's womb to the cremation of the body at death; they have influence even beyond death, as they determine the course of the soul.

### Meaning of Samskara

The nearest English word by which the term *samskara* may be translated is sacrament. The common word ceremony does not give the full and precise meaning; for *samskara* does not mean merely 'an outward rite or observance which is religious or held sacred'. It has been defined as 'a peculiar excellence accruing from the performance of the rites ordained (by the *sastras*)—an excellence residing either in the soul or in the body'. Thus it may be seen that the Hindu sacraments aimed at not only the formal purification of the body but also at sanctifying, impressing, refining, and perfecting the entire individuality of the recipient, producing a special merit in him.

### Scope and Number of Samskaras

The first systematic attempt at describing the *samskaras* is found in the *Grihyasutras*. But they do not use the term *samskara* in its proper and peculiar sense, as they include the *samskara* proper in the list of the domestic sacrifices. In these *Sutras* there seems to be no clear distinction drawn between sacrifices in general and the *samskaras* performed to sanctify the body and perfect the personality. It is in the *Vaikhanasasutras* that a clear distinction between the *samskaras* relating to the body and sacrifices in general is met. The twenty two sacrifices separately mentioned are also included there in the list of the bodily *samskaras*, but which are, really speaking, daily and occasional sacrifices.

The *Grihyasutras* generally deal with the bodily *samskaras* beginning with *vivaha* (marriage) and ending in *samavartana* (graduation). The

majority of them omit *antyesti* (funeral), perhaps because of impurity and inauspiciousness attached to the dead body; the *Grihyasutras* of Paraskara, Asvalayana, and Baudhayana have sections dealing with it. The number of *samskaras* in the *Grihyasutras* fluctuate between twelve and eighteen.

In course of time sixteen became the classical number comprising the following:

- Garbhadhana* (conception),
- Pumsavana* (engendering a male issue),
- Simantonnayana* (parting the hair),
- Jatakarmān* (natal rites),
- Namakarana* (naming),
- Nishkramana* (first outing),
- Annaprasana* (first feeding with boiled rice),
- Chudakarana* (tonsure),
- Karnavedha* (piercing the ear lobes),
- . *Vidyarambha* or *akshararambha* (learning the alphabet),
- . *Upanayana* (holy thread ceremony),
- . *Vedarambha* (first study of the *Vedas*),
- . *Kesanta* (cutting the hair),
- . *Samavartana* (graduation),
- . *Vivaha* (marriage), and
- . *Antyesti* (funeral).

## Purpose of Samskaras

The *samskaras* are first of all based on the simple unquestioned faith of the unsophisticated mind; and so they have a popular import. The Hindus of early times believed that they were surrounded by superhuman influences, good or evil; and they sought to remove the evil influences by the various means they devised for the purpose, and they invoked the beneficial ones for affording them timely help. Among the means adopted for the removal of evil influences, the first was propitiation. When the unfavourable power was propitiated, it turned away without injuring the person purified by the *samskara*. The second means was deception. The evil influences were diverted either by hiding the person exposed to them or by offering his substitute. The third means was to resort to threat and direct attack—when

the above two methods failed—either by the person himself or by anyone officiating or administering authority. The gods were also invoked to prevent the evil influences reaching the recipient of the *samskara*.

Just as hostile influences were shunned by people, favourable influences were attracted and invited for their benefit. It was believed that every period of a man's life was presided over by a deity, and therefore, whenever occasion arose, that deity was invoked to confer boons and blessings on the person concerned.

In the next place, *samskaras* have a cultural purpose governing the evolution of the society, because they comprehend sacrifices and rites that have for their aim domestic felicity resulting from the gain of cattle, progeny, long life, wealth, prosperity, strength, and intellectual vigour. Though not outside the common run of men, the priest who was above the masses, further introduced considerable refinement in the customs and rites of the society in various ways. He always welcomed and blessed the material aspirations of the householders and attempted to sanctify the members of the community and help them in their spiritual growth.

Thirdly, the performance of the *samskaras* served the purpose of self-expression. The householder was not for ever a terror-stricken beggar petitioning the gods for favours. He performed the *samskaras* also for expressing his own joys, felicitations, and even sorrows (as, for instance, the death ceremony) at the various events of life.

Apart from the popular and cultural purposes served by the *samskaras*, according to seers and the law-givers, they helped also in imparting to life a higher religious sanctity. Impurity associated with the material body—real or imaginary—is removed by the performance of the *samskaras*. The whole body is consecrated and made a fit dwelling place for the soul.

The theory is still current that a man is born a Sudra; he becomes a twice-born (*dvija*) by the performance of *samskaras*, by acquiring the Vedic lore he becomes a *vipra* (an inspired poet); and by attaining *Brahman* he becomes a Brahmin. However, the *samskaras* were never regarded as ends by themselves; they were performed to help the growth and ripening of moral virtues. Gautama, while emphasizing the necessity of undergoing the *samskaras*, clearly points out that the *samskaras* are by themselves ineffectual in leading man to the ultimate goal of existence, unless the virtues of the soul (*atmagunas*) were also developed. So the various *samskaras* performed at different stages of life are hedged with appropriate rules of

conduct prescribed in detail.

## Prenatal Samskaras

The life of a person does not start with his birth; it goes farther back, as it is conditioned by parentage, heredity, and environment. Its reformation must therefore start with conception. The very first sacrament therefore is known as *garbhadhana*, which word literally means placing the seed in the womb. It is a sacred duty of the married couple to approach each other in the proper time for the sake of progeny, so that the race might continue. Procreation of children was regarded as necessary for paying off the debts to the forefathers, and failure to comply with the injunction of the scripture in this regard was considered a sin. Fulfilment of this sacred duty, however, entailed physical fitness and psychological willingness of the couple, selection of a suitable time, proper regard to the eligibility of the parents, and the sense of their duty to the race. This *samskara* is therefore very important from the cultural point of view.

After the conception is ascertained, the child in the womb is consecrated by the second *samskara* called *pumsavana*. It was thought necessary that through the treatment of the pregnant mother the child in the womb should be influenced; and so medical and mental treatment of the mother was prescribed. *Pumsavana* is performed in the third or fourth month of pregnancy or even later on a day when the moon is in a male constellation, particularly the *tisya-nakshatra*. The mother is required to fast on the day, and in the night the sprouts of the banyan tree are pounded, and the juice is dropped into her right nostril with the verses beginning with *hiranyagarbhah*. The significance of the *samskara* consists in this: the conjunction of the moon with a male constellation is a symbolic of a male or virile child; hence the term literally means ‘male procreation through the stimulation of the foetus’.

The third sacrament is called *simantonnayana*, in which the hairs of a pregnant woman are ceremoniously parted. The purpose of this *samskara* is symbolic as well as practical. When a woman is in her pregnancy, it is believed, she is attacked by evil spirits, and for her protection proper rites should be performed. The religious intention behind the performance of the *samskara* is to bring prosperity to the mother and long life to the unborn child. The physiological knowledge of the Hindus was also responsible for

instituting this *samskara*. From the fifth month of pregnancy the mental formation of the child starts. So the pregnant woman is required to take the utmost care to facilitate it by avoiding physical or mental shock to the foetus. Under this *samskara* detailed rules of eugenics and hygiene are prescribed for the pregnant woman and her husband. One of these rules relates to *dohada*, which means fulfilling the wishes of the pregnant wife.

## Samskaras of Childhood

The second phase in the life of the child starts when it is delivered by the mother, and assumes an independent existence. This occasion is celebrated, and the newborn is consecrated with apt ceremonies. There are a number of accessory rites performed for the safety of the child and the mother.

The *jatakarma* ceremony is made up of several items and is generally performed before the severing of the navel string. The first item is *medhajanana* (the generation of the talent), which is performed repeating some formulae. The formulas are repeated while the child is fed with ghee and honey with a thin gold strip—these substances are symbolic of strength and intelligence. This speaks of the high concern of the Hindus for the intellectual well-being of the child, which they regarded as their first duty to the child. The second item is *ayusya* (longevity). All possible instances of long life, such as *rishis* (seers), *pitrus* (the manes), *Agni* (fire), and *Soma* (moon) are cited before the child, and by this association of thought and through these utterances, it is believed that the life of the baby will be lengthened. The third item relates to *sakti* (strength). The father dramatically tells the babe, ‘Thou indeed art the self called son; live though a hundred years.’ Next the umbilical cord is severed, and the child is washed and given an opportunity of sucking the breast of the mother.

The name-giving ceremony, *namakarana*, comes next. The choice of a name for the child is often connected with religious ideas, though there are also other considerations. The *Grihyasutras* discuss the composition of the name. According to the *Paraskara Grihyasutra*, the name should be of two or four syllables beginning with a sonant, with a semi-vowel in it, and a long vowel or *visarga* at the end. Other *Grihyasutras* give varying suggestions. The name of a girl should contain an uneven number of syllables and it should end with the sound of ‘a’. Fourfold naming is suggested—first, according to the constellation under which the child is born; secondly,

according to the deity of the month; third, according to the family deity; and fourth, according to popular calling. The selection of the last one depends on the culture and education of the family. It is desired to be auspicious and significant. But in the case of a child whose birth is belated, or who is born after the parents had sustained the loss of many children, an awkward or repulsive name is given in order to frighten away disease and death. *Namakarana* is ordinarily performed on the tenth or twelfth day after the birth of the child.

*Nishkramana* is the name given to the taking of the child for the first time out of the house. In the beginning the child is confined to the lying-in chamber and then to the house in which it is born. But within a month or two even the house is found to be too small a world for the growing child; the satisfaction of its curiosities and the movements of its limbs require a wider field, and so it is brought out to the world outside with the performance of *nishkramana*. Life outside the house, however, is not free from natural and supernatural dangers. Therefore a number of precautionary measures, physical and religious, are adopted to ensure the safety of the child. The sacrament is significant, as it recognises a vital need of the growing child brought face to face with the sublime splendour of the universe.

*Annaprasana* is the first feeding of the child with solid food; it is primarily connected with the physical necessity of the child. This fact is endorsed by Susruta, who prescribes the weaning of the child in the sixth month and feeding it with the type of food suitable to growth. Food sustains life; but it is believed that there is something mysterious or spiritual about it, and that life emanated from it. On the day of the feeding ceremony, the sacramental food is prepared out of cleaned materials, while muttering appropriate Vedic hymns.

*Chudakarana* (tonsure) is the eighth samskara. The purpose of which is the achievement of long life and beauty for its recipient. Life is prolonged by tonsure and shortened without it; therefore it should be performed by all means. That tonsure conduces to long life and beauty is endorsed by Susruta and by Charaka. It is the opinion of some that this ceremony had originally a dedicative purpose: that is, hair was cut off and offered to a deity as a gift; but this dedicative purpose is unknown to the *Grihyasutras* and the *Smritis*. No doubt, the sacrament is sometimes performed in the temple of a deity; this, however, is done only in the case of those children who are born either after long disappointment or after the death of previous children. As a rule,

there is no connection between tonsure and the dedication of the shaved hair to a deity.

According to the *Grihyasutras*, the *chudakarana* ceremony should take place at the end of the first year or before the expiry of the third year, though later authorities extend the age to the seventh year. The most distinguishing feature of this sacrament is the arrangement of the hair tuft (*sikha* or *chuda*), as the very name of the *samskara* suggests. In course of time, *sikha* developed as a universal symbol of Hinduism, and its removal came to be regarded as a grave sin.

*Karnavedha* is the sacrament connected with the piercing of the ear, performed between the first and the fourth year of the child. The piercing of the ears is a custom undoubtedly ornamental in its origin; but later on it was believed also to be useful from the point of view of health, and in order to emphasise this importance it might have been given a religious sanction. The type of needle-gold for Kshatriya, silver for Brahmin and Vaishya—with which the ears are to be pierced is also prescribed. When *karnavedha* assumed a religious importance, it became compulsory like the keeping of the *sikha*. Devala, a medieval Smriti writer, warns that all accumulated merits would disappear at the sight of a Brahmin through whose earholes the rays of the sun do not pass.

## Educational Samskaras

*Vidyarambha* is the tenth sacrament, and it marks the beginning of study, or the learning of the alphabet. When the mind of the child has developed and become ready to receive education, the first thing that is to be done is to teach it the alphabet—to handle the most advanced medium of education. This sacrament is also known as *akshararambha* and *aksharalekhana*, and these names suggest that it must have originated at an advanced stage of culture, when the alphabet was evolved and used for literary purposes. This *samskara* is performed in the fifth year of the child; but according to Visvamitra, it may be extended up to the seventh. Some authorities prescribe that it should take place just after the *chudakarana*.

*Upanayana*, or the sacrament of initiation, stands for taking the child to a teacher for education. From the cultural point of view it is the most important sacrament. *Vidyarambha* may be regarded as the beginning of primary education; *upanayana* marks the beginning of secondary education. The most

striking feature of the *upanayana* lies in the belief that by its performance the initiate is given a cultural and spiritual rebirth. The physical birth of a child is crude, as it is associated with animality: but rebirth through discipline and learning is considered exalted and holy.

The meaning and purpose of the *upanayana* has changed in the course of time. In the *Atharva Veda* the term *upanayana* is used in the sense of ‘taking charge of a student’, while later it meant the initiation of a child by a teacher into sacred lore. It had the Vedic connotation in the *Brahmana* and the *Sutra* periods also; but when its mystic significance increased, the idea of the second birth through religious ceremonies overshadowed the original idea of initiation for education. Thus originally, education was the main purpose of this *samskara*, and ritual was an ancillary item. But in course of time the performance of the ritual and the *vratadesa* or the undertaking of the vow became the chief object and education secondary.

The first thing connected with this sacrament is the age of the recipient; and it is decided on the basis of the social status and the professional requirements of the child. A Brahmin is to be initiated at the age of eight, a Kshatriya at eleven, and a Vaishya at twelve. The last permitted limit of age for the performance of the *upanayana* of a Brahmin is sixteen, of a Kshatriya twenty-two, and of a Vaishya twenty-four.

Investiture of the student *yajnopavita* (sacred thread) has become, in course of time, the most important item of this sacrament. The teacher performs this ceremony with an appropriate *mantra*, asking for the recipient’s long life, purity, strength, and illumination, while the latter remains looking towards the sun. The constant wearing of the *yajnopavita* suggests that the life of the twice-born is a continuous sacrifice necessitated by the socio-religious duties. Similarly, *ajina* (deer skin) and *danda* (staff) are also presented to the student, who has to lead a strict life of discipline almost like an ascetic.

*Vedarambha* (beginning of Vedic study) forms the thirteenth *samskara* in the list. This sacrament as also the next one are not mentioned in the earliest lists of the *samskaras* preserved in the *Dharmasutras*. It seems that though the *upanayana* marked the beginning of secondary education, it did not synchronise with Vedic study, when the non-Vedic studies grew in extent. Therefore a separate *samskara* was felt necessary to initiate Vedic study independently: the *vedarambha-samskara* thus came into existence. Every student has to master his own branch of the *Vedas* as settled by his parentage,

and in consequence this sacrament is performed differently in the case of different types of students.

The *kesanta*, as the name suggests, is a sacrament connected with the first shaving of the student's beard, when his age is about sixteen years. As the consciousness of manhood dawns upon him, he is required to exercise greater watchfulness over his youthful impulses; and so by this sacrament he is once more reminded of his vows of *brahmacharya*. The procedure of this sacrament is almost the same as that of the *chudakarana*. *Kesanta* was also called *godana* (the gift of a cow), the reason being that at the end of the ceremony the student offered a cow to the teacher.

*Samavartana* is the sacrament performed when the student returns from the home of the preceptor after completing the studies. It is also called *snana* (bath). The period of *brahmacharya* being regarded as a great sacrifice, an *avabhritha snana* or ritual bath is taken, as it is customary on the completion of all sacrifices. Figuratively, an erudite scholar is called a *nismata* or *snana*, because he is considered to have crossed the ocean of learning and discipline.

Completion of learning and return home is a very momentous event in a student's life, because he is either prepared to marry and plunge into the busy life of the world, or he has acquired the Vedic knowledge that may give him the power to keep off from the turmoil of the world in order to lead a life of physical and mental detachment. Those students who choose the first path are called *upakurvana* and those pupils who choose the second path are known as *naisthika*. The majority of students follow the first course and a few the second.

In every case the permission (*anujna*) of the teacher is regarded as necessary. The permission is preceded by the students' giving the *gurudaksina*, the proper fee to the preceptor. The student does not pay anything to the *acharya* except service till the study is complete; but when he leaves, it is expected that he should honour him with an acceptable fee according to his means, even though the services rendered by the teacher are of a higher value.

## Marriage

Of all the Hindu sacraments, *vivaha* (marriage) is the most central one. The *Grihyasutras* generally describe the *samskaras* as beginning with it, because it is the source of all domestic sacrifices and ceremonies, and also because, in

the view of the writer of these *sutras*, every man normally would marry and run a home.

The eight forms of marriage mentioned in the Smritis are *paisacha*, *raksasa*, *gandharva*, *asura*, *prajapatya*, *arsa*, *daiva*, and *brahma*, listed in an ascending order of merit. The sacrament, however, attempts to bless and consecrate every possible form of human union. Nuptial ceremonies are supposed to impart sanctity to the marital relation.

First of all, the determination and selection of the couple control and shape the institution of sacramental marriage. Normally a person should marry in the same *varna* but outside the same *gotra* (clan), and *pinda* (consanguinity). *Anuloma* marriage (in which the wife is of an inferior caste) was permitted but not encouraged; *pratiloma* marriage (in which the husband is of an inferior caste), though tolerated early, was later on discouraged and banned. Restrictions regarding *sagotra* and *sapinda* marriages have been invariably observed; their breach is regarded as incest and is legally forbidden.

A marriage sacrament consists of items pertaining to the premarital, marital, and postmarital stages. The most important of these are as follows:

- . *Vagdana* (betrothal),
- . *Vara-varana* (formal acceptance of the bride–groom),
- . *Kanya-dana* (gift of the bride to the bridegroom by the legitimate guardian),
- . *Vivaha-homa* (marriage offerings),
- . *Panigrahana* (clasping the hand),
- . *Hridaya-sparsa* (touching the heart),
- . *Saptapadi* (seven steps symbolic of prosperity and felicity),
- . *Asmarohana* (mounting the stone, symbolic of stability),
- . *Suryavalokana* (looking at the sun, as a witness to the sacrament),
- . *Dhruva-darsana* (looking at the Pole Star, a symbol of constancy),
- . *Triratra-vrata* (three nights' continence),
- . *Chaturthi-karma* (fourth day ceremony or the formal unification of the couple).

The Hindu marriage which the nuptials symbolise is not a social contract in the modern sense of the term, but a religious institution, a sacrament.

Besides the two parties to a marriage—the bride and the bridegroom—there is a third party, that is *dharma* or their joint religious duty as a married couple through which they are united. Such a marriage is therefore regarded as indissoluble; and if any dispute arises between the wedded couple, it is the third party, namely *dharma*, that mediates and unites them. *Dharma* would not allow them to separate.

## Antyesti

The last sacrament in the life of a Hindu is the *antyesti*. A Hindu consecrates his entire life through the performance of various sacraments at suitable stages, and at his death the survivors consecrate the event by death rites for his future good and spiritual felicity. Though performed after a man's death, this *samskara* is not the less important, because for a Hindu the value of the next world is higher than that of the present.

The disposal of the dead by cremation was treated as a sacrifice and became the prevalent mode, though in special cases, burial and water burial also were allowed. The whole life of a Hindu is looked upon as a continuous sacrifice, and death is celebrated as the last sacrificial act of his earthly existence.

Death and the disposal of the dead fall under the following heads.

- **Approach of death:** The person whose death is near bids farewell to his assembled relatives and the world; alms and gifts are distributed for his future happiness.
- **Pre-disposal ceremony:** Oblations are offered into the sacrificial fire maintained by him. It has become customary now to drop Ganga water and *tulasi* leaves into the mouth of the dying.
- **The bier:** A special oblong frame is prepared to remove the dead body to the place of cremation, and the body is formally laid on it.
- **Removal of the corpse:** In ancient times the bier was put on a bullock cart. Now the bier is carried by men—the nearest relatives and friends of the deceased—as an act of honour to him.
- **The funeral procession:** The chief mourner, usually the eldest son of the dead person, is followed by relatives and friends, as he proceeds to the place of cremation.
- **Anustarani (the accompanying cow):** She is believed to be helpful in crossing the ocean of mortality. She is given away as gift and let

off.

- **The cremation (burning of the corpse):** The preliminaries to it include *abhiseka* (washing the corpse) and the piling of the pyre. Next, fire is applied to the pyre with the Vedic hymns.
- **Udakakarma (offering of water):** It is supposed that it cools the dead after the body undergoes cremation.
- **Consoling the mourners:** The disconsolate survivors are soothed in their distress by an expert quoting a number of stories showing the transitory nature of life.
- **Asoucha (impurity):** Social segregation.
- *Asthisanchayana* (collecting the bones).
- *Santi-karma* (pacificatory rite).
- *Smaraka* (raising a mound over the remains of the dead).
- *Sraddha* (offerings to the dead).
- *Sapindakarana* (affiliation of the dead with the manes). This last sacrament takes into account the sentiments and requirements of the dead and the surviving, who are faced with the inevitable event of life, namely, death.

## MARRIAGE FORMS AND PRACTICES

### Marriage Forms

Most of the *Dharmastras* mention eight forms of marriage, of which the first four are approved forms and the last four unapproved forms.

The first four approved forms are *brahma*, *prajapatya*, *daiva* and *arsa*. The distinction between the *brahma* and *prajapatya* forms of marriage is not all that clear. For in both these forms, marriage was performed according to the prescribed religious ceremonies.

In the *daiva* form the bride was given in marriage to a priest, who officiated at a sacrifice.

In the *arsa* form the marriage ceremony was duly performed, but a part of the ceremony was the presentation of a bull and a cow by the bridegroom to the bride's parents. This form was considered inferior to the first three approved forms, because it contained elements of the 'bride-price'.

The last four unapproved forms of marriage are *asura*, *paisacha*, *rakshasa* and *gandharva*.

*Asura vivaha* was marriage by purchase.

In the *paisacha* form of marriage the bride was abducted in an unfair manner.

*Rakshasa vivaha* was marriage by capture.

*Gandharva vivaha* was love marriage.

The four approved forms of *vivahas* were generally meant for members of the first two *varnas* especially for the Brahmins. These four forms are *dharma*. According to Kautilya, the fact of their being *dharma* signifies that the patriarchal element is supreme in them and not in the unapproved forms of marriage which requires the sanction of both the father and the mother. Seemingly, the *dharma* character of these marriages imposes upon all *varnas* the obligation to observe them. But since the Brahmins and Kshatriyas were charged with the responsibility of upholding the social order (*dharma*), it is necessary that they should observe these approved forms of marriage.

The four unapproved forms of *vivahas* were generally meant for the three lower *varnas* of Kshatriyas, Vaishya and Sudra. Within these, the *rakshasa* and *gandharva* forms are permissible especially for the Kshatriyas.

*Asura vivaha* is considered to be universal in ancient times. But it is condemned by the *Dharmasastras* in strong terms, probably because of its connection with the lower *varnas*.

*Paisacha vivaha* is the worst of all marriages. Baudhayana prescribes it for the Vaishyas and Sudras. Manu also corroborates it. These prescriptions were probably intended to validate the marriage practices of those tribes who were absorbed as two lower *varnas* in ancient society.

The *rakshasa* form is prescribed by Manu for the Kshatriyas. But by the third century BC it was no more approved even by the Kshatriyas.

*Gandharva vivaha*, confined by some to only the Kshatriyas, was probably followed by men and women of the other *varnas* as well. This can be inferred from the rules laid down in the *Dharmasastras* as well as numerous examples found in the general literary works.

# MARRIAGE PRACTICES

## Divorce and Dissolution of Marriage

Divorce is more or less unilateral to be effected by the husband on grounds of adultery, barrenness, disobedience, and the like. But Kautilya does not permit divorce in the case of the first four approved forms of marriage, which shows that it can take place in the unapproved forms.

The regulations regarding the dissolution of marriage were evidently influenced by *varna* considerations. Dissolution can take place for essentially two reasons:

- As endogamy is a vital requisite for marriage, the moment a person loses his caste, his wife abandons him and can take another husband.
- In the case of absence of the husband for a long time, Kautilya as well as several Brahmanical law-makers permit the wife a number of options including remarriage and levirate. Kautilya lays down that a Brahmin wife without children should wait for four years, a Kshatriya for three, a Vaishya for two, and a Sudra for one, in case the husband goes out on journey and does not return in time as promised. If the wife is with children or she has been provided with means of livelihood, the period of waiting is extended but the difference between the various *varnas* maintained. The early *Dharmasastras* also prescribe similar periods of waiting in such cases. But the later law-givers raise the extent of the waiting period for all *varnas*, the highest being eight years for the Brahmin wife with child.

## Widow Remarriage and Niyoga

Though there is neither literary nor epigraphic evidence about the practice of widow remarriage in ancient India, it was probably practised particularly by the lower *varnas*. A passage of Manu states that it cannot take place among the Brahmins, which implies that it can take place among the three other *varnas*.

*Niyoga* (levirate) was certainly practised by the Sudras in the early centuries of the Christian era, which fact strengthens our presumption about the existence of widow remarriage among the lower *varnas*. In the Vedic and the epic ages we do not have any regulation confining *niyoga* to any

particular *varna*, although most examples of this practice during these periods relate to the Kshatriya princesses and occasionally to the Brahmins. In later times, however, the *Smritis* restrict the practice to the Sudras only.

## Polygamy and Monogamy

The number of wives assigned to a person is determined by his *varna*. While polygamy seems to have been prevalent among members of the upper *varnas*, monogamy is generally practised by those of the lower *varnas*. For example, Vishnu permits a Brahmin to take four wives, a Kshatriya three, and a Sudra one only. Thus, polygamy of the upper *varnas* seems to be in line with their larger share in the social surplus; just as the monogamy of the lower orders is an index of their inability to maintain a large family.

## Intercaste Marriage

Though there are some examples of intercaste marriage in the Vedic and epic literature, all these are in the *anuloma* order (a higher caste man marrying a lower caste woman) rather than the *pratiloma* order (a lower caste man marrying a higher caste woman). Besides, the majority of instances relates to the marriage between the two higher *varnas*—the Brahmin bridegroom and the Kshatriya bride.

The practice of matrimonial alliance between members of the two higher *varnas* continues into later times. Famous traditions report that such sages as Kanya, Vatsa and Satyakamajavala were sons of slave women (*dasiputras*) and that Santanu was the son of a fishwife. But in the pre-Gupta and Gupta periods such examples are rare.

In spite of the permission to take wives from the lower *varnas*, these wives do not enjoy the same position as those from the upper orders. Not only are different ceremonies prescribed for wives belonging to different *varnas*, but even the modes of greetings meant for wishing them vary according to their *varna*. Again, children born from wives of lower *varnas* are condemned to a lower status.

Several irregular or mixed castes are represented in the *Dharmasastras* as coming into existence as a result of the *anuloma* and *pratlioma* connections, especially the latter. Some of the latter type of castes are branded as the *antyaja* or lowest castes. The later Vedic literature mentions about eight mixed castes besides the four regular *varnas*, Vasistha raises their number to

ten, Baudhayana to fifteen, Gautama to eighteen, Manu to about sixty, but the same mixed origin is not given to the same caste in all the texts. The *Brahmavaivarta Parana*, a work of the early medieval period, raises the number of the mixed castes to over one hundred.

However, the above theory explains the proliferation of castes (*jatis*) only partly. Instead it seems to be an after thought to provide place for the numerous tribal peoples in the four-fold order. It is obvious that the Nisadas, Ambasthas, and Pulkasas, were originally tribal communities, but once they were admitted into the Brahmanical society ingenious origins within the framework of the *varna* system were suggested for them, and here the fiction of mixed castes or *varnasamkara* came in for handy use.

The following is a list mixed and lowest castes according to Manu. Some begotten by the first three castes on wives of the next lower castes were considered similar to their fathers, and did not form new castes.

Father	Mother	Castes formed
Brahmin	Vaishya	Ambastha
Brahmin	Sudra	Nisada
Kshatriya	Sudra	Urga
Kshatriya	Brahmin	Suta
Vaishya	Brahmin	Vaideha
Vaishya	Kshatriya	Magadha
Sudra	Vaishya	Ayogava
Sudra	Kshatriya	Kshattri
Sudra	Brahmin	Chandala
Brahmin	Ugra	Avrita
Brahmin	Ambastha	Abhira
Brahmin	Ayogava	Dhigvana
Nisada	Sudra	Pukkusa
Sudra	Nisada	Kukkutaka
Kshattri	Ugra	Svapaka
Vaidehika	Ambastha	Vena
Dasyu	Ayogava	Sairindhra
Vaideha	Ayogava	Maitreyaka

Nisada	Ayogava	Margava or Kaivarta
Nisada	Vaideha	Karavara
Vaidehika	Karavara	Andhra
Vaidehika	Nisada	Meda
Chandala	Vaideha	Pandusopaka
Nisada	Vaideha	Ahindika
Chandala	Pukkasa	Sopaka
Chandala	Nisada	Antyavasayin
First three castes	By wives of the same caste, but not performing sacred rites	Vratyas
From Brahmin Vratyas	By wives of the same caste, but not performing sacred rites	Bhrijjakantaka Avantya Vatadhan Pushpadha Saikha
From Kshatriya Vratyas	By wives of the same caste, but not performing sacred rites	Jhalla Malia Lichchhavi Nata Karana Khasa Dravida
From Vaishya Vratyas	By wives of the same caste, but not performing sacred rites	Sudhanvan Acharya Karusha Vijanman Maitra Satvata

As if this list of non-Aryan races was not sufficiently long, the great legislator tries to include by a sweeping rule all the known races of the earth! The Paundrakas (North Bengal men), the Udras (Oriyas), the Dravidas (South Indians), the Kambojas (Kabulis), the Yavanas (Bactrian Greeks), the Sakas, the Paradas, the Pahlavas (Persians), the Chinas (Chinese), and the Kiratas (hill men). The Daradas and Khasas are said to have been Kshatriyas before, but to have ‘gradually sunk in this world to the condition of Sudras’, through omission of the sacred rites, and for ‘not consulting Brahmins’.

Thus, the preceding discussion of the different marriage forms and practices helps us to draw the following conclusions:

Certain forms of unapproved marriages, particularly the *asura* form which was the most widely prevalent and in which woman enjoyed some freedom and deserved consideration, were recommended for the lower

*varnas.*

Dissolution of the marriage tie was generally permissible for lower *varna* women, for whom the period of husband's absence which justified desertion on the part of the wife was of no consequence; thus the shortest duration of waiting was recommended for the wives of the Sudras.

Widow remarriage was generally confined to the lower *varnas* throughout the ancient Indian period.

*Niyoga*, which in Vedic age was practised largely by the Brahmins and Kshatriyas, came to be confined to the Sudras from the early centuries of the Christian era onwards.

Polygamy was quite popular among the higher *varnas*, while monogamy was prevalent mostly among the lower *varnas*.

Instances of intercaste marriage mainly concerned men of higher and women of lower *varnas*, and were chiefly limited to the union between the Brahmins and the Kshatriyas.

The *varnasamkara* theory was meant mainly to accommodate foreign and indigenous tribes in the caste hierarchy.

## POSITION OF WOMEN

The true study of a nation means really a study of its aims and ideals, of the means adopted and the paths followed, rather than its actual successes and failures. That is why a real understanding of Indian womanhood essentially depends on that of its ideals in their various aspects. It is true that four aims of life (*chaturvargas*) are spoken of in Indian literature, viz. *dharma*, *artha*, *kama*, and *moksha*: moral behaviour, wealth, worldly pleasure, and salvation. But it is at the same time unanimously and unambiguously asserted that *moksha* is by far the highest ideal of man.

### Ideals of Indian Womanhood

In India, two great classes of persons have been generally recognised: ascetics and householders. For women also India has recognised two main ideals, viz. that of a *brahmavadini* and that of a *sadyovadhu*. A *brahmavadini* is of an ascetic type striving for the highest philosophical knowledge: thus her ideal of life is spiritual well-being. A *sadyovadhu*, on the other hand, is of

a domestic type, dedicating herself to the welfare of her family, and spending her time mostly in daily domestic duties of an ordinary kind. Each was great in her own place. Hence there is no real opposition between the status of a *brahmavadini* and that of a *sadyovadhu*. That was why it was by no means obligatory for a *brahmavadini* to take the vow of celibacy, renounce the world, and carry on meditations in a far off, secluded mountain cave. On the contrary, quite a number of *brahmavadinis* who came to be blessed with the realisation of Brahman were married women. In the same manner, *sadyovadhus* were also of a high, spiritual nature, and even in the midst of their multifarious domestic duties, they strove for spiritual perfection and attained realisation. Thus, whether a woman was married or unmarried was not the main thing to count; the main thing was to consider her inner inclinations and ingrained ideals.

## Women in Vedic Literature

The very high standard of learning, culture and all-round progress reached by Indian women during the Vedic age is a well-known fact. The best proof of this is the fact that the *Rig Veda*, the oldest known literature in the whole world, contains hymns by as many as twenty-seven women, called *brahmavadinis* or women seers. Saunaka in his *Brihaddevata* (5<sup>th</sup> century BC), a work on the *Rig Veda*, has mentioned the names of these twenty-seven women seers. The well-known Vedic commentator Sayana has mentioned the names of two more of such seers in addition to the above twenty-seven. During the Vedic age domestic life was not in any way conceived to be inconsistent with spiritual life, and *brahmavadinis* were not ascetics roaming in forests or squatting in caves after renouncing the world, as ordinarily understood. On the contrary, apart from many *brahmavadinis* who did not give up family life, even amongst the above twenty-seven more celebrated *brahmavadinis*, many were married or desired to be married.

In the *Upanishads*, we meet with the brightest example of a *brahmavadini* as well as a *sadyovadhu*. The *brahmavadini* is Gargi of immortal fame, whose highly learned, philosophical discussions with the great sage Yajnavalkya have been recorded twice in the old and celebrated *Brihadaranyaka Upanishad*. The glorious example of a *sadyovadhu* too is found in the same *Upanishad*. When Yajnavalkya on the eve of his retirement from the world desired to divide his property between his two wives Maitreyi

and Katyayani, Maitreyi refused to have it with the profound utterance, ‘What should I do with that through which I cannot be immortal?’ Accordingly, she was given the choicest gift of knowledge by her husband in a most illuminating discourse on the unity of the self.

## Women in Grammatical Literature

The age of Panini (fifth century BC) continued the Vedic tradition of culture and education. Those *brahmavadinis* who themselves taught were reverentially called *upadhyaya* or *upadhyayi* and *acharya*, while the *sadyovadhus* who were wives of teachers were called *upadhyayani* and *acharyani*. Both Panini and Patanjali refer to the high Vedic knowledge acquired by the *brahmavadinis* during the Vedic age necessitating special names for them. Thus, women scholars of the *Katha* School were called ‘Kathi’; of the *Rig Veda*, ‘Bahavircha’. Brahmin women scholars of the Grammar of Apisali were called ‘Apisali’, and of the *Mimamsa* School of Kasakritsna, ‘Kasakritsna’ (Patanjali). Pupils of the woman scholar and teacher Audamedhya were called ‘Audamedha’.

## Women in Epics and Puranas

In the *Ramayana* and the *Mahabharata* too, we find many instances of the above two types of Indian women, ascetic and domestic. A magnificent example of a *brahmavadini* in the *Ramayana* is Anasuya, wife of the Sage Atri. Another celebrated woman ascetic of the *Ramayana* is Sramani Sabari, a lowcaste woman. She was the disciple of the great sage Matanga and had her hermitage on the bank of the lake Pampa. On the other hand, the highest manifestation of domestic perfection in the *Ramayana*, is found in the inimitable personality of Sita, the idol of Indian womanhood.

The *Mahabharata* too is resplendent with a galaxy of great women fulfilling their destinies for instance Sulbha who was a great scholar. For want of a suitable bridegroom, she became an ascetic for life, and roamed about alone from place to place in search of knowledge. Other celebrated *brahmavadinis* of the *Mahabharata* are the daughter of Sandilya described as a Brahmani and Siva who has mastered the *Vedas*. Far more numerous are the instances of women who led dedicated lives at home. Mention need be made only of Gandhari, Kunti, and Draupadi.

One of the most celebrated women of the *Puranas* is Madalasa, the

consort of King Ritadhvaja. She was at once a great scholar, a saintly woman and a dutiful housewife. Another saintly woman of the *Puranas* is Devahuti, wife of the great sage Prajapati Kardama and mother of the greater sage Kapila, the propounder of the *Samkhya* system of Indian philosophy. Her philosophical discourses with her learned husband and son go to prove her unique spiritual attainments, even though she lived a household life.

## Women in Smritis

The position of women in India gradually deteriorated as the golden Vedic ideals of unity and equality began to fade off through the passage of time. During the period of the *Smritis*, women were bracketed with the Sudras, and were denied the right to study the *Vedas*, to utter Vedic *mantras*, and to perform Vedic rites.

Hence, during such an age, it was not to be expected that women would continue to enjoy the old privilege of choosing a life of celibacy and asceticism. On the other hand, marriage or domestic life became compulsory for women, and unquestioning devotion to, and self-effacing service of husbands their only duty. To quote the well-known dictum of Manu: ‘A woman is protected by her father during childhood, by her husband during youth, and by her sons during old age. She is never fit for freedom.’

## Economic Position

Since women and property are bracketed together in several references in the epics, *Smritis* and *Puranas*, there is no doubt that woman herself was regarded as a sort of property: She could be given away or loaned as any item of property. Manu and Yajnavalkya, for example, hold that a woman is never independent.

This was like the attitude of a typical patriarchal society based on private property. Because of this attitude the Brahmanical law did not allow any proprietary rights to women; the provision for *stridhana* is of a very limited character and does not extend beyond the wife’s rights to jewels, ornaments and presents made to her. Manu declares that the wife, the son and the slave are unpropertied, whatever they earn is the property of those to whom they belong.

This sort of social philosophy took strong roots in Gupta and post-Gupta periods, although the institutions of monogamous family and private property

had been developed much earlier.

## Social Position

There are several references of the position of women, along with that of Sudras, in the Brahmanical texts of the pre-Gupta and Gupta times. In the *Bhagavad Gita* they (women and Sudras) along with Vaishyas are relegated to a low status.

Women, along with Sudras, were held in derision by several authors of the *Dharmasastras* and *Puranas*. Socially they were regarded as the most impure. Manu discriminates between the males of the *dvija* on the one hand, and the Sudras as well as women of all the *varnas*. According to his law the former can obtain bodily purity by sipping water three times, while the latter can obtain it by sipping it only once. In the case of food, it was thought to be sinful to eat the leavings of the woman and Sudra, and in case this prohibitory rule was transgressed the sin could be expiated by drinking barley for seven days.

## Religious Position

As early as the later Vedic period women were accorded a low religious position. The *Satapatha Brahmana*, for instance, warns that while teaching *pravarjya* the teacher should not look at the woman among others (Sudra, dog and black bird) because they are untruth.

The same position recurs in the *Paraskara Grihyasutra*, according to which after the *samavartana* ceremony one should avoid seeing women, Sudras, dead bodies, blackbirds and dogs, and also one should not take to such beings.

Manu also states that during the period of the *chandrayana* vow it is not proper on any account to talk to a woman, a Sudra and an outcaste. The *Brahma Purana*, a work of the Gupta period, lays down that members of the first three *varnas* should perform the ceremonies of bathing and muttering of prayers according to the Vedic methods, but women and Sudras cannot perform these ceremonies accordingly.

## Conduct of Women

The practice of using veils by women, particularly in well-to-do families, was

in vogue. Prabhakaravardhana's daughter Rajyasri put on a veil when she met her husband, the Maukhari Grahavarman of Kanauj, for the first time. In the *Kadambari*, Patralekha is described as wearing a veil of red cloth. This was, however, not the general custom. **Dhoyi**, the author of the 12<sup>th</sup> century poetical work, the *Pavanaduta*, relates that the women of Vijayapura (in Bengal) did not observe the *purdah* system. Harshavardhana's mother **Yasomati** is found giving instructions to the ministers of the state before her death.

The contemporary lawbooks and the *Puranas* give us pictures of the ideal wife. She was the mainstay of the domestic life, and was a source of happiness. Troubles and calamities were averted by her. She took care of the family deity and entertained the guests. She rose before the others, paid reverence to the elders of the family, and prepared food and condiments. She was absolutely devoted to her husband. She did not utter his name, since this action was believed to shorten his longevity. When the husband went abroad, the wife removed her ornaments from her body. She avoided decorating herself, as well as dancing, singing, and witnessing public festivals. Women would participate in the religious activities of their husbands, but they could not take to religious fast, perform *vrata* (a particular form of religious rite), or go on pilgrimage without the consent of their husbands.

## Legal Protection

As regards the general treatment of women, Brihaspati says that a woman must be watched day and night by her mother-in-law and other women of the family. The same authority lays down that if a man violates an unwilling woman, his property is to be confiscated, and he shall be paraded on an ass. The *Smriti* writers do not advocate the abandoning of the wife by the husband for adultery, but on the contrary allow her to regain all her normal rights after performance of the appropriate penance. The woman was to be abandoned only if she had conceived as the result of the adultery. Some *Smritis* and *Puranas* condemn women for their moral lapses. But other authorities give us a different picture of the moral life of women. Women in general, says Varahamihira, are pure and blameless; they deserve the highest honour and respect. The same author castigates some writers for dilating only on the vices of women instead of their virtues. This picture of the character of women is reflected in the works of Kalidasa, Bana, **Bhavabhuti**, and other

classical writers of the age.

## Sati and Austerities

The *Smriti* writers lay down that a woman after the death of her husband may become a *sati* or may lead a virtuous life according to the injunction of the *Sastras*. It is true that some *Smritis* and *Puranas* encourage the performance of the *sati* rite, as when Brihaspati says that a woman is declared devoted to her husband when she is his companion in his weal and woe, and she dies when he dies, or when the *Brihaddharma Purana* declares that a widow who follows her husband on the funeral pyre, though she commits a great sin, does good to the departed soul. The authorities, however, prohibit those wives who have not attained the age of puberty, are pregnant, or have very young children, from becoming a *sati*. But the widow, particularly of either Brahmin or Kshatriya varna, sometimes preferred to burning herself to ill treatment by her relations.

The practice of the *sati* rite can be traced with the help of historical records throughout the late ancient period. The-wife of Goparaja, the general of the Gupta king Bhanugupta, is known to have ascended the funeral pyre of her husband in AD 510. The existence of a large number of *sati* memorial tablets proves that the practice was popular in central India and in the Deccan during this period. King Harshavardhana's mother Yasomati burnt herself to ashes as soon as it became definite that her husband would be passing away within a short time.

However, the practice of performing the *sati* rite was evidently not universal. Many well-known ladies of this period, such as Prabhavatidevi (of the Vakataka dynasty of the Deccan) did not practise this rite and at the same time were highly esteemed for their devotion to their husbands.

Under the rules of the *Smritis* a widow had to lead an austere life. She slept on the floor and was not allowed to use a cot. She did not put on a bodice and dyed garments, and did not use collyrium in the eyes and yellow pigment on the face nor any kind of scent. She took only one meal a day. Bana in his *Harshacharita* refers to the tying of the tuft of hair by the widows. On the other hand, the *Skanda Purana* advocates the tonsuring of widows. It seems that this practice did not come into use prior to the 11<sup>th</sup> century.

The remarriage of widows is not advocated by the *Smriti* writers and the

*Puranas*. The system of *niyoga* or levirate is advocated by Narada following the early *Smriti* writers. But later on the practice was discouraged. As Brihaspati remarks, ‘On account of the successive deterioration of the four ages of the world, it must not be practised by mortals.’

During this period the independent status of women was not recognised. She was dependent on her father before her marriage, on her husband after the marriage, and on her son after the death of her husband. In the absence of a son she was dependent on the nearest relation. On the other hand, the right of the sonless widow to the property of her deceased husband was admitted.

## Recreations of Women

A word may be said about the recreations of women. In ancient Indian houses the young girls danced and sang with great skill. The statement of Brihaspati that a woman must avoid dancing when her husband is abroad, shows the popularity of this art. Among the festivities at the birth of Harshavardhana, dancing by women of all ranks formed a prominent feature, as described by Bana.

Dancing girls known as *devadasis* were engaged for temple services. Four hundred of them were attached to the great temple of Tanjore during the reign of the Chola, Rajaraja 1. These girls are generally described as living an immortal life. Giving a different picture of the life and character of the *devadasis*, however, Marco Polo states that parents sometimes consecrated their daughters to the temples of the gods for whom they had great devotion. The dancing girls are also known to have enacted dramas occasionally.

# ANCIENT INDIAN LANGUAGES AND LITERATURE

**Beginning of Oral Communication** Around two million years back, the *Homo habilis* had a sufficiently developed Broca’s area in his brain that made it possible for him to speak. But his ‘speech’ probably consisted more of gestures, grunts and shrieks, rather than words. This was so because anatomically, he was not yet able to gain enough control over exhalation or breathing necessary for proper speech. How much the *Homo erectus* improved upon this capacity is still debatable; the hole in the lowest vertebra

through which the spinal cord passes was still too small. It was the *Homo sapien*, who finally had a fully developed capacity for speech. He could frame words and set them in sentences ('syntax'). This is a feature common to all the known languages of humanity, however primitive the speakers. The number of languages that were spoken before the Neolithic Revolution must have been vast, since it is now realised that the more primitive the human societies, the more numerous are the languages spoken.

**Spread of Dominant Languages** As human interaction improved, trade networks became extensive; and each of the individual states brought under its control more and more areas, within which it tended to use a single language. Languages with limited numbers of speakers gradually began to disappear. Migrations could also lead to the replacement of the older natives' language(s) by the language of the emigres; or a dominant section or ruling class might impose its language on the rest of the population. Consequently, there had been a large reduction in the number of languages spoken since the Neolithic Revolution.

## MAJOR LANGUAGE FAMILIES OF INDIA

Languages themselves change with time, but they yet, carry a large number of traces of their early state, as well as of the parent languages out of which they have arisen. Such traces help us to identify languages that, having the same parents and ancestors, belong to the same families and sub-families (or branches). In India, not only are there some major languages, but many other minor languages also, though usually spoken by smaller numbers of people. The majority of the spoken languages can be grouped under the following four 'families': 1. Indo-European (Indo-Aryan or Indic, Dardic, Iranic and Nuristani branches); 2. Dravidian (Southern, Central, South central and Northern branches); 3. Austro-Asiatic (Munda and Mon-Khmer branches); and 4. Sino-Tibetan (Tibeto-Burmese branch).

### Indo-European Family

**Major Constituents** In the Indo-European family, the Indo-Aryan or Indic languages are today spoken by a majority of the population of the Indian subcontinent. These include Hindustani (the spoken form of Hindi and Urdu),

Marathi, Gujarati, Bengali, Punjabi, Sindhi, Oriya, Assamese, Nepali and many other languages. The Dardic branch, close to Indo-Aryan, consists of a set of languages in the far north of India, among which Kashmiri alone is a major literary language. Then, there are Iranic languages, to which Pashto and Baluchi in Pakistan belong. The Nuristani languages, spoken in distant valleys of northwestern Afghanistan and north NWFP, belong neither to the Indo-Aryan nor to the Iranic branch, and have many archaic features.

**Earliest Known Languages** The earliest known languages of the Indo-Aryan and the Iranic families, the Rigvedic and Avestan, were so close that they easily enable philologists to reconstruct a Proto-Aryan (or ‘Proto-Indo-Iranian’) language. The use of ‘Aryan’ as a designation of the Indian and Iranian branches of the Indo-European family is generally accepted; so also the name ‘Indo-Aryan’ for the Indian branch alone. Such use of the name ‘Aryan’ has no racist connotations; but the designation should not be extended to the Indo-European family as a whole, or to any of its other branches. There is, however, no doubt that the Aryan or Indo-Iranian group of languages belongs to the Indo-European family, as one can see from the similarities in many words in ordinary usage, like those for father, mother, daughter, brother, etc.

**Restructured Vocabulary** Continuous research has not only added a large number of languages to the Indo-European family, but also established a sequential order of changes, whereby the older (‘archaic’) forms of words can be distinguished from the later. From such effort, the purely hypothetical vocabulary of the ancestral ‘Proto-Indo-European’ language has been constructed. The restructured vocabulary suggests that those who spoke the ancestral language, practised pastoralism and plough agriculture, were familiar with horses, and had copper, gold and silver. On the whole, such conditions are apparently similar, as established by archaeological finds, to those of a large part of the grasslands from the Ukraine to eastern Kazakhstan before 3000 BC. It is quite possible that the Proto-Indo-European was actually spoken in some part of this land. Hence, attempts made to trace the origin of Proto-Indo-European to India are not going to succeed.

**Interaction between Hittite and Hurrian Languages** The earliest confirmed chronology for the Aryan group of languages, after their branching off from the parent Indo-European stem, is provided by the great Boghazkui archives (Turkey), which are mainly in Hittite, itself an old Indo-European

language. Here, among the records in yet another language, Hurrian, have been found words and names derived from the language of the rulers of Mitanni (1500-1300 BC) in upper Mesopotamia (northeastern Syria). The Mitanni rulers in a treaty, 1380 BC, prayed to the gods Mitra, Varuna, Indra and the Nasatyas of the *Rigveda*. There is such closeness between the surviving Mitanni words and the language of the *Rigveda* that there might not have been any great distance in time or space between the Mitanni and their separation from the main body of Indo-Aryan speakers. The separation possibly took place not before 2000 BC and in a region not much beyond eastern Iran. Since the Mitanni shared with the *Rigveda* composers a deep interest in horses and chariots, the presence of the true domesticated horse should be the one necessary marker for the presence of their common (linguistic) ancestors in the archaeological record.

**Rigvedic Language** If the Indo-Aryan speakers migrated to Swat and Pirak before 1500 BC, the time was not far off when they would move into the Punjab. Possessing horses and chariots, they would have a decisive advantage over their eastern foes, who still had only ox-carts (to judge from the terracotta figurines of Cemetery-H and Late Harappan cultures. The *Rigveda* exhibits such familiarity with the Suvastu (Swat) river and most of Afghanistan that we have to assume that after Indo-Aryan speech spread into the Punjab, linguistic unity was maintained between the borderland and the Punjab for quite some time. This kind of expansion of Indo-Aryan speech necessarily involved the migration of a significant number of people from the borderland, into the Indus plains. But, at the same time, the migration might not have been on such a massive scale as to leave its imprint on the genetic complexion of the region. Moreover, since the Indo-Aryan speakers had settled in these areas for some time previously, they must have already mixed with populations which, being neighbours to the Indus people, were not probably biologically much different from the latter.

## ORIGIN OF PRAKRITS

Another set of languages which were neither Dravidian nor Austro-Asiatic have also probably provided some non-Indo-European words to the *Rigveda* and early Sanskrit. Interaction with such languages in Afghanistan (like Nuristani) probably started much before the Indo-Aryan speakers reached India, and might have caused the early appearance of a

unique feature of Indo-Aryan languages, namely, ‘Prakritism’. This consists of simplifying the Indo-Aryan word structure, characteristically dispensing with compound consonants (usually replaced by single consonants, for example, *puta* for *putra*, son). Some Prakritisms are found not only in the *Rigveda* but also in Mitanni speech: for the Sanskrit *ashva* (horse), Mitanni has *assu*, and for the Sanskrit *sapta* (seven), it has *satta*. Such simplification must have helped to spread Indo-Aryan speech among ordinary people, for Rigvedic Sanskrit, like the later Sanskrit, evidently remained a language of the few. By the sixth century BC, it was the Prakrit language of each region that the people understood; and so it was in the Prakrit of Magadha that Lord Mahavira and Gautama Buddha delivered their sermons. So, if Indo-Aryan speech was spread predominantly by way of ‘elite dominance’, the people still had a share in determining its popular form, namely, Prakrit.

**Comparitive Developments in Mesopotamia and Indus Region** On the basis of what we know from historical records about the Mitanni from a slightly later period, 1500-1300 BC, we may well draw a picture of what could have happened in the Indus basin. There, in upper Mesopotamia, the Indo-Aryan speakers of the Mitanni kingdom consisted of rulers, warriors, charioteers, horse-trainers and, perhaps, priests. Yet, a vast majority of the population of the kingdom continued to speak the Hurrian language, which did not even belong to the Indo-European family. The Mitanni ruler Tushratta (Dasharatha in Sanskrit) himself wrote to the Egyptian pharaoh, 1400 BC, a letter in Hurrian in 500 lines. This clearly gives us the picture of continuous bilingualism. But since Hurrian, being a written language, was strongly entrenched, the Indo-Aryan speech there remained an elite language only for some time and then entirely disappeared. In the Indus basin, however, with the disappearance of the Indus script (and, presumably, of the official language that was written in it), there was no such strong rival facing Indo-Aryan. Indeed, there might have been only several small ‘substrate’ languages. Some of them were probably Dravidian, to judge from the appearance of some Dravidian words in the *Rigveda*.

## **Dravidian Family**

**Major Constituents** The Dravidian languages form the second largest

language family in India. Within this family, Tamil, Malayalam and Kannada belong to the Southern group; Telugu and Gondi (in parts of Madhya Pradesh) to the South Central; Kolami (mainly in Maharashtra) to the Central; Kurukh (in Jharkhand, Chhattisgarh and Nepal) and Brahui (Baluchistan) to the Northern. There are also many minor languages attached to these different groups. A comparison of the vocabularies and grammars of these languages enables us to reconstruct a hypothetical Proto-Dravidian language that must have been spoken before the speakers of the Dravidian languages broke up from each other. The use of certain retroflex sounds (such as the hard *l*, *n*, *r* and *rh*) that require the tongue to curl back just under the hard palate in order to pronounce them is one of the most common traits in the Dravidian languages. But such retroflexion is absent in both Austro-Asiatic and Indo-European languages spoken outside the Indian subcontinent. Hence, it is postulated that it is from the Proto-Dravidian or its early successors that the Austro-Asiatic and Indo-Aryan languages derive their retroflex consonants. This assumption has many consequences.

**Interaction with Indo-Aryan Languages** The *Rigveda* has both retroflexion and more than two dozen words of possible Dravidian origin. But retroflexion is totally absent in the *Avesta*, the earliest Iranian text, which is very close otherwise to the *Rigveda* in vocabulary and grammar. Hence, it is suggested that the Rigvedic reciters might have introduced retroflexion in the pronunciation of even the most impeccable Indo-Iranian words, under the influence of the pronunciation of speakers of the earlier local languages. Since the Rigvedic hymns were composed in the area between the Hindukush and the Ganga, the likelihood of some of the ‘substrate’ languages of the Punjab or upper Indus basin at the time, being members of the Dravidian family is bright. The possibility is increased further by the geographical proximity of the Brahui language, whose speakers today are to be found in northeastern Baluchistan, not far from the Punjab. Brahui’s own case for antiquity has been augmented by the recent discovery of links between it and Elamite (the language of Elam in Persia), though the exact extent of the links may be disputed. Similarly, connections have been seen between Proto-Dravidian and the Uralic languages of Eastern Europe and Siberia; and this would also suggest that there were once Dravidian speakers in latitudes much farther to the north than today.

**Official Indus Language** According to some scholars, there are strong indications in the Indus script towards linking the ‘official’ Indus language to

the Dravidian family. The cultural unity based on agriculture in the Indus basin might have also aided the expansion of this official language at the cost of other languages. That Dravidian languages were also being spoken in South India at the time is not very certain. It has been suggested that the extension of copper-use and the increase in crop inventory that we can trace after 2000 BC, through the Malwa and Jorwe cultures, into Southern India, marks a migration of Dravidian speakers from the north. Upon arrival there, a small number of Dravidian languages could have supplanted the numerous separate languages of the earlier nomadic pastoralists, as agriculture, crafts and commerce spread over larger areas. This hypothesis, however, is yet to be proved.

## Austro-Asiatic Family

**Major Constituents** Khasi, spoken in eastern Meghalaya, belongs to the Mon-Khmer branch, being noticeably isolated from its sister languages in Southeast Asia. The Munda branch includes Mundari and Santhali in Jharkhand, Bihar and Orissa. Savara in south Orissa and Korki on the Maharashtra–Madhya Pradesh border, much further to the west, form two distinct small pockets. While the Munda branch is confined to India, the Mon-Khmer branch includes such languages outside India as Vietnamese, Khmer (in Cambodia) and Mon (in Myanmar and Thailand).

**Migrations and Intermixing** On the basis of the distribution of the Austro-Asiatic families, it has been suggested that the original ancestral language was spoken in Southeast Asia, and that as rice cultivation spread from there, after 5000 BC, peasant communities speaking languages derived from it spread out. Incorporating or bypassing local Palaeolithic or Mesolithic hunting communities, they reached Eastern and Central India well before 3000 BC. Such linguistic spread would concur with the hypothesis that the spread of agriculture facilitated replacement of the earlier numerous tongues, by single dominant languages. But, it is not necessary that such spread of language brought an influx of a biologically different strain ('race'), since those who spoke the Austro-Asiatic dialects must have intermixed with local populations at each stage of their migration.

## Sino-Tibetan Family

**Northeast Indian Languages** The Sino-Tibetan family calls for the least

comment. The languages belonging to it are all spoken in Northeast India and the Himalayas, bordering the area where languages of the Tibeto-Burmese branch are spoken, principally in the Tibet region of China, Bhutan and Myanmar (Burma). Only the Garo language spoken in western Meghalaya is separated from the main Tibetan zone in the north, by a narrow belt of Indo-Aryan languages (Bengali and Assamese); and this Indo-Aryan intrusion may have occurred much later than the arrival of the Tibeto-Burmese branch in the area.

## Generalisations

- Most languages normally tend to be spoken in geographically defined regions, since their spread depends on the degree of human interaction. People are also usually inclined to mingle more and intermarry within such regions, so that eventually, a broad association between genetic and linguistic borders starts emerging. But such association could also be misleading. Hence, the point should not be stretched too far.
- In fact, there are no genetic controls by which one person speaks one language better than another. In other words, particularities of pronunciation are transmitted not by birth, but through what a person hears, especially in childhood, both at home and outside. Thus, there is no necessary association between a language group and a genetic group, which in popular parlance, is called a race.
- This can be proved by many examples. Turkic is a relatively young family of languages (not older than 1,500 years), presently spoken over large parts of Asia and Europe. The spread of these languages was caused mostly by migrations (originally from Mongolia and western China) that are fairly well documented by historical sources. But the people of Turkey, the leading Turkish-speaking country today, are ‘Caucasoids’, genetically very close to Greeks, and quite distant from the oldest Turkic-speaking people, the Uighurs of western China, who are ‘northern Mongoloids’.

## WRITING AND LANGUAGES

The advent of writing signifies an epochal advance in any society. Except

for the Indus characters of the third millennium BC, there is no physical evidence of writing in India till the Ashokan edicts. There is no mention of writing in the Vedic literature. The earliest literary evidence for writing is in Panini's *Ashtadhyayi*, where the words *lipi* and *libi* ('script') occur. Although Panini is supposed to have written his work in the fourth century BC, there is no certainty about his date. Further, he might have used the word *lipi* for the Aramaic script, which must have been known about fourth century BC to people in Gandhara, his native region. Mention of writing in early Pali literature is also of little relevance, since it is usually held on various grounds that much of it was compiled long after the Buddha, in Mauryan times or even later.

The Greek sources mostly give us the impression that there was no writing in India in the time of Alexander and Chandragupta Maurya. Strabo says that, while "other writers say that they (the Indians) make no use of written characters", only Alexander's admiral Nearchus recorded that they wrote on closely woven cloth. Nearchus's statement could, like Panini's, be treated as a reference to the use of the Aramaic script in the northwest. Strabo himself elsewhere quotes Megasthenes to the effect that Indians used only unwritten laws, for they were ignorant of writing and relied in all matters on memory. Since Megasthenes stayed at Mauryan capital and was more acquainted with India than any other Greek writer, his evidence should be given greater weight.

The issue of the beginning of writing in India is usually linked with that of the origin of the Brahmi script. Majority of those holding the view that writing existed in India in pre-Mauryan times are inclined to argue that the Brahmi script evolved in northern India out of a process of internal development from marks and symbols. Some see even a link with the Indus script. However, if the Brahmi characters could have originated from something so dissimilar to them as the Indus ideographs or pictographs, they might conceivably have originated from almost anything with any kind of form. On the other hand, the origin of the Kharoshthi script, employed to represent Ashokan Prakrit along with the Brahmi, is fairly well established. Many characters of Kharoshthi exhibit distinct resemblances to Aramaic characters bearing identical phonetic values. Both are written from right to left, and both are found in Gandhara. Further, Kharoshthi shares with Aramaic the difficulty in expressing vowels suffixed to consonants. This feature is also shared by Brahmi. But

Ashokan Kharoshthi, like the Brahmi of Sri Lanka and of some non-Ashokan inscriptions of northern India of the third century BC, also lacks long vowels. This raises the question whether early Brahmi too drew on Aramaic, either with Kharoshthi as a model or in a parallel development.

Whatever might have been the manner in which the Brahmi script began, early in Ashoka's reign or a little earlier, the art of writing seemed to have spread rapidly. The kind of interest Ashoka took in getting his edicts inscribed in places all over his Empire means that he expected that there would be some persons everywhere who could be able to read them aloud to others. He also distributed copies of his edicts written obviously on lighter materials. The Mahasthan slab inscription and Sohgaura copper plate inscription show how official business was now being conducted in writing. The Piprahwa soapstone vase inscription and the Bhattriprolu casket inscriptions also give evidence of how writing was being put into use even in the Buddhist *Samgha*. The Tamil Brahmi inscriptions too tell a similar story of its use among the Jain monks or those who made gifts to them.

Such spread of the use of writing would inevitably have had the most far-reaching consequences for various institutions of society. In the bureaucratic setup it might have begun to replace professional memorisers with scribes, and by simplifying the keeping of records and accounts, immediately improved the effectiveness of administration. Writing enabled all religious sects, including the Brahmanical, to preserve and transmit the sacred texts, though the use of writing for this purpose took time. Secular compositions, in any case, came to have a much better chance of survival than in earlier days, when preservation was based on memory, without any claim to sanctity. It is very likely that commerce too would have greatly benefited from written accounts and messages.

- Similarly, in India, no marked genetic differences are observable among speakers of the Munda (Austro-Asiatic), Dravidian and Indo-European languages, all being classed as Caucasoids. There cannot, therefore, be an Aryan (Indo-Iranian) race, and, even less, an Indo-European one.

## Early Historical Period

In the early historical period, the spoken Aryan language had developed three distinct dialects – northern or north-western (*udichya*), mid-Indian which was the language of the *madhyadesa* and the eastern which was the language of the *prachya* countries. The first regarded as conservative, was the purest form of Aryan speech. A new form of it had come into existence – *Samskrita*, described by Panini as *bhasa* – which became the vehicle of expression of the elite or the brahmins. The inscriptions of Asoka present broadly three distinct local dialects. There is a *Prakrit* or Aryan speech of the north-west, as in the edicts at Mansehra and Shahbazgarhi. Then, there is a *Prakrit* of the east, found in eastern inscriptions of Asoka and elsewhere, which was the language of Asoka's court at Pataliputra. Thus in Rajputana in western Uttar Pradesh, in north-western Uttar Pradesh (Kalsi) and in central Uttar Pradesh (Allahabad), the eastern dialect was employed as much as in eastern Uttar Pradesh, Banaras (Sarnath) and Bihar (Lauriya, Rummindai and Barabar caves). Finally, the Rock edicts of Girnar in the west represent a slightly modified form of midland dialect, though even in that part of the country, the eastern official language was used in inscriptions.

The dominant language of Asoka's court was *Prakrit* or the *Magadhi* the language spoken by the people at large. The edicts first written in Pataliputra in that language were sent to far away places for publication after being engraved on stone. The eastern *Prakrit* became an important vehicle of religious culture of the Buddha and Mahavira. But this dialect seems to have lost its influence with the decline of the Mauryan empire. The midland, forming the real heart of India, gained its natural place and discourses of the Buddha were rendered in the midland dialect, the precursor of the *Sauraseni apabrahmsa* of early medieval times (600-1200 AD). Pali, linguistically the literary form of midland speech, was taken to Ceylon by Mahendra from Ujjain, via Pataliputra and Tamralipti.

But even in this period, classical Sanskrit established from the time of Panini, did not lose its importance. It was cultivated by the Brahmanical schools and other grammarians – Katyayana and Patanjali, belonging to the Maurya and Sunga periods respectively – who raised the language to a high level of development. The language, simplified at the hands of Panini, had become distinct from that of the Vedas and came to be increasingly used in the growing body of epic and poetic literature.

There was a good deal of grammatical activity during the Mauryan period. In Sanskrit grammar, Panini (5<sup>th</sup> century BC) had already written the

*Ashtadhyayi*. Between Panini and Patanjali (2<sup>nd</sup> century BC), there appeared a number of commentators (*Varttikakaras*) on Panini's aphorisms. Vyadi, a descendent of Panini on his mother's side, produced the monumental work *Samgraha* in 1,00,000 verses. To Vyadi is also ascribed the *Paribhashas* or the rules for interpreting Panini's *sutras*, as well as a lexicon, named *Utpalini*. Another versatile figure of the Nanda-Maurya epoch was Katyayana alias Vararuchi, the famous commentator of Panini's *sutras*. In his *Vajasaneyi Pratisakhya*, he subjected about 1,500 *sutras* of Panini to critical observations.

Another scholar was Katya, whom Patanjali mentioned as Bhagavan Katya and his observations as *Mahavartikas*. Katya and Katyayana were followed by many lesser commentators – Bharadvaja, Sunaga, Kroshta, Kunarvadava and Surya. Of all the commentators on Panini's work, Patanjali's *Mahabhasya* is encyclopaedic, throwing light on the state of contemporary society, religion, philosophy, literature and art. Patanjali's authority remains unchallenged on questions of grammar.

## Pre-Gupta Period

The genesis of classical language may be traced back to the early historic or post-Vedic period, but it was the post-Mauryan period which saw its early efflorescence. The language of the two epics, the *Mahabharata* and the *Ramayana*, has recognisable popular elements in it, as the transmission of the epic material was done by the Sutas, who did not belong to the hieratic groups. However, although the epics are believed to have exerted considerable influence on early classical authors, Sanskrit became more and more a literary language and its sphere as a spoken language gradually decreased. It fed the growing volume of courtly and didactic literature and the extent of the support for classical Sanskrit may be gauged from the lengthy *prasasti* of the time of Rudradaman I at Junagadh (mid-second century AD), the earliest such *prasasti* being in Sanskrit.

That the language attributed to the common strata in society was various forms of Prakrit, is shown by various Sanskrit dramas where Prakrit, and not Sanskrit, is spoken by women and common men. By the end of the first or beginning of the second century AD, in the plays of Asvaghosa, the three varieties of Prakrit: Ardhamagadhi, Magadhi and Sauraseni had perhaps come to be recognised. In the south, the earliest compilations of Tamil poems

correspond to the beginnings of the Christian era. They are believed to have been composed by poets and bards who presented them at the three assemblies (*Sangams*) held at Madurai, the Pandyan capital. What remains of this literature is about 33,000 lines of poetry classified as eight anthologies (*Ettuttogal*) and ten idylls (*Pattupattu*). The corpus also includes the *Tolkappiyam*, the earliest surviving Tamil grammar. The Tamil epics, three of which have survived, appear to have been later compositions.

Of all the branches of science and technology, astronomy and medicine appear to have made considerable progress in this period, and it is not unlikely that this progress was to some extent, a result of contact with other contemporary civilizations. While the astronomical texts are lost, leaving only their names and impress on such later texts as the *Brihatsamhita*, two important treatises on the indigenous system of medicine have survived. Despite their incorporation of later revisions, the originals traditionally go back to the early centuries of the Christian era, perhaps being themselves based on earlier *Agnivesa* and *Susruta Samhitas*.

Our knowledge of the Ayurvedic or early Indian system of medicine is based on the two *Samhitas*: *Charaka* and *Susruta*, but the system certainly had an earlier origin. Rudiments of the system are already available in the later Vedic literature, not only in the countless names of diseases and the recognition of natural, along with supernatural causes for them, but also in the suggested remedies, as in the *Vajasaneyi*, *Taittiriya* and *Maitrayani Samhitas*, effected by plants, metals, sunlight and animal products. However, the systematisation of this knowledge and its further advancement were only achieved in the period of the Ayurvedic *Samhitas*, both of which mention eight branches of medical knowledge. The basic difference between them is that *Charaka* is mainly a treatise on therapeutic medicine, whereas *Susruta* is primarily devoted to surgery. Together, they represent the core of the Ayurvedic system in that both make a plea for a maximum utilisation of natural resources and advocate a true relationship between the complex of body, mind and soul and the eternal universe.

## Gupta and Post-Gupta Period

The most notable point about language in this period was the ascendancy of Sanskrit, the process of which had started earlier. This was in this period, associated to a large extent, with the patronage to brahmins and their

dispersal through the medium of land grants. In the inscriptions, which are now mostly official records, the transition from Prakrit to Sanskrit is complete – until the period of the emergence of proto-regional languages in different areas. Needless to say, the change is extremely significant from the perspective of the social history of the period.

This triumph of Sanskrit is at one level, evident from the magnificent secular literature that the period produced. As both tradition and the extant royal *prasastis* of the period indicate, this spurt in literary activity centred around the court – an association which benefited the major genres of creative literature: poetry, drama and so on. The major *ritis* or literary styles began to develop. The use of various metres had become common by this time; in his *Brihatsamhita*, Varahamihira illustrated as many as sixty metres.

At another level, Sanskrit became the vehicle for giving a standard shape to much of what had hitherto remained amorphous. The best illustration of this would be the *Puranas*. The nucleus of *Puranas* certainly existed earlier, as also did its five *lakshanas*, but the form in which they are available certainly does not correspond to this scheme and they present a vast mass of material, the incorporation of which must have been felt necessary only around this time. The process can also be seen in the ‘Sanskritisation’ of folk tales and fables, of which the original *Panchatantra* appears to have been a contemporary example.

Sanskrit as an official language, penetrated to the far south (and in fact, it spread to the south-east Asian countries too), but the rich literary heritage of Tamil continued to prosper from local patronage. Two epic-like compositions are believed to have been products of this period. The better known of them, the *Silappadikaram* by Ilango Vadigal, reveals that Brahmanism and its values had penetrated considerably into the Tamil society, but structurally, the epic is distinct and presents a combination of ‘high’ and ‘folk’ tradition – a tradition which is perhaps totally absent in the north Indian epics.

Several scientific thinkers of the period refer to the work of their predecessors, thereby suggesting the assimilation of earlier indigenous as well as heterogeneous influences in their own thinking. Varahamihira, for example, in his *Panchasiddhantika*, mentions five earlier *Siddhantas* of which *Romaka* and *Paulisa* are believed to have been derived from the Hellenistic world. Similarly, *rasavidya* or alchemy, which gradually came to be associated with esoteric tantric practices, may have grown out of contacts with southern China. The attribution of male and female principles to

mercury and sulphur respectively, is common to both the areas.

However, indigenous scientific thinking, which originated from practical necessities as early as the Vedic period, reached now its most innovative phase. The most remarkable works of the period are perhaps those by Aryabhata, to whom is attributed a series of important contributions. Some of the philosophical systems too were disposed towards science. The Nyaya-Vaisesika system, which explained the formation of gross bodies from atoms through dyads (*dvyanuka*) or triads (*tryanuka*) or elaborated the ‘notion of impetus,’ must have been fed by the cross-currents of the contemporary scientific enquiries.

The recognition of Indian science came early through translations of a variety of works in the Arabic world and their transmission to the west. It has however, to be remembered that in India, the spirit of scientific enquiry did not go entirely unopposed. Some of the brilliant discoveries of Aryabhata were rejected and even condemned by his illustrious successors like Varahamihira and Brahmagupta.

## ANCIENT INDIAN SECULAR LITERATURE

### Kavya Literature

Though the two great *Ithihasas* (*Ramayana* and *Mahabharata*) are undoubtedly the precursors of Sanskrit *Kavya* literature, its origin can be traced to the Vedic hymns. Patanjali mentions three *akhyayikiis*: *Vasavadatta*, *Sumanottara* and *Bhaimarathi*. There is reference also to two other works, the *Kamsavadha* and the *Balibandha*, probably dramatic compositions. Unfortunately, we have no definite knowledge of the growth and development of *Kavya* in the period between the 2<sup>nd</sup> century BC and the 1<sup>st</sup> century AD; none of the extant *Kavyas* may be assigned to this period. But a strong school of lyric poetry seemed to have existed about the early centuries of the Christian era and probably still earlier.

The name of Kalidasa, the most celebrated Indian poet (who is believed to have flourished in the reign of Candragupta II, but whose best works were written perhaps during the reign of Kumaragupta I) stands high in the realm of Sanskrit lyrics. His *Meghaduta* is the finest work in this genre. The *Ghatakarpala-Kavya* written by Ghatakarpala (who was supposed to be one

of the *navaratnas* in the court of Candragupta II), is another lyric poem of repute. Bhartruhari, assigned to the 7<sup>th</sup> century AD, has to his credit the three *Satakas*, viz., the *Sringarasataka*, the *Nitisataka* and the *Vairagy-asataka*. The *Amarasataka* is also a very popular lyric poem written by Amaru, verses from which have been frequently quoted in contemporary and later works on Sanskrit poetics.

The advocates of the theory of renaissance of Sanskrit literature sought to prove that Brahmanic culture passed through its dark age at the time when India was continuously facing foreign invasions; and that the earliest revival of this culture is to be found in the so-called golden age of the Guptas. Recent research has, however, rejected both the theory of renaissance and the concept of golden age. Inscriptions of the early centuries of the Christian era unmistakably show that the study and development of Sanskrit *Kavya* was never hampered. For example, the Girnar inscription of Rudradaman (AD 150) is written in prose of the full-fledged *Kavya* style, in conformity with the rules of grammar.

## Court Epics

Asvaghosha, the most outstanding Buddhist writer in Sanskrit, adorned the court of Kanishka. He wrote, apart from the *Buddhacharita*, another epic named *Saundarananda*. After Asvaghosha, the most celebrated Indian poet is Kalidasa. His *Kumarasambhava* is an epic in seventeen cantos, of which only the first eight are believed to be genuine. Its theme is the marriage of Lord Siva and Uma and the birth of Karttikeya. The *Raghuvamsha*, another epic of Kalidasa, has nineteen cantos based on the history of kings of the Ikshvakus.

## DRAMA

The roots of Sanskrit drama can undeniably be traced back to Bharata's *Natya Sastra*, the earliest known book on Sanskrit dramaturgy. But the most outstanding early Sanskrit dramatist is Bhasa, whose thirteen dramas have now been discovered. Though scholars widely differ on the authenticity and authorship of the plays ascribed to him, Bhasa is mentioned by Kalidasa, Bana, Rajasekhara and other later writers, with great respect. His plays are taken from the two great epics and various popular tales. The plays based on the *Ramayana* are *Pratima* and

*Abhisheka*, while *Madhyamavyayoga*, *Dutaghatotkacha*, and *Karnabhara* are based on the *Mahabharata*. But it is *Svapnavasavadatta* which is undoubtedly the best of Bhasa's dramas.

Though the date of the famous ten-act play *Mrichchhakatika*, ascribed to Sudraka, is still disputed, it was definitely written after Bhasa's *Charudatta* (3<sup>rd</sup> century AD). Kalidasa mentions the names of Bhasa, Saumilla and Kaviputra, but he does not say a word about Sudraka. The name of king Sudraka is, however, found in Kalhana's *Rajatarangini*, Somadeva's *Kathasaritsiigara* and *Skanda Purava*. Kalidasa's *Malavikagnimitra*, *Vikramorvarya* and *Abhijnanasakuntala* have earned him recognition as the greatest of Indian dramatists. Particularly, his *Abhijnanasakuntala*, the most mature product of his genius, has gained world-wide recognition.

Three dramas are attributed to Harsha, whose *Ratnavali* is a masterpiece. *Priyadarsika* and *Nagananda* are his other creations. Bhavabhuti, considered next only to Kalidasa, is mentioned by Kalhana as a poet in the court of king Yasovarman of Kanyakubja (AD 736). The dramas *Mahaviracharita*, *Malatimadhava* and *Uttaramacharita* are ascribed to Bhavabhuti.

Bharavi, who is generally associated with the Pallavas of Kanchi and whose name is mentioned along with Kalidasa in the famous Aihole inscription (AD 634) of Pulakesin II, wrote the epic *Kiratarjuniya* in eighteen cantos. Based on the *Mahabharata*, the poem describes how Arjuna obtained the *Pasupata* weapon from Siva. Bhatti, who belonged to the late 6<sup>th</sup> and early 7<sup>th</sup> century AD and was patronised by Sridharasena of Valabhi, composed the *Bhattikavya* or *Ravanavadha*, comprising of twenty-two cantos, with the sole object of illustrating the rules and principles of grammar and rhetoric. The poem depicts the life history of Rama, from his birth up to the time of Ravana's death. Kumaradasa's *Janakiharana* (6<sup>th</sup> century AD) and Magha's *Sisupalavadha* (8<sup>th</sup> century AD) were the other prominent Sanskrit epics.

## Prose Literature

The earliest specimens of Indian prose-writing are found in the *Krishna Yajur*

*Veda*. The prose portions of the *Mahabharata*, the *Vayu* and *Bhagavata Puranas*, and the medical compilations of Charaka are worth mentioning. The writings of Sabarasvamin and Vatsyayana are good specimens of Sanskrit prose. The extant prose literature may be divided into two classes, romance and fable. The prose-romances are of two main types, viz. *Akhyayika* and *Katha*. *Dasakumoracarita* of Dandin (7<sup>th</sup> century AD) was a work of the *Akhyayika* type. Subandhu (early 7<sup>th</sup> century AD) wrote *Vasavadatta*. Banabhatta is undoubtedly the greatest of Indian prose-writers; he wrote *Harshacharita* (Harsha's biography) and *Kadambari* (love-story of Chandrapida and Kadambari in their several births).

The short stories belong to three different categories: popular tales, beast-fables and fairy-tales. The best collection of popular tales was the *Brihatkatha*, a Prakrit work of great importance, now lost to us. Fortunately, however, the story of the lost work has survived in some of the early medieval works like Budhasvamin's *Slokasamgraha* (8<sup>th</sup>-9<sup>th</sup> century AD), Kshemendra's *Brihatkathamanjari* (AD 1037) and Somadeva's *Kathasaritsagara* (AD 1063-68). The *Panchatantra* attributed to Vishnusharman is an important work on beast-fable.

## ART AND ARCHITECTURE

### Early Religious Architecture

The growth of Buddhism and Jainism and the rise of theistic cults gave a great impetus to the growth of architecture. Buddhism was particularly associated with the *stupa*, a domical structure of brick or stone masonry. Shrines (*chaityas*) and monasteries (*viharas*, *sangharamas*) were also essential features of Buddhist religious establishments. The early sanctuaries of the Jainas have perished, but cave dwellings for recluses still survive. The *Bhakti* doctrine and its offshoot, the cult of the divine image, created a great impulse for the erection of temples enshrining images. An abundance of building activity marks the later centuries of the pre-Christian era. Structural monuments of this early phase, seemingly in perishable materials, have not survived. An unbroken movement may be traced in respect of the *stupa* and other architectural forms connected with cave excavations. In course of time, there was an increasing use of non-perishable materials like stone or brick in

structural practices, mostly in the construction of temples, and it is possible to trace the history of this form of Indian architecture from its beginning till its maturity and final culmination.

### ***Stupa Construction***

The *stupa* was a usual representation of a funeral tumulus, evolved out of earthen funerary mounds (*smasana*), in which the ashes of the dead were buried. According to the Buddhist tradition, a number of *stupas* were constructed immediately after the death of the Buddha—eight of them over his corporeal relics and the ninth over the vessel in which such relics were originally deposited. Here the Buddhists were simply following a long established tradition. Before the rise of theism in Buddhism, relic worship occupied a prominent place in the rituals of early Buddhism and the *stupa*, as the container of the relics, gained in sanctity and importance. It was raised for a number of purposes, besides the original one, enshrining the relics, and became practically a universal symbol of Buddhism.

Although differing in detail and elaboration, the *stupas* were evolved out of a simple dome-shaped hemispherical structure on a circular base. Ashoka is said to have pulled down the original *stupas* and reconstructed them, besides building many new ones. In these monuments the form of the *stupa* acquired a precise architectural character which served as a model for the later ones. The extant Ashokan *stupas* have undergone successive repairs and extensions. However, this general pattern may be identified in the great *stupa* at Sanchi. Built in brick by Ashoka, it was encased in stone about two centuries later and enlarged to nearly double its original size. It consists of a hemispherical dome flattened at the top, supported on a low circular base (*medhi*) approached by a double ramp on the south and enclosed by a balustrade serving as an upper procession path. Over the dome is a square pavilion, literally box (*harmika*) enclosed again by a balustrade surrounding the sacred parasol (*chakra*). The whole structure is encircled by a massive rail with four imposing gateways (*toranas*) on the four sides. Unlike the rail which is purely plain, the gateways are covered with elaborate carvings. There are other early *stupas* in which the rails as well as the gateways have generous carvings.

This simple design of the *stupa* went through many improvements in the succeeding centuries. The tendency was towards elongation and increase of the height of the structure as a whole. As the height of the dome was

regulated by its diameter, one way of increasing the height of the structure was to add a number of components in the lower and upper sections. This tendency was highlighted again by increasing the height of each such component. Consequently, the circular base was transformed into a tall cylindrical drum. The whole structure again was raised on a square plinth, sometimes with a single projection, or more, on each face. The crowning *chatra*, originally one, gradually increased in number in a tapering row of flat discs, the topmost usually ending in a point. Side by side with these additions there was a corresponding elevation of the component parts, each of the lower components forming the substructure was subdivided into a number of stages for the sake of balance.

This evolutionary process is elucidated by the few fragmentary remains of the post-Christian epoch, the stone representations of votive *stupas* found in sacred Buddhist sites and rock-cut *chaityas* in *chaitya* sanctuaries. This is corroborated by the graphic description of the Kanishka *stupa* at Peshawar left by the Chinese pilgrims who record that it consisted of a basement in five stages and a superstructure of carved wood in thirteen storeys surmounted by an iron column with 13 to 25 gilt copper umbrellas. Representations of *stupas* on *toranas* at Mathura appear to suggest that the superstructure over the basement comprised a lofty drum supporting a comparatively small dome. The Kanishka *stupa* at Peshawar signifies a transition from the simple *stupa* to the *pagoda* of the Far Eastern countries.

Several *stupas* were originally constructed at Amaravati, Jaggayyapeta, Bhattiprolu, Ghantasala and Nagarjunikonda in the lower course of the Krishna. Though most of them have perished, the surviving sculptured replicas on their casing slabs help us to determine the shape and form of these southern *stupas* which show interesting developments. A distinctive feature is the rectangular projection on each face of the lofty drum of which the front is in the form of an altar-piece supporting five free-standing pillars, known as *ayaka-khambas* (worshipful columns). This feature is exclusive to India, having perhaps a parallel in the *vahalkada* projection in the Ceylonese *dagobas*. The method of constructing these *stupas* is also different. The body of the *stupa* consisted of two circular walls, one at the hub and the other at the outer end, with radiating partition walls joining the two. The intervening spaces were packed with earth and the monument was given the required shape. This inner body was next encased in richly carved slabs usually of limestone. With the free-standing *ayaka* pillars ranged on the front faces and

with rich embellishments of the balustrades, the drum and even the dome, these southern stupas presented a new expression.

### ***Chaitya Construction***

In its usual form the *chaitya* shrine was a long rectangular hall, apsidal at the rear end and divided into three sections by two rows of pillars along the length of the hall meeting at the back end. The few surviving *chaitya* halls are largely in ruins, and in most cases only the foundations are left. Western India has several rock-cut monuments of this class, and from these it is possible to ascertain other typical features of such shrines. The nave is covered by a barrel-shaped vault and the two aisles by two vaults, each being half the section of that of the nave. Over the entrance doorway is located a huge arched window, shaped like a horse-shoe, dominating the entire scheme of the facade. In rock-cut architecture no new form was evolved; instead, the form of structural buildings of this class was adapted and adjusted. A circular chamber suits best the circular design of the votive *chaitya* and the above typical form seems to have evolved out of a circular shrine chamber, as we have in the fragmentary remains of a shrine at Bairat (Jaipur) belonging to the time of Ashoka. Rock-cut counterparts of such circular shrines are also found at Junnar and in a cave at Guntupalli. Though much later in date, they recall this as the archetypal design of the circular *chaitya* shrine.

The next stage in evolution is seen in the two Ashokan caves at Barabar Hills (Bihar), the Sudama and the Lomasa Rishi. Each comprises two apartments, a rectangular one at the outer end with the entrance doorway and, separated from it by a solid wall with a narrow connecting passage, a circular (oval in case of Lomasa Rishi) one at the back. The apartments are cut along the face of the rocks and the doorway of the latter has at the top a framework of arched shape after the pattern of the curved roof in wood. Rock-cut *chaitya* shrines of the typical form in Western India may be seen in two groups, each representing a separate phase of development. The shrine at Bhaja near Poona, representing the early group, appears to be the oldest (2<sup>nd</sup> century BC). Several shrines of this class were excavated at Bedsa, Nasik, Kanheri, Ajanta (Cave number IX and X), Karle and other places in Western India. The later group of cave-shrines, particularly Ajanta (XIX and XXVI) and Ellora (Cave No. X, also known as Visvakarma), register significant change in the psychology and attitude of the Buddhist votaries.

Cave number XIX at Ajanta (5<sup>th</sup>-6<sup>th</sup> century AD) is the earliest in this

group. The plan and general layout continue to be the same, but a change in attitude is reflected in the style of ornamentation of the facade as also of the interior. In the earlier group the ornamentation of the facade consists of repetitive architectural motifs; the enormous horse-shoe opening over the doorway in the centre dominates the entire scheme in which figure sculptures are strikingly absent. The ornamental scheme in the later group, with predominant importance of figure sculptures, stands in marked contrast to the above. In these later shrines they are made to cover every possible space, eliminating or reducing the earlier architectural motifs. In Ellora Cave number X even the horse-shoe opening over the doorway has substantially diminished in size. In each of these caves, appear figures of the Buddha, standing or seated, all carved in bold relief. This new style reflects the shift from the earlier aniconic attitude to an extremely iconic one. With this shift the *chaitya* as the votive object slowly diminishes in sanctity and importance in relation to the image which becomes the supreme object of veneration.

### ***Vihara Construction***

A monastery (*vihara, sangharama*) was constructed like any private residence, with four ranges of cells or sleeping cubicles on four sides of an open quadrangular courtyard. In due course the monasteries developed into large establishments and functioned as important educational centres as well. Many of their ruins have been found in both the North and the South. The remains of Nalanda (5<sup>th</sup> century AD) and Somapura (8<sup>th</sup> century AD) monasteries in Bihar are the most noteworthy. Hiuen Tsang has provided a detailed description of the monastery at Nalanda. He refers to its multi-storeyed and imposing buildings, and tall and stately temples. This literary evidence is amply corroborated by the excavated remains. The Somapura monastery at Paharpur was built more or less in the same fashion. However, it comprised a single extensive structure with as many as 177 cells. Built of bricks and storeyed in elevation, these two *viharas* stand as witness to the technical skill of the builders and an orderly sense of grouping the various accessories into an organic whole.

Rock-cut monasteries reveal a slight deviation from the above plan. The typical one has three ranges of cells on three sides of a central hall opening out into a pillared gallery in front. This characteristic plan, however, took sometime to evolve. The oldest among them, the Barabar caves (3<sup>rd</sup> century BC) consisted of a single cell each. Now and then such cells have a pillared

verandah in front (Jaina caves at Udayagiri and Khandagiri, Orissa, 1<sup>st</sup> century BC), some were double-storeyed in elevation (Mancapuri cave, Udayagiri). The Ranigumpha at Udayagiri, also double-storeyed, has three ranges of cells on three sides of an open courtyard.

The classic plan of cells emanating from a central quadrangular hall and the facade opening out into a pillared verandah acquired final shape in the rock-cut monasteries of Western India. Like the *chaitya* shrines they can also be seen into two groups signifying two phases of development. The early group is marked by simple decoration in the form of structural motifs both in the facade and on the doorways of the monastic cells in the interior. The most notable in this group are Ajanta, (VIII, XII and XIII), Nasik, (X and III), the Ganesha *lena* at Junnar and the monastic caves at Kondane and Pitalkhora. They belong to the centuries immediately preceding and succeeding the Christian era. While the last two caves introduce the new feature of pillars forming a square at the centre of the hall, Karle has examples of storeyed *viharas* of the rock-cut order. Both of them went through interesting developments in the later phase.

The rock-cut method climaxes during the 4<sup>th</sup> to the 8<sup>th</sup> centuries AD. The rock-cut monastery becomes larger and more decorated as in the *vihara* caves at Ajanta (XVI, XVII, XXIV), Ellora (II, V, VIII, IX, XI, XII) and Aurangabad (III, VII), all in Maharashtra, and Bagh in Madhya Pradesh. The classic plan remains, but with notable innovations. Of diverse designs and with rich embellishments, the pillars and their architraves enhance the decorative beauty of the spacious interior, further improved at Ajanta and Bagh by exquisite paintings. A further addition is the location in each monastery of a chapel or sanctuary; the image of the Master is installed in a chamber at the middle of the rear end of the hall. At Aurangabad (VII) and Ellora (VIII), the image sanctuary in each case is situated as a free-standing shrine at the centre of the monastic hall. Again, at Ellora (II and XII, second storey) the central halls have galleries for images instead of monastic cells on the lateral sides.

## Brahmanical and Jaina Caves

The earliest of the Brahmanical shrines are to be seen in group of caves at Udayagiri in Madhya Pradesh (early 5<sup>th</sup> century AD). Most of them represent small rectangular shrines with a pillared structural portico in front. In Cave

number IX four pillars form a square at the centre for support of the roof of the shrine chamber. At Badami, the design develops into that of a pillared verandah, and a columned hall with the square sanctum cut deeper at the far end (6<sup>th</sup> century AD). In Tamil Nadu the cave style was introduced in the 7<sup>th</sup> century by Mahendravarman I. Here the shrine usually takes the shape of a shallow rectangular hall or *mandapa*, with one or more cells cut further deep on one or more sides of the hall.

The Brahmanical caves at Ellora are notable for the boldness of their design, spaciousness of their dimensions and skilled treatment of the facade and the interior. Among the 16 Brahmanical caves at Ellora, the Dasavatara (XV), the Ravana-ka-khai (XIV), the Rameshvara (XXI) and the Dhumar *lena* (XXIX), apart from the renowned Kailasha (an entire temple-complex hewn out of the rock in imitation of a distinctive structural form) are the most important. The Dhumar *lena* (mid-8<sup>th</sup> century AD) is the most elaborate of the Brahmanical cave-shrines. It comprises a cruciform pillared hall, having more than one entrance and court, with the free-standing square *cella*, shaped out of the rock, near the back-end. This cave is probably the finest among the Brahmanical excavations, the more famous cave at Elephanta following its pattern generally.

The Badami and the Aihole caves (mid-7<sup>th</sup> century AD) represent the earliest of the Jaina caves. Each has a pillared quadrangular hall with the sanctum *cella* dug out at the far end. Among the Jaina caves at Ellora (9<sup>th</sup> century), the Chota Kailasha (XXX), the Indra Sabha (XXXII) and the Jagannatha Sabha (XXXIII) are important. The first is a reduced copy of its more famous namesake. The second and the third are each partly an imitation of structural form and partly cave excavation. In the forecourt of each is a monolithic shrine preceded by a gateway, both shaped out of the rock, while behind rises the facade of the cave in two storeys. Though identical in plan and arrangement, the Jagannatha Sabha lacks the balance and organic character of the Indra Sabha.

## STRUCTURAL TEMPLE ARCHITECTURE

The origin of Indian temple goes back to the pre-Christian era, and its evolution into a monument of great architectural merit is marked by conscious efforts on the part of several ruling dynasties from the 4<sup>th</sup> to 17<sup>th</sup>

centuries, making it an institution of enduring importance, in the social, economic and political integration of the subcontinent. There are several regional variations in the process of its development as a symbol of Indian culture. Its historical past, therefore, makes a fascinating study. As a centre of worship, the temple is mainly a creation as well as a medium of the Puranic tradition. Hindu myths, legends and beliefs are compiled in texts, collectively called the *Puranas*; the Hindu pantheon of gods originated from the texts of two Brahmanical sects, the Vaishnava and the Saiva, which with other minor religious systems, are part of the Puranic tradition, under what is now known as Hinduism.

But the term Hinduism itself, is a more recent (early Medieval) nomenclature, given to a collection of heterogeneous traditions and plurality of beliefs and worship with a long history of development from the Vedic sacrificial religion, through the worship of epic and Puranic heroes and personal deities, cults and sects, as well as philosophical systems, rather than to a monolithic tradition or a structure based on a single system of beliefs and worship or a single text as scripture. The temple, in more than one sense, represents the multiple facets and complex processes of this development through its architecture, sculpture, iconography, rituals and institutional organisation.

## Early Temple Styles

The practice of erecting sanctuaries for the images of gods probably goes back to the second century BC. Several *deva-grihas* (houses of gods) of pre-Christian centuries have been found in dilapidated condition. Seemingly built in perishable materials, these sanctuaries provided little scope for the application of the principles of architecture as an art. The Gupta period witnessed the beginning of the practice of building with lasting materials, especially in dressed stone and brick. Liberated from the limitations innate to wood or bamboo constructions and cave excavations, Indian builders handled their material, especially stone, very dexterously and efficiently.

The Gupta period marks the beginning of structural temple architecture. As evidenced from the extant monuments, there was experimentation in a number of forms and designs, out of which two significant temple styles evolved, one in the North and the other in the South. The following well defined types may be identified: (1) Flat-roofed, square temple with a shallow

pillared porch in front; (2) Flat-roofed, square temple with a covered ambulatory around the sanctum and preceded by a pillared porch, sometimes with a second storey above; (3) Square temple with a low and squat *sikhara* (tower) above; (4) Rectangular temple with an apsidal back and a barrel-vaulted roof above; and (5) Circular temple with shallow rectangular projections at the four cardinal faces.

## ORIGIN OF INDIAN TEMPLES

The important question here is who or what has contributed in the evolution of the Indian temple? Is it a single tradition or is it an amalgam of various traditions? It is believed by some that the temple form is derived from the Vedic altar, the earliest known sacred structure (*vedi*), which had the square as its essential form. However, many other origins are assigned to it by others with equal, if not greater, validity. Although from the Vedic altar to the Puranic temple, square remains the essential form, the temple seems to have no direct origin in any single tradition. When the Vedic religion of sacrifice (*yajna*) gave place to the Puranic cults dominated by *bhakti* (devotion) and worship of personal deities like Vishnu and Siva, the temple became the focus of every sphere of human activity. The temple, unlike the Vedic altar, does not accomplish its purpose by being built; instead, it must be seen (*darsana*). Art increases its importance and it becomes a holy site (*tirtha*). The purpose of visiting a temple was and still is to have a *darsana* of the temple, and to worship the divinity. Offerings and gifts (*dana*) have replaced the sacrificial tradition of old.

Apart from the square Vedic altar, other non-Vedic, non-metaphysical and more historical beginnings are assigned to the temple. For example, the present-day flat-roofed shrine is commonly seen as an offshoot from an aboriginal prototype, the stone dolmen or a sepulchral (funeral) structure which first appeared in the megalithic age in the centuries immediately before and after the beginning of the Christian era. The stone dolmen was a small chamber formed by one large slab of stone, supported by three upright slabs set on their edges, with one side open to serve as an entrance. It could well have been the forerunner of the early central Indian Gond temples and the flat-roofed central Indian and south Indian temples, like the timeless varieties of village and wayside shrines with their cubical

walls covered by a flat roof, which can be seen even today. Another significant derivation of the temple was from the tabernacle of the forest (made of bamboo or branches of large palm leaves only) in which a divine presence was known to dwell. The tabernacle, seen as an altar, enclosed the sacred space by the high shape of four curved branches, with their ends gathered to a point in gradual reduction of the three dimensional form in one direction or in an ascent. This is still a familiar form in village huts. This form gave way to the curvilinear *sikhara* (superstructure) of the north Indian temple, ascending in diminishing units towards a finial, marked by the *kalasa*, a vase or pitcher.

The fifth and the last type is represented by a lone monument known as Maniyar Matha (shrine of Mani Naga) at Rajgir, Bihar, which is now in a dilapidated condition. The fourth type is represented by a temple at Ter (Sholapur district) and the Kapoteshvara temple at Cezarla (Krishna district), both belonging to the 4<sup>th</sup> or 5<sup>th</sup> century AD. The Durga temple at Aihole, seemingly allied to the fourth in design, has, however, a flat roof with a *sikhara* over the sanctum—evidently an attempt to adapt and remodel an old and established form to new needs. Neither the fourth nor the fifth type seems to have had any marked effect on subsequent developments.

The first three types are seen as the precursors of later Indian temple styles. Illustrative examples of the first include temple No. XVII at Sanchi, Kankali Devi temple at Tigawa and Vishnu and Varaha temples at Eran, all in Madhya Pradesh. Each comprises a simple square sanctum *cella*, with an open pillared porch in front. The nucleus of a temple, namely a cubical *cella* (*garbha-griha*) with a single entrance and a porch (*mandapa*), appears for the first time as an integrated composition in this type of temples. The second type is seen in the Parvati temple at Nachna Kuthara, the Siva temple at Bhumara (both in Madhya Pradesh) and the Lad Khan at Aihole. Each comprises a flat-roofed square sanctum *cella* inside a similarly roofed bigger square hall. The bigger hall, with a covered ambulatory (*pradakshina*) around the inner sanctum, is preceded by a slightly smaller rectangular porch of the open type in front. In both the Parvati temple at Nachna Kuthara and the Lad Khan at Aihole there is an upper storey (*vimana*) above the inner chamber.

The third type is illustrated by the Dasavatara temple at Deogarh (Jhansi district) and the brick temple at Bhitargaon (Kanpur district). Each has a square sanctum *cella* supported on a high basement and covered by a squat

*sikhara*. It is similar to the first two types in terms of simplicity of design, yet, certain significant developments may be identified. A high platform as the base and a tower as the superstructure of the sanctum enhance the elevation. Instead of plain bare walls, the Dasavatara temple, built of stone, has on each of its three faces, a sculpture between two pilasters. This arrangement, besides setting forward the walls on three sides to balance the projection of the door frame in front, introduces a decorative scheme of great significance for the future. In the Bhitargaon temple, this effect is further emphasised by a regular counterbalance projection in the middle of each side, which results in a cruciform ground-plan.

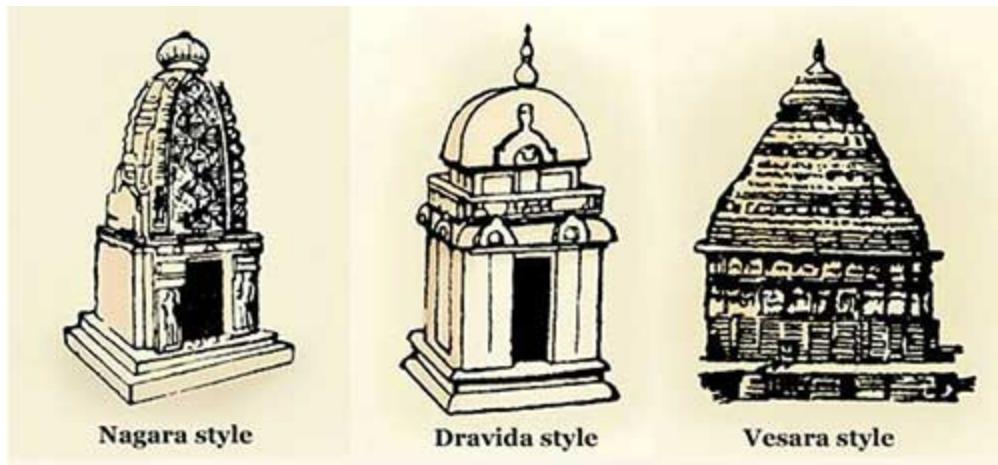
The second and the third types of Gupta temples, to be called *vimana* (storeyed) and *sikhara* types, represent elaborations of the first in respect of both the ground-plan and elevation. In the following centuries, these two types supposedly underwent further improvements and crystallised to form two distinctive temple styles respectively in the South and the North. Thus, the Gupta period marks the beginning of structural temple architecture in India. But, we have to keep in mind that the full unit of a structural temple does not appear anywhere in India before AD 550, and that the Bhitargaon temple was the earliest such temple and also the most outstanding example.

## Emergence of Later Temple Styles

The major temple styles listed and described in the *Vastu Sastra* texts are the *nagara*, *dravida* and *vesara*, of which the prime position is assigned to the *nagara* of north India as the leading style. Next in importance is the *dravida* of south India. The *vesara* is the mixed style of the Deccan and was still in an experimental stage when the 10<sup>th</sup>–11<sup>th</sup> century texts were composed and when temple architecture was at its climax. The Deccan was the main zone of the evolution of the *vesara* form with variations based on sub-regions and their dynastic preferences. The classification of the three styles shows that they are generally named after the various regional schools and classified according to their superstructures.

Every temple of North India, irrespective of its situation and date, reveals characteristic features in planning and elevation. The North Indian temple is a square one with a number of graduated projections (*rathakas*) in the middle of each face, which gives it a cruciform shape in the exterior. In elevation it exhibits a tower (*sikhara*), gradually inclining inwards and capped by a

spheroid slab with ribs round the edge (*amalaka*). The cruciform ground-plan and the curvilinear tower may, hence, be regarded as the salient features of a *Nagara* temple. In these respects, the archetypes of the *Nagara* temple may be seen in the third (*sikhara*) type of Gupta temples, in which these features supposedly occur more or less in a rudimentary stage. A temple of South India has the sanctum *cella* situated invariably within an ambulatory hall and a pyramidal tower formed by an accumulation of storey after storey in receding dimensions. These are to be regarded as the distinctive characteristics of a *Dravida* temple. The second type of Gupta storeyed temple, showing the beginnings of such a ground-plan and elevation, may be identified as its precursor.



**Nagara Style** Initially, the temple originated as a flat-roofed square structure in the form of a cell (shrine), with a pillared porch in front. Variants of the flat-roofed structure persisted under the post-Gupta dynasties of north and central India, and the *nagara* style emerged with the evolution of a *sikhara* or superstructure over the square shrine. The subsequent development of the *nagara* style can be traced through regional schools, of which the major ones were those of Orissa (ancient Kalinga), central India (ancient Jejakabhukti-Mahoba), Rajasthan (the home of the Rajput dynasties) and Gujarat (ancient Gurjaradesa). These represent significant stylistic and aesthetic developments and variations in the vertical ascent and horizontal elaboration of the temple structure. In Uttar Pradesh (and its hill states), Bihar, Bengal and Himachal Pradesh, temples of the northern style were erected without architectural and stylistically significant differences. Kashmir developed a distinct class of temples, away from the main *nagara* style.

**Dravida Style** The nucleus of the *Dravida* temple is the storeyed form of the Gupta temple, and the rock-cut *rathas* of Mahabalipuram (7<sup>th</sup> century AD) supply an interesting stage in the evolution of the *Dravida* style. Each of the *rathas*, except the Draupadi, exhibits a storeyed elevation of the roof, each storey terminating in a convex rolled cornice, ornamented with *chaitya* window arches. The walls of the ground storey are broken up by pilasters and sculptured niches, while the upper storeys are surrounded by small pavilions. In these *rathas*, one may recognise the origin of the twin fundamental features of the *Dravida* temple, viz., the *vimana* (representing the sanctum with its tall pyramidal tower) and the *gopuram* (the immense pile of the gateway leading to the temple enclosure). With its beginnings in the Pallava rock-cut *rathas* in the first half of the 7<sup>th</sup> century AD, the *Dravida* style passes through a long process of evolution and elaboration under different dynasties of the South. The style flourished for nearly a thousand years and, confined within a comparatively small area, remained more or less compact and unilateral. The rock-cut method of the initial phase was replaced by the structural one during the reign of Narasimhavarman II, also known as Rajasimha. The Shore temple at Mahabalipuram, possibly the first structural temple to be built in the South, consists of two shrines, symmetrically joined to each other. An organic and unified conception of a temple scheme, in which all the trappings of the *Dravida* style are clearly expressed and harmoniously adjusted to one another, first comes into view in the celebrated Kailasanatha temple at Kanchipuram, also built by Rajasimha. With all the appurtenances, like the walled court, the *gopuram*, the pillared *mandapa* and the *vimana*, all complete and in their forms and positions, the Kailasanatha temple at Kanchipuram may be described as one of the key monuments of the early *Dravida* style. A more developed sense of composition is clearly evident in the Vaikunta Perumal temple at Kanchipuram, built by Nandivarman II. Architectural activity in the South continued in the later phase of the Pallava rule. The rich heritage of the Pallava tradition passed on to the Cholas, under whom the *Dravida* style enters yet another brilliant and distinctive phase.

**Vesara Style** The *Vesara* style is also known as the Chalukyan or Deccan style. Its beginnings may be traced back to the days of the early Chalukyan kings in the 7<sup>th</sup> and 8<sup>th</sup> centuries AD. At Aihole and Pattadakal and other places, *Dravida* and *Nagara* temples were being erected side by side. This

co-existence afforded an opportunity for a certain admixture of the ideas of the two, leading to the emergence under the later Chalukyan rulers, of a mixed or hybrid style. In this development, it is the *Dravida*, rather than the *Nagara* conception that played a comparatively more important role. The Chalukyan temple, like the *Dravida*, consists of two main features, the *vimana* and the *mandapa*, joined by an *antarala*, with occasionally, an additional open *mandapa* in front. In course of time, there is a marked tendency to compress the heights of the storeyed stages of the *vimana*. At the same time, ornamental niche motifs, repeated one above the other, up the ascent of the tower, simulate the vertical bands of the northern spire. Here is an evident inspiration from the *Nagara sikhara*. The Chalukyan temple presents an essential divergence from the *Dravida* in not having its sanctum *cella* enclosed within a covered ambulatory. In the treatment of the exterior walls, there seems to have been a blending, again, of *Nagara* and *Dravida* ideas. The walls are broken up by *ratha* offsets in the characteristic *Nagara* fashion, further spaced at regular intervals by pilasters in accordance with the usual *Dravida* mode. The recesses thus formed, are usually filled up by niches with superstructures of the *Nagara* or of the *Dravida* style, thus producing a refrain of great artistic beauty. Some of the Chalukyan and most of the Hoysala temples are distinguished for their multiple-shrined compositions in which two, three or four shrines are arranged around the common *mandapa* hall. Apart from architectural treatment, the Chalukyan temple, or its descendant, the Hoysala, is also characterised by an exuberant plastic ornament covering all its external surfaces which seem to have a richly fretted appearance from the base to the top. In the interior, the pillars and door-frames, as well as ceilings, are likewise exuberantly treated. Considered as a whole, the Chalukyan temple, together with its offshoot, the Hoysala, represents one of the most ornate and florid expressions of Indian architecture.

## SCULPTURE AND ICONOGRAPHY

### Pre and Proto-historical Periods

The art of sculpture was practiced by the people of India from pre-historical times. Many specimens of different kinds of figures, both animal and human,

belonging to the pre-historic and proto-historic ages, have been found in various parts of the country. The materials used at first were generally perishable, like wood and clay, and rarely of a lasting nature like stone and bronze. As wood does not last for long, no early wooden figures have been found. But clay figurines burnt in fire have been discovered in large numbers and they represent the early attempts of Indian sculptors in the field of plastic modelling and composition. Artistic activity turned soon to the use of non-perishable materials like stone and bronze. Numerous terracotta figurines and a few stone and bronze figures of the Harappan sites testify to the gradually advancing skill and efficiency of the Indian sculptors of those days.

A large number of terracotta figurines in Harappa are found either in the form of toys or cult objects, and sometimes as both of them. These figurines include birds and animals, like monkeys, dogs, sheep and cattle. While most of them are hand-modelled, a few pieces are also made in a single mould. Among other animal figurines found, humped and humpless bulls are worth mentioning. The great humpless bulls probably indicate the pride of a place. Human figurines of both male and female genders are found, the latter being far more common than the former. Female figurines found are in various states of embellishment—some are heavily ornamented and have stylized features, while others have extravagant head-dresses and clothing or ornaments on their bodies. Models of seated women and groups of mother and child often draw attention. Among various adornments, of special interest is a group of heads with either horns or horn-like appendages. Both male and female torsos are found to have these appendages, which may be associated with the horned figures on seals. They are considered to be deities. Models of carts made of terracotta, which most probably have been used as toys, are also found.

Among the discoveries in Harappa, a few specimens of images and sculptures made of both stone and metal can be mentioned here. Eleven pieces of stone sculptures have been discovered at Mohenjodaro, two at Harappa, and one each at Dabarkot and Mundigak (Afghanistan). The best stone sculpture of Mohenjodaro is that of a bearded man wearing an ornamented robe. The two sculptures found at Harappa are of a tiny (four inches high) nude male torso made of red sandstone, and a small nude dancing figure made of a grey stone. Although majority of these sculptures are made of soft stone like steatite, limestone or alabaster, discovery of a few bronze sculptures has also been reported from Mohenjodaro, Harappa,

Chanhudaro and Daimabad. The best sculpture found is of the 4.5-inches tall figurine of a nude dancing girl with curly hair on her slightly tilted head, right hand on her hips, arms loaded with bangles, and having half-closed large eyes. Another figure of comparable size was also found in Mohenjodaro. A few good examples of the skill in casting and bronze works are the little models of bullock-carts and *ikkas* from Harappa and Chanhudaro, and four statues of elephant, rhinoceros, buffalo and chariot, each weighing about 60 kg, from Daimabad of Harappa.

## Early Historical Period

The next group of extant sculptures belongs to the Mauryan period. As metal and stone came to be used, many of the human, animal and other sculptural motifs of the Mauryan and following ages are still extant. These are primarily religious in character. Besides animal figures on the capitals of Asokan pillars, there are figures in high and low relief resting on the abacuses. In the succeeding phase, there occur bas-relief carvings on sections of the railings and gateways of the Buddhist *stupas* at Bharhut, Sanchi, etc., and on the facade and interiors of the rock-cut cave temples of Eastern and Western India. The bull capital on the Rampurwa pillar shows a highly developed tectonic quality reminiscent of the modelling of the animal figurines of the Harappan seals. There is some similarity between Indian and Persian or Perso-Hellenic art forms; for Indian sculpture had been influenced by the artistic tradition of West Asia.

The free-standing stone sculptures of the post-Mauryan period found in Northern India have basic similarities, though they mark different stages of development in the sculptural art. Several have been discovered at Parkham (near Mathura), Besnagar and Pawaya (Madhya Pradesh), and Lohanipur, Didarganj and Patna in Bihar. On the analogy of the inscribed statue of Manibhadra Yaksha found at Pawaya, the other sculptures have justifiably been identified as images of Yakshas and Yakshinis, the objects of worship in folk-religion. It was mainly the cult images and their accompaniments that set the standards of plastic modelling in ancient and medieval India.

**Image-worship** The practice of making images of various deities for worship was apparently not in vogue among the higher orders of the Indo-Aryans of the early Vedic period. But it is very much likely that image-worship was present among the lower orders of the people including the pre-

Aryan settlers. Sculptural finds in the Harappan sites, such as the phallic and ring-stones, many terracotta and a few stone figurines, have been considered by some scholars as cult objects. They have explained some words in the *Rig Veda* as deprecatory of this pre-Aryan mode of worship. But while the Vedic teachers might condemn the religious practices of the earlier inhabitants, their own sacrifice-ridden religion came to be gradually modified through its long contact with the indigenous cult. With the rise of theistic cults, a deep mystical feeling of single-minded devotion to a personal deity came into existence. The deities emerged not from the Vedic pantheon but from the folk divinities described in Buddhist and Jaina texts as *Vyantara-devatas*, from mythical ones like Shiva and Shakti and from apotheosized heroes like Vasudeva Krishna, Buddha and Mahavira. The worshippers of Yakshas and Nagas appear to have been the most primitive group and ironically it was primarily their example that was followed by the members of the other sects.

**Transition from Aniconic to Iconographic Tradition** The fact that Buddha was not represented in human form in the early stages of his deification underlines the aniconic tradition followed by the earlier sculptors of India. Various symbols of Buddhism were employed on the early Buddhist art forms to represent Buddha. The architectural remains of Bharhut, Sanchi and early Amaravati bear witness to this. But the exact time when the first regular icons of the Buddha appeared as also the place of their origin are still debated. Some scholars opine that the Indo-Greek artists of Gandhara were the earliest iconographers, but others give the credit to the indigenous sculptors of Mathura. However, it is more likely that the earliest images of Buddha came to be made almost simultaneously by both the Gandhara and Mathura schools, for the sculptural and iconographic traits of their respective creations differ in basic details. Stone images of Buddha and the Bodhisattvas have come from Gandhara, while such images as well as other sculptures connected with the Brahmanical and Jain creeds have been found at Mathura. Both these groups can be collectively assigned to the first two or three centuries of the Christian era.

**Epigraphic references to images and temples** The followers of the theistic cults wanted the images of the various deities and their accessories for ritual use, and the icons had to be enshrined in temples (the *deva-grihas* or *prasadas*) for regular worship. An inscription of the 1<sup>st</sup> century BC found at Besnagar refers to the ‘excellent palace of the god Vasudeva’, which makes it

certain that an image of the deity had been housed there. In another inscription found at Mora near Mathura, there is a mention of the enshrinement of ‘the five worshipful Vrishniviras’ in a stone temple (*saila deva-griha*) by a Saka lady named Tosa. Many other inscriptions of the early centuries of the Christian era refer to the enshrinement of the divine images belonging to various other theistic cults. The discovery of many inscribed and un-inscribed images of the Buddha, the Bodhisattvas, the Jinas and their male and female attendants (Yakshas and Sasanadevatas) belonging to the early centuries of the Christian era prove how iconism had come to play a great part in the rituals of the various Brahmanical and non-Brahmanical religions of contemporary India.

**Secular Sculptures** Simultaneously secular sculptures were also made. A passage in the *Sukranitisara* says that ‘images of divinities’, even if they are without the characteristic signs, are valuable to men; those of mortals, on the other hand, even if they are endowed with them, are never so. This suggests that statues of royalty and dignitaries were also made. The inscribed sculptures of Wima Kadphises, Kanishka and the Mahakshatrapa Chashthana found in the vicinity of Mathura also authenticate this theory. The Kushana emperors no doubt claimed divine traits, and their statues were put in royal galleries with some sanctity attached to them, but they certainly did not belong to the same category of the images of gods and goddesses. Secular sculptures were also being engraved in high relief as accessories and decorative motifs on sections of religious structures from a very early period. The funerary monuments of Bharhut, Sanchi and Amaravati contain scenes portraying divine and secular themes side by side in a very interesting manner. This practice persisted into later periods; Indian artists generally filled empty spaces with reliefs depicting mythological themes connected not only with Buddhism, Jainism and Brahmanism, but also with those illustrating the various aspects of secular life.

## Gupta and Post-Gupta periods

**Icon-making rules** There was an unparalleled growth in art during the Gupta age when sculptural representations of divinities reached their climax. Many modifications were made in the tenets of the different cults, and with this reorientation new varieties of icons had to be made. There was also an attempt to codify the canons followed by the artists. Some of the Puranas, the

Pancharatra and Saiva Agamas which apparently attained their present shape during the Gupta period and after, have sections dealing with the characteristic signs of the various kinds of images (*pratimalakshanas*). The *Brihat Samhita* of Varahamihira (6<sup>th</sup> century AD), contains a chapter which deals not only with the essential details connected with the iconography of some principal Brahmanical deities, of the Buddha and the Jinas, but also expounds on the iconometric technicalities. Sections of some of the *Puranas* and *Agamas* contain important iconographic and iconometric details useful for the identification and study of Brahmanical icons. Development of Mahayana and Vajrayana sects necessitated the making of various types of the Buddha and Bodhisattva images, and the canons for their construction were codified afterwards. Canonical literature compiled by the Jaina theologians of the early medieval period are helpful in the study of Jaina iconography.

**Main characteristics of Gupta sculptures** While the sculptures of the Saka-Kushana period belonging to the Mathura school largely retained the volume and physicality of the earlier folk art, the Gupta sculptures, particularly those of the Sarnath school, though based on early traditions, are obviously indicative of a new aesthetic quality. The youthful human form became the pivot of Gupta sculpture, with the sculptors presenting the human form in different attitudes in accordance with the nature of the divine image which it was meant to represent. The idealized human form again with its delicate curves and nuances was shown to the fullest advantage with the help of almost transparent drapery. The human figure meant to represent various types of deities and its hands shown in a variety of poses (*mudras*) which were suggestive characterizations of their individual actions. The *asanas* (sitting postures) and the *sthanaka bhangas* (standing flexions of the body) also acquired distinctive variations which were now plastically rendered with graceful poise and spiritual elevation seldom attained in the later art of India. Sarnath was the nucleus from which the Gupta sculptural tradition spread out to various other parts of India.

**Post-Gupta sculptures** The sculptures of the post-Gupta period, though preserving to some extent the earlier classical expression, came to be distinguished by regional variations which were instrumental in ushering in the medieval schools of sculpture associated with different parts of India. Such regions as Eastern India, Western India, Ganga-Yamuna valley, Central

India, Deccan, Tamil Nadu and the extreme North (especially Kashmir) served as the *venues* of bands of skillful sculptors who practised their art through the media of stone, bronze and clay. These art objects show a growing tendency towards a general heaviness of form also characteristic of the other contemporary art creations. But the medieval images of the principal sectarian deities came to be smothered with heavy decorative details not so obtrusively noticeable in classical art. The Deccan and the Tamil Nadu witnessed an important outburst of sculptural art in the late ancient and the early medieval periods, clearly indicating a heightened aesthetic consciousness of the people. The groups of rock-cut sculptures of Mahabalipuram, Ellora and Elephanta, for instance, typify the distinct phases of this artistic consciousness. The Mahabalipuram reliefs (with their intense naturalism and disciplined vitality), the Ellora sculptures (with their vivid, dramatic and dynamic presentation of epic themes), and lastly Elephanta carvings (exemplifying in a superb way stories connected with Shiva) show how the noble artists of South India could raise the art of sculpture to magnificent heights of aesthetic achievement.

## PERFORMING ARTS

### Indian Classical Music

#### *Introduction*

The *Vedic* age, particularly the *Samaveda* period, is considered to be the period of origin of Indian classical music. All the seven notes of the raga *karaharpriya*, in the descending order, are found in the *Veda*. Though it is based on speculations, it is said that the earliest Raga is the '*Sama Raga*'. It is believed that the primitive sound 'Om' gave rise to the various notes. Experts in this field started writing theories during this period. The earliest reference to music was found in the works of Panini (500 BC), while the first reference to musical theory was made in *Rikpratisakhyā* (400 BC). A fourth century AD creation, *Natya Sastra*, by Bharata, which is apparently the first work that clearly elaborated the octave and divided it into 22 keys, contained a few chapters on music. *Natya Sastra* was followed by the next major work on music, *Dathilam*. This not only endorsed the existence of the 22 *srutis* per octave, but also went on to suggest that these 22 *srutis* were the only ones a

human body could make. Another musicologist of the 13<sup>th</sup> century AD, Sarangadeva (patronized by Yadava king Singhana), opined the same view in his famous work *Sangeeta Ratnakara*. Some of the other important works on Indian music were *Brihaddesi* (written in the 9<sup>th</sup> century AD) by Matanga, which defined the word 'Raga'; *Sangeeta Makaranda* (written in the 11<sup>th</sup> century AD) by Narada, which enumerated 93 Ragas and classified them into masculine and feminine species; *Swaramela-kalanidhi* (written in the 16<sup>th</sup> century AD) by Ramamatya; and *Chaturdandi-prakssika* (written in the 17<sup>th</sup> century AD) by Venkatamakhi.

Music started its journey with devotional content and for purely ritualistic use. Thus, in the beginning, it was restricted to temples. The evolution which started during the late Vedic period with a form of music called *Samgana* that involved chanting of the verses set to musical patterns continued, giving rise to various forms of music like *Jatigan* that used to narrate the epics, to *Prabandh Sangeet* written in Sanskrit and a very popular form of music between 2<sup>nd</sup> and 7<sup>th</sup> century AD. This form paved the way for even a simpler form called *dhruvapad* that used Hindi as the medium. Indian music entered into its golden era during the Gupta Period. The music treatises like *Natya Shastra* and *Brihaddeshi* saw the light of the day during this period.

With the entry of Persian music, Indian music underwent a major change in the style of its Northern Indian music. It is said that Persian music has had the single most important influence on Indian music. In the 15<sup>th</sup> century AD, the devotional *dhruvapad* transformed into the *dhrupad* form of singing thanks to the patronage given to the classical music by the rulers. The journey of the Indian classical music, which started from the ritualistic music in association with folk music and other forms of music of India's extended neighbourhood, thus culminated into its own characteristic art. With passage of time finally the two separate schools of music emerged. These are the *Hindustani* (North Indian music) and the *Carnatic* (South Indian music) music. However, both the schools of music are deep-rooted into Bharata's *Natyashastra*. Only around 14<sup>th</sup> century AD the two schools started to grow into two distinctly different identities of music. The fundamental difference became that the Carnatic music established itself as *kriti* based and *saahitya* (lyric) oriented, while the Hindustani music not only emphasised on the musical structure but also looked for the possibilities of improvisation in it. Further to the fundamentality of the Hindustani and Carnatic music, while the

former adopted a scale of *Shudha Swara Saptaka* (octave of natural notes), the latter retained the traditional octave. On the similarity front, both systems have however shown great assimilative power, constantly embraced folk tunes and regional flavours, and raised many of them to the status of *ragas*. Despite both of them flourishing individually in their own stream, both these systems have had strong mutual influence on each other.

## Raga and Thala Concepts

**The Concept of Raga** *Raga* and *Thala* are the two pillars of the Indian classical music. *Raga* forms the basis of melody and *Thala* forms the basis of rhythm. Each melodic structure of *Raga* comprises something analogous to a distinct personality subject and a prevailing mood. *Ragas* have several important elements. The first of them is sound, referred to as *nada*. Among the five elements of creation, *nada* represents the first element, known as the element of space. This is followed by the next element, *pitch*, which represents *swara* (tones), and *sruti* (microtones). *Raga* also produces *rasa*, the emotional effects in the performer and listener. *Raga* aims at eliciting emotional and psychological responses from the listener, and these specific responses are best understood from the concept of *rasa*, which are of nine types: love (*shringar*), humour (*hasya*), pathos (*karuna*), anger (*raudra*), heroism (*vir*), terror (*bhayanaika*), disgust (*veebhatsa*) and wonder (*adbhuta*).

The foundation stone of classical music is *raga*, which in turn is based on 72 'melas', or parent scales. The principle of *raga* constitutes the combination of notes selected out the 22 note intervals of the octave. Every *Raga* is based upon some *Thaat* or Scale. The principal moods of *raga* include tranquility, devotion, eroticism, loneliness, pathos, and heroism. The timing of performing a *raga* depends upon its mood, and accordingly it is performed at a particular time of the day, night or a season. While performing, a performer combines *shrutis* and notes to produce the desired emotions.

There are three categories of *ragas*: (a) *Odava* or pentatonic, which means a composition of five notes, (b) *Shadava* or hexatonic, that defines it as a composition of six notes, and (c) *Sampoorna* or heptatonic, which is a composition of seven notes. Every *raga* is necessarily required to have at least five notes. These notes start at *Sa*, have one principal note, a second important note and a few helping notes. The principal note or the "King" is the note on which the *raga* is built. There are various ways to stress upon the

King note, viz., a pause for some time on the note, or stressing it. The second important note or the "Queen" matches the "King" as the fourth or fifth note in relation to it. The ascent and descent of the notes in every raga are the two other defining parameters of it, and is very important. Some ragas in the same scale may differ in ascent and descent. The speed of a raga is divided into three parts: *Vilambit* (slow), *Madhya* (medium) and *Drut* (fast).

Another aspect of the ragas is their classification based upon the time of the day or night for their performance. Thus ragas are of four types: (a) *Sandi-prakash* ragas or twilight ragas, (b) Midday and Midnight ragas, (c) Ragas for the first quarter of the morning and night, and (d) Ragas for the last quarter of the day and night. However, at a broader level, all the ragas are divided into two groups depending on their timing of performance. These are *Poor Ragas*, sung between 12 noon and 12 midnight, and *Uttar Ragas*, sung between 12 midnight and 12 noon.

Yet another division of ragas classifies them into the six principal ragas: *Hindol*, *Deepak*, *Megh*, *Shree* and *Maulkauns*. These six ragas give rise to other derivatives. The first derivatives of the ragas are called *raginis*. Each raga has five *raginis* under it. Every raga has a fixed number of *komal* (soft) or *teevra* (sharp) notes which help recognize the *thaat* from which the raga has been derived.

Ragas of Carnatic music are categorised into the base or *melakarta ragas* and the derived or *janya ragas*. Melakarta ragas have a formal structure, whose basis is formed by the 16 *swaras*. While melakarta ragas follow a fairly scientifically organised, the *janya* ragas stem from their usage and are likely to evolve with the music. One of the facts that supports it is many *janya* ragas change their character over time. As for *janya* ragas, they are created from the *melakarta* ragas through various means. One of the simplest ways to generate a *janya* raga is to drop one or more of the *swaras* in the ascent or *arohanam* and/or descent or *avarohanam*.

There are 72 *melakarta* ragas that form the basis of Contemporary Carnatic music. These 'creator' ragas are also called *janaka ragas* and *thai* (mother) ragas. Venkatamakhi (17<sup>th</sup> century AD) is stated to be the first to use the 72 *melakartas*. His works are known to be the source of the current system of contemporary Carnatic music. Earlier works generally contained fewer *melakartas* and most of them had flaws in their organisation. Muthuswamy Dikshithar's compositions are generally based on the raga names and *lakshanams* (definitions) in this system, while Govindacharya

devised a scheme later in the late 18<sup>th</sup> century which Thyagaraja used.

Hindustani Ragas	Carnatic Ragas
Adbuth Kalyan	Niroshta
Amir	Amir Kalyani
Asavari	Nata Bhairavi
Bhairav	Mayamalavagowla
Bhairavi	Hanuman Todi
Bhairavi	Sindhu Bhairavi
Bhoop	Mohanam
Bhoopali	Mohanam
Bhoop Kalyani	Mohana Kalyani
Bilawal	Dheera Sankarabharanam
Champakali	Ketakapriya
Chaya	Begada Sarang
Durga	Shudda Saveri
Hanskalyani	Hamsadhwani
Hindol	Sunada Vinodini
Jayith Kalyan	Mohanam
Joghiya	Malahari
Jogh	Bahudari
Kafi	Kharaharapriya
Kalyani	Mecha Kalyani
Kedar	Saranga
Khamaj	Hari Kambhoj
Malkauns	Hindolam
Marwa	Gamanasrama
Pilu	Kapi
Purvi	Kamavardhini
Rageshwari	Nattai Kurinji
Sri Kalyani	Saraswati

Todi	Subha Pantuvarali
Vasant	Vasanta
Yaman Kalyan	Yamuna Kalyani

**The Concept of Thala** Thala, which is the other pillar of Indian classical music, defines the rhythmical groupings of beats. These rhythmic cycles range from three to 108 beats. Thala, which follows the same principle in Hindustani and Carnatic music, though the names and styles differ, is actually the theory of time measure. Music and thala are different and the thala does not depend on the music it accompanies. Thala moves in bars, and each beat in it is divided into the smallest fraction. Thala is the most important aspect of classical music, and it forms the very basis or pulse of music, because it renders rhythm to the music and brings out the cyclic pattern of rhythm in the music. Hence it is never soothing to the ears if a music does not follow a thala. Different known *thalas* are recognised like *Dadra*, *Rupak*, *Jhaptal*, *Ektal*, *Adha-Chautal* and *Teen-Tal*. Although in theory there exists over a 100 thalas, but only 30 thalas are familiar and out of these, only about 10 to 12 thalas are actually used. *Teen-taal* has sixteen beats and is the most commonly encountered thala. There are two other parameters. The *laya* is the tempo, which keeps the uniformity of time span. The *matra* is the smallest unit of the thala.

Unlike Hindustani, Carnatic music has a rigid *thala* structure. The definition of various *thalas* is based on intricate arithmetic calculations. Thalas occur in cyclic pattern, and this cyclic pattern decides the three basic units that the *thalas* are made up of, namely, *laghu*, *drutam* and *anu drutam*. The most common *thala* consisting of a repeating measure of eight beats is the *Adi* (first, foremost) *thala*. The association of thalas with moods is something similar to what we found in case of the ragas. Here is the popular mapping between the *thalas* and the moods: *chatusram* – devotional and happy times; *tisram* – festivity; *khandam* – anger or frustration; *misram* – romantic and joyous; and *sangeernam* – confusion.

## Hindustani Music

There are 10 main forms of styles of singing and compositions in Hindustani classical music. These are: *dhrupad*, *dhamar*, *hori*, *khayal*, *tappa*, *chaturang*, *ragasagar*, *tarana*, *sargam* and *thumri*. *Ghazals* have become very popular in

modern times as the 'light classical' form of music although it is not one of the 10 main forms.

### ***Dhrupad***

The meaning of the term *dhrupad* as "the literal rendering of verse into music" essentially suggests that *dhrupad* songs have a particular impact on both audience and the performer. It is the oldest and considered to be the grandest form of Hindustani vocal music. Its roots are traced back to older forms like the *Prabandha* and the *Dhruvapada*. *Dhrupad* was essentially devotional and prior to the reign of [Akbar](#), temples used to be the only place where it could be performed. However, *dhrupad* catapulted into fame and reached its climax in Akbar's reign when stalwarts like Swami Haridas, Baba Gopal Das, [Tansen](#) and Baiju Bawra performed it. It was further adapted for court performance during the reign of Raja Man Singh Tomar (1486-1517) of Gwalior. Great contributors in developing and evolving *dhrupad* were Swami Haridas and his disciple Tansen. However, it began its downward journey from the 18<sup>th</sup> century.

*Dhrupad*, which is essentially a poetic form incorporated into an extended presentation style, has four parts or stanzas. The composed verses are preceded by the exposition, called *alap*, and is usually the longest portion of the performance. A *dhrupad* performance is typically carried out by one or two male vocalists accompanied by the *Tanpura* and *Pankhawaj*. Although originally *dhrupad* compositions were written in Sanskrit, they are usually written in Braj Bhasha, and sometimes in Punjabi, Rajasthani, Bengali and Urdu.

A detailed description of five major styles or *geetis* of *shastriya sangeet*, namely, '*shuddha*', '*bhinna*', '*ghodi*', '*sadharani*' and '*vesura*', can be found in the work of Sarangadeva (13<sup>th</sup> century AD), the *Sangeeta Ratnakara*. Of all these, the only one still surviving in its original form today is the '*Sadharani geeti*'. It is the *Dhrupad* sung by the Dagars. Four forms of *Dhrupad* singing existed: Dagar Bani, Khandaar Bani, Nauhar Bani and Gauhar Bani. The leading school of *Dhrupad* singing today is Dagar Bani, which has not only survived changing musical patterns but also presents itself in all its originality. The only renowned exponents of this genre of music known to exist today are the Dagar brothers (Rajasthan) and Pandit Ram Chatur Mullick (West Bengal).

### ***Khayal***

The literal meaning of *khayal* is stray thought or imagination. True to its meaning, *khayal* is the most prominent genre of Hindustani vocal music depicting a romantic style of singing that blends Hindu and Persian cultures. *Khayal* became a popular form of music in the 18<sup>th</sup> century AD. Its origins are very controversial nonetheless. Some people trace its origins to Hussein Shah Sharqi of Jaunpur, while others propound that it was the invention of 'Sadarang' Nyaamat Khan, a *beenkaar* in the Mughal court of Muhammad Shah 'Rangila'.

While the most important features of a *Khayal* are '*Tans*' or the running glides over notes and '*Bol-tans*', it is the latter that distinguishes it from *Dhrupad*. To the extent its performer can imagine and improvisations he is able to incorporate, *Khayal* dependent to a largely on the performer. There are two varieties of *khayals*: *Vilambit* (slow tempoed) and *Drut* (fast tempoed). Furthermore, a *Khayal* is composed in a particular raga and *thala* and contains a brief text, which deals with various subjects ranging from praise of kings, or seasons, description of seasons, to the pranks of Lord Krishna, divine love and sorrow of separation. The texts contain rhyme, alliteration and play with words.

Although more often than not composed in the archaic Hindi dialect known as Brij Bhasha, *khayal* songs are also written in languages like Bhojpuri, Punjabi, Urdu, Rajasthani, Marathi and occasionally Sanskrit. Instruments accompanying *khayal* performances are essentially the *tanpura* and *tabla*. Other instruments that also take part in the performance of *khayal* include the *sarangi*, *harmonium*, *violin* and *swarmandal*.

Six main *gharanas* in *khayal* are: Delhi, Patiala, Agra, Gwalior, Kirana and Atrauli-Jaipur. Among these, Gwalior Gharana is the oldest and is also considered to be the supreme, in other words, mother of all other *gharanas*. Different gharanas and their pioneers or founders are: the Agra Gharana—Haji Sujan Khan; the Jaipur-Atroli gharana—Ustad Allaudin Khan; and the Kirana Gharana—Ustad Abdul Wahid Khan and Ustad Abdul Karim Khan.

Among the eminent *khayal* singers, names of Faiyaz Khan, Amir Khan, Bade Ghulam Ali Khan, Kishori Amonkar, Bhimsen Joshi, Pandit Jasraj, Sawai Gandharva, Sureshbabu Mane, Balakrishnabuwa Kapileswari, **Roshanara** Begum, Hirabai Barodekar, Feroz Dastur, Gangubai Hangal, Manik Verma, Saraswati Rane and Prabha Atre are worth mentioning.

## ***Thumri***

The origin of *Thumri* can be traced to the eastern UP around Lucknow and Benares in the 18<sup>th</sup> century AD. It was first patronised by Nawab Wajid Ali Shah of Lucknow. Developed by the famous musician Sadiq Ali Shah, it is a mix of romantic and erotic style of singing and is known by “the lyric of Indian classical music”. The subject matter of the song is mostly love, separation and devotion. Its most notable feature is the portrayal of erotic subject matter from the lives of Lord Krishna and Radha. To make them more impactful, they are usually sung in slower tempo with short *alaps*, giving more emphasis to the lyrics. Lighter ragas and simpler *thalas* form the basis of *thumris*. Languages used for writing *thumri* are Braj Bhasha, Khari Boli and Urdu.

*Thumri* is typically performed by one or two male/female vocalists with the accompaniment of sarangi and/or harmonium, tanpura and tabla. Usually in a *khayal* concert, a *thumri* is performed as the last item. Three main *gharanas* of *thumri* are known – Benaras, Lucknow and Patiala. Lucknow Gharana was enriched and performed by Qadar Piya, Sanad Piya, Lallan Piya, Kenwar Shyam, Nawab Wajid Ali Shah and Rang Piya. Benaras Gharana was cultivated and adorned by Rasoolan Bai, Siddeshwari Devi and Girja Devi. One of the most famous *thumri* singers, Ustad Bade Ghulam Ali Khan, belonged to the Patiala Gharana. Shobha Gurtu is a renowned contemporary *thumri* singer.

### **Tappa**

*Tappa*, which in Persian literally means jump, was developed in the late 18<sup>th</sup> century AD from the folk songs of camel drivers by Shorey Mian or Ghulam Nabi of Multan. Written in Punjabi and short in length of composition, Tappas pertain to folklore of love and passion, and are based on Shringara Rasa. The beauty of a tappa lies in the quick and intricate display of various permutations and combinations of notes. Despite the fact that even though the Tappa lyrics are in Punjabi, Varanasi and Gwalior are the strongholds of Tappa and not Punjab.

Ramnidhi Gupta created a special kind of tappa, called *Bangla Toppa*, which influenced Bengal in a big way, after *Shori Mia's Toppa* of Punjab. Gupta set his romantic lyrics on melodies based on Hindustani classical music. *Nidhubabur Toppa*, which these songs later became popular as, is heard even today in Bengal, especially in Calcutta. Chandidas Maal is one of the last few who is holding this bastion. Other people who created the same

kind of songs in Bengal include Sridhar Kathak, Gopal Ude and Amritolal Basu to name a few.

### **Ghazal**

*Ghazals* are commonly described as the "pride of Urdu poetry". A *ghazal* is more a poetic form than a musical form. The poem in *ghazals*, known in Persian as *qasida*, used to be written in praise of a king, a benefactor or a nobleman in Iran in the 10<sup>th</sup> Century AD. *Ghazals* are never more than 12 *shers* (couplets) in their composition and on an average usually have about seven *shers*. In northern India *ghazals* began with [Amir Khusrau](#), whereas Deccan was its home in the early stages. The patronage of Shia rulers of Golconda and Bijapur helped *ghazals* develop and evolve in their courts. The 18<sup>th</sup> and 19<sup>th</sup> centuries are regarded as the period of excellence of *ghazal* with Delhi and Lucknow being the main centres of excellence.

### **Other Forms**

**Dadra** and *thumri* bear a close similarity. The texts of *dadra* are as amorous as those of *thumris*. However, the major difference is that *dadras* have more than one *antara* and are composed in *dadra thala*. Singers usually prefer singing a *dadra* after a *thumri*.

**Dhamar-Hori:** Mainly based on the festival of Holi, Dhamar-Hori compositions are similar to *Dhrupad* but specifically praise Lord Krishna. This music is composed in the *dhamar thala* and is primarily performed in festivals like Janmashtami, Ram Navami and Holi. *Hori*, a type of *dhrupad* song sung during the festival of Holi, describes the spring season. These main theme of these compositions is the love pranks of Radha–Krishna.

**Ragasagar** is a composite type of composition that consists of different parts of musical passages in different ragas. These compositions have eight to 12 different ragas and the lyrics indicate the change of the ragas. The specialty of this style is how smoothly the musical passages change along with the change of ragas.

The *Tarana* style consists of peculiar syllables woven into rhythmical patterns as a song. It is usually sung in faster tempo.

**Chaturang**, as the word literally means four colours, denotes the four parts in the composition of a song: Fast *Khayal*, *Tarana*, *Sargam* and a "*Paran*" of *Tabla* or *Pakhwaj*.

## Carnatic Music

Carnatic music is commonly associated with the four modern states of south India. This category of Indian music that evolved from ancient Hindu traditions is different from the other category of Indian classical music, known as the Hindustani music. The Hindustani music emerged as a distinct form because of influences by the Persian and Islamic cultures in north India. However, the main emphasis in Carnatic music is on vocal music. Carnatic music compositions are written for the purpose of singing, and even when played on instruments, these compositions are meant to be performed in *gāyaki* (singing) style.

Although there are stylistic differences, the basic elements of *sruti* (the relative musical pitch), *swara* (the musical sound of a single note), *raga* (the mode), and *thala* (the rhythmic cycles) form the foundation of improvisation and composition in both Carnatic and Hindustani music. Although improvisation plays an important role, Carnatic music is mainly sung through compositions, especially the *kriti* (or kirtanam) – a form developed between the 14<sup>th</sup> and 20<sup>th</sup> centuries by composers such as Purandara Dasa and the Trimurthi or trinity of Carnatic Music. The contemporaries Tyagaraja (1759–1847), Muthuswami Dikshitar (1776–1827) and Syam Sastri (1762–1827) are regarded as the trinity of Carnatic music because of the quality of Syam Sastri's compositions, the varieties of compositions of Muthuswami Dikshitar, and Tyagaraja's prolific output in composing kritis. Carnatic music is also usually taught and learnt through compositions.

Carnatic music is usually performed by a small ensemble of musicians, consisting of a principal performer (usually a vocalist), a melodic accompaniment (usually a violin), a rhythm accompaniment (usually a mridangam), and a tambura, which acts as a drone throughout the performance. Other typical instruments used in performances may include the *ghatam*, *kanjira*, *venu*, *veena*, etc. The most outstanding performances, and the greatest concentration of Carnatic musicians are found in the city of Chennai.

By the 16<sup>th</sup> and 17<sup>th</sup> centuries, there was a clear demarcation between Carnatic and Hindustani music. Carnatic music remained relatively unaffected by Persian and Arabic influences. Purandara Dasa, who is known as the father (*Pitamaha*) of Carnatic music, formulated the system that is commonly used for the teaching of this music, while Venkatamakhi

invented the formula for the melakarta system of raga classification in his Sanskrit work, the *Chaturdandi Prakasika* (1660 AD). Govindacharya is known for expanding the melakarta system into the sampoorna raga scheme – the system that is in common use today.

Carnatic music was mainly patronized by the kings of Mysore and Travancore from 18<sup>th</sup> to 20<sup>th</sup> centuries. With the achievement of Independence in 1947, Carnatic music went through a radical shift in patronage into an art of the masses with ticketed performances organized by private institutions called sabhas. During the 19<sup>th</sup> century, the city of Chennai (then known as Madras) emerged as the centre for Carnatic music.

### ***Nature and Important Elements***

The main emphasis in Carnatic music is on vocal music; most compositions are written to be sung, and even when played on instruments, they are meant to be performed in a singing style (known as *gayaki*). Like Hindustani, Carnatic music rests on two main elements: the raga and the thala. Today, Carnatic music is presented by musicians in concerts or recordings, either vocally or through instruments. Carnatic music itself developed around musical works or compositions of phenomenal composers.

**Śruti** Śruti commonly refers to musical pitch. It is the note from which all the others are derived. It is also used in the sense of graded pitches in an octave. While there are an infinite number of sounds falling within a scale (or raga) in Carnatic music, the number that can be distinguished by auditory perception is 22 (although over the years, several of them have converged). In this sense, while sruti is determined by auditory perception, it is also an expression in the listener's mind.

**Swara** Swara refers to a type of musical sound that is a single note, which defines a relative (higher or lower) position of a note, rather than a defined frequency. Swaras also refer to the solfege of Carnatic music, which consist of seven notes, "sa-ri-ga-ma-pa-dha-ni" (compare with the Hindustani *sargam*: sa-re-ga-ma-pa-dha-ni or Western do-re-mi-fa-so-la-ti). These names are abbreviations of the longer names *shadja*, *rishabha*, *gandhara*, *madhyama*, *panchama*, *dhaivata* and *nishada*.

**Raga system** A *raga* in Carnatic music prescribes a set of rules for building a melody – very similar to the Western concept of mode. It specifies rules for movements up (*aarohanam*) and down (*avarohanam*), the scale of which

notes should figure more and which notes should be used more sparingly, which notes may be sung with *gamaka* (ornamentation), which phrases should be used or avoided, and so on. In effect, it is a series of obligatory musical events which must be observed, either absolutely or with a particular frequency. *Ragas* may be divided into two classes: *janaka ragas* (i.e., melakarta or parent ragas) and *janya ragas* (descendant ragas of a particular janaka raga). Janya ragas are themselves sub-classified into various categories.

**Thala system** *Thala* refers to a fixed time cycle or metre, set for a particular composition, which is built from groupings of beats. *Thalas* have cycles of a defined number of beats and rarely change within a song. They have specific components, which in combinations can give rise to the variety to exist (over 108), allowing different compositions to have different rhythms.

Carnatic music singers usually keep the beat by moving their hands up and down in specified patterns, and using their fingers simultaneously to keep time. *Thala* is formed with three basic parts (called *angas*) which are *laghu*, *dhrtam*, and *anudhrtam*, though complex thalas may have other parts like *plutam*, *guru*, and *kaakapaadam*. There are seven basic *thala* groups.

## Compositions

In contrast to Hindustani music of north India, Carnatic music is taught and learned through compositions. These compositions contain many intricate musical details, thereby providing scope for free improvisation. Almost every rendition of a Carnatic music composition is different from another and unique as it captures the elements of the composer's vision, as well as the musician's interpretation.

A Carnatic music composition has two elements of identity. The first one is the musical element. The second one is what is conveyed in the composition or the subject matter. It is probably for this fact that most Carnatic music compositions are made for singing. In addition to the rich musical experience, each composition brings out the knowledge and personality of the composer. Thus the words are as important as the musical element itself. This makes it not only unique, but also poses a special challenge for the musicians because rendering this music does not just involve playing or singing the correct musical notes. The musicians are

supposed to understand the message conveyed by the composer in various languages, and accordingly sing musical phrases of that act to create the intended effect of the composer in his/her composition.

There are many types/forms of compositions. However, *Geethams* and *swarajatis* (which have their own peculiar composition structures) serve as basic learning exercises.

Compositions associated with Indian classical dance and Indian devotional music are increasingly finding their place in the Carnatic music repertoire. The performance of the Sanskrit *sloka*, Tamil *viruttam* and Telegu *padyamu* or *sisapadya* forms are particularly unique. Though these forms are composed of lyric-based verses, musicians improvise *raga* phrases in free rhythm, like an alapana. As a result of this, both the sound value, as well as the meaning of the text, guides the musician through elaborate melodic improvisations. Forms such as the *divya prabandham*, *thevaram* and *ugabhoga* are often performed similarly. These forms can also have a set melody and rhythm like the *devaranama*, *javali*, *padam*, *thillana* and *thiruppugazh* forms. *Varnam* and the *kriti* (or *kirtanam*) are the most common and significant forms in Carnatic music .

**Varnam** Varnams are short metric pieces which have the main features and requirements of a *raga*. The features and rules of the raga (also known as the *sanchaaraas* of a raga) include how much stress be put on each note of the raga, the scale of the raga, and so on. All varnams are made up of lyrics, as well as swara passages, including a *pallavi*, an *anupallavi*, *muktayi swaras*, *acharanam*, and *chittaswaras*.

Varnams are a fundamental form in Carnatic music. They have complex structure and are practised as vocal exercises in multiple speeds by performers. This helps to develop voice culture, and maintain proper pitch and control of rhythm. In concerts of Carnatic music, varnams are often performed by musicians as the opening item. This serves the dual purpose of warming up activity for the musician, and as a means of grabbing the attention of the audience.

**Kriti** Carnatic songs (kritis) have varied structure and style, but generally they consist of three units:

**Pallavi:** This is the equivalent of a refrain in Western music, with 1 or 2 lines.

**Anupallavi:** This is the second verse, also as 2 lines.

**Charana:** The final (and longest) verse to wrap up the song. The Charanam

usually borrows patterns from the Anupallavi. There can be multiple charanas.

This kind of song is called a *keerthanam* or a *kriti*. There are other possible structures for a *kriti*, which may, in addition to the three above, include swara passages named *chittaswara*. A *chittaswara* consists only of notes, and has no words. Still others have a verse at the end of the *charana*, called the *madhyamakāla*. It is sung at double speed immediately after the *charana*.

## **Similarities and Differences between 'Hindustani' and 'Carnatic' music**

Although there are many similarities between the Hindustani and Carnatic music, there are a few differentiating features also. Both the styles are monophonic, follow a melodic line and employ a drone (tanpura) with the help of one or two notes against the melody. Definite scales are adopted by both the styles to define a raga but the Carnatic style employs srutis or semitones to create a raga and thus have many more ragas than the Hindustani style. Carnatic ragas more or less differ from Hindustani ragas, with their names also different in Hindustani and Carnatic music. However, there are some ragas in Carnatic music which have the same scale as Hindustani ragas but have different names; such as Hindolam and Malkauns, Shankarabharanam and Bilawal. There is a third category of ragas like Hamsadhwani, Charukeshi, Kalavati, etc. that are essentially Carnatic Ragas. They have the same name, follow the same scale (having same set of notes) but can be rendered in the two distinctively different Carnatic and Hindustani styles. Unlike Hindustani music, Carnatic music does not adhere to time or *samay* concepts. Furthermore, instead of *thaats*, Carnatic music follows the Melakarta concept.

## **Instrumental Music**

While it is difficult to precisely say when exactly the early musical instruments came into existence in India, but they find mention in several ancient texts like the *Upanishads*, *Samhitas*, Valmiki's *Ramayana*, *Bhagwad Gita* and the Sangam classics. Many of the instruments mentioned in these texts date back to 5000 BC. It is most likely and widely believed also that the *Dhanuryantram* (bow and arrow), used by primitive tribes for hunting and

also to signal the arrival of enemy, is the precursor to the earliest known Indian musical instruments. Reverberating sounds of Rama's bow *Sharang* and Arjun's bow *Gandeeva* which demoralized the enemy camp as described in the *Ramayana* and the *Mahabharat*, respectively, lend credence to this conclusion. It is so believed that inspired by this particular sound, the design and shape of the bowed instruments used by primitive tribes were later conceived.

Discovery of various types of crude drums and other musical instruments from pre-historic excavated sites indicates the prevalence in the use of music and musical instruments during these times. For example, many kinds of musical instruments mainly made of bamboo, bone and animal skins and bearing close resemblance to modern *veena* and *mridangam* from excavations at the Indus Valley sites have revealed their use and knowledge about them. Many Greaco-Buddhist sculptures belonging to the period 5<sup>th</sup> Century BC to 2<sup>nd</sup> Century AD also mentioned a wealth of string, wind and percussion instruments.

According to Bharatha's *Natyasastra*, there are four classes of musical instruments: *Tata* or *Tantu* (stringed), *Avanaddha* (percussion or drums), *Ghana* (bells, cymbals and gongs), and *Sushira* (wind). Despite some variations in classifications that have been proposed over the centuries, the system of Bharatha is still accepted till date. The classes of instruments are divided as: 1. *Ghana Vadya* (Idiophones) 2. *Avanaddha Vadya* (Membranophones) 3. *Sushira Vadya* (Aerophones) 4. *Tata Vadya* (Chordophones).

Flute, nadaswaram, *veena*, gootuvadhyam, thavil, mridangam and plain drum are known ancient Indian musical instruments. Harmonium, sarod, *shehnai*, *sitar*, *tabla* and *violin* are musical instruments of foreign origin adopted in Indian music. Veena, flute, mridangam, ghatam, chenda, maddalam, edakka, nadaswaram, khunjira, tambura, gottuvadhyam, thalam and the morsing (or mukha veena) are popular Carnatic musical instruments. Violin is also popular in Carnatic music concerts.

## PERSONALITIES

**Ali Akbar Khan (b.1922)** is one of the greatest Sarod players of all times. He is also adept in playing other instruments like the Pakhawaj and *Tabla*.

Known to be versatile in various forms of music, Ali Akbar Khan also mastered different forms of music like *dhrupad*, dhammar and *khayal* from his father Ustad Allauddin Khan. Ali Akbar Khan gave his first public performance in Allahabad at the age of thirteen. In his early twenties, he became the court musician for the Maharaja of Jodhpur. He has been continuing his father's tradition since his father died in 1972. He is the recipient of several awards including the President of India award (1963), the Padma Bhushan, the Padma Vibushan (1988), the Sangeet Natak Akademi Award (1963), the Sangeet Natak fellowship (1992) and the Kalidas Samman (1991).

**Alla Rakha (1919–2000)** was one of the most celebrated tabla players in the world. He was hailed not only for his performing finesse but also for the incomparable feat of accompaniment he provided to other musicians. In 1936 he entered the Bombay film world as a music director under his real name, A.R. Qureshi and composed music for a number of Hindi and Punjabi films, including superhit films like *Sabak*, *Khandan*, *Maa Baap*, *Madari* and *Bewafa*. He founded the Institute of Music in Mumbai in 1986. He also earned great recognition abroad as a soloist and accompanist, with a string of awards in San Francisco and California. Back home he was the recipient of the Padma Shri (1977) and the Sangeet Natak Akademi Award (1982) among others.

**Amjad Ali Khan (b.1945)** is one of the greatest exponents of Sarod and learnt the art of playing the instrument from his father Hafiz Ali Khan. He holds the distinction of being the first north Indian artist to perform in the honour of Thyagaraja at the saint-musician's Thiruvaiyur shrine. He made many changes to the conventional style and structure of Sarod. He has also been an innovator in introducing the *gayaki ang*, which has added new dimensions to performances on this instrument. He is the recipient of many awards and honours including the Sangeet Natak Akademi Award (1989), the Padma Shri (1975), the Tansen Award (1989), the Padma Bhushan (1991) and the International Music Forum Award, UNESCO (1970).

**Bal Murali Krishna (b.1930)** is an enterprising instrumentalist who plays Violin, Khanjira, Veena and Mridangam, besides being a renowned music composer. He is the recipient of several awards which include the Padma Vibhushan, the Padma Shri (1971), the Best Play Back Singer (23<sup>rd</sup> National Film Festival, 1976), the Best Music Director (34<sup>th</sup> National Film Festival,

1987) and the UNESCO Mahatma Gandhi Silver Medal (1995).

**Bismillah Khan (b.1916)** was the most outstanding and master-class Shehnai player of contemporary times. His first major public appearance was in 1930 at the age of 14, when he played at the All India Music Conference in Allahabad. Ustad Bismillah Khan's specialisation was his ability to produce intricate sound patterns on the Shehnai which was hitherto considered impossible on this instrument. For his outstanding contribution in the field of music, he has been bestowed with several honours and awards including, the Sangeet Natak Akademi Award (1956), the *Shehnai Chakravarti* by the National Cultural Organisation (1955), the Padma Shri (1961), the Padma Bhushan, the Padma Vibhushan and the Tansen Award.

**Chinna Maula (b.1924)** is a renowned Nagaswaram player in South India. He performed in his first concert in 1960. His favourite themes are *Ramayana* and *Mahabharata*. He has received several honours and awards including the Padma Shri, the Kala Prapoorna, the Isai Perarignar, etc. In 1982 he had founded and nurtured the Sarada Nagaswara Sangeeta Asramam in Srirangam, which later produced several promising nagaswaram players like Pedda Kasim, Chinna Kasim, Mahaboob Subani and Kalishabi.

**Hari Prasad Chaurasia (b. 1938)** is one of the most popular contemporary flutists and is regarded as the greatest living master of the north Indian flute. He belongs to the *Senia gharana* but has imbibed the best features and facets of other forms and styles in his presentation. As a musician, Chaurasia is an exceptional personality who has combined innovation with tradition, thereby significantly expanding the possibilities of classical North Indian flute. He is the recipient of several honours and awards like the Sangeet Natak Akademi Award (1983), the Padma Bhushan (1992), etc. He, along with Pandit Shivkumar Sharma, composed the scores for Hindi films like *Silsila* and *Chandni*. He has also recorded a compact disc at Oslo along with Western artists John McLaughlin and Jan Garbarek, which has gained international popularity.

**Vishnu Govind Jog (b.1922)** is an established violinist whose name is synonymous with the violin genre in Hindustani classical. His recitals are known for their dignity and crispness of *swara* and *thala*. He is known for the purity of his rendition and the ease with which he executes the idioms of music. He is a recipient of several honours and awards, which include the Sangeet Natak Akademi Award (1980) and the Padma Bhushan (1983).

**Lalgudi Jayaraman** is a violin prodigy who has excelled to reach the pinnacle. The unique feature about Lalgudi is that his music is very expressive. Lalgudi's instrumental genius comes to the fore in the form of lyrical excellence. He is one of those few instrumentalists, who is capable of rendering a very good vocal music concert. He holds his audience spellbound and his technique is immaculate. He has been in great demand for accompanying vocalists.

**Upalappu Srinivas (b.1969)** is a child prodigy who was the first to use mandolin in Carnatic music. He began playing when he was only six years old. Srinivas's musical aptitude was spotted by Rudraraju Subbaraju, a classically trained musician and disciple of the famous musical stalwart. He won the Padma Shri at the age of 29, and became famous for his jazz-fusion concerts with the well-known violinist L. Subramaniam and also with the *ghazal* singer Hari Haran. He produced an album called '*Dreams*' with the Canadian guitarist Michael Brooks.

**Amulya Jyoti (nicknamed Pannalal) Ghosh** (1911–1960) was a famous flutist, who was born in a family of musicians in Barisal, East Bengal (now in Bangladesh). He was a child sensation who inherited his love of music and the bamboo flute (*bansuri*) from his father and grandfather. He is credited with hitherto used only as a folk instrument, *bansuri*, to bringing it to the level of a concert instrument in classical music. One of his specialties was his use of three kinds of flute alternately for different '*Saptakas*'. He could produce any human sound with his flute. He worked extensively for many Indian films, initially under the well-known music director Anil Biswas. Later he worked as the composer of the national orchestra for the All India Radio.

**Ram Narayan (b.1927)** deserves a place among the most eminent Sarangi players of today. He belongs to a family, which can boast of an unbroken line of five generations of vocalists and instrumentalists of great caliber. His continuous experimentation with the structure of the Sarangi and the bow has made the necessary modifications in them possible. He has performed extensively in India and abroad winning great accolades and numerous notable awards such as the Padma Shri and the Sangeet Natak Akademi Award.

**Ravi Shankar (b.1920)** is one of the greatest exponents of sitar. He is the most popular Indian musician all over the world. Yehudi Menuhin, the world

famous violinist once described him as "a creative genius comparable only to Mozart". Pandit Ravi Shankar is acclaimed around the world for his originality and improvisation. In January 1945, he composed the music for the famous patriotic song, *Sare Jahan Se Aacha, Hindustan Hamara*, written by the famous Urdu poet Mohammad Iqbal. In 1967, he founded the Kinnara School of Music in Bombay and Los Angles. He has the distinction of being the first Indian to compose film music for foreign films. Ravi Shankar has been conferred with several honours and awards as a sitarist, composer and musician. His long list of awards and honours include fourteen doctorates, the *Padma Bhushan* (1967), the Padma Vibhushan (1981), Ramon Magsaysay Award, two Grammys, etc. In 1986 he was nominated as a member of the Rajya Sabha. The highest civilian award in India, the Bharat Ratna, was bestowed upon Pandit Ravi Shankar in 1999. In 2000, he was honoured with the highest French civilian award *Commandeur de la legion d Honneur*.

**Shivkumar Sharma (b. 1938)** is recognised in India and abroad as the most accomplished exponent of Santoor. His ingenious, imaginative and innovative zest has transformed Santoor, the little-known Kashmiri folk instrument, into a full-fledged solo concert instrument in Indian classical music. Along with Pandit Hari Prasad Chaurasia, Pandit Shiv Kumar Sharma composed the music of the Hindi films *Silsila* and *Chandni*, which is still very popular even today. He has been honoured with the Padma Shri and the Sangeet Natak Akademi Award (1987) for his unique contributions to Indian classical music.

**L. Subramaniam** is one of the best violinists of India and is widely acclaimed and recognized all over the world. He was also a featured soloist in "All the World's Violins" held in Belgium along with Sir Yehudi Menuhin and Stephane Grappelli. He has also composed the music for movies like *Salaam Bombay* and *Mississippi Masala*. Furthermore he featured as a soloist in the film *Little Buddha* by Bernardo Bertolucci and Ismail Merchant's *Cotton Mary*. He has also played the role of the music advisor for Peter Brook's historic stage production of the *Mahabharata*. His East-West fusion compositions have been recorded with jazz greats like Stephane Grappelli, Herbie Hancock, Joe Sample, Maynard Ferguson, Hubert Laws, George Duke, Stanley Clarke, Larry Coryell, and Tony Williams. Over the years, Subramaniam has composed, conducted and performed with world's greatest orchestras including the New York Philharmonic (*Fantasy on Vedic Chants*). He has been conferred with the Padma Bhushan (2001), the Padma Shri and

the Sangeet Natak Akademi Award.

**Vilayat Khan (b. 1928)** son of late Ustad Inayat Khan, was the scion of the Ittawa gharana whose stalwarts can be traced back to Tansen of Akbar's court. He is one of most renowned sitar players of India. He occupies an important place in the world of classical instrumental music also. Vilayat Khan's unique contribution to Indian classical music is the introduction of a new style of sitar playing, now called *Vilayatkhaani baaj*. This is the *gayaki ang* or full-fledged vocal style, which he innovated, perfected and passed on to a school of disciples.

**Thetakudi Harihara Vinayakram** affectionately known as Vikku, is renowned for his beautiful drumming on the *ghatam*. Son of the noted and talented musician and percussionist, Kalaimamani T.R. Harihara Sharma, Vinayakram was a child sensation. He started his concert career at the tender age of 13 and soon became renowned for his performance and deep knowledge of rhythm. Vinayakram first became known in the West in the mid-1970s as a member of the group *Shakti*, which consisted of the jazz guitarist John McLaughlin, violinist L. Shankar, tabla maestro Zakir Hussain and Vikku himself. The extraordinary speed and precision of his duets with Zakir Hussain captivated international audiences. Vinayakram has a number of titles and awards to his name. He is also the first South Indian artist to ever receive a Grammy Award in 1991 for Best World Music Album for his participation in Mickey Hart's "Planet Drum" in which he played Ghatam and *Morsingh*.

**Zakir Hussain (b. 1951)** is the undisputed reigning king of tabla players. He is the son of renowned tabla maestro Ustad Alla Rakha. Ustad Zakir Hussain played his first formal concert at the age of 12 years with Ustad Ali Akbar Khan. He has composed the music for films like *The Little Buddha* of Bernardo Bertolucci, Ismail Merchant's *In Custody* and *Heat and Dust*, Cappola's *Apocalypse Now*, Merchant Ivory's *A Perfect Murder* and for some American television serials. Besides accompanying many Indian classical musicians, Ustad Zakir Hussain plays with the Indo-jazz group called *Shakti*. He has 145 albums to his credit and has been teaching tabla at Washington, California, Long Beach, Los Angeles, Port and other Universities. He has been conferred with several honours and awards that included the Padma Shri (1988), the Sangeet Natak Akademi Award (1991) and the Indo-American Award (1990).

# INDIAN CLASSICAL DANCES

## Introduction

In India dance is considered to be spiritual in origin. The gods and goddesses not only enjoy and encourage dancing, drama and miming, but also many of them are great dancers themselves. *Tandava*, the cosmic dance of Lord Shiva, is believed to be associated with creation, preservation, and destruction. This idea has been embedded in Hindu thought and rituals since the early days of civilization. The dances of Kali, the dark and fierce Goddess of destruction, are very significant. Krishna is one of the most popular dancing divinities of the Hindus. *Apsaras*, the celestial courtesans of God Indra's court, who can change their shapes at will, have found mention in mythological texts. Urvasi, Menaka, Rambha and Tilottama are the most famous among Apsaras who are well versed in the art of music and dancing.

Bharata's *Natyasastra*, which is a great, comprehensive work on the science and techniques of Indian drama, dance and music, is the common root of all classical dance forms. It contains deliberations on the different kind of postures, the mudras, and their meanings, the kind of emotions and their categorization, besides the kind of attires, the stage, the ornaments and the audience. Based on the *Natyashastra*, Brahma, the creator and the first of the Hindu Trinity, was asked to create a pass time by the gods. Brahma had created drama. Further to that, he took pathya (words) from the Rigveda, *abhinaya* (gesture) from the Yajurveda, *geet* (music and chant) from Samaveda and *rasa* (sentiment and emotional element) from Atharvaveda to form the fifth Veda, *Natyaveda*.

Not only mythology, but also closer to reality, dance was an integral part of the art of dramatic theatre in ancient India, particularly in non-Aryan, primarily Dravidian societies. Ample evidences of the popularity of dance in the Indian society right from the Mesolithic period can be found. The first and the oldest of evidences to date of the popularity of dance is the discovery of the bronze figurine of a dancer from the Indus Civilization excavations at Mohenjodaro and Harappa. Dancing figures are also commonplace in many primitive cave paintings and sculptures at temples and stupas.

In India, dance and music are part of all aspects of life and bring colour, joy and gaiety to a number of festivals and ceremonies. Dance not only depicts the cultural aspects of a civilization but also is a form of

communication that brings out the innermost feelings. Indian classical dances bring out emotions of the mind and soul and are extremely traditional. While Indian dance is very sensuous but the *ananda* (bliss) it evokes is very spiritual. *Rasa* (mood or flavour) as the cause of *ananda* is considered fundamental essence of beauty and harmony in Indian aesthetics. *bhava* (cause of emotion), *anubhava* (effect of emotion) and *sanchari* or *vyavhichari bhava* (subordinate emotions) make up the state of *rasa*.

All dance forms are thus structured around the nine *rasas* or emotions: *hasya* (happiness), *krodha* (anger), *bhibasta* (disgust), *bhaya* (fear), *shoka* (sorrow), *viram* (courage), *karuna* (compassion), *adbhuta* (wonder) and *shanta* (serenity). All dance forms use the same hand gestures or hasta mudras for each of these rasas. The only places where these dances differ are where the local genius has adapted them to local demands and needs.

An Indian dance has three parts: *nritta* – the rhythmic elements, *nritya* – the combination of rhythm with expression and *natya* – the dramatic element. *Nritya* is usually the expression through the eyes, hands and facial movements. *Nritya* and *nritta* together make up the usual dance programmes. Later, as the art evolved, other characteristics were further described, including the male (*tandava*) or powerful, strong, firm aspect, and the female (*lasya*), soft, flowing and subtle. All this presented as a comprehensive package whose primary aim was to create rasa or the enjoyment of watching an aesthetic performance.

There are four strong traditions of the classical dance form: shastra, sculpture, folk tradition and ancient literature. Each of these traditions was developed, nurtured, practiced constantly and hence kept alive by a long and distinguished line of "Gurus" who dedicated their lives to perfecting the art form and handing it down to the next generation. Following the ancient method of the Guru–Shishya Parampara of teaching, the Gurus kept the dance traditions alive through the ages. In this method of teaching–learning, serious and devoted students lived with their master as in a family, perfecting their dance training over a number of years. In return, they looked after and cared for their Guru. They grew vegetables and fruits on the land, cooked, cleaned and earned an income through dance recitals.

India's rich mythology and folk legends are behind the theme of most Indian dances. Hindu gods and goddesses like Vishnu and Lakshmi, Rama and Sita, Krishna and Radha have all been depicted in classical Indian dances. Not only gods and goddesses, each dance form also draws inspiration

from stories depicting the life, ethics and beliefs of the Indian people. For centuries, dances were performed on a regular basis at temples before the deity as a devotional exercise. This custom gave rise to the Devadasis, the dancing girls of the temples. Devadasis used to be held in great respect and reverence in the early days. They offered their dances and songs as prayer and oblation at the feet of the temple deity. Since dance is an expression of devotional life, every dance still begins with a prayer. It is stated in *Abhinaya Darpana* of Nandikeshvara that 'those who are versed in the Science of Dance say that dancing is vulgar in which the actress does not begin with a prayer'.

After being born and nurtured in the temples for several centuries, the classical dance reached the royal courts. However, dance concerts or public performance of dances is a comparatively recent phenomenon. Nowadays, the Indian classical and modern dances have become immensely popular all over the world and carved out a niche for themselves.

## Bharatanatyam

Bharatanatyam, which was earlier known as Sadir, Dasi attam and Thanjavur Natyam, is the oldest of all the Indian classical dances. However, the present form of Bharatanatyam evolved during the late 18<sup>th</sup> or early 19<sup>th</sup> century. Great efforts by individuals like Chinniah, Ponniah, Vadivelu and Sivanandam—known as the Tanjore Quartet—and others like E. Krishna Iyer helped revive Bharatanatyam, after its decline during 1910–1930. Bharatanatyam is a solo, lasya type of a dance, tender and erotic, usually performed by female dancers and, although based on a love theme, is devotional in character. Bharatanatyam is based upon three components: movements, mime and music. Bharatha in itself stands for *bhava* (mood), *raga* (music), and *thala* (rhythm) and natyam stands for nritta. It is evenly divided into absolute dance and expressive dance.

A typical Bharatanatyam performance includes the following: it starts with Ganapati Vandana—a traditional opening prayer to Lord Ganesha, the remover of obstacles; Alarippu—a pure dance without any meaning or expression just accompanied by the syllables of the performer and set to the *thala* (beat). This acts as an invocation of the Gods for the dance's flowering and successful completion; Jatiswaram—a pure dance without meaning, idea or expression, set to the *thala* instead of syllables.

The beauty of Bharathnatyam dance lies in its composition which is made up of a complex set of footwork, abhinaya and fascinating body movements; Shabdam—an expressional dance with a small, delightful prelude and few abstract and more pure dance movements. The poem or song can be either of devotional, heroic or amorous theme; Varnam—the longest, most elaborate and most challenging piece of a performance, with jatis alternating with lyrical passages, describes the longing of a heroine for her lover; Padam—expressive pieces that give the dancer full scope to demonstrate her talent for abhinaya and Tillana—the final item which is in the form of pure and abstract dance. It is entirely governed by the scintillating musical score and incorporates intricate footwork and complex poses.

In the conclusion of a Bharatanatyam performance chanting of a shloka as benefaction accompanies the performance. The music is of Carnatic style and the accompanying instruments are thala, mridangam, nagaswaram or flute, violin and veena. Languages used in Bharatanatyam are Sanskrit, Tamil and Kannada. Famous exponents of Bharatanatyam are: T. Balasaraswati, Rukminidevi Arundale and Shanta Devi. Renowned contemporary Bharatanatyam dancers include Yamini Krishnamurthy (also of Kuchipudi), Sonal Mansingh (also of Odissi and Kuchipudi), Indrani Rehman, Padma Subramaniam, Vijayantimala Bali, Leela Samson, K.R.S. Prasanna, S. Sarada, Alarmel Valli, Malavika Sarukkai, Viji Prakash, Chitra Visweshwaran, Sudharni Raghupati and Srekala Bharath and others.

## Kathakali

Kathakali is a traditional dance-drama of Kerala, which originated in temples. Various ritualistic, religious, folk and classical dance-drama traditions of Kerala culminated into this form of dance. That is how it evolved. It incorporates many dance forms of this region especially Kudiyattam, Theyyams, Mudiyattam and the martial arts of Kalaripayattu. The great poet Vallathol is credited with the resuscitating of Kathakali in the 1930s.

Kathakali is generally performed in open air on a stage covered with coarse mats and lit only by a brass lamp. It starts with continuous thundering of the drums, Chenda and Maddala, followed by the Mangalacharan, an invocation to the Gods and the main dance. This type of pure dance is called Thodayam. This dance is filled with abhinaya and the dancers perform to the themes from Ramayana, Mahabharata, the Puranas or the Vedas. The

enactment by the dancers captures and highlights every nuance and event and portrays the subtlest passions to perfection. Drama has a major role in Kathakali, which is performed with elaborate masks and costumes. The dancers adorn themselves in huge skirts and head-dresses, wearing an intricate style of make-up. The dance, which begins in the night, concludes with the arrival of dawn. Kathakali has now gone global, with performances of The Ilead, Medea and other dramatic works, translated into chaste Sanskrit or Malayalam. The Kalamandalam is perhaps the best-known troupe of Kathakali performers.

Famous exponents of the Kathakali are: Kalamandalam Murali, Kalamandalam Gopi, Guru Raghavan Nair, K. Shankaranarayan, Govindan Kutty, Revatti, K. Venkitt, K. Vasunni, Raman Kutty Nair and Padmanabhan.

## Mohiniattam

Mohiniattam, one of the two major dance dramas of Kerala, is a dance form of an enchantress, who causes havoc and destruction to the wicked and great delight and pleasure to the good. It is a synthesis of Kathakali, Bharatanatyam and a few folk dances of the region. It is however said to be older than the Kathakali. The first reference to Mohiniattam is found in ‘Vyavaharamala’ composed by Mazhamangalam Narayanan Namboodiri, assigned to the 16<sup>th</sup> century AD.

In the 19<sup>th</sup> century, Swati Thirunal, the king of erstwhile Travancore, did a lot to encourage and stabilize this art form. Poet Vallathol revived it and gave it a status in the modern times through the Kerala Kalamandalam, which he founded in 1930. Kalamandalam Kalyaniamma, the first dance teacher of the Kalamandalam was instrumental in resuscitating this ancient art form. Her interests to nurture aspirants in this discipline at the Kalamandalam was ably assisted and supported by Krishna Panicker, Madhavi Amma and Chinnammu Amma.

Mohiniattam is based on the theme of love and devotion to Lord Vishnu or Lord Krishna. The basic format of the traditional Mohiniattam repertoire is similar to that of the Bharatanatyam, progressing through Cholkettu, Jathiswaram, Varnam, Padam and Tillana. It presents a perfect combination of *abinaya*, *nritta* and *nritya* to evoke *rasa*. Mohiniattam songs contain the theme of divine love and the dancer interprets it with her skilled footwork, movements of the hands, and facial expressions. Everything in this dance

continues smoothly and softly to the accompaniment of the cymbals, veena, maddala, and chenda.

The costume is usually white or off-white in colour, similar to a sari. Adornments include various ornaments, ankle bells and garlands of jasmine in the hair. The style of vocal music is classical Carnatic. The lyrics composed by Maharaja Swati Tirunal and Irayimman Thampi are in Manipravala (a mixture of Sanskrit and Malayalam). Famous Exponents of Mohiniattam are: Kalamandalam Kalyanamma, Krishna Panicker, Madhavi Amma and Chinnammu Amma.

## Kuchipudi

Kuchipudi village in Andhra Pradesh lends its name to this dance form and hence it is called the Kuchipudi. Ever since its origin in the 3<sup>rd</sup> century BC, it has remained a continuous and living dance tradition of this region. For a long time, Kuchipudi was presented only at temples and that too only for annual festivals of certain temples in Andhra Pradesh. It was actually a ritualistic performance full of religious fervor and devotion. Generated by the Bhakti cult, Kuchipudi has imbibed elements both from Bharatanatyam and folk forms. If traditions are to be believed, Kuchipudi dance was originally performed only by men who all belonged to the Brahmin community, known popularly as Bhagavathulu of Kuchipudi.

Their performances were to make offerings to the deities and they never allowed women in their groups. Kuchipudi was conceptualized as a dance drama requiring a set of character and never as a mere dance by a soloist which is common in present times. This dance drama is sometimes known as Ata Bhagavatham. Renowned gurus like Vedantam Lakshminarayana, Chinta Krishna Murthy and Tadepalli Perayya made superior contribution to the dance form by bringing in women. Dr. Vempati Chinna Satyam added several dance dramas and choreographed many solo performances, thus broadening the horizons of this dance form. Today Kuchipudi is considerably a different dance style and, in most cases, it is a solo performance done by female dancers, just opposite of what it was at the beginning.

However, the main expressional numbers are somewhat the same like Jayadeva's Ashtapadi, the Ramayana, the Puranas, Krishna Leela Tarangini or Tyagaraja's compositions. In Bhama Kalapam, the most famous play in the Kuchipudi repertory, Satyabhama is the heroine who is deceived by her lover

and dejected by his absence. Apart from Bhama Kalapam, the other famous dance dramas are Gollakalapam by Bhagavatha Ramayya, Prahlada Charitam by Tirumala Narayanacharyalu, Sashirekha Parinaya and others.

In a Kuchipudi performance, at the beginning, each principal character starts with an introduction itself on the stage with a *daru*. A *daru* is a small composition of dance and song specially designed for each character to help him or her reveal his or her identity and also to show the performer's skill in the art. The main Kuchipudi performance could include Rangapuja—the equivalent of an alarippu, with the directions, the stage, the audience and the teachers and elders propitiated; Kautvamu—jatis and lyrics in praise of a deity; Jatiswaram—pure dance set to musical syllables; Shabdamu—a lyrical piece in praise of god or royalty; Kirtanam—an expressional piece, generally composed by saint-poets; Ashtapadi—another expressional piece derived from Jayadeva's Geet Govinda and Shivalila Natyam—stories about the Lord of Dance in his various forms. Padam, Javali, Simhanandini, Shloka and Tillana may also feature.

But the highlight of a typical Kuchipudi performance is the Tarangam, where the dancer stands on the edge of a brass plate, balances a pot of water on her head and/or lighted diyas in her hands and moves through complex jatis. The music in Kuchipudi is classical Carnatic. The mridangam, violin and a clarinet are the most common accompanying instruments. Famous exponents of Kuchipudi are: Vempatti Satyanarayana, Chinna Krishna Murthy, Yamini Krishnamurthy, Swapna Sundari, Radha and Raja Reddy, Vedamtam Satyam, Sitaramaiya and Sarla Kumari.

## Kathak

The origin of the word Kathak is 'Katha', which literally means 'story'. In ancient times, storytellers used song and dance to adorn their narration. This took the form of Kathakalakshepam and Harikatha in southern India, and the form of Kathak in the north. In the beginning Kathak was very similar to the Bharatanatyam. However, around the 15<sup>th</sup> century, the dance form underwent a drastic transition due to the influence of the Mughal tradition. This gave it a distinct Hindu–Muslim texture. It gradually got altered from a temple dance to a piece for entertainment in the courts of kings. Traditionally danced by both men and women, what distinguished Kathak from other dance forms are its spontaneity, freedom from uniformity and the room for innovation and

improvisations. Thus, it enjoys a fair amount of individuality and autonomy.

The Kathak recital starts with the invocation to God, followed by Tatkar or Tukras, which comprises a series of successive rhythmic designs danced to the drum. At this stage the dancer performs many *Paranas* in perfect combination with the drummer's rhythm and syllables. The basis of composition of Kathak is the Hindustani Classical music, and Kathak builds up on bhava, raga and thala. The expressional numbers, which are in Hindi, Hindustani or Urdu language pertaining to Krishna Leela legends from the Puranas or a love episode, are narrated and interpreted through abhinaya, facial expressions and postures. Sometimes a Kathak item called gatbhava may be without a chant or singing. Here the dancer takes the Radha–Krishna episode and interprets it through mime only. The excitement in a typical Kathak performance is the *jugalbandi*, which is the interactive and competitive play between the dancer and the tabla player. Kathak is fundamentally a solo performance with a strong emphasis on footwork and rhythm. Dancers wear tight-fitting churidars under angarkhas, achkans or kurtas, with long strings of bells wound firmly around the ankles. Jaipur, Lucknow and Benaras are the famous Gharanas of Kathak. Famous exponents of Kathak dance form are: Kalka Prasad, Binda Din, Shambhu Maharaj, Lachchu Maharaj, Achchan Maharaj, Birju Maharaj, Munalal Shukla and Reba Vidhyarthi (all of Lucknow Gharana); Roshan Kumari, Mohan Rao Kalyanpurkar, Durgalal and Rajendra Gangani (all of Jaipur Gharana); Gopi Krishna, Sitara Devi, Sunayana Hazarilal, Uma Sharma, Kumudini Lakhia, Maulik Shah, Ishira Parikh and Neelima Azeem (all of Benaras gharana).

## **Odissi**

Archaeological evidences suggest that Odissi is one of the oldest surviving dance forms. Temple dancers, known as Maharis, used to perform this traditional dance in the temples of Orissa as a religious rite and while offering to the deity. It finds a mention in the inscriptions, is depicted on sculptures in temples like the Brahmeswara and the dancing hall of the Sun Temple at Konark. It is with the help of these and the text of the Abhinaya Chandrika that Odissi was revived and revitalised in the 1950s in India. The style of Odissi is very similar to that of Bharatanatyam in its use of the basic movements of the head, hands and body.

Odissi is a soft, lyrical classical dance which depicts the ambience of Orissa and the philosophy of its most popular deity, Lord Jagannath. It is built up on the popular devotion to Lord Krishna and uses the verses of the Sanskrit play *Geet Govinda* to depict the love and devotion to God.

A typical performance includes the Mangalacharan (elaborate prayer routine) and ends with Moksha, or the surrender of the dancer to the divine. Odissi presents a fine fusion of Lasya (femininity) and Tandava (masculinity) forms of the Indian Classical Dance. The dancer very efficiently moves from one form to the other according to the need of the expressional number, rhythmic syllables and abhinaya. The dance numbers are either in Sanskrit or Oriya and the music is a combination of Hindustani and Carnatic classical styles. Famous exponents of this dance form are: Guru Kelucharan Mohapatra, the late Sanjukta Panigrahi, Sangeeta Dash, Priyambata Mohanty, Kiran Sehgal, late Protima Bedi, Musiri Subramani Iyer, Aluka Kanungo, Surupa Sen, Bijoyini Satpathy and various others like Sonal Mansingh, Indrani Rehman and Malavika Sarukhai, who practise more than one style of dance.

## **Manipuri**

Manipuri dance, as the name suggests, comes from the Manipur region in the Northeast. The Manipuris consider themselves the descendants of the Gandharvas, the legendary musicians and dancers of the celestial courts of Indira. Manipuri is in fact a generic name and it covers all the dance forms of this land. If legends are to be believed, Lord Shiva and his consort Parvati danced in the valleys of Manipur to the accompaniment of the Gandharvas to the celestial light of Mani (jewel) from the head of the Atishesha, a serpent, and that is how the dance has come to be called Manipuri.

In this dance form, the Lasya (feminine) aspects predominate. The three elements of nritta, nritya and natya find themselves equally balanced in this form. Being rich in emotional content and sentiment of love, the Sringar Rasa (erotic mood) predominates the entire performance. The orchestra of rasa dance consists of khol or mridangam, manjira and flute. The art form primarily depicts episodes from the life of Vishnu and is paradoxically a most tender and vigorous form of expression. The text songs are from great, saint lyricists like Jayadeva, Vidyapati, Chandidas or from Bhagavat Purana. The costume is rich and ornamental and extremely captivating. The Cholom

dance represents the Tandava aspect of the art and is always virile, vigorous and sturdy. Famous exponents of this dance form are: the Jhaveri sisters, Darshana, Ranjana and Lalana, Guru Bipin Singh, Devyani Chalia, Charu Mathur and [Sinhajit Singh](#). Karta Maharaj is described as the 'Father of Manipuri Ras'.

## Sattriya

The Sattriya dance form was evolved towards the end of the 15<sup>th</sup> century BC, when Vaishnava saint and reformer, Sankaradeva (1449-1568) composed his dance drama and songs. The Sattriya dancers possess a number of hastas, choreographic patterns, distinctive costumes and a variety of masks. The music mostly depends upon the khol, cymbals, supporting raga, and other songs.

It was introduced by Sankaradeva as a powerful medium for propagation of the Vaishnava faith. He integrated art and bhakti by creating a whole gamut of dance, drama and music for the upliftment of the Assamese society. He created Sattriya Nritya as an accompaniment to the Ankiya Naat (a form of Assamese one-act plays devised by him), which were usually performed in the sattras, as Assam's monasteries are called. As the tradition developed and grew within the sattras, the dance form came to be called Sattriya Nritya. Today, although Sattriya Nritya has emerged from within the confines of the sattras to a much wider recognition, the sattras continue to use the dance form for ritualistic and other purposes for which it was originally created circa 500 years ago.

In the second half of the 19<sup>th</sup> century, Sattriya Nritya emerged from the sanctum of Assam's sattras. It moved from the monastery to the metropolitan stage. The sattras had maintained certain rigid disciplines and austerities within their walls, and until the first half of the 19<sup>th</sup> century this dance style was performed in a highly ritualistic manner by male dancers alone. The classical rigidity, the strict adherence to certain principles, and the non-engagement of academic research on the dance form all contributed to the delayed recognition and acceptance of Sattriya Nritya as one of the eight classical dance forms of India. On November 15, 2000, the Sangeet Natak Akademi finally gave Sattriya Nritya its due recognition as one of the classical dance forms of India, alongside the other seven forms.

Sattriya may be classified and grouped as follows:

1. dramatic

representations, 2. chalis and 3. oja-pali. There are three principal forms of dances included in dramatic performances: the dances of Sutradhara, the dances of Krishna or Rama, and the dances of Gopis of Vrindavana or some other woman characters. The types of dances in Sattriya were as follows:

- (a) Sutradhari nach
- (b) Gosai-pravesar nach
- (c) Gopi-pravesar nach
- (d) Rasar nach
- (e) Yuddhar nach
- (f) Jhumuras
- (g) Nadu-bhangi

One of the most characteristic forms of sattriya dance is chali-nach. The word chali probably echos a Natya term for a kind of foot-work (pada) known as pada-charika is the movement of the feet, legs (from ankles to the knees), thighs and hips. The chali nach is said to be eight in number, but each one differs from the other mainly in the ramdani, which employs eight different thalas.

There is a class of vyas-gowa oja-pali in the sattras. Their dances are much similar to non-sattra vyah-gowa oja-pali. One oja and palis up to 20 or 25 in number form this sattra chorus. The oja is dressed in white dhoti, a pagri with a garland on it, a netted waist-coat and a chaddar.

## INDIAN PAINTING

### Paintings

**Pre-historical Beginnings** Recent excavations at Nevasa have revealed two pieces of pottery with painted representations of a dog and a deer with a pair of wavy horns. These are treated as the earliest specimens of creative painting in India. Potteries painted with geometrical or vegetal patterns are known from the Indus Valley as well, but they can hardly be considered as creative expressions in meaningful line, volume and colour. Drawings and paintings on the walls of rock-cut caves of primitive people of a relatively later age, are also known from other places in India such as Adamgarh, Mirzapur, etc. These are mostly hunting scenes drawn in sharp lines and angles, in isolated units or groups. Full of life and movement, they are

presumably of magical significance. Both brahmanical and Buddhist literatures dating back to the pre-Christian period, contain numerous references to painting of various types and techniques.

**Painting in Early Historical Period** Literary records with a direct bearing on the art of painting are indeed numerous. But no specimens of the actual ancient paintings exist, for they were invariably done on perishable materials such as textiles, leaves and barks of trees and wood, or on semi-permanent materials such as plastered walls. The earliest extant painting of the historical period consists of a few irregular rows of human figures and a band with representation of large aquatic animals, arranged in sections of the irregularly vaulted ceiling of the Satabenga or Yogimara caves in the Ramgarh hills, assignable to about the middle of the first century BC. Mural paintings in Cave nos. IX and X of Ajanta are also of certain significance in the evolution of painting in the early historical phase. Though only small portions of these are preserved, enough remains to suggest that they are mature works. Some faint traces of early painting are also found on the walls of the *chaitya* cave at Bedsa, but these have been obscured by later whitewashing.

**Paintings in Classical Literature** The art of painting apparently attained a high popularity and an equally high aesthetic and technical standard during the classical period (AD 350-700). The classical literature shows that painting was considered an essential social accomplishment, not only in the cities and among members of the upper strata of society, but also among members of the various professional guilds and amateurs. The *Kamasutra* of Vatsyayana lists painting as one of the sixty-four *kalas* or fine arts. Yashodhara's commentary on Vatsyayana's work indicates that attempts were already being made to give theoretical and technical guidance to an increasingly large number of amateurs and professionals practising the art. The *Brihat Samhita* (6<sup>th</sup> century AD) and the *Vishnudharmmottara* (7<sup>th</sup> century AD) introduce such technical details and classification of painting according to themes. All these and other references in contemporary literature, including the works of Bhasa, Kalidasa, Vishakhadatta, Bana and Buddhaghosha, the *Ithihasas* and the *Puranas*, leave no doubt that intellectual ferment of the classical period led to serious and detailed thinking about the theory and technique of painting.

**Gupta and Post-Gupta Paintings** Substantial remains of paintings are found in the caves at Bagh (notably Cave IV, AD 500), Ajanta (Caves I, II,

XVI, XVII, XIX, 6<sup>th</sup> and 7<sup>th</sup> century AD) and Badami (Cave III, 6<sup>th</sup> century AD); in a Jaina shrine at Sittannavasal (7<sup>th</sup> century AD), and a Saiva shrine at Kanchipuram (Kailashanatha temple, 7<sup>th</sup> century AD), both in the South; and in the rock-cave at Sigiri in Ceylon (5<sup>th</sup>-6<sup>th</sup> century AD). There are also faint traces of painting on the walls of the caves at Kanheri (Cave XIV, 6<sup>th</sup> century AD), Aurangabad (Caves III and VI, 6<sup>th</sup> century AD) and Pitalkhora (Cave I, 6<sup>th</sup> century AD), all in the Deccan, in the facade of a cave at Keonjhar (6<sup>th</sup> century AD) in the North and in the rock-cut temples at Tirumalaipuram (Digambara Jaina, 7<sup>th</sup> century AD) and Malayadipatti (Vaishnava, AD 788–840) both in the South. But whether such paintings are from the North, the Deccan, or the South, whether they are Buddhist, Jaina or Brahmanical in content, the norm can best be viewed at Bagh, Ajanta and Sigiri. All wall-paintings of the period, *bhitti-chitra* of literary texts, belong to a common denominator, formally and technically differentiated to some extent only, by those at Ellora of a somewhat later date, where a new tradition emerges.

The technique of painting first of all, deals with the method of preparation of the ground. Powdered rock, clay and cow-dung frequently mixed with chaff or vegetable fibres, were made into a paste-like substance which was thoroughly and evenly pressed like plaster on the hard and porous surface of the rock. The plaster was then levelled and polished with a trowel. While still wet, it was overlaid with a coat of fine white lime wash. The ground thus prepared was generally allowed to dry before any colour was applied. Thus, these Indian murals are accordingly *fresco secco* and not true frescoes or *fresco buono*. The main colours used were red ochre, vivid red, yellow ochre, indigo blue, lapis lazuli blue, lampblack, chalk-white and green. Almost all the colours were acquired locally except lapis lazuli, which was perhaps imported from Jaipur or from a foreign country. The theme of the extant paintings at Bagh and Ajanta, Badami and Sittannavasal is religious. But in their inner meanings and spirit, nothing could be more secular, courtly and sophisticated. Only a small fraction remains of what must once have covered the entire flat spaces of the caves at Bagh and Ajanta. A dramatic panorama of contemporary life is rendered with an unequivocal skill. Yet all this is lifted to a high spiritual level by a lofty detachment. If Bagh, Ajanta and Badami represent the classical tradition of the North and the Deccan at its best, Sittannavasal, Kanchipuram, Malayadipatti and Tirumalaipuram show the extent of its penetration in the South. The paintings of Sittannavasal are

intimately connected with Jaina theme and symbolism, while those at the other three centres are Saiva or Vaishnava in theme and inspiration.

## Cave Paintings in India

Cave paintings of India can be traced back to the prehistoric times. The finest examples of these paintings are from the murals of Ajanta, Ellora, Bagh, Sittanavasal, etc., which reflect an emphasis on naturalism. Ancient cave paintings of India serve as a window to reflect upon our ancestors, who used to inhabit these caves.

**Ajanta** Most of the paintings belong to the Mahayana sect of Buddhism. Their themes revolve around the life and teachings of Lord Buddha, including the Jataka stories related to the various lives and incarnations of Lord Buddha. Calligraphic lines characterize these paintings. The paintings can be classified into portraits, narrative illustrations and ornamental decoration.

**Ellora** Paintings in Ellora are found in five caves, but the best of them are preserved only in the Kailasa temple. The rock paintings of Ellora show two different series. The first series, which was done when the caves were carved, depicts about Lord Vishnu and Goddess Lakshmi. The second series, painted centuries later, illustrates procession of Shaiva holy men, Apsaras, etc.

**Bagh** Bagh caves, situated on the banks of the Bagh River, have been excavated on the rock face of a lofty hill. The wall paintings of these caves date back to period between the 5<sup>th</sup> and 7<sup>th</sup> century. These paintings represent the most exquisite traditions of Indian art form.

**Sittanavasal** Sittanavasal is the site of an ancient Jain monastery, located at a distance of around 58 km from Trichy. The monastery is known for housing some of the most exquisite frescoes in a rock cave. Most of these cave paintings belong to the Pallavan period. The themes of these paintings include animals, fish, ducks, people collecting lotuses from a pond, two dancing figures, etc.

## Miniature Painting

**Features** Miniatures paintings, as the term suggests, are small in size but are beautiful, handmade and colourful paintings. The main feature of these paintings is the intricate and delicate brushwork, which lends them a unique

identity. The colours are handmade from minerals, vegetables, precious stones, indigo, conch shells, pure gold and silver. The most common theme of the miniature paintings of India comprises of the *ragas* of Indian classical music. There were a number of miniature schools in the country, including those of Mughals, Rajputs and the Deccan.

**Pala School** The earliest instances of the Indian miniature painting are those related to the Pala School and date back to the 11<sup>th</sup> century. The symbolic use of colour in the paintings emphasized by this school, was taken from tantric ritual. The other characteristics of the Pala School include the use of a skillful and graceful line, modeling forms by delicate and expressive variation of pressure, use of natural colour for painting human skin, etc.

**Jain School** Great emphasis on style was the hallmark of the Jain school of miniature paintings. The unique features of this school include strong and pure colours, stylish figures of women, heavy gold outlines, diminution of dress to angular segments, enlarged eyes and square-shaped hands. The influence of Jain miniature paintings can be seen on Rajasthani and Mughal paintings also.

## Mughal Painting

**Features** Mughal paintings reflect an exclusive fusion of Indian, Persian and Islamic styles. As the name suggests, these paintings evolved as well as developed during the rule of Mughal Emperors in India, between 16<sup>th</sup> and 19<sup>th</sup> centuries. The Mughal paintings of India revolved around themes, like battles, court scenes, receptions, legendary stories, hunting scenes, wildlife, portraits, etc. The Victoria and Albert Museums of London house a large and impressive collection of Mughal paintings.

**Origins** Mughal Emperor Humayun (1530–1540) patronized Indian Mughal paintings in a big way during his rule. Therefore, it is considered to be period of origin of the Mughal paintings. When he came back to India from the exile, he also brought along two excellent Persian artists, Mir-Sayyid Ali and Abd-us-samad. With time, their art got influenced by the local styles and vice-versa, and gradually it gave rise to the Mughal painting. The earliest example of the Mughal style is the *Tutinama* ('Tales of a Parrot') Painting, now in the Cleveland Museum of Art. Then, there is the 'Princess of the House of Timur', a painting redone numerous times.

**Growth under Akbar** Mughal painting experienced large-scale growth under the reign of Emperor Akbar. During that time, hundreds of artists used to paint under the direction of the two Persian artists. Since Akbar was very fond of tales, one can see the paintings mainly being based on the *Mahabharata*, *Ramayana* and Persian epics. Mughal paintings also started illustrating an enhanced naturalism, with animal tales, landscape, portraits, etc.

**Contribution by Jahangir** After Akbar, emperor Jahangir extended his great support to various art forms, especially paintings. His period saw more and more refinement in brushwork, along with the use of much lighter and subdued colours. The main themes of the Mughal paintings revolved around the events from Jahangir's own life, along with portraits, birds, flowers, animals, etc. One of the most popular examples of Mughal paintings of this time includes the pictorial illustrations of the *Jehangir-nama*, the biography of Emperor Jahangir.

**Decline under Aurangzeb** The declining trend which started during Shah Jahan even continued during Aurangzeb. The emperors did not pay much attention on the growth of the Mughal paintings. Still, the art form continued to survive with the support received from its other patrons. However, gradually, because of diminishing support, large scale negligence, and an indifferent attitude, a declining trend set in. The period of Muhammad Shah Rangeela (1719–1748) did experience a brief revival of the Mughal paintings. Nonetheless, with the arrival of Shah Alam II, the art almost became extinct and another school of painting, known as Rajput paintings, appeared in the horizon only to take over soon.

## Rajput Paintings

This style of paintings originated in the royal states of Rajasthan, somewhere around the late 16<sup>th</sup> and early 17<sup>th</sup> century. The Mughals ruled almost all the princely states of Rajasthan at that time. Thus, it is no surprise to anybody that because of this most of the schools of Rajput Painting in India reflect strong Mughal influence. However, it is interesting to note that each of the Rajput kingdoms evolved a distinctive style. Despite this, similarities and common features can still be found in the paintings of different territories.

**Features** One can also observe the dominance of Chaura-panchasika group style in Indian Rajasthani paintings. The main themes around which

Rajasthani paintings of India revolved include the great epics of *Ramayana* and the *Mahabharata*, the life of Lord Krishna, landscapes and humans. Places where Rajput paintings of India are found, are the walls of palaces, inner chambers of the forts, havelis, etc. Colours used for the painting were derived from minerals, plant sources, conch shells, precious stones, gold and silver, etc.

**Amber and Jaipur** The paintings of Amber and Jaipur show strong Mughal influence. Nevertheless, at the same time, the bold compositions and use of abstractions are also found, which reflected regional characteristics. The 18<sup>th</sup> and early 19<sup>th</sup> century Rajput paintings illustrated episodes from the life of Krishna. The other popular themes of the 19<sup>th</sup> century were Ragamala and devotional subjects.

**Bikaner** An interesting facet of the Bikaner paintings is apart from the Mughal style, these paintings also reflect marked influences by Deccan paintings. During the late 18<sup>th</sup> century, the city started showing conservative Rajput styles with smoothness and abstractions. However, they were full of simplicity and lacked any pomposity and flamboyance.

**Bundi** Rajput paintings started originating in Bundi around the late 16<sup>th</sup> century. The Bundi paintings reflected a lot of Mughal influence. Wall paintings, dating back to the reign of Rao Ratan Singh (1607–1631), are good examples of Bundi style of paintings. The time of Rao Chattar Sal (1631–1658) and Bhao Singh (1658–1681) saw great emphasis on court scenes as themes. Other themes include those based on the lives of nobles, lovers and ladies.

**Kota** Kota paintings look very natural in their appearance and are excellent pieces of calligraphic work. The reign of Jagat Singh (1658–1684) saw vivacious colours and bold lines being used in portraiture. During the time of Arjun Singh (1720–1723), the painting started depicting males with a long hooked nose. The themes of 18<sup>th</sup> century paintings were hunting scenes, Ragamalas, and portraits. The themes of portrait during Ram Singh II (1827–1866) were worship, hunting, darbar and processions in paintings.

**Kishangarh** A fusion of Mughal and regional style can be seen in the Kisangarh style of painting. The love between Krishna and Radha used to be the central theme of this style. Other popular themes included the poetry of Sawant Singh, Shahnama and court scenes, etc. Kishangarh school is best

known for its Bani Thani paintings. With the demise of Savant Singh and his leading painters, this school lost its glory and started breaking down.

**Malwa** Malwa paintings, which was highly influenced by Chaura–panchasika style, was one of the most conservative Rajput Painting Schools of the 17<sup>th</sup> century. It is known for its strong colours and bold lines. At times, one can also observe a remote Mughal influence on these paintings.

**Marwar** Ragamala, which was painted in Pali in 1623, is one of the earliest example of the Rajasthani paintings of Marwar. In the 18<sup>th</sup> century, the most common themes included the portraiture of nobles on horses and darbar scenes. With the arrival of artists like Dalchand, Marwar paintings also started reflecting Mughal influence.

**Mewar** Mewar school of Rajput paintings, contrary to other Rajput paintings, concentrated on its conservative style, trying to avoid the dominance of the Mughals. The earliest example of the Mewar School is that of Chawand Ragamala of 1605. Lot of similarity with the Chaura–panchasika style, especially the flatness, the bright colours, and even common motifs can be found between these two styles. Mewar style saw some ups and downs. Towards the end of the 17<sup>th</sup> century and the early 18<sup>th</sup> century, Mewar style saw revival but the late 18<sup>th</sup> century again witnessed its downfall. From mid-19<sup>th</sup> century to mid-20<sup>th</sup> century, it continued as a court art.

## Pahari Paintings

Rajput paintings, made in Himachal Pradesh and Jammu and Kashmir are known as the Pahari paintings. These paintings developed and flourished during 17<sup>th</sup> to 19<sup>th</sup> centuries. Indian Pahari paintings have been made mostly in miniature forms, which can be divided into two distinct categories, on the basis of their geographical range, namely:

- Basohli and Kulu Style (Influenced by Chaura–panchasika style)
- Guler and Kangra Style (Based on cooler colours and refinement)

**Features** As is clear from the nomenclature itself, Pahari paintings have been widely influenced by the Rajput paintings. This is particularly so, because of the family relations of the Pahari Rajas with royal courts of Rajasthan. Strong influence of the Gujarat and Deccan paintings can be found in the Pahari paintings. With the emergence of Bhakti movement, new themes for Indian Pahari paintings started becoming popular. The Shaiva–

Shakta themes were supplemented by vernacular poetry and folk songs of Lord Krishna and Lord Rama. Simultaneously, the themes of the paintings revolved around love and devotion. There were also illustrations of great epics, puranas, etc. The depiction of Devi Mahatmya manuscript painted at Kangra, in 1552, has been much acclaimed.

**Basohli** The town of Basohli is situated on the bank of the river Ravi in Himachal. This town has produced splendid Devi series, magnificent series of the manifestations of the Supreme Goddess. Apart from that, it is also known for the magnificent depiction of the Rasamanjari text. Artist Devidasa painted it under the patronage of Raja Kirpal Pal. Geet Govinda of 1730 is also believed to have Basohli origin. Geometrical patterns, bright colours and glossy enamel characterize Basohli paintings.

**Bilaspur** Bilaspur was the epicenter of growth of the Pahari paintings around the mid-17<sup>th</sup> century. Further to the illustrations of the *Bhagavata Purana*, *Ramayana* and *Ragamala* series, artists also made paintings on rumal (coverlets) for rituals and ceremonies.

**Chamba** The style of Chamba paintings finds a strong mix of Mughal style of paintings, with the Deccan and the Gujarat styles. The late 17<sup>th</sup> century witnessed Chamba paintings of Himachal being dominated by Basohli style, which ultimately gave way to Guler painting tradition.

**Garhwal** Garhwal paintings originated in Himachal. Mughal style used to first dominate the Garhwal paintings. Later, Garhwal painting started reflecting the cruder version of Kangra traditions.

**Guler Kangra Style** The Guler Kangra style of Himachal developed around the year 1800. It was a more naturalized version of painting. In this style of painting, visible difference given in the treatment of eyes and portraying of the face can be observed. Another common themes used in these paintings was landscapes. Along with that, this style also highlighted the elegance and grace of Indian women.

**Jammu** Jammu paintings of the late 18<sup>th</sup> and early 19<sup>th</sup> century are very similar to the Kangra style. The painting Shangri Ramayana of the late 17<sup>th</sup> and early 18<sup>th</sup> century was produced in Jammu itself.

**Jasrota** Jasrota paintings are mainly found in Jammu and Kashmir and their theme revolves around the following: court scenes, events from the life of the kings, allegorical scenes, etc.

**Kulu** The paintings of Kulu style have a Bhagavata Purana, two Madhumalati manuscripts, etc.

**Mandi** It witnessed the emergence of a new style under Raja Sidh Sen (1684–1727). During this period, the portraits showed the ruler as a large figure with huge heads, hands and feet. Other works in this style were characterized by geometric compositions and delicate naturalistic details.

**Mankot** Mankot paintings of Jammu and Kashmir and the Basohli type bear a striking similarity in their use of vivid colours and bold subjects. In the mid-17<sup>th</sup> century, portraiture became a common theme. However, with time, the emphasis shifted to naturalism and subdued colours.

**Nurpur** Nurpur paintings of Himachal Pradesh usually used bright colours and flat backgrounds. However interestingly, in the later periods, dazzling colours were replaced by muted ones.

## Tanjore paintings

**Features** Tanjore painting is one of the most popular forms of classical south Indian painting. It is the native art form of Thanjavur (also known as Tanjore) city of Tamil Nadu. The highlights of Tanjore paintings that distinguish them from the other types of paintings are dense composition, surface richness and use of vibrant colours. Furthermore, there are adornments of semi-precious stones, pearls and glass pieces that further add to their appeal. The relief work gives them a three-dimensional effect.

**Themes** Most of the Tanjore paintings revolve around the theme of Hindu Gods and Goddesses, along with saints. The typical pattern followed is that the main figure is always painted at the center of the painting. Another name by which Thanjavur paintings are locally known is 'Palagai Padam', since these paintings are mainly done on solid wood planks (palagai meaning wooden plank and padam meaning picture).

**Patrons** The origin of Tanjore paintings date back to the early medieval period under the reign of the Imperial Cholas. Among the other patronizers, Maratha princes, Nayakas, Raju communities of Tanjore and Trichi, and Naidus of Madurai are worth mentioning. They patronized Thanjavur paintings from 16<sup>th</sup> to 18<sup>th</sup> centuries.

**Making techniques** Of the numerous steps involved in the making of a Tanjore painting, the first step is drawing the preliminary sketch of the image

on the base. The base is made up of a cloth, pasted over a wooden base. The second step is the mixing of chalk powder or zinc oxide with water-soluble adhesive and its application on the base. The next step, that is the third, consists of making the drawing and ornamenting it with cut glass, pearls and even semi-precious stones. Laces or threads are used to decorate the painting. To further increase the effect, wafer thin sheets of gold are pasted in relief on some parts of the painting, while the other parts are painted in bright colours.

## **Madhubani Painting**

Madhubani painting originated in a small village, known as Maithili, of the Bihar state of India. Historically, the womenfolk of the village started this painting by drawing these paintings on the walls of their home, as an illustration of their thoughts, hopes and dreams. As time progressed, the paintings found their place in becoming a part of festivities and special events, like marriage. Slowly and gradually, the Madhubani paintings of India crossed the traditional and regional boundaries and started reaching connoisseurs of art, both at the national and the international level.

**Features** The traditional base of freshly plastered mud wall of huts where this type of paintings was made initially, has now been replaced by cloth, handmade paper and canvas. Since the paintings have not found wide fusion and been restricted to a limited geographical range, the themes as well as the style are, more or less, the same. The specialty of Indian Maithili paintings is their use of three-dimensional images and the colours derived mainly from plants. The nature and mythological events are mainly the themes on which these paintings are based. King Janaka ordered that the paintings would be created for his daughter Sita's wedding, and this is perhaps the first reference to the Maithili painting of Bihar that dates back to the time of Ramayana.

**Themes** Themes of the Maithili painting of Bihar revolve around Hindu deities like Krishna, Rama, Lakshmi, Shiva, Durga and Saraswati; natural themes include the Sun, the Moon and the religious plants like tulsi. Paintings based on scenes from the royal courts and social events, like weddings, are also found. If any empty space is left after painting the main theme, it is filled up with the motifs of flowers, animals and birds or geometric designs.

**Making techniques** Painters make the brush for Madhubani paintings of Bihar by wrapping a piece of cotton around a bamboo stick. The artists prepare the colours that are used for the paintings. Various colours and their

sources are as follows: black colour is made by adding soot to cow dung; yellow from combining turmeric (or pollen or lime) with the milk of banyan leaves; blue from indigo; red from the kusam flower juice or red sandalwood; green from the leaves of the wood apple tree; white from rice powder and orange from palasha flowers. Colours are used with no shading in their application. A double line is used for outlines and the space between them is filled with either cross or straight tiny lines. The linear Maithili paintings do not even require application of colours; only the outlines are drawn.

## QUESTIONS

Which one of the following was not a means of improving *varna* status?

- (a) By opting out of society and becoming an ascetic
- (b) By taking rebirth in a higher social status in one's next life
- (c) By marrying outside one's own *varna*
- (d) By a group's change in habitation or geographical location

That the term 'Sudra' was a tribal name is explicitly stated in the:

- (i) *Ramayana*
- (ii) *Mahabharata*
- (iii) *Indica*
- (iv) *Mahabhashya*
- (v) *Puranas*
- (vi) *Smritis*

Choose the correct answer from the codes below:

- (a) i, ii, iv and v
- (b) ii, iv, v and vi
- (c) iii, iv, v and vi
- (d) ii, iii, iv and v

During which of the following periods of Indian history did the Kshatriyas have a distinct identity?

- (a) Age of the Buddha
- (b) Maurya period
- (c) Post-Maurya age
- (d) Gupta period

Which of the following texts relegates women along with Vaishyas and Sudras to a low position, though all of them are assured of equal treatment by

it in the next world?

- (a) *Arthashastra*
- (b) *Bhagavad Gita*
- (c) *Ramayana*
- (d) *Manu Smriti*

The term *apad-dharma* of the *Smriti* literature meant

- (a) violation of social laws
- (b) special duties prescribed for the *varnasamkara*
- (c) duties permitted to different *varnas* at times of distress
- (d) dangerous practices to be avoided by people

The children born to a Brahmin father and a Sudra mother are categorised as

- (a) Vratyas
- (b) Nisadas
- (c) Abhiras
- (d) Pulindas

Which of the following were prescribed in the late ancient period for the Sudras so that ordinary Brahmins and even priests of a lower category could get their dues on every occasion?

- (i) *Gotras*
- (ii) *Samaskaras*
- (iii) *Tirthas*
- (iv) *Vratas*

Select the correct answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, iii and iv

Which form of marriage was originally prescribed by Manu for the Kshatriyas, though it was disapproved for them in the later texts?

- (a) *Rakshasa*
- (b) *Asura*
- (c) *Paisacha*
- (d) *Gandharva*

According to tradition, the great sages such as Kanya, Vatsa and Satyakamajavala were the sons of

- (a) Sudra women

- (b) labour women
- (c) fisher women
- (d) slave women

Who among the following refers to the *aniravasita*, a special category of Sudras, regarded as clean and therefore not polluting?

- (a) Panini
- (b) Patanjali
- (c) Manu
- (d) Yajnavalkya

Which of the following factors were responsible for the change in the social structure of ancient India?

- (i) Economic change
- (ii) Rise of new religions
- (iii) Foreign invasions and migrations
- (iv) Aryanisation of indigenous tribes

Choose the correct answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Which one of the four *varnas* mentioned in the *Purushasukta* of the *mandala X* of the *Rig Veda* is referred in the other parts of the *Rig Veda* in the sense of a *varna*?

- (a) Brahmins
- (b) Kshatriyas
- (c) Vaishyas
- (d) Sudras

What is the correct order in which the four *varnas* appear in the Buddhist Pali texts?

- (a) *Sudda, khattiya, bahamanna* and *vessa*
- (b) *Vessa, bahamanna, sudda* and *khattiya*
- (c) *Bahamanna, khattiya, vessa* and *sudda*
- (d) *Khattiya, bahamanna, vessa* and *sudda*

The legendary names of Lilavati and Khana are connected with:

- (a) mathematics and astronomy
- (b) music and dance

(c) medicine and metallurgy

(d) language and literature

The ancient term *bhritaka* meant:

(a) a slave who had been granted manumission

(b) an unskilled labour working for hire

(c) a loyal follower of the ruler

(d) a technician working under an employer

How many kinds of priests appeared to perform different rituals in public sacrifices, of which the Brahmins were only one type?

(a) Ten

(b) Seventeen

(c) Twenty Four

(d) Thirty Six

Which one of the following *Puranas* mentions more than hundred *jatis* or castes?

(a) *Vishnu Purana*

(b) *Markandeya Purana*

(c) *Skanda Purana*

(d) *Brahmavaivarla Purana*

Consider the following statements-one labelled as Assertion (A) and the other labelled as Reason (R).

*Assertion (A): Niyoga* was definitely practised by the Sudras, though not by the *dvija varnas*, in the early centuries of the Christian era.

*Reason (R): According to Manu, niyoga* cannot take place in marriages which are performed according to the *mantras*.

In the context of the above two statements which one of the following is correct?

(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 a correct explanation of A.

(c) A is true but R is false.

(d) A is false but R is true.

Match List I with List II and select the correct answer using the codes given below the lists:

**List I**

(Sources)

**List II**

(No. of mixed castes)

- |                      |              |
|----------------------|--------------|
| (i) Baudhayana       | (A) Ten      |
| (ii) Manu            | (B) Fifteen  |
| (iii) Brahmavaivarta | (C) Eighteen |
| (iv) Vasistha        | (D) Sixty    |
| (v) Gautama          | (E) Hundred  |

Codes:

- |     | i | ii | iii | iv | v |
|-----|---|----|-----|----|---|
| (a) | D | E  | A   | C  | B |
| (b) | A | B  | C   | D  | E |
| (c) | B | D  | E   | A  | C |
| (d) | E | D  | C   | B  | A |

Which of the following factors were responsible for the rise of mixed castes?

- (i) Emergence of specialised occupational groups
- (ii) Assimilation of new tribes into Aryan society
- (iii) Violation of *varna* endogamous rules
- (iv) Violation of *gotra* exogamous rules

Select the correct answer from the codes given below;

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Which one of the following *varnas* were described as the barley in the later Vedic literature?

- (a) Sudras
- (b) Vaishyas
- (c) Brahmins
- (d) Kshatriyas

Which one of the following forms of marriage does not come under the *dharma* category?

- (a) *Arsa*
- (b) *Daiva*
- (c) *Asura*
- (d) *Brahma*

Which one of the following works declares that the custom of *sati* is valued for the Kshatriyas?

- (a) *Manu Smriti*
- (b) *Narada Smriti*
- (c) *Arlhasastra*
- (d) *Brihaddevata*

Which one of the following forms of marriage was the most widely prevalent type among the lower *varnas* of ancient period?

- (a) *Gandharvavivaha*
- (b) *Asuravivaha*
- (c) *Rakshasavivaha*
- (d) *Arsavivaha*

What led to the evolution of the theory of *varnasamkara*?

- (a) concern with occupational specialisation
- (b) concern with ritual status
- (c) distinction between the victorious and the vanquished
- (d) distribution of resources and produce

The identity of which one of the following *varnas* is generally clear in the Brahmanical *smriti* literature?

- (a) Kshatriyas
- (b) Vaishyas
- (c) Sudras
- (d) *Panchamavarna*

Which one of the following approved marriage forms was considered inferior for containing elements of ‘bride-price’?

- (a) *Arsa*
- (b) *Brahma*
- (c) *Daiva*
- (d) *Prajapatya*

Which one of the following women philosophers challenged the invincible Yajnavalkya in debate in the age of the *Upanishads*?

- (a) Gargi
- (b) Ghosa
- (c) Maitreyi
- (d) Viswavara

Consider List I and List II:

**List I**

- (i) Vedic period

**List II**

- Enslavement in lieu of uncleared debt

(ii) Age of the Buddha	Slaves purchased with money
(iii) Maurya period	Enslavement by court order

Which of the above are correctly matched? Choose the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) i and iii
- (d) All of them

Which one of the following theories about the origin of the *varna* system is the most acceptable theory?

- (a) Theory of legacy from the aboriginal tribes
- (b) Theory of notions of purity and impurity
- (c) Theory of social differentiation arising out of social conflicts and unequal distribution of resources
- (d) Theory of division of labour based on natural aptitudes and endowments

According to the late ancient and early medieval lawbooks, Sudras also could listen to the recitation of the:

- (i) *Itihasas*
- (ii) *Vedas*
- (iii) *Smritis*
- (iv) *Puranas*

Select the correct answer from the codes given as follows:

- (a) i and ii
- (b) i and iv
- (c) i, ii and iii
- (d) i, iii and iv

Dissolution of marriage, according to the *Dharmastra*s, can take place when:

- (i) a person loses his *varna* status
- (ii) a husband fails to return from journey in time as promised
- (iii) a husband takes a second wife
- (iv) a person fails to support his family

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) ii and iii

(d) i and ii

How many mixed castes are mentioned by the later Vedic literature?

- (a) Eight
- (b) Ten
- (c) Twelve
- (d) Fourteen

In the Buddhist Pali texts there is evidently frequent tension between the

- (a) *bahamanna* and *sudda*
- (b) *bahamanna* and *khattiya*
- (c) *khattiya* and *vessa*
- (d) *vessa* and *sudda*

*Varna* system is characterised by

- (i) status by birth
- (ii) a hierarchical ordering of social units
- (iii) rules of exogamy
- (iv) rules of endogamy
- (v) ritual purity

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii, iv and v
- (d) i, ii, iv and v

Which one of the following works attests to the existence of the Rajanya tribe?

- (a) Kautilya's *Arthashastra*
- (b) Panini's *Ashtadhyayi*
- (c) Manu's *Dharmashastra*
- (d) Bana's *Harshacharita*

Which of the following texts provide us with the first major example of validation of Kshatriya status?

- (a) *Itihasas*
- (b) *Smritis*
- (c) *Puranas*
- (d) *Jatakas*

Women and property were bracketed together particularly from

- (a) Maurya period

- (b) pre-Gupta period
- (c) Gupta period
- (d) post-Gupta period

Which one of the following terms was not used for describing the outcastes?

- (a) *Yavana*
- (b) *Hinasippa*
- (c) *Apasada*
- (d) *Mlechchha*

The ancient Indian term for sweeper was

- (a) *kaivarta*
- (b) *paulkasa*
- (c) *nisada*
- (d) *vratya*

Which one of the following *varnas* is declared as the *annada* by the *Skanda Purana*?

- (a) Brahmin
- (b) Kshatriya
- (c) Vaishya
- (d) Sudra

Which one of the following was not a factor on which the concept of *varna* is based?

- (a) The four-fold division of life and performance of various sacraments.
- (b) The idea of pollution extending to social hierarchies.
- (c) The specialisation of labour and differentiation between occupations.
- (d) The maintenance of distinctions between ethnic and regional populations.

Which one of the following mixed castes was a result of tribal associations?

- (a) Nisadas
- (b) Abhiras
- (c) Gonds
- (d) Mallavas

In which one of the following approved forms of, marriage was a bride given in marriage to a priest?

- (a) *Arsa vivaha*
- (b) *Daiva vivaha*
- (c) *Brahma vivaha*
- (d) *Prajapatya vivaha*

Which *Veda*, according to Apasthamba, can be made accessible to women and Sudras?

- (a) *Rig Veda*
- (b) *Sarna Veda*
- (c) *Yajur Veda*
- (d) *Atharva Veda*

The ancient Indian craftsman, *karavara*, was a

- (a) charioteer
- (b) ivory-WOrker
- (c) leather-worker
- (d) costume-maker

The mixed caste of Ambastha was said to be a result of

- (a) a Brahmin marrying a Kshatriya woman
- (b) a Brahmin marrying a Vaishya woman
- (c) a Kshatriya marrying a Brahmin woman
- (d) a Sudra marrying a Vaishya woman

When did a deep social crisis affect the *varna* system?

- (a) sixth and fifth centuries BC
- (b) fourth and third centuries BC
- (c) third and fourth centuries AD
- (d) sixth and seventh centuries AD

Who states that Vaishya and Sudra women cannot be kept under control due to their preoccupation with agriculture and services?

- (a) Baudhayana
- (b) Manu
- (c) Narada
- (d) Yajnavalkya

Almost all examples of intercaste marriage in the Vedic and epic literature belong to

- (a) *anuloma* type
- (b) *pratiloma* type
- (c) *asovarna* type
- (d) *savawa* type

Which of the following is the main reason for the development of towns in the Harappan period?

- (a) Development of science and technology

- (b) Development of arts and crafts
- (c) Growth of trade and commerce
- (d) Increase in agrarian surplus

Which of the following statements about early Vedic society are correct?

- (i) The Aryans laid stress on the purity of blood and racial superiority.
- (ii) To indicate people of different complexions, they divided the society into four *vamas*.
- (iii) The professions of the four classes were hereditary and there were restrictions on intermarriages and inter-dining.
- (iv) Women enjoyed almost equal status in most facets of life.

Choose the answer from the codes given below.

- (a) i, ii and iii
- (b) i and iv
- (c) iii and iv
- (d) All the above

Which of the following was the main reason for the enormous addition to the power of Brahmins in the later Vedic period?

- (a) Their racial superiority
- (b) Their status of priestly class
- (c) The growing cult of rituals and sacrifices
- (d) The unholy alliance between Brahmins and Kshatriyas

Which of the following statements is incorrect about later Vedic and post-Vedic periods?

- (a) The evidence of *asramas* or stages of life comes from later Vedic texts.
- (b) The concept of the *asramas* was firmly established during the age of the *Dharmasutras*.
- (c) The concept of four stages of life is applicable to all the four *varnas*.
- (d) The whole life of an individual was divided into a series of *samskaras* or sacraments.

Which of the following was mainly responsible for the transformation of ancient society into a single community?

- (a) *Varna* system
- (b) *Asrama* system
- (c) Domestic rituals
- (d) *Dharmasutras*

Which of the following statements are correct about the *Dharmasutras*?

- (i) The *sutra* phase roughly coincides with the Buddhist age.
- (ii) The *sutras* deal with the social usages and customs of everyday life.
- (iii) The genesis of civil and criminal law can be traced back to the *Dharmasutras*.
- (iv) The *Dharmasutras* were uniform throughout the Indian subcontinent.

Select the answer from the codes below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) i, ii, iii and iv

Which of the following statements are correct about the social conditions in the pre-Mauryan period?

- (i) New subcastes were born as a result of migration, fusion or subdivision.
- (ii) Social distinctions became rigid, and intercaste marriages and change of occupation and caste were forbidden by social customs.
- (iii) The two higher *varnas* inter-married some times.
- (iv) We find certain instances of Brahmin and Kshatriya merchants, craftsmen and farmers doing menial work without losing their caste or social position.
- (v) The Brahmins and Kshatriyas who had taken to productive works were exempted from taxation.

Choose the answer from the codes below.

- (a) ii, iii, iv and v
- (b) i, ii, iii and v
- (c) i, ii, iii and iv
- (d) All of them

Which of the following statements is incorrect about the position of women during the age of Buddha?

- (a) The position of women generally deteriorated.
- (b) There were several instances of child marriages.
- (c) Polygamy was gradually growing among the ruling classes.
- (d) Education was denied to women.

Which of the following statements is not correct about the spoils of war in the Vedic period?

- (a) The main income of a chief or a prince came from the spoils of war.
- (b) The invoked god is asked to bestow wealth only on priests, princes and

sacrificers.

- (c) The lion's share went to the chief or prince in lieu of his successful campaigns.
- (d) Ordinary members of the tribe received a share which was known as *amsa* or *bhaga*, which was distributed in folk assemblies.

Which of the following was/were given as gifts in the early Vedic period?

- (i) Cattle
- (ii) Women slaves
- (iii) Cereals

Choose the answer from the codes below:

- (a) Only i
- (b) i and ii
- (c) i and iii
- (d) i, ii and iii

Which of the following statements is not correct about the Rig Vedic society?

- (a) The Rig Vedic society as a whole was tribal, pastoral, semi-nomadic and egalitarian.
- (b) In this society it was possible to have high ranks but not high social classes.
- (c) Princes and priests employed women slaves for domestic service, but their number may not have been large.
- (d) It had Sudras in the form of the serving order.

Who among the following formed the *sena* or *bala* in the early part of later Vedic period?

- (a) Kshatriyas
- (b) Brahmins
- (c) Peasantry
- (d) Vaishyas

A Brahmin man marrying a Vaishya woman produces children who are categorised as the

- (a) Ambastha
- (b) Nisada
- (c) Kayastha
- (d) Vratyas

A pristine stage of casteless society is projected in the tradition of the

- (a) *krita* age

- (b) *treta* age
- (c) *dwapara* age
- (d) *kali* age

Social relations in ancient India were based on

- (a) *varna, kula, asrama* and *samskara*,
- (b) *varna, kula* and *asrama*.
- (c) *varna, kula* and *samskara*.
- (d) *varna, asrama* and *samskara*.

Patanjali refers to a special category of Sudras, who, because of their actual status, were regarded as clean and therefore not polluting. Identify them

- (a) *Khattiya*
- (b) *Gahapati*
- (c) *Aniravasita*
- (d) *Vratyas*

In relation to the post-Gupta period which of the following statements are correct?

- (i) There is a rush for fabrication of genealogies proving the *Suryavamsi* or *Chandrvamsi* origin of local dynasties after eighth and ninth centuries AD,
- (ii) To prove that a land grant was legally valid, genealogies were given in the inscription.
- (iii) It was only the Brahmins, who could provide genealogies to the new kings.
- (iv) The rise and multiplication of small, regional kingdoms during this period provided both work and status for the genealogists.

Choose the answer from the codes below.

- (a) i, ii and iv
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) All of them

Certain classes of outcastes seem to have gained their unenviable position through the growth of the sentiment of non-violence. Match such groups in List I with their professions in List II and choose the answer from the codes given below the lists.

**List I**

- (i) Nisada
- (ii) Kaivarta

**List II**

- (A) Hunter
- (B) Fisherman

(iii) Karavara

(C) Leather worker

(iv) Palkasa

(D) Sweeper

(a) i-B, ii-D, iii-A, iv-C

(b) i-B, ii-A, iii-C, iv-D

(c) i-A, ii-B, iii-C, iv-D

(d) i-A, ii-B, iii-D, iv-C

Which one of the following correctly indicates the dominant class composition of the ancient south Indian society?

(a) Brahmins, Sudras and untouchables

(b) Kshatriyas, Vaishyas and untouchables

(c) Brahmins, Kshatriyas and Sudras

(d) Brahmins, Vaishyas and Sudras

With which one of the following are the later foreign immigrants like Hunas, who came after the fall of the imperial Guptas, identified?

(a) Kshatriyas

(b) Fallen Kshatriyas

(c) Rajputs

(d) *Mlechchhas*

Who among the following did not form part of the Indian joint family in ancient period?

(a) Grand children

(b) Uncles and their descendants

(c) Various collaterals on the male side

(d) Various collaterals on the female side

Which one of the following was the earliest way in which slaves emerged in ancient India?

(a) A person reduced to slavery for crime or debt

(b) A person captured in battle became the victor's slave

(c) Children born of slaves became slaves of the parents' master

(d) By selling one's own self

Which of the following statements are correct about social mobility in ancient India?

(i) Downward mobility was quite easy.

(ii) Upward mobility was far more difficult and not open to the individual in normal life.

(iii) Upward mobility was possible by opting out of society and becoming an

ascetic.

(iv) Upward mobility could be achieved by ensuring rebirth in a higher social status or *varna* in one's next life.

(v) Upward mobility was possible as a group over a period of time which was further facilitated by a change in habitation or geographical location.

Choose the answer from the codes below:

(a) i, iii, iv and v

(b) i, ii, iv and v

(c) i, ii, iii and v

(d) All the above

Which of the following are the characteristics of *varna* system as evolved by fourth century BC?

(i) Status by birth

(ii) Hierarchical units

(iii) Rules of endogamy

(iv) Ritual purity

Choose the answer from the codes given below:

(a) i and ii

(b) ii and iv

(c) i, ii and iv

(d) All the above

Occupations and castes became interlinked from the

(a) Vedic period

(b) Epic period

(c) period of *Smritis*

(d) post-Gupta period

The proliferation of the subcastes in the post Harsha period was because of the following reasons, except one. Identify it.

(a) Expansion of Aryan culture into the nook and corner of the country.

(b) Number of *pratiloma* marriages was much more than the number of *anuloma* marriages.

(c) Different subcastes pursued the same occupation in different regions.

(d) The nature of the economy underwent a change.

Which of the following statements reveals the pathetic and ignominious position of Sudras in ancient India?

(a) Legally a higher *varna* man can marry a Sudra woman. but a Sudra man

can not marry a higher *varna* woman.

(b) According to Manu the very limb with which a man of low caste hurt a member of high caste was to be cut off.

(c) If a Sudra insults the twice-born in abusive language, his tongue should be cut off.

(d) Patanjali states that the maid servants and Sudra women were meant for satisfying the pleasures of the people of the upper *varnas*.

Which one of the following statements is not correct?

(a) The *Skanda Purana* describes the Sudra as giver of grain (*annada*).

(b) The rise of the Kayasthas as a professional literate caste in the late ancient and early medieval periods undermined the monopoly of the Brahmins as writers and scribes.

(c) Sudras continued to work as slaves, artisans and agricultural labourers and could not take the place of the Vaishyas as cultivators.

(d) The size of the houses was fixed according to *varna* scale.

Which of the following types of marriage *wast* were responsible for the proliferation of mixed castes?

(i) *Savama* marriage

(ii) *Sajatiya* marriage

(iii) *Anuloma* marriage

(iv) *Pratiloma* marriage

Choose the answer from the codes given below:

(a) Only iv

(b) iii and iv

(c) ii, iii and iv

(d) i and ii

Which one of the following was the meeting ground for the Brahmanical and devotional religious levels?

(a) *Maths*

(b) Temples

(c) *Ghatikas*

(d) *Samas*

Which one of the following statements is not correct?

(a) The offspring of a Brahmin man and a Sudra woman was assigned *Nisada* status.

(b) Illegitimate offsprings of a Brahmin couple were counted as Sudras.

- (c) A free woman marrying a slave remained free.
- (d) Brahmins were generally forbidden to take Sudra wives, but Parashara allowed even this *anuloma* marriage.

What was the status assigned to a person born of a *praiiloma* marriage?

- (a) Same as that of mother
- (b) Same as that of father
- (c) Intermediate between that of the two parents
- (d) Lower than that of either parent

Hypogamous marriage means

- (a) marriage between a higher class man and a lower class woman
- (b) marriage between a lower class man and a higher class woman.
- (c) marriage between a man and a woman of the same class.
- (d) None of the above.

Which one of the following statements about prostitution towards the end of the ancient period is correct?

- (a) There was no stigma attached to prostitution conducted under state supervision.
- (b) The attitude of the lawgivers was ambivalent.
- (c) It was very much disapproved by the *Smriti* writers.
- (d) It was considered as a highly honourable profession.

Which one of the following was not a result of land grants?

- (a) Spreading of knowledge about agricultural calender and Ayurveda medicine.
- (b) Dissemination of writing and use of Prakrit and Sanskrit.
- (c) *Varnasamkara* or theory of mixed castes.
- (d) Depreciation of the position of independent Vaishya peasants.

Which one of the following statements is not correct about the *chandala* in ancient India?

- (a) The *chandala* had to live outside the town in special quarters.
- (b) His existence was condemned and there was no hope to attain *swarga*.
- (c) Penance was prescribed to remove the sin arising out of touching a *chandala*.
- (d) He did not enjoy any political rights.

The Kshatriyas claiming superior status within the caste were known as

- (a) *Brahmakshatriyas*
- (b) *Satkshatriyas*

- (c) *Mulakshatriyas*
- (d) *Suddhakshatriyas*

Which of the following statements are correct about slavery in ancient India?

- (i) A Brahmin could never be a slave.
- (ii) The sale and purchase of a Brahmin woman was illegal.
- (iii) Any free woman of non-Brahmin class marrying a slave became a slave.
- (iv) A slave woman bearing a child to her master was released.

Choose the answer from the codes below.

- (a) ii, iii and iv
- (b) i, iii and iv
- (c) i, ii and iv
- (d) All of them

Which one of the following forms of endogamy was not recognised?

- (a) *Varna* endogamy
- (b) *Jati* endogamy
- (c) *Gotra* endogamy
- (d) None of the above

The terms *vaidh*, *avantya*, *satvant*, etc. refer to

- (a) new professions
- (b) new administrative posts
- (c) new mixed castes
- (d) new courtesan classes

Which one of the following statements regarding Vaishya varna is not correct?

- (a) The disintegration of the Vaishya varna, which had begun earlier, continued rapidly under the Gupta rulers.
- (b) The political role of the Vaishyas was on the decline and they virtually lost their right to possess weapons.
- (c) New social groups were formed by the intermarriages between the Vaishyas and Sudra craftsmen.
- (d) Vaishyas bore the bulk of the tax burden.

Which of the following statements are correct about ancient Indian bureaucracy?

- (i) In ancient India one can speak of bureaucracy as an organisation in itself.
- (ii) The social composition of bureaucracy was varied, and it did not share an identity of culture among its upper and lower ranks.

(iii) Mobility within the ranks of bureaucratic office was related to mobility within the wider context of society itself.

(iv) Bureaucratic status became a means of obtaining social status for the kin group.

(v) Upward mobility even when possible was slow, but it would be accelerated during periods of political crisis.

Choose the answer from the codes below:

(a) i, ii and iv

(b) iii, iv and v

(c) i, iii, iv and v

(d) All the above

Which of the following statements is not correct about the regulations on marriage and divorce?

(a) The forms of marriage differed from caste to caste and especially between the higher and lower castes.

(b) Divorce is permitted for all forms of marriage and for all castes.

(c) Husband can affect dissolution of marriage tie unilaterally on the grounds of adultery, barrenness, disobedience, and the like.

(d) The lower the caste the shorter is the period of waiting, and no period of waiting is fixed for a Sudra woman, if her husband is absent.

Which of the following statements is correct about marriage practices?

(a) Some lawbooks permit *anuloma* marriages and the wives of different castes enjoy the same position.

(b) Wives of different castes will have the same kind of worship and same level of accommodation.

(c) The teacher's wives who are born of low *varnas* shall be greeted from a distance and not by touching their feet.

(d) The sons born to wives of different castes will enjoy equal share in inheritance.

## **Assertion and Reason**

### **Instructions:**

Mark (a) if both 'Assertion' (A) and 'Reason' (R) are true, and 'R' explains 'A'.

Mark (b) if both 'A' and 'R' are true, but 'R' does not explain 'A'.

Mark (c) if only 'A' is true.

Mark (d) if only 'R' is true.

*Assertion (A):* The Gupta period witnessed a new politico-economic structure in many parts of the subcontinent.

*Reason (R):* The Gupta period marked the beginning of a major change in the agrarian system with the assignment of land grants and revenue grants to both religious and secular assignees.

*Assertion (A):* A wealthy person in Rig Vedic period was known as *gomat*.

*Reason (R):* Cattle were considered to be synonymous with wealth.

*Assertion (A):* In the pre-Gupta period, north Indian society had very few similarities with the Satavahana society in the Deccan and the Sangam society in the far south.

*Reason (R):* The process of Aryanism started very late in the Deccan and south India.

*Assertion (A):* The position of women had declined in the later Vedic period.

*Reason (R):* In that period we have reference to widow remarriages being permitted under certain circumstances.

*Assertion (A):* Social divisions and economic professions started losing inter-relationship during pre-Mauryan period.

*Reason (R):* The irrelevance of the caste to the profession widened as Vaishyas started working as tailors or potters; Brahmins as physicians, tax collectors, traders, and the like.

*Assertion (A):* The Vaishyas and Sudras welcomed the new heterodox religions.

*Reason (R):* Heterodox religions attacked the caste system and stood for its abolition.

*Assertion (A):* In the pre-Gupta period, the ruling dynasties did not acquire the ritual status which may suit their social status.

*Reason (R):* The actual status of the Brahmin was not yet sufficiently powerful to demand the validation of the dynasties.

*Assertion (A):* There was tremendous growth in the number of Brahmins with the spread of Aryanism.

*Reason (R):* Some form of recruitment either through hypergamy or through the assimilation of priests of local cults into Brahmin class existed due to different reasons.

*Assertion (A):* Al-Beruni notes the absence of any significant difference

between the Vaishyas and Sudras.

*Reason (R):* The rise of the various strata of landed gentry led to the decline of Vaishyas and advance of Sudras.

*Assertion (A):* There were no restrictions on any caste to take any profession in the late ancient period.

*Reason (R):* The doctrine of apad-dharma permitted persons belonging to one class to follow the profession of another class.

*Assertion (A):* Adultery was among the lesser sins and if an adulterous wife underwent penance, she regained her status.

*Reason (R):* Adultery was very common in ancient India.

*Assertion (A):* The traditional varna divisions were coming gradually to lose their former significance.

*Reason (R):* Man's social status came to be increasingly decided by his property.

*Assertion (A):* Women in the Gupta age were not disqualified from the exercise of public rights.

*Reason (R):* The custom of *sati*, especially among the ruling families, was coming into general use.

*Assertion (A):* The wife, who belonged to the same caste as her husband, enjoyed special privileges.

*Reason (R):* The first marriage of a man usually took place with a girl of the same caste.

*Assertion (A):* In most parts of ancient India, a clear distinction was maintained between land and trade as sources of income, and land was regarded as a superior source.

*Reason (R):* The risks involved in the transportation of goods even within the subcontinent were great, but income from landed property was quite secure.

*Assertion (A):* Polygamy was more commonly practised by the lower castes than the upper castes in ancient India.

*Reason (R):* The upper castes had a large share in the social surplus than the lower castes during the period.

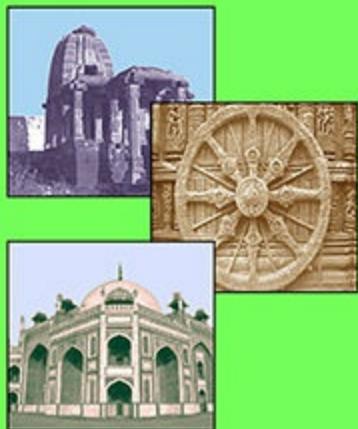
## ANSWERS

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 1. (a)   | 2. (d)   | 3. (a)   | 4. (b)   | 5. (c)   | 6. (b)   | 7. (c)   |
| 8. (a)   | 9. (d)   | 10. (b)  | 11. (c)  | 12. (a)  | 13. (d)  | 14. (a)  |
| 15. (b)  | 16. (b)  | 17. (d)  | 18. (a)  | 19. (c)  | 20. (a)  | 21. (b)  |
| 22. (c)  | 23. (d)  | 24. (b)  | 25. (b)  | 26. (d)  | 27. (a)  | 28. (a)  |
| 29. (d)  | 30. (c)  | 31. (b)  | 32. (d)  | 33. (a)  | 34. (b)  | 35. (d)  |
| 36. (b)  | 37. (c)  | 38. (c)  | 39. (a)  | 40. (b)  | 41. (d)  | 42. (a)  |
| 43. (c)  | 44. (b)  | 45. (d)  | 46. (c)  | 47. (b)  | 48. (c)  | 49. (a)  |
| 50. (a)  | 51. (d)  | 52. (b)  | 53. (c)  | 54. (c)  | 55. (c)  | 56. (a)  |
| 57. (c)  | 58. (d)  | 59. (c)  | 60. (b)  | 61. (d)  | 62. (c)  | 63. (a)  |
| 64. (a)  | 65. (a)  | 66. (c)  | 67. (d)  | 68. (c)  | 69. (a)  | 70. (c)  |
| 71. (d)  | 72. (b)  | 73. (d)  | 74. (d)  | 75. (c)  | 76. (b)  | 77. (d)  |
| 78. (c)  | 79. (b)  | 80. (b)  | 81. (c)  | 82. (d)  | 83. (b)  | 84. (c)  |
| 85. (c)  | 86. (b)  | 87. (b)  | 88. (d)  | 89. (c)  | 90. (c)  | 91. (c)  |
| 92. (d)  | 93. (b)  | 94. (c)  | 95. (a)  | 96. (a)  | 97. (a)  | 98. (b)  |
| 99. (a)  | 100. (c) | 101. (a) | 102. (a) | 103. (a) | 104. (d) | 105. (c) |
| 106. (d) | 107. (b) | 108. (b) | 109. (a) | 110. (d) |          |          |

Section-B

# MEDIEVAL INDIA

IN THIS SECTION...



9. Early Medieval India and Cultural Trends (750–1200)
10. The Delhi Sultanate (1206–1526)
11. Provincial Dynasties and Religious Movements
12. The Mughal Empire (1526–1707)
13. Decline of the Mughal Empire (1707–1761)

# Chronology of events—Medieval India

- 753- Rastrakutas of Deccan  
973  
760- Palas of eastern India  
1142  
770- Dharmapala, the greatest Pala, and founder of the Vikramasila  
810 University  
783- Gurjara-Pratiharas of northern India, founded by Vatsaraja of  
1036 Rajasthan  
788- Sankaracharya and his philosophy of *Advaitavada*  
820  
835- Bhoja of the Gurjara-Pratihara dynasty; visit of Sulaiman, an  
885 Arab merchant, to his kingdom  
850 Capture of Tanjore by Vijayalayachola from the Pandyas  
860 King Balaputra of Sumatra (Indonesia) establishes a monastery  
at Nalanda  
871- Imperial Cholas of Tanjore  
1173  
883- Hindu Shahis of Punjab and Kabul  
1026  
915- Indra III, one of the greatest Rashtrakuta rulers; visit of al-  
927 Masudi (an Arab traveller) to his kingdom  
916- Chandellas of Jejabhukti (Bundel khand); construction of  
1203 Khajuraho temples  
940- Krishna III, another great Rashtrakuta ruler, and his defeat of  
967 the Cholas  
950- Kalachuris of Tripuri in central India  
1195  
973- Chalukya dynasty of Kalyani (Later or Western Chalukyas)  
1189

- 973- Chahamanas (Chauhans) of Sakambhari (Ajmer)  
1192
- 974- Paramaras (Pawars) of Dhar (Malwa)  
1233
- 974- Solankis (Gujrati Chalukyas) of Anhilwara (Kathiawar)  
1238
- 985- Reign of Rajaraj a chola; construction of the famous Silva or  
1014 Brihadeesvara temple at Tanjore
- 1000- Kakativas of Warangal, Beta Raja I (founder),  
1323 Prataparudradeva (last ruler)
- 1001 Battle of Waihind and defeat of **Jaipal** (Hindu Shahi ruler) by  
Mahmud of Ghazni
- 1001- Seventeen raids by Mahmud of Ghazni into India—sack of the  
1026 Somnath temple in the last raid
- 1014- Reign of Rajendra Chola  
1044
- 1020- **Al-Beruni in India**  
1030
- 1022 Chola expedition to the Gangetic valley; defeat of the  
Somavamsas of Orissa and the Palas of Bengal
- 1025 **Chola naval expedition to Sri Vijaya and its conquest**
- 1076 Merger of the Vengi kingdom with the Chola empire by  
Kulottunga I
- 1076- Eastern Gangas of Orissa; construction of the Lingaraj a and  
1435 Jagannatha temples at Bhuvanesvar and Puri respectively by  
Anantavarman Choda Ganga (founder); construction of the Sun  
temple at Konark in 1250 by Narasimha I (second Ganga)
- 1080- **Gahadvalas of Kanauj**  
1194
- 1106- **Reign of Vishnuvardhana, Hoyasala ruler; his patronage of**  
1141 **Ramanuja; construction of the famous Hoysalesvara or Vishnu**  
**temple at Halebid**
- 1118- Senas of Bengal; Vijayasena (founder); Lakshmanasena (last  
1205 ruler)

- 1175 Muhammad of Ghur's conquest of the Punjab
- 1178 Muhammad's defeat by Mularaja II, the Solanki ruler of Gujarat
- 1189-  
1311 Yadavas of Devagiri; founder Bhillama; last ruler—  
Ramachandra
- 1191 First battle of Tarain and Prithviraj's victory over Muhammad
- 1192 Second battle of Tarain and Muhammad's victory over Prithviraj
- 1194 Battle of Chandwar and defeat and murder of Jayachandra (Gahadvala ruler of Kanauj) by Muhammad
- 1202 Conquest of Bihar and Bengal by Bakhtiyar Khalji
- 1206 Death of Muhammad of Ghur and establishment of Delhi sultanate by Qutubud-din Aibak
- 1206- Slave Sultans of Delhi
- 1290
- 1211- Reign of Iltutmish and consolidation of Turkish rule in north India
- 1236
- 1216- Pandya of Madurai
- 1323
- 1221 Invasion of north-west India by Chengiz Khan
- 1228 Conquest of Kamarupa by Sukhapa, the first Ahom king
- 1231 Completion of the construction of Qutb Minar at Delhi
- 1266- Reign of Balban
- 1286
- 1288- Marco Polo (the Venetian traveller) in India
- 1293
- 1290- Khaljis of the Delhi sultanate
- 1320
- 1296- Reig of Alauddin Khalji and his reforms and conquests
- 1316
- 1296- Mongol attacks and their repulsion by Alauddin
- 1306
- 1309- Malik Kafur's expedition into south India
- 1311

- 1320- Tughluqs of Delhi  
1414
- 1325- **Reign of Muhammad bin Tughluq**
- 1351
- 1327 Transfer of capital from Delhi to Daulatabad
- 1329 Issue of copper token currency
- 1334- **Sultanate of Madurai**
- 1331
- 1336- **Vijayanagar empire**
- 1652
- 1336- **Ibn Battutah's stay in India (Moroccan traveller)**
- 1342
- 1337 Muhammad bin Tughluq's expedition to Karajal
- 1339- Shahmiri dynasty of Kashmir
- 1561
- 1345- Ilyas Shahi dynasty of Bengal
- 1538
- 1347- **Bahmani kingdom**
- 1518
- 1351- **Firoz Shah Tughluq's reign**
- 1388
- 1361 **Firoz Shah's invasion of Orissa (Jajnagar)**
- 1389- Faruqi kingdom of Khandesh
- 1301
- 1394- Sharqui kingdom of Jaunpur
- 1505
- 1398 **Timur's invasion of India**
- 1401- Ghurid dynasty of Malwa
- 1436
- 1407- Kingdom of Gujarat under the Shahs
- 1572
- 1414- Sayyids of Delhi
- 1451

- 1420 Visit of Nicolo de Conti (Venetian traveller) to Vijayanagar
- 1429 Transfer of Bahmani capital from Gulbarga to Bidar by Ahmad Shah Wali
- 1435- [Gajapatis of Orissa](#)
- 1542
- 1436- Khalji Sultans of Malwa
- 1531
- 1438- Reign of Rana Kumbha in Mewar
- 1468
- 1443 Abdur Razak's (Persian) visit to India
- 1451- Lodhi Sultans of Delhi
- 1526
- 1469 Birth of Guru Nanak
- 1481 Murder of Muhammad Gawan, *wazir* (1463-81) of the Bahmani kingdom, and beginning of its disintegration
- 1490- [Nizam Shahis of Ahmadnagar](#)
- 1633
- 1490- Adil Shahis of Bijapur
- 1686
- 1490- [Imad Shahis of Berar](#)
- 1574
- 1498 Vasco da Gama in Calicut
- 1506 Transfer of capital from Delhi to Agra by Sikandar Lodhi
- 1509- Reign of Rana Sanga in Mewar
- 1528
- 1509- [Reign of Sri Krishna Deva Raya; visits of Paes and Barbosa \(both Portuguese\) to Vijayanagar](#)
- 1510 Conquest of Goa by the Portuguese
- 1518- Qutb Shahis of Golconda
- 1687
- 1526 First battle of Panipat and defeat of Ibrahim Lodhi by Babur
- 1527 Battle of Khanwa and defeat of Rana Sanga by Babur
- 1528- [Barid Shahis of Bidar](#)

- 1619
- 1529 **Battle of Ghagara and Babur's defeat of Afghans under Muhammad Lodhi**
- 1535 Visit of Nuniz (Portuguese) to Vijayanagar
- 1539 **Battle of Chausa and first defeat of Humayun by Sher Shah**
- 1540 **Battle of Bilgram (or Kanauj) and second and final defeat of Humayun by Sher Shah**
- 1540- **Sur empire**
- 1555
- 1542 Birth of Akbar at Amarkot
- 1545 Battle of Kalinjar and death of Sher Shah Sur
- 1555 Reconquest of Delhi by Humayun
- 1556 **Second battle of Panipat and defeat of Afghans under Hemu by Akbar**
- 1556- **Akbar's reign**
- 1605
- 1556- **Regency of Bairam Khan**
- 1560
- 1562 Akbar's marriage with a princess of Amber
- 1564 Akbar's abolition of the *jizya* and his victory over Rani Durgavati of Garhkatanga
- 1565 **Battle of Talikota and destruction of the city of Vijayanagar**
- 1569 Birth of Akbar's eldest son, Salim, with the blessings of Salim Chisti
- 1571 **Foundation of Fatehpur Sikri**
- 1573 Introduction of *dagh* and *chahra* by Akbar; construction of Buland Darwaza at Fatehpur Sikri
- 1575 Battle of Tukaroi and defeat of Daud Khan of Bengal by Akbar
- 1576 **Battle of Haldighati (or Gogunda) and defeat of Rana Pratap by the Mughals under Raja Man Singh of Amber**
- 1579 Introduction of the *dahsala* system in revenue administration; issue of the *mahjar* or the so-called 'infallibility decree' by Akbar

- 1582 Proclamation of *Tauhit-i-llahi* or *Din-illahi* by Akbar
- 1589 Death of Todar Mal and Bhagwan Das
- 1595- Defence of Ahmadnagar by Chand Bibi 1596 Introduction of  
1600 the dual rank (*mansab*) of *zat* and *sawar*
- 1602 Murder of Abul Fazl by Bir Singh Bundela at the instigation of Prince Salim
- 1605- Reign of Jahangir
- 1627
- 1606 Rebellion of Prince Khusrav and execution of the fifth Sikh Guru Arjun by Jahangir
- 1608- Prime ministership of Malik Ambar of Ahmadnagar; his  
1626 military exploits and administrative reforms
- 1611 Nur Jahan's marriage with Jahangir
- 1612 Annexation of Kooch Hajo to the Mughal empire
- 1615 Conclusion of peace with Mewar under Rana Amar Singh
- 1622- Rebellion of Prince Khurram (Shah Jahan)
- 1624
- 1626 **Rebellion of Mahabat Khan and temporary arrest of Jahangir**
- 1627 **Reign of Shah Jahan**
- 1658
- 1631 Death of Mumtaz Mahal
- 1636 Imposition of treaties on Bijapur and Golconda by Shah Jahan: appointment of Aurangzeb as viceroy of the Deccan
- 1656 Annexation of Javli by Sivaji
- 1656- War of succession among the four sons of Shah Jahan
- 1658
- 1658 Battles of Dharmat (April) and Samugarh (May) in which Dara was defeated by Aurangzeb; imprisonment of Shah Jahan by Aurangzeb (June) at Agra; coronation of Aurangzeb
- 1658- **Aurangzeb's reign**
- 1707
- 1659 Battles of Khajwah and Deorai in which Dara was finally defeated; capture and execution of Dara; imprisonment of

- Murad (who was ultimately executed in 1661); murder of Afzal Khan by Sivaji
- 1660 Expulsion of Shuja from Bengal to Arakan; appointment of Mir Jumla as governor of Bengal
- 1661 Mughal capture of Cooch Behar
- 1662 Mir Jumla's invasion of Assam and imposition of a treaty on Ahoms
- 1664 Sack of Surat by Sivaji
- 1665 Conclusion of the treaty of Purandhar between Sivaji and Jai Singh
- 1666 Death of Shah Jahan; Sivaji's visit to Agra and escape
- 1668 Issue of new religious ordinances by Aurangzeb
- 1669 Revolt of the Jats under Gokia
- 1670 Second sack of Surat by Sivaji
- 1671 Revolt of Chatrasal Bundela
- 1672 Satnami rebellion; revolt of Afridis in the north-west
- 1674 Sivaji's coronation and assumption of the title of *chatrapati*
- 1675 **Execution of Guru Tegh Bahadur (ninth Guru of the Sikhs)**
- 1678 Death of Raja Jaswant Singh of Marwar
- 1679 Reimposition of *jizya* by Aurangzeb; rebellion of Rathors of Marwar under Durgadas and Marwar campaign by the Mughals
- 1680 Death of Sivaji; rebellion of Prince Akbar
- 1681 Aurangzeb's arrival in Deccan in pursuit of his rebellious son, Akbar
- 1686 Conquest and annexation of Bijapur
- 1687 **Conquest and annexation of Golconda**
- 1689 Capture and execution of Sambhaji by the Mughal commander Muqarrab Khan at Sangamesvar; accession of Rajaram to the Maratha throne
- 1700 Death of Rajaram and accession of Sivaji II with Tarabai as regent
- 1707 Death of Aurangzeb at Aurangabad; release of Shahu from

- Mughal captivity; beginning of civil war between Shahu and Tarabai
- 1708 **Battle of Khed and occupation of Satara by Shahu; coronation of Shahu as *chatrapati* and grant of the title of *senakarte* to Balaji Viswanath by him**
- 1713- Peshwaship of Balaji Viswanath
- 1720
- 1714 Final defeat and imprisonment of Tarabai by Shahu, thus bringing the civil war to an end
- 1719 Conclusion of an agreement between Balaji Viswanath and the Sayyid brothers
- 1720- Peshwaship of Baji Rao 1; beginning of the system of Maratha confederacy and northward expansion of the Marathas
- 1740
- 1740- **Peshwaship of Balaji Baji Rao (Nana Saheb); further expansion of Maratha power and influence**
- 1761
- 1749 Death of Shahu and further strengthening of the position of the Peshwa
- 1761 **Third battle of Panipat between Marathas and Afghans; death of Peshwa Balaji Baji Rao**

# Regional Chronology of Medieval Dynasties

Location/Period	Dynasty	Core and Extent
<b>Andhra Pradesh</b>		
1000s-1300s	Kakatiyas	Warangal-Telengana-Coast
1500s-1600s	Qutb Shahis	Golconda-Telengana-Coast
<b>Bengal</b>		
750s-1170s	Palas	Gauda-Orissa-Jalandhur
1000s-1200s	Senas	Navadvipa-Vijayapura
1200s-1700s	Ilyas Shahis	Dhaka
1500s	Husain Shahis	Dhaka
1700s	Nawabs	Murshidabad
<b>Ganga River Basin</b>		
500s-840s	Pushyaputris	Sthanisvara-Ujjaini-Orissa
700s-1150s	Gurjara-Pratiharas	Ujjaini-Gujarat-Punjab-Bengal
800s-1300s	Chandellas	Khajurao-Awadh-Gorakpur
1000s-1200s	Gahadavalas	Kasi-Kanyakubja-Awadh
1162-1206	Ghaznavids	Lahore-Ghazni—Central Asia
996-1118	Ghurids	Afghanistan-North India
1206-1526	Delhi Sultanate	North-Gujarat-Deccan-Bengal
1527-1707	Mughals	Kabul-Delhi-Gujarat-Deccan
1540-1555	Sur Dynasty	Bengal-Punjab
<b>Gujarat</b>		
900s-1200s	Chaulukyas	Anahilapataka
1500s	Nizam Shahis	Aurangabad

## **Karnataka**

500s-750s	Chalukyas	Vatapi-Narmada-Guntur
1000-1340s	Hoysalas	Dvarasamudram (to both coasts)
1336-1672	Vijayanagar	Raichur Mysore—both coasts
1500s-1600s	Adil Shahis	Bijapur
1500-1831 (1947)	Wodeyars	Mysore region

## **Kashmir**

620s-850s	Karkotas	Srinagar-Kabul
900s-1300s	Loharas	Srinagar-Kashmir
1339-1561	Shah Mirs	Srinagar-Kashmir
1561-1586	Chaks	Srinagar-Kashmir

## **Kerala**

300s-1100s	Cheras	Kollam-Trivandrum
1700s...	Zamorins	Calicut
1700s...	Travancore	Trivandrum

## **Maharashtra**

600s-900s	Rashtrakutas	Vidarbha (Ellora)—Deccan
800s-1300s	Yadavas	Devagiri
1300s-1500s	Bahmanis	Ahmadnagar
1500s-1600s	Nizam Shahis	Daulatabad (Devagiri)
1600s-1818	Marathas	Pune-Malwa-Nagpur

## **Orissa**

300s-1400s	Gangas	Kataka-Bhuvanesvara
1300s-1500s	Gajapatis	Jajnagar

## **Rajasthan**

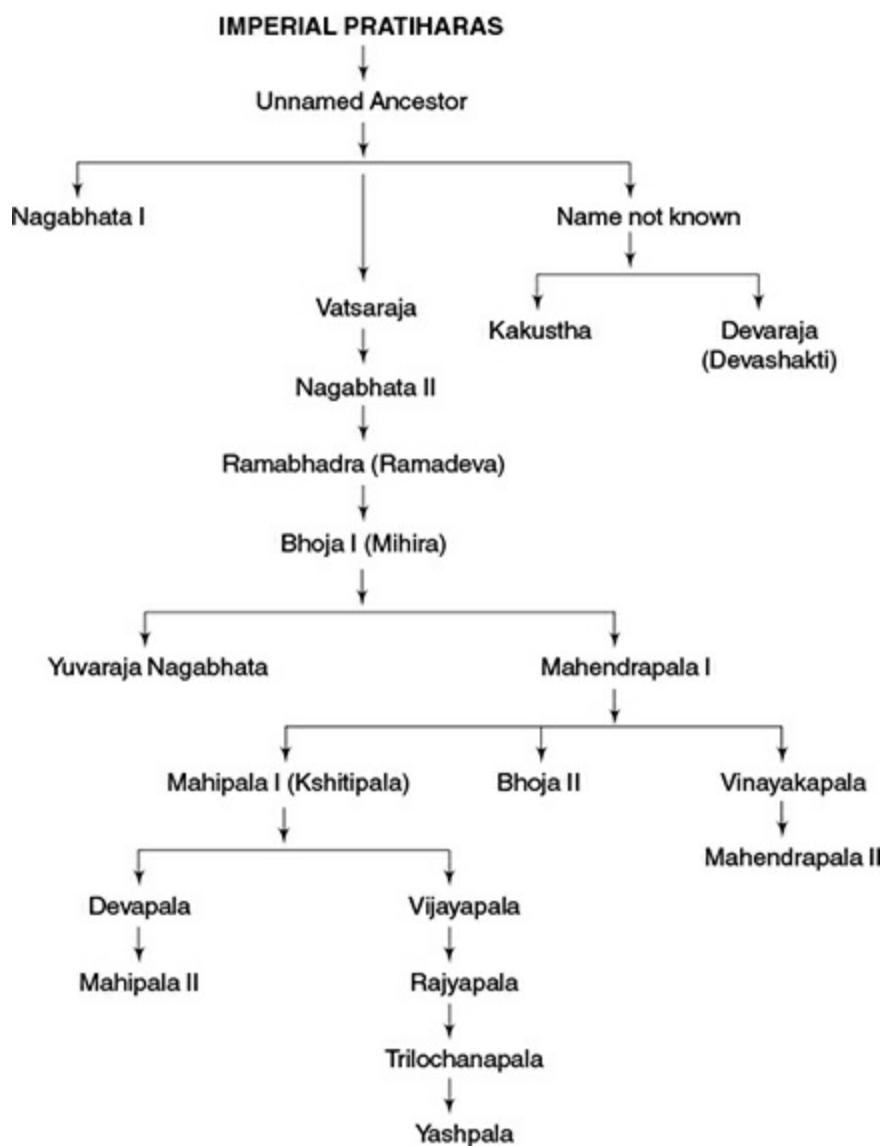
800s-1300s	Paramaras	Ujjaini-Dhara (Malwa)
900s-1100s	Chahamanas	Ajayameru—Sakambhari
1200-1750 (1948)	Rathors	Jodhpur-Mandur
1300s-1700s	Sisodias	Udaipur-Chitor

(1948)

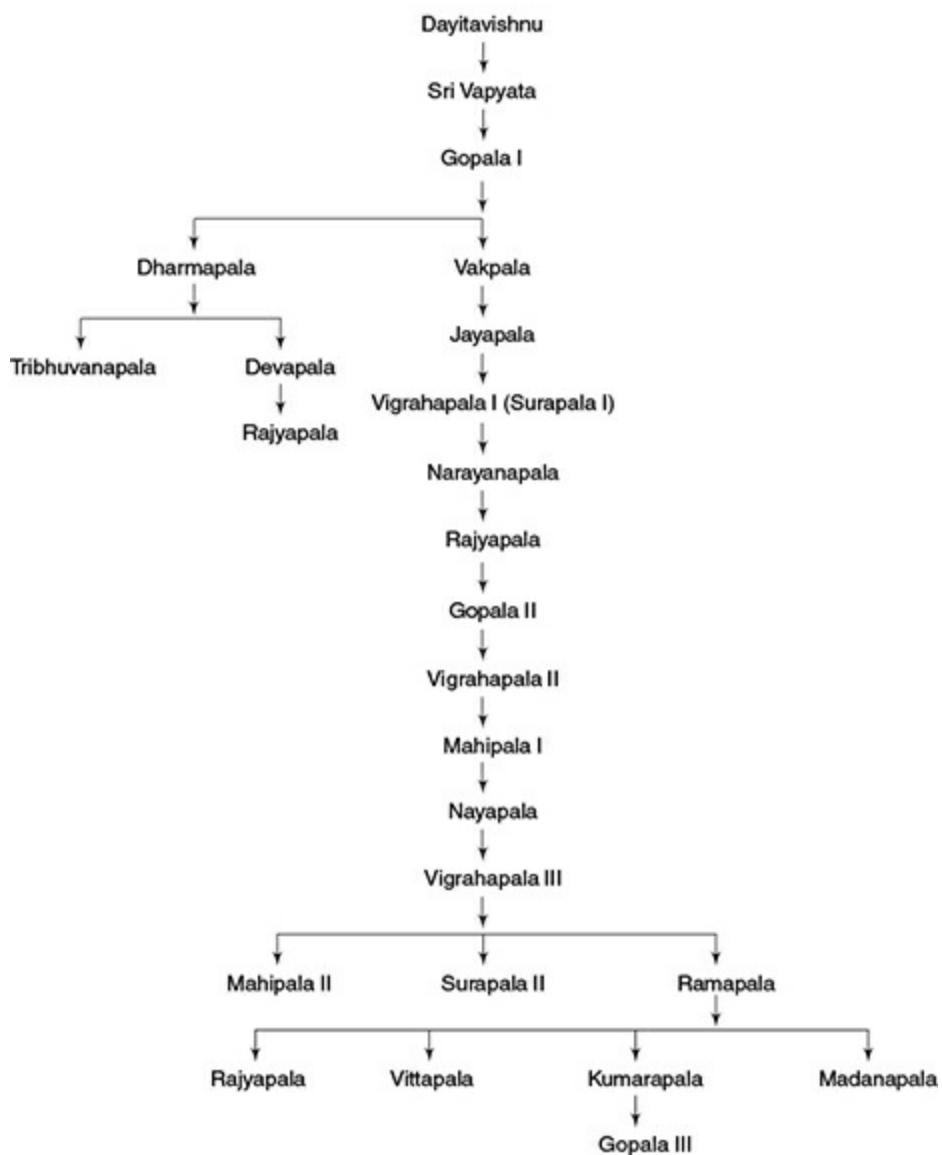
### Tamil Nadu

300s-900s	Pallavas	Vengi-Kanchipuram-Tanjavur
600s-1300s	Pandyas	Madurai-Tanjavur- Kanchipuram
800s-1200s	Cholas	Tanjore-Kanya Kumari-Sri Lanka
1336-1672	Vijayanagar	Vijayanagar-Karnataka-AP- TN
1600s	Nayakas	Madurai-Gingi-Tanjavur

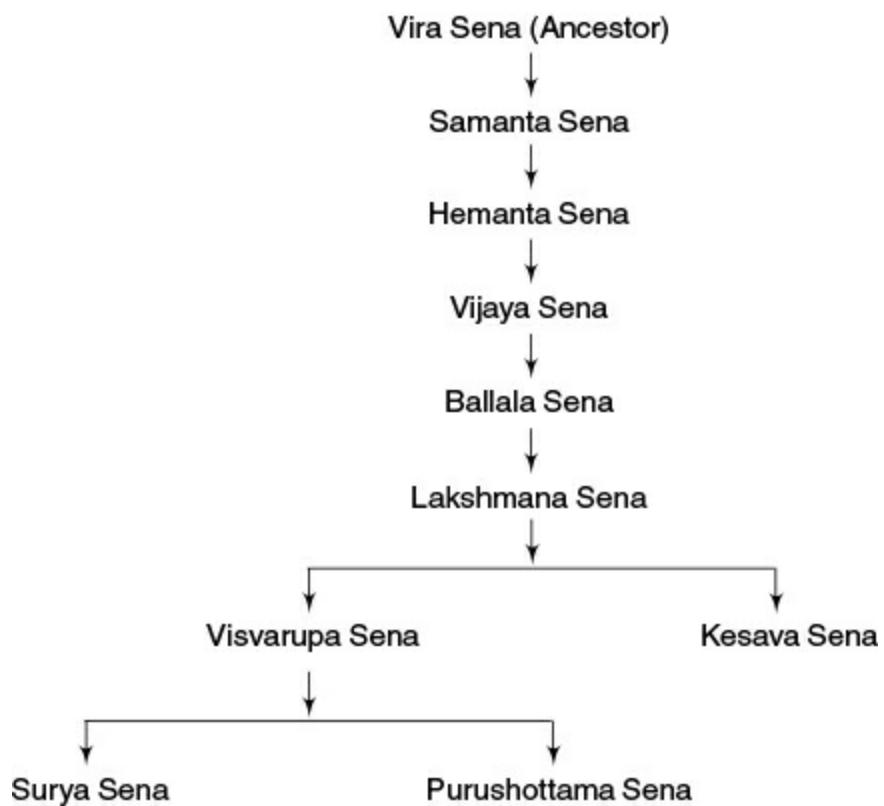
## Genealogical Tables—Medieval India



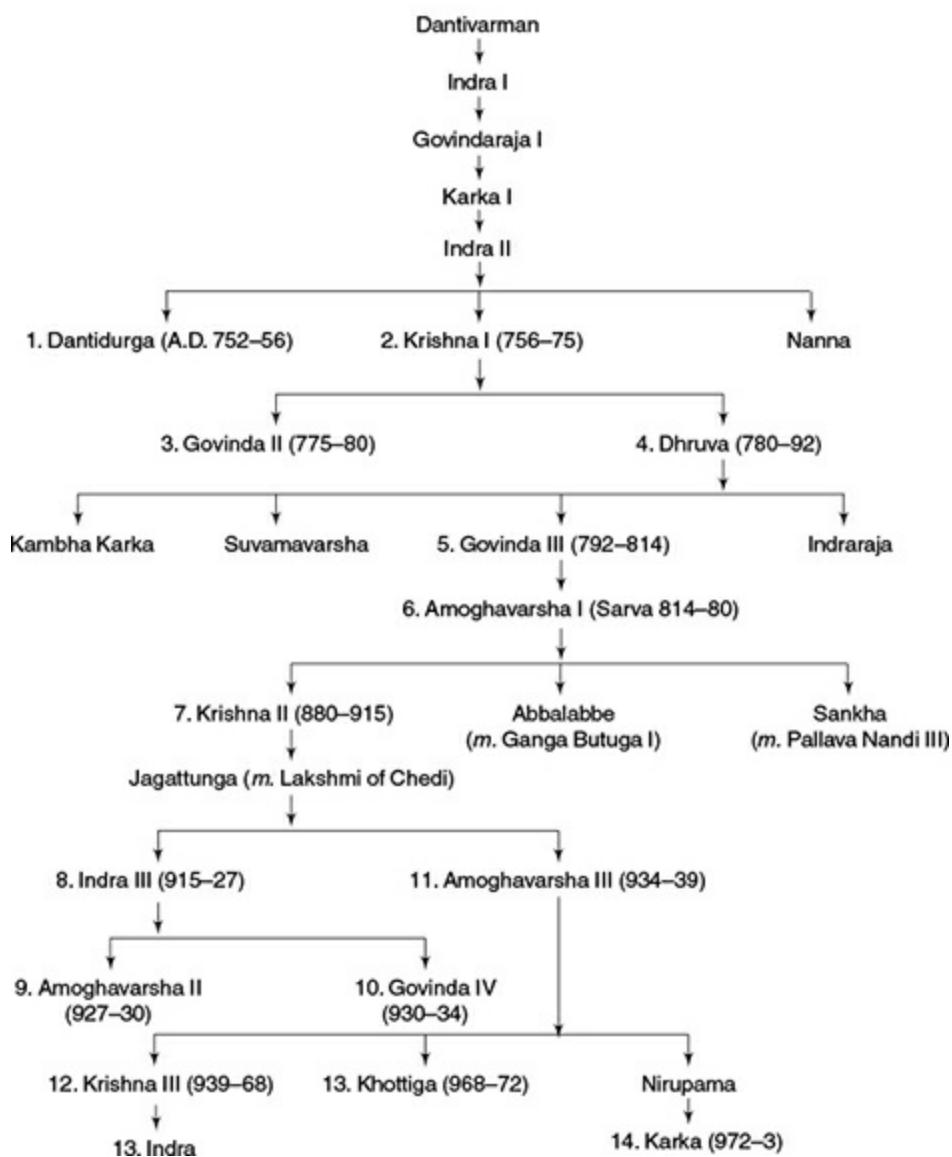
## PALAS OF BENGAL



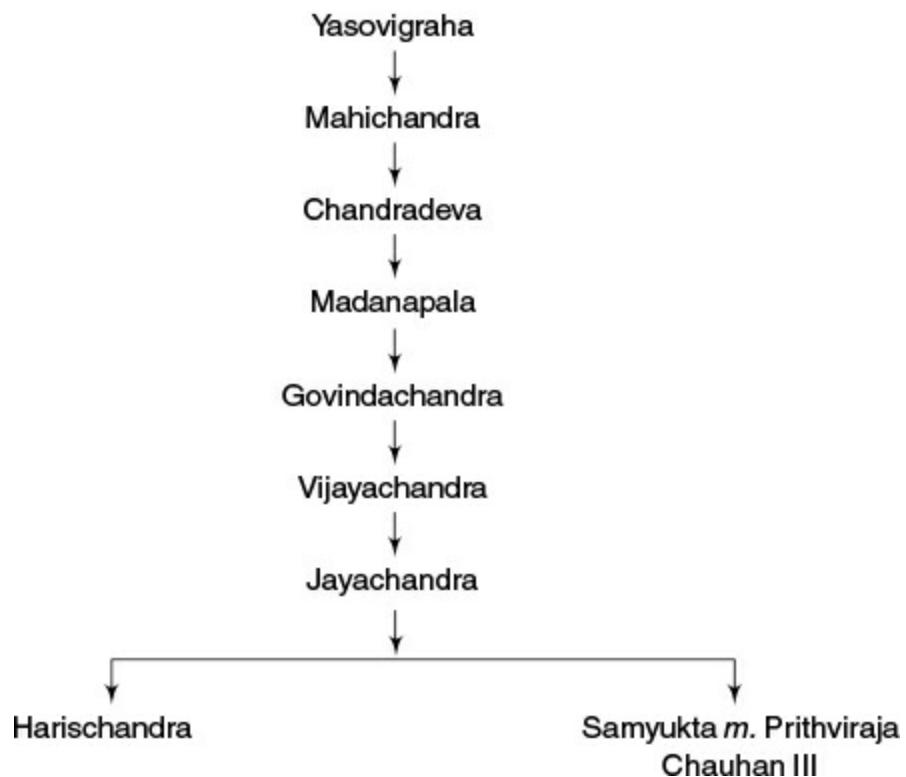
## **SENAS OF BENGAL**



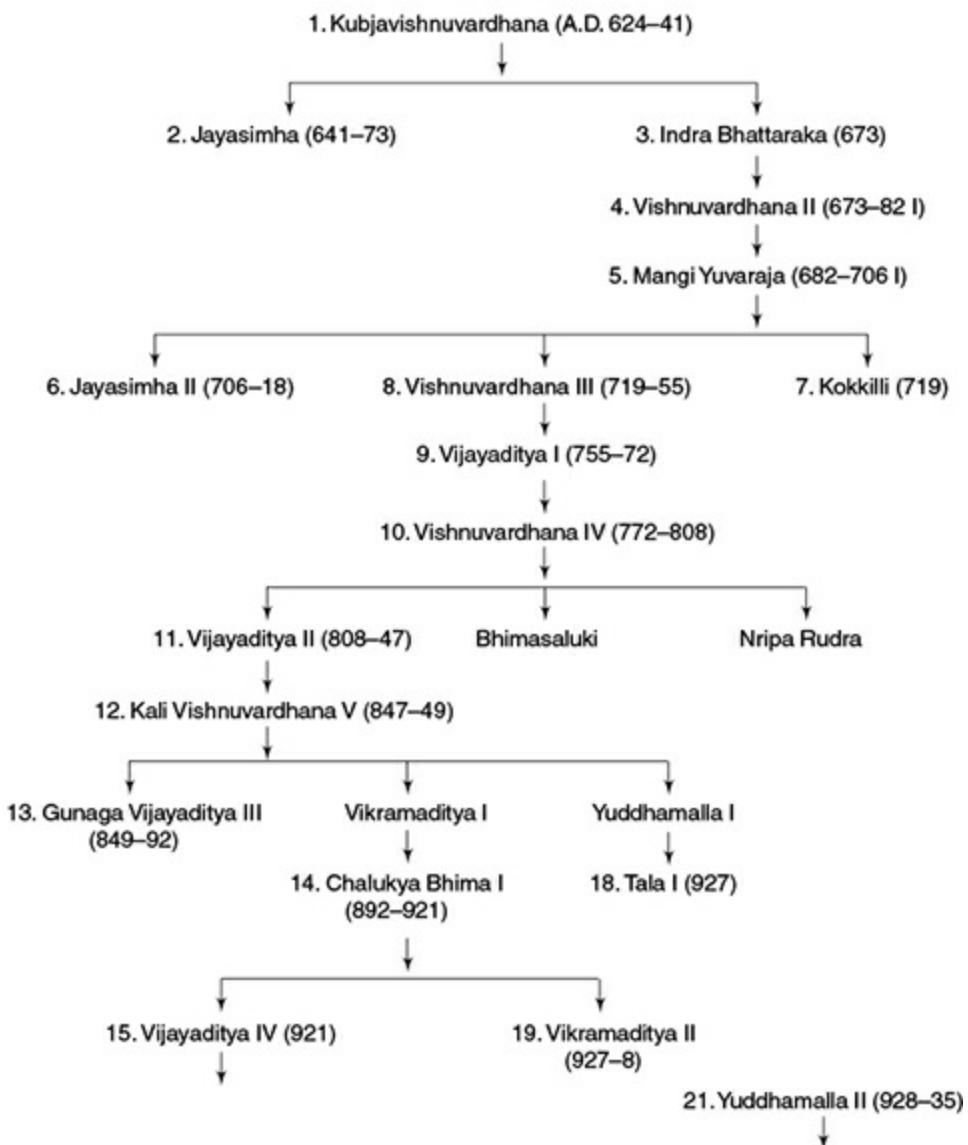
### RASHTRAKUTAS OF DECCAN

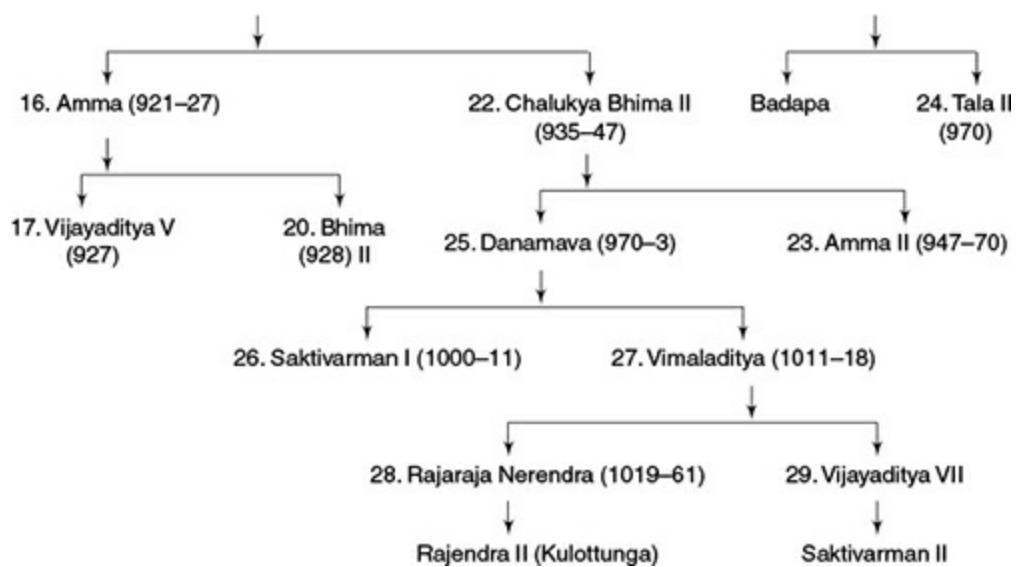


## GAHADAVALAS OF KANAUJ

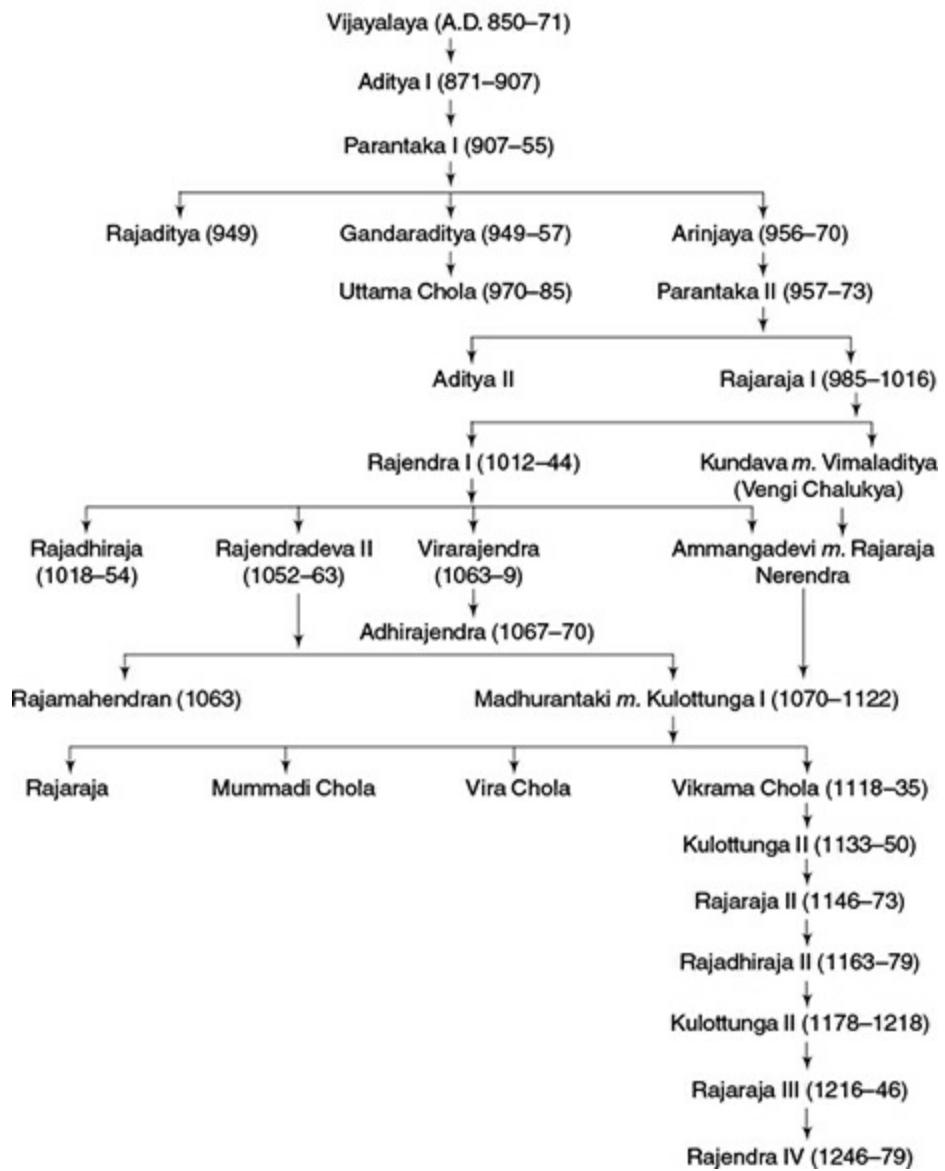


### EASTERN (VENGI) CHALUKYAS

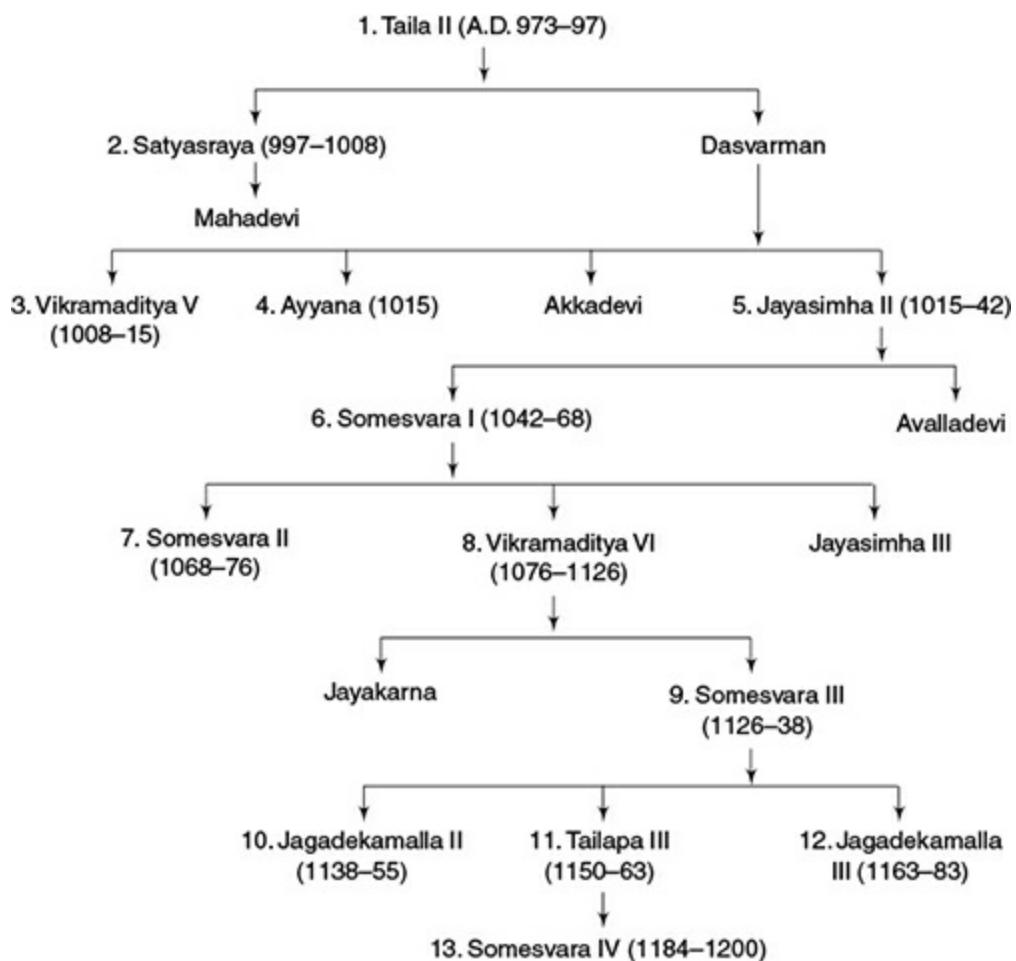




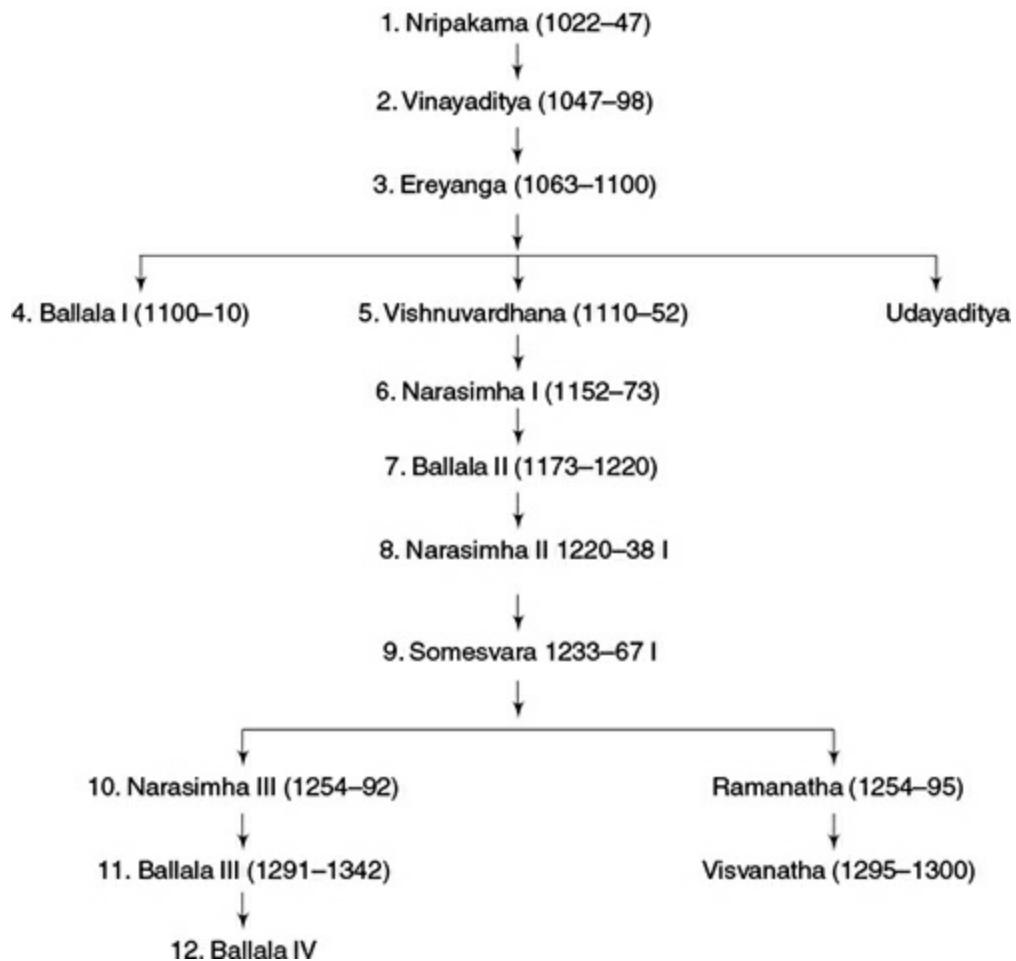
### IMPERIAL CHOLAS



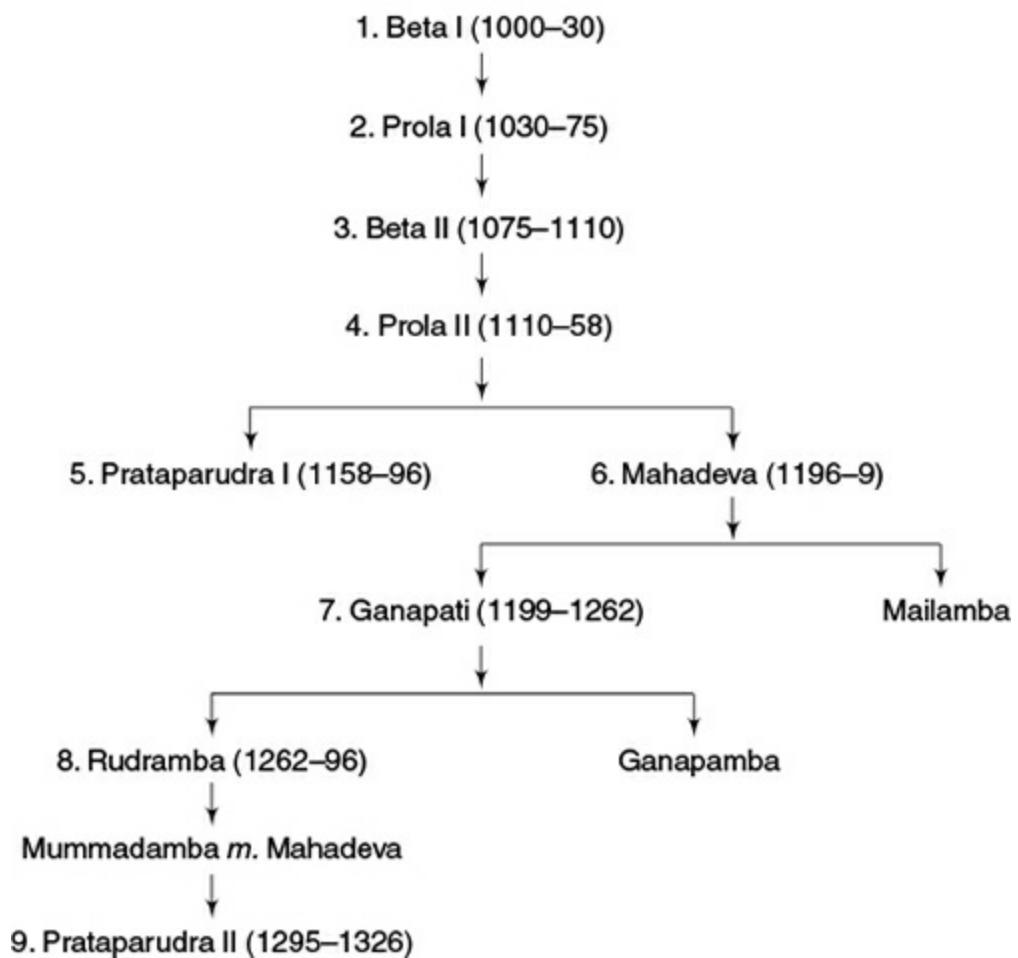
## WESTERN (KALYANI) CHALUKYAS



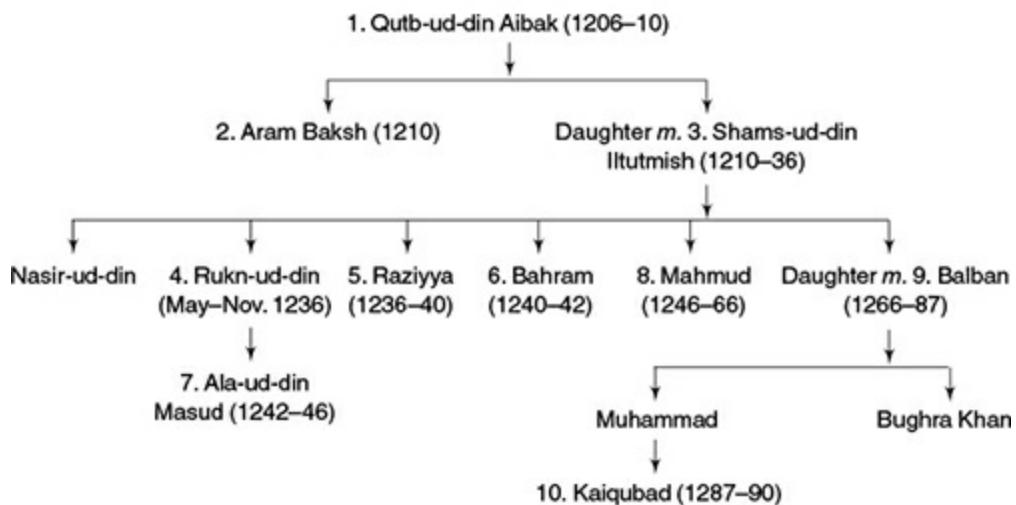
## HOYSALAS OF DWARASAMUDRA (HALEBID)



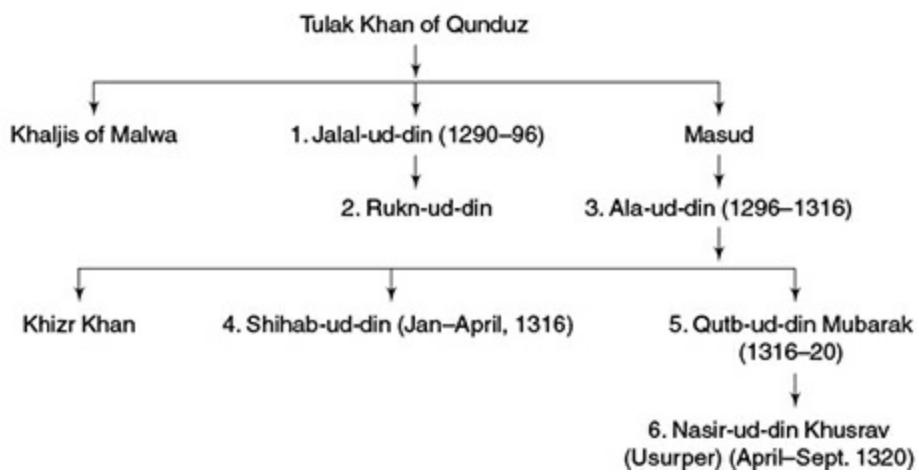
## KAKATIYAS OF WARANGAL



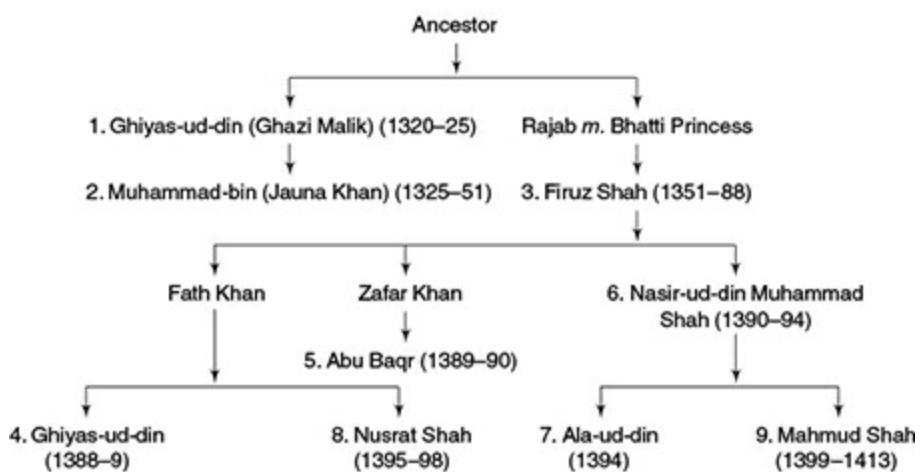
### SLAVE SULTANS (1206–90)



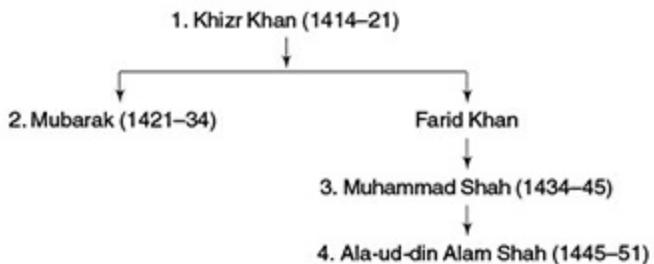
### KHALJIS (1290–1320)



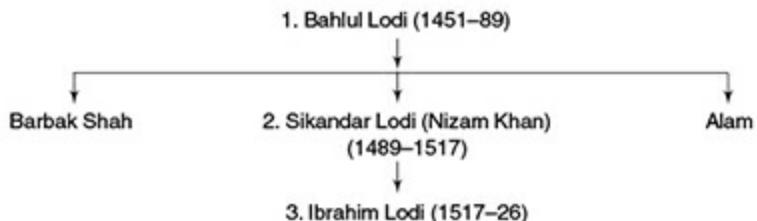
### TUGHLUQS (1320–1413)



### SAYYIDS (1414–51)

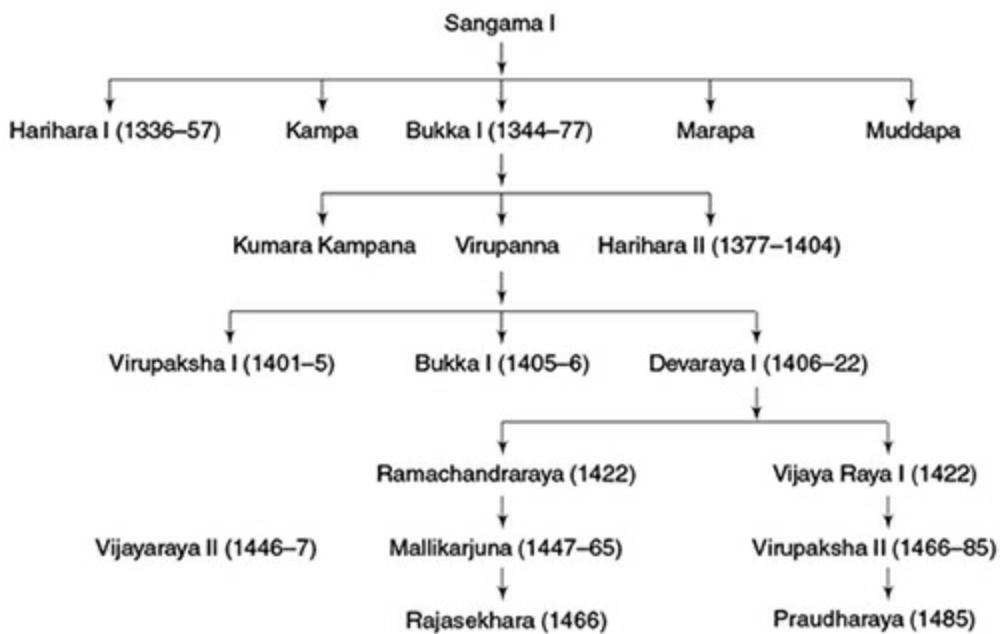


### LODIS (1451–1526)

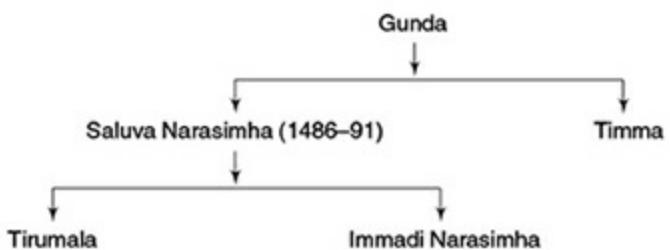


### VIJAYANAGAR DYNASTIES

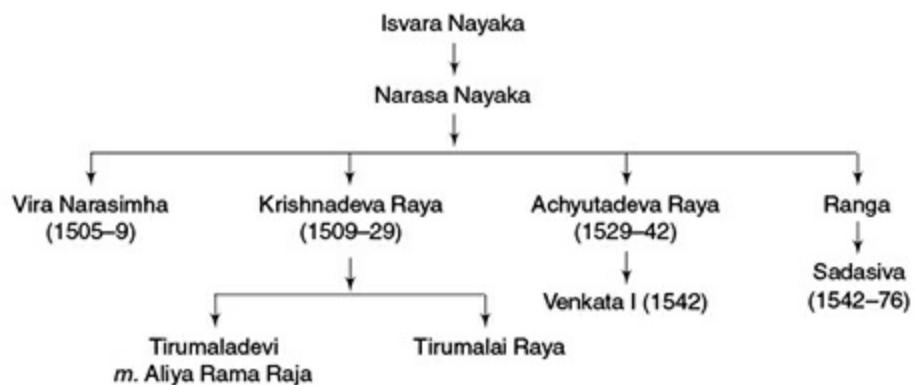
#### I. SANGAMAS



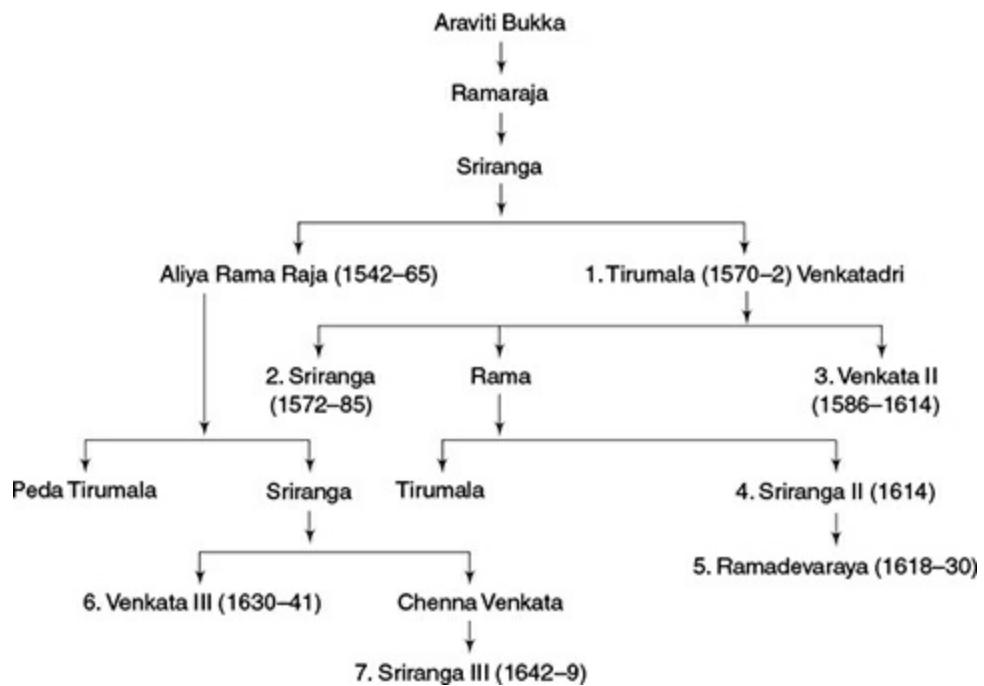
#### II. SALUVAS



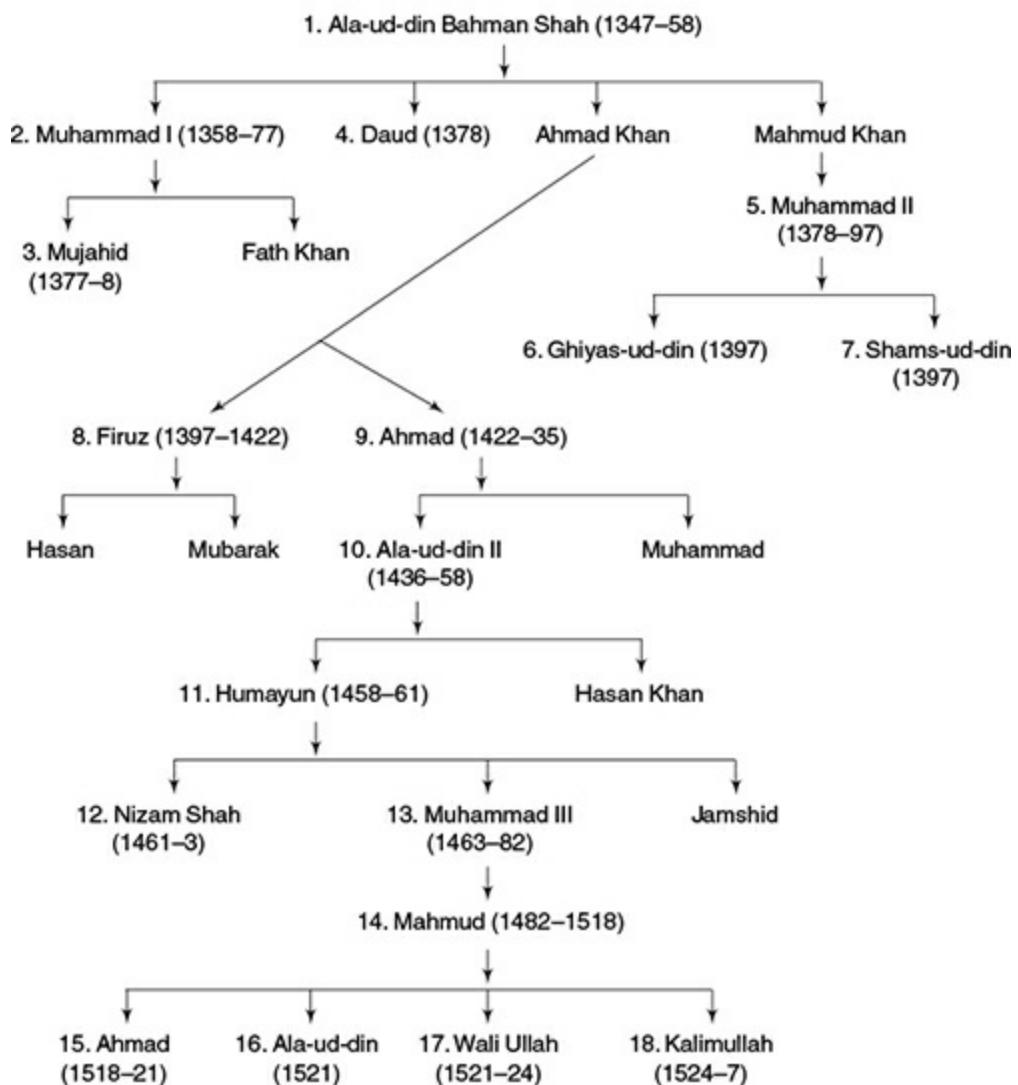
### III. TULUVAS



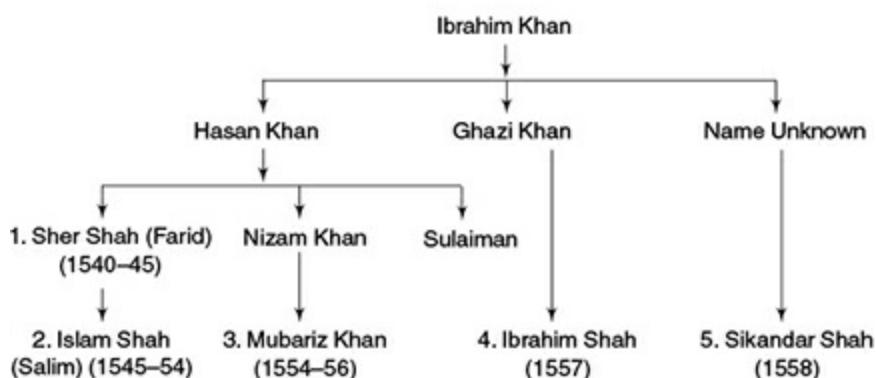
### IV. ARAVIDUS



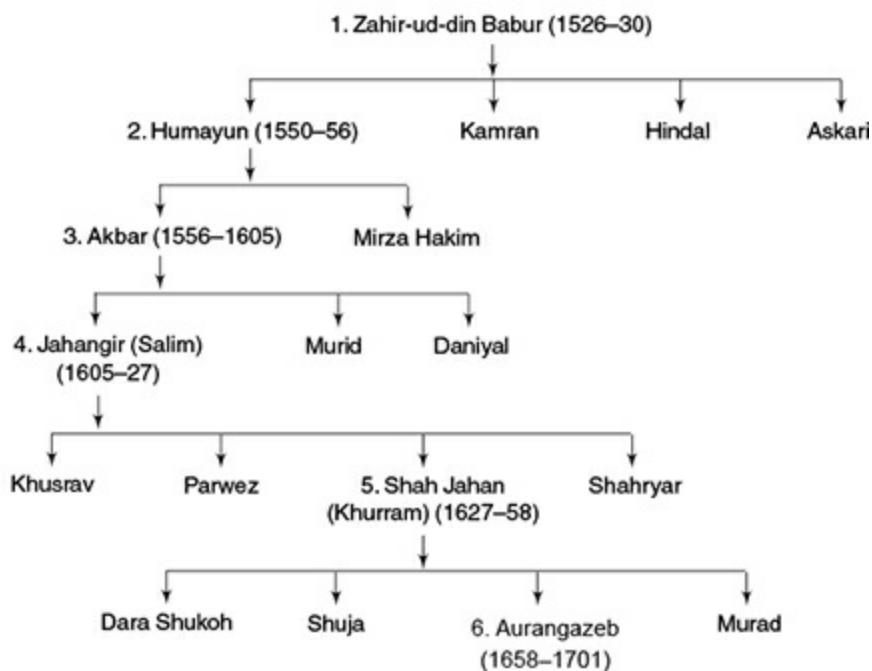
## BAHMANIS



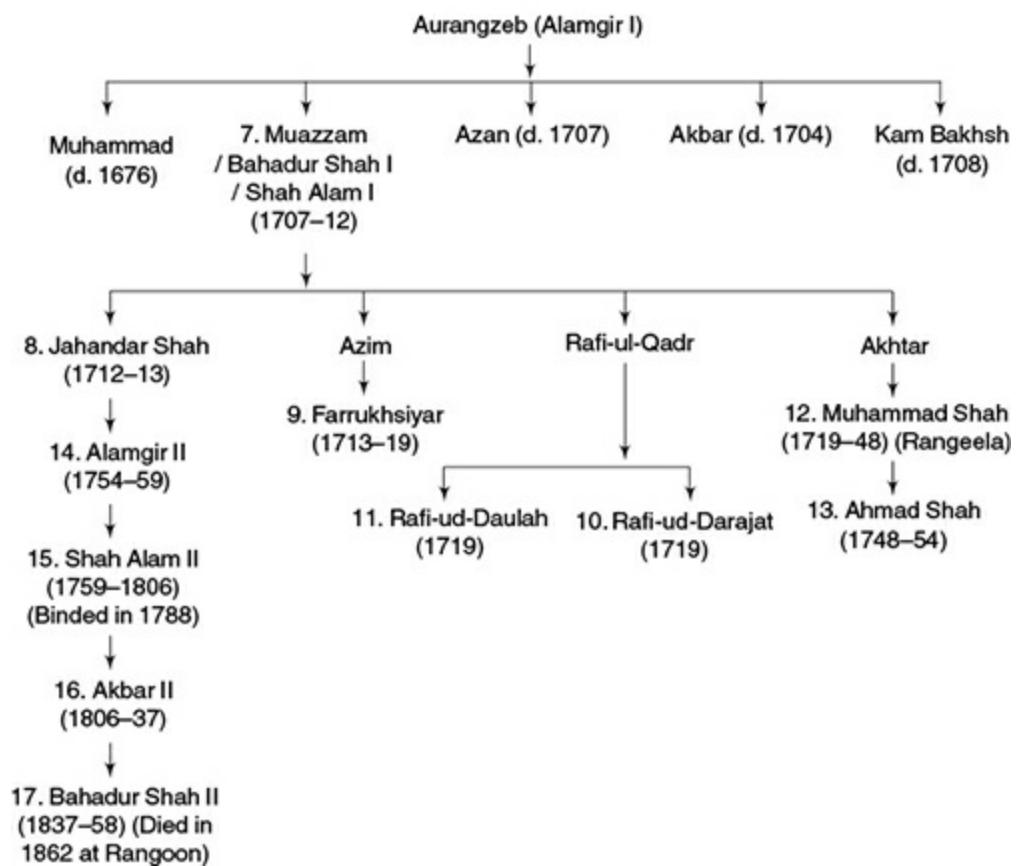
### SUR RULERS (1540–55)



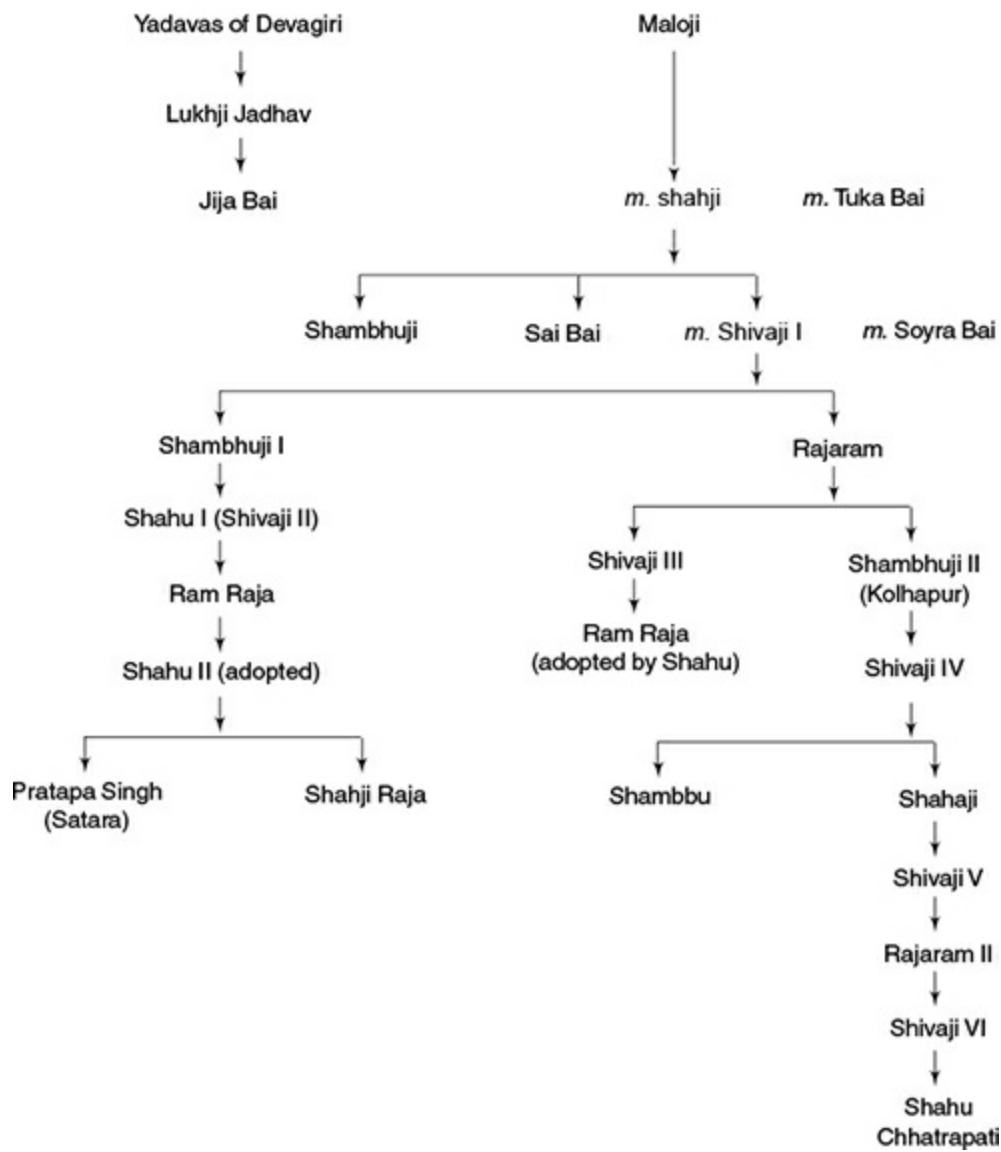
### GREAT MUGHALS (1526–1707)



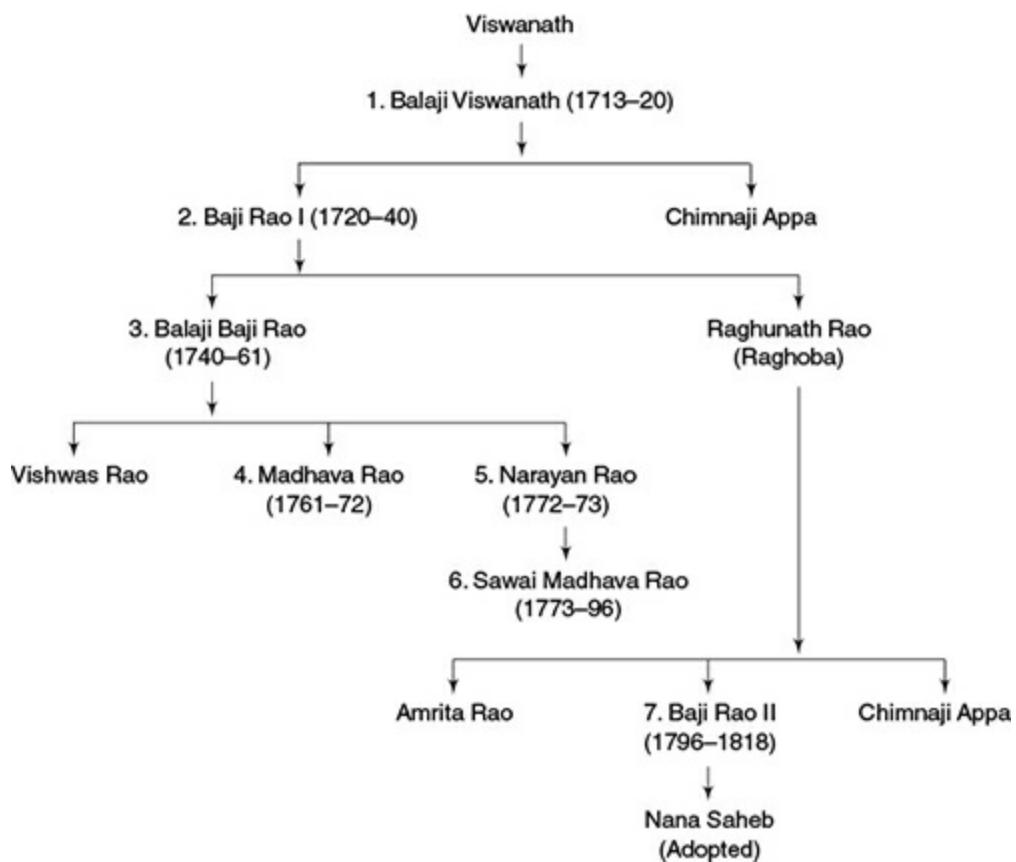
### LATER MUGHALS (1707–1858)



### BHONSLES (CHHATRAPATI)



## PESHWAS





## CHAPTER 9

# EARLY MEDIEVAL INDIA AND CULTURAL TRENDS (750–1200)

## GENERAL SURVEY

### Second Great Transformation

By the middle of the first millennium of the Christian era, a second great transformation in Indian history was well underway, the first being the early historical phase spanning the Maurya and Gupta empires. The second transformation spanned almost ten centuries, from early medieval to early modern times, from the mid-eighth through the mid-eighteenth century. Its early history took off from ancient trends but also left them behind. Its later history would shape the character of modernity. This long medieval transformation is first visible in a proliferation of inscriptions that record social activity in dynamic regions of dynastic authority that embraced ever more diverse populations. In this outline, we shall consider major innovations that transformed societies and social identities inside them during early medieval centuries, before 1200 AD.

### Geopolitical Background

Like the Pallavas and Pushyabutis, other early medieval dynasties had ancient genealogies. Like the Guptas, most medieval kings had their homelands in fertile places along river basins. But in medieval societies, people built many more of these fertile places by digging wells, by constructing dams, channels and reservoirs, and by lifting water for crops with devices that were more and more often powered by bulls in harness. Medieval domains of royalty that emerged in these new fertile places were not mere offshoots of ancient cultures: they were novel organisations of social power that produced new kinds of social identities. Their elites had various origins and spoke many

languages. Inscriptions indicate a virtual revolution in the geographical character of social life in early medieval times, as they name and locate thousands of peoples and places that seem to come from nowhere as they appear in the historical record for the first time.

## Socio-Economic Background

The social environments that developed in medieval domains were based in relatively stable economic areas, and major dynasties had an average lifespan of more than 300 years, compared to 135 and 230 years, respectively, for the Mauryas and Guptas. The secret of their success lay in the central role that dynasties played in building social systems to organise physical and spiritual power. Dynasties facilitated creative interactions among people involved in mobile and sedentary ways of life, in places where local elites dominated villages and towns that also served itinerant merchants, warriors, craftsmen, and pilgrims. As a result, dynasties became cultural symbols of tradition in cultural territories that became basis of many modern social identities. New forms and groups of social identity came into being during the long period of historical innovation. Its ingenuity was concentrated in compact domains of dynastic authority where kings allied with local elites to direct the course of social change.

### KALEIDOSCOPIC GEOPOLITICS

Most new dynasties that sprang up in the first millennium developed in places where long trade routes crossed fertile valleys and deltas. In Punjab, they dotted the foothills. They multiplied along the rivers Ganga, Narmada, Tapti, Sabarmati, Mahanadi, Krishna, Godavari, Pennar, Kaveri and Vaigai. In the peninsula, they thrived most of all, in the delta areas of rivers. Any map that depicts the details of political geography in medieval times looks kaleidoscopic, because the extent of dynastic territories changed often.

## Dynastic Core Regions

Early medieval kingdoms arose from the power of social groups in dynastic core regions. These domains were smaller than ancient empires but in total,

much richer, more powerful and more productive. For, medieval dynasties were more closely involved in regional societies that were increasing their productive capacities at an unprecedented rate. In this context, dynastic elites enriched themselves with tribute and taxes. They used their wealth on projects of interest to local elites, such as building temples and monasteries, conducting rituals, extending irrigation, supporting learned monks and Brahmins, protecting farms and towns against robbers, defending territory against incursions and sending armies to bring tribute from other areas. Local elites paid taxes and tribute to sustain their own local powers over land and labour, and they invested jointly with rulers to increase the productivity of land. Local elite involvement in dynastic order deepened a dynasty's local support in its core region and sustained its longevity. All the major medieval dynasties significantly shaped local elite identities, most of which continued into the modern period.

## General Pattern of Regional Polities

The organisation of political systems varied from region to region and changed over time, but contemporary records suggest certain general

### GROWTH OF MULTIPLE SOVEREIGNTIES

Dynasties grew as rising kings subordinated existing local elites and officially recognised their stature in public ceremonies. Replacing old local rulers in the lower ranks of sovereignty was fraught with risk because it threatened alliances around them. Local alliances gave local strength to rising dynasties and aspiring kings thus strove to strengthen them by bestowing titles and honors on their leadership. Dynastic lineages competed with one another for supremacy over locals, who were often pressed and courted by more than one ruler and often recognised more than one sovereign. Multiple sovereignties formed ranked layers as a king (*raja*) became a great king (*maharaja*) or "king of kings" (*maharajadhiraja*), by adding the names of more subordinate rulers (*samantas*) to the list of those who bowed to him. As a result, local people often bowed to a *raja* who bowed to a bigger *raja*, and so on, up the ranks. The bigger any *raja* became, the more he received obeisance from people who also recognised other *rajas*.

patterns. Most records depict transactions among people with titles in dynastic ranks and point out that sovereignty emerged from these transactions rather than being dictated by legal or constitutional rules. Sovereignty comprised honor and reverence expressed in public interactions by people. Inscriptional transactions were mostly gifts, contracts and commitments that individuals entered into the superior-subordinate relationships.

## **Expansive Dynastic Development**

Early medieval rulers, like their later medieval successors, typically increased their power not by deepening their direct control over local resources, but rather by extending their domains to cover more localities and by propagating more exalted titles for themselves in ceremonies in more distant places. Royal domains also spread with agricultural colonisation. Although each dynasty concentrated attention on its core territory, it could only grow by spreading its canopy. Expansive dynastic development produced new small centers of royal authority in new localities, more than it created big concentrations of population in major urban centers, which is a logical trend in the sparsely populated medieval landscape, which had lots of open land for making new farms and new village settlements. Such expansion also increased the power of local elites, who organised and controlled the expansion of village agriculture. There are no large state-sponsored schemes of agricultural colonisation recorded anywhere in medieval India. Local elites controlled the expansion of farming and thus, had their hands on the resources that medieval dynasties needed most immediately.

## **Kaleidoscopic Nature of Political Geography**

Political geography is composed of localities where the inscriptions appear. In these localities, multiple, layered sovereignties overlap spatially as local rulers recognise dynasties whose royal canopies spread in various directions. Large tracts with no inscriptions surround places with many. Dynastic domains thus resemble shifting archipelagos of inscriptional sites rather than fixed state territories with stable boundaries. Archipelagos overlap as islands bowing to one king mix with those bowing to others. This spatial pattern of sovereignty continued until the gradual onset of modern political institutions that begins in the sixteenth and matures in the nineteenth century.

## COMBINATION OF IMPERIALISM AND REGIONALISM

Most medieval dynasties combined elements of imperialism, regionalism, and localism. Many expanded like empires. All formed regions of competition and overlapping sovereignty. Early dynasties thrived on local support from core constituencies. Tamil Nadu elucidates the kind of shifting cultural territory they formed.

- Beginning in the sixth century and running through the seventeenth, overlapping sovereignties among Pallava, Chola, Pandya, Chera, Vijayanagar and Nayaka dynasties described a broadly shared Tamil language and textual geography of territorial authority that extended into the adjacent regions in Karnataka, Kerala, Andhra Pradesh and northern Sri Lanka.
- The largest dynasty to embrace the Tamil territory arose at Vijayanagar, in Karnataka, in the fourteenth century, and featured rulers who spoke Telugu and Kannada.
- All the dynasties that ruled Tamil-speaking people were attached primarily to localities in their own home regions. Inscriptions from the Pandya country (around Madurai) treat Chola conquests as imperial domination and Chola inscriptions in Tanjavur treat Pandya conquests the same way. In medieval terms, Chola and Pandya kings ruled separate countries that were defined by personal loyalties rather than by territorial boundaries.
- The most resilient medieval early territory was called a *nadu* and included a small circle of villages. There were thirty *nadus* south of Madurai, in the Pandya country alone. A medieval *nadu* was a local domain around which were woven extensive networks of personal loyalty and alliance. However, local domains were defined in wider networks of culture, as revealed by the fact that the term *nadu* appears all across overlapping domains of sovereignty that encompassed the present-day Tamil Nadu.

### South Indian and Deccan Warrior Dynasties

As the first millennium of the Christian era gave way to the second, the contours of political geography shifted substantially. In the peninsula, after Chola imperial expansion reached its limit, the weight of dynastic power

shifted from the coast into the interior uplands, where warrior nomads and pastoralists were transformed over centuries into warrior-peasant alliances on farming frontiers. New centres of dynastic power arose in Karnataka, Andhra, and Maharashtra, where local warriors faced enemies who raced along routes across Malwa, Rajasthan, Afghanistan, and Central Asia. Late medieval militarism in the Deccan—based in Khandesh, Berar, Maharashtra, Andhra, and Karnataka—had its social origins on the land with ancient histories. Dynasties emerged from the mobilisation of warriors inside and around farming communities; but they also came from pastoral, hunting, and mountain societies. Earlier dynasties were more pastoral, but later dynasties were predominantly agrarian. In the Deccan, where drought was common, willingness and readiness to fight in the hot dry season came naturally. All the dominant agrarian castes that came into being in the medieval Deccan included both soldiers and field cultivators.

## Rajput Warrior Dynasties of Rajasthan and Central India

By contrast, in Rajasthan, a single dominant warrior group evolved, called Rajput (derived from Rajaputra), who rarely engaged in farming, which task was left exclusively for their peasant subjects. Rajput nobles endowed temples and employed Brahmins, but their devotion to war, clan and supremacy over peasants were the true measures of Rajput dharma. They attracted allies and imitators as they made themselves ideal Kshatriyas. Rajput cultural influence spread widely among allies, competitors and imitators. The genealogies that constituted the valorous record of a Rajput ancestry became coveted assets among aspiring rulers who multiplied east of Rajasthan until, in the eighteenth century, a cultural Rajputisation of tribal kingdoms occurred across the mountains of central and [eastern India](#). Rajput supremacy also stimulated the rise of warrior Jat peasant clans in

### RAJPUT CLANS

In the ninth century, separate clans of Rajput [Chahamanas \(Chauhans\)](#), [Paramaras \(Pawars\)](#), Guhilas (Sisodias) and [Chaulukyas \(Solankis\)](#) were branching off from the sprawling Gurjara Pratihara clans, whose distant ancestors were pastoralists and who formed an imperial medieval dynasty that spread across Rajasthan, Malwa and the Ganga basin. In later

centuries, separate Rajput lineages spread out across the plains and adjacent mountains, settling in fortresses and ruling over peasants.

northern India—in Rajasthan, the western Ganga basin, and Punjab—where they built fortified villages and hilltop forts.

## Horse-Riding Nomads from Afghanistan and Central Asia

### CENTRAL ASIAN NOMADS

The third group of warriors that propelled the medieval transition in India consisted of huge clans of Turkish, Afghan and Mongol horse-riding nomads, who dominated warrior society in the highlands of Afghanistan, Persia and Central Asia. They became the dominant military force in the lowlands after the tenth century. [Mahmud of Ghazni](#)'s father, Sabuktigin, fought [Hindu Shahis](#) in Punjab to acquire tribute to support his wars in Afghanistan and Persia.

Mahmud succeeded his father in 997 and extended his patrimonial ambition in all directions. He conquered Afghanistan and Persia, obtained the title *Yamin al-Daula* (Right Hand of the State) from the Caliph, and took tribute from local rulers in seventeen raids across India. Mahmud also used some of his wealth to support Al-Biruni, the master geographer. Al-Biruni had travelled trade routes documented for centuries by Arab geographers whose knowledge had guided Mahmud's expansion to the west and his raids to the east and south. Al-Biruni's geography locates places all across the Indo-Ganga basin and the Indian Ocean coast, most importantly, Gujarat and Sind. Rich Indian merchants in Ghazni would have been able to provide Mahmud with intelligence on the most lucrative sites for military assault. By Mahmud's time, Indus and Ganga river basins were, like Rajasthan and Gujarat, part of the trading world of Central Asia; and Mahmud brought them into Central Asian politics as well.

## Overemphasis on Political Fragmentation

The eleventh and twelfth centuries in Indian history are usually looked at from the perspective of the political aftermath of the Muslim invasions and

not as a situation which developed out of a continuous historical process. The accent is thus on the political fragmentation of the country and incessant warfare and not on a comprehension of the total social structure which such a political situation represented. Starting with the evidence of inscriptions which are now found in larger numbers than ever before, allover India, one hardly fails to notice the emergence of various categories of social and political elites allover the country. Such elites were either beneficiaries of assignments made to them—on the basis of clan connections or in lieu of services made to the state—in the form of landed property, which became their *bhoga*, *grasa* or whatever the regional expression was, or were themselves local lords with pre-eminent social and political status in the area.

## Emergence of New Social and Political Elites

The key figures of early medieval India were thus various groups of *samantas*, *mahasamantas*, *mandalesvaras*, *mahamandalesvaras*, *rajakulas*, *rajaputras*—all basically landed magnates but known by various regional expressions. The relationship between them and the heads of numerous royal families was perhaps variously defined and the system of court hierarchy in a kingdom determined the nature of this relationship. Needless to say, such a situation fostered military adventurism, which is reflected in the continuous

### MAKING OF RESPECTABLE GENEALOGIES

The *ithihasa-purana* tradition was now geared on a larger scale than ever before, to the making of respectable genealogies in which the descent of dynasties was traced from the sun, the moon or some mythical figure and in which military exploits, sometimes exaggerated and sometimes real and narrated mostly in Sanskrit, sought to provide them with the required political image. The new political elites were thus dependent on the priestly class and such existing institutions as temples for securing effective grip over the areas they ruled.

formation of ruling dynasties. This process is tacitly admitted in contemporary political theory in which the concept of king received a flexible definition. Some of the early medieval kingdoms were located in the perennial centres of power; others arose in relatively isolated zones and

marked the beginning of new social processes in those areas. As in the earlier periods, these dynasties and kingdoms too desired legitimisation within a Brahmanical framework.

## **Collaboration between Ruling and Priestly Classes**

This network of collaboration explains why the number of grants to brahmins and temples went on increasing: a comparison, for example, of such grants between the Pallava and Chola periods will bear this point out. The study of Chola documents further shows that the *brahmadeyas* or predominantly brahmin villages were distributed throughout their territorial units, and deliberations of systematically constituted assemblies in such villages, consisting only of brahmin members, show that religious pursuits were not their only concern. The other category of grants—the *devadanas*—made the temple a focal point of activities not only in rural areas but, in some cases, in urban areas as well.

## **Feudalisation Process**

The early medieval period has often been projected as representing a major structural change in Indian society. The economy was rural, and the vast number of assignments, resulting in the proliferation of landed intermediaries, introduced feudal characteristics in it. Trade declined, urban centres fell into decay, and the old manufacturing guilds came to be reduced to the insignificant position of low sub-castes. The impressions that the sources give are those of a predominantly rural society organised in such a way as to yield the maximum quantum of revenue to the state. Trading activities had a comparatively subservient role in this political structure. And yet, the process of the crystallisation of regions, which reached a crucial stage in this period, offers a contrast to any general impression of stagnation. The regions of this period were still incipient, but they were not exactly corresponding with the earlier *janapada* units either.

## **Cultural Facets of Regionalism**

The emergence of regions, apart from being a political process, had several cultural facets as well. Though it is not easy to identify the factors responsible for the emergence of regions, the regional context of at least the

structure of caste and of language may be traced. The formation of castes was the result of acculturation and occupational changes, and an analysis of this process alone can supply an index of the cultural dynamics of the area. The same dynamics may be sited in the chronological stages of the growth of regional languages. Sanskrit remained as the official language, but what was typical of a region found the language of the area to be its best vehicle. This yearning went to the extent of even regionalising the epics.

## MAJOR DYNASTIES OF NORTH INDIA

### Pratiharas

#### *Origin*

The Pratiharas were a branch of the famous Gurjaras—one of those nomadic Central Asian tribes that poured into India along with the Hunas following the disintegration of the Gupta empire. The Rashtrakuta records confirm the Gurjara stock of the Pratiharas and Arab writers like Abu Zaid and al-Masudi allude to their fights with the Gurjaras of the north. The most important testimony is that of the Kanarese poet Pampa who calls Mahipala ‘Gurjararaja’. The name was derived from one of the kings of the line holding the office of *pratihara* (a high dignity), in the Rashtrakuta court.

**Nagabhatta I** The Pratiharas came into prominence in the middle of the eighth century AD when their ruler Nagabhatta I defended western India from the invasion of the Arabs and carried his arms up to Broach. He was able to leave to his successors a powerful principality comprising Malwa and parts of Rajputana and Gujarat. Nagabhatta I was succeeded by his brother's sons, Kakustha and Devaraja, both of whom were non-entities.



### The Kannauj Triangle

**Vatsaraia** The grand-nephew of Nagabhatta I, Vatsaraja was a resourceful ruler and established an empire in northern India. He defeated the famous Bhandi clan, who wielded imperial power probably with its seat of authority at Kannauj. He also defeated [Dharmapala](#), the king of Bengal, and laid the foundation of a mighty empire. He, however suffered a major defeat at the hands of the Rashtrakuta king, Dhruva.

**Nagabhatta II** Vatsaraja was succeeded by his son Nagabhatta II who tried to retrieve the fallen fortunes of his family. But he was as unfortunate as his predecessor in suffering defeat at the hands of the Rashtrakuta king, Govinda III. Nagabhatta II tried his luck in other directions. He overran Kannauj, deposed Chakrayudha, Dharmapala's protege, and made it the capital of the

Pratihara kingdom. The vassal's deposition was too galling for Dharmapala and the latter made preparations for the inevitable struggle. The Pratihara monarch advanced as far as Monghyr and won a resounding victory over Dharmapala.

The Gwalior Inscription of his grandson tells us of Nagabhata II's victories over Anarta (northern Kathiawar), Malava or central India, the Matsyas or eastern Rajputana, the Kiratas (of the Himalaya regions), Turushkas (Arab settlers of western India) and the Vatsas in the territory of Kausambi (Kosam). The limits of the Pratihara empire under Nagabhata II may be roughly defined as comprising parts of Rajputana, a large portion of modern Uttar Pradesh, central India, northern Kathiawar and adjacent territories. Nagabhata II was succeeded by his son Ramabhadra during whose brief reign of three years, the Pratihara power eclipsed owing to the aggressive policy of the Pala emperor, Devapala.

**Mihira Bhoja** With the accession of Ramabhadra's son Bhoja the Pratihara power reached glory. He reestablished the supremacy of his family in Bundelkhand and subjugated the Jodhpur Pratiharas (Pariharas). The Daulatpura Copper Plate of Bhoja shows that the Pratihara king had succeeded in reasserting his authority over central and eastern Rajputana. In the north, his suzerainty was acknowledged up to the foot of the Himalayas, as is proved by the grant of a piece of land in the Gorakhpur district to a Kalachuri king.

Bhoja's imperial ambition was however, not uniformly successful. He was defeated by the Pala king, Devapala. But instead of being dispirited by this reverse in the east, he turned southward and overran southern Rajputana and the tracts round Ujjain up to the Narmada river. This brought him face to face with the Rashtrakutas whose ruler Dhruva II was able to arrest his triumphant progress.

The political spectrum underwent a change with the death of the powerful Pala ruler, Devapala, followed by the Rashtrakuta invasion of Bengal. Bhoja defeated the weak Pala king Narayanapala and secured considerable part of his western dominions.Flushed with this success he clashed with Krishna II, the Rashtrakuta. He defeated him on the banks of the Narmada and occupied Malwa.

Thus the extensive dominions of Bhoja extended up to Sutlej in the north-west, the foot of the Himalayas in the north, Bengal in the east, Bundelkhand and Vatsa territories in the south and south-east, and the Narmada and

Saurashtra on the south-west including the major portion of Rajputana on the west. Bhoja had a long reign of 46 years and his eventful career drew the attention of the Arab traveller, Sulaiman.

**Mahendrapala I** Bhoja was succeeded by his son Mahendrapala I. His most notable achievement was the conquest of Magadha and northern Bengal. Mahendrapala I was a liberal patron of men of letters. The most brilliant in his court was Rajasekhara who has to his credit a number of literary works *Karpuramanjari*, *Bala Ramayana*, *Bala* and *Bharata*, *Kavyamimamsa*.

**Mahipala** Mahendrapala's death was followed by a scramble for the possession of the throne. At first his son, **Bhoja II** seized the throne. But his halfbrother Mahipala soon usurped the throne. Once more, the Rashtrakutas sapped the strength of the Pratihara empire when its ruler, **Indra III**, completely devastated the city of Kanauj.

But the withdrawal of Indra III to the Deccan enabled Mahipala to recover from the fatal blow. The Arab traveller al-Masudi, who visited India in the year AD 915–16, refers to the power and resources of the king of Kanauj whose kingdom extended up to Sind in the west and touched the Rashtrakuta kingdom in the south. The Arab chronicler testifies to the struggle between the Rashtrakutas and the Pratiharas as well as the formidable force at the disposal of the latter.

**Later Rulers** Mahendrapala II, son and successor of Mahipala, was able to maintain the strength of his empire in tact. But it received its shattering blow during the reign of Devapala when the Chandellas became virtually independent. The process of decline of the Pratihara empire which had begun with Devapala accelerated with the reign of Vijayapala. The Pratihara empire was already a spent force when Rajyapala, the successor of Vijayapala came to the throne of Kanauj in the last decade of the 10<sup>th</sup> century AD. A certain Yashapala, referred to in an inscription of the year 1036, was perhaps the last ruler of the line.

### ***Palas***

**Gopala** The death of Sasanka was followed by anarchy and confusion resulting in political disintegration which marked the course of the history of Bengal from AD 650 to 750. The anarchy and confusion led to a natural reaction. The leading men of Bengal supposedly elected Gopala as the ruler

of the whole kingdom. Gopala founded a dynasty in Bengal which ruled for nearly four centuries. He was probably born in Pundravardhana (Bogra District). The original limits of Gopala's kingdom are difficult to determine, but it seems that he consolidated his authority over almost the whole of Bengal. Gopala was an ardent Buddhist and is supposed to have built the monastery of Odantapuri (modern Bihar Sharif).

**Dharmapala** Gopala was succeeded by his son Dharmapala who raised the Pala kingdom to greatness. Soon after his accession Dharmapala was involved in a struggle with the two main powers—the Pratiharas and the Rashtrakutas. The Pratihara ruler, Vatsaraja defeated Dharmapala in a battle which probably took place somewhere in the Gangetic Doab. But before Vatsaraja could reap the fruits of victory, he was defeated by the Rashtrakuta king Dhruva. Thereafter Dhruva defeated Dharmapala and a little later left for the Deccan.

Despite these reverses, Dharmapala gained more than what he had anticipated. With the defeat of the Pratihara power and the retreat of the Rashtrakutas, Dharmapala could dream of building up a mighty empire. Dharmapala installed Chakrayudha on the throne of Kanauj.

The Pala empire under Dharmapala was fairly extensive. It comprised Bengal and Bihar, directly ruled by him. Besides, the kingdom of Kanauj was a dependency, ruled by Dharmapala's own nominee. Beyond Kanauj there were a large number of vassal states in the Punjab, Rajputana, Malwa and Berar whose rulers acknowledged Dharmapala as their overlord.

Dharmapala's triumphant career was soon challenged by his Pratihara adversary, Nagabhatta II, who conquered Kanauj and drove away Dharmapala's protege Chakrayudha. A struggle for supremacy between the two rivals became inevitable. The Pratihara ruler advanced up to Monghyr and defeated Dharmapala in a pitched battle. But Dharmapala was again rescued by the timely intervention of the Rashtrakuta king Govinda III to whom he might have appealed for aid. After a reign of 32 years Dharmapala died, leaving his extensive dominions unimpaired to his son Devapala.

## PATRONAGE OF BUDDHISM

As a Buddhist, Dharmapala founded the famous *mahavihara* of Vikramasila near Bhagalpur. He is also credited with the construction of a *vihara* at Somapura (Paharpur). According to Taranatha, Dharmapala

founded fifty religious institutions and was a patron of the great Buddhist author Haribhadra.

**Devapala** Dharmapala was succeeded by his son Devapala who is regarded as the most powerful Pala ruler. Epigraphic records credit him with extensive conquests from the Himalayas to the Vindhyas and from the eastern to the western ocean. He is said to have defeated the Gurjaras and the Hunas and conquered Utkala and Kamarupa. The Huna and Kambhoja princes who submitted to Devapala cannot be identified properly. The Gurjara adversary may be identified with Mihira Bhoja, who tried to expand his kingdom eastwards. But he was defeated by Devapala.

### PATRONAGE BY DEVAPALA

Like his father, Devapala was a great patron of Buddhism and his fame spread to many Buddhist countries outside India. Balaputradeva, a king of the Buddhist Sailendras, ruling Java, sent an ambassador to Devapala, asking for a grant of five villages in order to endow a monastery at Nalanda. Devapala granted the request. He appointed Viradeva, as head of Nalanda monastery. Devapala's court was adorned with the Buddhist poet Vajradatta, the author of *Lokesvarasataka*.

Sulaiman, an Arab merchant who visited India and wrote his account in AD 85, refers to the Pala kingdom as Ruhmi. According to him, the Pala emperor was at war with the Gurjaras and the Rashtrakutas and had more troops than his adversaries.

**Later Palas** The glory of the Pala empire suffered irretrievably with the death of Devapala. The rule of his successors was marked by a steady process of disintegration. Devapala was succeeded by Vigrahapala. After a short reign of three or four years, Vigrahapala abdicated the throne.

Vigrahapala's son and successor, Narayanapala, had a long reign. Rashtrakuta king Amoghavarsha defeated the Pala ruler. The Pratiharas gradually extended their power in the east. Narayanapala not only lost Magadha, but also north Bengal, the heartland of the Palas. However, towards the close of his reign, Narayanapala recovered north Bengal and south Bihar from the Pratiharas, the latter being weakened by the invasion of

the Rashtrakutas.

Narayanapala was succeeded by his son Rajyapala who was succeeded in turn by his son Gopala II. The rule of these two rulers proved disastrous for Pala power. A series of invasions led by the Chandellas and the **Kalachuris** dismembered the Pala empire.

The fortune of the Palas which reached its lowest ebb was recovered to some extent by Mahipala I, who ascended the throne in AD 98. The most important event of Mahipala's reign was the invasion of Bengal by Rajendra Chola. Rajendra's Tirumalai Inscription records the details of his conquests in the north. The Chola invasion, however, did not lead to the establishment of Chola suzerainty over Bengal. Apart from north and east Bengal, Mahipala was able to recover the northern part of the Burdwan division. Mahipala's success was more pronounced in north and south Bihar. He succeeded in reestablishing his authority over a great part of Bengal. This success was due in a large measure to the repeated invasions of Sultan Mahmud which must have exhausted the strength and resources of the Rajput powers in northern India. Madanapala was the last king of the Pala dynasty.

## Senas

### *Early Rulers*

The Sena family ruled Bengal after the Palas. Its founder was Samantasena described as 'Brahmakshatriya'. The title Brahmakshatriya shows that Samantasena was a Brahmin, but his successors called themselves simply Kshatriyas. Samantasena's son Hemantasena took advantage of the unstable political situation of Bengal and carved out an independent principality.

**Vijayasena** The son of Hemantasena, Vijayasena brought the family into limelight during his long reign of more than sixty years. Beginning his career as a petty chief, Vijayasena laid the foundations of the greatness of his family by conquering nearly the whole of Bengal.

Vijayasena assumed several imperial titles like *paramesvara*, *paramabhattaraka*, *maharajadhiraja*, and the like. He had two capitals, one at Vijayapuri in West Bengal and another at Vikramapura in Bangladesh. The famous poet Sriharsha composed the *Vijayaprasasti* in memory of Vijayasena.

**Ballatasena** Vijayasena was succeeded by his son, Ballatasena. His reign was generally peaceful and he maintained in tact the dominions inherited

from his father. Ballalasena was a great scholar. He wrote four works of which two are extant, the *Danasagara* and the *Adbhutasagara*. The first is an extensive work on omens and portents and the second on astronomy.

**Lakshmanasena** He succeeded his father in AD 1179 at an advanced age of sixty. Towards the close of his reign, Lakshmanasena was beset with a sea of troubles. While the Sena power was weakened by internal rebellions, the invasion of Bakhtiyar Khalji gave it a crushing blow. A detailed account of the invasion of Bakhtiyar Khalji has been given in *Tabakat-i-Nasiri*.

## PATRONAGE OF LITERATURE

The reign of Lakshmanasena was remarkable for patronising considerable literary activity. He was a devout Vaishnava. Jayadeva, the famous Vaishnava poet of Bengal and author of the *Gita Govinda*, lived at his court. Other celebrated poets who graced his court included Dhoyi, the author of the *Pavanaduta* and Govardhana, the author of the *Aryasaptasati*.

Lakshmanasena himself completed the work *Adbhutasagara* begun by his father. According to *Tabakat-i-Nasiri*, the descendants of Lakshmanasena ruled parts of Bengal for some more time.

## Rashtrakutas

### Origin

The term Rashtrakuta denotes officers in charge of territorial divisions called *rashtras*. In the Deccan charters of the 7<sup>th</sup> and 8<sup>th</sup> centuries AD, Rashtrakutas were exhorted not to disturb the peaceful enjoyment of the land grants. The Rashtrakutas originally belonged to Lattalura, modern Latur of Maharashtra. They were of Kannada origin and Kannada was their mother tongue.

**Dantidurga** He began his career as a feudatory of the Chalukyas. He laid the foundations of a lasting empire. The victorious career of Dantidurga is known from the two records of his reign—the Samangad Plates and the Dasavatara Cave Inscription of Ellora. Dantidurga's plan of expansion was directed towards the east and west without disturbing Karnataka, the stronghold of Chalukya power. He invaded Malwa, which was under the rule

of the Gurjara Pratiharas, and brought it within his sphere of influence. He signalled his victory over Malwa by performing the *hiranyagarbhadana* ceremony at Ujjain. After a short while, he marched to Mahakosala or Chattisgarh District of Madhya Pradesh. Thus, by AD 75, he had become the master of the whole of Madhya Pradesh and central and southern Gujarat. He then attacked and overthrew his suzerain, Kirtivarman II, the Chalukya emperor and proclaimed himself the paramount ruler of the Deccan. He did not live long after this victory.

**Krishna I** Dantidurga died childless and was succeeded by his uncle Krishna I. After securing his position in Maharashtra and Karnataka, Krishna I advanced southwards and invaded Gangawadi (modern Mysore), which was then under the sway of its Ganga ruler Sripurusha. He returned home after permitting Sripurusha to rule as a feudatory. In the east, Krishna I came to grips with the Chalukyas of Vengi. He sent the crown prince Govinda to Vengi and its ruler Vijayaditya I made his submission without a fight. Great as a conqueror, Krishna was equally great as a builder. He constructed the magnificent rock-cut monolithic temple at Ellora, now known as Kailasa.



Kailash Temple at Ellora

**Govinda II** Krishna I was succeeded by his eldest son Govinda II. He practically left the whole administration to the care of his younger brother,

Dhruva. But Dhruva was ambitious and seized the throne for himself.

**Dhruva** Shortly after his accession, Dhruva proceeded to punish the kings who had supported his brother. Dhruva then made a bold bid to control north Indian politics, a feat in which no Deccan power had succeeded since the days of the Satavahanas. At that time northern India was convulsed by the struggle for supremacy between Vatsaraja Pratihara and Dharmapala, the Pala ruler of Bengal.

While Vatsaraja was engaged in hostilities with Dharmapala in the Doab, Dhruva crossed the Narmada and occupied Malwa without much opposition. He then proceeded towards Kanauj and inflicted such a crushing defeat on Vatsaraja that the latter sought refuge in the deserts of Rajasthan. Dhruva proceeded further north into the Ganga-Yamuna Doab where he routed Dharmapala. Without marching further into the imperial city of Kanauj, Dhruva returned home laden with rich booty.

He had four sons, Karka, Stambha, Govinda and Indra, of whom Karka had predeceased his father. Of the remaining three sons, the emperor chose the ablest Govinda as his successor and installed him as crown prince.

**Govinda III** Though the accession of Govinda took place peacefully, soon he had to face the hostility of his eldest brother, Stambha, who had been chafing owing to his supercession. After defeating Stambha and securing his position in the Deccan, Govinda turned his attention to the ever tempting politics of northern India. Govinda marched into northern India and defeated Nagabhatta II who fled into Rajputana leaving the Doab at the mercy of the invader. Chakrayudha, the puppet emperor of Kanauj, offered unconditional surrender and so did Dharmapala. Besides the powerful Gurjara Pratihara and Pala kings, other rulers of northern India were also defeated by Govinda III.

**Amoghavarsha I** Govinda III was succeeded by his son Sarva, better known as Amoghavarsha. Amoghavarsha was not destined to enjoy peace during his long reign of 64 years. He had to encounter frequent rebellions of his feudatories and to wage constant wars against his powerful hostile neighbours. Amoghavarsha's reign lacked brilliance and vigour of his father and grandfather. Gangawadi and Malava were lost to the empire.

Instead of war, it was rather peace, religion and literature that attracted him most. In his later life he developed definite leanings towards Jainism and Jinasena, the author of *Adipurana*, was his chief preceptor.

Amoghavarsha was himself an author and a liberal patron of men of

letters. The *Kavirajamarga*, the earliest work on poetics in the Kannada language, was written by him. He was also a great builder. He built the city of Manyakheta and adorned it with an excellent palace. He was succeeded by his son Krishna II

**Krishna II** He was neither an able ruler nor a good military commander. His only achievement was the termination of the Gujarat branch. He could just maintain his own against Bhoja I and his wars against Vengi and the Cholas brought disaster and disgrace. Like his father, Amoghavarsha, Krishna was a Jaina.

**Indra III** Krishna II was succeeded by his grandson Indra III. Indra emulated his great ancestors by declaring war against the Gurjara Pratihara emperor, Mahipala. He marched upon Kanauj and occupied it. Towards Vengi, Indra followed the policy of fomenting troubles for the ruling king and put his own nominee on the Vengi throne.

**Amoghavarsha II** Indra III was succeeded by his son Amoghavarsha II. Within a year of accession, Amoghavarsha II died and his younger brother Govinda ascended the throne.

**Govinda IV** Govinda was a tyrant whose conduct and vicious life provoked universal resentment. A chieftain took a leading part in the revolution which brought about the end of the inglorious reign of Govinda IV and the transfer of the crown to Amoghavarsha III.

**Amoghavarsha III** He devoted himself to religious rather than administrative affairs. The government was carried on by crown prince **Krishna III**.

**Krishna III** After his accession Krishna spent a few years in strengthening the administration. Krishna led a lightning expedition to the Chola kingdom and captured Kanchi and Tanjore. It took the Cholas a few years to recover from the blow and in AD 949 a decisive battle was fought at Takkolam in the North Arcot District. Krishna marched farther south and after defeating both the Kerala and Pandya kings even succeeded in occupying Ramesvaram for a time. He built a number of temples in the conquered territories among which the temples of Krishnesvara and Gandamartandatiya at Ramesvaram are famous. Throughout his long reign, Krishna III remained in effective possession of Tondai-mandala consisting of the Arcot, Chingleput and

Vellore Districts.

Like most of his predecessors, Krishna III interfered in the affairs of Vengi. But the Rashtrakuta power in Vengi proved to be short lived. Towards the close of his reign, Krishna led an expedition into Malwa against the Paramara ruler Harsha Siyaka and occupied Ujjain.

Krishna's reign marked the disintegration of the Rashtrakuta empire. He was oblivious of the feudal developments likely to endanger the stability of the empire by granting the province of Tardavadi near the heart of the empire as a fief to Tailapa. Within a few years of Krishna's death, Tailapa felt strong enough to overthrow the Rashtrakutas and to lay the foundations of the Western Chalukya empire of Kalyani.

**Khottiga** Krishna III was succeeded by his halfbrother Khottiga. During his reign, the Rashtrakuta empire received a rude blow which completely shattered its prestige. The defeat which the Paramara king Siyaka had sustained at the hands of Krishna III, was rankling in his mind and he made necessary preparations to avenge it. Siyaka sacked Malkhed, the Rashtrakuta capital. Khottiga did not survive long the disgrace and was followed by his nephew Karka II.

**Karka II** The prestige of the empire had suffered irreparably when Karka II ascended the throne. Matters were worsened by the maladministration of the new emperor. The feudatories naturally felt emboldened to challenge the imperial authority and one of them eventually deprived Karka of his sovereignty over the Deccan within about eighteen months of his accession. This feudatory was Taila II (Tailapa) of the Chalukya family.

### **Administration**

The kingship was usually hereditary and the crown usually passed to the eldest, and sometimes to the ablest son. The *yuvaraja* or the heir-apparent was selected during the lifetime of the emperor. The *yuvaraja* usually stayed at the capital, helping the king in the discharge of administrative duties and occasionally accompanying the king in military expeditions. Younger princes were usually appointed to the posts of provincial governors.

A group of ministers consisting of the prime minister, the foreign minister, the revenue minister, the treasurer, the chief justice, the commander-in-chief, and the *purohita* helped the king in carrying out the administration of the empire.

The Rashtrakuta empire consisted partly of vassal states and partly of

directly administered areas. Important feudatories enjoyed almost complete autonomy. But feudatories had to attend the imperial court and were bound to pay regular tribute and furnish a stipulated number of troops.

The Rashtrakuta empire was divided into several provinces or *rashtras* which were further divided into *vishayas* or districts. The *vishayas* were subdivided into *bhuktis* consisting of 50 to 70 villages. The *bhuktis* were further subdivided into smaller groups of 10 to 20 villages each.

The *rashtrapati* was at the head of the administration of the province. The *rashtrapatis* had considerable powers over their subordinates. *Vishayapatis* or district officers and *bhogapatis* or *tahsil* officers enjoyed the same power as *rashtrapatis* within their smaller areas. Some of the *vishayapatis* enjoyed feudatory status like the provincial governors. *Bhogapatis* in charge of *bhuktis* were appointed directly by the central government. *Bhogapatis* carried on the revenue administration with the help of hereditary revenue officers called *nalgavundas* or *desagramakutas*. The village administration was carried on by the village headman and the village accountant, whose offices were usually hereditary.

The village assemblies or councils played an effective role in the administration of the village. The village assembly was divided into a number of sub-committees. Each subcommittee was in charge of a specific subject like the village tank, the village temple, roads, and the like. Rashtrakuta records refer, on rare occasions, to *vishaya-maharattas* (elders of the district) and *rashtra-maharattas* (elders of the province), suggesting the existence of popular bodies at the district and provincial headquarters.

### **Literature**

Sanskrit literature was widely patronised. There were many scholars in the Rashtrakuta courts. Trivikrama, the author of the *Nalachampu*, flourished in the early 10<sup>th</sup> century. The *Kavirahasya* of Halayudha was composed in the reign of Krishna III.

As the Rashtrakutas were patrons of Jainism, it is natural that Jaina literature should have made considerable progress. Akalanka and Vidyananda wrote *Ashtasati* and *Ashtasahasri*, two commentaries on the *Aptamimansa*. In the field of logic Manikyanandin wrote *Parikshamukhasastra* in the latter half of the 8<sup>th</sup> century. He also wrote an independent work called *Nyayakaumudichandrodaya*. Amoghavarsha I's reign saw the high point of Jaina literature in the Rashtrakuta period. Harisena, the spiritual preceptor of

Amoghavarsha I, composed the *Harivamsa*. He could not complete the *Adipurana* which relates the life stories of various Jaina saints. It was completed by his disciple Gunabhadra. Jinasena's *Parsvabhyudaya* is a biography of Parsva in verses. Amoghavarsha's reign saw the composition of two other works—*Amoghavritti* of Sakatayana, a work on grammar, and the *Ganitasarasamgrahaka* of Viracharya, a treatise on mathematics.

The Rashtrakuta period witnessed the beginning of the Canarese literature. Amoghavarsha I himself was the reputed author of the *Kavirajamarga*, the first work of Canarese on poetics. Pampa I, the earliest and the greatest of the Canarese poets and author of *Adipurana* and the *Vikramarjunavijaya*, flourished during the first half of the 10<sup>th</sup> century. Ponna, another famous poet and author of the *Santipurana*, flourished in the third quarter of the 10<sup>th</sup> century. Poona, another famous poet and author of the *santipurana*, flourished in the third quarter of the 10<sup>th</sup> century.

## THE RAJAPUTRAS

### Origin

The anarchy and confusion which followed Harsha's death is the transitional period of Indian history. This period was marked by the rise of the Rajput clans who began to play a significant part in the history of northern and western India from the 8<sup>th</sup> century AD onwards.

The term Rajput denotes a tribe or clan, the members of which claimed themselves as Kshatriyas belonging to the 'solar' or 'lunar' dynasties. According to some scholars the origin of the Rajputs is connected with that of the Gurjaras. In the early years of the 6<sup>th</sup> century AD, a tribe known as the Khazars poured into India along with the Hunas. These Khazars were known as Gurjaras. According to the bardic tales, the Pratiharas (Pariharas), the Chalukyas (Solankis), the Paramaras (Pawars) and the Chahamanas (Chauhans) are 'fire-born' (*agnikula*), originating from a sacrificial fire-pit at Mount Abu in southern Rajputana.

The Hunas, Gurjaras and the other allied tribes who entered India during the 5<sup>th</sup> and 6<sup>th</sup> centuries merged themselves with the Indians, just as their predecessors, the Greeks, the Kushanas and the Sakas had done. In the

southern group, the principal clans are the Chandels, Kalachuris or Haihayas and Gaharwars. They apparently descended from the socalled aboriginal tribes like the Gonds, and the Bhars. The evidence of a close connection between the Chandels and the Gonds is particularly strong. The Chandel Rajputs were originally Hinduised Bhars or Gonds or both, who became Kshatriyas on attaining political power. The Gaharwars similarly are associated with the Bhars; the Bundelas and the northern Rathors are offshoots of the Gaharwars. As a general rule, the Rajputs formed by the social promotion of aborigines were inimical to the Rajputs descended from foreigners.

### **Paramaras**

**Upendra** The kingdom of the Paramaras was situated to the west of that of the Kalachuris. Upendra, also known as Krishnaraja, was one of the founders of the Paramara family. Dhara, modern Dhar, in Madhya Pradesh, was the capital of the Paramaras.

**Siyaka II** The history of the Paramaras really begins with the accession of Siyaka. His greatest triumph was to defy the authority of the Rashtrakutas, acknowledged so far by the Paramaras. The death of the Rashtrakuta, Krishna III presented him an opportunity and he declared himself independent. Siyaka secured large slices of territory both from Pratihara as well as the Rashtrakuta empires. Of his two sons—Munja and Sindhuraja—he was succeeded by the former.

**Munja** He was the most glamorous king of the dynasty. He was a great warrior and many stories of his gallantry are sung in ballads. He defeated the Kalachuri king, Yuvaraja II. His major effort was directed towards expanding the area of his kingdom in Rajputana. Munja next defeated [Mularaja](#) of the Chalukya dynasty of Anahilapataka.

The greatest enemy of Munja was the Chalukya Taila II, who had established his authority over the Deccan after overthrowing the Rashtrakutas and wanted to assert his authority over Malava which once belonged to them. Taila invaded Malava no less than six times, but on all occasions he was repulsed by Munja. In order to get rid of this chronic menace, Munja launched an aggressive campaign against Taila II but was entrapped by the enemy and put to death.

**Sindhuraja** Munja was succeeded by his younger brother Sindhuraja who recovered the lost territories from Taila II. He also conquered Lata (south

Gujarat), but his attempt to assert supremacy over' north Gujarat was foiled by the Chalukya ruler Chamundaraya, son of Mularaja I.

**Bhoja** Sindhuraja was succeeded by his son Bhoja, the greatest celebrity of the Paramaras. Bhoja's reign of half a century was marked by a series of strenuous campaigns against numerous kings. Despite the ceaseless wars which. Bhoja fought against several kings, he could acquire no new territory except Konkana. What distinguished him from his contemporaries was his profound scholarship and patronage of learning. He is credited with the authorship of more than 23 books on varied subjects. Bhoja's commentary on the *Yogasutras* of Patanjali, though brief, is a great example of his erudition. His *Samaranganasutra-dhara* is an excellent work on art and architecture. Men of letters like Dhanapala, Uvata and many others livea in his court. He founded the city of Bhojapura and built a number of temples.

## SAMARANGANA SUTRADHARA

It is an encyclopedic work on classical Indian architecture (Vastu Shastra) written by Paramara King Bhoja of Dhar (1000-1055 AD). In 83 chapters, it treats various subjects such as town planning, house architecture, temple architecture and sculptural arts, together with mudras (the different hand poses and the poses of the body as well as the postures of legs), the canons of painting, and a chapter on the art of mechanical contrivances, the yantras.

**Later Rulers** With the passing away of Bhoja, the era of Paramara ascendancy was over. Bhoja's death was followed by a disputed succession; one of the claimants, Jayasimha, who was probably Bhoja's son, seized the throne with the help of his erstwhile enemy, Chalukya prince Vikramaditya VI of the Deccan. Henceforth Jayasimha became a staunch ally of Vikramaditya and helped the latter in an unsuccessful expedition against the eastern Chalukyas of Vengi. Udayaditya, a brother of Bhoja, succeeded Jayasimha. The famous temple of Nilakantesvara at Udayapur in Bhilsa is ascribed to him. Udayaditya had a number of sons and two of them, Lakshmadeva and Naravarman, ruled in succession after his death.

The last known king of the Paramaras was Mahlak Deo, who was defeated by [Alauddin Khalji](#) when the latter invaded his kingdom. Mahlak

Deo was executed and Malava became a province of the Sultanate.

There were several minor branches of the Paramaras ruling in various parts of the Rajputana—Mount Abu, Vagada (modern Banswara and Dungarpur), Javalipura (Jalor) and Bhinmal (in southern Marwar). All these were ultimately conquered by the neighbouring states such as the Guhilas and the Chahamanas. Under the Paramaras, a rich galaxy of literary giants thronged Malwa. Dhara was the Mecca of literature in the days of Bhoja. Bhoja was the greatest builder and lover of art. The image of Sarasvati, installed by him in the main hall of Sarasvati temple of Dhara, shows Paramara sculpture at its best.

### **Solankis**

**Mularaja I** The Chalukyas or Solankis ruled in Gujarat and Kathiawar for nearly three centuries and a half (AD 950–1300). Mularaja established an independent kingdom with its capital at Anahilapataka. Mularaja suffered disgrace at the hands of the Paramara Munja and withdrew to Marwar. He had hardly recovered his kingdom when he was overcome by the Kalachuri Lakshmana. His kingdom extended up to Jodhpur in the north, while his southern frontier stretched up to the Narmada. He was a devout Saiva and built two temples at Anahilapataka. The period of about 25 years which intervened between Mularaja's death and the accession of Bhima I, was inglorious.

**Bhima I** His kingdom was rudely shaken by the invasion of Sultan Mahmud of Ghazni who plundered the immense riches of the famous temple of Somnatha. Bhima, who fled to Kutch at the approach of Sultan Mahmud, returned to his capital after the departure of the invader. Bhima I's reign was important in the history of Indian architecture. It was during his reign that the famous Dilwara temple was built at Abu. He abdicated the throne in favour of his son Karna.

**Kama** Despite a long reign of about thirty years, Karna could not achieve anything substantial. But he built numerous temples, and founded a city after his name, now represented by Ahmadabad.

**Jayasimha Siddharaja** Jayasimha, who assumed the title Siddharaja, succeeded his father Karna and ruled for nearly half a century. He embarked upon a career of conquest to extend his kingdom. In the north he annexed Bhinmal after defeating the Paramaras. He then subdued the Chahamanas of Sakambhari. He also invaded the Chandella kingdom and proceeded as far as

Kalinjara and Mahoba. In the south, he won a victory over the Chalukya, Vikramaditya VI of Kalyana.

Jayasimha was also a great patron of literature. Under him, Gujarat became a famous seat of learning and literature. He gathered round him a large number of poets and scholars including Hemachandra, who wrote the celebrated grammar *Siddha-Hemachandra* as well as many other works. He was a Saiva and erected many temples, the most magnificent being Rudra Mahakala at Siddhapura. After his death, the throne was seized by his distant relation, Kumarapala.

**Kumarapala** He embraced Jainism under the influence of Hemachandra. He forbade animal sacrifice and his order was obeyed not only in his own kingdom but also in some of the feudatory states. Despite his religious zeal in favour of Jainism, he showed his veneration to his family deity Siva, and built temples for both the Jainas and the Brahmins.

**Mularaja II** In AD 1178 Muizuddin Muhammad Ghori invaded Gujarat, but the Solankis under Mularaja's mother bravely opposed the Muslims and defeated them near Mt. Abu. However, after the Turkish conquest of India, Qutub-ud-din invaded Gujarat and plundered Anahilapataka in 1197.

**Bhima II** During the reign of Bhima, all arrangements for defending Gujarat against the aggression of the neighbours were made by Lavanaprasada and his able son Viradhavala. But the most disturbing element was Yadava Singhana who led a number of invasions into Gujarat, which was however defended well by Viradhavala.

**Later Rulers** Bhima II was succeeded by Tribhunapala, who was in turn supplanted by Virama, a son of Viradhavala. The next ruler was Sarangadeva, who was succeeded by his nephew Karna, the last Hindu king of Gujarat. Shortly afterwards, Gujarat was conquered by Alauddin Khalji. Karna fled to Devagiri, but his queen Kamaladevi and daughter Devaladevi fell into the hands of Ala-ud-din Khalji.

**Solanki Art** The Chalukya kings were great patrons of art and the magnificent architectural activity during their regime owed, in a large measure, to their active support. Both Vastupala and Tejapala (ministers of **Bhima II**) vied with one another in encouraging arts in the most exuberant manner possible. The whole province was studded over with monuments,

distinctive in design and luxuriant in execution. The earliest buildings are the four temples at Sunak, Kanoda, Delmal and Kesara, all within a radius of Fifteen miles from Anahilapataka (Patan). Of the larger temples, the temple of Surya at Modhera near Baroda is a typical example. The Jaina temple of Vimala at Mount Abu in Rajputana is one of the best specimens of Solanki art.

## Chahamanas

There were several branches of the Chahamana dynasty. The main branch ruled in Sakambhari, modern Sambhar, in Jaipur and the others ruling in different places, were collateral. Some of these were unquestionably the feudatories of the Pratiharas.

**Early Rulers** Vasudadeva founded the main line in the middle of the 6<sup>th</sup> century AD with Ahichchhatra as the seat of his power. Taking advantage of the weakness of the Patiharas consequent to their struggle with the Rashtrakutas, the next important ruler Vakpatiraja defied the authority of the Pratiharas. During his reign the Chahamana family acquired a distinctly higher status as is revealed by his assumption of the title *maharaja*. He built at Pushkara a temple for Siva. Vakpati had three sons—Simharaja, Vatsaraja and Lakshmana.

**Simharaja and Vigraharaja II** Simharaja was the first prince of the family who assumed the title *maharajadhiraja*. This indicates that he made himself independent of the imperial Pratiharas of Kanauj. Simharaja's son and successor Vigraharaja II was the real founder of the future greatness of the family. He overran Gujarat, forced the Chalukya Mularaja to take refuge at Kanthakot in Kutch. He extended his conquests as far south as the Narmada.

**Prithviraja I and Ajayaraja II** Prithviraja I is reputed to have killed a body of 700 Chalukyas who had come to Pushkara to rob the Brahmins. From the time of his son and successor Ajayaraja II, the Chahamanas began to pursue an aggressive imperial policy. He founded the city of Ajayameru or Ajmer and enlarged and decorated it with magnificent palaces. Ajayaraja was succeeded by his son Arnoraja. He had to acknowledge the suzerainty of his Chalukya rival Siddharaja Jayasimha who gave his daughter in marriage to him. The matrimonial alliance established peace for a short duration but hostilities broke out afresh with the accession of Kumarapala to the Chalukya

throne.

**Vigraharaja III** He was a great conqueror and extended the frontiers of his kingdom in different directions. He conquered Delhi from the Tomaras and took possession of Hansi in the Hissar district in the Punjab. In the south he plundered the Chalukya dominion of Kumarapala and thus avenged the defeat inflicted upon his father by the Chalukyas. His kingdom included perhaps a, substantial portion of the Punjab lying between the Sutlej and the Yamuna. In the north-east, a portion of north Gangetic plain formed a part of his empire. Vigraharaja was an author of repute. He composed the celebrated drama, *Harikeli Nataka*. Among the many temples built by him at Ajmer the Sarasvati Mandira is undoubtedly the best.

**Prithviraja II and Somesvara** During the rule of Prithviraja II, a grandson of Amoraja the age-long conflict with the Muslims was renewed. Prithviraja II was succeeded by his uncle Somesvara, son of Arnoraja. While staying at Kumarapala's court, he married a Kalachuri princess Karpuradevi, who gave birth to two sons, Prithviraja III and Hariraja.

**Prithviraja III** One of the early exploits of Prithviraja III was to suppress the revolt of his cousin, Nagarjuna. He then invaded the Chandella kingdom and defeated its king **Paramardi**. Thereafter, he invaded the Chalukya kingdom of Gujarat and forced Chalukya Bhima II to conclude a treaty. Prithviraja III also entered into hostility with Jayachandra, Gahadvala ruler of Kanauj. It is related that Jayachandra organised a *svayamvara* ceremony for the marriage of his beautiful daughter Samyukta. Prithviraja was not invited. Prithviraja succeeded in carrying off the Gahadvala princess by force.

It was not till the capture of the strong fort of Tabarhindah, identified with Sirhind, by Shihab-ud-din that Prithviraja became conscious of the gravity of the situation. Prithviraja met the enemy at the fateful field of Tarain in 1190–91. The first battle of Tarain was disastrous for the Sultan. Despite this victory, Prithviraja III did not take adequate steps to guard the north-western frontier of his empire and allowed himself to dissipate his energy in fighting the Gahadvala king Jayachandra.

Meanwhile, Shihab-ud-din came to Tarain in 1192 practically unopposed by passing through Multan and Lahore. One lakh soldiers were killed in the battle, including Govindaraja, chief of Delhi. Prithviraja himself was taken prisoner and executed thereafter.

Many a distinguished scholar and poet from different parts of the country

gathered round the court of king Prithviraja III who himself became the theme of two great poems, viz. *Prithvirajavijaya* and *Prithviraj Raso*, written by his court poets Jayanaka and Chanda ([Chand Bardai](#)) respectively.

## Gahadvalas

The emergence of the Gahadvalas in Kanauj in the latter part of the 11<sup>th</sup> century is so sudden that it is difficult to determine their origin. The well-known theory of their connection with the dynasties of the Sun and the Moon cannot be accepted as true, although traditions trace them back to an obscure descendant of Yayati.

**Early Rulers** The Gahadvala dynasty was founded by Yasovigraha. Yasovigraha's son Mahichandra, also called Mahindra and Mahitala, was a ruler of some consequence who ruled in some parts of Uttar Pradesh. His son, Chandradeva, took hold of the opportunity afforded by the departure of Mahmud from northern India and inflicted a crushing defeat upon the Rashtrakuta ruler, Gopala, on the banks of the Yamuna. He conquered all the territory from Allahabad to Banaras and made Banaras the second capital of the Gahadvalas. He imposed a tax called *turushkadanda* possibly to defray the expenses of war against Muslim invasions or to make annual payments to the latter. He was succeeded by his son Madanachandra, also known as Madanapala.

**Govindachandra** He succeeded Madanachandra and was perhaps the greatest king of the dynasty. More than forty inscriptions have come to light which testify to the splendour of his reign. Taking advantage of the weakness of the Pal a monarchy, he annexed portions of Magadha. Govindachandra must have aggrandised himself at the cost of the Chedis. He also defeated the Chandellas and wrested eastern Malwa from them.

In fact, Govindachandra raised Kanauj to an unprecedented glory. His neighbouring as well as distant potentates were afraid of his power and showed due respect to him. His reign was marked by the literary activities of his minister named Lakshmidhara who produced a number of works on law and procedure, the most important of which is the *Kritya Kalpataru* or *Kalpadruma*.

**Vijayachandra** Govindachandra was succeeded by his son, Vijayachandra.

The *Prithviraja Raso* credits him with wide conquests, but it is difficult to accept the evidence of these bardic tales at their face value.

**Jayachandra** Vijayachandra's son and successor, he came to the throne in 1170. His career and achievements, hardly known from his copper-plates and the panegyrics of the *Prithviraja Raso*, are illumined by the Muslim chronicles and other independent sources. Jayachandra was the last great monarch of Kanauj whose power and resources must have impressed the Muslim historians.

Jayachandra's peaceful reign was seriously menaced by Muiz-ud-din Muhammad Ghori, who, after conquering Delhi and Ajmer from the Chahamanas, advanced with a large force against Kanauj in 1193. Jayachandra met him on the plain between Chandwar and Etawah, and fell fighting.

Jayachandra's name is associated with the history of Sanskrit literature for the liberal patronage extended by him to Sriharsha, who wrote the well-known *Naisadhacharita*, *Khandana-khanda-khadya*, the latter being the most famous and important of those *Vedanta* treatises which emphasise the negative or sceptical side of the system.

**Last Rulers** The defeat and death of Jayachandra did not lead to the annexation of the kingdom of Kanauj by the Muslims. Harishchandra, son of Jayachandra, was allowed to rule as a vassal to Shihab-ud-din. Adakkamalla, Harishchandra's successor, was deprived of his ancestral kingdom by Iltutmish. Thus ended the glory of imperial Kanauj after six centuries of political domination in northern India.

## Chandellas

After the break-up of the Pratihara empire, the Chandellas rose and established their rule over Bundelkhand. Like most medieval dynasties, the Chandellas claim their descent from Chandratreya, a descendant of the 'Moon dynasty'. The earliest capital of the Chandella kings seems to have been at Khajuraho, the splendour of which reached its zenith in the 10<sup>th</sup> century.

**Early Rulers** Nannuka founded the dynasty in the first quarter of the 9<sup>th</sup> century around Khajuraho in Bundelkhand. Nannuka's son and successor, Vakpati, who lived in the second quarter of the 9<sup>th</sup> century, fought with

contemporary rulers like Pala Devapala and the Pratihara Bhoja. Vakpati had two sons, Jayasakti and Vijayasakti. Jayasakti, who succeeded his father, was a king of renown; the Chandella country ruled was known as Jejakabhukti after him. Jayasakti was succeeded by his younger brother Vijayasakti, whose successor was his son Rahila.

**Yasovarman** Rahila was succeeded by his son, Yasovarman, also known as Lakshavarman. The decline of the Pratihara power made Yasovarman free to defy the former and to launch the Chandellas to aggressive militarism. The Khajuraho Inscription describes with obvious exaggeration the extensive conquests made by Yasovarman. Though an element of doubt attaches to the achievements of Yasovarman, there is no doubt that he made extensive conquests in north India and made the Chandellas a formidable power. He built a magnificent temple at Khajuraho, identified with the Chaturbhuj temple, in which he installed the image of Vishnu.

**Dhangā** Yasovarman was succeeded by his son, Dhanga (954–1002), the most famous ruler of the dynasty. He inherited a large territory from his father. Dhanga assumed the title of *maharajadhi-raja* and raised the Chandella power to its highest. By the strength of his arms, he succeeded in extending the northern boundary of the Chandella kingdom up to the bank of the Ganga.

The extant buildings at Khajuraho bear witness to the artistic activities of the reign of Dhanga. The magnificent temple of Visvanatha built by him is one of the most well-preserved and lavishly ornamented temples at Khajuraho. The temples of Jinanatha and Vaidyanatha were also built during the reign of Dhanga.

**Weak Successors of Dhanga** Dhanga was succeeded by his son Ganda who was succeeded by his son Vidyadhara. Sultan Mahmud twice invaded his kingdom in 1019 and 1022. Instead of meeting the enemy in the open field, Vidyadhara seems to have adopted the scorched earth policy and shut himself up in Kalinjar fort. The fort was besieged and the siege dragged on for a considerable time till Vidyadhara sued for peace. The death of Vidyadhara witnessed the temporary eclipse of the Chandella power under rulers like Vijayapala, Devavarman, Kirtivarman, Sallakshavarman, Jayavarman, Prithvivarman and Madanavarman.

Madanavarman was succeeded by his grandson Paramardi whose eventful reign covered the period from 1165–1202. He had to suffer a humiliating defeat at the hands of the Chahamana Prithviraja III who, however, soon succumbed to the onslaught of the Ghurid invader Shihab-ud-din Muhammad in 1192. Ten years later (1202) Muhammad's general Qutub-ud-din be-seized the fort of Kalinjar, the strong citadel of the Chandellas. Qutub-ud-din plundered Kalinjar and conquered Mahoba and appointed his own governor to administer the conquered territories.

Paramardi's son Trilokyavarman recovered all the territories including Kalinjar after inflicting a severe defeat on the Muslims at Kakadwa. Trailokyavarman enjoyed a reign of about 45 years and was succeeded by Viravarman. But in 1309 Alauddin Khalji conquered the greater part of the kingdom. The last known king of Bundelkhand is Viravarman II.

## TEN INTERESTING FACTS ABOUT KHAJURAHO TEMPLES

Khajuraho temples are popular for their stunning architecture and sensual sculptures. Located in Madhya Pradesh, these temples are UNESCO sites worth exploring. Apart from their exquisite architecture, there are some interesting facts about these temples that we should know.

**Origin of the name:** The city derives its name from the Hindi word 'khajur' which means 'date' as the city walls were adorned with date palms. During ancient times, Khajuraho was known as Khajjurpura.

**Temples built in sandstone:** Most of the temple structures are built in sandstone, along with varying shades of pink, buff and yellow.

**The degenerated temples:** During the medieval period, there were 85 temples in Khajuraho, out of which only 22 Hindu temples remain, the rest have been ruined due to natural calamities.

**The erotic sculptures:** Though the common perception is that the Khajuraho temples are rich in erotic and sensual sculptures, only around 10% of these sculptures depict sensuality, the rest of them displaying various aspects of daily life like potters and farmers at work, musicians composing, women dressing up, etc.

**Best preserved monuments of antiquity:** The Archaeological Survey of India has ranked Khajuraho monuments as the best preserved monuments of antiquity.

**The interiors of the temples:** The rooms inside the temples are interconnected on the East-West line. Each of the rooms have an entrance, a hall, a sanctum and a vestibule.

**Images of Gods and Goddesses:** The images of Gods and Goddesses at the Khajuraho temples represent the various manifestations of Shakti and Shiva, or the Yin and Yang, the female and male principles.

**Division of temples:** The Khajuraho cluster of temples are divided into three groups – Western, Eastern and Southern.

**Rediscovery of temples:** The temples that were built during the medieval period were later rediscovered only in the 20<sup>th</sup> century, after which they have been preserved.

. **High point of architectural genius:** The temples of Khajuraho are believed to be the high point of Indian architectural genius during the medieval times.

## Kalachuris

**Early History** The Kalachuris, also known as the Haihayas, have been referred to in the Epics and the *Puranas*. When they became associated with Chedi country, they were also known as the Chedis. Their earliest seat of power was possibly at Mahishmati on the Narmada.

In the second half of the sixth century AD the Kalachuris emerged as a political power and their kingdom comprised Gujarat, northern Maharashtra and even parts of Malwa. Three Kalachuri kings—Krishnaraja, his son Sankaragana and the latter's son Buddharaja—were known to have ruled between 550–620. They had to contend with the two powerful neighbours—the Maitrakas of Valabhi and the Chalukyas of Badami. But the Kalachuris continued to exist as families of some importance in eastern Malwa and the neighbouring regions and established matrimonial relations with the Eastern and Western Chalukya princes.

**Kalachuris of Tripuri** In the 8<sup>th</sup> century, several branches of the Kalachuris were settled in different parts of northern India. One of them founded a principality in Sarayupara in the modern Gorakhpur district and the other, the most powerful, ruled in the Chedi country in Bundelkhand. The Kalachuris of Chedi, also known as kings of ‘Dahala-mandala’ had their capital at Tripuri, near Jabalpur in Madhya Pradesh.

**Kokalla I** With the accession of Kokalla I in or about 845, the real history of the Kalachuris of Tripuri may be said to have begun. Kokalla I is credited with victories over many powerful kings. He came into conflict with the Pratihara king **Bhoja I** and gained a resounding victory over him. He is said to have plundered Vanga or East Bengal, vanquished the Rashtrakuta king Krishna II, who was his son-in-law and invaded northern Konkan. Thereafter, the Kalachuris entered into a series of matrimonial alliances with the Rashtrakutas till the time of Krishna III and the two families maintained amicable relations.

**Sankaragana I** Kokalla I married the Chandella princess Nattadevi and had 18 sons. The eldest son, Sankaragana, succeeded his father and defeated the Somavamsi king of Kosala. He was succeeded by his son, Balharsha whose reign was very brief.

**Yuvaraja I** Notwithstanding the close relationship between the Kalachuris and the Rashtrakutas, the latter under Krishna III invaded the kingdom of Yuvaraja I. Later Yuvaraja succeeded in driving the Rashtrakutas from his kingdom. This was a significant achievement in commemoration of which the famous poet Rajasekhara, who now lived in the Kalachuri court, staged the famous drama *Viddhasalabhanjika* at the court of Yuvaraja. Yuvaraja I was a Saiva and helped the Saiva ascetics in preaching their doctrine in his kingdom.

**Lakshmanaraja and Sankaragana II** Yuvaraja I was succeeded by his son Lakshmanaraja who won a victory over Mularaja I, the founder of Chalukyas or Solankis. Like his father Lakshmanaraja patronised Saivism. Lakshmanaraja was succeeded by his son Sankaragana II, who was a Vaishnava. He was succeeded by his brother Yuvaraja II, who lacked martial ardour and the kingdom suffered serious reverses during his rule. His maternal uncle Chalukya Taila II attacked his kingdom. Hardly had he recovered from this shock, when he was overwhelmed by the Paramara king Munja.

**Kokalla II** After the withdrawal of the Paramaras, the ministers of Sankaragana II placed his son Kokalla II on the throne. Under Kokalla II, the Kalachuris recovered their power. He was succeeded by his son, Gangeyadeva.

**Gangeyadeva** During his reign the Kalachuris became the greatest political power in India. The most important factor contributing to his success was that

the Kalachuris remained unaffected by the marauding raids of Sultan Mahmud. He carried his arms to Orissa as far as the sea coast. He commemorated this great victory by assuming the proud title of 'Trikalingadhipati' or 'Lord of Trikalinga'. He sent an expedition under his son Karna against Anga and Magadha, which were under the Pala king Nayapala. According to Tibetan tradition, Atisa Dipankara, who at that time had been residing in Magadha, took the initiative in inducing Karna and Nayapala to conclude a treaty on the basis of mutual restitution of conquered territories.

**Karna** Gangeyadeva was succeeded by his son Lakshmikarna, better known as Karna. He was one of the greatest generals of his time. He wrested Allahabad from the Pratiharas. Karna defeated the Chandella, Krittivarman and occupied Bundel-khand. But a feudatory of the Chandellas freed the country from the Kalachuris. Far more important was Karna's invasion of the Paramara kingdom of Malava in alliance with Bhima I, the Chalukya king of Gujarat. During the war, the Paramara king Bhoja died and the two allies got possession of Malava. Subsequently a quarrel broke out between Karna and Bhima on the question of division of spoils.

Despite the numerous wars fought with many powers throughout the greater part of his life, the results achieved by Karna were too insignificant. Allahabad was the only addition to his paternal kingdom. The series of reverses which Karna suffered particularly at the end of his reign diminished his earlier glory and loosened his hold over his feudatories.

**Later Rulers** Karna abdicated the throne in favour of his son Yashkarna. A series of invasions overwhelmed him. The Chalukya, Vikramaditya VI raided his kingdom; Chandradeva of the Gahadvala dynasty wrested Allahabad and Banaras; the Chandellas defeated him and Paramara Lakshmadeva plundered his capital. Vijaysimha was the last kalachuri king of any importance. Trailokyavarman a Chandella defeated him and conquered the whole of the Dahalamandala.

## Tomaras

The Tomaras are reckoned as one of the 36 Rajput clans. According to the bardic tradition, Anangpal Tuar founded Delhi in 736 and established the Tomara dynasty. The Tomaras ruled the Haryana country from their capital city Dhillika or Delhi. King Jaula of the Tomara dynasty was apparently a

petty feudatory chief. The next important member of the family was Vajrata, who seems to have lived in the middle in the 9<sup>th</sup> century.

Vajrata was succeeded by his son Jajjuka, who had three sons Gogga, Purnaraja and Devaraja. The three brothers built three temples of Vishnu on the banks of Sarasvati at Prithudaka in the Kamal district. In the first half of the 11<sup>th</sup> century the Tomaras came into conflict with the Muslim invaders. With the rise of the Chahamanas of Sakambhari, they soon felt their irresistible pressure. A Tomara chief named Rudrena, lost his life in a battle with the Chahamana, Chandanaraja II. The struggle practically ended with the capture of Delhi by the Chahamanas under Vigraharaja in the middle of the 12<sup>th</sup> century.

## FEUDALISM

### Two-Stage Feudalism

**Decentralised Nature of Early Medieval Polity** The multiplicity of regional powers and the absence of a unitary or paramount power have obliged historians to suggest a shift in the nature of polity of the early middle ages from 750 to 1200 AD. While traditional accounts of political history emphasised the fluctuating relations between overlords and their vassals or subordinates, Marxist scholars suggested a major structural change in polity of the early medieval times. Early medieval polity is looked at as one of decentralisation and disintegration, in sharp contrast to the early historical polity which often encouraged forces of centripetality. The decentralised nature of early medieval polity, according to Marxist historiography, is to be appreciated, analysed and situated in the broader context of a new type of formation in the early medieval period, viz., the emergence and crystallisation of what is termed as Indian feudalism.

**First Stage—Feudalism from Above** Marxists envisaged feudal formation in India in two stages: feudalism from above and feudalism from below. The first stage was the primary phase with direct relationship between a overlord and his tributary/autonomous vassals, without the prevalence of an intermediary land-owning class. The second stage was a more complex later phase witnessing the rise of rural land-owners as

powerful intermediaries between the ruler and the peasantry.

**Second Stage—Feudalism from Below** The second phase, from the 4<sup>th</sup> to the 17<sup>th</sup> century, according to them, saw the rise of the *samantas* as the feudatories leading to administrative decentralisation and the conversion of communal property into feudal property. This set the stage for one of the most interesting and significant on-going debates in Indian historiography. Significant changes took place in social and cultural life from the 4<sup>th</sup> to the 17<sup>th</sup> century. These changes were perceived by some as medieval factors, which would imply an identity between feudalism and medievalism in Indian context.

**Epigraphic Evidence of Rise of Samantas** The primary evidence was sought in the vast corpus of land grants of early medieval times. These charters, containing elaborate eulogies of the ruling house and the reigning kings, had initially been used for the purpose of reconstructing dynastic history. Now, scholarly attention has shifted to the operative part of the charter, recording the actual creation of *agraharas*, i.e. revenue free plots of lands or villages mostly in favour of religious grantees (an individual brahmin or a group of brahmins, and/or a religious institution). As revenue terms became more and more numerous, including a number of extra-economic imposts (e.g. *vishti* or forced labour), in the copper plates, it was not difficult to appreciate why inscriptions generally held taxes as synonymous with *pida* or affliction or torture. The donees were supposed to have not merely enjoyed revenue rights, but a number of administrative and judicial rights as well. The grantees therefore, emerged as landed intermediaries (*svami* or *bhujyamanaka*) between the ruler (*mahipati*) and the actual peasantry (*karshaka* or *krishyamanaka*) and derived many material advantages at the cost of both.

**Archaeological Evidence of Urban Decay** Intelligent juxtaposition and analysis of the field archaeological data have also been done to draw the conclusion that there was widespread urban decay—initially in the Ganga valley and then affecting the entire subcontinent—as long distance trade and the coin-based economy of the early historical times sagged with the decline of the Indo-Roman trade. The ‘urban anaemia’ and ‘monetary anaemia’ took place simultaneously in such a way that the officers of the realm could hardly be paid in cash and had consequently, to be paid in land. That ushered in the

heydays of secular grantees, in addition to the already existing religious donees of land.

**Literary Evidence of Rise of Samantas** The cumulative outcome of these developments was supposed to be the unprecedented rise of the *samantas* as feudatories. Evidence from early medieval texts— ranging from the biographical and historical ones like the *Harshacharita* and the *Rajatarangini*, to manuals on architecture like the *Manasollasa* and the *Aparajitaprichha*—were cited to show the emergence and presence of numerous layers of *samantas* enjoying diverse types of economic and political rights. The *samantas* are held to have actually controlled political affairs and this paved the way for fragmentation of sovereignty and political decentralisation.

**Emergence of Self-sufficient and Enclosed Village Economy** The grave conditions in the political sphere apparently matched the transformation of the hitherto vibrant money-based economy into a self-sufficient and enclosed village economy, in which the cultivators were reduced to the position of dependent peasantry (*asritahalika* or *baddhahala*). Jaina texts like the *Yasastilakachampu* of Somadeva, highly stylised Sanskrit court-poetry like the *Ramacharitam* of Sandhyakaranandin and an anthology of Sanskrit poetry (*Subhashitaratnakosha*) have been utilised for gathering the required evidence of the abject poverty of peasants who suffered the most in the feudal economic and political set up and, in utter desperation, occasionally staged uprisings (though often abortive) against the lord or fled the area of an extortionate feudal master. These readings of early medieval textual and epigraphic materials persuaded the exponents of Indian feudalism that it was a period of considerable economic decline and simultaneously, a fragmented polity. The conditions in the Pratihara, the Pala-Sena and the Rashtrakuta realms during these centuries are supposedly symptomatic of Indian feudal polity, economy and society.

### Three-Stage Feudalism

#### Rejection of Conventional Image of an Unchanging Indian Society

Some scholars, however, propose a three-stage formation of Indian feudalism. Its genesis was traced in 300–600 AD, the period of its growth and maturity in 600–1000 AD, and the period from 1000 to 1200 AD marked its simultaneous climax and decline. This scheme emphasised the possibilities of

changes in Indian socio-economic and cultural milieu, outside and irrespective of dynastic shifts. The conventional image of an unchanging Indian society over millennia—typified in the concepts of village communities, Asiatic Mode of Production and Oriental Despotism—was effectively contested by this scheme. The perception of its development in three stages further marks its departure from the earlier model. Though the formulation was principally based on evidence from north India, the advocates of Indian feudalism deem this to be an all-India phenomenon, albeit with regional variations. The recent studies of Indian feudalism, however, concede that economic situation began to improve after 1000 and especially since 1100 AD.

## Segmentary State

**Criticism of Marxist Depiction of Indian Feudalism** The formulation of Indian feudalism did not, however, go unchallenged. Several shortcomings in the making of Indian feudalism have been identified on both empirical and conceptual grounds. Marxist historians have been criticised for grafting the European historiography onto the conditions of early medieval India. Instead, the critics propose the presence of segmentary state, in sharp contrast to the fragmented feudal polity in South India, roughly from the time of the Cholas to the last days of the [Vijayanagar empire](#). The segmentary state is said to have continued till it succumbed to the rise of English East India Company.

**Projection of Nadus as the Basis of the Segmentary State** The theoretical formulation also repudiates the previous image of the Chola state, having a peculiar combination of an extremely powerful and nearly Byzantine monarchy at the top level and the active presence of local-self bodies at grassroots level. Drawing largely from inscriptions and also the quantifiable data about the importance of *nadus* in South Indian polity, the *nadus* were projected by these proponents as the prime unit of social and agrarian organisation and as the very basis of the segmentary Chola state. The *nadus* stood over individual villages and therefore, functioned as locality level centres. In their role as the local agency and the peasant macro-region the *nadus* are depicted as the real foci of the administration. This conceptual framework, in its turn, gives little scope for the exercise of actual bureaucratic control of the central Chola power, which is inferred to have enjoyed little, if any, control over the realisation of revenue.

## **Perception of Military Conquests as Resource-gathering Activities**

Further, the apparent might of the Chola forces has also been questioned on the assumption that it merely comprised loose assemblages of mercenary groups and hardly acquired the features of a well integrated and standing army. The widespread conquests of the Cholas, including their famous maritime expeditions, have been perceived as resource-gathering activities, driven by their plunder motive. According to these proponents of the segmentary model, the Chola ruler had little bureaucratic control outside the Kaveri delta—the core area of the Chola state. So, how did the Cholas maintain their hold over the intermediary and peripheral regions of the realm? This, in their opinion, was done by relying on ritual sovereignty, expressed in the construction of stupendous temples named after their Chola patrons.

## **Integrative State**

**New Look at the State as a Political Process** These debates and different approaches to the study of early medieval India have certainly enriched our understanding. One of the positive results has of course been a renewed interest in political history. This is apparent in the spurt of publications on the study of the early medieval state in India. This is certainly a more complex exercise than the traditional descriptions of exploits of rulers of different regions; it looks at the state as an expression of a political process which could not be separated from the contemporary socio-economic and religio-cultural situations.

**Alternative Approach of Non-aligned Historians** Amidst and in spite of the differences between the proponents of the segmentary and those of the feudal polity, a point of commonality between these two can be observed. Both emphasise that early medieval polity was featured by a lack of integrative elements. This has facilitated the emergence of an alternative approach to early medieval polity. The latter mentioned approach does not regard the early medieval polity as a mere outcome of the interplay of and the fluctuation between the agents of centripetalism and disintegration. This third group of scholars, referred to as ‘non-aligned historians’, explains the multiplicity of local and regional powers not by the criteria of feudal and segmentary models, but by the spread of monarchical state society into areas and communities experiencing pre-state (‘tribal’ non-monarchical) polity.

**New Interpretation of Land Grants and Temple-building Activities** The

extensive grant of land, including virgin lands in fringe areas, in favour of religious grantees, certainly resulted in the expansion and proliferation of the agrarian society. The spread of agrarian settlements was closely connected with the penetration of the *jati-varna* society into ‘tribal society’. The transformation of the tribal society into *jatis* took place along with the absorption of many tribal deities into the sectarian Brahmanical *bhakti* cults, which were patronised by the relatively new ruling groups. In the process, some cults acquired central importance in certain regions, and the centrality of those cults actually projected the centrality of their royal patrons. Thus, temple, building activities by many early medieval dynasties are not viewed by these historians as instances of wasteful expenditure in an impoverished economy, nor as an indicator of the political nervousness and uncertainties of a given ruler(s).

**Perception of Early Medieval Polity as Integrative Polity** The massive epigraphic evidence from early medieval South India gives irrefutable proof of the presence of Chola bureaucratic officers at locality level centres. This evidence has been used to counter the claims of the consolidation of the Chola segmentary state. The Chola central authority seems to have intervened in the affairs of the *nadus*, attempted administrative restructuring and also instituted, at least twice, thorough land revenue assessments. The image of the early medieval polity as a fragmented and/or a segmented one has been opposed by the perception of ‘integrative polity’.

## Nature of Polity

**Contemporary Legal Commentaries** The noteworthy changes in the political organisation of the period are revealed in the relevant sections of the contemporary commentaries of earlier *Smriti* works. The definition of ‘king’ was one of the topics that was dealt thoroughly and some of the proposed definitions indicate the wide variety of authorities now included under this term. With reference to a king’s duties, [Vijnanesvara](#) wrote: “This duty should be understood to apply to one of another caste also who is engaged in the task of protecting the province, the district and so forth.” Another author declared that coronation rites and royal consecration were really illustrative and that the king may be proclaimed simply: by being seated on the throne according to the particular usages of countries and families. The fact that the theorists were repeatedly trying to link kingship with the functions

theoretically laid down for the kshatriyas, reveals an attempt to maintain a political norm in a situation of flux. Despite the process of the regular legitimisation of the numerous dynasties that captured political power and the fact that their bureaucratic structures tended to imitate earlier models, the *Smriti* theorists wanted to make sure that the social order with a set of prescribed functions for the kshatriyas survived.

**Royal Prasastis** At the same time, however, the process of the accumulation of political power bestowed an additional premium on the virtue of military achievements. In the royal *prasastis*, the passages dealing with royal conquests formed a stereotype throughout the history of a dynasty. The ‘end of kingship tended to become more or less personal to the king’ and the new kshatriya value was well expressed by Medhatithi who stated that ‘the highest end of royalty was the fulfilment of the desire of king for conquest and the establishment of sole political supremacy’.

**Hierarchical Political Structure** To a large extent, such values were the products of a hierarchical political structure which bred a sense of competition between those placed differently in that structure. The twelfth century work *Aparajitapariccha*, classified at least six major categories of feudatories and vassals. Other works mention various other categories down the scale and as their position and status depended on the size of areas or of revenues, they commanded military valour, and aggrandizement became the chief means of personal mobility within the structure. In such a condition, the position of the overlord relied on preserving a balance in this structure. The history of the collapse of numerous dynasties however reveals that such a balance was very rarely established beyond a short period.

## Nature of Political Structure

Feudalism became an essential feature of the polity of north India between AD 750 and 1200. This was so because the authority of the rulers came to be limited in many ways. Firstly, the ministers in most cases were chosen on a hereditary basis from selected families, which added to their importance, so much so that the king could not reject their advice. Secondly, there were numerous feudal barons, quite a number of whom had ties of kinship with the ruling family. In the local and central government, the barons had special privileges and powers which no ruler could safely disregard. This also circumscribed the authority of the ruler. Thirdly, being under an obligation to

rule according to the holy *Sastras* and the *Smritis*, the ruler could not enact or amend the laws at will. Thus, the rulers of north India during this period were hereditary leaders of feudal communities and hence could not be autocratic despots even if they wanted to be.

**Theory of Kingship** The basis of sovereignty during this period was a mixture of the Divine Right Theory and the Contract Theory. On the one hand the masses as well as the authors of treatises on polity regarded the ruler as a partial incarnation of Vishnu. On the other hand, they also held that it was the representatives of the people who conferred sovereignty on him. So, the natural duty of a ruler was to rule in the interests of the people, while the duty of the people was to be loyal and faithful to him. Thus the basis of sovereignty was a sort of contract between the king and the people.

**Law of Succession** A king was usually succeeded by his eldest Son, for they followed the principle of primogeniture. If a king died without an heir, the kingdom passed, according to family tradition, to the head of the baronial house, next in kin to the ruling dynasty. Consequently, there was little scope for disputed succession in the polity of this period.

**Relationship between the King and the Feudal Lords** The powers of the king, though comprehensive in theory, were highly limited in practice due to the privileges and prerogatives of the feudal lords. Since he had the theoretical ownership of all the land, the fiefs of the feudal lords needed his recognition, but this prerogative of the king was limited by the customs which recognised the hereditary rights of the feudal lords. Also, though he had the responsibility of maintaining law and order throughout the state, in practice, however, a free hand was given to the lords in their fiefs.

**Council of Ministers** The king was helped in the administration of his kingdom by a council of ministers, besides the crown prince (*yuvaraja*) and the queen-consort (*patta mahishi*). Among them, the chief priest and the court astronomer were generally recruited from among the Brahmins, while the rest of the posts were monopolised by the feudal lords, usually belonging to the same caste (Kshatriya) and even the same family sometimes. Vaishyas and Sudras generally had no place in the council of ministers.

## Administration

For administrative purposes, the kingdom was divided into a central region,

directly ruled by the king, and many fiefs ruled by the feudal lords. Again the central region was divided into *bhuktis* or *rashtras*, which were under viceroys, *vishayas* under *vishayapatis*, and finally the villages under *gramapatis*. The administration of the fiefs also followed the same pattern. But the village self-government in north India weakened during this period due to the domination of the feudal chiefs, while at the same time it was at its best in south India under the Cholas.

**Military Administration** The army consisted of royal retainers or the personal army of the king and the contingents supplied by the feudal lords. This lack of cohesion was, in fact, responsible for the lack of unity in the armies of the rulers of this period. It consisted of an infantry, cavalry and war-elephants, but the cavalry was neither numerous nor were the majority of horses of fine breed. Above all, military service practically came to be the monopoly of Rajputs. Consequently 90 per cent of the people had no opportunity of sharing in the defence of their land and they did not put up any strong opposition to the authority of any military usurper.

**Revenue Administration** Taxation during this period was heavier compared to the ancient times. This was so because expenditure over the royal household and the court continued to increase. The military budget also continued to be inflated because of ceaseless fighting. Naturally, therefore, the burden on the tax-payer became heavier.

**Judicial Administration** Provision for justice had been laid down as one of the principal duties of the state in India. But the rulers during this period did not pay adequate attention to it. In the *bhuktis* there was a *dandanayaka* who seems to have been in charge of justice, police and prisons simultaneously. But there is no mention of any other officer who might have been principally in charge of justice. So it seems that most of the disputes were settled by arbitration through the caste and village *panchayats*.

## Social Mobility and Position of Women

### *Different Types of Feudal Chiefs*

Some feudal lords were government officers who were increasingly paid not in cash but by assigning to them revenue-bearing villages. Others were defeated kings and their supporters who continued to enjoy the revenues of limited areas. Some others were local hereditary chiefs or military

adventurers who had carved out a sphere of influence with the help of armed supporters. Still others were tribal or clan leaders. The actual position of these people varied. Some of them were only village chiefs, some dominated a tract comprising a number of villages, while others dominated an entire region. Thus, there was a definite hierarchy among these chiefs. They constantly contested against each other and tried to enhance their position.

### **Caste System**

**Increased Privileges of Brahmins and Kshatriyas** The caste system formed the basis of the society as in earlier periods, but now the Kshatriyas and the Brahmins were given more privileges, while more and more social and religious disabilities were placed on the Sudras and other lower castes than in the earlier period.

**Proliferation of Caste System** Contemporary writers mention a large number of subcastes such as potters, weavers, goldsmiths, musicians, barbers, and fishermen. Some of these were earlier guilds of workers which now began to be classified as castes (*latis*). It is significant to note that the *Smriti* writers of the period regard handicrafts as low occupations. Thus, most of the workers were also classified as untouchables.

**Emergence of Kayasthas** Sometimes, it was found difficult to classify new castes in the *varna* scale. An instance of this is the Kayasta caste. It seems that originally people from different castes, including Brahmins and Sudras were called Kayasta because of a particular occupation they carried on. In course of time, they emerged as a distinct caste.

### **Position of Women**

Women continued to be denied the right to study in the medieval north Indian society. Furthermore, the marriageable age for girls was lowered, thereby destroying their opportunities for higher education. The omission of all reference to women teachers in the dictionaries written during this period show the poor state of higher education among women. Women, in general, were distrusted. They were kept in seclusion and their life was regulated by the male relations—father, brother, husband and son.

However, with the growth of property rights in land, the property rights of women also increased. In order to preserve the property of a family, women were given the right to inherit the property of their male relations.

Thus, the growth of the feudal society strengthened the concept of private property.

The practice of *sati* seems to have spread widely, and was even made obligatory by some writers. It appears that with the growth of the practice of large numbers of women being maintained by the feudal chiefs, and with the resultant disputes about property, there was a tendency for the rite of *sati* to spread particularly among the higher *varnas*.

## **Education and Learning**

The attitude of the learned classes of north India became increasingly rigid during this period. They tended to repeat by rote the past learning, instead of putting forward and welcoming new ideas. They also tended to isolate themselves from the main currents of scientific thought outside India. This is reflected in the writings of [al-Beruni](#), a noted scientist and scholar from Central Asia who lived in India at Mahmud Ghazni's court. Although a great admirer of Indian sciences and learning, he also noted the insular attitude of the learned people of the country, viz. the Brahmins. The attitude of trying to confine knowledge among a very narrow group, and of taking an arrogant attitude towards new ideas, from whichever source they might come, was largely responsible for making India backward. In course of time, India had to pay a very heavy price for its backwardness.

## **Religious Developments**

Both Buddhism and Jainism continued to decline during the period. It was during this period that Buddhism almost disappeared from the land of its birth after the fall of the Palas. At the same time, there was a marked revival and expansion of Hinduism. This took many forms, the most important being the growing popularity of Siva and Vishnu. A number of popular movements arose around the worship of these gods, while at the intellectual level, the tenets of Buddhism and Jainism were challenged. In due course, Siva and Vishnu became the chief gods, and the worship of the Sun, Brahma, etc. declined in popularity. In eastern India, a new form of worship arose. This was the worship of Sakti, or the worship of the female principle as the cause of creation. Thus, the Hindus began to worship Durga, Kali, etc. who were associated with Siva, and the Buddhists worshipped Taras as the consorts of the Buddhas.

## Nature of Society

This type of society can be called a ‘feudal’ society, because the dominant position was held by those who drew their sustenance from land without working on it. The growth of such a society in north India during this period had far reaching effects.

## Agrarian Structure

**Meaning of Feudal Economy** An economy can be called ‘feudal’ if a major section of the surplus production from land is appropriated by a particular section of people who claim it as a hereditary right, even though they do not participate in the production process in anyway.

**Rise of Self-sufficient Village Economies** A very important development of the period was the rise of a self-sufficient village economy where production approximated local requirements, with little attempt at producing a surplus to be used specifically for trade or exchange. This existing system led to accepting the standard of minimum production, since the incentive to improve production was absent. So, as the pressure on the peasantry increased, production stayed at a subsistence level only.

**Decline of Trade** The subsistence economy of the village naturally led to a decline in trade, since there was little surplus production which could be traded or exchanged. Trade was further hampered by the emergence of a wide range of local weights and measures, making long distance trade more difficult. Lack of trade led to a decrease in the use of coins, and this decrease in turn led to a further decline in trade. The unstable political conditions and the ceaseless internal fighting in India only helped this process of decline in trade. There was also an important external development which contributed to this decline. This was the decline of the Roman and Sassanid empires which caused a set-back to the external demand for Indian goods in the West.

**Decline of Towns and Cities** This decline in trade in turn affected the growth of towns. Those that had attained a certain economic momentum continued, but the founding of new towns was less frequent than before. The Arab geographers, writing of this period, have commented on the paucity of towns in India as compared with China. But in the coastal areas and Bengal, towns were prospering because they continued to trade with West Asia and

South-East Asia.

**Effects of Feudalism** The possibilities of multiplying subfeudatories at various stages in the feudal structure led to a wider diffusion of the income from the land. This weakened the position of those at both ends of the scale—the cultivator and king who suffered from the diversion of the income into the hands of the intermediaries. So the only prosperous class in north India during this period seems to be the feudal lords. But the surplus wealth of these feudatories was not invested in craft production or trade. It was, instead, used for conspicuous consumption. The palatial homes of the feudatories were richly ornamented, and much of the income was spent in building magnificent temples. No wonder these temples attracted invaders whose desire to achieve religious merit by destroying idols was much less than their greed for plunder.

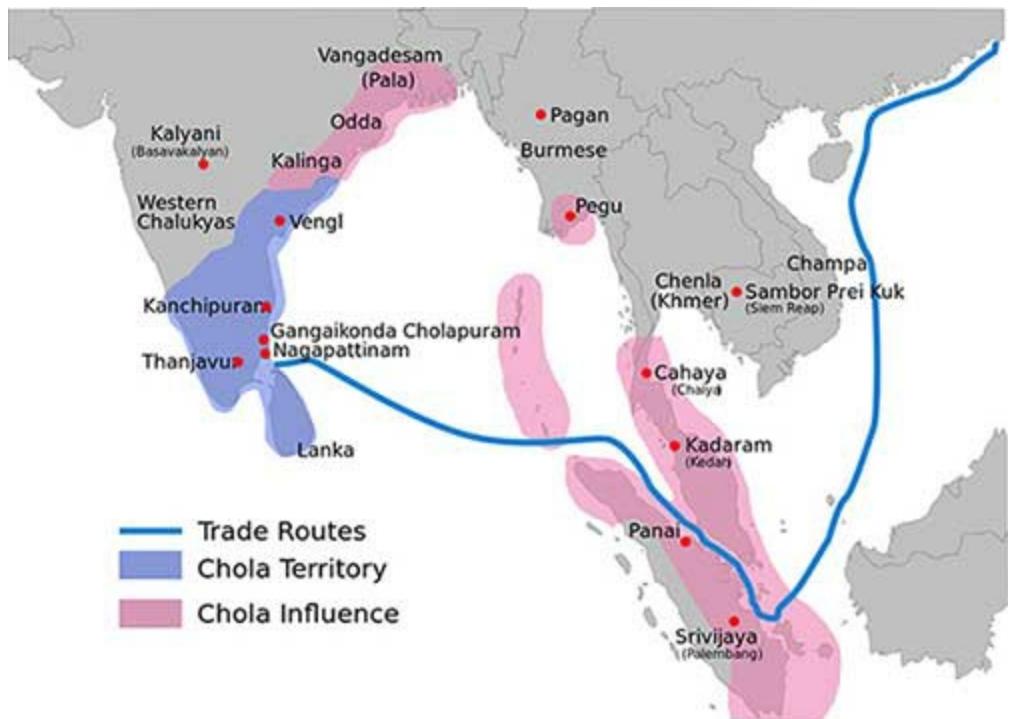
## CHOLAS AND OTHERS OF SOUTH INDIA

### Chola Empire

**Vijayalaya** The capture of Tanjore from Muttarayar, an ally of the Pandyas, around AD 850 by Vijayalaya and his founding of the temple of Nishumbhasudini (Durga)—these were the first steps in the rise of the Cholas, who were at that time feudatories of the Pallavas.

**Aditya** He was responsible for murdering his Pallava overlord Aparajita after defeating him in a battle and occupying the entire Tondaimandalam. Aditya next conquered the Kongu country also. He is said to have built Siva temples on both banks of the Kaveri.

**Parantaka I** At the start of his reign, he invaded the Pandya territory and assumed the title of ‘Maduraikonda’ (Conqueror of Madurai). When the Chola country was invaded in 916 by the Rashtrakuta Krishna II, a decisive battle was fought at Vallala (North Arcot District), which ended in disaster for the Rashtrakutas. But Parantaka began to experience increasing difficulty in defending his empire from 940. Krishna III, one of the greatest Rashtrakuta rulers, defeated Parantaka in the famous battle of Takkolam (near Arkonam) in 949 and succeeded in occupying a large part of the northern half of the Chola empire.



Thus, the best part of Parantaka's reign was marked by increasing success and prosperity, though it ended in disaster brought about by the hostility of the Rashtrakutas. After Parantaka I there was confusion and disorder for about 30 years. His successors were Ganaraditya, Arinjaya, Parantaka II and Uttama Chola. Among the four, only Parantaka II is important, for he recovered a part of the lost territory from the Rashtrakutas.

**Rajaraja I** Known originally by the name of Arumolivarman, he was the son of Parantaka II. The real greatness of the Cholas began with him. He defeated a confederation of the three king-doms of Pandya, Kerala and Ceylon and occupied their territories. Destruction of Anuradhapura (capital of Ceylon) after defeating Mahinda V led to the establishment of a Chola province in north Ceylon with Polonnaruva as its capital. His annexation of a few parts of modern Mysore (Gangas) intensified the conflict with the new power of the Chalukyas of Kalyani. He invaded the Chalukya kingdom in order to force the Chalukyas to retreat from Vengi, whose ruler was a Chola ally. He also annexed the Maldives probably for securing the trade routes of the Indian Ocean.

He constructed the magnificent Siva or Brihadeesvara (also known as Rajarajesvara) temple at Tanjore. Rajaraja I encouraged Sri Mara Vijayottungavarman, the Sailendra ruler of **Sri Vijaya** (South-East Asia), to build a Buddhist vihara at Nagapattinam. The vihara was called 'Chudamani

Vihara' after the father of Sri Mara. Rajaraja initiated the system of prefacing the stone inscriptions of the reign with an account in set terms of its chief events kept up to date by additions from time to time.

**Raiendra I** He raised the Chola empire to the position of being the most extensive and respected state of his time. He invaded and completed the conquest of Ceylon by defeating and imprisoning Mahinda V. He led a triumphant march through the territories of the Pandyas and Kerala, and made one of his sons the viceroy of both, with Madurai as capital. He defeated the Western Chalukyas who were trying to meddle in the succession dispute of Vengi, and installed Rajaraja, a nephew of Rajendra, on the Vengi throne. He also punished Madhukamarnava, the Eastern Ganga ruler of Kalinga, who sided with the Western Chalukyas.

Rajendra I led a military expedition to the Ganga valley, which seems to have been a success, and constructed a new capital, Gangaikonda Cholapuram and a temple in celebration of the expedition. His naval expedition to Sri Vijaya either to win glory or to teach a lesson to its rulers who could have obstructed Chola intercourse with China met with success and the kingdom was restored back to its ruler, Sangrama Vijayottunga (son of Sri Mara). He sent two diplomatic missions to China for political as well as commercial purposes.

**Rajadhiraia** He suppressed rebellions in Pandya, Kerala and Ceylon kingdoms. He launched an expedition to restore Chola power in Vengi. He defeated the Western Chalukya forces at Dannada (Dhanyakataka) on the Krishna and compelled Vijayaditya, Rajaraja's rival, to retreat. He then entered the Western Chalukya territory and inflicted a defeat on the enemy in the Pundur battle on the banks of the Krishna. At Yetagiri (Yadgir) he put up a pillar of victory with the tiger emblem on it. Later Kalyani itself was sacked, and Rajadhiraja performed the *virabhiseka* (coronation of the victory there and assumed the title of 'Vijayarajendra'. Towards the end of his career, he led another expedition against the Western Chalukya, Somesvara, but died in the battle of Koppam (Kopbal). But his son and successor, Rajendra II turned the defeat into victory.

**Rajendra II** After the victory he planted a *jayastambha* (pillar of victory) at Kollapura and returned to his capital. Somesvara's attempt later to reverse the verdict of Koppam ended in failure. But soon after Rajendra himself passed away.

**Virarajendra** Somesvara sent a message challenging Virarajendra to another contest. The latter accepted the challenge and took the field at Kudal-Sangamam. But the Western Chalukya ruler failed to turn up due to illness and soon performed the *paramayoga* by drowning himself in the Tungabhadra. Virarajendra also successfully foiled the attempts of Sinhalese king Vijayabahu I to overthrow the Chola power on the island. He then sent another naval expedition for the conquest of Kadaram (Sri Vijaya) on behalf of a prince who had come in search of his aid and protection (1068).

**Kulottunga I** Originally known as Rajendra II, this son of Rajaraja Narendra of Vengi and Chola princess Ammangadevi, took advantage of Virarajendra's death to claim the Chola throne as well. He thus united the Vengi kingdom with the Chola empire. When Vijayabahu overthrew the Chola authority in Ceylon, he reconciled himself to the loss. But he could not afford to neglect the revolt of the Pandya and Kerala countries on the mainland. He subjected the whole country once more by launching a strong expedition. Up to 1115 the extent of the Chola empire remained undiminished, except the loss of Ceylon. But towards the end of his reign troubles broke out and he lost the Vengi and Mysore countries to Chalukya Vikramaditya VI.

Kulottunga I sent a large embassy of 72 merchants to China and also maintained cordial relations with Sri Vijaya, from whose ruler he received an embassy as well. Tradition and epigraphy alike give him the title of 'Sungam tavirtta' (he who abolished the tolls), though full details of this reform are not available.

**Later Cholas** Kulottunga I was succeeded by Vikrama Chola, Kulottunga II, Rajaraja II, Rajadhiraja II, Kulottunga III and the others. The growing independence of the feudatories noticed in the reign of Rajaraja II became more pronounced under Rajadhiraja II. Kulottunga III delayed the disruption of the Chola empire for about a generation, and his reign marks the last great epoch in the history of Chola architecture and art as he himself is the last of the great Chola monarchs. Cholas, however, continued to be there even afterwards as local chieftains.

## Administration

The most striking feature of the administrative system of the Cholas was their autonomous village and town administration, there being no significant

difference between the central and provincial administration of the Cholas and that of any other dynasty of early medieval India. But the administration of Cholas was more centralised than that of the Rashtrakutas or the Chalukyas.

**Central Administration** The emperor or king was at the apex of the administration. He had an *udankuttam*, immediate attendants, a group of ministers representing all the chief departments of administration to advise him on the disposal of business, besides a chancery (*olai*). Worship of deceased rulers, and construction of temples as tributes to dead kings was a special feature of the Chola period.

There was an elaborate and complicated administrative machinery or bureaucracy for the Cholas, comprising officials of various grades. The officials tended to form a separate class in society, organised in two ranks, an upper *perundanam* and a lower *sirudanam*. Higher officers were known by the title of *adigarigal*, while officers of all ranks were usually referred to by the general titles of *karumigal* and *panimakkal*. They were usually remunerated by assignments of land (*jivitas*) suited to their position. Titles of honour and shares in booty taken in war formed other rewards of public service.

**Provincial Administration** The empire was divided into principalities (under vassal chiefs) and *mandalams* (provinces under viceroys who were mostly royal princes) with further division of the provinces into *valanadus* (divisions), *nadus* (districts) and *kurrams* (villages).

**Town and Village Administration** There was autonomous administration for towns and townships, known as *tankurrams*. Town autonomy was quite similar to village autonomy and both were administered by assemblies.

**Revenue Administration** A well-organised department of land revenue, known as the *puravuvaritinaik-kalam*, was in existence. All cultivable land was held in one of the three broad classes of tenure which may be distinguished as peasant proprietorship (*vellanvagai*), service tenure, and tenure resulting from charitable gifts. The first type was the ordinary *ryotwari* village of modern times, having direct relations with the government and paying a land tax liable to revision from time to time.

All land was carefully surveyed and classified into tax-paying and non-taxable lands. In every village and town, the residential part of the village (*urnattam*), temples, tanks, channels passing through the village, the

outcastes' hamlet (*parachcheri*), artisans' quarters (*kummanachcheri*) and the burning ground (*sudugadu*) were exempt from all taxes. In its turn, taxable land was classified into different grades according to its natural fertility and the crops raised on it. Besides land revenue, there were tolls on goods in transit, taxes on professions and houses, dues levied on ceremonial occasions like marriages, and judicial fines.

**Military Administration** The soldiers of the Cholas generally consisted of two types—the *kaikkolar* who were royal troops receiving regular pay from the treasury; and the *nattuppadi* who were the militia men employed only for local defence. The *kaikkolar* comprised infantry, cavalry, elephant corps and navy. The Cholas paid special attention to their navy. Within the *kaikkolar*, the *velaikkarars* were the most dependable troops in the royal service, ready to defend the king and his cause with their lives. Attention was given to the training of the army and cantonments, called *kadagams*, existed.

## Administrative Units and Structures

**Different Structures of Control for Different Regions** The Cholas developed different structures of control for different regions of their territory.

- In the ***Cholamandalam***, the *valanadu* (an artificial revenue/political unit) was established by reorganising the *nadus* into a larger unit, after revenue surveys and assessments were completed in all the zones by 1003 AD. The *valanadu* came to have natural boundaries like water courses. In the *valanadu* formation, on the one hand, *nadus* were broken up, villages from one *nadu* transferred to another, *brahmadeya* and *devadana* villages removed from *nadu* jurisdiction. On the other hand, chieftaincies were also brought under the *valanadu* scheme. The new revenue unit destabilised the integrity and 'insularity' of the peasant region, *nadu*, to a large extent. Actual political control was realised by the Cholas through structuring their institutions to suit the sub-regional differences in the different *mandalams*.
- In ***Pandimandalam***, the earlier structures, while remaining the same, were vastly improved upon by intensive agrarian expansion and organisation in the wet zones of the Tamraparni valley.
- In ***Tondaimandalam***, the former *kottam* or larger pastoral-cum-

agricultural region was preserved. The systematic use of the *tankuru* or *taniyur* in this region as a distinct revenue unit, suggests a different sub-system of control evolved by the Cholas. To a limited extent, the *taniyur* occurs even within the Chola heartland. The *taniyur* developed out of major *brahmadeyas* and temple settlements and came to include several hamlets and revenue villages and even craft centres under its jurisdiction. Tax settlements between *taniyur* and the king's government were direct. A new type of *nadu* called the *perilamai-nadu* evolved around *taniyurs* integrating the villages attached to them. The *taniyurs* also became foci of urban concentration, creating different levels of an urban hierarchy and performing crucial functions. The *valanadu*, *perilamai-nadu* and *taniyur* exemplify the defining and redefining of agrarian regions and revenue organisation by the will of a political authority, that is, by the Cholas.

- Another mechanism of control was the stationing of *nilaippadai* (army camps) in strategic locations. Units of the army were also stationed in big trading centres to protect the temple endowments, as in the **Kongumandalam**. The concept of the *mandalam* itself was an innovation by which the traditional politico-geographical territories were redesignated and which points to a reorganisation of the entire territory. Thus, a Chola-Pandya was appointed to rule over the Pandya region and *mandala-mudalis* over the other sub-regions. The distribution of tax terms and their frequency provides additional supportive evidence to the existence of different administrative procedures and economic control in the *mandalams*.

**Recognition of Lesser Chieftains as Intermediaries** Lesser chieftains in Chola polity signify another distinct level of intermediate strata, whose role was considerable in the development of Chola power, particularly in their early period. Arrangements made under different terms with some of the powerful chiefs allowed a certain amount of local autonomy in revenues in return for military support or for expansion of trade networks. Some were reinstated after conquest and others were newly created dominant lineages, supporting the king in return for local control. Many of them were assigned civil and military service tenures or policing rights called *padikaval*. In the conventional view, they were feudatories, that is, *samanta*, and in the segmentary state perspective, they were local chiefs thrown up from the

peasant base or older chiefs never subordinated fully to Chola rule. The fact, however, is that they disappeared from the records during the middle Chola period, when the *valanadus* encompassed their territories. They came back into prominence in the late twelfth century, posing a serious political threat to the Cholas through coalitions among themselves or with new chiefs or traditional enemies of the Cholas.

## Chola Taxation System

**Conventional Approach vs Proponents of Segmentary State** Conventionally, a well-organised taxation system was supposed to have existed both under the Pallavas and Cholas. Recurrent mention of *Puravu Vari tinaikkalam* in Chola records was taken to mean a regular land revenue department and of the *Varippottagam* as a well maintained record of land rights and taxes based on enquiries and surveys and kept up-to-date by fresh entries. A differentiation was, however, made between ‘central’ taxes and local cesses, the latter collected by local bodies, with the ‘central’ government ever willing to assist them in enforcing their demands. Despite the numerically significant references to land taxes (*puravu, kadamai, irai*) collected by ‘central’ officers, the proponents of the segmentary state do not recognise any flow of revenues from the localities to the centre.

**Land Revenue as Major Source** Statistical analysis of the chronological and spatial distribution of tax terminology and the context of their occurrence have however, revealed that the major land tax (*kadamai*) was standardised, along with a number of smaller ones related to land. Methods of collection, storage and revenue transfers from the locality to the government are identified through the references to granaries at different levels (*ur* and *nadu*) and the *nattumudal* (total revenue from a *nadu*) collected for the state by the *nadu* and by the *valanadu* above it. The *sabha* and *nagaram* settled revenues directly with the state. Non-agricultural taxes got augmented over time and acquired prominence in the late Chola period, revealing a growth in craft production and trade activities.

**Local Collection and Reinvestment** Local forms of collection and a reinvestment of such revenues in the regional economy avoided problems of central collection and redistribution. Resource mobilisation by the state cannot, thus, be separated from the process of redistribution of resources to integrative elements within the state structure, that is, *brahmadeya* and the

temple. The segmentary state concept has, however, failed to recognise this interlocking of resource and revenue appropriation, for it detaches state structure from state ritual.

**State's Interest in Commercial Ventures as a Second Resource** The same is valid for the hypothesis of ‘politics of plunder’, which ignores this interdependent arrangement as well as the state’s active interest in trade and commercial ventures as a second resource base. It regards Chola warfare as determined by economic needs, to secure access to ‘free floating resources’ through predatory raids, and not as a policy of expanding trading interests through overseas expeditions, for royalty and the temple were the biggest consumers of luxury items which such commerce provided. Customs at royal ports, the presence of foreign (Srivijayan) agents at Chola ports, and embassies to China were also intended for securing a second source of revenue.

## Chola Bureaucracy

**Traditional Approach vs Segmentary State Approach** Maintaining the picture of the Chola state as centralised, with a Byzantine royalty of imperial dimensions, the traditional approach looked at the abundant inscriptional references to *adikaris* and other such high ranking personages as representing a powerful bureaucracy, hierarchically organised and thoroughly efficient. It was differentiated from local officials, especially village officials and local magnates. The segmentary state concept refutes the existence of a powerful bureaucracy, regarding all the titles including the *adikari* and *muvendavelan* as those of powerful local chiefs and magnates rooted in the locality rather than having significant links with the king’s government. They are viewed as the political arm of the dominant peasantry in their respective *nadus*. Modifications of this approach conceded that the Chola state was lightly bureaucratised.

**New Approach Based on Recent Empirical Studies** More recent empirical studies based on a statistical analysis and concordance of personal names and designations in the Chola inscriptions, the chronological and topographical distribution of titles, status terms, etc., make a clear distinction between terms referring to office and status, between central and local officers, between officials and locality leaders, pointing out evidence of a hierarchically organised officialdom in revenue administration. Local chiefs

with titles like *nadalvan*, signifying control over *nadu*, had close links with the king's government. Feudatory titles with the *arayan* suffix signified those occupying positions in the revenue department and army. The *muvendavelan* and *brahmaraya* were titles bestowed on officers of some rank, having close connections with the king. The former provided the main political links between the king and the locality as a royal official. However, such titleholders or potentially dominant elements may well have emerged from within the agrarian base.

**Strength to the Notion of a Bureaucracy** Although no clear evidence of an implied bureaucratic system is available, 'titled' officers may still be considered as arms for royal penetration into local affairs, performing crucial roles for the extension of royal influence outside the framework of a centralised bureaucracy. Nonetheless, the land revenue department shows centralised features with hierarchical roles assigned to its officers and scope for vertical mobility, which are the marks of a bureaucratic state organ. Ranking of officers under the categories of higher (*perundaram*) and lower (*sirutaram*) grades, for both the 'civil' and 'military' officers and distinctions made between those at the royal court (*udan kuttam*) and those touring the country (*vidaiyil*) also strengthen the notion of a bureaucracy, however light it may have been. The presence of the king's government in the localities may be seen as follows: the *mandala mudali* (*mandalam* level), *nadu vagai* (*nadu* level), *mudaligal* and *madhyasta* at the village level, the last one being the most important executive link between the village and the government.

**Arguments for and against Existence of Organised Military** The evidence on military organisation is unfortunately meagre and, hence, subject to diverse opinions. The main contention of the segmentary state concept on the absence of such an organisation with central armed forces is derived from this shortcoming. Chola military forces are therefore, held to be an assemblage of diverse warrior groups or composed of discrete 'segments', peasant militia or caste and guild armies, due to the frequently used nomenclature, namely, Right Hand and Left Hand (*valangai* and *idangai*) for various groups. According to this view, royal appellations to military groups would point to their political allegiance rather than their status as permanent units in a standing army. Hence, it is argued that their description as 'regiments' in the manner of divisions within a unified military structure cannot be accepted. Similarly, notwithstanding the naval enterprises recorded in inscriptions, the segmentary model is obliged to look at Chola overseas

expeditions, as of an ‘ad hoc armada’ carrying warriors, and not that of a permanent navy. However, the above picture of the segmentary model is now challenged, for the *virabhoga* and *padaipparru* grants and the *nilaippadai* (army camps) stationed at strategic points would together provide evidence of a royal army at least up to the twelfth century AD. Officers of the army such as *padai mudali* and *nayagam* are also known from inscriptional records. The *perundaram* and *sirutaram* grades were common among the Right Hand *velaikkayar* units, yet another pointer to a regular army. Armies of local chiefs undoubtedly supplemented royal military expeditions.

## Culture

### Temple Architecture

**Early Phase** The Pudukkotai district in Tamil Nadu has an unusually large number of early Chola temples, which give us a good idea of the growth of the south Indian style of architecture from the Pallava period to the Chola period. Most important among them is undoubtedly the Vijayalaya Cholesvara temple at Narthamalai (also called Melamalai). Other important temples in this category are the Nagesvarasvami temple at Kumbhakonam, Kuranganatha temple at Srinivasanallur, the twin temples of Agastyisvara and Cholesvara at Tiruvalisvaram.

### MAIN FEATURES

Temple architecture, particularly the *Dravida* or south Indian style of architecture, reached the pinnacle of glory under the Cholas. The chief feature of a Chola temple is the *vimana* or the storey, which was later eclipsed by the richly ornamented *gopuram* or gateway. Under the Cholas, temples became the centres of life, particularly in the rural areas. The village assembly invariably held its meetings in the temple *mandapa*, which became an additional feature of the Chola temple architecture.

**Mature Phase** The best example is, however, the Siva (or the Brihadeesvara or the Rajarajesvara) temple, built in 1009 by Rajaraja I, at Tanjore. It is a fitting memorial to the material achievements of the Cholas under Rajaraja I. Apart from being the tallest (216 feet) of all Indian temples of the medieval period, it is a masterpiece of south Indian architecture. In this

temple, a carving of a man's head with a European [hat](#) is found on one side of the temple (in a subsidiary structure), which is believed to be that of [Marco Polo](#) (late 13<sup>th</sup> century), the Venetian traveller. The temple of Gangaikonda Cholapuram (also dedicated to Siva or Brihadesvara), the creation of Rajendra I, was meant to excel its predecessor in every conceivable way. Erected around 1030, the greater elaboration in its appearance attests to the more affluent state of the Chola empire under Rajendra I. It is larger in plan though not as tall as the previous one.

**Later Phase** In this category, two Chola temples worth mentioning are the Airavatesvara temple at Darasuram (Tanjore District) and the Kampaharesvara temple at Tribhuvanam.



Gangaikonda Cholapuram temple

## Sculpture

The Chola period also witnessed great strides in the field of sculpture. The three main classes of Chola sculpture are the portraits, icons and decorative sculpture.

There are three well-preserved and nearly lifesize portraits on the walls of the Kuranganatha temple at Srinivasanallur, and several others in the Nagesvara temple at Kumbhakonam.

The Siva temple at Tiruvalisvaram is a veritable museum of superb early Chola iconography. The walls of the Brihadesvara temples at Tanjore and Gangaikonda Cholapuram contain numerous icons of large size and fine execution. The Chola sculptors started bronze-casting sometime around the middle of the 9<sup>th</sup> century. The Cholas are particularly known for their

Nataraja bronzes (bronze statues of Nataraja or the dancing Siva) which are masterpieces of this medium of art. The best example is the Nataraja image in the Nagesvara temple at Kumbhakonam. A group of three bronzes of Rama, Lakshmana and Sita with Hanuman at their feet from Tirukkadalaiyur (Tanjore District) is one of the finest products of Chola bronze-making of the reign of Rajaraja I.

Decorative sculpture is exhibited in many forms—architectural motifs, floral and vegetal patterns, friezes of animals, birds, dancing figures and legendary and *Puranic* stories.

## **Paintings**

Chola wall paintings are to be found on the walls of the Vijayalaya Cholesvara and Rajarajesvara temples. On the walls of the Vijayalaya Cholesvara temple, large painted figures of Mahakala, Devi and Siva are still visible. In the Rajarajesvara temple scenes representing Siva in his abode of Kailasa as Nataraja and Tripurantaka are painted on the walls in large and forceful compositions.

## **Literature and Education**

Education based on the epics and the *Puranas* was imparted during this time through discourses in temples. There were colleges and other institutions for higher education. The period was marked by the growth of Tamil classics such as *Sibakasindamani*, Kamban's *Ramayana*, and others. Very few books were composed in Sanskrit. Rajaraja I was the subject of two works—a drama (*Rajarajesvara Natakam*) and a *kavya* (*Rajaraja Vijayam*). Jayangondar, the poet laureate of Kulottunga I, composed the *Kalingattupparani*, which depicts the ruler's Kalinga war in detail. Kuttan, who was the court poet of Vikrama Chola, Kulottunga II and Rajaraja II, composed a *parani* (which deals with Vikrama Chola's Kalinga war) and a *pillaittamil* (a poem dealing with the childhood of Kulottunga II). Besides, he wrote an *ula* on each of the three rulers. A contemporary of Kuttan was Pugalendi, whose best work is *Nalavenba* (the tragic story of Nala and Damayanti). Sekkilar composed his famous *Periya Puranam* (also known as *Tiruttondar Puranam*) during the reign of Kulottunga II.

## **Religion**

Cholas were mostly devotees of Siva, though a few worshipped Vishnu and Buddhism. Jainism witnessed a decline. A peculiarity of the Chola religion was that greater stress was laid on *dana* (gift) than on *yajna* (sacrifice).

## Public Works

The Cholas constructed extensive irrigation works, roads and cities. Gangaikonda Cholapuram, the artificial lake near it (16 miles in length) and use of huge blocks of dressed stone in the construction of dams across the Kaveri for irrigational purposes were some monumental public works carried on under the Cholas.

## SOCIAL DIVISIONS

The industrial population of the country was broadly divided into the *valangai* (right-hand) and *idangai* (left-hand) divisions. The Chola kingdom often witnessed feuds between these two groups. A clash between the two groups in the second year of Kulottunga I resulted in the burning of a village, the destruction of its sacred places and the looting of the temple treasury.

## Trade and Diplomacy

### Maritime Activities

Indian, particularly south Indian, merchants had participated in international trade since ancient times. But sources of information about these ancient times are restricted to archaeological finds and occasional references in literary texts which tell little about the activities of merchants. However, for the medieval period there are many sources including several inscriptions, some of which are even recorded by the merchants themselves.

A distinction was made between merchants operating locally (*swadesi*) and internationally (*nanadesi*). The merchants had their own settlements (*nagara*) with autonomous institutions of local government. The great ports (*pattinam*) also had their guilds and autonomous institutions, but they were much more under the control of royal officers, who, of course, had to try to get along with the local people.

The great guilds operating in several countries (i.e. *nanadesi*) had

emerged as an important power factors in south Indian polity as early as the Pallava period. They not only financed local development projects and the construction of temples, but also lent money to the kings. Thus, the rulers did their best to accommodate the guilds because of the benefit which they derived from their trade. Due to their international connections, the troops they employed and the immunities they enjoyed, such guilds almost constituted a state within the state.

Among the most powerful guilds were the Ayyavole and the Manigramam. The Ayyavole, derived from the name of a former capital of the Chalukyas, Aihole, dominated the trade of the Deccan, whereas the Manigramam was based in Tamil Nadu. The international connections of the Ayyavole extended to West Asia, while the Manigramam concentrated on trade with South-East Asia. The inscription at Takuapa (on the Isthmus of Siam), belonging to the middle of the ninth century, mentions this latter guild (Manigramam) specifically, while the Tamil inscription of 1088 found in [Sumatra](#) was also produced by a guild from Tamil Nadu. But there was no strict division of the spheres of trade between these guilds. Thus, for example, a *nanadesi* trader from the Malabar coast (Malaimandalam) established a *nanadesi-vinnagar* temple, devoted to Vishnu, at Pagan in Burma in the 13<sup>th</sup> century.

In the trade with West Asia, the traders of the south-west coast of India obviously had some advantages. Ethnic connections were helpful in this respect too. Arab and Jewish merchants who settled on the Indian south-west coast corresponded with their colleagues even in far off Cairo. Letters and papers found in an old synagogue of Cairo give ample evidence of the intimate contacts which the medieval merchants of Cairo had with those of south India. The respect which the Jewish traders enjoyed in south India is shown by a royal grant inscribed on copper plate in favour of one Issuppu Irappan (Joseph Raban). He obtained princely privileges, exemption from all taxes and the grant of the revenue of a traders' quarter of the port of Cranganore on the Malabar coast.

The imperial Cholas tried to enhance their maritime strength by gaining control over all strategically important coastlines. They captured the southwest coast of India and almost the entire Indian east coast up to the mouth of the Ganges. They also seized the Maldives, Sri Lanka and the Andamans. In keeping with this line of policy, they finally took on Sri Vijaya.

All these military activities can be properly understood if we keep in mind the fact that there was an increasing competition for trade and trade routes at that time. The Cholas and the South-East Asian rulers in particular vied with each other for shares of the market. The inscriptions of Rajendra I indicate that Chola relations with Sri Vijaya and Cambodia were quite friendly in the period from 1014 to 1019. Yet in 1025 he sent his fleet on the famous expedition to Sumatra and Malaya where his army defeated the mighty Sri Vijaya empire and all its tributary princes. The exact reasons for this Chola expedition against Sri Vijaya can, therefore, only be explained if more relevant sources are discovered. But this military venture was certainly the climax of a period of intense competition for establishing a monopoly of trade.

Rajendra Chola's exploits in South-East Asia did not lead to permanent annexations of territory there. But the influence of the Cholas and of south Indian merchants was definitely felt in South-East Asia throughout the 11<sup>th</sup> century. In 1068–69 the Chola fleet intervened once more in the affairs of the island empire. A Chola inscription recorded that their troops conquered a large part of Malaya at the behest of the king who had asked for help to whom the country was returned. It seems that the Cholas had taken sides in a dynastic struggle, supporting the claims of the legitimate ruler. Besides, the Tamil inscription of 1088, as mentioned earlier, provides evidence of the presence of a south Indian merchants' guild in Sumatra at that time.

## Diplomatic Achievements

The expanding maritime activities must also be seen in the context of increasing diplomatic activities at that time. The Chinese had sent envoys to the 'Countries of the South' in the late 10<sup>th</sup> century indicating their interest in an increase of trade. Sri Vijaya, on its part, had responded by sending six delegations to the emperor of China in the brief period from 1003 to 1018.

The South-East Asian states were eager to have good relations with the Cholas as with the emperor of China. Around 1005 the Sailendra king of Sri Vijaya endowed a Buddhist monastery at Nagapattinam for which Rajaraja I provided some land grants. When Rajendra I inherited his father's throne, he immediately confirmed the grant made to the monastery.

Cambodia also established diplomatic relations with the Cholas in 1012. King Suryavarman I who expanded the kingdom of Angkor so as to encroach

upon Sri Vijaya's sphere of interest in Malaya sent a chariot as a present to Rajaraja I in order to protect his own royal fortune. It is difficult to decide whether the king of Cambodia felt threatened by the emerging power of the Cholas or by their South-East Asian rivals in Sri Vijaya.

In 1015 and 1033 Rajendra I had sent diplomatic missions and the Chinese emperor recognised the Chola kingdom as one of the great tributary states, which was a mark of distinction in Chinese eyes. In 1015 after the Chola diplomatic mission had stopped over in Sri Vijaya on their way to China, and again in 1019 the ruler of Sri Vijaya sent rich presents for the Buddhist monastery at Nagapattinam which Rajendra acknowledged in his inscriptions.

In 1077 the Chola ruler, Kulottunga I, dispatched a mission of 72 merchants to China, which removed the wrong impression of the Chinese that the Cholas were tributary princes of the Sri Vijaya empire. In 1089 the ruler of Sri Vijaya sent two ambassadors to the Chola court and at their request Kulottunga specifically reconfined the donations made to the monastery at Nagapattinam. Diplomatic relations with Cambodia were also resumed. The king of Angkor, presumably Suryavarman II, the builder of Angkor Vat, sent a precious jewel to Kulottunga who then donated it to the temple of Chidambaram in 1114. Even the Burmese king, Kyanzitta (1086–1113), wrote a letter on golden leaves to the Chola ruler. All these bits and pieces of information show that Kulottunga's long reign (1070–1118) was a time of peaceful diplomatic relations with South-East Asia which must have enabled the great merchant guilds of south India to conduct their international business undisturbed.

## **South Indian Village System**

The organisation which was responsible for the continuity of life and tradition in the midst of frequent political changes in south India was the village, and the vitality of its institutions is attested by hundreds of inscriptions from all parts of south India. The degree of autonomy at the south Indian village level was quite remarkable. Participation of royal officials in village affairs was more as advisors and observers than as administrators.

## **Types of Villages**

- The village with an intercaste population, paying taxes to the king in the form of land revenue, was the most frequent type.
- *Brahmadeya* or *agrahara* villages were villages granted to Brahmins and inhabited entirely by them. These were less common than the first type, but much more prosperous, because of their exemption from tax.
- *Devadana* were villages granted to god. They functioned more or less in the same manner as the first type except that the revenues from these villages were donated to a temple and hence received by the temple authorities and not by the state.

During the Pallava period, the first two types were predominant, but under the Cholas the third or the last type gained more popularity when the temples became the centres of life.

### TYPES OF GENERAL ASSEMBLIES

The *ur* consisted of the paying residents of an ordinary village.

In the *sabha*, membership was restricted to the Brahmins of the village, or was found exclusively in a village gifted to Brahmins.

The *nagaram* was found more commonly in trade centres such as cities and towns.

In some villages the *ur* and the *sabha* were found together. Very large villages had two *urs*, if this was found to be more convenient.

## Functioning and Constitution of Assemblies

The functioning of assemblies differed from place to place according to local conditions. The *ur* was open to all the tax-paying adults of the village, but in effect the older members played a more prominent role with some forming a small executive body. The *ur* had an executive body, called *alunganam*, whose numerical strength and the manner of the appointment of its members are not clear. The *sabha* had a more complex machinery, which functioned very largely through its committees called the *variyams*. Both usually constituted smaller committees of different sizes from among their members for specialised work.

Election to the executive body and other committees of the *ur* or *sabha* appears to have been conducted by draw of lots from among those who were eligible, though amendments to the constitution and working of the *ur* or

*sabha* were made whenever necessary. The Uttaramerur Inscription, belonging to the reign of Parantaka I (10<sup>th</sup> century), gives details about the functioning and constitution of the local *sabha*. It mentions not only qualifications, ranging from property and education to honesty, but also disqualifications such as lunacy, and corruption. Other inscriptions also give similar information, though there are a few variations. The assembly generally met in the precincts of the temple. Interaction and cooperation among village assemblies was also known.

**Functions of Assemblies** First of all, the assemblies collected the assessed land revenue for the government or the temple (assessment could be either joint or individual). Secondly, they levied additional tax for a particular purpose such as the construction of a water tank. Thirdly, they settled agrarian disputes such as conflicts over tenures and irrigation rights. Fourthly, they maintained records, particularly those pertaining to charities and taxes. The larger assemblies kept a small staff of paid officials, but most of the work was done on a voluntary basis in the smaller assemblies.

**Taila II** He began his career as a feudatory of the Rashtrakuta Krishna III, but soon overthrew the Rashtrakutas by killing Karkka II. He became the master of the whole of what had been the Rashtrakuta kingdom, with the sole exception of their Gujarat provinces. With the Paramaras of Malwa, Taila II waged bitter war. He led six invasions to that kingdom, but was repulsed on all occasions by the Paramara king, Munja. When Munja attacked Chalukyan territory, Taila defeated and put him to death. Taila's capital was Manyakheta and Kalyani began to assume importance only under Somesvara I.

**Satyasraya** The kingdom which Satyasraya inherited from his father was fairly extensive. The Cholas were the chief enemy of Satyasraya. It was with great difficulty that Satyasraya succeeded in freeing a major part of his kingdom from the Chola army after defeating Rajendra.

**Vikramaditya V** Satyasraya was succeeded by his nephew Vikramaditya V, who had a short and uneventful reign of six or seven years. The only notable event in the reign of Vikramaditya was perhaps the Chola invasion by Rajendra.

**Jayasimha II** Jayasimha II tried to recover the territory lost to the Cholas during the reign of Satyasraya. The disputed succession at Vengi gave Jayasimha a chance of interfering in the affairs of that kingdom. Jayasimha supported the claim of Vijayaditya VII to the throne against that of Rajaraja.

In the initial stage, Jayasimha's efforts were crowned with success. But the situation took a dramatic turn when Rajendra Chola sent two forces simultaneously. A great battle was fought at Maski in the Raichur Doab in which the Cholas claimed victory. In Vengi, the Chola forces defeated Vijayaditya and the latter took shelter under Jayasimha.

**Somesvara I** The accession of Somesvara I ushered in a brilliant period in the history of the Chalukyas of Kalyani which ultimately reached the zenith of power and glory in the reign of his son Vikramaditya VI. But Somesvara's reign was marked by protracted struggles with the Cholas. He removed the capital from Manyakheta to Kalyani and adorned it with many new buildings.

Soon after his accession, Somesvara launched upon a fresh attack of Vengi. This brought upon him the invasion of the Cholas. Rajadhiraja defeated the western Chalukya forces, but Somesvara made a dramatic recovery and drove the Chola forces out of his territory. Hostilities were soon renewed and a grim battle was fought at Koppam (Kopbal), in which Rajadhiraja fell but his son Rajendra II rallied the forces and turned the defeat into victory.

Despite his preoccupations with the Cholas, Somesvara found time to engage in hostilities with other powers. He not only conquered north Konkan but also invaded Gujarat and Malava and received the submission of the Paramara Bhoja after a raid on his capital Dhara. Somesvara I had four sons of whom he appointed his eldest, Somesvara II as his successor.

**Somesvara II** He ruled for a short period of eight years which witnessed a struggle between him and his younger brother Vikramaditya VI. Finally Vikramaditya killed his elder brother and ascended the throne in AD 1076. Bilhana's *Vikramankacharita* justifies his patron's action on the ground that Somesvara II was a cruel king who oppressed his subjects.

**Vikramaditya VI** Vikramaditya VI also had to face the revolt of his younger brother Jayasimha, who was eventually defeated. More serious danger, however, came from the Hoyasala feudatories. Vikramaditya's reign saw the rule of four Hoyasala chiefs, namely Vinayaditya, Ereyanga, Ballala I and [Vishnuvardhana](#). The first three chiefs maintained cordial relations with the suzerain. With the accession of [Vishnuvardhana](#) who was a great soldier and an ambitious monarch, the process of expansion was accelerated at the expense of the Cholas and Chalukyas. Several battles were fought, but ultimately Vishnuvardhana made his submission.

While engaged in suppressing the Hoyasalas, Vikramaditya found time to interfere in the affairs of Vengi which had become an appendage of the Chola empire. For some years, the Chola power ceased to exist in Vengi. Vikramaditya's empire extended as far as Narmada in the north and Tumkur and Cuddapah districts in the south. His long reign of 50 years was also a period of the development of art and literature. Bilhana, the author of *Vikramankacharita* and Vijnanesvara, the author of *Mitaksara*, enjoyed his patronage.

**Somesvara III** Vikramaditya VI was succeeded by his son Somesvara III whose reign witnessed the disintegration of the Chalukya empire. The Hoyasala vassal Vishnuvardhana declared his independence and conquered some parts of Western Chalukya territories. Somesvara's interest lay more in religion and letters than in war and politics. He was the author of the encyclopaedic work called the *Abhilashitartha-chintamani* or the Manasollasa, for which Somesvara was known as *sarvajna* (omniscient).

**Later Rulers** The reigns of Somesvara's sons, Jagadekamalla and Taila III, witnessed the Final fall of the dynasty due to the hostility of the Kalachuris. Though Taila's son, Somesvara IV, temporarily revived the Chalukya power, the final blow was given by the Yadava, Bhillama. With the defeat of Somesvara IV came the end of Chalukya rule in Karnataka which now came to be ruled by two kingdoms, that of the Yadavas in the region above the Tungabhadra and that of the Hoyasalas below the river.

## Administration

The government being monarchical, all powers vested in the king. It was also hereditary and succession went generally to the eldest son. Generally, the *yuvraja* was in charge of the administration of the central region. There were a number of high-ranking ministers to advise the king. Most of the officers held charge of certain departments of administration. *Sandhivigrahika* was the officer in charge of the department of peace and war. The *antahpuradhyaksha* was in charge of the management of the royal palace. Another official designation that figures in contemporary records is *tantradhyaksha* which appears to mean superintendent of administration. *Bhandari* was the treasurer in charge of the royal treasury. Most of the officers were described as *dandanayakas* as they were required to discharge military service also. *Sahani* was in charge of cavalry. *Anayasahani* was in

charge of elephants. Most of the officers were paid in kind. They were given land grants on tenure basis.

The kingdom was divided into several provinces which were administered through provincial governors. They were known as *mandalesvara* or *maha mandalesvara*. The most common territorial divisions were called *nadu*, *vishaya* or *kampana* and *thana*. *Nadu* was a bigger administrative unit. *Kampana* or *vishaya* was a part of *nadu*. *Thana* was a territorial division used as a military cantonment. The village official or *gavunda* looked after the welfare of the villagers. He was assisted by *senabova* (*karanika*) or the accountant. Besides the villages, there were bigger towns and cities described as *nagara*. The *nagara* was administered by a commercial guild. *Nagaradhyaksha* was the chief officer of such places. The large city had three general assemblies each called *mahajana*, one for the general problems of the city as a whole, another dealing with problems relating to the Brahmin inhabitants, while a third controlled and regulated matters affecting the mercantile community.

The major source of revenue was land revenue. The different land taxes to be paid were *siddhaya*, *dasavanda*, *niruni-sunka* and *melivana*. *Siddhaya* was a fixed tax levied not only on land but also on houses and shops. *Dasavanda* was one-tenth portion of tax payable to the authority from out of the yield from land or revenue. *Niruni-sunka* was the water cess to be paid by the farmer. *Melivana* may be taken to mean the tax levied on ploughs. Sources of income included other kinds of taxes like commercial taxes, professional taxes, social and community taxes, and judicial fines. *Perjjumka*, *volavaru* (import), *horavaru* (export) and the like were customs levied on trade and articles of merchandise. *Angadidere* (tax on shops), *gaanadere* (tax on oil mills), *navidadere* (tax on barbers) and the like were professional taxes. *Manevana* (house-tax) and *hosatilu* (tax on the threshold) were property taxes levied by the local bodies. *Dandaya* was the revenue collected from judicial fines. The tax levied on marriages (*maduveya-sunka*) was the most interesting feature of the Chalukyan administration.

## **Education and Literature**

The temple played an important role in imparting education, maintaining students and teachers and promoting arts. The temple received munificent gifts from all people, from the king to the common man. In Karnataka, the

main centres of education were the *brahmapuri*, *agrahara*, *ghatikasthana* and *math*. *Brahmapuri* was a separate colony of the Brahmins where the latter imparted education to students. The *agrahara* consisted of a whole village donated to the learned Brahmins by the king or any of the chiefs for conducting educational and religious activities. Comparatively *ghatikasthanas* were less in number.

The Chalukya period witnessed a phenomenal growth in literature, both in Sanskrit and Kannada. Among the Sanskrit writers of the period, the foremost is Bilhana, the court poet of Vikramaditya VI. *Vikramankacharita* of Bilhana is a *mahakavya*. Bilhana wrote many other works. The great jurist Vijnanesvara, who lived at the court of Vikramaditya, wrote the famous *Mitaksara*, a commentary on the *Yajnavalkya Smriti*. Somesvara III was the author of encyclopaedic work, *Manasollasa* or *Abhilashitartha-chintamani*.

Under the Western Chalukyas, Kannada literature reached great heights. The three literary gems—Pampa, Ponna and Ranna—contributed to the development of Kannada literature in the 10<sup>th</sup> century. Of the three, Ranna was the court poet of Satyasraya, while the other two belonged to earlier decades. Nagavarma I was another poet of fame. He was the author of *Chandombudhi*, the ocean of prosody, the earliest work on the subject in Kannada. He also wrote *Karnataka-Kandambari* which is based on Bana's celebrated romance in Sanskrit. The next writer of note was Durgasimha, a minister under Jayasimha II, who wrote *Panchatantra*. The Virasaiva mystics, especially Basava, contributed to the development of Kannada language and literature, particularly prose literature. They brought into existence the *vachana* literature to convey high philosophical ideas to the common man in simple language.

## **Eastern Chalukyas**

Pulakesin II of Badami subdued the king of Pishtapura (Pithapuram in the Godavari district) and the Vishnukundin king and appointed his younger brother Vishnuvardhana viceroy of the newly conquered territories. Very soon the viceroyalty developed into an independent kingdom and Vishnuvardhana became the founder of a dynasty known as the Eastern Chalukyas of Vengi. It outlived the main dynasty for many generations. Very often the kingdom became a bone of contention mostly causing a succession of disputes among the Rashtrakutas, the Chalukyas of Kalyani and the

Cholas.

**Early Rulers** Vishnuvardhana ruled for 18 years. His queen was Ayyanamahadevi, who built a Jaina temple at Vijayawada. This is the earliest reference of Jainism in the Telugu country. Vishnuvardhana himself was a *Bhagavata*. Vishnuvardhana was succeeded by his son Jayasimha I. Like his father, Jayasimha was a *Bhagavata*. He was succeeded by Vishnuvardhana II, Vijayasiddhi, Jayasimha II, Vikramaditya, Vishnuvardhana III and then by Vijayaditya one after another.

**Vijayaditya** His reign witnessed a great political revolution in the Deccan when the imperial Chalukyas were overthrown by the Rashtrakutas who began a protracted struggle against the Eastern Chalukyas.

**Vishnuvardhana IV** He was forced to make peace with the Rashtrakuta Dhruva who gave his daughter Silamahadevi in marriage to him. This marks the beginning of the subordinate relationship of Vengi to the Rashtrakutas.

**Vijayaditya II** He was one of the most powerful rulers of the family and enjoyed a long reign of forty years. He was succeeded by Vijayaditya III whose mother was the Rashtrakuta princess, Silamahadevi.

**Vijayaditya III Gunaga** His reign heralded a policy of aggressive imperialism in which he was assisted by his able minister Vinayadisarman and the celebrated military genius of the age, Panduranga. After the death of Amoghavarsha, Vijayaditya threw off the Rashtrakuta yoke after inflicting defeat on Krishna II. Then he sent an expedition under Panduranga against Dahala, the Chedi country. On his way he received the submission of the kings of Kalinga and Kosala. He proclaimed himself the lord of the entire Dakshinapatha. Thus he was the greatest monarch of the Eastern Chalukya dynasty during whose reign the kingdom extended from the Mahendragiri in the north to the Pulicat lake in the south. After a long reign of 44 years Vijayaditya was succeeded by his brother's son Bhima.

**Bhima I** His succession was disputed by his uncle, Yuddhamalla who with the help of the Rashtrakuta king, Krishna II, seized Vengi. The Chalukyan nobles, however, succeeded in restoring the kingdom to its lawful master after defeating Krishna II. He was a devotee of Siva and built the temples of Bhimavaram and Draksharamam in the east Godavari district.

## Weak Successors

A series of weak successors followed, including Vijayaditya IV, Amma I, Vijayaditya V, Yuddhamalla II, Bhima II, Amma II and Danarnava. The last named ruler came into conflict with the Telugu Choda chief, Jata Choda Bhima of Pedakollu, who assumed the sovereignty of the Eastern Chalukyas.

**Jata Choda Bhima** His reign of 27 years is described in the Eastern Chalukya inscriptions as an interregnum. He was a powerful ruler and exercised control over a fairly large territory. But his encounter with the Cholas proved to be disastrous. The Chola king, Rajaraja I, espoused the cause of the son of Danarnava (Saktivarman I), invaded Vengi and put Saktivarman I on the Chalukya throne.

**Chola-Chalukya Alliance** With the accession of Saktivarman I to the throne. Vengi ceased to be an independent kingdom and became an appendix of the Chola empire. The rule of Saktivarman I saw the invasion of Vengi by the Western Chalukya, Satyasraya. But he was compelled to withdraw his army from Vengi when Rajendra Chola I invaded Karnataka. Saktivarman was succeeded by his younger brother Vimaladitya. The most important event of Vimaladitya's reign was his marriage with Kundavai, the daughter of the great Chola emperor Rajaraja I, by whom he had a son named Rajaraja. Thus began the process of Chola-Chalukya matrimonial alliances which ultimately ended in the merger of the two dynasties under Kulottunga. Vimaladitya had another queen Melama, from whom he had a son, Vijayaditya VII. Vijayaditya seized power with the help of Jayasimha II of Kalyani by superseding Rajaraja. But Rajendra Chola came to the rescue of his nephew Rajaraja and enthroned his nephew as the ruler of Vengi.

Rajaraja Narendra's long reign was a period of continuous political unrest, accentuated by the unceasing efforts of his half-brother Vijayaditya to regain the throne. When Rajaraja Narendra died the throne was seized by Vijayaditya VII, who remained as the ruler of Vengi so long as Virarajendra occupied the Chola throne. But after the death of Virarajendra in 1070, a civil war engulfed the Chola country which ended with the accession of Rajendra Chola II alias Kulottunga I, nephew of Vijayaditya. After consolidating his position in the Chola country, Kulottunga I succeeded in capturing Vengi, whereupon Vijayaditya took shelter with Rajaraja Devendravarman, the king of Kalinga. With his death in 1075 the Eastern Chalukya dynasty came to an end.

## **Yadavas of Devagiri**

### **Early History**

The first member of the family was Dridhaprahara. It was, however, Seunachandra I, the son of Dridhaprahara, who first secured feudatory status for his family from the Rashtrakutas. The importance of this chief can be assessed from the fact that the territory ruled by the Yadavas came to be known as Seunadesa. During the reign of Bhillama II, the Rashtrakuta empire was overthrown by the Western Chalukyas. Hence Bhillama transferred his allegiance to the Chalukyas. He was succeeded by Vesugi, Bhillama III, Bhillama IV, Seunachandra II, Simharaja, Mallugi and Bhillama V.

**Bhillama V** When he ascended the throne, the great Chalukyan power was already on the road to decline. The Yadavas naturally took advantage of the situation and asserted their independence. Bhillama thus laid the foundation of the Yadava empire which endured for about a century.

**Jaitugi** He tried to strengthen his southern frontier by marching against the rising power of the Kakatiyas. The Kakatiya monarch Rudra was killed and his nephew, prince Ganapati was taken prisoner. Instead of annexing the Kakatiya kingdom Jaitugi restored the captive prince Ganapati to the throne. Like his father, Jaitugi also fought against his neighbours to the north of the Narmada. He defeated the rulers of Malava, Lata and also the Gurjara kings. Jaitugi was not merely a soldier, but also a patron of learning. Lakshmidhara, son of [Bhaskaracharya](#), the famous astronomer, was his chief court poet.

**Simhana** He was the most powerful ruler of the family. As the Hoyasalas proved a great obstacle to the further expansion of the kingdom in the south, Simhana launched a successful campaign against them. Elated by his successes in the south, Simhana turned his arms against his hereditary enemies in the north—the Paramaras of Malwa and the Chalukyas of Gujarat. He defeated and killed the Paramara king Arjunavarman. Thus the Yadava kingdom reached the zenith of its glory and power in the reign of Simhana. None among the Hoyasalas, the Kakatiyas, the Paramaras and the Chalukyas dared to challenge his supremacy in the Deccan.

Simhana was not merely a warrior, but was also a patron of music and literature. *Sangitaratnakara* of Sarangadeva, an important work on music, was written in his court. Anantadeva and Changadeva were the two famous astronomers who lived at the court of Simhana. Changadeva

established a college of astronomy at Patana in Khandesh in memory of his illustrious grandfather, Bhaskaracharya. Anantadeva wrote a commentary on Bhrahmagupta's *Brahmasphuta Siddhanta* and Varahamihira's *Brihat Jataka*.

## SANGITA RATNAKARA

Written by Sarangadeva (1210–47), it is one of the most important musicological texts from India. Both Hindustani and Carnatic schools regard it as a definitive text on Indian classical music. The text is also known as *Saptadhyayi* as it is divided into seven chapters. The first six chapters deal with the various aspects of music and musical instruments while the last chapter deals with dance. The significant commentaries on the text include the *Sangitasudhakara* of Simhabhupala (1330) and the *Kalanidhi* of Kallinatha (1430). This work was written in the mid-13<sup>th</sup> century. The author was attached to the court of Yadava King Singhana.

**Krishna** Krishna had many able ministers and generals to help him in consolidating his power. During his reign, *Vedantakalpataru*, a commentary on the *Bhamati*, which itself is a commentary upon Sankaracharya's *Vedantasutrabhashya* was composed.

**Mahadeva** He fought a successful war against Kakatiya Rudramba but spared her life. He also made a futile attempt to bring the Hoyasala king, Narasimha II, under the domination of the Yadavas. Hemadri, the great *Smriti* writer, was an important officer under Mahadeva. He completed his *Vratakhana* during Mahadeva's reign.

**Ramachandra** Ramachandra made a desperate attempt to efface the memory of defeat inflicted on Mahadeva by the Hoyasalas. But the Yadavas again suffered a decisive defeat. The last two decades of Ramachandra's rule proved to be disastrous to the Seuna country which led to the ultimate extinction of the dynasty. In the beginning of 1296 Alauddin Khalji attacked Devagiri and compelled Ramachandra to sue for peace. Though Ramachandra retained his kingdom, he lost his independence. The situation was fully exploited by their hereditary enemies in the east and south. Ramachandra continued to send tribute to Alauddin till 1303–04 when the latter's forces were defeated by Prataparudra. This event emboldened the

Yadavas, especially the crown prince Sankaradeva, to defy the Sultan's power with impunity. In 1307 Alauddin sent **Malik Kafur** to chastise the Yadavas. Sankaradeva was defeated by Kafur and Ramachandra was taken prisoner. He was afterwards released and allowed to rule his kingdom as a vassal of the Sultan.

**Sankaradeva** He could not reconcile himself to the alien rule. So, after his accession, he immediately repudiated the authority of Alauddin, who once more sent **Malik Kafur** to bring the rebel to book. Malik easily defeated Sankaradeva, put him to death and annexed the Yadava kingdom.

## Economic Conditions

Tax on agricultural land was known as *aruvana*. Income from market tax was known as *santhey-aya*. House-tax or *mane-dere* as well as the tax on cattle were also known. Certain professional taxes were imposed on carpenters, blacksmiths, cobblers, washermen and others. Such taxes were known as *bannige*. *Talevana* was perhaps a tax on individuals collected in certain places or on specific occasions. *Sunkadhikari* was the chief officer in charge of taxes whose duty was to collect the taxes through his subordinates and to remit it to the state treasury. Another officer was *sunka-vergade* whose jurisdiction appears to have been restricted to a village or town. The officer in charge of the royal treasury was known as *mahabhandari*.

The people engaged in trade and commerce were known as *settis* and *vyavaharas*. Merchants dealing in different articles were known by different names, like *gatrigas* or *hannavanigas* (those dealing in betel-leaves and nuts) and *teligas* (dealers in oil). The most influential trade organisation was the Virabalanja which had its headquarters at Aihole with several branches spread over most of the important cities of south India. Trade was mostly inland. Trade in the country was controlled by the merchant guilds known as the *nakharas*, *settis* and *setti-guttas*.

## Religion

The Yadava rulers were liberal patrons of all religions. Buddhism was already a dying force, though Jainism continued to enjoy the royal patronage. The rise of the *Virasaiva* sect affected the position of the Jainas to a certain extent. The new religious sect that grew in the Seuna country was that of the *Mahanubhavas* who were the worshippers of god Krishna. Traditionally, god

Dattatreya is believed to be the founder of this faith; but Chakradhara after attaining self-realisation, founded the *Mahanubhava* sect in 1273. Towards the end of the 13<sup>th</sup> century the *bhakti* movement associated with Sri Vitthala or Panduranga in Pandharpur gained popularity in the Deccan. A number of non-Brahmin saints like Namadeva (a tailor), Janabai (a maid servant) and Narahari (a goldsmith) made the *bhakti* cult the religion of the masses of Maharashtra.

## LITERATURE

The Seunas gave great impetus to the development of Sanskrit literature. The family of the famous astronomer and mathematician Bhaskaracharya belonged to this period. Bhaskaracharya's father, Mahesvara (known as Kavisvara), wrote two works on astrology, *Sekhara* and *Laghutika*. Of the numerous works of Bhaskaracharya, the most famous are *Siddhanta Siromani* (composed in 1150) and *Karanakutuhala*, the first being the best treatise on algebra to be found in Sanskrit literature. His son Lakshmidhara and his grandson Changadeva were the court astrologers of Jaitugi and Simhana respectively. Bhaskaracharya's grand-nephew Anantadeva, a protege of Simhana, was a master of the three branches of astronomy and wrote a commentary on the *Brihat Jataka* of Varahamihira and also on one chapter of *Brahmasphuta Siddhanta* of Brahmagupta.

The famous work on music *Sangitaratnakara* was composed by Sarangadeva who lived at the court of Simhana. *Suktimuktavali*, an anthology of Sanskrit verse, was composed in 1258. But the most famous author of the Seuna period was undoubtedly Hemadri, who was later on assigned to the post of chief secretary to the government by Mahadeva in 1263. Among his numerous works, those on *Dharmashastra* have been considered as authoritative in the later period. His work *Chaturvarga Chintamani* is a compendium of religious rites and practices. Apart from being a prolific writer of the period, Hemadri provides us with valuable information about the history of the dynasty. Bopadeva, a contemporary of Hemadri, wrote *Harilila*, a work on Bhagavata.

The Seuna period forms an important epoch in the history of Marathi literature. The earliest extant work in this language is *Vivekasindhu* composed by Mukundaraja in which he expounds the *Advaita* philosophy.

But the most important work in Marathi is the *Jnanesvari*. The Marathi literature was further enriched by the devotional songs known as the *abhangas* by the saint-poets like Namadeva, Muktabayi and others. The cause of Marathi literature got a further impetus from the rise of the *Mahanubhava* sect, whose founder Chakradhara insisted that his followers should

write in Marathi and not in Sanskrit. Among the literary works (mostly on religious subjects) may be mentioned the *Sisupalavadha* of Bhanubhatta, the *Rukminisvayamvara* of Narendrapandita, the *Nalopakhyan* of Nrisimhakesari and the *Lilacharita* of Mahendra.

## Kakatiyas of Warangal

**Early Rulers** Their earliest known chief was Beta I, a feudatory of the Western Chalukyas in the first half of the 11<sup>th</sup> century. He ruled over the Koravi country in AP Beta was succeeded by his son Prola I. The loyalty of Prola I to Chalukya Somesvara I earned for him Anumakonda-vishaya, as a permanent fief. Prola I thus became the founder of the Kakatiya principality. Prola I was succeeded by his younger son Beta II, who was in turn succeeded by his son, Durganripati.

**Prola II** The reign of Prola II, the next ruler, forms an important landmark in the history of the Kakatiyas. He threw off the overlordship of the Chalukyas and carved out for himself an independent kingdom which was destined to grow under his successors into a powerful kingdom embracing the whole of the Andhra country.

**Rudradeva** His achievements are described in his Anumakonda inscription. According to it, he defeated a number of neighbouring princes and extended his dominion right up to the banks of the Godavari. Turning to the south, Rudradeva defeated four kings of the Telugu Choda origin. He also invaded Vengi, but his authority in this area was challenged by the chiefs of Velanadu. In the last year of his reign he came into conflict with the Seunas (Yadavas) of Devagiri which resulted in his defeat and death.

Rudradeva was a patron of art and letters. He built magnificent temples in his dominions, dedicated to the god Siva. It is probable that he built the famous Thousand-Pillar temple at Anumakonda. He founded near his capital Anumakonda, a new town called Orugallu, modern Warangal. which became

the chief city under his successors.

Rudradeva was succeeded by his younger brother Mahadeva who enjoyed a short reign of about three years. He invaded the Seuna kingdom and perished in an attack on Devagiri while his son Ganapati was taken prisoner.

**Ganapatideva** Though Ganapati began his rule under unfavourable circumstances, his reign was destined to become one of the most brilliant epochs in the history of the Andhra country. During his long reign of 63 years he swept over almost the whole land inhabited by the Telugu speaking peoples.

Ganapati invaded the coastal districts and captured Vijayawada and the island of Divi. After the death of Prithvisvara, the territory of the Velanati chiefs passed into the hands of the Kakatiya monarch. The expansion of the Kakatiya power in the south was the direct outcome of its alliance with the Telugu Chodas of Nellore. Dissension in the family of Telugu Chodas induced Ganapati to march against Nellore where he installed Tikka on the throne of his ancestral kingdom. When Tikka died, the kingdom of Nellore was plunged into anarchy riven by the contending claims of Tikka's son Manuma Siddhi II and Vijaya-Gandagopala. At the instance of the poet Tikkana, Ganapati assisted Manuma Siddhi against his domestic enemies and seated him firmly on the Nellore throne.

Ganapati was the most powerful of the Kakatiya sovereigns who built up an extensive empire stretching from the Godavari district up to Chingelput, and from Yelgandal up to the sea. Ganapati was a good administrator and took measures for improving trade and agriculture. Motupalli, now in the Krishna district, was an important seaport in his kingdom, frequented by foreign merchants. Ganapati completed the city of Warangal by building two forts one inside the other, and shifted his capital to it. Ganapati had no son, but two daughters, Rudramba and Ganapamba. Ganapati chose as the heir-apparent Rudramba, who was married to Virabhadra, a prince of the Eastern Chalukyan lineage.

**Rudramadevi** After her accession she had to crush the rebellion of the recalcitrant nobles who could not reconcile to the rule of a woman. But it was external danger that caused her serious trouble. The Yadava, Mahadeva invaded the Kakatiya kingdom, but Rudramba defeated him and compelled him to sue for peace. The worst trouble came from the Kakatiya feudatory Ambadeva who re-established Manuma-Gandagopala at Nellore. But the appearance of Kumara Rudradeva or Prataparudra, grandson of Rudramadevi

and heir-apparent to the Kakatiya throne, completely altered the balance of power. Kumara Rudradeva made a three-pronged attack on Ambadeva's territories and at the same time dispatched separate expeditions against his allies. Rudramba herself led a large army, defeated Ambadeva and recovered Tripuraantakam and the surrounding country.

**Rudramadevi** was undoubtedly one of the greatest of the rulers of the Andhra country who took an active part in the government and led the army in person on occasions of emergency.

**Prataparudra** The main event of Prataparudra's reign was the series of Muslim invasions of Warangal which began with an unsuccessful raid in 1303 and ended twenty years later with the eclipse of the Kakatiya kingdom.

## Administration

Besides the inscriptions of the Kakatiya monarchs, two books—the *Nitisatra-muktavali* of Baddena, who was a feudatory of Ganapati and Rudramba, and the *Sakalanitisammata* of Madiki Singana, written in the first quarter of the 15<sup>th</sup> century—throw light on the subject. A king should, according to the *Nitisara* of Prataparudra, grant frequent audiences to his subjects at prescribed times. The king was assisted in the government of the kingdom by a large number of ministers like *mahapradhanas*, *pradhanas*, *preggedas*, *amatyas* and *mantrins*.

Though the number of ministers in the service of the king is not known, it seems that the king was assisted by 18 *tirthas* or ministers, viz. *mantrin*, *purohita*, *mantri-janadhyaksha*, *sainadhi-nayaka*, *sannidhatri*, *atavika*, *prasasta*, *ayudha-nayaka*, *vyavaharika*, *samahartri*, *dandapala*, *durgapala*, *prantapala*, *pradeshtri*, *karmantika*, *antarvamsikadhikara*, *yuvaraja* and *dauvarika*. Officials of all class, both civil and military, were divided into *niyogas* or categories, 72 in number, referred to collectively as *bahattara*. They were under the supervision of a high-ranking officer of state called the *bahattara-niyogadhipati*.

The administration of the kingdom was organised on a military basis. The Kakatiyas divided their territories among a number of military chiefs known as *nayakas*. The *nayakas* obtained grants of lands from the Kakatiya monarchs to enable them to maintain their status. In addition to the annual payments of tribute to the king, the *nayakas* had to maintain for the service of the king a stipulated number of troops. This *nayaka* system became a

characteristic feature of south Indian polity in the subsequent ages.

The existence of the offices of the *gajasahini* and the *asvasahini* indicates that they were employed for the training of elephants and horses respectively for the purpose of war. There was an officer called *pattasahini* attached to the royal establishment. The king was usually accompanied by a number of officers called *angarakshas* and a body of *lenkas* or companions-at-arms. The special duty of the *angarakshas* was to guard the person of the king, while the *lenkas* fought side by side with the king.

Besides the village, the administrative divisions fell into two main classes, the *sthala* and the *nadu*. The former consisted of a group of villages ranging perhaps from ten to sixty in number, while the latter was formed out of a combination of several *sthalas*. The villages were invariably looked after by village officials, called *ayagars*. In addition to the tax-free lands granted to them, the *ayagars* received allotments of grain, called *meras*, from the villagers. The *ayagars* were generally twelve in number, though this number occasionally varied. They were *karanam*, *reddi*, *talari*, *purohita*, blacksmith, goldsmith, carpenter, potter, washennan, barber, *vetti* and shoe-maker.

The *karanam* like the northern *patwari* kept the accounts and plans of the village including the area of the cultivable, the non-cultivable, the wastelands, gardens and pastures. He was closely associated with *reddi* in the administration of the village. The *reddi* was the headman of the village whose main duty was to collect the taxes due to the state. The *talari* was the village policeman, while the *purohita* was the village priest. The carpenter and the blacksmith made and the agricultural implements. The *vetti* or the waterman attended to various menial tasks and regulated the flow of water for irrigation. Most of the *ayagars*, excepting the *karanam*, *reddi* and *talari*, were primarily the servants of the village and had no direct connection with the state.

**Revenue Administration** The government derived the bulk of its revenue from land tax. Next in importance were the taxes levied on trade and industry and the assessments of forests on their yield of timber. Land was divided into dry (*veli-volamu* or *velichenu*), wet (*niru-nela*) and garden areas (*tomtabhumi*) for purposes of assessment. The monarch had his own land, called *racha-doddi* or *racha-polamu*, in each village in the district. Tax was collected both in kind and cash but the tax on dry and garden land was always paid in cash. Tax collected from wet land was called *para*, i.e. one-eighth of the rent, and that from dry land known as *pangamu* which means one-fourth

of the rent.

*Sunkamu* is a broad term used to denote taxes on garden lands, duties on exports and imports, customs duties on articles of merchandise and excise duties. These taxes or tolls were farmed out to merchant-guilds or associations on payment of a fixed sum to the government. These tax-farmers had their own branches in different localities along with their own officials and establishments. The toll-farmers could exempt any dealer from paying the stipulated duty as a privilege for some important service which he might have done for the guild organisation. The merchant-guilds wielded unlimited powers and enjoyed full autonomy in the internal management of their own affairs. This was probably due to the help which they had rendered to the Kakatiya monarch by furnishing forces (*srenihala*) at the time of Muslim Invasions.

## LITERATURE

The Kakatiya rulers extended liberal patronage to Sanskrit. Several eminent Sanskrit writers and poets authored inscriptions which must be regarded as *kavyas* in miniature. Of these writers Achintendra was commissioned by Rudradeva to compose the *prasasti* embodied in the Anumakonda inscription. The most famous of the *prasasti* writers of the time was, however, Isvarasuri, the author of the Bothpur inscriptions. Besides, the contribution of the Kakatiya poets to Sanskrit literature is considerable. A well-known scholar and poet, Sakalya Malla or Mullubhatta, lived at the court of Prataparudra, and composed the *Udattaraghavakavya* and the *Niroshthya-Ramayana*. In the field of *alankarasutra*, the *Prataparudra-Yasobhushanam* of Vidyanatha, is by far the best.

Telugu literature also flourished in the Kakatiya kingdom. Several inscriptions were composed partly or wholly in Telugu verse like the inscriptions at Gudur (of Beta II), Karimnagar (Gangadhara), Upparapalle (Kata) and Konidena (Opilisiddhi). The new religious movements like Vaishnavism and *Virasaivism* gave a great impetus to Telugu literature. Several works on the two great national epics—the *Ramayana* and the *Mahabharata*—were produced during this period. The earliest and the most popular Telugu work on the *Ramayana* is Tikkana's *Nirvachanoltara-Ramayanam*. Next in point of time come the *Bhaskara-*

*Ramayanam* (a composite work of five authors) and the *Ranganatha-Ramayanam* (Buddharaja). The *Andhra Mahabharata*, begun by Nannayabhatta in the 11<sup>th</sup> century AD, was completed by Tikkana Somayaji, the minister and poet laureate of the Telugu Chola king Manuma Siddhi II of Nellore in the middle of the 13<sup>th</sup> century AD.

## Religion

Saivism in its various forms was the predominant faith during the Kakatiya period. There were various schools of Saivism like the *Kalamukha*, *Kapalika*, and *Pasupata*. Inspite of the predominance enjoyed by the *Kalamukha* doctrine at the beginning of the Kakatiya period, the *Pasupata* eventually secured the favour of majority of the common people as well as that of the kings.

Prola I and Beta II were followers of Saivism and their preceptor was Ramesvara Pandita, the *Kalamukha* Saiva saint. Like their grandfather, Beta II, Rudradeva and his brother Mahadeva were *paramamahesvaras*. The reign of Ganapatideva, whose preceptor was Visvesvara Sambhu, forms a brilliant period in the history of the Saiva religion. *Pasupata* Saivism continued up to the end of the reign of Prataparudra, the last Kakatiya, who was himself a *paramamahesvara*.

Besides Saivism there were other faiths such as the *Arhatamata* (Jainism) and Vaishnavism. A certain Appayacharya, a follower of Jainism and resident of Warangal, wrote a work known as *Pratishthasara* during the reign of Prataparudra. The Kakatiyas built many temples at Anumakonda, Palampeta, Pillalamarri and several other places. These temples played important roles in the socio-religious life of the period.

## Hoyasalas

**Early Rulers** The home of the Hoyasalas lay in the hilly tracts to the north-west of Gangavadi in Mysore. They became prominent during the pro-longed struggle between the later Chalukyas and the Cholas. They initially became feudatories of the Chalukyas, and after the decline of the latter they declared independence and asserted their authority over the southern territory of the Chalukyas.

The founder of the dynasty was Sala, also known as Nripakama. His son

and successor, Vinayaditya, was a feudatory of the Chalukya, Vikramaditya VI. Vinayaditya was succeeded by his son Ereyanga who in turn was succeeded by Ballala I. He ruled over a small principality, with his capital at Belur, although Dvarasamudra (modern Halebid) was an alternative capital.

**Bittiga or Vishnuvardhana** Ballala was succeeded by his younger brother Bittiga, better known as Vishnuvardhana. He was the real maker of the Hoyasala kingdom. He annexed the Chola province of Gangavadi and parts of Nalambavadi. He defeated the neighbouring chieftains and built up a little kingdom for himself.

Having secured the southern frontier against the Cholas, Vishnuvardhana turned against Chalukya Vikramaditya. But Vikramaditya drove the Hoyasala ruler back to his territory. But during the reign of Chalukya Somesvara III, Vishnuvardhana not only defied the authority of the Chalukyas, but tried to extend his dominions at their expense. Originally he was a Jaina, but later he became a Vaishnava when he was influenced by the Vaishnava teachings of Ramanuja.

**Ballala II** Vishnuvardhana was succeeded by his son Vijaya Narasimha I who in turn was succeeded by his son Ballala II. In the first twenty years of his rule he had to fight hard against the feudatories of the Chalukya empire. He entered into protracted war with the Yadavas and fought successfully against the Kadambas. Emboldened by the decline of the Chalukya power he finally declared his independence. He helped the Chola Kulottunga III and Rajaraja III against Sundara Pandya. He was succeeded by his son Narasimha.

**Narasimha II and Somesvara** Narasimha II had to intervene to save the Cholas from the Pandyas. He restored Rajaraja III to the throne. Narasimha's son and successor, Somesvara, established himself in the south and built a capital at Kannanur near Srirangam. He fought frequently against the Pandya, but was ultimately defeated and killed by the latter who overran the Chola kingdom.

**Narasimha III and Ballala III** Narasimha III successfully held the Hoyasala frontier in north against Yadava aggressions. Ballala III, the son of Narasimha III, while waging successful aggressive campaigns against the Yadavas, had to fight hard against the powerful rebellions of feudatories of the empire and the Pandya in the south. He was able to protect the integrity of his kingdom till 1310 when he was over-powered by Malik Kafur, the

general of Alauddin Khalji. For more than three decades, he maintained his precarious existence first against the Khaljis and then against the Tughluqs. Finally he lost his life in a battle against the Madurai Sultan at Trichinapally. The Hoyasala dynasty came to an end with Ballala III's death.



Hoyasala Temple at Halebid

## ART AND ARCHITECTURE

In many cases, the Hoyasala temples are not single but double, having all essential parts duplicated. One more noteworthy feature is that the temple itself appears to be the work of a sculptor and not of a builder. This is best illustrated in the Hoyasalesvara temple at Halebid, whose plinth consists of nine bands and each band has thousands of decorative figures in various postures. Hence the Hoyasala temples have been aptly described as sculptors' architecture.

There are a number of temples in the Mysore territory which exhibit amazing display of sculptural exuberance. The most typical and well-known examples are the temples of Kesava at Somnathpur, Chenna Kesava at Belur and Hoyasalesvara at Halebid. The Kesava temple at Somnathpur, near Seringapatnam, erected about 1268, is still in a perfect state

# CULTURAL TRENDS 750–1200

## General Survey

**Economic Context of Early Medieval Society** Medieval social environments developed over the centuries in the context of two long-term economic trends: sedentary farmers improved the productivity of land with specialised labour and technology, and nomadic groups expanded transportation and communication by land and sea from South Asia to Central Asia, China and the Mediterranean. By the seventh century itself, extensive routes of human mobility, running across Eurasia, were connected to regional routes in South Asia and to local passageways running through expanding areas of agricultural production. Majority of the new dynasties that rose in the first millennium, developed in places where long trade routes intersected fertile valleys and deltas. In Punjab, they dotted the foothills. They proliferated along the river courses of Ganga, Narmada, Tapti, Sabarmati, Mahanadi, Krishna, Godavari, Pennar, Kaveri and Vaigai. In the peninsula, they flourished most of all, where rivers joined the sea.

**Role of Dynasties in Building Medieval Societies** Any map of medieval India that portrays the details of political geography appears kaleidoscopic, because the extent of dynastic territories changed often. But the social environments that evolved in medieval realms were based in relatively stable economic areas, and major dynasties had an average lifespan of more than 300 years, compared to 135 and 230 years, respectively, for the Mauryas and Guptas. The secret of their success lay in the vital role that dynasties played in building social systems to organise physical and spiritual power. Dynasties facilitated the organisation of creative interactions among people involved in mobile and sedentary ways of life, in places where local elites dominated villages and towns that also served travelling merchants, warriors, craftsmen, and pilgrims. Consequently, dynasties turned out to be symbols of tradition in cultural territories that laid the foundation of many modern social identities. New forms and groups of social identity came into being during the long period of historical innovation. The originality of the early medieval period was concentrated in small areas of dynastic authority where kings aligned with local elites to guide the course of social change.

**Emergence of New Highly Complex and Stratified Societies** During the

second millennium, social environments were being slowly but steadily transformed, offering new kinds of social experience and new surroundings for the socialisation of each generation. Entirely new societies materialised in each period. Some ways of life disappeared as others evolved. Along with arrivals of new peoples, new cultural elements were introduced inside old cultural areas to form more and more complex composites. On the whole, people became more identified with villages, towns and regions around them. Societies became more complex, differentiated and highly stratified.

**Making of Hindu Societies** In early medieval centuries, the places where changes took place were not characteristically big cities like those that hosted ancient imperial societies. Ancient cities were huge for their day, but encircled by open land and by communities cut off from city life. They relied on long distance lines of support that broke down when new dynasties set up regional domains. Early medieval trade established dense links among localities that filled up with farms and markets. The regional domains were less dependent on long distance trade and wide military operations, which nevertheless were carried on at the local level. Each medieval Indian kingdom resembled a grove of banyan trees that hosted different travellers who went around the groves, strengthening their growth.

**Medieval Texts on Dharma** New kinds of society came into existence as medieval agrarian domains extended into landscapes inhabited by nomads, hunters and forest dwellers. Kings, priests, and local leaders led the drive to extend and protect the moral authority of *dharma*. Protecting *dharma* permitted royal families and local elites to form ranks of honor and spiritual merit that also disciplined the labour force, coordinated economic activities and secured rights over landed property. Medieval texts on *dharma* do not always maintain that a king should be a *kshatriya*, and in most areas, caste (*jati*) ranks grew without the presence of all four *varnas*. Instead, the medieval *Dharmasastras* lay down that the king's sacred duty (*rajadharma*) was protection of local custom. Kings, brahmins and local landed elites had to work together to realise *dharma*.

**Creation and Extension of Caste Societies** Coercion was definitely implicated in the creation of caste societies, but the practice of ranking *jati* groups according to *varna* was appealing for several groups, particularly at the higher levels. Caste rules stabilised communities, systematised production and sanctified power. Rituals of caste ranking facilitated family alliances by

measuring family status. The labour, land and assets of low-ranking *jatis* came to be controlled by dominant high caste families who struck strategic alliances with brahmins and kings. In other words, dominant castes came to control local communities in dynastic territories. The extension of caste society seems to have been a process that did not necessitate daily coercion. It appeared as an evolving caste hegemony in which the coercive features were concealed by beliefs in *dharma* that came to have wide acceptance as they offered everyone a place in the social ranks.

**Incorporation of New Groups in Caste Hierarchy** The spread of *jati* ranking as a characteristic of social life appears to have been driven by ritual alliances among upwardly mobile groups. New dynastic domains were places where the construction of ranking systems made good sense. Dynastic lineage leaders and brahmins were important actors in building these systems of social difference, status, ranks and power. New societies came to incorporate new social groups and institutions created around models of behaviour, identity, aesthetics and patronage codified in Sanskrit texts as these were interpreted locally by brahmins who sanctified social rank. Rising families engaged brahmin genealogists and court poets, patronised brahmins and temples, provided feeding places for mendicants and pilgrimages, staged festivals, fed saints, and variously joined in activities that brought gods, priests, kings and farmers into communion. People moved up in society by supporting and imitating brahmins.

## EMERGENCE OF DOMINANT AGRARIAN CASTES

All this took place as farmers extended their control over land and labour and as populations of peasants, nomads, pastoralists, hunters and forest tribes were slowly obtaining new social identities. Over many generations, people became high caste landowners, kings, protectors of *dharma*, kshatriyas, vaisyas, superior sudras, inferior sudras, untouchables, and aliens beyond the pale. Dominant agrarian castes came into existence in different regions: Jats, Rajputs, Kunbis, Vellalas, Velamas, Reddys, Kapus, Nayars and many others. In this extended process, ancient identities vanished. The Hoysala kings, for instance, were descendants of Melapas (hill chiefs in the Soseyur forests), whereas the Yadava and Wodeyar dynasties descended from herders. Gurjaras and Rajputs had once been pastoral nomads.

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**Emergence of New Regional Identities** Places also attained new identities as they came to be associated with the names of dynasties and of the local groups in control. Land became ethnically marked by traditions of group control. Dominant castes usually identified themselves with dynastic territories that became their homelands, while brahmins were the only people who could be equally “at home” in all the lands of *dharma*. Till today, brahmins have a high status in all Hindu societies, but other high castes generally have regional identities, according to territories of traditional residence and stature.

**Sanctification of Social Ranking by Temples** The numerous temple inscriptions of early medieval India clearly reflect the activity that dramatised emerging social identities. Rituals performed by brahmins were supposed to bring cosmic spiritual powers down to earth to sanctify a caste social order. Temples were perceived as divine sites for enacting social rank among worshippers who protected *dharma* and paid for rituals. It was the rituals that brought a variety of local, regional, and imperial gods together. Medieval societies witnessed many kinds of rituals, by all kinds of spiritualists and officiates, from all kinds of social backgrounds, in all manner of locations, which brought rain, secured crops, drove away disease, delivered healthy babies and bolstered dynasties. But, medieval Indian inscriptions only treat rituals conducted by brahmin priests for Shiva, Vishnu and their Puranic relatives. Temples to these great sovereign gods came up as towering sacred landmarks and monuments to political power.

**Elaboration of Temple by Incorporating Local Cults** The elaboration and spread of the Hindu temple from the seventh to the seventeenth century provide a glorious medieval legacy, from Mahaballipuram to Khajuraho. The assimilation of local deities, rituals, symbols and spiritualism into Puranic literature and related myth, folklore and artistic representation comprised Hindu worship by enhancing the cultural potency of local deities, their devotees and their patrons. Local cults were woven into Puranic traditions and temple rituals as local communities came under royal authority.

## ROYAL PATRONAGE OF TEMPLES AND PRIESTS

The greatness of the gods increased the glamour of royal patrons. Building a great temple attracted brahmins and established a theatre of royal

grandeur. Great kings built great temples and supported many learned brahmins. The distribution and content of temples and inscriptions thus, maps medieval social geography. Lands rich with inscriptions are concentrated in eastern and central Uttar Pradesh, West Bengal, Gujarat, western Maharashtra, and along the coastal plains. Where we do not find many medieval temple inscriptions—in Punjab, in Jat territories in the western Ganga plains, and in mountainous regions—we can deduce that brahmin influence was limited and cultures less Hinduised.

**Appearance of Social Identities around Temples** Social identities appeared around temples as people and gods lived together. The more popular a temple became, the greater became the value of its patronage and the number of people whose identity attached to it. Growing *bhakti* movements increased the virtue, volume and commercial value of pilgrimage. Donations became more and more popular as a means and marker of social mobility, as temples became commercial centres, landowners, employers and manufacturing centres. Increasing participation in temple rituals made them more effective sites for social ranking, as temple honours were distributed according to rank and all worshippers were positioned in ranked proximity to the deity. Popular *bhakti* movements made sovereign gods ever more vital in everyday social life, even for the poorest people who did all the hardest manual labour, but who were prohibited from ever setting foot in the temple and whose exclusion marked them as the people of the lowest social rank. Ironically, some of the most popular *bhakti* saints came from the lowest of the low and whose devotion was so strong that gods came out of temples to return their love.

**Reaping of Benefits by Brahmins** In course of time, kinship circles grew around lineages and clans that fed gods and Brahmins. It is these kin groups that became high-status, non-brahmin elite *jatis*, raised above others in ritual and society. Brahmins undoubtedly reaped major benefits. A Rashtrakuta inscription, for example, records a gift of 8,000 measures of land to 1,000 brahmins, and 4,000 measures to a single brahmin. Such inscriptions reflect the efforts by non-Brahmin power blocks to enhance their status and that of their local allies. However, some inscriptions record opposition to brahmin settlements, to their collection of taxes, and to their claims on local resources like pastures. Royal authority spread slowly—often violently—into the vast

spaces that lay outside its reach in early medieval centuries. In several instances, land grants appear to mark frontiers of royal power, and here, resistance might be expected. Even where local society did accept the ritual and social status of brahmins, fierce competitive struggles might flare up over land grants. In the ninth century, local conflicts of this kind accompanied new Brahmin settlements on the Tamil coast. Some early medieval texts proclaim that people who murder Brahmins will be punished harshly, which implies that such murders did occur.

**Rise of Warriors** Several violent conflicts took place during the early medieval times. One typical ninth century royal inscription boasts that Chandellas forced the “wild tribes of Bhillas, Sabaras and Pulindas” into submission. Subjugating enemies and tribes preoccupied most dynastic genealogies. Valorous killing and death pervade literature and folklore. The nature of organised warfare changed over time. While the Mauryas and the Guptas had made war a civilising force, early medieval kings fought to define the ranks of *rajas* and *samantas* as they fought to conquer nomads and forest people who became the “wild tribes” outside the world of *dharma*. Tribal societies outside *dharma* held most of the land around villages and towns. Subduing tribes, expelling unruly elements, protecting farms against nomads, and assimilating tribal groups into caste society, all required organised violence.

**Subjugation and Absorption of Pastoral and Tribal Groups** Medieval dynasties were keen about the expansion of permanent field cultivation that required constant fighting on frontiers of farming. Violent conflicts among sedentary farmers, pastoral nomads, shifting cultivators, hunters, warriors and forest dwellers suggest that many groups resisted the rule of *dharma*. But many pastoral and tribal peoples were also absorbed; their proportion of the agrarian population was particularly high in the western plains, central mountains, Punjab, western Gangetic basin and the interior peninsula. In these regions, tribal groups held on to substantial political power. For instance, Rajput rulers not only recognised Bhil chiefs as their allies and but also gave them a central role in some Rajput coronation ceremonies.

**Incorporation of Non-farming Groups into Expanding Agrarian Societies** Farming communities extended cultivation in medieval domains by pushing pastoral nomads and forest cultivators to the fringes; but at the same time, herders, hunters, nomads and other peoples also entered

expanding agrarian societies, becoming agricultural labourers, craftsmen, animal breeders and keepers, transporters, dairy producers, soldiers, traders, warriors and kings. Agricultural territories included more diverse populations, not only different kinds of farmers (like peasants, landlords, and landless workers), but also non-farming groups who were essential for farming: artisans, cattle herders, transporters, traders, priests, engineers, architects, astrologers and warriors. Many of these people were newly embraced by the rule of *dharma*. Without them, economies could not expand; their incorporation was an important social project.

**Causes for Rise of Warrior Power** It is in this context that warriors expanded their influence. The rise of warrior power was due to a variety of factors, one of which being the increasing number of people with specialised military skills, living in agrarian societies. Warriors with nomadic roots often became military specialists, most prominently, in Rajasthan and surrounding regions, where warrior dynasties rose from the Gurjara Pratihara clans that conquered most of the Ganga basin after the eighth century. By the tenth century, professional military cadres became general features of dynastic power.

**Generation of New Dynasties with Professional Military Cadres** The old dynasties used large armies to amass wealth outside their core territories that could no longer maintain their rapacious ruling classes. The Cholas typify this trend. The Chola armies campaigned across the peninsula from Andhra and northern Karnataka to Kanya Kumari, and Kerala; they crossed the Palk Straights to fight in Sri Lanka. They conquered the Pandya, made themselves a new ruling elite and brought brahmins and service castes to work for them. Chola expansion generated new dynasties among competitors. Warriors pushed out of coastal Andhra by the Cholas founded a new Kakatiya dynasty at Warangal in the interior uplands. Kakatiyas built irrigation tanks that were marvels of the age. Similar dynastic developments took place in the Mysore region, where Chola pressure combined with Chalukya expansion in the Deccan to generate a new Hoyasala dynasty, whose temple sculptures record the professional character of the Hoyasala armed cavalry.

**Extent of Social Mobility** Among the various signs of change in society in the period, one was the application of the blanket *varna* category—sudra—to disparate social groups, and the gradual withering away of any sharp

distinction between the *vaishyas* and the *sudras*. Theoretically, as in earlier periods, misbehaviour was at the root of all mixed castes, and in this period too, as stated in the *Vishudharmottarapurana*, thousands of mixed castes were produced through union between Vaishya women and men of lower castes. It was, however, a “hypothetical explanation of the increasing caste groups in the society” and the real reason for the proliferation of castes lay in the continuous process of acculturation, which brought new areas and new social groups within caste society. Even such groups as specifically mentioned to have been non-indigenous—the Khasas and the Hunas being two contemporary examples—came to claim high caste status.

**Regional Differentiation among Brahmins** Among the brahmins too arose differentiation based on regions. Numerous early medieval epigraphs indicate special social prestige attaching to such regional castes as Kanauj Brahmins, Gauda Brahmins, Kolanca Brahmins and so on. In fact, localism became so strong in the period that special importance was attached even to *gramachara*. Some of those epigraphs highlight *grama* as the basic territorial unit of social organisation.

## EMERGENCE OF NEW CASTES

New entrants into caste society had, however, varied status and even the same tribe could break up into several *varnas* and castes. The Abhiras, for example, came to be grouped into brahmins, kshatriyas, vaishyas, mahasudras and so on. Some entrants were ranked as impure sudras and the period witnesses “a phenomenal growth in the number of impure sudras or untouchables”. In the higher echelons too, new castes emerged. New professions such as that of a scribe rendering his service to various categories of court gave rise to the Kayasthas. In north India, among the chieftains arose a new category, that of the Rajaputras or Rajputs. By about the twelfth-thirteenth century AD, the number of Rajput clans in western India had been standardised as thirty-six, but the structure was flexible and provided sufficient scope for mobility among ruling elites, as can be seen in the inclusion of the tribal Medas among the Rajaputras. Theoretically, as in the *Varnaratnakara*, the Rajaputra concept extended to the south also.

## GROWTH OF REGIONAL CULTURES

In the process of the growth of regional cultures, three main factors or developments can be clearly identified. They are the emergence of regional kingdoms, the transformation of Brahmanism into a new kind of popular Hinduism, and the evolution of regional languages and literature.

In certain regions of India like the eastern, the central and the southern, local rulers emerged who became regional kings using a new royal style as the model for the integration of local and tribal forces. In some ways this ‘development from below’ was similar to the formation of states in the Gangetic valley in the sixth century BC. There were generally three phases of this process. In the first phase, a tribal chieftain would turn into a local Hindu princeling; in the second phase, this prince would become a king surrounded by *samantas* (feudatories) and thus establish an ‘early kingdom’; and in the third phase, great rulers of ‘imperial kingdoms’ would emerge who controlled large realms and integrated the *samantas* into the internal structure of their realm.

The expansion of early medieval regional kingdoms and the rise of the *samantas* created problems which could not be solved by means of the usual patrimonial arrangements made by the ancient kings. The main problem was the control of the outer circle of the *samantas*. Outright conquest and annexation of their territories would not only have required more resources and administrative capacity of the central dynasty but also a change in the royal ideology which measured the king’s prestige in terms of the number of tributary princes attending his court. Such princes were, of course, always eager to regain their independence and, if the central king suffered any kind of setback, they would try to increase their autonomy and cut the tribute due to him. Contemporary texts, therefore, describe the *samantas* as potential enemies of the king and their military contingents as the weakest link in the king’s defences. The success of the ruler of a regional kingdom, therefore, depended largely on his abilities to curb the power of his *samantas* and to instill some loyalty in them. But the inscriptions do not provide much evidence of a successful control of the *samantas*.

In view of the instability of the *samantachakra* the king could really depend only on the core area directly controlled by him, but even this area, explicitly reserved for the ‘enjoyment of the king’ (*raja-bhoga*), was affected by the institutional changes in the early medieval regional kingdoms.

The precarious position of the king with regard to both the control of his core area and his relations with the *samantas* necessitated a special emphasis on the legitimacy of kingship to enhance his royal power. This was done by means of highlighting his divine mission and his ritual sovereignty. The Brahmins were instrumental in providing the necessary ideology for this purpose.

## RELIGIOUS CONDITIONS AND IMPORTANCE OF TEMPLES

**Settlements of Brahmins** Many documents recording land grants to Brahmins show very clearly their role in providing the necessary ideology. In the Gupta times such land grants had often been made in distant, uncultivated areas where the Brahmins were obviously meant to act as missionaries of Hindu culture. But from the 10<sup>th</sup> century onwards land grants followed a different pattern. Rulers of the regional kingdoms adopted the practice of granting land or revenues of whole villages to Brahmins sometimes, even in the territories of their *samantas*. Such a grant was really at the expense of the *samanta* rather than the king who gained a loyal follower, because the Brahmin would look upon the royal patron as his true benefactor. There was another important change in the policy of granting land to Brahmins. While earlier, single families or at the most small groups had received such grants, the records of the 10<sup>th</sup> and 11<sup>th</sup> centuries suddenly mention large number of Brahmins.

### ESTABLISHMENT OF ROYAL TEMPLES

The new function of land grants became even more obvious in the south in the context of the rise of the great royal temples which symbolised the power and religious identity of the respective realm. From the 11<sup>th</sup> to 13<sup>th</sup> centuries, such temples were built in various regional kingdoms. The best examples of such large temples are Kandariya Mahadeva temple at Khajuraho, Rajarajesvara temple at Tanjore, Udayesvara temple at Udayapur, Lingaraja temple at Bhuvanesvar and the Jagannatha temple at Puri. These temples were evidently meant to be a counterweight to the

divisive forces prevailing in those kingdoms. In order to fulfill this function they were endowed with extensive grants of land. For the performance of the royal ritual, hundreds of Brahmins and temple servants were attached to these temples. Feudatories and royal officers were also required to perform special services in the temple. These temples soon became self-supporting and were of great benefit to the king, though their initial cost of construction was quite high. In the case of the Rajarajesvara temple, its annual income in the form of grain from the land donated to it was worth about 502 kg of gold. Its surplus funds were lent to villages in the core area of the realm for agricultural development projects at the rate of 12 per cent interest per annum. These political and economic functions of the royal temple were realised in the role of the king in the royal ritual. The *linga* of the temple was often named after the king who had donated it. Paintings in the temple and sculptures outside it showed the king depicted like a god and the gods in turn were decorated with royal attributes. In order to gain additional legitimisation some kings even solemnly transferred their realm to the royal god and ruled it as the god's representative or son. In this way they could use the royal temple and its staff as instruments of government and could threaten recalcitrant feudatories with the wrath of the royal god if they did not obey the king's orders. The settlement of Brahmins and the foundation of royal temples served the purpose of creating a new network of relations—political, economic and ritual. This network centred on the king and was thus an antidote/to the centrifugal tendencies of the *samantachakra*.)

## Major Religious Developments

**Growing Importance of Temples** The temple, already a crucial religious institution, now came to be closely associated with all major religious developments of the early medieval period. Simultaneously, with the growth of theistic sects, grew the temples, not only in number but in size as well. Many of the early medieval temples had a small beginning, but as a result of regular patronage and with the incorporation of kindred sects, became massive complex institutions. Construction of temples was linked with contemporary consciousness about social position; many of the deities enshrined in south India bore the personal names of the devotees. Followers of different sects competed with one another for the construction of temples.

In Karnataka, for example, there was keen competition between the votaries of different sects—the Jainas, the Saivas and the Srivaishnavas. In other areas, as in Rajasthan and Gujarat, the followers of the same faith took to temple construction in a big way to enhance their social prestige.

**Temple Reform Movements** The monastic organisations gradually began considering ‘the temples as their property, relaxed the ascetic discipline and also probably insisted on the privileges of castes and sub-castes’. These engendered protest movements in several areas. The Jaina Vidhi-Chaitya movement or the movement for reformed temples directed against the *chaitya-vasins* in western India and the Virasaiva movement with its new priesthood of the *jangamas*, originated as such movements.

**Assimilation of Tantrism by Different Religions** The most important factor which enormously influenced the contents of religions in the early medieval period was Tantricism. How different sects came to assimilate Tantricism which contained both non-Brahminic and non-indigenous elements is not yet quite clear. However, with an accent on *japa*, *sabda* and *mantra*, Tantra covered not only the various sects of Saivism and systems of Buddhism, but of Vaishnavism and Jainism as well. The transformation of Jaina *yakshinis* into independent cults of worship associated with Tantric practices is perhaps the best elucidation of the range of Tantric influence on the religions of early medieval India.

**Subjugation of Heterodoxy by Vedantic Thought** In philosophy, the debates of the earlier period passed on to a new phase with the subjugation of heterodoxy by Vedantic thought. The phase coincided with the decline of Buddhism. Vedanta, through Shankara, its greatest exponent, brought even the other deviant Brahminical thinking to task. But the sectarian character of early medieval religion soon took over and Vedanta came to provide the ‘philosophical basis and background’ of various contemporary creeds. If Vedantic Brahman was to the Srivaishnava identical with Vishnu, with equal conviction did the Saiva identify Brahman with Shiva, whom he worshipped.

## Divinities and Priests

**Dominance of Divinity** The medieval cultural milieu included divinity and humanity; drew no sharp line between them; and contained various kinds of beings that moved back and forth between them and lived ambiguously at their conjuncture. Royal genealogies typically had celestial ancestries

including the sun and moon. The spirit world was everywhere in everyday life. Celestial beings brought victory in war and commanded human fates. Spirits of nature caused disease, drought, flood, and fertility for animals, crops and humans. Visible and invisible powers mingled whimsically. Priests, rulers, mystics and saints evoked divinity and gods lived in society. Medieval domains were institutional environments for organising deploying and controlling powers that circulated among people and gods.

**Incorporation of Local Deities and Cults** As in the case of politics, in religion also, it is useful to take a bottom-up, locality-first approach to early medieval history, and trends in Tamil Nadu provide a useful example. In ancient times, before the Christian era, Tamil verse portrayed localities full of spirits, one called Seyon, who was red like the red earth of hills where he lived. Feared and propitiated, Seyon became the subject of stories that highlighted his power. Personified in ancient Tamil verse, he became a living being with a personality, a human divine. He later acquired various names, one being Murugan; and sometime in the middle of the first millennium, Murugan became a son of Shiva, identified with Skanda. Thus, an ancient local spirit was gradually incorporated into the textual tradition of the Puranas. The Skanda Purana was recreated in the Tamil language by translation from Sanskrit. Other Sanskrit texts were similarly adapted to new settings, most famously, the *Ramayana*, whose Tamil version by Kamban endows Sita's captor, Ravana, with a rather more heroic character than the Sanskrit version. Hundreds of local spirits and gods were incorporated into a pantheon in which Shiva and Vishnu reigned like two great *rajas*, complete with their own sprawling clans.

**Role and Influence of Priests** A diverse Hindu cultural complex expanded across medieval domains, endowing many local traditions with common features, but also being defined distinctly in each place as local people continued to adopt local traditions. Learned brahmins received gifts of support from rulers and local elites to manage temples and to conduct ceremonies that incorporated local deities, sentiments and practices. At the same time, brahmins rationalised and ritualised the local status hierarchy; they defined local identities in the ritual vocabulary of *varna* and *jati*. They utilised high-culture elements from ancient Sanskrit texts, to compose locally grounded Hindu ritual systems that multiplied disparately in bits and pieces, in a motley pattern of AD hoc adjustments.

**Spread of Hindu Culture** Brahmins spread Hindu cultural forms in much the same way—and at the same time—as other religious specialists were spreading Jainism, Buddhism, Islam and Christianity. Travelling extensively, they settled in strategic places under dynastic patronage. They cooperated with local and regional allies to translate and interpret ideas and rituals into local vernaculars. They merged rustic and cosmopolitan elements. Competing royal patrons backed competing religious specialists, often at the same time.

**Innovative Adaptations to Suit Local Societies** In this lively world of cultural politics, brahmins defined Hindu orthodoxy in local terms. Their success relied on innovative adaptations to evolving social environments. They were active in two distinct arenas: one was inside the state itself; the other, outside the state, in local society, particularly in rural society. Brahmin rituals and Sanskrit texts acquired great influence in medieval dynasties. The importance of Sanskrit prose, Puranic deities and divine genealogy in the inscriptions' *prasastis* suggests a sweeping royal agreement across India that brahmins brought to medieval governance a powerful symbolic technology.

**Bilingualism of Sanskrit Cosmopolitanism and Vernaculars** Most inscriptions are bilingual documents that represent the two-tier cultural space in which medieval dynasties worked. Brahmin Sanskrit cosmopolitanism met vernacular languages in the inscriptions. Many early medieval Sanskrit *prasastis* report the royal conduct of Vedic rituals, while vernacular texts in many inscriptions record a rulers' financial support for brahmin settlements, Vedic learning, temple building, and temple rituals. There were several ways to sponsor Hindu culture and they all centred on temple precincts where most inscriptions appear and most Hindu identities were initially formed. The spiritual powers of brahmins merged with those of the gods that became central figures in medieval life.

## Geopolitics of Religion

**Patronage Patterns in Different Cultural Regions** Brahmins were among many cultural activists who competed with one another to organise the operation of spiritual power, and they all needed mundane local patronage to flourish. Patterns of financial support from ruling dynasties, merchants, and landed elites had a major impact on the changing religious content of different cultural regions.

## **North and Northwestern India**

- Buddhism and Islam were the most active along routes of trade and migration that ran from one end of Asia to the other. In the sixth century, Buddhists received most of the patronage available in Afghanistan, the upper Indus basin, and Himalayan regions from Kashmir to Nepal.
- Moving eastward across Central Asia, Buddhists then established themselves firmly in Tibet, China, and Japan.
- After the eighth century, however, eastward and southern migrations by Arabs and Turks from West and Central Asia shifted religious patronage to Islam in Afghanistan, along the Indus, in Punjab, and in Kashmir.

## **Srilanka and Southeast Asia**

- But Buddhist monks had a permanent political base at the hub of the Indian Ocean trade in Sri Lanka, and from the eighth century onward, they won state support in regions from Burma south into Southeast Asia.
- In Java, early medieval kings patronised Hinduism; in the ninth century, Buddhists supplanted Hindus at court, though Hindus remained influential in royal circles in Bali, alongside Buddhists.
- By the tenth century, Arab traders were expanding their operations in the Indian Ocean. Muslim centres multiplied along the peninsula and on coastal Sri Lanka, and merchant patronage for Islam drew local rulers away from Buddhism around many Southeast Asian ports in the medieval period.

## **Eastern India**

- In Bengal, Buddhists were well established in the early medieval period and the Pala dynasty supported them for four hundred years. But after Hemantasena (a Pala tributary) declared his own independent Sena dynasty, his successor, Vijayasena (1095–1158) defeated the Palas, pushed Sena armies west across Bengal and northern Bihar, patronised Vishnu worship, and expelled Buddhists. Vaishnava Hinduism flourished in Sena domains. The last Sena,

Laksmanasena, patronised the most famous Bengali Vaishnava poet, Jayadeva, who wrote the prominent devotional poem, *Gitagovinda*. In 1206, Laksmanasena was driven out of Bengal by the Turkish conqueror, Bakhtyar Khalji, who shifted state patronage to Islam.

- After the Khalji conquest, there was a general drift of patronage for Islam to eastern regions of Bengal, where the Senas had not uprooted Buddhists; while Vaishnava Hindus received support from merchants, landowners and local rulers in the western regions of Bengal. Brahmin influence in Bengali society was enhanced from Sena times onward by a distinctly Bengali system of hypergamy in which high caste women married Kulin Brahmin men who fathered children with multiple wives; this produced a multi-caste elite that included merchants, landowners, and administrators who flourished under medieval regimes.
- From Khalji times onward, Muslim converts and migrants populated new agricultural settlements in eastern Bengal, where Vaishnavism in particular, and Hindu temples, arts, poetry and music in general, also flourished under the patronage of Hindu landlords, merchants, and administrative elites. Like multiple sovereignties in medieval domains, multi-religious cultures developed where patronage sustained diverse religious institutions.
- The Himalayan kingdom of Nepal was a Buddhist stronghold ruled by Hindu kings. Kingdoms around Katmandu became a mixing ground for Hindus from the south and Buddhists from the north, and like dynasties in Bengal, they made multi-cultural patronage a long-standing religious tradition.

## Western India

- In the western plains—in Gujarat, Rajasthan, Malwa, and Bundelkhand—medieval Hindu dynasties of Kalachuris, Chaulukyas, Paramaras, and Chandellas also patronised Jains, who were prominent among merchants.
- Hindu and Jain cultural features blended into one another. Jain temple worship and Hindu-Jain marriage became common. In Gujarat particularly, it became difficult to say where Jainism ends and Hinduism begins.

- Non-violence, the fundamental Jain virtue, became philosophically prominent among Hindus in this region, where patrons for Jainism included archetypal Kshatriya warriors, the great Rajput lineages. Gujarati **Bania** (merchant) castes made their version of Vaishya culture Jain, a cultural phenomenon with its origins in the mixed patronage of medieval dynasties.

## Deccan and South India

- In the peninsula, medieval worshippers of Shiva and Vishnu displaced Buddhism and Jainism from the cultural prominence they enjoyed in late ancient and early medieval times, especially in Madurai and Kanchipuram.
- Pockets of Jainism remained, however, and all along the peninsular coast, most prominently in Kerala, Hindu kings patronised diverse merchant communities that were essential features of life along the Arabian Sea coast, including Jains, Zoroastrians, Muslims, Christians, and Jews.
- Arab Muslim settlements received patronage from non-Muslim rulers all along the peninsular coast, as they did across the Palk Straights in Sri Lanka.
- Inside medieval Hindu cultural environments, trends in popular religion indicate the increasing influence of religious feelings of a distinctly non-brahmin kind that first achieved prominence in temple worship farthest from the original home of classical brahmin orthodoxy.
- In the far south, from the eighth century onward, non-brahmin cultural activists took the lead in spreading Shiva and Vishnu worship in the old Dakshinapatha by inventing devotional (*bhakti*) worship that valued emotion above knowledge, discipline, and ritual; by composing vernacular verse in Tamil, not Sanskrit; by promoting female saints and mass participation in deity worship; by giving devotees a direct relation to god independent of Brahminical mediation; by making low caste status respectable in the eyes of god; by praising poet saints over brahmin *gurus*; and by creating pilgrimage places rooted in local traditions.
- Bhakti* poets produced a new style of emotive, popular cultural

politics. Devotionalism made divine frenzy and passion for god a high virtue, and by the tenth century, these energies had been turned against religious competitors. Several texts indicate massacres of Buddhists and Jains.

- Under Chola kings, worshippers of Shiva (Shaivites) prospered at the expense of Vishnu worshippers (Vaishnavas), triggering battles among sectarian forces. Bhakti devotionalism and sectarian competition challenged brahmin elite proponents of traditional Sanskrit religion as it attracted more patronage from ruling dynasties. To cultivate a popular following, many rulers in the south supported Vaishnava (*Alvar*) and Shaivite (*Nayanar*) *bhakti* poets.
- The most celebrated Hindu intellectual of the early medieval age, Shankaracharya (788–820), made his name during his short life by developing a Sanskrit high-culture rendition of Tamil devotional poetry, by reconciling Shaivism and Vaishnavism through a non-dualist *advaita* philosophy that drew on the *Upanishads* and incorporated elements from Buddhism, and by travelling from Kerala to Kashmir and back again to establish monastic centres. Shankara helped to absorb and normalise popular devotionalism in elite brahmin high culture.
- Populist challenges to the spiritual power of brahmins were mostly of local importance, but a major regional movement emerged in the Kannada-speaking interior of the peninsula, where the *bhakti* saint Basava established a sect called Virashaivas (also called Lingayats) with a non-brahmin *jangama* priesthood. Virashaivism attracted royal patronage and many adherents from merchant communities and became regionally dominant in northern Karnataka, where Lingayats remain predominant till today.
- Popular devotionalism attracted thousands of passionate believers to temples and pilgrimage sites. This made public patronage increasingly complex and loaded, because sects could provide decisive military and financial support for dynastic contenders. Multiple and layered sovereignties continued among the gods, nonetheless, in the established medieval manner.
- Dynasties gave privileges and funds in various forms to various religious institutions and their leaders simultaneously. Popular movements made such support contentious. Rulers had to balance

support for their core religious constituency with support for others, which brought condemnation from allies. Muslim rulers often faced criticism for patronage they typically gave Hindu groups, following established precedent.

- Devotees of Vishnu and Shiva could be equally unforgiving. As *bhakti* travelled north along Shankara's tracks, competing Hindu sectarians not only wrote poems like Jayadeva's *Gitagovinda*, but also raised armies to fight for sectarian control of pilgrimage sites and temple festivals. Armies of Shivite and Vaishnava ascetics fought to protect sectarian wealth against raids from competitors and to capture revenues from popular religious gatherings like the *kumbh mela* in Hardwar and Prayag (Allahabad).

## Importance of Temples and Monastic Institutions

### *Hindu Temple Complex*

#### **ABSORPTION OF LOCAL DEITIES AND CULTS**

The Hindu temple as a ritualist and architectural complex appeared in full form in the later Gupta period. Its development and spread from the sixth to the fourteenth century provide a glorious medieval legacy, from Mahaballipuram to Khajuraho. The absorption of local deities, rituals, symbols and spiritualism into Puranic literature and related myth, folklore and artistic representation constituted Hindu worship by enhancing the cultural potency of local deities, their devotees and their patrons. Local cults were woven into Puranic traditions and temple rituals as local communities came under royal authority.

**Representation of Social Geography by Distribution and Contents of Temples** Rich centres of temple worship combined many of the technical skills—controlled by brahmins—that were needed to develop agrarian territories, from architecture and engineering to law and financial management. Building a great temple attracted brahmins and established a theatre of royal grandeur. Great kings built great temples and supported many learned brahmins. The distribution and content of temples and inscriptions thus maps medieval social geography. Lands rich with temple inscriptions are

concentrated in eastern and central Uttar Pradesh, West Bengal, Gujarat, western Maharashtra and along the coastal plains. Where we do not find many medieval temple inscriptions—in Punjab, in Jat territories in the western Ganga plains, and in most mountainous regions—we can deduce that brahmin influence was small and cultures less Hinduised.

**Emergence of Temples as Effective Sites for Social Ranking** The more popular a temple became (i.e., the more praised in song and more attractive for pilgrims), the greater became the value of its patronage and the number of people whose identity was attached to it. Rising *bhakti* devotionalism enhanced the value of pilgrimage, as it increased temple donations and investments. Donations became increasingly popular as a means and indicator of social mobility as temples became commercial centres, landowners, employers and manufacturing centres. Increasing participation in temple rituals made them more effective sites for social ranking, as temple honours were distributed according to rank and all worshippers were positioned in ranked proximity to the deity.

## Socio-economic Importance

**Management of Local Distribution Process** The temple assumed the character of a ‘super-ordinate’ instrument of integration from the ninth century AD. Under the middle Cholas (985–1118 AD), its role increasingly expanded in the forging of institutional links for territorial sovereignty, particularly through the ‘imperial’ temples like those at Tanjavur and Gangaikondacholapuram. The temple gradually assumed the responsibility of management of the local distribution process. Supervisory functions were frequently transferred from local assemblies to temples, especially due to huge temple endowments. In most cases, the temples located in *brahmadeyas* and *taniyurs* were still managed by brahmin assemblies (*sabha*) and their committees. Temple administration was also shared by the dominant *velala* landed groups in the *urs*.

**Foothold for Royal Intervention in Local Affairs** However, the ties that may have existed between the local temple and local elite were severed by the expanding economy of the temple and management of resources across *nadu* limits and by the centralisation measures of the kings through supervision of temple affairs by royal officials (*muvendavelar, koyirramar*), ‘auditing’ or enquiring into temple endowments, scale of temple expenses

and making reallocations. The temple afforded a foothold for the kings to intervene in local affairs.

**Integrative Role of Royal Temples** The impressive economic outreach of the temples is best elucidated by the stupendous royal temples. In the case of Tanjavur, it covered the whole Chola kingdom and in politico-cultural centres like Kanchipuram, it covered the respective *mandalam*. In the arrangements for the huge endowments to these temples, the reciprocal flow of revenues from the peripheral to the core areas of the state and vice versa are confirmed by royal records. For Tanjavur, it included even northern Sri Lanka, several *sabhas* and *nagarams* supplying paddy or commodity, ritual and other consumable articles for gold deposits received from the royal temple. For Kanchipuram, the endowments created links between the city's temples and its huge hinterland, Tondaimandalam, through such reciprocal ways.

## Political Importance

**Different Perspectives on the Role of Ideology** The devotional temple-based Hinduism of the Pallava–Chola period is believed to have served the brahmin-peasant alliance which constituted a foundation of localised self-governing peasant regions. It facilitated the legitimisation of the dominance of privileged elements within the peasantry, that is, *nattar*, on whom the *brahmadeya* depended. Contrary perspectives, which perceive the reality of royal power in the localities, take the opposite position, namely, that it was the ideology of the ruling dynasty and not of the supposed brahmin-dominant peasant alliance.

**Transcending Religious and Sectarian Differences** The Cholas, in particular, adopted, elaborated and zealously practised this ideology through various measures, like the collection of the *bhakti* hymns, their popularisation through temple rituals and grants for such rituals and the construction of temples in all the centres associated with the *bhakti* hymns. The temple-based *bhakti* developed into a universal norm transcending religious and sectarian differences. The Cholas gave permanence to all cult centres, through the cult of the Shiva *linga* in particular, thus replicating the temple's role in each one of them through a systematic renovation in stone of old brick shrines and construction of new ones.

The temple assumed the character of the chief ideological apparatus for evolving the political iconography of the Cholas through the stupendous royal temple projects, marking the zenith of the *Dravida* style of architecture and allied arts. A near total identity was established between God and the king, which enabled the sacred and temporal domains to coincide. The *bhakti* ideology assisted in the process of enhancing the power of both the divine and human sovereigns through the symbolism of the cosmos/temple/territory.

**Determination of Urban Growth** Temple geography and ecology have provided a useful method of contextualising the data on temple distribution and its correlation with actual politico-economic integration. In the subsequent economic diversification leading to the growth of urban centres, the temple's role has been significant. The character of the towns/cities was determined by the temple, which formed the core of a settlement and its expansion in a horizontal pattern with a remarkably clear horizontal stratification of space for hierarchical caste and occupational groups. This process is illustrated by both the single-temple and multi-temple complexes of urban growth.

## Cultural Importance

### PROGRESS OF DRAVIDA STYLE

The study of temple art and architectural styles in the Pallava-Chola periods (seventh to thirteenth centuries AD) has established the importance of art history in providing additional insights into the role of the temple in the socio-political and cultural integration of this region. Rock-cut architecture and its allied technique of rock-carvings dominated Pallava-Pandya art of the seventh-ninth centuries, while the structural mode replaced it entirely by the tenth century AD on account of its potentialities for the horizontal spread of temple sites as nuclei of agrarian settlements and for the expansion and concentration of temple complexes in the manifestation of urban forms and space. The *Dravida* style of architecture progressed from a small, unpretentious shrine (*garbha-griha*) with a moderate sized tower (*sikhara*) and a pillared porch (*ardha-mandapa*) in

front, together called the *vimana*, into a vertically dominant pyramidal structure of impressive heights by the eleventh century AD.

**Symbolism of the Cosmos** Under the Cholas, it attained a remarkable balance in plan, design and elevation, as in the royal temples at Tanjavur and Gangaikondacholapuram, with the addition of large pillared halls in a single alignment. Enclosed by a courtyard (*prakara*) with entrance gateways (*gopuras*) at the cardinal points, it obtained subsidiary shrines in the courtyard for the lesser gods and guardian deities positioned at various points as per canonical requirements. Two of these subsidiary shrines significantly housed the Tamil deity Murugan, which the brahminical pantheon admitted as a member of Shiva's family, and goddess Parvati or Uma, who in each centre, took the place of the local mother goddess incorporated into Puranic pantheon. The whole complex of shrines followed closely the symbolism of the cosmos/territory.

**Reflection of Socio-Political Dominance and Stratification** The temple's subsequent extension horizontally into a huge complex of structures in the late Chola and post-Chola periods, with several pillared halls and additional enclosures with towering gateways indicates a further elaboration of the temple's role in incorporating various levels of society, that is, different socio-economic groups, in a complex of relationships through the temple's rituals and activities—a relationship which reflects socio-political dominance and stratification. At the apex of this society stood the royal family, as the authors and patrons of the temple, who were invariably associated with the main structures like the shrines (*vimanas*) and gateways (*gopuras*). Royalty was followed by the ritually pure brahmin priests performing worship, an administrative elite, dominant agrarian and mercantile groups involved in temple administration and the hierarchy ended up with the lower categories of agricultural worker, craftsmen and menials in the temple service.

**Evolution of Iconography** The evolution of iconography follows a similar pattern in the ideological expressions of the ruling families and their brahmin ideologues. Starting from the rich Puranic themes in the large scale narrative panels of the Pallava period, comparable to those of the Deccan under the Chalukyas of Badami and Rashtrakutas of Manyaketa, the iconographic content moves on from a narrative to a predominantly iconic representation in Chola temples. Images in stone and bronze received special attention from

those in power. Not surprisingly, Chola sculptures and bronzes represent the apogee of south Asian sculpture, the most remarkable being the bronzes of Shiva as Nataraja, Tripurantaka and Somaskanda.

## SHANKARACHARYA AND HINDUISM

The history of Brahmanism in the second half of the first millennium AD was influenced by two tendencies which seemed to contradict each other but whose synthesis actually led to the emergence of a new kind of popular Hinduism which exists till today. On the one hand, this period witnessed the rise of the great philosophical systems which were formulated in constant debates with Buddhists and Jainas in the course of what has been termed a ‘Brahmin Counter-Reformation’. On the other hand, the same period produced the great popular movements of the *bhakti* cults which often explicitly rejected Brahmin orthodoxy and monist philosophy and aimed at salvation by mean of pure devotion to a personal god.

### SHANKARA’S PHILOSOPHY

There were six classical philosophical systems. The most influential of these systems was undoubtedly *Vedanta* (end of the *Vedas*) which has often been regarded as the very essence of Indian philosophy. It was Sankaracharya (788–820) who renewed and systematised *Vedanta* philosophy by stressing its main principle of monism (*Kevala Advaita* or Absolute Non-dualism). Born at Kaladi in Malabar, he composed his main work, the commentary on the *Brahmasutras*, at Varanasi and travelled throughout India. Besides, he is credited with establishing four *maths* in the four centres of India. Badrinath (in the Himalayas), Dwaraka (Gujarat), Puri (Orissa) and Sringeri (Karnataka). He passed away at Kedarnath in the Himalayas at the age of 32 only. He held that the individual soul as embodied in a living being (*jiva*) is tied to the cycle of rebirths (*samsara*) because it believes that this world is real although it is only an illusion (*maya*). This belief is due to ignorance (*ajnana* or *avidya*) which prevents the soul from realising its identity with the divine spirit. Only right knowledge (*jnana*) leads to the realisation of this identity and to salvation (*moksha*) from the cycle of rebirths. At the same time he also

provided some scope for popular Hinduism by allowing for a ‘lower truth’ which embodies the manifold appearance of the world and implies the existence of a divine creator (*Isvara*). Hence everyone could find his own level in this magnificent synthesis of ‘lower’ and ‘higher’ truths. In this way he was able to combine popular Hinduism with orthodox Brahmanism in a lofty philosophical system.

## The Bhakti Movement

In contrast with the Brahmin’s emphasis on right action (*karmamarga*) and the philosopher’s insistence on right knowledge (*jnanamarga*), the path of love and devotion (*bhaktimarga*) aimed at self-effacing submission to the will of god. Earlier evidence of this mystical devotion can be found in the *Bhagavad Gita*, but the proper *bhakti* movement started only in the sixth century AD in Tamil Nadu. The movement then spread to other parts of southern India and finally also to northern India, giving an entirely new slant to Hinduism.

The idea of holy places which would attract pilgrims was deeply linked with these popular religious cults. The two great gods, Vishnu and Siva, manifested themselves at numerous places on earth as well as in their heavenly abodes. In the beginning a devotee could have seen them in a tree or a stone or a hermitage. The traditions of many great temples refer to such an immediate local origin of the gods worshipped in them. Legends of this kind are called *Sthala Mahatmya* (local sanctity). The statues (*archa*) worshipped by the devotees are considered to be incarnations of gods who had appeared before the people in tangible form.

Once the great gods were worshipped in terms of such local manifestations, lesser gods and even village gods (*gram a devatas*) also claimed admission into the rapidly expanding Hindu pantheon. Many a local god then made a great career by becoming identified with one of the great gods and being served by Brahmins: priests. Such local gods (previously often worshipped in primitive non-iconic forms such as rocks) then underwent a process of ‘anthropomorphisation’, culminating in the installation of fully Hinduised icons in temples constructed at sites reputed to be holy.

## TRANSFORMATION OF TEMPLES

The transformation of a local temple to a regional sacred place is best illustrated by the history of the temple city of Chidambaram in Tamil Nadu. Chidambaram is identified with the cult of Siva as the ‘King of Dancers’ (Nataraja). The origin of the cult seems to have been the worship of a stone at a local pond. The stone was later identified as the Siva *lingam* and was worshipped as *mllasthana* (place of origin). The identification of the local dancing god with Siva seems to have been done by the sixth century AD.

In a similar fashion other local deities emerged as major figures of the Hindu pantheon. The incorporation of Minakshi, the ‘fish-eyed’ goddess of the [Pandyas of Madurai](#), into the patriarchal Sanskrit tradition was achieved by identifying her with Siva’s wife, Parvati, and making the marriage of Siva and Parvati the central feature of the Minakshi cult.

In south India, Vishnu, the other great god, has his major centres at Tirupati and Srirangam where he is worshipped as Lord Venkatesvara and Lord Ranganatha respectively. In the Deccan, the cult of Vithoba of Pandharpur is similarly associated with Vishnu, and attracts several pilgrims. In eastern India, Jagannatha of Puri is a striking example of the transformation of a tribal god into a respectable member of the Hindu pantheon. He has been identified with Vishnu and as such attracts pilgrims from all over India.

The gods of the *bhakti* cult often also had a ‘territory’, a region in which their influence was particularly strong and with whose traditions they were intimately related. As incarnations of great gods, they were part and parcel of the ‘great tradition’. In their particular manifestation, however, their power (*sakti*) and sanctity (*mahatmya*) radiate only within certain limits. This power was most concentrated at their site (*kshetra*) or seat and the devotees could feel it almost as a physical sensation. Towards the periphery of the territory their power diminished and the power of neighbouring gods took over. This territorial radiation of regional gods can be compared with the territorial way of the early medieval kings of India. The latter were celebrated as *chakravartins* (conquerors of the whole world), but their actual power was limited; it was only near a realm’s border that the influence of the neighbouring *chakravartin* made itself felt.

Additionally, the hierarchy of gods also reflects the level of government. At the village level there were village gods (*grama devatas*), whose power did not extend beyond the village. At the next level we often find subregional gods who were sometimes the tutelary deities of local princes. Then come the regional gods whose rise to that position was often due to their being the ‘family gods’ (*kula devata*) and later the ‘gods of the realm’ (*rashtra devata*) of a royal dynasty. Sometimes such a god was even considered to be the territory’s actual overlord.

There was a great variety of ways and means by which regional, subregional and local gods could be associated with each other. Like great kings the regional gods held court surrounded by subregional gods, who were family gods of the king’s *samantas*. The subregional gods again rallied the village gods around them, just as headmen were occasionally invited to attend the court of a prince.

## PILGRIMAGES

The institution of pilgrimage has remained a central and most vital element of Hinduism. It links holy places of the local, regional and national level. The early Vedic term for such a holy place was *tirtha*. With the spread of Aryan culture, the number of such holy places increased. However, they were usually visited only for special purposes, like a sacrifice for ancestors. Longer pilgrimages (*tirthayatras*) to several holy places became known only during the early period of the Christian era with the rise of great temples and the belief in the divine presence in the icons. From the end of the first millennium AD onwards particularly, India was crisscrossed by many routes of pilgrimage.

## Philosophical Synthesis and New Hinduism

Sankara’s monism had reconciled non-theist and theist claims—the *Brahman*, as universal essence, is identical with the individual soul and encompasses both the impersonal law and the divine manifestation which may appeal to the individual believer. Thus Sankara had established a peaceful coexistence between a highly abstract philosophical system and a variety of faiths. While earlier analogous philosophical debates had not been conducted along sectarian lines, medieval Indian philosophy became more and more identified

with particular sects within the fold of Hinduism. Siva, Vishnu or Sakti were worshipped as the highest deities by their respective devotees.

The most outstanding personality of the new Vaishnavite school of thought was undoubtedly Ramanuja, who combined Sankara's *Advaitavada* with the Vaishnava *Pancharatra* theology (it claimed that Vishnu is the very foundation of the universe). The impact of Ramanuja's writings and his long service as head priest of the famous Vishnu temple at Srirangam made his ideas widely known among the Vaishnavites and he is justly regarded as the founder of *Srivaishnavism*.

The further development of Vaishnavism is marked by the rise of the Krishna cult. Krishna, instead of being only one of the incarnations of Vishnu, came to be considered as the highest god himself. The *Bhagavat Purana* (composed in the 10<sup>th</sup> or 11<sup>th</sup> century AD), which is perhaps the greatest of all *Puranas*, was devoted to this elevation of Krishna. The mysticism of the Krishna cult found its most splendid expression in Jayadeva's *Gita Govinda* (AD 1200). In the 15<sup>th</sup> and 16<sup>th</sup> centuries, the Krishna cult was popularised by a number of *bhakti* saints like Nimbarka, Vallabha, Chaitanya, and Mirabai.

Saivism also gave rise to many popular sects, like the *Pratyabhijnas*, the *Spandasastras*, the *Mattamayuras*, the *Agamantins*, the *Suddhasaivas*, and the *Virasaivas*. Though they all agreed that the 'Great God' (Mahadeva) was the very foundation of the universe, they gave different answers to the great question about the relation of god to the individual soul and to inanimate matter.

## LANGUAGES AND LITERATURE

### EMERGENCE OF REGIONAL LANGUAGES

The most remarkable linguistic development of the early medieval period was the gradual emergence of several regional languages. In the Indo-Aryan speaking belt, this development was through the intermediary stage of *apabhramsa*. *Apabhramsa* represented the last stage of the Prakrits which, however, throughout this period, continued to yield a voluminous literary output, particularly among the Jainas. Traces of *apabhramsa* have been found in very early literary works, but considered to be a dialect till

the period of Bharata's *Natyasastra*, it developed a literary standard only in a later period. Regional roots of its variations, which existed also in Prakrit, are implied in their being called, by their respective writers, as *desi* or 'of the land'. Though sometimes called *Sandhabhasa* or a symbolical speech, it was used not only for mystical themes, but also for compositions of epic dimensions. (Box Matter)

**Their Regional Socio-Political Base** Among the north Indian *desibhasas* that originated in this period may be listed Marathi, Bengali and Gujarati. A similar linguistic burst is visible in south India too, where Kanarese and Telugu now really came into their own. The development of these languages was closely connected with regional social-political structures and particularly, the religious movements of these areas made important contributions to their growth. The new languages had thus, a broad social base. In Maharashtra, such adherents of devotional theism as Namdev tried, through lyrical *abhangas*, to transcend the barriers of caste; in Bengal the composers of Buddhist *charyapadas* represented a 'low' strata in society. Kanarese developed through the contributions of the Jainas, the Virasaivas and Srivaishnavas; in Telugu, the *desi* as distinct from *margi*, is believed to have represented a rural and popular stream independent of Sanskrit.

**Restriction of the Scope of Sanskrit** These developments naturally restricted the scope of Sanskrit as the chief vehicle of creative literary efforts. Its inspiration still being early and conventional themes, innovation had to be sought in the realm of poetics and what mainly concerned a Sanskrit scholar was 'a display of his erudition, of his mastery over sound and sense, his infinite vocabulary and his power to execute some wonderful and intricate devices.' Sanskrit met the need for systematisation and interpretation, but not the wide range of the literary urge of the period.

**Ancient Indian Historiography** The various phases in the growth of Indian historical tradition and its different facets rather belie the general feeling that the early Indians lacked historical consciousness. Though this tradition does not agree with a notion of 'secular' history, it was not a changeless stereotype either. Early Indian historiography, like historiography elsewhere, attained new social dimensions in different ages. If in the period of the *Satapatha Brahmana*, the term *ithihasa* had a limited connotation and its study was expected to propitiate the *devas* and *asuras* (the recitation of

*ithihasaveda* was also a part of the *asvamedha* sacrifice), then by the time of the *Arthashastra*, the term had come to acquire a much more comprehensive meaning and its study was even recommended to the king.

## KALHANA'S RAJATARANGINI

Literally meaning “River of Kings”, it is a historical chronicle of early India written in 1148. It is justifiably considered to be the best and most authentic work of its kind. It covers the entire history of Kashmir from the earliest times to the date of its composition.

Kalhana's access to minute details of contemporary court intrigues was almost direct: his father and uncle were both in the court. Regarding the events of the past, Kalhana's search for material was truly fastidious. He was inspired by model works as the *Harshacharita* and the *Brihat-samhita* and also used the local *rajakathas* (royal chronicles). He referred to a variety of epigraphic sources relating to royal eulogies, construction of temples, and land grants; he studied coins, monumental remains, family records, and local traditions. But his traditional conceptual framework, using uncritical assumptions and a belief in the role of the poet as an exponent of moral maxims, makes the idealizing content in his narrative particularly rather dominant.

Consisting of 7,826 verses, it is divided into eight books. Book I attempts to weave imaginary tales of Kashmir kings into epic legends. Gonanda was the first king and a contemporary of Lord Krishna. Traces of genuine history are also found, however, in references to the Emperors Asoka and Kanishka. Book II introduces a new line of kings not mentioned in any other authentic source, starting with Pratapaditya I and ending with Aryaraja. Book III starts with an account of the reign of Meghavahana of the restored line of Gonanda and refers to the brief reign of Matrigupta, a supposed contemporary of Vikramaditya of Malwa. The book closes with the establishment of the Karkota Naga dynasty by Durlabhaka Pratapaditya II.

It is from Book IV on that *Rajatarangini* takes on the character of a dependable historical narrative. The Karkota line came to a close with the usurpation of the throne by [Avantivarman](#), who started the Utpala dynasty in 855. In Books V and VI the history of the dynasty continues to 1003, when the kingdom of Kashmir passed on to a new dynasty, the Lohara.

Book VII brings the narrative to the death of King Harsha (1101), and Book VIII deals with the stormy events between the death of Harsha and the stabilization of authority under Kalhana's contemporary Jayasimha (reigned 1128–49).

In style the *Rajatarangini* narrative is sometimes considered as versified prose on a massive scale, yet its strong structural appeal made it a model for later historians. In fact, the history of Kashmir was continued, along Kalhana's line, down to some years after the annexation of Kashmir by Emperor Akbar (1586) in the following works: *Rajatarangini* (by Jonaraja), *Jainatarangini* (by Shrivara), and *Rajavalipataka* (by Prajyabhatta and Shuka). Neither in style nor in authenticity do these works approximate the quality of Kalhana's *Rajatarangini*.

**Early Medieval Historiography** The origins of early medieval historiography lay in the political and social changes of the earlier periods. The *ithihasa* tradition got a new systematisation with the compilation of the *Puranas*. Another aspect of the new historiography is reflected in the growing number of *charitas* which were centred round illustrious, mostly royal personages. The *charitas* were not biographies of a narrative style, but were made to conform to a literary framework. Perhaps a projection of both these aspects of historical writing is to be found in the numerous royal and even common official and private *prasastis* of the early medieval period. Generally, the two relevant parts of a *prasasti* contain a genealogical detail of the family and a narration of the events, mostly military exploits, connected with it. Indisputably, an exception to this tradition of historical writing is the *Rajatarangini* of Kalhana. In his use of different sets of earlier historical material and in his narrative style, Kalhana differed from his contemporary writers of *charitas* and eulogies. However, the historical assumptions of Kalhana too included beliefs in the divine and the supernatural.

**Systematisation of Principles of Fine Arts** An important section of the literary output of the period was devoted to the systematisation of principles relating to fine arts. A definitive idea of the fine arts had developed by the classical period and the list of *kalas* enumerated in the works of that period gives a good picture of the share apportioned to fine arts in the curriculum for the accomplished. Several factors contributed to its further growth in the early medieval period. The growing number of elites created an atmosphere

congenial to the regular patronage and promotion of various branches of arts. Associated with this development was the appearance of several institutions, which gradually became important centres for the cultivation of such arts. For example, the temple—an institution which received wide support from different sections of the society—on the one hand embodied in itself, experiments in architectonic forms; on the other, on the strength of separate financial provisions made, it emerged as a centre for dance and music. The historical development of several branches of fine arts may be traced back to such centres.

**Attempts at Regional Classification** These requirements of the society led also to systematisation, and the various compositions of the early medieval period include sections on fine arts. Independent *silpa* texts also came to be written. The patronage of the contemporary elites or of the royal courts was behind many of these compilations.

## ROYAL PERSONAGES

In fact, such important works as *Manasollasa* and *Samaranganasutradhara* are connected respectively, with great royal personages like Somesvara and Bhoja. *Sangitaratnakara*, the most standard treatise on music, is attributed to an official of the Yadava court, Sarangadeva, during Simhana's reign. Attempts at regional classification are also noticeable in such works: for example, the *silpa* texts on architecture start with a rough regional classification of styles: *nagara*, *vesara* and *dravida*.

Between AD 1000 and 1300 the Indo-Aryan languages of north, central and east India attained a specific regional identity. Among them Hindi, Marathi, Bengali, Assamese and Oriya particularly attract our attention. Their early development and their relationship to the medieval Indian Sanskrit dialects, various Prakrits and *Apabhramsa*, is surely a fascinating study of research.

The *bhakti* cults made a great impact on the evolution of regional languages and literature. Some of the founders of the various sects and movements did not know Sanskrit at all and therefore expressed themselves in the respective regional language. However, even the Brahmins among

them who knew Sanskrit were eager to communicate with the people and therefore preferred the regional languages. Moreover, many of the saintly poets who inspired these movements created great works of literature and thus enriched the regional languages.

Two other types of literature deserve notice in this context—the chronicles of temples and dynasties. All great temples and centres of pilgrimage produced Sanskrit collections of their legends, the *Mahatmyas*, but these were soon translated into the respective vernacular language and recited by pilgrims everywhere. Priests who were sent out to recruit pilgrims for these centres in distant parts of the country also contributed to the spread of this kind of literature. The chronicles of kings and local rulers (*Rajavamsavali*) had a similar function. They were often produced by bards to provide patrons with an impressive genealogy tracing back to antiquity, or even to the age of mythical heroes. Such chronicles also often contained legends about the temples which the respective dynasties had founded.

## ART AND ARCHITECTURE

**Features of Nagara Style** The fundamental characteristics of the *Nagara* style of temples, found all over north India, are the cruciform ground plan and curvilinear tower (*sikhara*). Certain regional variations and ramifications appeared in the formal development of the style, but they did not alter its basic characteristics.

**Temples of Orissa** Of all the regional developments of the *Nagara* style, that of Orissa is one of the most remarkable. The Orissa temples have rightly been described as exhibiting the *Nagara* style ‘in its greatest purity’. The Parasuramesvara temple of Bhuvanesvar of 8<sup>th</sup> century AD illustrates an advance on the archetypal design of the Gupta period. The Muktesvara temple at the same place, belonging to the ninth century AD represents a mature expression of the *Nagara* style in Orissa. In course of time, however, the *Nagara* temple in Orissa assumed a particular and individual form. The temple of Lingaraja at Bhuvanesvar (AD 1100) represents the Orissan style in its maturity. The temple looks imposing with the effect of the height of the *sikhara* enhanced by the vertical lines of the strongly emphasised ribs. Of the temples built on this model, few, not even the celebrated Jagannath temple at Puri of the late 12<sup>th</sup> century ad, reach the massive grandeur and dignity of the Lingaraja. However, the

Sun temple at Konark, built during the reign of Narasimha I (AD 1238–64), excels Lingaraja in its conception and the perfection of its finish. Grand and impressive even in its ruin, the Konark temple represents the fulfillment and finality of the Orissan architectural movement.

**Temples of Central India** Central India was the scene of the development of another variety of the *Nagara* style. The typical central Indian characteristics gradually evolved and reached their fruition in the temples of Khajuraho in Madhya Pradesh. These temples were built by the **Chandellas of Jejabhukti** between AD 950 and 1050. The most prominent among the Khajuraho temples are the Kandariya Mahadeva, Devi Jagadamba, Duladeo, Parsvanatha, Lakshmana and the Visvanatha temples. The Kandariya Mahadeva temple represents the peak point of the architectural movement of central India. The effect of its height is enhanced by a deep basement and the duplication of the tower. Floral and human sculptures add to its beauty considerably.

**Temples of Western India** It was during the time of the Solanki rulers of Anahilapataka (Anhilwara) that the characteristics of the *Nagara* style in western India took a precise form. This western Indian variation has been called the Solanki style after the rulers. Among the many temples in western India, we can mention the following as representing the western Indian type in its full maturity. Of the famous Jaina temples at Dilwara, Mount Abu (Rajasthan), the most noteworthy are the ones built by Vimala in AD 1031, and by Tejpala in AD 1230. In these temples, the white marble of Rajasthan has been put to admirable use. Another important temple is the famous Rudramal temple, built by Sidharaja (AD 1093–1143).

**Temples of Malwa and Khandesh** In Malwa and Khandesh, yet another variety of the *Nagara* style developed under the hegemony of the Paramaras, and hence is designated as the Paramara type. The finest monument of this type is furnished by the Nilakantesvara temple at Udayapur in MP, built by the Paramara King Udayaditya (AD 1059–1080) and hence also known as the Udayesvara temple. The *sikhara* of this temple is ornamented with four narrow bands running from the base to the summit. The temple at Ambaranatha (Thane district, Maharashtra) is another good illustration of the Paramara type.

# ISLAMIC HISTORY

## Origin and Growth of Islam

Islam, literally meaning ‘submission’, took birth at Mecca in Arabia. The location of Mecca at the intersection of busy commercial routes had made it very affluent. Its commercial importance was almost doubled by the annual pilgrimage to the cube-like sanctuary called ‘Kaba’.

Muhammad, the founder of Islam, was born to Abdullah and Amina, and was brought up by his uncle Abu Talib. After marrying a widow called Khadija, he started identifying himself with the downtrodden sections of society. Muhammad was convinced that he was the messenger of Allah. His wife and his cousin Ali became his earliest followers and soon some of his friends also accepted him as the Prophet. But his teachings made most of the wealthy Meccans his sworn enemies. Consequently Muhammad migrated to Medina, arriving on September 24, 622.

Later his emigration was made the starting-point of the Muslim *hijra* (immigration) era, when the date was changed to July 16, 622 to make it compatible with the first day of the first month of the Muslim lunar calendar. The immigrants were known as *muhajirs*. The other inhabitants of Medina, who welcomed the immigrants were known as *ansars* or the helpers. By the close of 630 Muhammad returned to Mecca with his followers. He died in June 632.

After the demise of Muhammad, the *muhajirs* and *ansars* of Medina, believing that Muhammad had not appointed anyone as successor, elected Abu Bakr as caliph or *khalifa* (successor). But other followers of the Prophet and the members of the Prophet’s Hashimite clan, who believed that Muhammad had nominated his cousin and son-in-law Ali as his heir, broke away. While Ali’s supporters came to be known as *Shias* (partisans), the former (followers of Abu Bakr) acquired the title of *Sunnis* in course of time.

Abu Bakr (632–34) nominated Umar al-Khattab (634–44) as his successor, under whom the Byzantine territories of Syria, Palestine and Egypt and the Sasanid countries of Iran and Iraq were annexed to the caliphate. When Umar was assassinated by one of his Iranian slaves, Usman (644–56), one of the Prophet’s senior companions, was elected caliph. The first six years of Usman’s reign were peaceful but civil war broke out in the second half. Subsequently, Ali (656–61) accepted the caliphate in order to save the

community from disintegration.

However, Muawiya, the governor of Syria, who was related to Usman, refused to submit to Ali. Finally when Ali was assassinated, Muawiya became caliph and founded a dynasty called the Umayyads (661–749). Within a century, however, the Umayyads were also overthrown by the Abbasids (749–1258), who had secretly built up their strength among the anti-Umayyad sections of the Iranian and Arab population. Although the Umayyads and the Abbasids were called caliphs, they were hereditary. The first four rulers (Abu Bakr, Umar, Usman and Ali) following the Prophet are known as *Rashidun* (rightly guided caliphs).

## Arabs in Sind

Muhammad bin Qasim's invasion of Sind was part of the forward policy of the Umayyad governor of Iraq. Hajjaj, to annex the region from Sind to Transoxiana. Sind was then ruled by *Dahir*, the son of Chach, who had usurped power from the previous Buddhist rulers. In 712, Muhammad invaded Sind and killed Dahir in a hotly contested battle near Brahmanabad. Muhammad married Dahir's widow, Rani Ladi, and became the master of lower Sind. The *Chach Namah* deals with the administrative regulations Muhammad introduced in Sind. On the orders of Hajjaj, the people of Sind were accorded the status of *zimmis* (protected subjects), and hence no interference was to be made in their lives and property. Among the founders of different Islamic schools of law, it was only Abu Hanifa (founder of the Hanafi school, eighth century AD) who had authorised the collection of *jizya* from the Hindus, while others had ordered for them 'either death or Islam'. Hajjaj's death in 714, followed next year by that of his patron, Caliph Walid, led to the recall of Muhammad. The new Caliph put him in prison, and subsequently the administration in Sind broke down.

Henceforth Sind continued to be under Muslim occupation. But the Arabs were unable to penetrate further into India in the eighth century due to the presence of the formidable Pratihara kingdom in western India and also due to the wrong choice of Sind, which could not provide them with the necessary resources to conquer India.

**Rise of Arabs to Power** Islam rose and grew up in the deserts of Arabia, and Arabs, its first converts, made it a powerful force in Asia. They decided to spread their new religion and carry on military conquest all over the world.

They established a vast empire which extended from the Atlantic Ocean in the west to the banks of river Indus in the east and from the Caspian Sea in the north to the valley of the Nile in the south. The successors of Prophet Muhammad (622–32 AD) were called the *khalifas* and Abu Bakr was the first *khalifa*. Abu and three of his successors (632–661 AD) were known as Rashidun (Rightly guided *khalifas*) and then came the dynastic rule of the Umayyads (661–749 AD), who were replaced by the Abbasids (749–1258 AD). Despite the changes in the ruling families, the *khalifa* continued to be the nominal head of the Muslims all over the world. It was during the time of the Umayyads that the Arabs succeeded in conquering Sind.

## Causes for Arab Conquest

- The foremost cause was the lure of wealth. The Arabs, having trade contact with India from the ancient times, knew that India was a rich country. Sind, whose Makran coast played an important role in the international trade and which was next to the then Arab empire, became their first target.
- The religious zeal of the Arabs is also another important cause. Islam inspired a warlike spirit and national consciousness among the Arabs.
- The desire for territorial expansion is yet another cause. The *khalifas* were not only the heads of Islamic faith but also the heads of the Islamic state.
- The immediate cause of Arab invasion was, however, the capture of certain Arab ships by the sea-pirates of Sind. King of Ceylon sent to Hajjaj, the Arab governor of Iraq, some Muslim women. But the ship in which they were sailing was captured by the pirates of Debal, a sea-port of Sind. Hajjaj demanded from Dahar, ruler of Sind, to set free those women. But Dahar replied that he had no control over these sea-pirates. Angered by the refusal, Hajjaj decided to conquer Sind and sought the permission from Khalifa Walid, who granted it after some hesitation.

## Course of Conquest and Rule

- Hajjaj sent a powerful army under the command of Muhammad bin Qasim, in 711 AD. Muhammad proceeded towards Sind and conquered Debal. He overran a few other strongholds. Till then Dahar

offered no resistance, but now he marched from Brahmanabad to face the enemy. The battle took place on June 20<sup>th</sup>, 712 AD. Dahar fought gallantly but fell fighting the enemy.

- Jaisingha, the crown prince, offered some resistance at the fort of Brahmanabad, but was forced to take to heel. Muhammad also captured Alor and a few other forts which completed the Arab conquest of Sind. After conquering Sind, Muhammad proceeded to attack Multan in 713 AD.
- The subsequent recall and execution of Muhammad made Jaisingha to reoccupy Brahmanabad. But Junaid, the new Arab governor of Sind, defeated and executed Jaisingha. Later, Junaid sent several expeditions to the inferior of India, but all of them proved to be unsuccessful. The Indian kings who are said to be mainly responsible for this failure, were Pratihara Nagabhatta I and Chalukya Vikramaditya II.
- In the meanwhile, the powers of the Abbasid *khalifas* began to decline, and consequently, they failed to keep control over their distant provinces. Sind became free from the control of the *khalifas* in 871 AD.
- But even then, the Arabs in Sind failed to unite themselves, and their kingdom came to be divided into two parts, lower and upper Sind, with Mansura and Multan respectively, as their capitals. Thus, there were two Arab kingdoms in Sind till the invasions of Muhammad of Ghazni.

## Its Significance

- It had a very limited effect on the politics of India. The Arabs did not break the military strength of India, and therefore, could not pave the way for the conquest of India by Islam. But they did draw the Indians and the Arabs closer to each other.
- The Arabs were the first to establish an Islamic state in India, and their administration of Sind brought about a novelty in the history of Islam. Islam divided all non-Muslim into two categories.
- The people belonging to the first category were called *zimmis* and were allowed to live under the protection of an Islamic ruler after payment of a religious tax called the *jizya*.

And the people belonging to the second category were called *kafirs*.

- The *kafirs* were not allowed to live in an Islamic state, and had to choose between two alternatives—conversion or death. Hindus came under the category of the *kafirs*. When Muhammad bin Qasim conquered Sind, he found it impractical to either convert all Hindus to Islam or put them to death. Therefore, with the permission of the *khalifa*, he accepted Hindus as *zimmis*. The Turks could find a ready made solution thus; with the Arab conquest of Sind, a new age began in the policy of the Islamic states towards the non-Muslims.
- The Arab conquest also led to the transmission of Indian culture to the Islamic world, and from there to Europe through the Arabs. The Arabs learnt what now goes by the name of Arabic numerical' from the Indians. The Arabs also profited from astrology and science of medicine of the Indians.

## The Ghaznavids

Mahmud's invasions of India commenced in AD 1000, when he captured some forts near Lamghan. In 1001 he defeated Jayapala, the Hindu Shahi ruler, in a battle near Peshawar. Jayapala was succeeded by his son, Anandapala. After eight years Mahmud crossed the Indus again and defeated Anandapala, Jayapala's successor, at Waihind in 1009. Mahmud's repeated invasions of the Punjab and eastern Rajasthan destroyed Rajput resistance. In 1025-26 he set out on his famous expedition to Somanatha in Gujarat. Bhima I, the Chalukya ruler of Anhilwara, offered no resistance, and the temple was looted.

Mahmud was extremely generous to only those poets who composed glowing eulogies on him, but other learned men were given a raw deal. Scientists in particular, such as Al-Beruni who was taken captive after the fall of Khwarazmshah in 1017, were given little encouragement. Even Firdausi, who completed the *Shah Namah* in 1010, was not adequately rewarded.

## Mahmud's Background and His Life

- Subuktagin (a Turkish slave from Central Asia) had seized on the decline of the realm of the Saminides to conquer in 977 AD, a large territory which covered most of Central Persia and had its eastern boundary at the Indus. His capital was at Ghazni to the south of

Kabul.

- When Mahmud succeeded his father at the age of 27, he already possessed an enormous power base which he then extended very rapidly. Mahmud succeeded his father in 997 and extended his patrimonial ambition in all directions.
- He conquered Afghanistan and Persia, obtained the title Yamin al-Daula (Right Hand of the State) from the Caliph, and took tribute from local rulers in seventeen raids across India. Mahmud defeated Hindu Sahis; then he sacked Mathura and Kanyakubja; and, in 1025-26, he sacked the Somanatha temple in Gujarat.
- His deeds became legendary. They were memorialised, often fancifully, by generations of admirers and detractors who bestowed upon him everlasting fame for his pillage, plunder, and murder of heretics and infidels, including Muslims and non-Muslims. He became symbolic in cultural politics.
- In the fourteenth century, two Sunni authors, Barani and Isami—writing in Delhi and in the Deccan [Bahmani kingdom](#), respectively—praised Mahmud as an ideal Muslim ruler because he persecuted rival Muslim sects of Shias and Ismailis, as well as non-believers. Mahmud of Ghazni also used some of his wealth to support Al-Biruni, the master geographer, who compiled a brilliant account of medieval India using material provided by his Ghaznavi patrons.

## Course of Mahmud's Campaigns

- Mahmud's Indian campaigns invariably began in the dry season; his return to Afghanistan was always made before the monsoon rains filled the rivers of the Punjab, which would have cut off his route while his troops were loaded with loot.
- In the year 1000 AD, the more or less subtle balance of power in northern India was shattered when Mahmud of Ghazni waged a war of destruction and plunder against India. From that date until 1025 AD, he launched a total of 17 campaigns of this sort and captured places as far distant as Kanauj and Saurashtra.
- The Hindushahi dynasty ruling the territory around the Hindukush mountains was the first to feel the pressure of the Ghaznavides whilst still ruled by Mahmud's father. But the kings of this dynasty managed

to resist for about 25 years. Finally, however, they succumbed.

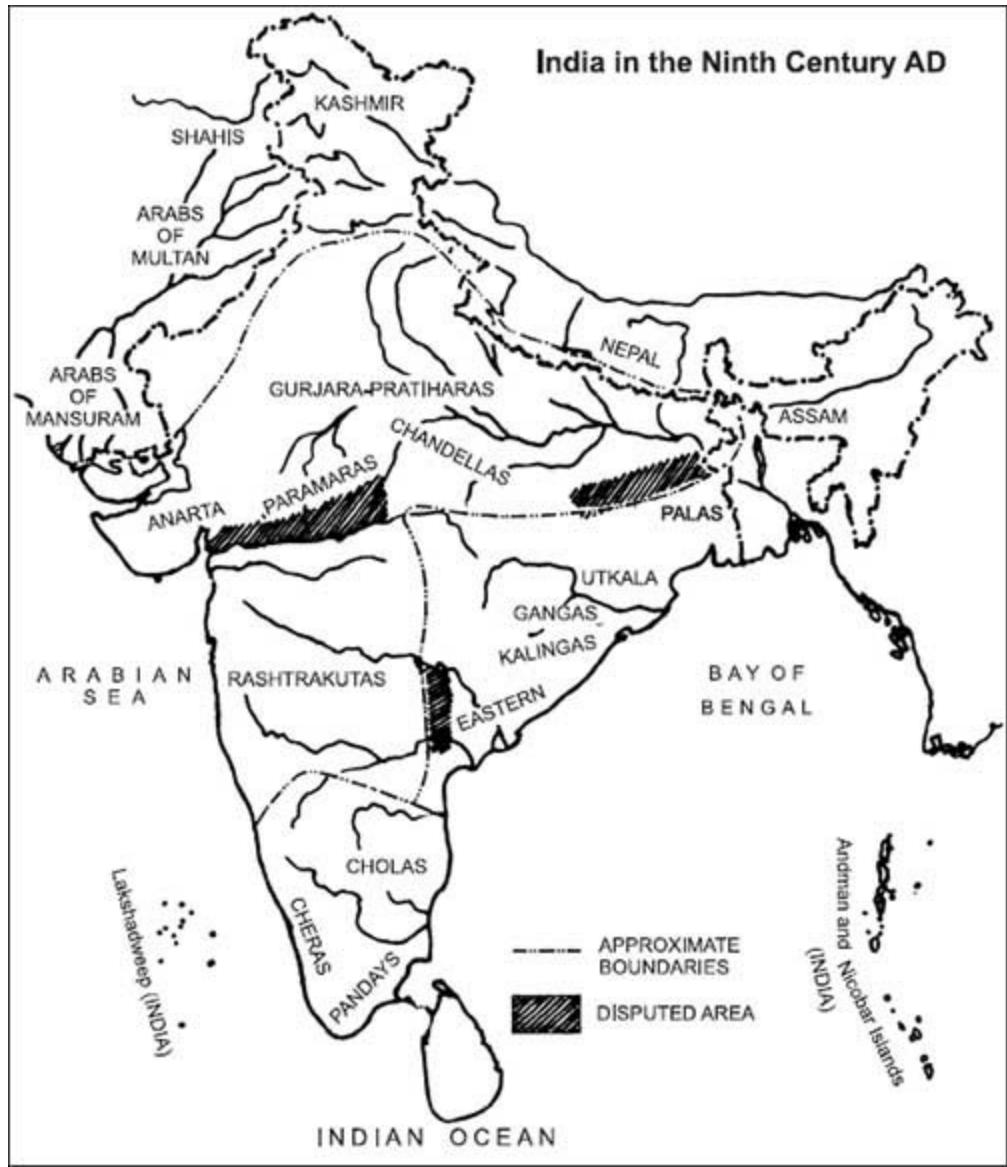
- Soon, the once so powerful Gurjara Pratiharas of Kanauj shared their fate. The Chandellas of Khajuraho and the Rajput rulers of Gwalior were also defeated and their treasures looted. Mahmud did not hesitate to mete out the same treatment to the Muslim ruler of Multan, whose territory blocked his way. The Hindus were particularly affected by the destruction and looting of their holy places at Thaneshwar, Mathura and Kanauj.
- The climax of these systematic campaigns was Mahmud's attack on the famous Shiva temple at Somnath on the southern coast of Kathiawar in Gujarat. After a daring expedition across the desert, Mahmud reached this temple in 1025 AD. Chronicles report that about 50,000 Hindus lost their lives in defending the temple. Mahmud destroyed the Shiva lingam with his own hands and then, is said to have returned through the desert with booty of about 20 million gold dinars (about 6.5 tons of gold). Many of his troops did not survive the journey.



## Purpose and Nature of His Campaigns

- Historians normally find it difficult to explain his deeds – especially as he did not show the slightest intention of establishing an empire in India, although, given his valour and resourcefulness, he could easily have done so.
- Some historians suggest that he might have used India as a treasure trove in order to acquire the means for consolidating his Central Asian empire—but he regarded that with as much indifference as he did India and only paid it attention at times of unrest.
- His capital, Ghazni, was the only place which definitely profited from his enormous loot. He made it one of the finest cities of the day. Many scholars and poets surrounded him at his court, among them Firdausi, the author of the famous historical work Shahnama, and Alberuni, who composed the most comprehensive account of India ever written by a foreigner before the advent of the Europeans.
- Mahmud's fanaticism was not directed exclusively against the Hindus and other infidels; he attacked Muslim heretics with equal ferocity. Thus, he twice waged hostilities against Multan, whose ruler, Daud, was an Ismaili. During his second onslaught on Multan, he killed many local Muslims because they had not kept their promise of returning to orthodox Islam.

**Impact of His Campaigns** Whatever one may think of Mahmud, he was certainly one of the few people who made a lasting impact on Indian history. His great military successes were, however, not entirely due to his own skill and valour. The political situation in Northern India around 1000 AD was very favourable to a determined invader. The perpetual triangular contest between the powers of Northern, Eastern and Central India had weakened all of them. It had particularly sapped the strength of the Gurjara Pratiharas and no leading power had arisen in early eleventh-century Northern India to take their place in defending the Northern plains against Mahmud's incursions. The greatest Indian dynasty of that time, the Cholas, were so remote from the scene of Mahmud's exploits that they hardly noted them. After Mahmud's death, India gained a respite of more than a century before new invaders once more descended upon the plains from Afghanistan. The Indian rulers had not taken advantage of this reprieve to mend their fences.



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## Al-Beruni's India

He wrote his monumental *Kitab fi tahqiq ma lil-Hind* in order to acquaint his Ghaznavid ruler with Hinduism. Though he stayed in Ghazni and never visited centres of Brahmanic scholarship like Kanauj, Varanasi and Kashmir,

he had infidels in the form of a few Sanskrit scholars and educated merchants. He also quotes from Patanjali's *Yoga Sutra*, the *Bhagavad Gita* and the *Samkhya Karika* to substantiate his assertions. Apart from providing a penetrating study of human relationships and cultural complexities in various faiths, he defines the Hindu colour divisions as *tabaqat* (classes) and the castes (*jati*) as birth divisions (*nasab*). According to him, below the Sudras were the *antyaja* or casteless, who were divided into eight guilds: fullers, shoe-makers, jugglers, basket and shield makers, sailors, fishermen, hunters and weavers. The Hadi, Doma and Chandala, who did the cleaning and scavenging, were outcastes. Finally, foreigners were regarded as *mlechchhas* or unclean.

## QUESTIONS-I

Tile term 'Malaimandalam' refers to the

- (a) Coromandal coast
- (b) Malabar coast
- (c) Pandya coast
- (d) Konkan coast

Minakshi, the fish-eyed goddess of the Pandyas of Madurai, is identified with

- (a) Laxmi
- (b) Parvati
- (c) Sarasvati
- (d) Savitri

The famous Jaina temples at Dilwara were built by

- (a) Paramaras
- (b) Chandellas
- (c) Solankis
- (d) Chauhans

Lakshmanasena's court was adorned by

- (a) Dhoyi
- (b) Rajasekhara
- (c) Jayadeva
- (d) Dhananjay

Choose the answer from the codes below

- (a) i and ii

- (b) ii and iii
- (c) iii and iv
- (d) i and iii

The title of ‘Uttarapathasvamin’ was assumed by

- (a) Dharmapala
- (b) Mihira Bhoja
- (c) Mahindrapala
- (d) Prithviraj Chauhan

Where did a foreign trader from the Malabar coast establish a *nanadeshi-vinnagar* temple, devoted to Vishnu, in the 13<sup>th</sup> century ad?

- (a) Angkor in Cambodia
- (b) Pagan in Burma
- (c) Borobudur in Sumatra
- (d) Cairo in Egypt

Which Cambodian ruler sent a chariot as a present to Rajaraja Chola in AD 1012?

- (a) Suryavarman I
- (b) Suryavarman II
- (c) Anantavarman
- (d) Chandravarman

Which one of the following temples was not dedicated to Lord Vishnu?

- (a) Ranganatha temple at Srirangam
- (b) Vithoba temple at Pandharpur
- (c) Jagannatha temple at Puri
- (d) Lingaraja temple at Bhuvanesvar

[Atisha Dipankara](#) and Santarakshita of the early medieval period were

- (a) prominent Sanskrit poets
- (b) great mathematicians and astronomers
- (c) famous Buddhist monks
- (d) Hindu religious reformers

Who among the following is referred to as the south Indian Manu?

- (a) Kamban
- (b) Pugalendi
- (c) Apasthamba
- (d) Tirunavakkarasu

Which of the following statements about the Ayyavole, a prominent trade

guild of early medieval India, are true?

- (i) It dominated the internal trade of Tamil Nadu.
- (ii) It controlled the internal trade of Deccan.
- (iii) In the field of external trade it concentrated on trade with West Asia.
- (iv) Its international connections were mainly with South East Asia.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iv

*Sthala Mahatmyas* were

- (a) legends recording local origin of gods
- (b) officials in-charge of temple management
- (c) pilgrimages undertaken by religious-minded people
- (d) special levy collected by the temple

The famous Sun temple at Konark was build by

- (a) Prataparudra
- (b) Anantavarman
- (c) Narasimha I
- (d) Narasimha II

The famous battle of Waihind (AD 1001) took place between

- (a) Rajaraja Chola I and Vikramaditya IV
- (b) Bhima I and Mahmud of Ghazni
- (c) Indra III and Mahipala
- (d) Jaipala and Mahmud of Ghazni

When did Rajendra Chola I send his famous naval expedition to the Sri Vijaya empire?

- (a) 1015
- (b) 1020
- (c) 1025
- (d) 1035

The famous Uttaramerur Inscription belongs to the reign of

- (a) Parantakal
- (b) Parantakal I
- (c) Rajaraja I
- (d) Rajendra I

Jayadeva's *Gita Govinda* deals with the cult of

- (a) Rama
- (b) Krishna
- (c) Siva
- (d) Sakti

*Hiranya-garba* was

- (a) a sacred rite of the marriage ceremony
- (b) a title conferred on brave soldiers
- (c) a tax paid by the people in gold coins
- (d) the religious ceremony of passing one's body through a golden cow

The term *mlechcha-bhoja* referred to

- (a) meat
- (b) rice
- (c) wheat
- (d) spices

Which one of the following is incorrectly paired?

- (a) Rajaraja I—Rajakesari
- (b) Rajendra I—Pandita Chola
- (c) Kulottunga I—Sungam Tavirtta
- (d) Rajadhiraja—Ahalanka

When did the Sailendra ruler of Sri Vijaya build a Buddhist monastery at Nagapattinam with the permission of the Chola ruler?

- (a) 1000
- (b) 1005
- (c) 1015
- (d) 1025

Which Chola emperor received a letter on golden leaves from the Burmese King, Kyanzittha?

- (a) Rajaraja I
- (b) Rajendra I
- (c) Kulottunga I
- (d) Rajadhiraja

Who built the famous Jagannatha temple at Puri as well as the Lingaraja temple?

- (a) Kapilendra
- (b) Bhanudeva I

- (c) Purushottam
- (d) Anantavarman Choda

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (i) Sulaiman
- (ii) Al-Masudi
- (iii) Marco Polo

**List II**

- (A) Indra III, Rashtrakuta
- (B) Dharmapala, Pala
- (C) Bhoja, Gurjara Pratipara
- (D) Rudramadevi, Kakatiya

- (a) i-B, ii-C, iii-D
- (b) i-D, ii-A, iii-B
- (c) i-C, ii-A, iii-D
- (d) i-C, ii-D, iii-B

*Idangai* and *valangai* were the south Indian

- (a) social divisions
- (b) Saivite sects
- (c) royal ceremonies
- (d) Vaishnavite sects

The term *nanadeshi* referred to

- (a) exotic imports from different foreign countries
- (b) official in charge of the promotion of foreign trade
- (c) merchants indulged in international trade
- (d) travellers from foreign countries

Which one of the following temples was not a royal temple?

- (a) Kandariya Mahadeva temple
- (b) Udayesvara temple
- (c) Rajarajesvara temple
- (d) Sun temple

What was the original name of Vishnuvardhana, the Hoyasala ruler of Dvarasamudra who was converted to Vaishnavism from Jainism by Ramanuja and who constructed the famous Hoyalesvara temple at Halebid?

- (a) Bittideva
- (b) Rudradeva
- (c) Kottiga
- (d) Aniruddha

Arrange the following administrative units of the Chola period in the descending order:

- (i) *Valanadus*
- (ii) *Nadus*
- (iii) *Mandalams*
- (iv) *Kurrams*

Choose the answer from the codes given below:

- (a) i, iii, ii, iv
- (b) iii, i, ii, iv
- (c) ii, iv, i, iii
- (d) iv, i, ii, iii

That the bodyguards of the Chola emperors burnt themselves on the funeral pyres of their masters when they died is known to us from

- (a) Kamban
- (b) Sekkilar
- (c) Marco Polo
- (d) Nicolo de Co

*Pattinams* were

- (a) temple towns
- (b) industrial cities
- (c) port cities
- (d) trade centres

The annual income of the Rajarajesvara temple in the form of grain from the land donated to it was worth about—kgs of gold.

- (a) 500
- (b) 100
- (c) 250
- (d) 750

Who founded *kulinism*, i.e. the system of nobility among the Brahmins and Kayasthas of Bengal?

- (a) Dharmapala
- (b) Gopala
- (c) Ballalasena
- (d) Vijayasena

Consider List I and List II:

**List I**

**List II**

<i>(Dynasties)</i>	<i>(Founders)</i>
(i) Yadavas	Bhillama
(ii) Kakatiyas	Beta Raja
(iii) Eastern Gangas	Anantavarman
(iv) Senas	Vijayasena
(v) Pratiharas	Vatsaraja

Which of the above are correctly matched? Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii, iv and v
- (d) All of them

The capital of the Hindushahi kingdom was:

- (a) Peshawar
- (b) Udabhandha
- (c) Attock
- (d) Multan

Which Chola emperor, as evident from an inscription, intervened in the dynastic struggle of South East Asia in AD 1068–69?

- (a) Rajadhiraja
- (b) Virarajendra
- (c) Kulottunga I
- (d) Kulottunga II

Which ruler of Cambodia built the famous Angkor Vat?

- (a) Anantavarman
- (b) Suryavarman I
- (c) Suryavarman II
- (d) Chandravarman

*Rajavamsavalis* were

- (a) royal grants to temples
- (b) royal decrees to guilds of artisans
- (c) royal palaces and buildings
- (d) chronicles of dynasties

The administration of *tankurrams* in the Chola period was looked after by

- (a) *urs*

- (b) *nagarams*
- (c) *sabhas*
- (d) *mahasabhas*

Who among the following Kalyani Chalukya rulers performed *paramayoga* by drowning himself in the Tungabhadra?

- (a) Somesvara I
- (b) Somesvara II
- (c) Vikramaditya III
- (d) Vikramaditya IV

*Samarangana Sutradhara*, written by the Pawar ruler Bhoja, deals with

- (a) art and architecture
- (b) music and dance
- (c) mathematics and astronomy
- (d) war and peace

Issuppu Irappan, who obtained princely privileges, exemption from all taxes and the grant of the revenue of a traders' quarter of the port of Cranganore on the Malabar coast, was

- (a) an Arab merchant
- (b) a Venetian traveler
- (c) a Cambodian trader
- (d) a Jewish trader

Which Chola emperor sent a large mission of 72 merchants to China that removed the wrong impression of the Chinese that the Cholas were tributary princes of the Sri Vijaya empire?

- (a) Rajaraja I
- (b) Rajendra I
- (c) Kulottungal
- (d) Vikramachola

Where did Ramanuja serve for long as the head priest of a temple?

- (a) Tanjore
- (b) Srirangam
- (c) Kanchipuram
- (d) Madurai

Battle of Takkolam was fought between:

- (a) Krishna III and Parantaka I
- (b) Anantavarman Choda Ganga and Kulottunga I

(c) Vishnuvardhana and Somesvara III

(d) Rajaraja I and Vikramaditya IV

What was the emblem of the imperial Cholas?

(a) Tiger

(b) Lion

(c) Fish

(d) Horse

Which one of the following pairs is wrongly matched?

(a) *Rajasekhara*—*Karpuramanjari*

(b) *Dhoyi*—*Pavanaduta*

(c) *Jinasena Suri*—*Prithviraj Raso*

(d) *Sriharsha*—*Naisadhacharita*

An inscription of the ninth century AD found at Takuapa on the Isthmus of Siam, mentions

(a) Manigramam

(b) Ayyavole

(c) a trader from Malabar

(d) a Chola ruler

The famous Chidambaram temple in Tamil Nadu is devoted to

(a) Subrahmanya

(b) Nataraja

(c) Parvati

(d) Vishnu

Which one of the following temples is not found at Khajuraho?

(a) Devi Jagadamba temple

(b) Parsvanatha temple

(c) Nilakantesvara temple

(d) Visvanatha temple

Which one of the following kingdoms was referred to as ‘Ruhmi’ by the Arab merchant, Sulaiman?

(a) Rashtrakuta

(b) Pratihara

(c) Chola

(d) Pala

Sriharsha, who enjoyed the patronage of both the Sena rulers Vijayasena and the Gahadvala ruler Jayachandra, wrote a number of works. Which one of the

following is not attributed to him?

- (a) *Vijyaprasasti*
- (b) *Pavanaduta*
- (c) *Naisadhacharita*
- (d) *Khandana-khanda-khadya*

Rajendra Chola's expedition to the Gangetic valley resulted in the defeat of a Pala ruler. Who is the Pala ruler mentioned in the Tirumalai Inscription of Rajendra I?

- (a) Mahipala I
- (b) Narayanapala
- (b) Madanapala
- (d) Vigrahapala

Which one of the following Sena rulers is credited with writing *Danasagara* and *Adbhutasagara*?

- (a) Lakshmanasena
- (b) Vijayasena
- (c) Ballalasena
- (d) Samantasena

Who was the first Rashtrakuta ruler to successfully invade north India?

- (a) Krishna III
- (b) Indra III
- (c) Dhruva
- (d) Dantidurga

Jinasena, the famous Jaina scholar and author of *Adipurana*, was at the court of:

- (a) Pala ruler, Devapala
- (b) Rashtrakuta ruler, Amoghavarsha I
- (c) Pratihara ruler, Mihira Bhoja
- (d) Solanki ruler, Kumarapala

Which one of the following dynasties described itself as the *Brahma-kshatriya*?

- (a) Senas
- (b) Palas
- (c) Rashtrakutas
- (d) Pratiharas

Who was the Solanki ruler when Mahmud of Ghazni invaded and plundered

the Somanatha temple?

- (a) Mularaja
- (b) Siddharaja
- (c) Bhima II
- (d) Bhima I

The celebrated drama, *Harikeli Nataka*, was written by the Chauhan ruler

- (a) Prithviraja I
- (b) Prithviraja III
- (c) Vigraharaja III
- (d) Somesvara

Which Gahadvala king imposed a tax, called *turushkadanda*, on his people?

- (a) Jayachandra
- (b) Chandradeva
- (c) Govindachandra
- (d) Vijayachandra

The famous Chaturbhuj temple, dedicated to Vishnu, was built at Khajuraho, by:

- (a) Dhanga
- (b) Yasovarman
- (c) Paramardi
- (d) Jayasakti

Who among the following Tomar rulers is credited with founding the city of Delhi?

- (a) Anangpal
- (b) Vajrata
- (c) Rudrana
- (d) Devaraja

The kings of ‘Dahala-mandala’ are popularly known as

- (a) Chandellas of Jejabhukti
- (b) Gahadvalas of Kanauj
- (c) Chauhans of Sakambhari
- (d) Kalachuris of Chedi

Which Rashtrakuta king built the new capital city of Manyakheta?

- (a) Indra II
- (b) Krishna II
- (c) Amoghavarsha I

(d) Govinda I

Which is not an important feature of the Chola temples?

(a) *Mandapam* or pavilion

(b) *Sikhara* or curvilinear tower

(c) *Vimana* or storey

(d) *Gopuram* or gateway

Which of the following dynasties did not take part in the triangular conflict for the control of Kanauj?

(a) Palas

(b) Pratiharas

(c) Senas

(d) Rashtrakutas

Which one of the following Pala rulers is said to have been elected by the people themselves to remove anarchy and establish law and order?

(a) Mahipala

(b) Dharmapala

(c) Devapala

(d) Gopala

Whose court was adorned by Jayadeva and Dhoyi, the famous poets of late 12<sup>th</sup> century AD?

(a) Mihira Bhoja

(b) Amoghavarsha I

(c) Lakshmanasena

(d) Dharmapala

Who was the founder of the Sena dynasty?

(a) Vijayasena

(b) Lakshmanasena

(c) Ballalasena

(d) Vinayasena

Under whose leadership did the Pratiharas rise into prominence due to the stiff resistance that they put to the Arabs of Sind?

(a) Mihira Bhoja

(b) Nagabhatta I

(c) Nagabhatta II

(d) Vatsaraja

Which Rashtrakuta ruler built the famous Kailasa temple of Siva at Ellora?

- (a) Dantidurga
- (b) Amoghavarsha I
- (c) Krishna I
- (d) Khottiga

Whose kingdom was visited by al-Masudi, an Arab traveller of the early tenth century AD?

- (a) Dharmapala
- (b) Indra III
- (c) Gopala
- (d) Lakshmanasena

Which Pala ruler founded the famous Vikramasila University for the Buddhists?

- (a) Mahipala
- (b) Devapala
- (c) Gopala
- (d) Dharmapala

Which Rashtrakuta ruler is credited with defeating and preventing the incursion of the Arabs of Sind into Gujarat?

- (a) Dhruva
- (b) Govinda II
- (c) Krishna II
- (d) Karka

Sulaiman, an Arab merchant of the ninth century, visited whose kingdom?

- (a) Pala kingdom of Gopala
- (b) Sena kingdom of Vijayasena
- (c) Pratihara kingdom of Mihira Bhoja
- (d) Rashtrakuta kingdom of Dantidurga

Which Pratihara ruler had the famous poet, Rajasekhara, at his court?

- (a) Vatsaraja
- (b) Mahipala
- (c) Nagabhatta II
- (d) Mihira Bhoja

Who was the only Pala ruler to capture and control Kanauj for a while?

- (a) Mahipala
- (b) Devapala
- (c) Gopala

(d) Dharmapala

Who was the first Pratihara to capture and occupy Kanauj.

(a) Mihira Bhoja

(b) Nagabhatta I

(c) Vatsaraja

(d) Nagabhatta II

Who built the *Dasavatara* and the *Ravana-ka-khai* at Ellora?

(a) Dantidurga

(b) Amoghavarsha I

(c) Krishna I

(d) Indra I

Which Rashtrakuta king transferred his capital from Ellora to Manyakheta?

(a) Indra II

(b) Krishna II

(c) Amoghavarsha I

(d) Govinda I

Taila, the founder of the Chalukyas of Kalyani, who are also known as later Chalukyas or Western Chalukyas, defeated and overthrew which Rashtrakuta ruler?

(a) Khottiga

(b) Karka

(c) Krishna III

(d) Amoghavarsha III

Which Chola ruler was defeated by the Rashtrakuta king, Krishna III, in the famous battle of Takkolam?

(a) Aditya

(b) Kulottunga I

(c) Rajadhiraja

(d) Parantaka I

Who among the following Cholas is credited with conquering the Sri Vijaya empire of the Sailendra rulers by sending a naval expedition?

(a) Vijayalaya

(b) Rajaraja I

(c) Rajendra I

(d) Parantaka II

Name the Chola ruler who sent 72 merchants to China in AD 1077

- (a) Kulottunga I
- (b) Rajaraja II
- (c) Kulottunga II
- (d) Rajendra II

Which Chola king gave permission to the Sailendra ruler of Sri Vijaya to build a Buddhist *vihara* at Nagapattinam?

- (a) Rajendra I
- (b) Rajaraja I
- (c) Rajendra II
- (d) Rajaraja II

Who united the Vengi kingdom with the Chola empire in the last quarter of the 12<sup>th</sup> century?

- (a) Aditya
- (b) Uttamachola
- (c) Parantaka II
- (d) Kulottunga I

Arumolivarman was the original name of which of the following Chola rulers?

- (a) Virarajendra
- (b) Rajendra I
- (c) Rajaraja I
- (d) Vikramachola

Which is the tallest of all medieval Indian temples?

- (a) Kailasa temple at Ellora
- (b) Sun temple at Konark
- (c) Nilakantesvara temple at Udayapur
- (d) Brihadeesvara temple at Tanjore

Haribhadra, the famous Buddhist author, was at the court of

- (a) Devapala
- (b) Dharmapala
- (c) Gopala
- (d) Mahipala

What were *tankurram*s of the Chola period?

- (a) Brahmanical educational institutions
- (b) Residences of the *devadasis* of the temples
- (c) Towns and townships

(d) Village general assemblies

Arrange the following Pala rulers in the chronological order.

- (i) Devapala
- (ii) Gopala
- (iii) Mahipala
- (iv) Dharmapala

Select the answer from the codes given below:

- (a) ii, iv, i, iii
- (b) i, iii, iv, ii
- (c) iii, iv, ii, i
- (d) iv, i, ii, iii

What is the correct chronological sequence of the following Pratihara rulers?

- (i) Nagabhatta I
- (ii) Nagabhatta II
- (iii) Vatsaraja
- (iv) Mahindrapala
- (v) Mahipala
- (vi) Mihira Bhoja

Choose the answer from the codes given below:

- (a) iv, i, ii, iii, v, vi
- (b) i, ii, iii, iv, v, vi
- (c) iii, i, iv, v, vi, ii
- (d) i, iii, ii, vi, iv, v

Which choice gives the correct historical order of the following Rashtrakuta kings?

- (i) Dantidurga
- (ii) Krishna I
- (iii) Dhruva
- (iv) Amoghavarsha I
- (v) Indra III
- (vi) Krishna III

Select the answer from the codes given below:

- (a) i, iv, iii, ii, vi, v
- (b) i, iii, ii, iv, v, vi
- (c) iii, iv, i, v, vi, ii
- (d) iv, ii, i, vi, v, iii

Arrange the following Chola emperors in the correct sequence.

- (i) Rajaraja I
- (ii) Parantaka I
- (iii) Rajendra I
- (iv) Adityachola
- (v) Vijayalaya
- (vi) Uttamachola

Select the answer from the codes given below:

- (a) iv, ii, i, v, iii, vi
- (b) ii, iii, i, vi, iv, v
- (c) v, iv, ii, vi, i, iii
- (d) iii, i, ii, v, iv, vi

What is the ascending order of the following units of administration in the Chola period?

- (i) *Valanadus*
- (ii) *Nadus*
- (iii) *Mandalams*
- (iv) *Kurrams*

Select the answer from the codes given below:

- (a) iii, ii, i, iv
- (b) i, ii, iii, iv
- (c) iv, i, ii, iii
- (d) iv, ii, i, iii

Which of the following Rajput dynasties claimed the *Agnikula* status?

- (i) Pariharas
- (ii) Chandellas
- (iii) Paramaras
- (iv) Tomars
- (v) Solankis
- (vi) Chauhans

Select the answer from the codes given below:

- (a) All of them
- (b) i, iii, v and vi
- (c) ii, iii, v and vi
- (d) i, ii, iv and v

Which of the following can be considered as the causes for the decline of

trade and commerce in north India between AD 750 and 1200?

- (i) Availability of little surplus production
- (ii) Emergence of a wide variety of local weights and measures
- (iii) Decrease in the use of coins
- (iv) Unstable political conditions and constant fighting
- (v) Decline of the Roman and Sassanid empires

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, iii, iv and v

## ANSWERS-I

1. (b)	2. (b)	3. (c)	4. (d)	5. (a)	6. (b)	7. (a)
8. (d)	9. (c)	10. (c)	11. (b)	12. (a)	13. (c)	14. (d)
15. (c)	16. (a)	17. (b)	18. (d)	19. (c)	20. (d)	21. (b)
22. (c)	23. (d)	24. (c)	25. (a)	26. (c)	27. (d)	28. (a)
29. (b)	30. (c)	31. (c)	32. (a)	33. (c)	34. (d)	35. (b)
36. (b)	37. (c)	38. (d)	39. (b)	40. (a)	41. (a)	42. (d)
43. (c)	44. (b)	45. (a)	46. (a)	47. (c)	48. (a)	49. (b)
50. (c)	51. (d)	52. (b)	53. (a)	54. (c)	55. (c)	56. (b)
57. (a)	58. (d)	59. (c)	60. (b)	61. (b)	62. (a)	63. (d)
64. (c)	65. (b)	66. (c)	67. (d)	68. (c)	69. (a)	70. (b)
71. (c)	72. (b)	73. (d)	74. (a)	75. (c)	76. (b)	77. (d)
78. (c)	79. (a)	80. (c)	81. (b)	82. (d)	83. (c)	84. (a)
85. (b)	86. (d)	87. (c)	88. (d)	89. (b)	90. (c)	91. (a)
92. (d)	93. (b)	94. (c)	95. (d)	96. (b)	97. (a)	

## QUESTIONS-II

Which of the following were the main features of the *Nagara* style of architecture in early medieval period?

- (i) Square terraces of diminishing size
- (ii) Curvilinear tower

- (iii) Cruciform ground plan
- (iv) High and richly decorated gateway

Select the answer from the codes below:

- (a) All the above
- (b) i, ii and iii
- (c) ii and iii
- (d) ii and iv

Which of the following Orissa type *Nagara* style temples are found at Bhuvanesvar?

- (i) Jagannatha temple
- (ii) Parasuramesvara temple
- (iii) Muktesvara temple
- (iv) Lingaraja temple
- (v) Sun temple

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii, iv and v
- (d) i, ii, iii and iv

Which of the following temples of the *Nagara* style are located at Khajuraho?

- (i) Kandariya Mahadeva temple
- (ii) Devi Jagadamba temple
- (iii) Duladeo temple
- (iv) Parsvanatha temple
- (v) Nilakantesvara temple

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii, iv and v
- (d) i, ii, iii and iv

Which of the following rulers built some of the famous Dilwara temples at Mount Abu?

- (i) Vimala
- (ii) Tejpala
- (iii) Sidharaja

(iv) Narasimha I

(v) Udayaditya

Select the answer from the codes as follows;

(a) i, ii and iii

(b) ii, iii and iv

(c) i, ii, iii and iv

(d) All of them

Amoghavarsha I, the famous Rashtrakuta ruler, was the author of

(i) *Gita Govinda*

(ii) *Sibakasindamani*

(iii) *Kavirajamarga*

(iv) *Ratnamalika*

Select the answer from the codes given below:

(a) i and ii

(b) ii and iii

(c) iii and iv

(d) ii and iv

Which two Buddhist monks of the Pala period are responsible for the introduction of Buddhism in Tibet?

(i) Asvaghosha

(ii) Atisha Dipankara

(iii) Santarakshita

(iv) Dharmarjika

Choose the answer from the codes given below:

(a) i and ii

(b) ii and iii

(c) iii and iv

(d) i and iii

Match List I with List II and select the answer using the codes given below the lists.

List I	List II
-----------	---------

(i) 750 (A) Capture of Tanjore by **Vijayalayachola**

(ii) (B) Foundation of the Pala dynasty by Gopala

- (iii) (C) Mahmud Ghazni's first raid into India  
850
- (iv) (D) Foundation of the Rashtrakutas by Dantidurga  
949
- (v) (E) Temporary eclipse of the Cholas after their defeat in the  
1001 battle of Takkolam

- (a) i-A, ii-C, iii-E, iv-D, v-B  
(b) i-D, ii-B, iii-A, iv-C, v-E  
(c) i-B, ii-D, iii-E, iv-C, v-A  
(d) i-B, ii-D, iii-A, iv-E, v-C

Match the following:

<b>List I</b>	<b>List II</b>
(i) Palas	(A) Ellora
(ii) Pratiharas	(B) Vijayapura
(iii) Rashtrakutas	(C) Pataliputra
(iv) Cholas	(D) Kanauj
(v) Senas	(E) Tanjore

- (a) i-C, ii-D, iii-A, iv-E, v-B  
(b) i-C, ii-A, iii-D, iv-B, v-E  
(c) i-D, ii-C, iii-A, iv-B, v-E  
(d) i-B, ii-A, iii-E, iv-C, v-D

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) Pariharas	Southern Rajasthan
(ii) Chauhans	Mewar
(iii) Paramaras	Malwa
(iv) Solankis	Kathiawar
(v) Guhilas	Eastern Rajasthan

Which of the above are correctly matched? Select the answer from the codes given below:

- (a) All of them  
(b) i, ii and iii  
(c) i, iii and iv  
(d) ii, iii and v

Match the following:

**List I**

- (i) Tomars
  - (ii) Chandellas
  - (iii) Gahadvalas
  - (iv) Karkotakas
  - (v) Kalachuris
- (a) i-B, ii-E, iii-D, iv-C, v-A
  - (b) i-B, ii-D, iii-C, iv-A, v-E
  - (c) i-D, ii-B, iii-C, iv-E, v-A
  - (d) i-A, ii-C, iii-B, iv-D, v-E

**List II**

- (A) Kashmir
- (B) Haryana
- (C) Western UP
- (D) Bundelkhand
- (E) Central MP

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (i) Jayadeva
  - (ii) Dhoyi
  - (iii) Kamban
  - (iv) Sekkilar
  - (v) Chand Bardai
- (a) i-A, ii-D, iii-C, iv-B, v-E
  - (b) i-B, ii-C, iii-E, iv-A, v-D
  - (c) i-D, ii-E, iii-C, iv-B, v-A
  - (d) i-D, ii-A, iii-C, iv-E, v-B

**List II**

- (A) *Pavanadwar*
- (B) *Prithviraj Raso*
- (C) *Ramanataka*
- (D) *Gita Govinda*
- (E) *Periya Puranam*

Which of the following is correctly paired?

- (a) Siva or Rajarajesvara temple—Darasuram
- (b) Vijayalayacholesvara temple—Tanjore
- (c) Airavatesvara temple—Narthamalai
- (d) Kampaharesvara temple—Tribhuvanam

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (i) *Ur*
- (ii) *Sabha*
- (iii) *Nagaram*

**List II**

- (A) General assembly of an urban centre
- (B) Tank land
- (C) General assembly of an ordinary village

- (a) i-D, ii-C, iii-A, iv-E
  - (b) i-E, ii-D, iii-B, iv-A
  - (c) i-C, ii-D, iii-A, iv-B
  - (d) i-A, ii-B, iii-C, iv-D

## Assertion and Reason

## **Instructions:**

Mark (a) if ‘Assertion’ (A) is correct, but ‘Reason’ (R) is wrong.

Mark (b) if (A) is wrong, but (R) is correct.

Mark (c) if both (A) and (R) are correct, and if (R) is the correct explanation or justification for (A).

Mark (d) if both (A) and (R) are correct, and if (R) is not the correct explanation or justification for (A).

**Assertion (A):** North India between AD 750 and 1200 witnessed the emergence and full growth of a new politico-socio-economic structure.

*Reason (R):* There is total unanimity among historians to describe this new structure as ‘feudalism’.

**Assertion (A):** The object of political ambition in north India between AD 750 and 1000 was to capture and hold the city of Kanauj.

**Reason (R):** The continuous triangular conflict among the Palas, Pratiharas and Rashtrakutas over the possession of Kanauj diverted attention from their feudatories who succeeded in making themselves independent.

**Assertion (A):** Among the numerous Rajput clans which rose into prominence in the 10<sup>th</sup> century AD four claimed a special status and started calling themselves the *Agnikula*.

*Reason (R):* The four *Agnikula* clans which dominated early Rajput politics claimed descent from a mythical figure who rose out of a vast sacrificial fire pit near Mount Abu.

**Assertion (A):** An overwhelmingly large section of Indian society was highly apathetic to the political events in north India during the 11<sup>th</sup> and 12<sup>th</sup> centuries

*Reason (R):* The Turkish invaders of north India during this period received enthusiastic support from the local masses who saw a better future for

themselves in the impending political changes.

*Assertion (A):* The law of primogeniture was hardly respected among the Rajput dynasties of early medieval India.

*Reason (R):* If a Rajput ruler died without heir, the kingdom traditionally passed to the head of the baronial house next in kin to the ruling dynasty.

*Assertion (A):* The Rajput rulers of north India during the early medieval period were essentially hereditary leaders of feudal communities.

*Reason (R):* They were neither benevolent despots, nor could they be autocratic despots.

*Assertion (A):* The Rajput kingdoms of early medieval India included large areas dominated by defeated and subordinate rulers.

*Reason (R):* According to the prevalent notions of the period, it was a sin to deprive even a defeated ruler of his lands.

*Assertion (A):* The subsistence level agrarian production of early medieval India arose out of the practical economics of the situation.

*Reason (R):* The early medieval Indian peasant did not go for any significant surplus production for fear of the impending demand for a larger share from the feudal lord.

*Assertion (A):* Lokamahadevi, the queen of Rajaraja I, performed the *hiranya garbha* ceremony, i.e. passing one's body through a golden cow.

*Reason (R):* The Chola religion is significant for laying greater stress on *yajna* or sacrifice than on *dana* or gift.

*Assertion (A):* In the Chola period, the *agrahara* type of villages were numerically greater than any other type of villages.

*Reason (R):* The practice of maintaining dancing girls by the temples, known as *devadasi* system, became very popular during the Chola period.

*Assertion (A):* The Uttaramerur Inscription, belonging to the 10<sup>th</sup> century, gives details about the functioning and constitution of the local *ur*.

*Reason (R):* The inscription mentions not only qualifications but also disqualifications for membership to the local general assembly.

*Assertion (A):* Construction of temples as tributes to dead kings was a special feature of the Chola period.

*Reason (R):* The famous Rajarajesvara temple at Tanjore was built by Rajendra I as a tribute to his dead father, Rajaraja I.

Who is the author of the following passage: ‘On having made some progress, I began to show them the elements on which this science rests ... They thought me to be a sorcerer and when speaking of me to their leading men in their native tongue, they spoke of me as the sea ...’

- (a) Sulaiman
- (b) Al-Masudi
- (c) Marco Polo
- (d) Al-Beruni

Read the passage below and answer the following question.

‘The Hindus believe that there is no country like theirs, no king like theirs, no religion like theirs, no science like theirs. If they travelled and mixed with other nations, they would soon change their mind, for their ancestors were not so narrow-minded as the present generation.’ In this the author is referring to the Hindu generation of which period.

- (a) Early 10<sup>th</sup> century
- (b) Late 10<sup>th</sup> century
- (c) Early 11<sup>th</sup> century
- (d) Late 11<sup>th</sup> century

Read the quotation below and answer the following question.

‘If the contents of these quotations happen to be utterly heathenish and the followers of the truth find them objectionable, we can only say that such is the belief of the Hindus and that they themselves are best qualified to defend it.’ Who are the followers of the truth according to the author?

- (a) Followers of Brahmanism
- (b) Followers of Buddhism
- (c) Followers of Christianity
- (d) Followers of Islam

Who was the important functionary in the Chola empire who had to approve every order issued by the ruler?

- (a) *Mahabaladhikrita*
- (b) *Olainayagam*
- (c) *Mahadandanayaka*
- (d) *Elaya*

To which god/goddess was the temple founded by Vijayalaya at Tanjore dedicated after its capture by him?

- (a) Siva

- (b) Vishnu
- (c) Nisumbhasudini
- (d) Murugan

Who planted in Yadgir a pillar of victory with the tiger emblem on it in commemoration of his victory over the Kalyani Chalukyas?

- (a) Rajaraja I
- (b) Rajendra I
- (c) Rajadhiraja
- (d) Virarajendra

Who was the later Chalukya king who drowned himself in the Tungabhadra river at Kuruvatti in 1068 performing *paramayoga*?

- (a) Somesvara I
- (b) Satyasraya
- (c) Vikramaditya V
- (d) Jayasimha II

Who informs us that the soldiers acting as body-guards burnt themselves in the funeral pyre of the monarch when he died?

- (a) Nicolo de Conti
- (b) Marco Polo
- (c) Al-Beruni
- (d) Hiuen Tsang

Which of the following statements about the Chola temples are correct?

- (i) The main feature of the Chola temples was the building of a storey upon a storey above the chief deity room.
- (ii) The number of storeys varied from five to seven and they had a typical style which was known as the *vimana*.
- (iii) The temples generally enjoyed revenue free grants of lands for their expenses and also received grants and rich donations from the wealthy merchants.
- (iv) The temple became a miniature palace with living rooms for priests and many others.
- (v) Some temples entered business, lent money and took part in business enterprises.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii, iii and iv

(c) i, ii, iii and v

(d) All the above

Which of the following statements about Chola economy is incorrect?

(a) Chola rulers built a network of royal roads which were useful for trade as well as for the movement of the army.

(b) Chola rulers drew their income from tolls on trade, taxes on professions and plunder besides land tax.

(c) Some Chola kings carried out an elaborate survey of land in order to fix the government's share of the land revenue.

(d) The government's share was fixed at  $\frac{1}{2}$  of the produce.

Which of the following statements is not correct about Rashtrakuta kingship?

(a) The king's position was generally hereditary though election is not unknown.

(b) The king's person as well as the office were considered divine.

(c) A *Purana* states, 'Brahma created the king's body by taking lordship from Indra, prowess from Agni, cruelty from Yama, good fortune from the Moon ...'

(d) The rules of succession were fixed and strictly abided.

Who is known as the south Indian Manu?

(a) Vakpati

(b) Sandhyakaranandi

(c) Apasthamba

(d) Tirunavakkarsu

Which of the following statements are correct about the conditions that existed during AD 800–1200?

(i) The rural areas became more and more economically self-sufficient.

(ii) The decline of trade in northern India led to the languishing of trade guilds.

(iii) Some of the older *srenis* emerged as subcastes, such as 'Ovadasa-Sreni', a subcaste of the Vaishyas.

(iv) There was a ban on overseas travel as it was considered polluting.

Choose the answer from the codes given below:

(a) All of them

(b) ii, iii and iv

(c) i, ii and iv

(d) i, ii and iii

Which of the following statements is not correct about the status of women during AD 800–1200?

- (a) Women were generally considered mentally inferior and they had to obey their husbands blindly.
- (b) The *Matsya Purana* authorises the husband to beat his errant wife (though not on the head and breasts) with a rope or split bamboo.
- (c) *Smriti* writers say that girls were to be given away by their parents between the ages of six and eight or between the eighth year and attainment of puberty.
- (d) Remarriage of widows is universally favoured by the lawmakers.

Which of the following statements is not correct about religion during AD 800–1200?

- (a) The Sakti form of worship became popular in eastern India.
- (b) The followers of Gorakhnatha, called *Nathpanthis*, denounced the caste system.
- (c) Most of the Nathpanthis were Brahmins and the path they preached was called *tantra*, which was open to all irrespective of caste.
- (d) The belief grew that a worshipper could attain what he desired by uttering magical words and making all kinds of mystic gestures.

The kingdom of which one of the following dynasties was also known as Seuna-desa?

- (a) Yadava
- (b) Kakatiya
- (c) Hoyasala
- (d) Chandella

Which of the following statements are correct about the property rights during the period AD 800–1200?

- (i) If a husband abandoned even a guilty wife, she was to be given maintenance.
- (ii) In order to preserve the property of a family, women were given the right to inherit the property of their male relations.
- (iii) A widow was entitled to inherit the property entirely if the husband had no brothers.
- (iv) Daughters also had the right to succeed to the properties of a widow.

Choose the answer from the codes given below:

- (a) i, ii and iii

- (b) i, iii and iv
- (c) i, ii and iv
- (d) i, ii, iii and iv

‘What this king wears between gold and gems and pearls is worth more than a city’s ransom.’ Whose observation is this?

- (a) Al-Masudi
- (b) Al-Beruni
- (c) Marco Polo
- (d) Sulaiman

Identify the four Agnikula Rajputs from the following:

- (a) Pratiharas, Chauhans, Paramaras and Solankis
- (b) Pratiharas, Paramaras, Gahadvalas and Tomars
- (c) Pratiharas, Paramaras, Solankis and Tomars
- (d) Pratiharas, Paramaras, Solankis and Gahadvalas

Which fact relating to Brahmins during AD 800–1200 is incorrect?

- (a) Formal education became the preserve of Brahmins.
- (b) Lands were granted to Brahmins to acquire religious merit.
- (c) Brahmins leased out land to the lower castes for cultivation.
- (d) Land grants to Brahmins during this period was made entirely on individual basis.

The term *Brahma-kshatriyas* refers to

- (a) Kshatriyas who claimed descent from Brahma.
- (b) Kshatriyas who claimed to have attained *brahmajnana*.
- (c) Brahmins moving away from their own duties and caste status to those of the Kshatriyas.
- (d) Kshatriyas moving away from their own duties and caste to those of the Brahmins.

*Volavaru* and *horavaru* of the Kalyani Chalukyas were

- (a) revenue officials
- (b) customs duties
- (c) social groups
- (d) military ranks

Which of the following statements is not correct about the Paramara King Bhoja?

- (a) He was the greatest ruler of the Paramara dynasty.
- (b) He founded a college known as Bhojasala at Dhar.

- (c) He was the author of about two dozen works on a variety of subjects like medicine, astronomy, religion, grammar, architecture, etc.  
(d) His kingdom was visited by Sulaiman, an Arab merchant

Which one of the following pairs is wrong?

- (a) Manevana—judicial fines  
(b) *Angadidere*—tax on shops  
(c) *Gaanadere*—tax on oil mills  
(d) *Navidadere*—tax on barbers

Match List I with List II and choose the answer from the codes given below the lists:

**List I**

- (i) Dhoyi  
(ii) Dhananjaya  
(iii) Sriharsha  
(iv) Rajasekhara  
  
(a) i-A, ii-D, iii-B, iv-C  
(b) i-D, ii-A, iii-B, iv-C  
(c) i-B, ii-A, iii-D, iv-C  
(d) i-C, ii-D, iii-A, iv-B

**List II**

- (A) Dasarupa  
(B) Naisadhacharita  
(C) Karpuramanjari  
(D) Pavanaduta

Which one of the following statements about the Palas is correct?

- (a) Devapala sent a number of embassies to the king of Sumatra.  
(b) The powerful Sailendra dynasty sent many missions to the Pala court and sought permission to build a monastery at Nalanda.  
(c) The Palas constructed a number of Buddhist monasteries in South-East Asia.  
(d) Dharmapala led an expedition against the Sri Vijaya kingdom.

Rashtrakutas by virtue of their location in the Deccan, constituted a ‘bridge’ between the north and south like their predecessors—the Satavahanas, the Vakatakas and the Chalukyas, but differed in one way from their predecessors. Identify it.

- (a) They tried to maintain the balance of power in the struggle between the north and the south.  
(b) They attempted to be transmitters of good ideas from one part to the other.  
(c) They tried to maintain good relations with the southern kingdoms while waging war in the north.

(d) They tried to exploit their position as a bridge to dominate both the north and the south.

In the Deccan, *maduveya-sunka* was a tax levied on

- (a) intoxicants
- (b) war booty
- (c) marriages
- (d) prostitutes

Careful planning and campaigns by Sultan Mahmud led to the arrival of the Afghan armies in India during the

- (a) winter
- (b) summer
- (c) harvest
- (d) spring

Which of the following was not a condition on which women were allowed to remarry during the early medieval period?

- (a) When the husband was impotent.
- (b) When the husband had deserted her.
- (c) When the husband died.
- (d) When the husband suffered from a contagious and incurable disease.

The term *nakharas* in the Deccan referred to

- (a) dancing schools
- (b) tax on crafts
- (c) merchant guilds
- (d) markets

Which of the following statements on the Chola trading activities is incorrect?

- (a) Trade existed between the Chola empire and China and ambassadors were exchanged.
- (b) Cholas exported textiles, spices, drugs, jewels, ivory and ebony, both to China and the West.
- (c) Chola rulers closely supervised the activities of merchant guilds.
- (d) Spices were brought from South-East Asia and the Arabs in turn took them to the West.

Which of the following statements is not correct about local administration under the Cholas?

- (a) The *sabha* or the *mahasabha* was an assembly of the Brahmin village.

- (b) It enjoyed full powers in all the departments of local administration.
- (c) Royal officials exercised paternalistic control over its functioning.
- (d) Its members were elected by a draw of lots and held office only for one year.

Which statement on the *mahasabhas* of the Chola period is wrong?

- (a) They could clear fallow lands and own them.
- (b) They constituted separate committees and helped revenue collection, law and order, justice and the like.
- (c) Anybody could be elected to executive committees either by drawing of lots or by representation.
- (d) It was within the precincts of the temple that tickets of prospective candidates were drawn one by one and the results announced.

Match List I with List II and choose the answer from the codes given below the lists.

<b>List I</b>	<b>List II</b>
(i) Veli-chenu	(A) Dry land
(ii) Niru-rela	(B) Wet land
(iii) Tomta-bhumi	(C) Garden land
(iv) Racha-doddi	(D) Crown land
(a) i-A, ii-B, iii-C, iv-D	
(b) i-A, ii-B, iii-D, iv-C	
(c) i-B, ii-A, iii-C, iv-D	
(d) i-D, ii-C, iii-B, iv-A	

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if ‘Assertion’ (A) is correct, but ‘Reason’ (R) is wrong.

Mark (b) if (A) is wrong, but (R) is correct.

Mark (c) if both (A) and (R) are correct, and (R) is the correct explanation of (A).

Mark (d) if both (A) and (R) are correct, and (R) is not the correct explanation of (A).

**Assertion (A):** We know a great deal more about the Cholas than their predecessors.

**Reason (R):** The Chola rulers adapted the practice of having long inscriptions on the walls of the temples, giving a historical narrative of their victories.

*Assertion (A):* Dharmapala assumed the title of Uttarapathasvamin.

*Reason (R):* At a durbar held in Kanauj, the rulers of Bhoja, Matsya, Madrasa, Kuru, Yavana, Avanti, Yadu, Gandhara and Kira bowed down respectfully before Dharmapala.

*Assertion (A):* In the early medieval period most of the craftsmen and artisans were classified as untouchables.

*Reason (R):* The *Smriti* writers of this period regard handicrafts as unclean professions.

*Assertion (A):* In the Rajput society the dominant position was held by those who drew their sustenance from land without working on it.

*Reason (R):* In the Rajput period the appropriation of the major share of the surplus production by the non-producers resulted in production at subsistence level.

*Assertion (A):* North Indian temples were the main targets of Muslim invasions in the 11<sup>th</sup> century AD.

*Reason (R):* The best contribution of Rajput rulers lies in their promotion of art and architecture.

*Assertion (A):* The regionalisation of Indian culture had begun with the emergence of a number of regional kingdoms in the early medieval period.

*Reason (R):* A number of regional languages started producing a rich literature which challenged the monopoly of Sanskrit literature.

*Assertion (A):* The enormous increase in the number of *samantas* in the early medieval kingdoms created serious problems for their rulers.

*Reason (R):* Contemporary texts describe the *samantas* as potential enemies of the king and their contingents as the weakest link in the king's defences.

*Assertion (A):* The territorial radiation of the regional gods of the *bhakti* cults was similar to the territorial sway of the early medieval Indian kings.

*Reason (R):* In both cases their power was most concentrated at the centre and diminished towards the periphery.

## ANSWERS-II

- |        |        |         |         |         |         |         |
|--------|--------|---------|---------|---------|---------|---------|
| 1. (c) | 2. (b) | 3. (d)  | 4. (a)  | 5. (c)  | 6. (b)  | 7. (d)  |
| 8. (a) | 9. (c) | 10. (b) | 11. (d) | 12. (d) | 13. (c) | 14. (a) |

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 15. (d) | 16. (c) | 17. (a) | 18. (b) | 19. (d) | 20. (c) | 21. (c) |
| 22. (a) | 23. (b) | 24. (b) | 25. (a) | 26. (d) | 27. (c) | 28. (d) |
| 29. (b) | 30. (c) | 31. (c) | 32. (a) | 33. (b) | 34. (d) | 35. (d) |
| 36. (d) | 37. (c) | 38. (a) | 39. (d) | 40. (c) | 41. (a) | 42. (c) |
| 43. (c) | 44. (a) | 45. (d) | 46. (c) | 47. (b) | 48. (d) | 49. (a) |
| 50. (b) | 51. (b) | 52. (d) | 53. (c) | 54. (c) | 55. (c) | 56. (c) |
| 57. (c) | 58. (c) | 59. (c) | 60. (a) | 61. (c) | 62. (c) | 63. (c) |
| 64. (d) | 65. (d) | 66. (d) | 67. (c) | 68. (c) |         |         |



## CHAPTER 10

# THE DELHI SULTANATE (1206–1526)

### GENERAL SURVEY

**Medieval Transition** The medieval transition that began at the end of the first millennium separates early and late medieval history. In early medieval times, internal developments inside core regions of dynastic authority played the leading role in changing local societies. By 1200, this was no longer true. Warriors from distant homelands became prominent in local histories everywhere. The rise of the warriors had begun with Gurjara Pratiharas and imperial Cholas. Warrior ascendancy over agrarian elites had spread far and wide before Mahmud of Ghazni arrived on the scene. Ghaznavids and their successors extended, integrated and institutionalised professional warrior imperialism; and they also marked a shift in the regional origins and cultural composition of military overlords.

**Military Superiority of Central Asians** The Central Asian warriors rapidly established their supremacy during India's medieval transition, by deploying swift-horse cavalry skilled in firing arrows at full gallop; by mobilising large armies dedicated to siege and open-field combat; and by organising cavalry well-supplied with saddles, stirrups and the latest weapons that ran rapidly over long distances, staying on the move to subsist on fruits of conquest. Turkish and Afghan tribes provided the best men for this kind of warfare, and ethnic solidarity for their discipline and motivation. Central Asian steppe grasslands and herds supplied horses at low prices, while routes across Mongol domains provided superior military technology. In contrast, the contemporary dynasties east and south of the Hindu Kush, relied on horses imported from Afghanistan by land and from Arabia by sea; they still fought more commonly on elephants than on horses; they seldom fought to the death; and they rarely built forts to fight cavalry.

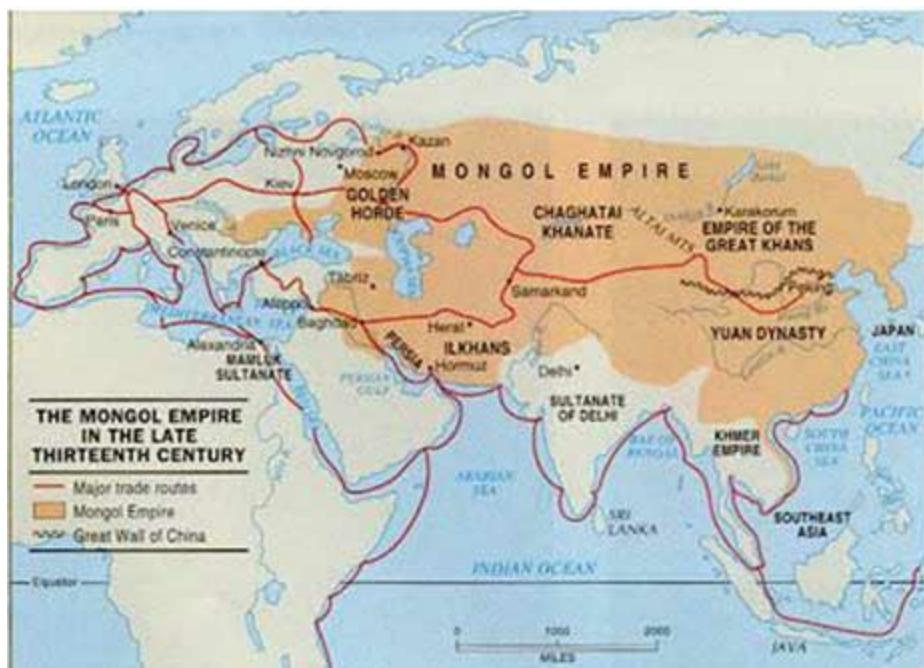
**Background of Delhi Sultanate** From the twelfth to the fourteenth century, armies from Central Asia overwhelmed India's northern plains. Between the time of Al-Biruni's geographical tract (1048) and the travels of Marco Polo (1271–1295) and Ibn Battuta (1325–1354), the inland routes of mobility in southern Eurasia became a continuous terrain of dynastic competition that ran from Qum in Persia, to Samarkand in Central Asia, to Delhi, Surat and Dhaka in India. Simultaneously, the Indian Ocean became an integrated commercial system. In the thirteenth century, a new kind of dynastic realm emerged in Delhi. The Delhi Sultanate had its origins in victories by Muhammad Ghuri, who marched into the Indus basin to uproot the Ghaznavids in 1186. In 1190, he occupied Bhatinda, in Rajasthan, which triggered battles with Prithviraj Chauhan, whom he finally defeated in 1192. When Muhammad died in 1206, his trusted Mamluk (ex-slave) general, Qutbuddin Aibak declared an independent dynasty in Delhi. His dynasty was the first in a series that became collectively known as the Delhi Sultanate.

**Delhi Sultanate and Central Asians** India had come to be viewed by Central Asian warriors as a rich place to raid in order to finance their Central Asian wars. Ghaznavids, Ghurids, Mongols and Timur all looked at India in this way. But the Delhi Sultanate's defeat of the Mongols changed the political environment, because it marked a domestication of Central Asian sultans inside India, where they had rich territory to defend and where they became part of a changing political culture. Mongols thus, had many indirect effects in Indian regions they never saw. Warriors like Aibak, Iltutmish, Balban, etc. were trained in Mongol warrior skills and used them to defend their domains against the Mongols. Turkish and Afghan sultans, after settling down in the Indian lowlands, became members of local societies. They became diasporic Central Asian migrants resettled in India. However, migrant warriors from Central Asia continued to conquer in the Indian lowlands because they had better access than local rivals to trade routes in the Central Asian interior that carried the latest military technology. Babur is an excellent example: in the sixteenth century, he deployed matchlocks and canons against the last Delhi Sultans who persisted with the honorable but by then, archaic methods of steppe warfare.

## GENGHIS KHAN AND MONGOL EMPIRE

The Delhi Sultanate attained fame by repelling Mongols who were

unstoppable elsewhere in Asia. Genghis Khan (1150s or 1160s to 1227) unified Mongol tribes to establish the largest ever empire in history till then. One of his grandsons, Batu Khan, led Mongol armies into Europe in 1237 and conquered Bulgaria, Moscow, Kiev, Hungary and Poland, forcing local rulers to pay tribute to the Golden Horde. Another grandson, Kublai Khan, conquered northern China and became the Yuan emperor in 1271. His armies finally defeated the southern Sung in 1279 and his dynasty ruled until 1368. Across Eurasia, a Mongol postal system and a roadway network extended from China to Turkistan, Persia, and Russia, fostering overland trade that brought gunpowder, the compass and printing to Europe from China. Along these routes, Marco Polo travelled from Venice to China and back. But the Mongols could not conquer India. Having failed repeatedly to conquer India, Mongols withdrew from the Indus basin to concentrate their powers elsewhere, with spectacular success.



The Mongols extended their hegemony over a major part of the Eurasian landmass, from the Danube to the Pacific for the better part of two centuries.



<http://serhatengul.com/maps-of-ottoman-empire-with-history-and-facts/>

**Timur's Invasion of India** Turkish warriors related by marriage to Mongols did, however, succeed in India. Timur, also known as Tamerlang, was born at Kish, near Samarkand, in a short-lived Mongol successor state, the Chaghatai Khanate of Trans-Oxiana. He became a governor and then wazir to its Khan, eventually replacing him in 1370. After conquering Persia and Afghanistan by 1387, he swept into India in 1398. He conquered the Ganga basin and put the governor of Multan on the Delhi throne on his way back to *Afghanistan*. His victories had killed the imperial authority of the Delhi Sultanate, which broke into an array of satellite sultanates and survived as a regional power until its territory was conquered, in 1526, by Babur, who claimed descend from both Timur and Genghis Khan.

## GHORIAN INVASIONS

Ghurid empire reached its zenith under two brothers—Shams-ud-din Muhammad and Shihab-ud-din (later Muizz-ud-din) Muhammad. The former concentrated on expanding westwards, while the latter, whose capital was in Ghazni, followed Mahmud's tradition of invading India. Muizz-ud-din seized Multan in 1175, but when he invaded Anhilwara or Patan (the capital of the Vaghela raja of Gujarat, Mularaja II) he was defeated in a battle near Mount

Abu in 1178. Thereupon he decided to give up Mahmud's plans of invasion of India through Sind and Multan. Instead he turned his attention to the Punjab, which offered better prospects. Gradually Multan, Lahore and Sind became part of the Ghurid empire.

After consolidating his conquests, Muizz-ud-din seized Tabarhinda (Bhatinda) in 1189, which made Prithviraj Chauhan to react immediately. The two met in a battle at Tarain, near Delhi, in 1191. The Sultan himself was about to fall when a Khalji soldier saved him. Prithviraj recaptured Tabarhinda but did not pursue the invaders further. But the second battle of Tara in (1192) resulted in Muhammad's victory. About one lakh Rajput soldiers died, including the brave Tomar prince of Delhi, Govindaraja. Prithviraj was taken prisoner to Ajmir, where he ruled for some years as a Ghurid vassal. Later he was executed for treason.

Jayachandra, the Gahadavala ruler of Kannauj, was killed in 1194 in the **battle of Chandwar** on the Jamuna. Kalinjar, Mohaba and Khajuraho were also conquered by the Turks under the leadership of Muhammad's commander, Qutub-ud-din Aibak. By 1200 Turkish military outposts had been set up and fort commandants appointed from Banaras to Punjab and from Gwalior to Anhilwara.

In the meanwhile Bihar and Bengal were conquered by Bakhtiyar Khalji, another slave of Muhammad. He conquered regions as far as the Buddhist university of Odantapuri, Bihar, where he slaughtered the Buddhist monks and seized the town. In 1204–5, Bakhtiyar rushed to Nadia or Navadvipa, one of the two capitals of Lakshmanasena, the king of Bengal. According to the *Tabaqat-i-Nasiri*, only eighteen horsemen were with him when he forcibly entered the palace. Lakshmanasena fled and Bakhtiyar finally took up his quarters in the Sena's western capital, Lakhnauti near Gaur. Unfortunately Bakhtiyar was soon assassinated by one of his own commanders.

Meanwhile Muizz-ud-din Muhammad was defeated on the Ox us by the allies of the Khwarazm rulers. The news of the disaster encouraged the Kokkhar tribes of the Punjab to revolt, but Muhammad crushed their uprising and then returned to Ghazni. In 1206 he was assassinated by a Kokkhar on the banks of the Jhelum. Muhammad had no sons, but he had bought a large number of slaves. The most prominent slave was Taj-ud-din Yilduz, who was therefore recognised as the ruler of Ghazni.

# **DELHI SULTANATE UNDER THE SLAVE SULTANS**

## **Introduction**

**Consolidation and Expansion** Qutubuddin Aibak established a Turkish state in India after being acknowledged by the other Turkish officers. He was succeeded by his son, Aram Baksh who was soon displaced by Iltutmish, Qutubuddin's son-in-law, in 1211 AD. In 1229 AD, Iltutmish was solemnly consecrated as Sultan of Delhi by a representative of the Abbasid Khalifa of Baghdad. He won this recognition only after hard-fought battles against Qutubuddin's colleagues, the great slave-generals who controlled most of northwestern India. He also had to face Rajput resistance: though he recaptured Gwalior and Ranthambor, several other Rajput leaders (for example, the Guhilots of Nagda near Udaipur, and the Chauhans of Bundi to the south of Agra) defied him successfully. Only shortly before his death in 1236 AD, he subjected Bengal to his control after having subdued the followers of Bhaktiyar Khalji in Bihar.

**Mongol Threat** In addition to these problems of the internal consolidation of his realm, Iltutmish also had to defend it against the Mongols who now appeared in India. In hot pursuit of the son of Khwarizm Shah, whom he had defeated, Genghis (also called Chengiz) Khan reached the Indus in 1221 AD. Iltutmish's success in keeping the Mongols out was due to the fact that he had wisely refrained from taking sides when Genghis Khan attacked the Khwarizm Shah, although this Shah could lay claim to Iltutmish's support as a fellow-Muslim. Genghis Khan left some troops in the Panjab, which remained a thorn in the side of the sultanate of Delhi throughout the thirteenth century AD. But the sultans and their troops proved a much better match for the Mongol hordes than had the Hindu princes, whose old-fashioned and cumbersome methods of warfare were no longer appropriate to the new requirements of an effective defence of India.

### **CHALISA AND BALBAN**

In subsequent struggles, the influential 'Group of the Forty' (*Chalisa* or *Chahalgani*), mostly powerful Turkish slaves of Iltutmish, gained more

and more influence until finally, one of them seized power after all male descendants of Iltutmish had died. This new sultan, Balban, was notorious for his strong-arm tactics. He had earlier crushed the rebellious Rajputs and he now murdered all the other members of the group of Forty. He then organised the defence against the Mongols, who were defeated by his son Muhammad in 1279 AD. He also killed a Turkish officer who, as sultan of Bengal, had declared his independence from Delhi. Balban's descendants then ruled Bengal until 1338 AD, when Bengal once more became an independent state.

**Internal Struggles** The three decades after Iltutmish's death were a time of incessant struggle among the generals, governors, slaves and descendants of the sultan. Iltutmish's daughter Razia ruled the realm for three years. The contemporary chronicle *Tabaqat-i-Nasiri* describes her as a wise ruler and competent military leader: "She had all the admirable qualities befitting a ruler. But of what use were these qualities to her as fate had denied her the favour of being born as a man?" She was deposed by the courtiers and when she made an attempt to regain the throne with the help of one of them, she was killed.

## Turko-Afghan Dynasties

### Mamluks / Slaves / Ilbaris (1206–90)

1. Aibak
2. Iltutmish
3. Razia
4. Balban
5. Kaiqubad

### Khaljis (1290–1320)

1. Jalaluddin
2. Alauddin
3. Mubarak
4. Khusrus

### Tughluqs (1320–1414)

1. Ghiyasuddin
2. Muhammad
3. Firuz Shah
4. Mahmud

### Sayyids (1414–51)

1. Khizr Khan
2. Alam Shah

### Loedis (1451–1526)

1. Bahlul
2. Sikandar
3. Ibrahim

## Aibak (1206–10)

The slave and deputy of Muhammad in India, he became the first independent Muslim ruler of India after the [death of Muhammad](#). He founded

the Slave dynasty (also known as the Mamluk dynasty). He died while playing Chaugan or polo and was succeeded by his son, Aram Baksh (1210–11).

## Iltutmish (1211–36)

Slave as well as son-in-law of Aibak, he came to power by deposing Aram Baksh. Though he was the real consolidator of Muslim power in India, he commenced his career as a *sari-jandar* (head of the royal bodyguard) and controlled the prized *iqta* of Badaun. Since he belonged to the Ilbari tribe, the successors are known as the Ilbari Turks.

During the first ten years of his reign, Iltutmish concentrated on securing his throne from rivals. In the meanwhile Genghis (also called Chengiz) Khan, the Mongol, had become supremely powerful and established a vast empire. When the last Khwarazm ruler, Jalal-ud-din, defeated a Mongol force in the Ghazni region in 1221, Genghis rushed with lightning speed to avenge the defeat and chased Jalal as far as the Indus. Jalal, despite his best efforts, could not persuade Iltutmish to send reinforcements. Fortunately for Iltutmish and Jalal, Genghis had to turn back his attention to his home region.

### GENGHIS KHAN

Born around 1165 and first known as Temujin, Genghis was the son of the chief of the Yaxa Mongols. When he was 10, his father was poisoned and he became chief. However, the tribe deserted him, and he was forced to live alone, and survived by digging roots for food and keeping sheep. Three years later, he was able to form alliances and organise an army. He became famous for his strict discipline and training, and for the superiority of his army. In 1179, Temujin was married to a young woman named Bortei, but had to abandon her when their camp was invaded. Two months later he rescued her.

Genghis' armies took over neighbouring tribes, and he was soon ruler of Mongolia. He then set out to conquer China. China was made up of three main empires, Xi Xia, the Qin, and Na-Chung. Xi Xia had only 100 warriors and was easily defeated. However, to defeat the Qin Empire it was necessary to break through the Great Wall of China. Genghis' next battle was against Beijing, capital of the Qin Empire. He demolished much

of the city and beheaded its ruler, Guchluk.

Genghis then moved his armies North, defeating the Russian army. When he returned to China he began his greatest challenge, conquering the Empire of Na-Chung. It took three years, and over 60,000 casualties, but he was eventually victorious. In 1226, Genghis went to prevent an uprising of the defeated Chinese tribes. He was successful, but on his way home, he fell off his horse and was fatally injured. He died in August 1227.

Genghis Khan conquered more than twice as much land as any other person in history, bringing Eastern and Western civilizations into contact in the process. His descendants, including Ogodei and Kublai, were also prolific conquerors, taking control of Eastern Europe, the Middle East and the rest of China, among other places. The Mongols even invaded Japan and Java before their empire broke apart in the 14<sup>th</sup> century. Genghis Khan's Empire was the largest ever established, extending from the Caspian Sea to the Sea of Japan, with over 700 tribes and cities under his rule.

In 1228 Multan and Sind were annexed to the Delhi sultanate. But before this, Iltutmish reasserted his control over Bihar and Bengal. The Sultan also suppressed the revolts by the Rajasthan chiefs. Between 1226 and 1231 he reconquered Ranthambhor, Ajmir, Sambhar, Nagaur and Gwalior. In 1234–35 Iltutmish led an expedition against Malwa and captured Bhilsa. The conquest of Ujjain was followed by the demolition of the ancient Mahakal temple. His earlier military expeditions in Badaun, Kanauj and Banaras completely undermined the local *rajas'* independence.

Iltutmish was the greatest ruler of thirteenth-century India and a wise statesman. The receipt of the *mansur* (letter of investiture) from the Abbasid caliph in 1229 gave legal status to Iltutmish's kingship. Iltutmish was generous to talented people who willingly became pillars of the central administration.

## Rukn-ud-din (April-November, 1236)

Raziya, the most competent among the children of Iltutmish, had been promoted by her father over her incompetent brothers. In 1231 Iltutmish

appointed her his deputy in Delhi while he was away on his Gwalior expedition. After Iltutmish's death. Shah Turkan, the mother of Iltutmish's eldest surviving son, had her son crowned as Rukn-ud-din. When another son of Iltutmish rebelled in Avadh, Ruknud-din marched out of the capital to suppress the rebellion. This gave Razia the opportunity to seize the throne and put her brother to death.

## Raziya (1236–40)

After elevating many Tajiks to high positions, Razia appointed Jamal-ud-din Yaqut, an Ethiopian or *Habshi* slave, as superintendent of the royal horses, which aroused resentment in a majority of the already disgruntled Turkish nobles. Moreover, the Sultana began to appear unveiled in public. Though the people of Delhi supported her, hostility mounted among the *iqtadars*. In 1239-40 she crushed some of the rebellious *iqtadars*, but one of them, Altunia, killed Yaqut and took Razia prisoner. In the meanwhile Iltutmish's third son, Bahram, was put on the throne by the powerful Turkish nobles. Razia married Altunia and their combined efforts to capture Delhi failed. They were both killed by some robbers.

The fall of Razia made the clique of Turkish nobles dominant in the court, and they started a scramble for supremacy. Though Zia-ud-din Barani calls them *chalisa* or *chahalgani* (the family of forty), they neither formed any organised groups nor numbered forty. In fact, Minhaj Siraj gives the biographies of merely twenty-five of Iltutmish's leading *maliks*.

## Bahram Shah (1240–42)

Bahram was made to create the position of regent (*malik naib* or *naib-i-mamlakat*), who was intended to be the *de facto* ruler while the Sultan would only be a *de jure* ruler. When Bahram's attempts to assert his authority failed, he was taken captive and put to death.

Masud, son of Rukn-ud-din, was made the next Sultan, but Balban conspired with Nasir-ud-din Mahmud's mother, Malik-i-Jahan, to overthrow Masud. Consequently Masud was deposed and imprisoned.

## Nasir-ud-din Mahmud (1246–33)

Being fully aware of the fate of his predecessors, Nasir-ud-din had no

alternative but to leave the administration in Balban's hands. In August 1249 the Sultan married Balban's daughter and made him the *malik naib* (regent). He was also awarded the title of Ulugh (Great) Khan. Balban was now ruler in all but name. However, the Sultan grew resentful of Balban's power. In 1253 Rayhan, a Hindu convert, influenced the Sultan to have Balban transferred to his *iqta* of Nagaur. But the followers of Balban soon succeeded in persuading the Sultan to transfer Rayhan to Badaun, and Balban returned to Delhi. According to Isami's *Futuh-us-Salatin*, Balban later poisoned Nasir-ud-din and captured the throne, though some doubt the authenticity of this account.

## Balban (1266–87)

Balban's perception of the Delhi sultanate's problems was very realistic, and he solved them successfully. He knew that the real threat to the monarchy came from the *chahagani*'s intrigues and their scramble for power. He introduced rigorous court discipline and new customs, such as *sijada* (prostration) and *paibos* (kissing the Sultan's feet), to prove his superiority over the nobles. He also introduced the Persian festival of Nauroz to impress the nobles and subjects with his wealth and power. A select body of fearsome soldiers protected the throne. The court was an austere assembly where jest and laughter were seldom heard. He persistently brought home to his sons and noblemen that the monarch was the vice-regent of God and next in sanctity only to the prophets. The Sultan was God's shadow on earth and the recipient of direct divine guidance.

Only the most obedient nobles survived, the rest being eliminated either by fair or by foul means. Malik Baqbaq, the governor of Badaun, who had one of his servants beaten to death, was publicly flogged. Haybat Khan, governor of Avadh, who had killed a man while drunk, was flogged and handed over to the victim's widow to dispose of as she wished. Sher Khan, the governor of Bhatinda, was poisoned.

Instead of expanding the sultanate, Balban gave top priority to restoring peace in the region surrounding Delhi. Balban established a separate *diwan-i-arz* (military department) and reorganised the army. His repeated attacks on the Mewati strongholds and villages stopped their frequent raids of Delhi. The Sultan twice marched on Avadh, killing the rebel leaders and devastating the villages. The rebels in Badaun, Arnroha and Katihar (modern Rohilkhand)

were also killed. His regular hunting trips made the area from Delhi to Avadh reasonably peaceful. The roads became safe for travel, and trade and agriculture improved, leading to further urbanisation.

But Balban's own, slave, [Tughril](#), whom he had made governor of Bengal, gave him a rude shock by rebelling. Tughril was ultimately captured by Balban's army and his severed head sent to the Sultan. Unfortunately for the Sultan, however, a Mongol army suddenly appeared in 1285. Muhammad, Balban's eldest son, attacked the Mongols, but was killed in the battle. It was a mortal blow to Balban. The Sultan hid his misery and unremittingly discharged his duties, although it is said that he wept throughout the night for his dead elder son.

## **Kaiqubad (1287–90)**

When Balban died, the powerful *kotwal* of Delhi, [Fakhr-ud-din](#), raised Kaiqubad (one of the grandsons of Balban) to the throne. But Kaiqubad sank into debauchery and was unable to give up his dissipated lifestyle. He was soon struck with paralysis and was finally killed in a pitiable manner by the Khalji *maliks*. Thus the Ilbari rule came to an end.

# **ALA-UD-DIN KHALJI: MEASURES AND CONQUESTS**

## **Jalal-ud-din (1290–96)**

His reign witnessed the invasion of the Yadava kingdom by his nephew, Ala-ud-din, governor of Kara. When the news of Ala-ud-din's victory reached Delhi, the Sultan wanted his nephew to surrender the booty (*ghanima*) which had been acquired from Devagiri. Pretending to be sorry that he had invaded Devagiri without obtaining prior approval, Ala-ud-din succeeded in persuading his uncle to visit him at Kara. When Jalal-ud-din landed, Ala-ud-din prostrated himself at his uncle's feet, but signalled the assassins who were awaiting his orders. They immediately killed the Sultan; Ala-ud-din (original name—Ali Gurshasp) usurped the throne, immediately after that.

Shams-ud-din Iltutmish or Altamash (1167-1236) after ascending to the throne realised that Turkish nobles were not trustworthy and could conspire against him to overthrow his rule. Therefore, he had a group of faithful slaves to protect him. This group was known as Amir-i-Chahalgani or the Forty.

They were assigned important posts and became very influential and powerful as time passed. During

Iltutmish's rule, they served him quite faithfully but, after his death, they became notorious and intrigued against nearly all his successors. They wanted to keep every new ruler under their thumb in order to keep on enjoying the full taste of power.

Their intrigues, lust for power and greed for wealth led to disorder and complete chaos in the country. The Forty had become so powerful that no ruler could defy them; and if any ruler failed to fulfil their demands, they overthrew his rule and placed their own candidate on the throne.

Historian Ziauddin Barani writes that since the Forty were slaves of Iltutmish and were posted on high ranks at the same time, they considered themselves important and were not ready to recognise any of their colleagues as superior. The members also competed with other members of the group who were in control of the army, possessing property and wealth. As a result, there was strong rivalry and conflict among them too.

When Balban, one among them, assumed power, he fully realised that he could not become the real ruler in presence of other members of the group. Being a part of the group, he was fully mindful of their strengths as well as weaknesses, besides being aware of their intrigues which he understood how to encounter. He carefully made a plan and started to eliminate them one by one, not sparing even his cousin.

With the elimination of the Forty, the role of the Turkish slaves in the Indian politics came to an end. Though the institution of slavery continued, a majority of slaves were non-Turks, and, since the rulers relied heavily on the support of slaves, these non-Turks also played an active role in history.

## Ala-ud-din's Measures

**Desire to Found a New Religion** According to Barani, Ala-ud-din wanted

to found a new religion and surpass the Prophet Muhammad, but Barani's uncle, Ala-ul-Mulk, persuaded him to abandon this mad scheme.

**Regulations against Nobility** An analysis by Ala-ud-din's trusted advisers of the causes of the rebellions convinced him that the general prosperity of his officials, intermarriages between the families of the grandees, inefficiency in the espionage system, and drinking liquor were the root causes of rebellion. Ala-ud-din therefore passed four ordinances. By the first he confiscated all grants of tax-free land and seized Muslim religious endowments. Secondly, the intelligence system was reorganised, and all secret transactions in the houses of the nobility were immediately reported to the Sultan. Thirdly, the public sale of liquor and drugs was totally stopped. The fourth ordinance forbade social gatherings in noblemen's houses, and no senior officials were allowed to arrange marriages between members of their families without the Sultan's prior consent.

**Suppression of Rural Elite** The above regulations were aimed at controlling the Muslim noblemen, but the village headmen known as *khuts* and *muqaddams* were also very rich. They frequently offered military help to the rebels. The Sultan's revenue regulations reduced this class to poverty and brought them down to the level of the ordinary peasants.

**Military Reforms** The Sultan could not realise his imperialistic ambitions without a well-equipped and efficient standing army. *Ferishta* says that he recruited 4,75,000 cavalrymen. His military reforms included introduction of *dagh* (branding of horses) and *chahra* (descriptive roll of soldiers), insistence on a regular muster of the army, abolition of the *iqtas* of the royal troopers, and the payment of their salaries in cash. The *iqtas* of big nobles and military commanders were, however, allowed to continue.

## MARKET REFORMS

In order to keep his army satisfied with their salary, the Sultan introduced strict price-control measures based on production costs. To enforce these measures, he established four separate markets in Delhi, one for grain; another for cloth, sugar, dried fruits, herbs, butter and oil; a third for horses, slaves and cattle; and the fourth for miscellaneous commodities. The supply of grain was ensured by collecting tax in kind in the Doab and keeping it in the royal store-houses. The growers were ordered to sell their

grain for cash in their fields at fixed prices and were not allowed to take any grain home for private sale. The *shahna* (market controller), the *barids* (intelligence officers), and the *munhias* (Sultan's secret agents) submitted their independent reports on these markets to the Sultan. Even a minor violation of the rules was not tolerated. Every merchant was registered with the commerce ministry and had to sign a bond guaranteeing a regular supply of the goods in which they traded. The prices fixed for the Delhi market were also applied in the provincial capitals and towns.

**Other Economic Reforms** His other financial reforms included increase of land revenue to 50 per cent of the gross produce and elimination of all middle-men; resumption of several types of land grants such as *inam*, and *waqf*, appropriation of four-fifths share of the war booty (*khums*) to the state, leaving only one-fifth to the soldiers; creation of a new department, the *diwan-i-mustakhraj*, to enquire into revenue arrears and to collect them.

## Ala-ud-din's Conquests

Ala-ud-din's army brought him success both against the Mongols and in his schemes of conquest. The early part of his reign was marked by successive Mongol invasions. The first two invasions by the Mongol army were beaten back, but in 1297 the third invader, Qutlugh Khwaja, came up to Kili near Delhi. Zafar Khan, the Sultan's commander, fell fighting the enemy, but the Sultan won the day. In 1303 the Mongols again reached Siri but were defeated. Two years later the Mongols marched as far as Amroha but were again beaten back. Their invasion in 1306 was stopped near the Ravi.

Ala-ud-din sent an army in 1299 under the command of his brothers Nusrat Khan and Ulugh Khan to conquer Gujarat. Ala-ud-din's army besieged Anhilwara, the capital of Raja Karan. While the Raja and his daughter (Deval Devi) escaped, his wife (Kamla Devi) was captured and sent to Delhi where the Sultan married her. The Hindu eunuch Kafur Hazardinari, whom the Sultan later made *malik naib*, was also taken from his master. Nusrat Khan and Ulugh Khan next attacked Hamir Deva of Ranthambhor. Nusrat Khan was killed, and only after the Sultan's arrival the siege was brought to a successful conclusion. In 1302–03 an army was sent against Prataparudra Deva of Warangal, who, however, succeeded in defeating the

invaders. The Sultan's armies also conquered Ujjain, Mandu, Dhar and Chanderi, and governors were appointed for these areas.

In 1303 the Sultan himself marched against Chittor. The Rajputs fought valiantly, but finally the ruler, Raja Ratan Singh, submitted. Ala-ud-din also marched against Marwar, where the ruler ultimately submitted. The Sultan was satisfied with establishing his overlordship over the Rajput chiefs, since he wished essentially to ensure communications between Delhi and Gujarat.

## MALIK KAFUR

Malik Kafur was the slave general of Alauddin Khilji who had won for him the Deccan territories of Warangal, Devgiri, Madura, Dwarasamudra, etc. He was originally a Hindu slave who fell into the hands of the Muslims at Cambay after the conquest of Gujarat. Alauddin's general Nusrat Khan had paid 1,000 dinars to buy him and that is why Malik Kafur is also known as the "Hazardinari".

Because of his abilities and service, he won the confidence of the Sultan who raised him to the position of the 'Vazir' or the Chief Minister. Soon he was made the Commander-in-Chief of the royal forces that were sent for the conquest of the Deccan.

He proved to be a very capable general. Within a short time he won the Deccan states of Warangal, Dwarasamudra, Devgiri, and Madura and brought enormous booty for his master.

The conquest of Deccan was the greatest achievement of Malik Kafur, and because of this achievement his influence over Alauddin Khilji increased abnormally and nobody could dare to oppose him. It was he who told the Sultan that his wife and sons were conspiring against him and consequently he got Malika Jahan and Alauddin's two sons imprisoned. Similarly Malik Kafur got his rivals heavily punished under the orders of the Sultan.

Malik Kafur was very ambitious and intriguing. After Alauddin's death on February 6, 1316, he tried to get the throne for himself and for this purpose he put a minor son of the late Sultan (named Shihab-ud-Din Umar) on the throne. Then he began to get rid of the survivors of the Khilji Sultan one by one. Malika Jahan was robbed of all her jewellery and thrown behind the bars. The other sons of Alauddin Khilji were blinded and their supporters dismissed.

Malik Kafur also tried to lay his hand on Mubarak, who luckily escaped. But such acts made him very unpopular and a conspiracy was organized against him. The conspiracy proved successful and exactly 36 days after the death of Alauddin Khilji he was murdered along with his associates. Though ambitious and intriguing he proved himself to be a great general who carried the banner of Islam to the Deccan States of India.

Ala-ud-din's greatest achievement was the conquest of the Deccan and the far south, which were ruled by three important Hindu dynasties—the Kakatiyas of Warangal, the Hoyasalas of Dvarasamudra and the Pandyas of Madurai. Ala-ud-din did not annex their countries but fleeced their treasuries and forced them to pay annual tributes. In 1306–7 he sent Malik Kafur to chastise Raja Ramadeva of Devagiri for withholding tribute. After a feeble resistance Ramadeva surrendered. In 1309 Malik Kafur launched his campaign against Warangal, whose ruler, Prataparudra Deva II, ultimately surrendered. An enormous booty was collected. After resting for some time, Malik Kafur marched against the Hoyasala kingdom. Raja Vira Ballala III was taken by surprise and agreed to become the Sultan's vassal. Here also vast quantities of booty were seized. Kafur next marched against the Pandya kingdom. Its ruler Vira Pandya fled the capital, enabling Kafur to seize immense booty. Kafur was accorded a royal welcome and was made the *malik naib*.

When Ala-ud-din fell ill in 1315, Kafur, as regent, seized the reins of government. Before his death, Kafur had nominated Shihab-ud-din, Alauddin's six year old son, as ruler, and imprisoned Mubarak Khan, another of Ala-ud-din's sons. Finally Kafur was killed by Ala-ud-din's loyal bodyguards in order to save their late kings' family from annihilation. Although illiterate himself, the Sultan enjoyed the company of poets such as Amir Khusrau and Amir Hasan.

## Mubarak (1216–20)

After he was released from prison, Mubarak worked as regent for his brother for some time but soon captured the throne. Mubarak could have ruled for many years but for his debauched lifestyle. Being a homosexual he fell deeply in love with two Islamicised Baradus (Hindu) brothers, Hasan and

Husam-ud-din. The Sultan gave Hasan the title Khusrau Khan and transferred Malik Kafur's *iqta* and army to him. At Khusrau's request about 10,000 Baradus were recruited to act as palace guards, who soon obtained full control over the Sultan's palace. Khusrau killed Mubarak and captured the throne for himself, assuming the title of Nasir-ud-din in July, 1320.

## **Khusrau (July–September, 1320)**

A section of the leading Turkish nobles supported Khusrau enthusiastically. Only Ghazi Malik, the governor of Dipalpur, and his son, Fakhr-ud-din Jauna, were strongly opposed to him. When Khusrau sent an army to fight Ghazi Malik, the latter turned the tables on the former. Khusrau was beheaded, and Ghazi Malik ascended the throne under the title of Ghiyas-ud-din Tughluq.

# **MUHAMMAD TUGHLAQ'S INNOVATIONS**

## **Ghiyas-ud-din (1320–25)**

Jauna Khan, who was given the title of Ulugh Khan, was sent to Deccan in 1321 to reassert Delhi's authority over the rebellious Prataparudra Deva of Warangal. But the campaign failed in its mission and the heir apparent returned to Devagiri. In 1323 the prince marched out again against Warangal and succeeded in annexing it. Bengal, which was torn by civil war between the various contenders for the throne, attracted the attention of the Sultan, who marched against it and brought it under Delhi's control. When the Sultan returned to Delhi, his son Ulugh Khan hastily built a temporary wooden pavilion near Tughluqabad for his welcome. After lunch the Sultan ordered that the elephants he had captured be paraded there. The wooden pavilion, however, was not strong enough and collapsed. Both the Sultan and his younger son were crushed to death. The story is described in detail by Isami and [Ibn Battutah](#). Both accuse Ulugh Khan of parricide but some later writers consider Ulugh Khan to have been innocent.

## **Muhammad (1325–51)**

**Controversy about His Personality** Ulugh Khan succeeded his father

under the title of Muhammad bin Tughluq. Contemporary historians were unable to assess his personality and left their readers confused. In fact neither Barani nor Ibn Battutah took pains to examine all aspects of the Sultan's personality in the correct perspective. It is a fact that Muhammad bin Tughluq was the only Delhi Sultan who had received a comprehensive literary, religious and philosophical education, as well as military training.

Disappointed with the continuous rebellions by trusted officers such as Sayyids, Afghans and Turkish governors, he promoted to high positions intelligent administrators whose ancestors had very humble backgrounds. He also invited foreigners from all over the world to his court. However, the offended old nobles and grandees refused to cooperate with him.

Immediately after coming to the throne, Muhammad faced a Mongol invasion. But it was repulsed and there were no more Mongol invasions during his reign. In 1326–7 his cousin, Gurshasp, governor of Sagar (near Gulbarga), rebelled. He was captured and mercilessly executed.

**Transfer of Capital** Muhammad wanted to make the centrally located Devagiri his second capital. In 1327 he made extensive preparations for the transfer of the royal household and the *ulema* and *Sufis* from Delhi to Devagiri, which he renamed Daulatabad. In 1328–9 the Muslim upper classes and the *ulema* and *Sufis* were ordered to move to Daulatabad. When they resisted, the Sultan enforced his orders relentlessly, causing great hardship to the Delhi populace. The cultural and social life of the capital's elite received a setback, but no mass exodus ever took place. In fact, the two capitals flourished simultaneously.

**Qarachil Expedition** On being informed that the Chinese were making incursions into the Himalayan kingdoms, Muhammad dispatched an army to the Kangra region in order to annex it to his empire and thus secure his northern frontiers. The contemporary historians refer to it as the Qarachil expedition. It seems to have taken place during 1329–30. After some initial victories in Kangra, the imperial army pressed on to Tibet, where the local hillmen annihilated it. This was a major catastrophe, for which the commander who had exceeded the Sultan's orders to confine the invasion to Kangra was responsible.

## INTRODUCTION OF TOKEN CURRENCY

In 1329–30 Muhammad introduced a token currency, which remained in

circulation until 1331–32. Imitating the chao (paper money) of Kublai Khan of China and Gai Khatu of Iran (Mongol rulers), the Sultan issued bronze (or copper) coins at par with the value of the silver *tanka* coins. The scheme was designed to fill the gap in the gold and silver reserves. The goldsmiths began to forge the token coins on a large scale. Land tax was paid in the token currency, and other commercial transactions also utilised it. Foreign merchants naturally stopped all business dealings with India. In order to combat the mounting economic chaos, the Sultan stopped the circulation of the token currency and was forced to pay genuine gold coins in exchange, even for the forged ones. According to Barani, the heaps of bronze coins rose like mountains near Tughluqabad

**Enhancement of Land Revenue** In 1328–29, in order to overcome financial difficulties, Muhammad increased the land revenue demand to fifty per cent of the gross produce on the Doab farmers. According to Barani, the farmers set fire to their grain barns and abandoned their fields. Baran (Bulandshahr), Barani's home town along with other towns witnessed open revolt. Though the rebellion was ruthlessly crushed, the Sultan realised that adequate relief measures and the promotion of agricultural production were the only solution to the problem. Consequently huge sums were advanced as *takkavi* loans to enable the cultivators to buy seed, to sink wells, and to extend cultivation.

**Agricultural Reforms** During his stay in Delhi (1338–44) the Sultan introduced new regulations to improve farming. An agriculture ministry called the *diwan-i-kohi* was established to bring barren land under cultivation. Opportunists and adventurers signed written bonds promising to cultivate barren land but they spent the money on personal needs.

**Outbreak of Rebellions** When Sayyid Ahsan Shah, the governor of Mabar, rebelled, the Sultan marched against him. But at Bidar many of his officers died of bubonic plague, and the Sultan himself fell seriously ill and was taken back to Daulatabad. The rebellious Ahsan Shah, who remained undefeated, succeeded in founding the independent Madurai sultanate. The foundation of the Vijayanagar kingdom in 1336 and the subsequent independence of Warangal and Kampili were the most severe blows to the Sultan's prestige. After his return to Delhi the Sultan stayed at Svargadvari near Kanauj. Four different governors broke into revolt in succession during this period. The

most serious uprising (in 1340) was that of Ain-ul-Molk Multani, the governor of Avadh, but he was finally defeated. However, eastern and western Bengal had become independent by then. In 1347 Hasan [Gangu](#) established the Bahmani kingdom.

Muhammad's health declined rapidly and all his efforts at keeping the sultanate together ended in failure. For three years the Sultan concentrated on chasing the elusive Taghi (a rebel officer) and reorganising the provincial administration of Gujarat. Taghi took shelter with the Sumras of Thatta. The Sultan therefore moved towards Thatta but in 1351 he died on the way. According to [Badauni](#), death liberated the Sultan from his people and freed them from him.

## FIROZ TUGHLUQ AND DECLINE OF DELHI SULTANATE

### Firoz Tughluq (1351–88)

The long reign of Firoz (37 years) can be seen in two phases. The first phase of about 20 years is marked by the reversal of the centralising policies of the previous regime and restoration of peace and prosperity. It also saw the return of the *sharia* laws, which were in fact inscribed by the Sultan on an octagonal tower near the Firozabad Jami mosque. *Wazir Khani-Jahan Maqbul*, an Islamicised Telangani Hindu, successfully maintained the prestige of the Sultan during this period. The second phase of 17 years witnessed inanition and evident decline in the strength and prosperity of the Sultanate.

**Administrative Reforms** The loans advanced by the previous administration for agricultural purposes were written off. Compensation was paid to the heirs of all those whom Muhammad had executed, and the letters of gratitude obtained from them were deposited in a box at the head of the deceased Sultan's cenotaph. Painstaking reforms were made in the assessment and collection of land taxes. The Sultan instituted a six-year survey of crop production, enabling him to fix permanently the estimated revenue ([Jama](#)) of the Sultanate at six crore seventy five lakh *tankas*. Newly dug wells and irrigation canals improved cultivation. The special tax on some 28 items of urban trade and commerce deemed un-Islamic was abolished.

The *karkhanas* (factories) were developed rapidly by the army of slaves recruited and maintained by Firoz through the newly created *diwan-i-bandagan* (department of slaves). The Sultan ordered that jobs be created for the unemployed. Free hospitals were established, as was a marriage bureau offering assistance to poor Muslim parents in meeting wedding expenses for their daughters. All the above welfare measures and public works were carried out through another new department, viz. *diwan-i-khairat*. Finally all positions were made hereditary, irrespective of competence, and the *iqta* administration was completely decentralised to appease the nobles.

**Military Campaigns** Firoz led several feeble military expeditions to Bengal, Kangra and Sind but only to assert the tottering central authority. Between 1353 and 1358 he made efforts to recover Bengal, but succeeded only, in negotiating a peace settlement and persuading its ruler Sikandar to accept his suzerainty. The Sultan however did better in his Orissa campaign, whose ruler Raja Gajpati of Jajnagar in Orissa had allied himself with the rebellious Bengal Sultans. Firoz seized Cuttack and destroyed the Jagannatha temple at Puri. He then attacked Nagarkot in the Kangra region. The Raja submitted and offered to pay tribute. The Sultan collected 1,300 Sanskrit manuscripts from the Jwalamukhi and other temples. Firoz next marched to Thatta in lower Sind. After initial failures he succeeded in establishing his authority over its rulers.

The last years of the Sultan's reign were marked by a precipitous decline in central political control. Firoz abdicated in 1387, crowning Prince Muhammad king. Two months later Firoz's slaves, numbering about a lakh, rebelled, forcing Muhammad to flee. Firoz appointed his grandson, Tughluq Shah II, his heir, and died one year later at the ripe age of 82.

**Later Tughluqs (1388–1414)** After Firoz's death the sultanate disintegrated further. The Sharqi kingdom of Jaunpur came into existence in 1394. Malwa and Gujarat also broke away. When Timur arrived on the scene in 1398–99, the fate of the Tughluq dynasty was sealed. After crossing the Indus, Timur met no serious opposition in the Punjab. Though Delhi submitted without much of a fight, Timur's army sacked it for three days and indiscriminately massacred both Hindus and Muslims. Travelling through Haridvar, Nagarkot and Jammu, he withdrew from India in March, 1399. His invasion, though merely a plundering raid, delivered the death blow to the Tughluq dynasty.



[http://civilization-v-customisation.wikia.com/wiki/The\\_Timurids\\_\(Timur\)](http://civilization-v-customisation.wikia.com/wiki/The_Timurids_(Timur))

## Timur the Lame

**Timur** Tamerlane, or Timur the Lame, was the founder of the Timurid dynasty that lasted until 1506. Under the reign of the Timurid dynasty, culture, art, and trade experienced a successful revival and flourished in the region now known as Central Asia. During his military career of about 50 years cut short by his death by pneumonia in 1405, Timurlane's empire spanned most of Central and South-west Asia, from the Indus River valley to the Black Sea.

On April 11, 1336, Timur was born in Kesh, situated south of Samarkand, which would be the future capital of his empire. He was the son of a Turko-Mongol tribal leader of Barlas. His father was the first of his tribesmen to convert to Islam, and the young Timurlane, a Sunni Muslim, learned how to read the Qur'an.

In fact Timurlane often attacked the lands of infidels or other erring Muslims under the pretext of Islam, but this was only to justify his excesses. Similarly, he maintained good relations with other Muslims for purely political reasons. His treatment of Muslims and non-Muslims who opposed him was similarly pitiless and brutal.

He earned the title Timur the Lame because of an injury in the leg sustained early in his life, either during a local rebellion, or by an arrow in the thigh shot by a farmer whose sheep Timur had stolen. Timurlane was very much inspired by another great leader and conqueror, Genghis Khan, the

great Mongol conqueror of the 12<sup>th</sup> and 13<sup>th</sup> centuries.

Timur embarked on his grand quest to take over the world when he was only 21 years old. By 1358 he had already established himself as a military leader. Timur's army consisted mainly of Turks and Turkic-speaking Mongols. He began his campaign by subduing rival forces in Turkistan. By 1370, both Turkistan and Samarkand were under his control.

He established a stronghold in Samarkand, the capital city, in the form of a citadel in the western section with deep ravines around it. Samarkand became his favorite city, which he rebuilt into an opulent city with magnificent architecture to project himself as a wealthy and powerful ruler. From his military base in the city, Timur launched attacks on neighboring lands. His objective was to conquer as many countries as possible to gain taxable domains.

Timur and his ally Mir Hussain conquered Transoxania in 1364 by driving out the Chaqatai (Jagatai) khans. Breaking away from Mir Hussain, Timur marched onward to Khwarazm, a fertile zone lying on the southern shore of the Aral Sea, in 1371, where war was to last another eight years resulting in a victory for Timur. He crushed the Chagatai khans and annexed their territory after three years of warfare.

Timur continued to conquer land westward until he reached Herat (present-day Afghanistan) in 1381. In 1386 he invaded western Iran, Iraq, and Georgia. The method of massacre this time around was pushing men off the cliffs. In 1391 he took on Toqtamish. Toqtamish retreated, even though his forces were greater in number than those of Timurlane; as the morale of his forces dipped, Timur seized his land, harem, and treasures. Georgia was again attacked by Timurlane in 1399 and was defeated.

In 1400 Timur advanced into Anatolia, which had recently become part of the Ottoman Empire. Finally after taking Damascus and Aleppo, Timur faced his most formidable adversary, Bayezid I, the Ottoman sultan. In 1402 Timur besieged Ankara and after a gruelling battle Bayezid was defeated.

Timur was also known for his sadistic cruelty in dealing with those who stood in his way during his conquests. He often launched savage massacres of his enemies and resistors such as in Delhi, where he slaughtered 80,000 individuals and built grisly pyramids of their skulls to commemorate his victory. The same piling of skulls occurred earlier in Aleppo. By the time he died, Timur had conquered expansive regions in Russia, Iran, India, and Central Asia.

Most historians agree that if not for his death, he would have attempted to conquer China as well. Timur is buried in the ostentatious Gur Emir mausoleum, covered in gold leaf and lapis blue. His tomb is made of nephrite jade; in contrast his other family members were buried in marble tombs around him.

## **Decline under Sayyids (1414–51)**

### ***Khizr Khan (1414–21)***

Before his departure from India, Timur had conferred Multan and Dipalpur on Khizr Khan. Timur's confirmation enhanced Khizr Khan's prestige and enabled him to capture Delhi. He tried to consolidate Delhi's control from Multan to Kanuaj and from the foot of the Himalayas to the Malwa frontier.

### ***Mubarak Shah (1421–34)***

His successful expeditions against Mewatis, Katihar and the Gangetic Doab enabled him to collect revenue from that region, although Delhi's authority over their chiefs was precarious. Mubarak Shah was assassinated by some of his own nobles.

### ***Muhammad Shah (1434–51)***

The new Sultan was also unable to combat the intrigues among the leading nobles. He was in fact reduced to the pitiable position of ruling a territory which extended merely forty miles around his capital.

### ***Alam Shah (1443–51)***

When he retired to Badaun in 1447, Bahlul Lodhi captured Delhi. The Sultan did not contest Bahlul's usurpation and formally transferred the sovereignty of Delhi to him in 1451. The Sayyids had ruled in name only, but the Lodhis revived the prestige of the Delhi sultanate.

## **THE LODHIS (1451–1526)**

### ***Bahlul (1451–89)***

Bahlul successfully foiled the Sharqi Sultan's bid to seize Delhi and subdued the ruler of Multan, but his invasion of Malwa failed. Yet by the time of his

death, the Lodhi sultanate was firmly established from the Punjab to the borders of Bihar.

## Sikander (1489–1517)

Despite the fanatical Afghan attachment to racial purity, one of Bahlul's wives, who was a Hindu goldsmith's daughter, won the support of the Lodhi nobles for her son Nizam Khan. The new Sultan, assuming the title of Sikandar, crushed Husain Shah Sharqi of Jaunpur and liquidated the Rajput uprisings in the neighbouring region. Bihar was also seized. From 1506 to 1517 the Sultan devoted all his energies to capturing Gwalior (ruled by the Tomar ruler, Raja Man Singh), but could capture only Chanderi; Gwalior and Malwa remaining unconquered. Sikandar enhanced the prestige of the sultanate without alienating the Afghan nobility. He also took a keen interest in the development of agriculture. He introduced the *gaz-i-Sikandari* (Sikandar's yard) of 32 digits for measuring cultivated fields. But this measurement was confined to the *khalisa* lands and not extended to the *iqta* lands. He regularly examined the price schedules for the markets. What Alaud-din Khalji achieved in the field of market control through excessive use of force, Sikandar is said to have accomplished through persuasion.

## Ibrahim (1517–26)

Leading Afghan nobles made strong efforts to undermine the Sultan's autocracy at the very beginning itself by forcing him to make his younger brother Jalal the independent ruler of the Jaunpur region. Civil war broke out between the two brothers, which ended in the imprisonment and later the execution of Jalal. Meanwhile the civil war had provided [Rana Sanga](#) of Mewar with the opportunity to make inroads into the Lodhi territories as far as Bayana near Agra. It also enabled some of the Lodhi nobles to conspire against the Sultan and invite Babur to invade India.

## ADMINISTRATION

The government established by the Turks was a compromise between Islamic political ideas and institutions on the one hand and the existing Rajput system of government on the other. Consequently, many elements of the Rajput

political system, with or without changes, became part and parcel of the Turkish administration in India.

## Muslim Political Ideas

**Theological Basis** Muslims believe that Islamic society and government should be organised on the basis of divine injunctions of the *Quran*. The sayings and doings of Prophet Muhammad, collectively known as *hadis*, began to be supplemented with the above. The *ulema* (Muslim theologians) gave various rulings on the basis of the *Quran* and the *hadis* to meet different situations and problems, which are together known as the *sharia* (Islamic Law)".

**Secular Basis** Moreover, *zawabit* (rules and regulations framed by the Sultans) were also used for a smooth and efficient running of the administration.

**Allah-Prophet Relationship** According to the *Quran*, the real master and sovereign of the whole universe is Allah. Allah has sent to all lands, through the ages, his prophets for the transmission of his message, Muhammad being the last one. While it is the duty of the governed to obey the ruler, it is equally the duty of the ruler to discharge his functions efficiently.

**Caliphate** In principle, the entire Muslim fraternity should have only a single monarch. But when the caliphate or the empire of the caliphs became very extensive and disintegrative forces began to gain the upper hand, the *ulema* or Muslim jurists developed the theory of governors by usurpation and said that whom the caliph did not oppose he approved.

Similarly they held that only an elected head could be the ruler. But when the caliphate became a hereditary monarchy they evolved a new doctrine of election. Now election by eleven or five or even by a single person enjoying the confidence of the people was regarded as election by the people. This legalised nomination by a ruling sovereign as election by the people. In the absence of any widespread uprisings against a ruler it was held that acquiescence was tantamount to approval or election by the people.

### CALIPH-SULTAN RELATIONSHIP

Most of the Sultans kept up the pretence of regarding the caliph as the legal sovereign while they themselves were the caliph's representatives.

Most of them included the name of the caliph in the *khutba* (prayer) and the *sikka* (coin) and adopted titles indicative of their subordination to the caliph.

As against this, three rulers emphasised their own importance. Balban used to say that after the Prophet the most important office was that of the sovereign and called himself the 'Shadow of God'. Muhammad bin Tughluq assumed this style during the early years of his reign and although Balban had retained the name of the caliph in the *khutba* and *sikka*, Muhammad made no mention of caliph anywhere. But, despite all this, neither of them had the audacity to call himself the caliph. The only person who had done this was Qutub-ud-din Mubarak Khalji.

But only three Sultans sought, and secured a *mansur* or letter of investiture from the caliph. The first among them was Iltutmish. Next Muhammad bin Tughluq tried to pacify the *ulema* by securing an investiture from the Abbasid caliph in Egypt. After him Firoz also sought and secured it twice.

The real object of honouring the office of the caliph is interesting. Muslims in general regarded it as incumbent on the Sultan to show respect to the caliph, and opposition to the Sultan, who had been recognised by the caliph as his deputy, was regarded as contrary to the Holy Law. Hence the Sultans kept up the pretense of subservience to the caliph just to exploit the popular Muslim sentiment in their favour.

**Law of Succession** According to Islamic ideals, essential attributes of a sovereign required that he should be a male adult, suffering from no physical disability, a freeborn Muslim, having faith in Islam and acquainted with its doctrines, and he should be elected by the people.

However in practice there were several violations of the prescribed criteria for being elected to the throne. Razia was raised to the throne despite her womanhood. Minority proved no bar in the case of Muhammad bin Tughluq. Qutub-ud-din Aibak's authority was recognised even before his manumission. Kaiqubad remained the Sultan as a paralytic. Nasir-ud-din Khusrau had no special reverence for Islam and yet he was accepted as the Sultan of Delhi. Ala-ud-din Khalji frankly admitted his ignorance of the *sharia* but nobody dubbed him as unfit to rule on that score. As far as election was concerned, it had never existed in Islam. At best, support of a few leading men was regarded as tantamount to election by the people. This

farce or peculiar type of election was tried in the case of Iltutmish, Ghiyas-ud-din Tughluq and Firoz Tughluq.

**Theory of Kingship** The doctrine of *farr* or *farrah* (supernatural effulgence or radiance) was first enunciated in the *Shah Namah* by Firdausi, according to whom the God endows the rulers with *farr*, which symbolises the divine favour. Among the Delhi Sultans, Balban was the first to exhibit his awareness of the doctrine when he remarked that ‘the king’s heart is the mirror of the divine attributes’. Later Amir Khusrau observed that Kaiqubad was endowed with the *farr*.

**Limits to Sultan’s Authority** In the framing of new rules and regulations the authority of the Sultan was circumscribed and every ruler could not govern the kingdom in complete disregard of the advice of the *ulema* or theologians as Ala-ud-din Khalji and Muhammad Tughluq had been able to do. The power of the nobility also blunted their authority to some extent. When there was a weak ruler on the throne, the nobles, and the *ulema* particularly, dominated him. But during the [reign of Balban](#), Ala-ud-din Khalji or Muhammad Tughluq, these checks proved ineffective. The Sultans were not powerful enough to rule the land in complete disregard of the sentiments of the Hindus. And, the numerical inferiority of the Muslims gave them little or no opportunity to interfere with local government.

## Central Government

**Sultan** He dominated the central government. He was the legal head of the state and acted as the chief executive and the highest court of appeal. In the last capacity, he sat in a secular court known as *mazalim* (complaints). According to Barani, Muhammad bin Tughluq founded a special court, called *diwan-i-siyasat*. He was the chief of the armed forces and made appointments to all the higher civil and military posts. The entire bureaucracy acted under his control and supervision. He was assisted by a number of officials, chief among whom were the following:

**Naib Sultan** Appointment to this post was generally made only when a ruler was weak or a minor. But sometimes powerful rulers like Ala-ud-din offered this high office to a nobleman as a mark of special favour. The *naib* enjoyed practically all the powers of the Sultan on his behalf and exercised general control over the various departments of the government.

**Wazir** He was the head of the finance department, called *diwan-i-wazarat*. He had a number of powerful assistants, three among whom deserve special mention—(i) *naih wazir*, (ii) *mushrif-i-mumalik* and (iii) *mustauf-i-mumalik*. The first acted as his chief's deputy. The second maintained a record of the accounts received from the provinces and other departments of central government. The third audited this account. Thus while the second was the accountant-general, the third was like an auditor-general. However, the rulers made a slight change in the allocation of their duties and entrusted the account of all revenues to the *Mushrif* and supervision of expenditure to the *Mustauf*:

**Ariz-i-mumalik** He was the head of the military department called *diwan-i-arz* and was next to the *wazir* in importance. But he was not the commander-in-chief of the army, since the Sultan himself commanded all the armed forces. The special responsibility of the ariz's department was to recruit, equip and pay the army.

**Sadr-us-sudur** He was the head of the public charities and ecclesiastical department known as *diwan-i-risalat*. It was he who made grants in cash or land for the construction and maintenance of mosques, tombs, *khanqahs* and *madrasas*. Again it was he who granted maintenance allowances to the learned, the saintly, the orphaned and the disabled. The funds of the department of charities were utilised for the exclusive good of the Muslims alone. It had usually a separate treasury which received all collections from *zakat* (a tax collected from rich Muslims only). It was Firoz Tughluq who introduced it in the list of regular state demands.

**Oazi-ul-quzat** He was the head of the judicial department and usually the posts of the chief *sadr* and the chief *qazi* were combined in a single person. *Qazis* were appointed in various parts of the empire, particularly in those places where there was a sizeable Muslim population. The *qazis* dispensed civil law based on Muslim personal law (*sharia*). An officer, known as the *amir-i-dad* presided over the secular court (*mazalim*) in the Sultan's absence. He was also responsible for implementing the *qazis'* decisions. Then, there were the *muftis* who were the experts on *sharia* law and gave *fatwas*, (legal rulings) on disputes referred to them. Other legal questions were either decided by the *qazis* or were left to the ruler's discretion. The Hindus were governed by their own personal laws which were dispensed by *panchayats* in the villages and by the leaders of the various castes in the cities. Criminal law

was based on rules and regulations framed by various rulers from time to time.

**Amir-munshi** He was the head of the records department, known as *diwan-i-insha*. The *farmans* of the Sultan were issued from his office, while all high level correspondence also passed through his hands.

**Barid-i-mumalik** He was the head of the information and intelligence department. Only a nobleman who enjoyed the fullest confidence of the ruler was appointed the chief *barid*. The large number of *barids*, who were posted in different areas, informed the Sultan of what was going on through the chief *barid*.

There were officers connected with the court and the royal household. *Vakil-i-dar* looked after the royal palace and personal attendants of the sovereign. *Barbak* looked after the royal court by maintaining the dignity of the court and assigning to nobles a place there in accordance with their rank and status. *Amir-i-hajeb* scrutinised all visitors to the court and presented them before the sovereign according to court etiquette. *Amir-i-shikar* organised royal hunts and all areas where the Sultan went hunting were under his direct control and authority. *Amir-i-majlis* made arrangements for assemblies, feasts and special celebrations. *Sar-i-jandar* was the chief bodyguard of the Sultan.

He commanded several *jandars* (royal body-guards and cavalrymen) who were together called *hasham-i-qalb* or *afwaj-i-qalb*, and were clearly distinguished from the *hasham-i-atraf*, the name given to the troops posted in the provincial headquarters and the garrisons. The *naqib-ul-nuqaba* (chief usher) and his assistants (*naqibs*) announced the Sultan's orders to the soldiers and also proclaimed the Sultan's presence in the royal cavalcade.

## Provincial Government

The whole kingdom was divided into a number of provinces, known as *wilayat* or *iqlim*, and tributary states. Little attempt was made to interfere in the internal affairs of the tributary states as long as they did not threaten the integrity of the empire. But the provincial administration under the Sultans was neither well organised nor efficient.

In the earlier stages, a nobleman was assigned unconquered or semi-conquered territory as *iqta* and he was acknowledged the governor of all the land he could subdue by force. But this no longer applied in the later times.

The ruler himself now undertook the task of conquest and subjugation and he assigned the conquered territory to suitable governors. In the earlier period, transfer of governors was a rare occurrence but in later times this was freely done. In Alaud-din Khalji's reign, according to Barani, there were twelve provinces.

The governor was called *nayim* or *wali*. Below the provincial governor there was a provincial *wazir*, a provincial *ariz* and a provincial *qazi*. Their functions corresponded to those of similar dignitaries at the centre. Like the Sultan at the centre, the provincial governor combined in his hands the powers of maintaining law and order, control over the local army, realisation of state dues and provision for justice.

## Local Government

The provinces were divided into *shiqs* and below it into *paraganas*. The *shiq* was under the control of the *shiqdar*. The *paragana*, comprising a number of villages was headed by the *amil*. The village remained the basic unit of administration and continued to enjoy a large measure of self-government. The most important official in the village was the headman known as *muqaddam* or *chaudhari*.

## AGRARIAN STRUCTURE AND RELATIONS

The principal achievement of the Delhi Sultans was the great systematisation of agrarian exploitation and the immense concentration of the revenues thus obtained. Immediately after a conquest, settlements were made with the members of the defeated aristocracies. Hence the land revenue then was no more than the tributes fixed on subjugated rulers. Introduction of radical reforms in the revenue system came only after a century of experience and adaptation.

After consolidating their position in India, the Delhi Sultans classified the land into three categories—*iqta* land, i.e. land assigned to officials as *iqtas*; *khalisa* land or crown land, i.e. land which was under the direct control of the Sultan and whose revenues were meant for the maintenance of the court and the royal household; and *Inam* land (also known as *madad-i-maash* or *suyurghal* or *waqf* land), i.e. land assigned or granted to religious leaders and religious institutions.

## Taxation System

**Types of Taxes** The different types of taxes charged and collected by the Delhi sultans can be broadly divided into two classes: (1) religious taxes and (2) secular taxes.

- Among the first type, **zakat** is a tax on the property and land of the Muslims. But it was meant essentially for religious and charitable purposes endowed through the department of *sadr*.
- The second religious tax was the **jizya**, a tax imposed on non-Muslims or *zimmis* for the protection given by the state to their life, property and place of worship. However, certain types of people were exempted from its payment, such as imbeciles, minors, destitutes, monks and priests.
- Among the secular taxes, **kharaj** was the most important tax or source of income to the state. It was a land tax realised originally from the non-Muslims peasants, but later collected from even the Muslims cultivating *khalisa* land. This was probably done to prevent a sudden crash in the revenues of the state by wholesale conversions. In assessing the land revenue, both the area of the field and the nature of the crop were kept in consideration. But the more usual method was division of crops. Alauddin and Muhammad Tughluq took special measures to fix land revenue on the basis of a unit of area but the scheme did not make much head way, nor did it have any abiding influence on land tenures.
- Another secular source of income to the state was the **khams** or the tax on mines, treasure troves, etc. and the share in war booty. Legally speaking, the state was entitled to only 1/5<sup>th</sup> of the war booty, but all the Delhi Sultans, except Firuz, revised the rates and realised 4/5ths for the state and left 1/5<sup>th</sup> to the soldiers. Similarly, the tax on mines and treasure troves was 1/5<sup>th</sup> of the wealth secured.
- Besides, there were many **other secular taxes** such as the irrigation tax (*shirb*), grazing tax, customs and excise from traders and merchants, house-tax, etc.

**Method of Collection** Taxes were paid both in cash and in kind, though sultans like Alauddin preferred payment in kind in some regions like the Doab. All the revenue of the state was pooled into a central treasury. The *wazir* made allocation of grants for the various departments on the basis of

the total revenue collection. Many other officers assisted the *wazir* in the revenue administration. But the modern method of budgeting was unknown and the sultan was free to treat the royal treasury virtually as his privy purse.

## Rural Classes

**Peasantry** The peasantry, known as the *balahars*, paid one-third of their produce as land revenue, sometimes even one-half of the produce. Besides land revenue, they paid certain other taxes which prove that taxation during this period was as much, if not higher than, as in the previous period. In other words, the peasants were always living at the subsistence level which was easily denied by the frequent wars, thus resulting in large scale, and not so infrequent, famines.

**Muqaddams and Small Landlords** They had a better standard of life, for they readily misused their power in order to exploit the ordinary peasants.

**Autonomous Chieftains** They constituted the most prosperous rural section. Though they were now a defeated ruling class, they were still powerful in their respective areas and continued to live a luxurious life as in the pre-Muslim period.

## EVOLUTION OF THE IQTA SYSTEM

**First Stage (1206–1290)** The system started with the assignment of different regions as *iqtas* (territorial areas or units whose revenues were assigned to officials in lieu of salaries) to military commanders, out of whose revenues they could maintain themselves and their troops as well. *Iqta* in this stage stood for not only a revenue unit but also an administrative unit. Transfer of *iqtas* from one person to another was done rarely in this period.

**Second Stage (1290–1351)** Modification of the system was done under the Khaljis and the early Tughluqs. They resorted to frequent transfer of *iqtas*. They insisted on the submission of accounts of collection and expenditure by the *iqtadars* or *muqtis*

(holders of *iqtas*) regularly and sending the balance (*fawazil*) to the treasury. Estimation of the revenue paying capacity of each area, fixation of the salaries of the officers in terms of cash and assignment of the *iqtas*

of the same revenue paying capacity were the main developments.

**Third Stage (1351–1526)** It began with the reversal of the trend of the previous phase by Firoz Tughluq, who granted a series of concessions to the officers. Fixation of the estimated revenues of the *iqtas* was done permanently, thus allowing the *muqtis* to appropriate all the increases of revenue. The posts and the assignments were made practically hereditary. These changes, introduced by Firoz, were continued by all his successors.

All the above developments in the *iqta* system were basically due to the changes in the composition of the nobility under the Delhi Sultans. The nobility was initially monopolised by the Turks, but gradually others like the Persians, Afghans, Abyssinians, and Indian Muslims, entered the nobility, thus making it more cosmopolitan and heterogeneous. The entry of new elements into the nobility under the Khaljis and early Tughluqs enabled the Sultans to increase their control over the *iqta* system, but once the new elements got themselves strengthened they demanded more powers and privileges, thus resulting in the liberalisation and decentralisation of the *iqta* system by Firoz Tughluq.

## Improvement of Agriculture

The Sultans undertook efforts to enhance agricultural production by providing irrigational facilities and by advancing *takkavi* loans for different agricultural purposes. They also encouraged peasants to cultivate cash crops instead of food crops, and superior crops (wheat) in place of inferior ones (barley). There was an overall improvement in the quality of Indian fruits and the system of gardening. Waste lands were granted to different people thereby extending the cultivated area.

## GROWTH OF COMMERCE AND URBANIZATION

### Growth of Urban Centres

The 13<sup>th</sup> and 14<sup>th</sup> centuries saw the rise and growth of several towns and cities in India. For instance, Lahore and Multan (modern Pakistan); Broach,

Cambay and Anhilwara (western India); Laknauti, Gaur and Sonargaon (eastern India); Dimlatabad (Deccan); Delhi and Jaunpur (northern India), etc. Delhi, according to Ibn Battutah (a Moroccan traveller who spent eight years at the court of Muhammad bin Tughluq), was the largest town in the Islamic East, and Daulatabad could almost rival Delhi in size.

## Urban Growth

**Rise of Stone Forts on Major Arteries** At the heart of each new dynastic domain, capitals needed serious fortification. Big stone forts arose in rapid succession on major arteries of mobility, running east-west in the northern plains and north-south in the peninsula: at Kota (1264), Bijapur (1325), Vijayanagar (1336), Gulbarga (1347), Jaunpur (1359), Hisar (1361), Ahmedabad (1413), Jodhpur (1465), Ludhiana (1481), Ahmadnagar (1494), Udaipur (1500) and Agra (1506). In this context, Delhi began its long career as an imperial capital, strategically astride routes down the Ganga and into Malwa and the Deccan.

**Development of Forts into New Urban Centres** The new dynastic capitals were often not located in the most fertile agricultural tracts or in old medieval centres in riverine lowlands, but rather in the uplands, on dry ground, in strategic sites, along a route of communication and supply. As new dynastic domains grew richer, forts became fortified cities with palaces, large open courtyards, gardens, fountains, garrisons, stables, markets, mosques, temples, shrines and servant quarters. The architectural elaboration of fortified space became big business; it produced a new kind of urban landscape. Inside a typical fort, we find palace glamour as well as stables and barracks; we see a self-contained, armed city, most of whose elements came from far away. Permanent armies drawing specialist soldiers and supplies from extensive networks of trade and migration sustained these new urban centres. No new dynasty of any significance rested on resources from its capital's immediate hinterland; and to this extent, they were all imperial, however small.

**Determination of Political Geography by Army Routes** Political geography no longer focused as much as before on agrarian core regions; rather, it followed the routes of armies. A typical Sultan's domain consisted of a series of fortified sites, each with an army that lived on taxes from its surrounding land. Dynasties expanded as local fort commanders submitted to

one central command; they fragmented when their commanders declared independence, as they often did. The two great imperial success stories were the Delhi Sultans, whose five dynastic lineages embraced a shifting collection of subordinate rulers for three hundred years, from 1206 to 1526; and the Mughals, whose one lineage controlled a vast military command for about half that long, from the day of Akbar's coronation, in 1556, to the day of Aurangzeb's death, in 1707.

**Promotion of Physical and Social Mobility by Military Regimes** Urbanism reached new heights under military regimes that promoted vast physical and social mobility. Armies protected trade routes and sultans built strategic roads. The army provided the surest route to upward mobility that always required extensive travel. Many men traveled long distances to fight. It became standard practice for peasants to leave the Bhojpuri region, on the border of Bihar and Uttar Pradesh, after the harvest each year, to fight as far away as the Deccan, to collect wages and booty, and then return home to plant the next crop. Short distance seasonal military migration became an integral feature of peasant subsistence in the Deccan. Dynasties expanded only because warriors migrated to its periphery, where they fought, settled, and attracted new waves of military migration. War pushed peasants away from home by disrupting farm operations, and by forcing villagers to feed armies. Life on the move became a common social experience for many people: seasonal migrants, people fleeing war and drought, army suppliers and camp followers, artisans moving to find work and peasants looking for new land, traders, nomads, shifting cultivators, hunters, herders and transporters. Altogether, people on the move for at least part of each year may have comprised half the total population of major dynastic domains in the medieval period.

**Growth of Trade and Increasing Importance of Traders** All this mobility increased commerce in various ways. But the specific kind of urbanism that characterised medieval domains came from concentrations of goods and services and of commercial supply and demand around fortified sites of dynastic military power. Armies at home and on the move needed diverse goods and services, from horses to weapons to cuisine, rugs, jewellery, art, and entertainment. Rulers accumulated cash and credit to pay troops and buy war material. Getting cash to support war required rulers to supply virtual military cities moving across the land for months at a time, filled with all sorts of army personnel, suppliers, retainers and allied service groups. To

maintain his supremacy, a sultan needed cash to finance his wide-ranging display of military power. Financial support became harder to find in times of dynastic distress; and as a result, bankers and merchants became powerful in politics, as they also became influential in urban society and culture.

## GROWTH OF TRADE AND COMMERCE

### Expanding Commercialism

**Role of South Asia as a Land Bridge** Though early medieval inscriptions do indicate substantial commercial activity, including long-distance trade by major merchant communities, medieval documents indicate that commerce expanded dramatically after 1200. As Ibn Batuta indicates, specialised commodities were produced in abundance in particular regions, and rulers protected traders activities inside their domains. In addition, his route itself—like that of Marco Polo a century before—indicates that inland transport across Central Asia was part of a wider circuit of mobility that included the Indian Ocean and South China Sea. South Asia was a huge land bridge between Central Asia and southern seas.

**Network of Trade Routes in the Indian Ocean** A web of long and short trade routes in the Indian Ocean were attached to the coast from ancient times. Long routes between China and Europe always touched South Asia, where they met coastal routes among localities from Gujarat to Bengal. Early medieval records in Cairo describe voyages to Gujarat and Malabar; and for many merchants from the Mediterranean, Cochin was India's port of entry. Many Christian, Muslim and Jewish traders from the west, settled in early medieval Kerala, where Hindu rulers depended on them to increase dynastic wealth. Ibn Batuta observed that “most of the merchants from Faras [Persia] and Yemen disembark” at Mangalore, where “pepper and ginger are exceedingly abundant.” In 1357, John of Marignola, Pope Benedict XII’s emissary to China, called Quilon “the most famous city in the whole of India, where all the pepper in the world grows.” Europeans began building fortified settlements for permanent residence on the west coast after Vasco da Gama arrived in Malabar, in 1498.

## TRAVELS OF IBN BATUTA

Ibn Batuta travelled the new Asian world that emerged in the Mongols' wake. Born in Tangier, in Morocco, he started his journey in 1325, overland to Mecca, across Persia, and via Samarkand to Delhi. He lived at the sultan's court in Delhi for eight years and later served the sultan as an emissary to China, and returned by sea via Sumatra, Sri Lanka, Kerala, Goa, and Gujarat, before heading back to Morocco. His astute observations often concern commercial conditions. In Turkestan, he found that "horses ... are very numerous and the price of them is negligible." He found Bengal to be "a vast country, abounding in rice and nowhere in the world have I seen any land where prices are lower than there." On the road from Goa to Quilon, he wrote, "I have never seen a safer road than this, for they put to death anyone who steals a single nut, and if any fruit falls, no one picks it up but the owner."

**Importance of Overseas Connections to Inland Societies** The coast and its overseas connections became increasingly important for people living in the inland interior. Trends elsewhere also made Indian Ocean ports more important for inland societies. Warriors needed horses imported by sea. Exports became more numerous as farmers pushed agriculture into the interior uplands, where more diverse productive localities entered trading systems strung along rivers leading to and from the sea. Upland forests sent spices, timber, honey, fruits, elephants and many other valuable commodities to the coast, in return for rice, meat, tools and other goods that traveled coastal trade routes. In this context, farmers began specialising in growing cotton that thrives in black volcanic soil. By 1500, cotton and silk textile manufacturing, trade and consumption involved many specialists: growers, spinners, weavers, dyers, transporters, bankers, wholesalers and retailers. Consumers of cloth were concentrated initially in urban centres, where urban traders, bankers, wholesalers and weavers became critical links in complex chains of commercial transactions that expanded the scale of manufacturing and stretched along the coast and out to sea.

**Increase in Coins** There was an increase in the number of coins during the period of the Delhi Sultans, compared to the previous period, indicating the growth in commercial transactions.

**Merchants and their Activities** A large amount of evidence about merchants and their operations is available. India again started exporting a large number of commodities to the countries on the Persian Gulf and Red Sea (West Asia), and also to South East Asian countries. Coastal and sea trade was in the hands of the Jaina **Marwaris** and Gujaratis, and Muslim Bohra merchants. Overland trade with Central and West Asia was in the hands of the Multanis (mainly Hindus) and Khorasanis (Afghan Muslims). Barani, a contemporary historian, gives an excellent account of their riches.

**Efforts of Sultans to Increase Commerce** Political unification of major parts of India removed the political as well as economic barriers. Introduction of the institution of ***dalals*** or brokers (*dalal*, meaning one who acts as an intermediary, is Arabic in origin), facilitated commercial transactions on a large scale. Construction of new roads and maintenance of old ones facilitated easy and smooth transport and communications. *Sarais* or rest houses were maintained on the roads for the convenience of traders and merchants.

## TECHNOLOGICAL CHANGES

**Cotton Textile Industry** Increase in its production was affected by the introduction of several new techniques, such as spinning wheel, cotton-carder's bow and weaver's treadles.

**Silk Industry** There was also an increase in the production of silk cloth due to the introduction of sericulture (production of raw-silk by rearing silkworms), which made India less dependent on Iran and Afghanistan for raw silk.

**Paper Industry** Its production in India was started by the Turks and there was an extensive use of paper from the 14<sup>th</sup> and 15<sup>th</sup> centuries.

**Building Industry** Introduction of new techniques, like the vaulted (arched) roofing and the cementing lime, made possible large-roofed brick structures.

**Other Crafts** Leather-making, metal-working, and carpet-weaving increased in production due to the increased demand under the Sultans. However, these crafts did not witness any significant technological changes.

## Causes for Changes in Urban Economy

The foremost cause was the immigration of artisans and merchants from the Islamic East to India, bringing with them their crafts, techniques and practices. Secondly, there was an abundant supply of docile trainable labour obtained through large-scale enslavement. Finally, the Delhi Sultans established a revenue system through which a large share of agricultural surplus was appropriated for consumption in towns.

Contemporary historians like Isami give us a good account of the immigration of artisans and merchants to India. The large number of captives obtained for enslavement in the military campaigns were trained as artisans by their captors, and they later became free artisans by obtaining or buying their freedom. Thus the immigration and enslavement were responsible for the growth of urban centres and crafts, and their sustenance was provided by the increase in the revenues with the establishment of the new land revenue system. The ruling class, who appropriated a large part of the country's surplus, spent most of it in towns.

## Coins of Delhi Sultanate

The gold coins which **Muhammad of Ghur** struck in imitation of the issues of the Hindu kings of Kanauj, with the goddess Lakshmi on the obverse, are without a parallel in Islamic history. For the first forty years the currency consisted almost entirely of copper and bullion: hardly have any gold coins been struck, and silver coins of the earlier Sultans are scarce.

Iltutmish, however, issued several types of the silver *tanka*, the earliest of which has a portrait of the king on horseback on the obverse. The latest type bears witness to the diploma in investiture he had received from the Khalifa of Baghdad, Al-Mustansir.

Gold, though minted by Masud, Nasir-ud-din Mahmud, Balban and Jalal-ud-din Khalji, was not common until Ala-ud-din Khalji had enriched his treasury by conquests in south India. These gold coins are replicas of the silver in weight and design. Ala-ud-din, whose silver issues are very plentiful, changed the design by dropping the name of the caliph from the obverse and substituting the selflaudatory titles, 'The second Alexander, the right hand of the Khalifate'. His successor, Mubarak, whose issues are in some respects the finest of the whole series, employed the old Indian square shape for some of his gold, silver and bullion. On his coins appear the even

more arrogant titles, ‘The supreme head of Islam, the Khalifa of the Lord of heaven and earth’. Ghiyas-ud-din Tughluq was the first Indian sovereign to use the title Ghazi (Champion of the faith).

Most of the coins struck in bullion by these early Sultans, including Muhammad of Ghur, are practically uniform in size and weight (about 56 grains). Numerous varieties were struck. The Indian type known as the *dehliwala*, with the humped bull and the sovereign’s name in *Nagari* on the reverse, and the Delhi Chauhan type of horseman on the obverse, lasted till the reign of Masud. Another type, with the Horseman obverse and the Sultan’s name and titles in Arabic on the reverse, survived till Nasir-ud-din Mahmud’s reign. The bullion coins of Ala-ud-din Khalji are the first to bear dates. The earliest copper of this period is small and insignificant. Some coins, as well as a few bullion pieces, bear the inscription *adl*, which may mean simply currency. All copper is dateless.

## MUHAMMAD’S COINS

Muhammad bin Tughluq has been called ‘the Prince of moneymen’. Not only do his coins surpass those of his predecessors in execution, especially in calligraphy, but his large output of gold, the number of his issues of all denominations, the interest of the inscriptions, reflecting his character and activities, his experiments with the coinage, entitle him to a place among the greatest moneymen of history. For his earliest gold and silver pieces he retained the old 172.8 grain standard of his predecessors. His first experiment was to add to these, in the first year of his reign, gold *dinars* of 20 1.6 grains and silver *aslis* of 144 grains weight. Muhammad bin Tughluq’s gold and silver issues, like those of his predecessors, are identical in type. One of the earliest and most curious of these was struck both at Delhi and Daulatabad, in memory of his father. It bears the superscription of Ghiyas-ud-din accompanied by the additional title, al-Shahid (the Martyr). The early gold and silver, of which about half-a-dozen different types exist, were minted at eight different places, including Delhi. And at least twenty-five varieties of his bullion coinage are known. From inscriptions on the token currency, we learn the names of their various denominations. There appear to have been two scales of division, one for use at Delhi, and the other for Daulatabad and the south. In the former the silver *tanka* was divided into forty-eight, and in the latter into

The gold of Firoz Shah is fairly common, and six types are known. Following his predecessor's example, he inscribed the name of the caliph on the obverse, and his own name on the reverse. Firoz associated the name of his son, Fath Khan, with his own on the coinage. Gold coins of subsequent kings are exceedingly scarce; the shortage of silver is even more apparent. Only three silver pieces of Firoz have ever come to light, but the copper coins are abundant. The coinage of Firoz is given in the following tables:

*Fractions of copper jital:*

1 <i>adhi</i> (billon)	=	1/2 of a <i>jital</i>
1 <i>dangi</i> (billon)	=	1/4 of a <i>jital</i>
or fulus (copper)		

*Multiples of copper jital:*

2 <i>jitals</i>	=	<i>dugani</i>
4 <i>jitals</i>	=	<i>chahargani</i>
6 <i>jitals</i>	=	<i>shashgani</i>
8 <i>jitals</i>	=	<i>hastigani</i>
10 <i>jitals</i>	=	<i>dehgani</i>
12 <i>jitals</i>	=	<i>dawazdahgani</i>
24 <i>jitals</i>	=	<i>nisfi</i>
25 <i>jitals</i>	=	<i>panjgani</i>
48 <i>jitals</i>	=	<i>tanka</i> (silver)

The coinage of the later rulers, though abounding in varieties, is almost confined to copper and billon pieces. During the whole period, with but two exceptions, one mint name appears, Delhi. The long reign of Firoz seems to have established his coinage as a popular medium of exchange; and this probably accounts for the prolonged series of his posthumous billon coins, extending over a period of forty years. Some of these and of the posthumous issues of his son, Muhammad, and of his grandson, Mahmud were struck by **Daulat Khan Lodhi** and Khizr Khan. The coinage of the Lodhi family, despite the difference in standard, bears a close resemblance to that of the Sharqi kings of Jaunpur.

# EVOLUTION OF INDO-PERSIAN CULTURE

The establishment of the Delhi sultanate marked a new phase in the cultural development of the country. When the Turks came to India, they not only had a well-defined faith in Islam to which they were deeply attached, they also had definite ideas of government, arts, architecture, etc. The interaction of the Turks with the Indians who had strong religious beliefs, well-defined ideas of arts, architecture and literature resulted, in the long run, in a rich development. But the process was a long one, with many ups and downs.

## ARCHITECTURE: MAIN FEATURES

**Arch and Dome Method:** The use of arch and the dome had a number of advantages. The dome provided a pleasing skyline. The arch and the dome dispensed with the need for a larger number of pillars to support the roof and enabled the construction of large halls with a clear view. Such places of assembly were useful in mosques as well as in palaces.

**Use of Superior Mortar:** The arch and the dome needed a strong cement, otherwise the stones could not be held in place. The Turks used fine quality mortar in their buildings.

**Slab and Beam Method:** The architectural device generally used by the Indians consisted of putting one stone over another, narrowing the gap till it could be covered by a capping stone or by putting a beam over a slab of stones which is known as the slab and beam method.

**Decoration:** The Turks eschewed representation of human and animal figures in the buildings. Instead, they used geometrical and floral designs, combining them with panels of inscriptions containing verses from the *Quran*. Thus, the Arabic script itself became a work of art. The combination of these decorative devices was called *arabesque*. They also freely borrowed Hindu motifs such as the bell motif, lotus, etc. The skill of the Indian stone-cutters was fully used. They also added colour to their buildings by using red sand stone, yellow sand stone and marble.

## Development and Growth

**Ilbaris** They at first converted temples and other existing buildings into

mosques. Examples of this are the Quwwat-ul-islam mosque near the Qutub Minar in Delhi (which had originally been a Jaina temple, then converted into a Vishnu temple by some Hindus, and finally into the mosque by the Turks) and the building at Ajmer called *Arhai Din Ka Jhonpra* (which had been a monastery). The only new construction in the mosque in Delhi was a facade of three elaborately carved arches in front of the deity room (*garba-griha*) which was demolished.

The most magnificent building constructed by the Turks (founded by Aibak and completed by Iltutmish) in the 13<sup>th</sup> century was the Qutub Minar at Delhi. The tower, standing at 71.4 metres was dedicated to the *Sufi* saint, Qutub-ud-din Bakhtiyar Kaki. Although traditions of building towers are to be found both in India and West Asia, the Qutub Minar is unique in many ways. It derives its effect mainly from the skillful manner in which the balconies have been projected yet linked with the main tower, the use of red and white sand stone and marble in panels and in the top stages, and the ribbed effect.



Kutub Minar, Mahrauli, Delhi

**Khaljis** Ala-ud-din built his capital at Siri, a few kilometres away from the site around the Qutub, but hardly anything of this city survives now. Ala-ud-din planned a tower twice the height of the Qutub, but did not live to complete it. But he added an entrance door to the Qutub, called the Alai Darwaza. It has arches of very pleasing proportions. It also contains a dome which, for the first time, was built on correct scientific lines.

**Tughluqs** Ghiyas-ud-din and Muhammad Tughluq built the huge palace-cum-fortress complex called Tughluqabad. By blocking the passage of the Yamuna a huge artificial lake was created around it. The tomb of Ghiyas-ud-din, built by Muhammad Tughluq, marks a new trend in architecture. To have a good skyline, the building was put up on a high platform. **Firoz Shah Tughluq** built the famous Hauz Khas (a pleasure resort) and the Kotla (fort) at Delhi.

**Special features of Tughluq architecture** It is marked by the sloping walls or the ‘batter’ which gives the effect of strength and solidarity to the building. However, we do not find any batter in the buildings of Firoz: Secondly, they attempted to combine the principles of the arch and the dome with the slab and beam in their buildings. This is found in a marked manner in the buildings of Firoz. In the Hauz Khas alternate stories have arches and the lintel and beam. The same is to be found in some buildings of Firoz’s Kotla fort. Finally, the Tughluqs generally used the cheaper and more easily available greystone. Since it was not easy to carve this type of stone, their buildings have minimum decoration.



Hauz Khas fort

## **QUTUB MINAR AND ITS MONUMENTS**

Qutub Minar in red and buff standstone is the highest tower in India. It has a diameter of 14.32 m at the base and about 2.75 m on the top with a height of 72.5 m. Qutubuddin Aibak laid the foundation of the Minar in AD 1199 for the use of the mu'azzin (crier) to give calls for prayer and raised the first storey, to which were added three more storeys by his successor

and son-in-law, Iltutmish. All the storeys are surrounded by a projected balcony encircling the minar and supported by stone brackets, which are decorated with honey-comb design, more conspicuously in the first storey.

Numerous inscriptions in Arabic and Nagari characters in different places of the minar reveal the history of Qutub. According to the inscriptions on its surface, it was repaired by Feroz Shah Tughlaq and Sikandar Lodi. Major R. Smith also repaired and restored the minar in 1829.

Quwwat-ul-Islam Mosque, to the north-east of minar was built by Aibak in 1198. It is the earliest extant mosque built by the Delhi Sultans. It consists of a rectangular courtyard enclosed by cloisters, erected with the carved columns and architectural members of 27 Hindu and Jaina temples which were demolished by Aibak as recorded in the inscriptions on the eastern entrance.

Later, a lofty arched screen was erected and the mosque was enlarged by Iltutmish and Alau'd-Din Khalji. The Iron Pillar in the courtyard bears an inscription in Sanskrit in Brahmi script of fourth century AD, according to which the pillar was set up as a Vishnudhvaja (standard of god Vishnu) on the hill known as Vishnupada in memory of a mighty king named Chandra. A deep socket on the top of the ornate capital indicates that probably an image of Garuda was fixed into it.

The tomb of Iltutmish was built in 1235. It is a plain square chamber of red sandstone, profusely carved with inscriptions, geometrical and arabesque patterns in Saracenic tradition on the entrances and the whole of interior. Some of the motifs viz., the wheel, tassel, etc., are reminiscent of Hindu designs.

Ala'i-Darwaza, the southern gateway of the Quwwat-ul-Islam mosque was constructed by Ala-ud-Din Khalji in 1311 as recorded in the inscriptions engraved on it. This is the first building employing Islamic principles of construction and ornamentation.

Ala'i Minar which stands to the north of Qutub-Minar, was commenced by Ala-ud-Din Khalji, with the intention of making it twice the size of earlier Minar. He could complete only the first storey which now has an extant height of 25 m. The other remains in the Qutub complex comprise madrasa, graves, tombs, mosque and architectural members.

**Feroz Shah Kotla** In 1354, Feroz Shah Tughlaq established Ferozabad

and Feroz Shah Kotla is the core of that extensive city. Historian Shams Siraj Afif, who lived during Feroz Shah's reign, described the city as very well and distantly established. According to him the population of the city at that time was around 1,50,000. As compared to the earlier sites of substantial settlement in Delhi which had been further south only - Lal Kot/Qila Rai Pithora (now the area around the Qutub Minar), Siri a little to its north-east, and Tughlaqabad in the hills to the south-east, Ferozabad was much further north than these three early settlements. It was also the first of the capitals to be built on the bank of the river Yamuna.

Feroz Shah Kotla was the grand and opulent royal citadel of the city. Visitors, invaders like Timur and contemporary chroniclers have given glowing descriptions of its buildings. Unfortunately most of its priceless stones and gilded and painted features have become extinct today. Later on, materials for the construction of cities like Din Panah and Shergarh in the south and Shahjahanabad in the north were plundered from here.

The walls of the citadel are as high as 15 metres high and have a slight slope on the outside. The top parapets have now disappeared but the arrow slits can still be seen. Historians have listed many structures in the fortress. One of them, 'The Palace of the Wooden Gallery/Overhang' was for the officers of the emperor, and the 'Central Quadrangle' or the 'Palace of the Public Court', was where the emperor held court for the general public.

It is a three-storey building which was specially commissioned by Feroz Shah to support the Ashoka pillar. This pillar was set up at Topra, near Ambala, by Emperor Ashoka. The pillar had several edicts regarding Ashoka's Dhamma inscribed on it. This monolith pillar is 13 metres high, with a diameter of 65 centimetres at the top and 97 centimetres at the bottom. Feroz Shah brought it to Delhi and reinstalled in the fort. The building, now in ruins, originally had a railing and eight domed *chhatris* (pillared kiosks) at the top, and a stone lion at each corner.

**Lodhis** The Lodhis further developed the tradition of combining many of the new devices brought by the Turks with indigenous forms. Both the arch and the beam are used in their buildings. Balconies, kiosks and caves of the Rajasthani-Gujarati style are used. Another device used by the Lodhis was placing their buildings, especially tombs, on a high platform, thus giving the building a feeling of size as well as a better skyline. Some of the tombs are placed in the midst of gardens. The Lodhi garden in Delhi is a fine example

of this. Some of the tombs are of an octagonal shape. Many of these features were adopted by the Mughals later on and their culmination is to be found in the Taj Mahal built by Shah Jahan.



Muhammad Shah's tomb in Lodhi Garden

**Music** The Turks inherited the rich Arab tradition of music which had been further developed in Iran and Central Asia. They brought with them a number of new musical instruments, such as the *rabab* and *sarangi* and new musical modes and regulations.

Amir Khusrau introduced many new airs or ragas, such as *ghora*, *sanam*, etc. He is credited with having invented the *sitar*, though we have no evidence of it. The *tabla*, which is also attributed to him seems, however, to have developed during the late 17<sup>th</sup> or early 18<sup>th</sup> century. The Indian classical work *Ragadarpan* was translated into Persian during the reign of Firoz Tughluq. Musical gatherings spread from the abodes of the *Sufis* to the places of the nobles. The *Sufi* saint, Pir Bodhan, is supposed to have been one of the great musicians of the age.

A regional kingdom where music was highly cultivated was the kingdom of Gwalior. Raja Man Singh of Gwalior was a great music lover. The work, *Man Kautuhal*, in which all new musical modes introduced by the Muslims

were included, was prepared under his patronage.

We do not know at what time the musical modes in north India began to differ from those in the south. But there is little doubt that the differentiation was largely due to the incorporation of Perso-Arabic modes, airs and scales.

## Persian Literature

**Poetry** The most notable Persian writer of the period was Amir Khusrau (1252–1325). He took pride in being an Indian. He wrote a large number of poetical works, including historical romances. He experimented with all the poetical forms and created a new style of Persian which came to be called *Sabaq-i-Hind* or the style of India. He praised the Indian languages including Hindi (Hindavi). He was also an accomplished musician and took part in religious musical gatherings (*samas*) organised by the famous Sufi saint, Nizamuddin Auliya. Other important Persian poets were Mir Hasan Dehlawi, Badra Chach, etc.

**Historical works** Apart from poetry a strong school of history writing in Persian developed in India during the period. The most famous historians of the period were Zia-ud-din Barani, Shams-i-Shiraj Afif and Isami.

**Translations** Zia Nakshabi was the first to translate Sanskrit works into Persian. His book *Tuti Namah* (book of the parrot), written in the time of Muhammad Tughluq, was a Persian translation of Sanskrit stories which were related by a parrot to a woman whose husband had gone on a journey. Zia also translated the old Indian treatise on sexology, the *Kok Sastra*, into Persian. Later, in the time of Firoz, Sanskrit books on medicine and music were translated into Persian. Sultan [Zain-ul-Abidin](#) of Kashmir had the famous historical work, *Rajatarangini*, and the *Mahabharata* translated into Persian. Sanskrit works on medicine and music were also translated into Persian at his instance.

## Persian Chronicles

**General Merits** There are numerous contemporary and semi-contemporary Persian chronicles dealing with different Muslim dynasties which give us reliable details on topography and more or less dependable chronology, in addition to connected accounts of political and military events. Some of them are general histories of the Muslim world in which medieval Indian history

occupies some place; but there are several chronicles dealing with the history of medieval India. In some cases, these works deal only with particular regions, dynasties or rulers.

**Main Demerits** The Persian chronicles suffer from two principal defects. As the authors were generally connected with the court and dependent upon royal favour, they could not give an objective version of historical events. Moreover, they were sometimes swayed by religious orthodoxy, not only in the case of the Hindus but also in the case of unorthodox Muslim rulers like Muhammad Tughluq. Secondly, their attention was concentrated upon the court and the camp; they took little interest in the condition of the people and in socio-economic developments.

**Minhaj-us-Siraj** Minhaj-us-Siraj, author of the *Tabaqat-i-Nasiri*, was born in 1193. He entered government service in the reign of Iltutmish, and served as the Chief Qazi of Delhi in the middle of the thirteenth century. He was a judicial officer as also a courtier and necessarily exercised political discretion in writing his history.

- The *Tabaqat* is a compendium of Islamic history from the days Adam to the year 1260 when it was completed. It was named after the reigning Sultan, Nasiruddin Mahmud.
- That portion which deals with the history of the Sultanate is important because the author was a contemporary in close contact with the events of the period and took pains to collect information from different quarters.
- What he has left is valuable as a work on purely political history. It describes the careers of most of the prominent nobles of Muhammad of Ghur and Iltutmish.
- He praises those from whom he received favours, suppressing or misrepresenting facts to suit his own point of view. He excludes details about the careers of those against whom he was prejudiced. He exposes the worst side of the character of the *ulema*—their selfish intrigue for worldly success.

**Isami** Isami's family lost royal favour during the Tughluq regime and migrated to the Deccan at the time of the transfer of capital to Devagiri. This fact introduced an element of personal bias into Isami's account of Muhammad Tughluq's reign.

- His *Futuh-us-Salatin* is a work in Persian verse, on the model of

Firdausi's *Shahnamah*. It deals with the history of the long period from the rise of the Yaminis of Ghazni to the reign of Muhammad Tughluq.

## ZIAUDDIN BARANI

Barani was 74 years old when he completed his work. Son of a government officer, he was employed at the headquarters for 17 years in the reign of Muhammad Tughluq. Barani's *Tarikh-i-Firuz Shahi*, named after Firuz Shah Tughluq, is the most valuable historical work written during the period of the Sultanate. It begins with the first year of Balban's reign (1266), leaving a clear gap of six years after the close of the *Tabaqat-i-Nasiri*, and ends with the sixth year of Firuz Shah Tugluq's reign (1357). Barani wrote another book, *Fatawa-i-Jahandari*, which is a compendium of instructions on state affairs emphasising the Islamic ideal of government. It can claim no philosophical depth or even practical wisdom.

A historian's duty, says Barani, is to be truthful, honest and fearless; if it becomes difficult for any reason to put the facts openly, he should convey them indirectly through implications and suggestions.

He claims on several occasions that whatever he wrote was true, but Ferishta (a seventeenth century historian) blames him for withholding the truth. One of Barani's serious defects is indifference towards chronology. He does not always arrange events in chronological order.

Again, his treatment is not systematic and it is incomplete in certain cases. For example, his account of the Deccan expeditions of Malik Kafur is very brief and unsatisfactory. He collected information from different sources, particularly from leading persons connected with the court; but he had little coordination.

One special method used by Barani is to record 'dialogues' or 'discourse'. The authenticity of these portions of his narrative is open to grave doubt. It was, however, not an unusual practice for historical writers of those days; instances are available in the compositions of Amir Khusrau, Isami and Ibn Batuta.

The most important feature of Barani's *Tarikh* is his interest in administrative matters, particularly those relating to revenue and prices of commodities. Here, he breaks new ground; instead of confining his

attention, like other medieval historians, to rulers, courts and campaigns, he turns also to those aspects of history which are of special interest to modern historians.

The obscurity of his language—sometimes too broken to yield a clear sense, sometimes marked by contradictions—creates difficulties to modern interpreters.

- However, he gives important details about the reigns of the Mameluk and Khalji Sultans. One special feature of his work is that it provides interesting glimpses of social and cultural life.

**Shams-i-Siraj Afif** Afif belonged to a family of officials. He was employed by Firuz Tughluq in the revenue department. His object was to complete Barani's unfinished work. Though his *Tarikh-i-Firuz Shahi* was named after his patron, it was written after his death—indeed after the virtual fall of Tughluq dynasty as a result of Timur's invasion.

- Afif's work begins where Barani's narrative ends; it is a systematic first-hand account of Firuz Shah Tughluq's reign.
- It has its defects. He is fond of jingling, rhyming prose and many of his observations are platitudes.
- But, being confined to a single reign, the work provides a concentrated narrative; moreover, it gives many details on administration as also on the biographies of the principal nobles.

**Ahmad Sirhindi** Yahya bin Ahmad Sirhindi's work, *Tarikh-i-Mubarak Shahi*, named after Sultan Mubarak Shah of the Sayyid dynasty, begins with the reign of Muhammad of Ghur and ends in 1434.

- He says that he gathered from other historical works, facts relating to the period up to the coronation of Firuz Shah Tughluq and after that event, whatever was witnessed by him was related.
- He supplements the meagre information given by Afif for the later years of Firuz Shah Tughluq's reign.
- He is the only dependable authority for the period 1400–34. He was a careful and apparently an honest chronicler.
- Unlike the previous historians who were Sunnis, he was a Shia.

## Other Historians

- Valuable historical material is available in some works of the famous

Indo-Persian poet, **Amir Khusrau**. One of his prose works, the *Khazain-ul-Futuh*, is a very important source of information about the reign of Ala-ud-din Khalji.

- Sultan **Firuz Shah Tughluq** wrote a brief account of his reign in a book entitled *Futuhat-i-Firuz Shahi*. Another anonymous work, entitled *Sirat-i-Firuz Shahi*, was written probably under his patronage and at his dictation.
- There is no contemporary work on the history of the **Lodis**. But three historical works written in the seventeenth century—*Tarikh-I-Salatin-i-Afghana* by Ahmad Yadgar, *Makhzan-i-Afghana* by Niamatullah, and *Tarikh-i-Duadi* by Abdullah—deal exclusively with the history of Afghan rule in India.
- The history of the Sultanate is also dealt with by **later historians** like Nizamuddin, Badauni (sixteenth century) and Ferishta (seventeenth century).
- Several Persian chronicles deal with the **history of the provinces** under independent Sultans.
- For Gujarat, there are several works including *Mirat-i-Sikandari* by Sikandar bin Muhammad (seventeenth century) and *Mirat-i-Ahmadi* by Ali **Muhammad Khan** (eighteenth century).
- Ghulam Hussain Salim narrated the history of Bengal in his *Riyaz-us-Salatin* (eighteenth century).
- The history of Kashmir is described in Mirza Haidar Dughlat's *Tarikh-i-Rashidi* and Haidar Malik's *Tarikh-i-Kashmir* (seventeenth century).

## FOREIGN TRAVELLERS' ACCOUNTS

The accounts of foreign travellers throw interesting light on the political and socio-economic conditions in different parts of the country. They came from different countries and usually wrote with detachment about what they saw, but they often made mistakes because they were ignorant of Indian languages.

There was a continuous stream of these travellers from the thirteenth to the sixteenth centuries. The Italian traveller **Marco Polo** visited south India towards the close of the **thirteenth century**.

The best known of all the foreigners who visited India during the pre-

Mughal period was the Moroccan traveller **Ibn Batuta** who lived in India for eight years in the reign of Muhammad bin Tughluq. His account bears the stamp of authenticity.

In the **fifteenth century** came several notable travellers: **Mahuan**, a Chinese, who recorded his observations on Bengal and Malabar; Nicolo **de Conti**, an Italian; Abdur **Razzaq**, a Persian; and Athanasius **Nikitin**, a Russian, who wrote about south India.

In the first half of the **sixteenth century** came **Varthema**, Domingo **Paes**, **Barbosa** and **Fernao Nuniz**. On the whole, these different kinds of sources are supplementary to the principal Persian chronicles.

## AMIR KHUSRAU

Khusrau was born in 1253 AD in Patiala, India. His paternal ancestors belonged to the nomadic tribe of Hazaras from Transoxiana, who crossed the river Indus and migrated to India in the 13<sup>th</sup> century. Khusrau's father served Sultan Iltutmish in a high position. Khusrau was educated in theology, Persian and the Quran. From his mother who was of Hindustani origin and from his maternal grandfather he acquired both an intimacy with the local languages as well as a rooting in the immediate cultural ambience. His father died when Khusrau was only eight, hence he came under the care of his maternal grandfather.

Amir Khusrau was writing poetry from a tender age. His genius thrived and sustained itself with the support of his industrious temperament and, indeed the fortune of getting generous patrons in nobles, princes and kings. He emerged as one of the most original poets of India, innovating new metaphors and similes. With his second collection of verses, Wast-ul-Hayat, Amir Khusrau's name spread from house to house, wide and far and he came to be known in Persia as well. The famous poet of Persia, Sa'di sent him compliments.

It was with his long, unique poem, Qiran-us-Sa'dain, written with ceaseless labour of six months, at the age of 36, that Khusrau became the poet-laureate of King Kaiqubad at Delhi. This poem is soaked in his love for Delhi; he also writes on the mutual love between Hindus and Muslims there.

In Nuh Sipihr (1318), Khusrau's fascination with India's birds and

animals, flowers and trees, its languages and people finds an impassioned expression. It was indeed due to his Sufi orientation, acquired mainly from his spiritual mentor, Nizamuddin Auliya, that he chooses to appreciate some aspects of Hindu religion and customs in Nuh Sipihr. In fact, through an anecdote in Hasht-Bihisht, he preaches religious toleration by narrating a dialogue between a Muslim Haji going to Mecca and a Brahmin pilgrim going to Somnath. Amir Khusrau's poetry offers a powerful metaphor for secular thinking and living.

He wrote poetry in Persian as well as what he called Hindvi, a combination of local Bhojpuri and Persian, which later evolved into Hindi and Urdu. He composed songs and riddles in the more common spoken dialect of the time, called 'Dehlavi Hindi'. Though he himself did not take these seriously, they appealed greatly to the common people. Jawaharlal Nehru in his book 'Discovery of India' has written, "Khusrau's enduring fame in India rests on the riddles, quibbles and songs written by him."

His contribution to the Hindi language and Hindi poetry is acknowledged by the critics of even today. The language he used later developed into Hindustani. Many of his poems are used till today in Hindustani Classical music as bandishes and as ghazals by Ghazal singers.

His deep and growing attachment with Nizamuddin Auliya took him away from more worldly ambitions and he turned more and more to spiritual seeking and ecstasy. When Nizammudin Auliya passed away Khusrau tore his clothes and blackened his face and went to his master's grave. In a few months' time, in 1325 AD, Khusrau too passed away and was buried near that grave as desired by the master. These graves are a place of pilgrimage for both Hindus and Muslims to the present day.

## NEW SOCIO-CULTURAL TRENDS

### Mobility and Cultural Mixing

**Initiation of World's Most Significant Migratory Pattern** Brutal Mongol attacks on cities and towns across southern Eurasia initiated centuries of migration into India. Warriors, scholars, mystics, merchants, artists, artisans, peasants and workers followed ancient trade routes and new opportunities that opened up in the new domains of Indian sultans. Migrants poured down

the Hindu Kush; they traveled from town to town, across the Punjab, down the Ganga basin, into Bengal, down the Indus into Sind and Gujarat, across the Vindhya range, into the Deccan, and down the coast. They moved and resettled to find work, education, patronage, influence, adventure and better living. They travelled these routes for five centuries, never in large numbers compared to the resident population; but as time went by, new-comers settled more often where others had settled before; and their accumulation, natural increase, and local influence transformed societies all across the Indian subcontinent, forever. This was one of the world's most significant long-term migratory patterns; and it not only brought people and wealth into India but also caused a balance flow of commodities from South Asia to West Asia and Europe.

**Two Social Categories of Immigrants** Immigrants changed societies most where they settled largely, in urban centers along trade routes. Two social categories among the overland migrants who came into India primarily from southern regions of Central and West Asia can be conveniently differentiated. Leading the way, warriors organised fighters, military suppliers and service providers on ethnic lines in groups defined by tribe, clan, and lineage, mostly Turks and Afghans. Even these groups were multi-ethnic, but groups in the second, non-military category, were even more so. Migrants in both categories coming from Persia increased over time. Majority of the immigrants being Muslim non-combatants, created multi-cultural centers of social change, mostly in and around urban centers. They, in fact, caused a huge leap in urbanisation.

**Improvement of Historical Documentation** Historical documentation also improved with waves of immigration, often as a consequence of patronage by sultans. Most of the new documentation relates to the sultans' activities and interests, rather than to those of ordinary immigrants. Al Biruni's *Kitab-fit-tahqiq* (completed in 1048) begins the new documentation and carries a feeling of discovery and exploration. New architectural documentation begins in 1311, with Ala-ud-din Khalji's Alai Darwaza in Delhi. We know much more about sultans, however, than about Al Biruni's Lahore or about the people who built and passed through the Alai Darwaza.

**Addition of New Layers to the Multiple Sovereignties** From the thirteenth to sixteenth century, Turkish and Afghan warriors reduced old medieval dynasties into subordination and set up independent domains for

themselves. They created a new, culturally distinct, ruling class, poised above old dynastic clans and village elites. Thus, the new dynasties added new layers to the multiple sovereignties of medieval history. As before, losers in war fled to seek fortunes elsewhere. As during Chola expansion, chain reactions followed. Conquered Rajputs defeated local rulers in the western Himalayas and Punjab hills, who climbed to fight in higher valleys. As they arrived in Nepal, Yaksha Malla (1429–1482) partitioned his kingdom among his three sons, who ruled Katmandu, Patan, and Bhaktpur (all now inside the city of Katmandu); and each son had to fight the *kshatriyas* who had fled defeat in plains. Centuries of competitive interaction pervaded military rulers with many common traits. Subordination, alliance-building, emulation and learning brought about cultural borrowing, diffusion and amalgamation.

**Multi-Cultural Patronage** In new dynastic realms, a new kind of cultural complex emerged that gave rulers many options, but a majority of the rulers were typically engaged in multi-cultural patronage. In medieval societies, the spirit and practice of Hindu *bhakti* mingled with those of Muslim *sufi* mysticism around saintly examples of spiritual power and in music, poetry and eclectic divine experience. Spiritual guides, teachers, mystics, poets, festivities, and sacrificial offerings drew the attention of people. Turkish, Afghan, Persian, and regional Hindu aesthetic and engineering motifs got fused in the arts, fortresses, palaces and consumer taste.

**Common Symbols and Rituals of Rank** The regalia of royalty formed a symbolic language of honour that was spoken by rulers of all religions, who recognised one another's authority and engaged in common rituals of rank. Sultans and *rajas* fought, taxed, invested, administered and transacted with one another using the same lexicon and technologies, learning from one another. Vijayanagar provides one good example of such mingling. Its Rayas faced deadly enemies in the Bahmani Sultans, who eventually destroyed Vijayanagar; but Rayas themselves became Hindu sultans and their techniques of power closely resembled Bahmani Sultans. Nayakas in the south and Rajputs in the north likewise assumed the mixed character of Hindu sultans.

## Emergence of New Identities

**Personality-Oriented Historical Writing** Individual identities appear more clearly and elaborately in the records of the second millennium.

Famous individuals thus, assume a larger role in historical writing. Writers like Ibn Batuta and Barani left historians rich accounts mixed with personal experience. Rulers commissioned dynastic chronicles, courtiers wrote biographies, and writing history became part of cultural politics. The brightest stars in medieval history, however, are individuals who used the word ‘sultan’. It was, in fact, a title for many rulers, but broadly it denotes a kind of personal identity that came to be shared by many people of importance, because the sultan became an ideal type, or cultural model, for patriarchs wielding power in society.

## REPLACEMENT OF CARVED INSCRIPTIONS BY PEN-AND-INK MANUSCRIPTS

New societies were born and old ones changed along the coastal areas and in the inland interior regions. The most dramatic events happened in hundreds of urban sites, large and small, lying along routes between Central Asia and the Indian Ocean. These happenings are known to us in new kinds of documentation. In the medieval centuries, pen-and-ink manuscripts gradually replaced carved inscriptions and other old sources like architecture and oral texts as records of history. However, inscriptions also reflect a shift in the essence of texts, which suggests an important feature of social change. Individuals become more prominent.

**Meaning and Connotation of the ‘Sultan’** What did it mean to be a sultan? In the *Quran*, this Arabic word means a man with spiritual power. Mahmud of Ghazni was the first man to be styled ‘sultan’ by contemporaries.

- The title appears to have been popular first among the Turks. Seljuq dynasties ruling Palestine and Persia in Mahmud’s day were the first to use it routinely, and later, Ottoman Turks made it famous in Europe. When the Caliph started conferring the title, it spread quickly among Muslim rulers and changed along the way.
- In the *Tarikh-i-Firuz Shahi*, [Ziauddin Barani](#) said: “History is the knowledge of the annals and traditions of prophets, caliphs, sultans and great men of religion and government.” By this time, sultans had illustrious company.
- The greatest sultans in South Asia were Mughal emperors who adopted Persian imperial culture and took the Persian title Badshah to

lift themselves symbolically above Turks, Afghans and all other sultans. Whatever his title, a sultan was a man of personal greatness, not only as an army commander but also as a spiritual and moral being.

- A sultan's grandeur emerged from the work of people around him. Putting halos on Muslim sultans was a job for poets, scholars (*imams* and *ulema*), architects, chroniclers, biographers, spiritual guides (*sufis*) and Friday prayer leaders at the *masjids*.
- For Hindu rulers, the same job fell to brahmins, priests, genealogists, myth makers, dramatists, singers, temple builders and festival organisers. Skilled service providers and cultural activists competed for the honour to glorify sultans, and in doing so, advanced their own careers and spiritual stature at the same time.

**Model Conduct for Sultan** Public debate, drama, and glamour surrounded sultans and formed their legacy. Mahmud of Ghazni became his own publicist. To impress the Caliph, he probably exaggerated his damage to Somnath temple, where local accounts do not suggest the same destruction to temples that he claimed to have wrought.

- Three centuries later, Barani and Isami described Mahmud as an ideal ruler and as the founder of Muslim rule in India, both inaccurate claims; and clearly, these two poets were using Mahmud's fabricated image for their local political purposes. They were probably engaged in debates about patronage, which were often intense around sultans.
- Should the sultan support leaders of various religions, promote his *sufi* guides over others, persecute non-Muslims and 'deviant' Muslims like Ahmadis and Ismailis, patronise Hindu temples, ally with Christians, or tax Muslims and non-Muslims at the same rate?
- Such questions became matters of recorded public dispute among the intelligentsia who prodded sultans and gave guidance and support for dynastic politics. For Mahmud, looting Hindu pilgrims (which he did) was clearly not as praiseworthy as breaking the Somanath temple idol (which probably he did not do). So, it was the latter deed that preoccupied contemporary and later publicists seeking allies among like-minded militarists.
- Early sultans like Mahmud of Ghazni relied entirely on kin and close ethnic allies. As the political landscape became more complex, more complex personalities emerged and under the Mughals, assumed epic

proportions.

- Sufis of the Chisti order were one of the well-organised groups of cultural activists who enabled sultans to overshadow others. Chisti influence was more than spiritual, because Chisti followers had serious clout. For example, in 1400, Chisti leaders (*sheikhs*) in Bengal objected to the local sultan's patronising of brahmins and his allowing non-Muslims to hold high office. Their strategy seems to have worked, because the Bengal sultan increased patronage for the local Chistis, though he did not change his pattern of multi-cultural patronage.
- The sultan's body, speech, piety, personal habits, hobbies, family, household, ancestors, wives, sons and in-laws formed the inner core of his public identity; they appeared in public gossip, art, lore, song and chronicle.
- A daily dramatisation of the sultan's public self occurred in his court, at his public *darbar*, where he received guests, ambassadors, supplicants, allies and payers of taxes and tribute.

**Development of the Darbar** The institution of the *darbar* evolved over time. Its early central Asian home was a regal tent on the battlefield; in later centuries, it acquired architectural grandeur, as at the Tughluqabad fort-complex and later, the Mughal fort-cities in [Fatehpur Sikri](#), Agra and Delhi, whose *darbar* halls are massive stages for the emperor's performance of power. Many *darbars* incorporated Hindu and Muslim traditions of display and drama.

- The *darbar* became a place for dramatising in public, all the personal identities that were being defined in relation to sultans. To dramatise all the various personalities of power that comprised his domain, a sultan took his *darbar* wherever he went. A *darbar* spent considerable time on the move, especially in battle. The ruler's travelling court became an enduring cultural phenomenon.
- A sultan's retinue, regalia, and family symbolised his greatness. Sultans were sticklers for public etiquette and sumptuary protocol, lest subordinates exceed their station. The sultan had to have the biggest, richest, most elaborate, extravagant, valuable things visible on his person, to dramatise his ascendancy constantly.
- Vijayanagar Rayas styled themselves "Lords of the Eastern and Western Oceans" by adorning their bodies with precious commodities

from overseas trade, specifically, perfumes and precious stones and jewels. The ruler's home was a larger version of his own body and dramatised his powers to accumulate, command, control and define wealth, value and taste. The grandiose habits of consumption of the great monarch became an enduring fact of political life in India.

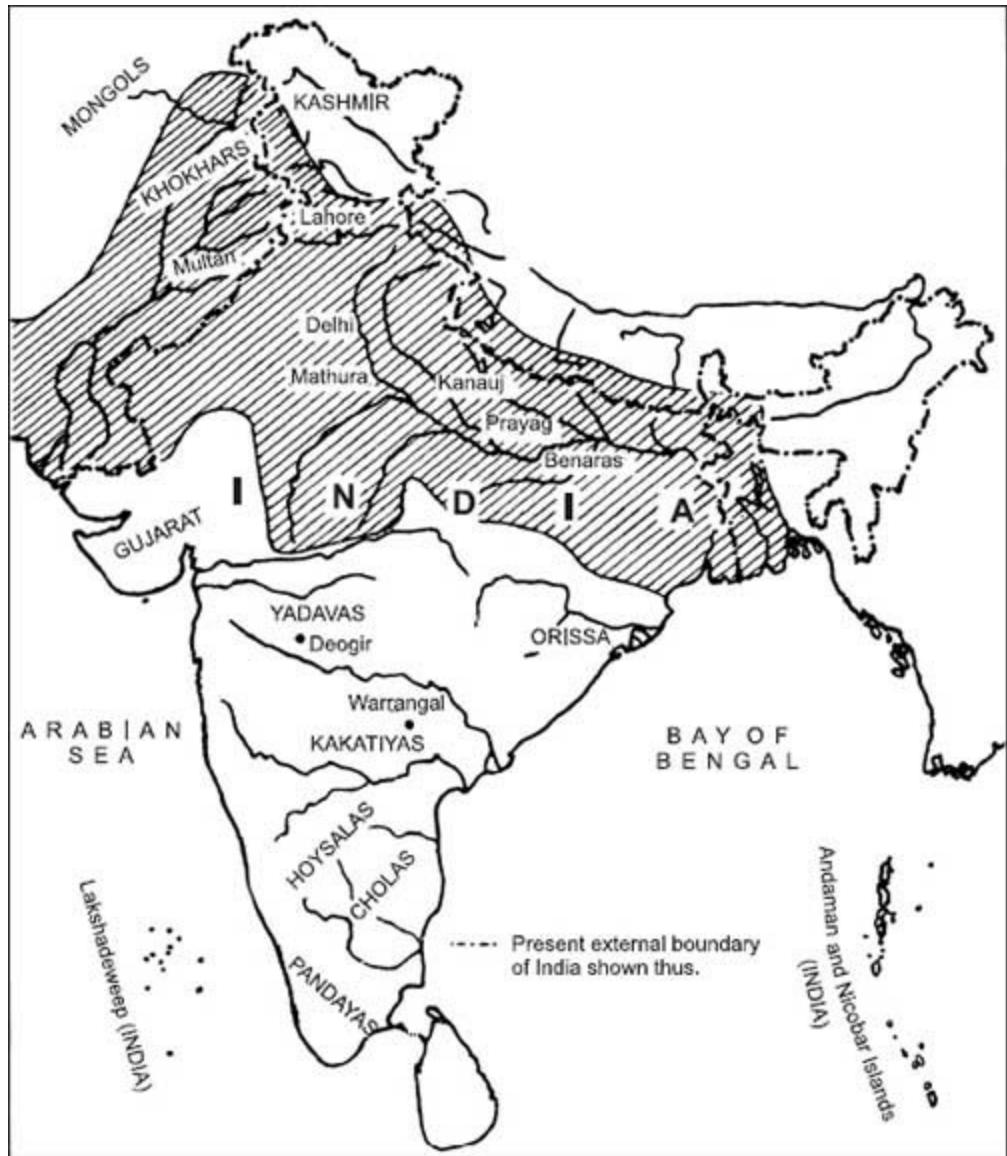
**Sultan's Personal Life** Significant features of a sultan's persona emerged in publicly visible domestic dramas, above all, marriage.

- Weddings were great events of political life because marriage was the most secure method of political alliance.
- In the inner secret precincts of the palace, family members vied for influence and engaged in the intrigues that often culminated in wars of succession, in which relatives killed one another.
- At home, the sultan's honour rested on the stainless virtue of his mother, wives, daughters and sisters. Sequestered women of the palace lived behind a curtain, *pardah*; and women in seclusion, *pardahnasheen*, became the sultan's own virtue.
- Practices of female seclusion spread among elites who modeled themselves on sultans, Hindus and Muslims alike, at all levels of society. In this and many other respects, Rajput *rajas* became model kshatriyas who were also model sultans.

### Literature of Delhi Sultanate

Author	Book	Remark
Al-Beruni	<i>Kitab fi tahqiq</i>	About Indian sciences
Al-Beruni	<i>Qanun-i-Masudi</i>	About astronomy
Al-Beruni	<i>Jawahir-fit-Jawahir</i>	About mineralogy
Firozabadi	<i>Qamus</i>	Arabic dictionary
Hasan Nizami	<i>Taj-ul-Maathir</i>	History of Ilbaris
Abu Bakr	<i>Chach Namah</i>	History of Sind

Bukhari	<i>Lubab-ul-Alab</i>	Persian anthology
Minhaj-us-Siraj	<i>Tabaqat-i-Nasiri</i>	History of Muslim dynasties up to 1260
Amir Khusrau	<i>Khazain-ul-Futuh</i>	Ala-ud-din's conquests
Amir Khusrau	<i>Tughluq Namah</i>	Rise of Ghiyas-ud-din
Amir Khusrau	<i>Miftah-ul-Futuh</i>	Jalal-ud-din's conquests
Amir Khusrau	<i>Khamsah</i>	(It consists of his five literary masterpieces, viz. Mutla-ul-Anwar, Shirin Khusrau, Laila Majnu, Ayina-i-Sikandari and Hasht Bihisht)
Firoz Tuhgluq	<i>Futuhat-i-Firoz Shahi</i>	Autobiography
Zia-ud-din Barani	<i>Fatawa-i-Jahandari</i>	Legal advice on worldly rule
Zia-ud-din Barani	<i>Tarikh-i-Firoz Shahi</i>	History of Tughluqs
Shahms-i-Shiraj Afif	<i>Same title as above</i>	History of Tughluqs
Isami	<i>Futuh-us-Salatin</i>	Bahmani kingdom
Ibn Battutah	<i>Kitab-ul-Raha</i>	A travelogue
Firdausi	<i>Shah Namah</i>	Mahmud Ghazni's reign



## Delhi Sultanate Under Iltumish

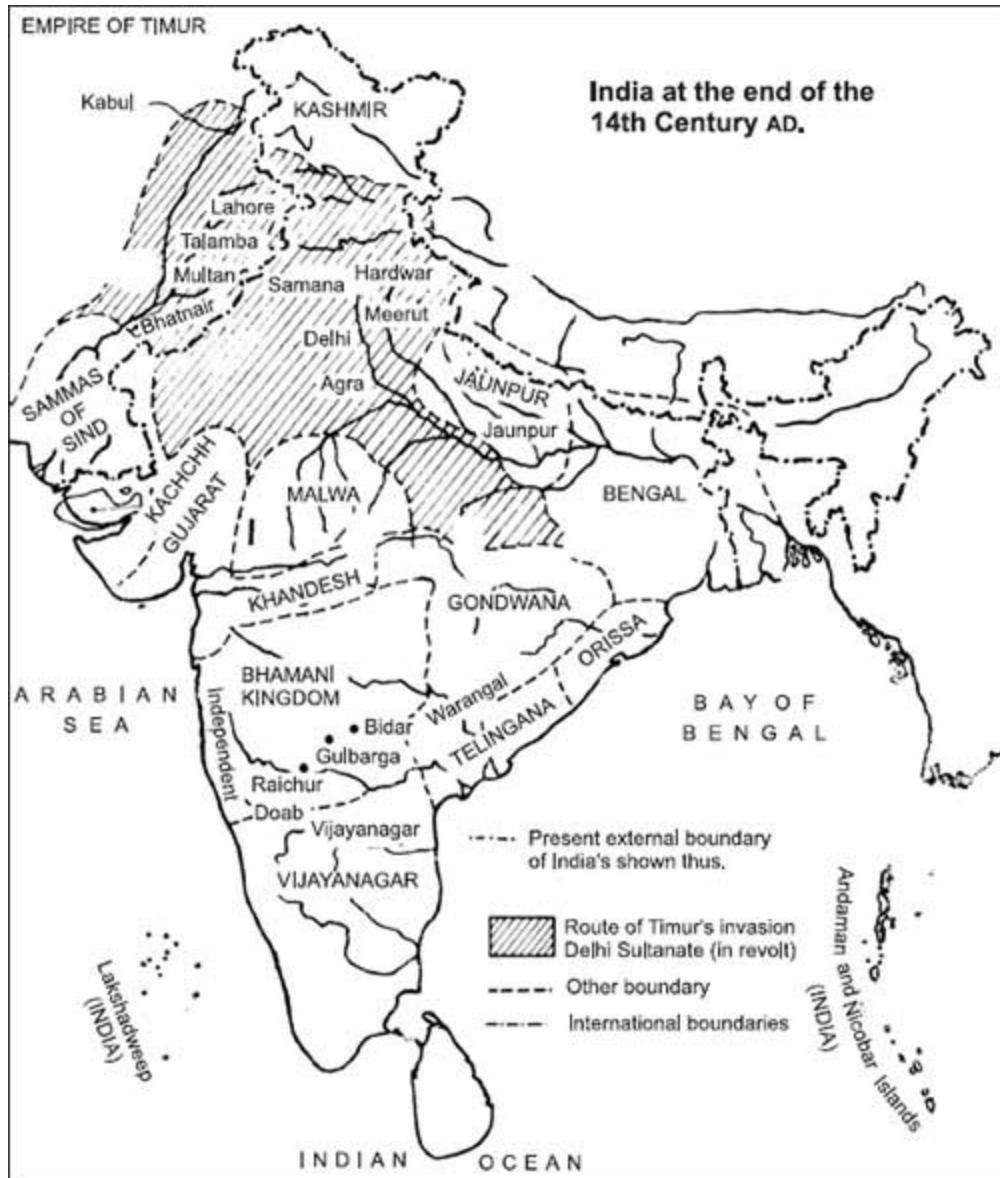
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## QUESTIONS

The first four rulers of the Muslims following the Prophet are known as 'Rashid un' or 'rightly guided caliphs'. Which one of the following was not

one of them?

- (a) Abu Bakr
- (b) Umar
- (c) Muawiya
- (d) Usman

‘Raziya was endowed with all qualities befitting a king, but she was not born of the right sex...’ Who was the author of these lines?

- (a) Al-Beruni
- (b) Amir Khusrau
- (c) Ibn Battutah
- (d) Minhaj Siraj

With which dynasty did Indian Muslims start entering into positions of power?

- (a) Tughluqs
- (b) Ilbaris
- (c) Khaljis
- (d) Sayyids

Which Sultan received a robe of honour from the caliph?

- (a) Iltutmish
- (b) Qutub-ud-din Aibak
- (c) Balban
- (d) Ala-ud-din Khalji

Which tax was not permitted by the shariat?

- (a) Agriculture tax
- (b) Tax on non-Muslims
- (c) Commercial tax
- (d) Marriage tax

Which was not true about *jizya*?

- (a) It was a tax on non-Muslims.
- (b) Brahmins were generally exempted from it.
- (c) The first ruler to collect it in India was Firoz Tughluq.
- (d) It never yielded any substantial revenue.

The *iqtadars* during the period of the Delhi sultanate were also known as

- (a) *maliks*
- (b) *muqtis*
- (c) *mamlatdars*

(d) *munhias*

How did Muhammad Tughluq die?

- (a) Killed in a battle
- (b) Killed by conspirators
- (c) Died of fever
- (d) Died while playing *chaugan*

How many *jitals* made up a *tanka*?

- (a) 44
- (b) 40
- (c) 48
- (d) 46

Who destroyed the Jagannatha temple of Puri?

- (a) Muhammad Tughluq
- (b) Firoz Tughluq
- (c) Ghiyas-ud-din Tughluq
- (d) Ala-ud-din Khalji

Which dynasty marked the end of Turkish nobility from positions of power?

- (a) Khalji
- (b) Tughluq
- (c) Lodi
- (d) Sayyid

Who is identified as Tamerlane?

- (a) Mahmud of Ghazni
- (b) Muhammad of Ghur
- (c) Timur
- (d) Chengiz Khan

*Diwan-i-kohi*, created by Muhammad Tughluq, looked after

- (a) revenue collection
- (b) agriculture
- (c) public welfare
- (d) crown land

Who was the first Sultan to provide relief to famine-affected people?

- (a) Ala-ud-din Khalji
- (b) Firoz Tughluq
- (c) Balban
- (d) Muhammad Tughluq

Who completed the conquest and annexation of south India?

- (a) Firoz Tughluq
- (b) Balban
- (c) Jauna Khan
- (d) Ala-ud-din Khalji

Who was the first Sultan to pay soldiers in cash instead of through *iqtas*?

- (a) Iltutmish
- (b) Balban
- (c) Muhammad Tughluq
- (d) Ala-ud-din Khalji

How was Ghiyas-Ud-din Tughluq killed?

- (a) Killed in a battle
- (b) Poisoned to death
- (c) Died of cancer
- (d) Accidental death

Who introduced token currency in China before Muhammad Tughluq introduced it in India?

- (a) Qublai Khan
- (b) Chengiz Khan
- (c) Timur
- (d) Gai Khatu

Who was a *shahna*?

- (a) Military commander
- (b) Spy
- (c) District head
- (d) Market superintendent

Who completed Qutub Minar?

- (a) Qutub-ud-din Aibak
- (b) Raziya
- (c) Iltutmish
- (d) Balban

Who was the Abyssinian that was promoted as master of stables?

- (a) Jauna Khan
- (b) Yakut Khan
- (c) Jalal-ud-din
- (d) Bakhtiyar Khalji

Who was the Indian Muslim that replaced Balban as *malik naib* to Nasir-ud-din Mahmud?

- (a) Malik Kafur
- (b) Khusrau Khan
- (c) Imad-ud-din Rayhan
- (d) Qubacha

*Balahars* in the village were

- (a) landlords
- (b) headmen
- (c) menials
- (d) accountants

What were Rajab-wah and Ulugh Khani during Firoz Tughluq's reign?

- (a) Rest houses
- (b) Fruit gardens
- (c) Intelligence services
- (d) Canals that were cut by the Sultan from Yamuna

What was *araghatta*?

- (a) A machine to break forts
- (b) An irrigation canal
- (c) A device to lift water
- (d) A type of cloth

What was not true about medieval Indian period?

- (a) The people knew breeding of mulberry silk worms.
- (b) They grew grapes and other fruits.
- (c) They knew grafting of plants.
- (d) Mango was the most highly prized fruit.

*Charai* was a tax on

- (a) Hindus
- (b) houses
- (c) milch cattle
- (d) craftsmen

Who among the following medieval historians commented that death liberated Muhammad Tughluq from his people and freed them from him?

- (a) Badauni
- (b) Barani
- (c) Isami

(d) Ibn Battutah

What was *kharaj*?

- (a) A tribute
- (b) Booty
- (c) Land tax
- (d) Gift

Who were the *rais* and *ranas*?

- (a) Intelligence officers
- (b) Poets under sultanate
- (c) Local chiefs who opposed Sultans
- (d) Police officers

What is not true about the *rawats*?

- (a) They were cavalry men or *rais*.
- (b) They were of a lower status than *ranas*.
- (c) They vanished with the establishment of Delhi sultanate.
- (d) They continued to be engaged by *ranas* even, during Delhi Sultans' period.

During whose reign was *jizya* collected even from Brahmins?

- (a) Ghiyas-ud-din Tughluq
- (b) Muhammad Tughluq
- (c) Firoz Tughluq
- (d) Balban

Who were the *payakas* or *paiks*?

- (a) ascetics
- (b) spies
- (c) foot soldiers
- (d) cavalry men

Which Tughluq fled from Delhi when Timur captured it?

- (a) Ghiyas-ud-din II
- (b) Abu Bakr
- (c) Nasir-ud-din Mahmud
- (d) Muhammad Firoz

Who were *barids*?

- (a) Secret agents
- (b) Military chiefs
- (c) Revenue collectors

(d) Elite guards

Who gives us a graphic, though biased, description of the rebellion of the peasants of the Doab region against Muhammad Tughluq's enhancement of land revenue?

- (a) Zia-ud-din Barani
- (b) Minhaj Siraj
- (c) Ibn Battutah
- (d) Shiraj Afif

Minhaj Siraj was the poet laureate of

- (a) Ala-ud-din Masud Shah
- (b) Bahram Shah
- (c) Nasir-ud-din Mahmud
- (d) Balban

After which *Sufi* saint was Qutub Minar named?

- (a) Nizam-ud-din Auliya
- (b) Moin-ud-in Chisti
- (c) Qutub-ud-din Bakhtiyar Kaki
- (d) Salim Chisti

Which class was hit hard by Ala-ud-din's measures?

- (a) Peasants
- (b) Soldiers
- (c) *Muqaddams* & traders
- (d) Nobility

Under whose reign did *diwan-i-arz* become a separate department?

- (a) Iltutmish
- (b) Ala-ud-din Khalji
- (c) Muhammad Tughluq
- (d) Balban

Which commander of Ala-ud-din defeated Yadava king Ramachandra?

- (a) Khizr Khan
- (b) Khusrau Khan
- (c) Malik Kafur
- (d) Mubarak Shah

Why did Muhammad Tughluq introduce token currency?

- (a) He was eccentric.
- (b) He wanted to experiment with it.

(c) To overcome the global shortage of silver.

(d) To conduct foreign trade on a large scale.

To which caste did Khusrau Khan, a Hindu convert, belong to?

(a) Kshatriya

(b) Vaisya

(c) Brahmin

(d) Sudra

What was the name of the Jaina saint with whom Muhammad Tughluq held discussions?

(a) Rishaba II

(b) Hemachandra

(c) Jinasena Sur

(d) Jinaprabha Sur

Which Sultan appointed Ibn Battutah, a Moroccan traveller, *qazi* of Delhi?

(a) Ala-ud-din Khalji

(b) Firoz Shah Tughluq

(c) Muhammad Tughluq

(d) Balban

Who was the ruler of Ranathambhor when Alaud-din invaded it?

(a) Prithviraja

(b) Ramachandra

(c) Rai Karan

(d) Hamir Deva

Muhammad Tughluq lived in a camp called ‘Svargadvari’ for 2 years. On the bank of which river was it located?

(a) Sutlej

(b) Indus

(c) Yamuna

(d) Ganges

Who introduced *chahra* for the first time?

(a) Iltutmish

(b) Qutub-ud-din Aibak

(c) Balban

(d) Ala-ud-din Khalji

What was the correct chronology of the Delhi sultanate?

(a) Slave, Tughluq, Khalji, Sayyid, Lodi

- (b) Slave, Khalji, Tughluq, Sayyid, Lodi
- (c) Khalji, Slave, Tughluq, Lodi, Sayyid
- (d) Khalji, Tughluq, Slave, Sayyid, Lodi

*Paibos*, introduced by Balban in the court etiquette, was

- (a) a tribute
- (b) a uniform
- (c) a formal celebration of the Sultan's birthday
- (d) a custom of kissing the feet of the Sultan

During the reign of which Delhi Sultan did the *chahalgani* or *chalisa* come into existence?

- (a) Balban
- (b) Raziya
- (c) Iltutmish
- (d) Ala-ud-din Khalji

Who was the Abbasid Caliph that probably conferred on Mahmud of Ghazni the title of 'Sultan' for the first time in Islamic history?

- (a) Al-Nazir
- (b) Qadir
- (c) Al-Muqtafi
- (d) Al-Qaim

Who was known as 'Lakh Buksh'?

- (a) Aibak
- (b) Iltutmish
- (c) Balban
- (d) Raziya

The most serious sectarian conflict between the *Sunnis* and the *Shias* occurred during the reign of

- (a) Raziya
- (b) Balban
- (c) Ala-ud-din Khalji
- (d) Firoz Tughluq

Which south Indian ruler defeated the army of Ala-ud-din Khalji in 1303?

- (a) Prataparudra II
- (b) Raja Karan
- (c) Muladeva
- (d) Raja Ramachandra

The first Muslim incursion on Deccan occurred during the reign of

- (a) Jalal-ud-din Khalji
- (b) Ala-ud-din Khalji
- (c) Balban
- (d) Muhammad Tughluq

The term ghanima in the Delhi Sultanate stands for

- (a) Market cess
- (b) irrigation tax
- (c) war booty
- (d) royal treasury

Which Sultan of Delhi established an employment bureau, a charity bureau and a charitable hospital?

- (a) Firoz Tughluq
- (b) Muhammad Tughluq
- (c) Ala-ud-din Khalji
- (d) Balban

Three types of coins of the *sultanate*—*tanka*, *shashgani* and *jital*—were made respectively of

- (a) silver, silver, copper
- (b) gold, silver, copper
- (c) silver, bronze, copper
- (d) gold, bronze, copper

Which Delhi Sultan received an embassy from the Mongol monarch of China for seeking his permission to visit certain Buddhist temples?

- (a) Ala-ud-din Khalji
- (b) Balban
- (c) Muhammad Tughluq
- (d) Firoz Tughluq

Who among the following rulers was the first to order a huge bell to be hung at the gate of his palace so that an aggrieved person could ring it at any time?

- (a) Aibak
- (b) Ala-ud-din Khalji
- (c) Iltutmish
- (d) Balban

Which of the following kings remodelled the existing coinage and issued new coins—a new gold piece called *dinar* and a silver coin called *ad/*?

- (a) Balban
- (b) Ala-ud-din Khalji
- (c) Muhammad Tughluq
- (d) Firoz Tughluq

Who introduced the famous Persian festival of Nauroz?

- (a) Ala-ud-din Khalji
- (b) Iltutmish
- (c) Balban
- (d) Firoz Tughluq

Who was appointed as the envoy of Muhammad Tughluq in the court of the Chinese emperor?

- (a) Barani
- (b) Ibn Battutah
- (c) Barbosa
- (d) Abdur Razzaq

Who said: 'I do not know whether this is lawful or not; whatever I think to be for the good of the state or opportune for the emergency, that I decree.'?

- (a) Balban
- (b) Ala-ud-din Khalji
- (c) Muhammad Tughluq
- (d) Firoz Tughluq

Which one of the cities was not founded by Firoz Tughluq?

- (a) Jaunpur
- (b) Hissar
- (c) Tughluqabad
- (d) Firozabad

Which one of the following Sultans tried to organise the army on the decimal system after the Mongol pattern?

- (a) Ala-ud-din Khalji
- (b) Balban
- (c) Firoz Tughluq
- (d) Muhammad Tuglaq

Which pair is not correct?

- (a) *Fatwa*—A legal decision according to Islamic law
- (b) *Dar-ul-harb*—Land of infidels
- (c) *Jihad*—Holy war against infidels by Muslims

(d) *Kafir*—A person who has faith in Islam

Which one of the following terms was used for measurement of land in the sultanate period?

- (a) Ghalla-Baksh
- (b) Masahat
- (c) Nasaq
- (d) Batai

What was *khidamati*?

- (a) One-fifth of the spoils of wars
- (b) A tax on purchase and sale of commodities
- (c) A tribute realised from the subjugated Indian chiefs
- (d) A house tax demanded from the Hindus

Who were *valiyul kharaj* and *muqta-gir* during the Tughluq period?

- (a) They were revenue collectors and revenue farmers respectively who were given the fiscal responsibility of *iqtas* by Muhammad Tughluq.
- (b) They were military officers in charge of *paraganas*.
- (c) They acted as spies for the king.
- (d) They were officers in charge of state farms.

Which of the following statements about the army of the Delhi Sultans is incorrect?

- (a) A *sawar* was a trooper who had one horse.
- (b) A *murattab* was an artillery man.
- (c) A *sar-i-khail* during the sultanate period was the head of a cavalry unit of ten troops.
- (d) All the above are true.

Who were the *munhias* during the reign of Ala-ud-din Khalji?

- (a) They were the revenue officers.
- (b) These were special officers who used to give reports about the rates and working of markets.
- (c) They were the heads of the market control organisation.
- (d) They were the bodyguards of the king.

The most lasting contribution of Sultan Firoz Tughluq on account of which he has been compared by a historian with the Roman emperor Augustus was

- (a) Construction of public and irrigation works
- (b) Construction of religious places (mosques)
- (c) Imposition of *jizya* upon the Brahmins

(d) His policy of religious toleration

Which one of the following new techniques of cotton textile industry was not introduced in India by the Turks?

- (a) Weaver's treadles
- (b) Spinning wheel
- (c) Cotton-carder's bow
- (d) Water frame

Who was the first caliph as well as the founder of the Umayyad dynasty (661–749 AD) of the caliphate?

- (a) Prophet Muhammad
- (b) Abu Bakr
- (c) Walid
- (d) Hazrat Ibrahim

The Hindu ruler of Sind who was defeated and deposed by the Arab invaders was

- (a) Jaisingha
- (b) Jayachandra
- (c) Dahir
- (d) Bhima

Whom did Mahmud of Ghazni defeat to conquer and annex Peshawar and Punjab?

- (a) Hindu Shahis
- (b) Ghurids
- (c) Arabs
- (d) Karkotakas

Who was the court poet of Mahmud of Ghazni and author of *Shah Namah*?

- (a) Al-Beruni
- (b) Ibn Battutah
- (c) Maulana Khwajagi
- (d) Firdausi

Who was the first Indian ruler to defeat Muhammad of Ghur?

- (a) Prithviraja Chauhan, ruler of Ajmer
- (b) Jayachandra, Gahadvala ruler of Kanauj
- (c) Lakshmana, the Sena ruler of Bengal
- (d) Mularaja II, the Solanki ruler of Gujarat

When did the last campaign of Muhammad of Ghur in India take place and

for what purpose?

- (a) 1199—To suppress a rebellion of Prithviraja Chauhan
- (b) 1201—To establish his authority in eastern India
- (c) 1206—To suppress a rebellion of Khakkars of the Punjab
- (d) 1207—To plunder the Somanatha temple in Gujarat

Which commander of Muhammad of Ghur was responsible for defeating the Senas and establishing Muslim rule in eastern India?

- (a) Qutub-ud-din Aibak
- (b) Iltutmish
- (c) Bakhtiyar Khalji
- (d) Muhammad bin Qasim

During the reign of which Delhi Sultan was the power of the *chahalgani* destroyed?

- (a) Iltutmish
- (b) Balban
- (c) Nasir-ud-din Mahmud
- (d) Razia

Point out the Sultan who died while playing *chaugan* from among the following

- (a) Iltutmish
- (b) Ala-ud-din Khalji
- (c) Muhammad Tughluq
- (d) Qutub-ud-din Aibak

*Diwan-i-khairat* was a separate department of

- (a) public works and welfare
- (b) slaves
- (c) agriculture
- (d) foreign affairs

During whose reign did **Chengiz Khan**, the famous Mongol, attack India's borders in pursuit of Jalal-ud-din, the fugitive Khwarazmi prince?

- (a) Ala-ud-din Khalji
- (b) Balban
- (c) Muhammad Tughluq
- (d) Iltutmish

Who was the first Delhi Sultan to consider himself as neither *onus inter pares* (one among equals) nor *primus inter pares* (first among equals) but much

superior to the nobles?

- (a) Qutub-ud-din Aibak
- (b) Ala-ud-din Khalji
- (c) Nasir-ud-din Khusrau
- (d) Balban

During Firoz Tughluq's long reign of 37 years, there was only one rebellion by a noble. Who was he?

- (a) Malik Kafur
- (b) Malik Shams-ud-din Damghani
- (c) Khan-i-Jahan Maqbul
- (d) Ulugh Khan

Who among the following Delhi Sultans did not go for any fresh conquests?

- (a) Balban
- (b) Firoz Tughluq
- (c) Iltutmish
- (d) Bahlul Lodi

About the territory of which Delhi Sultan is the following comment made:  
‘The dominion of the lord of the universe extended from Delhi to Palam.’?

- (a) Kaiqubad
- (b) Qutub-ud-din Mubarak Khalji
- (c) Nasir-ud-din Mahmud Tughluq
- (d) Ibrahim Lodhi

Who was the founder of the city of Agra?

- (a) Ala-ud-din Khalji
- (b) Muhammad Tughluq
- (c) Firoz Tughluq
- (d) Sikandar Lodi

Which military commander of the Delhi sultanate made plundering raids of south India up to Kanyakumari and during whose reign?

- (a) Khan-i-Jahan Maqbul during the reign of Firoz Tughluq
- (b) Malik Kafur during the reign of Ala-ud-din Khalji
- (c) Bakthiyar Khalji during the reign of Qutubud-din Aibak
- (d) Daulat Khan Lodi during the reign of Ibrahim Lodhi

The Quwwat-ul-Islam Mosque in Delhi of the period of the Slave dynasty was originally a

- (a) Vishnu temple

- (b) Siva temple
- (c) Buddhist monastery
- (d) Jaina temple

What is ‘batter’?

- (a) It is a decorative method combining floral and geometrical designs with panels of Quranic inscriptions in Arabic.
- (b) It is the practice of combining the principles of the Islamic and Indian methods of construction.
- (c) The sloping walls which give the effect of strength and solidarity to the building.
- (d) It is the practice of placing tombs on high platforms in the midst of gardens.

Who among the following is said to have witnessed the reign of eight Delhi Sultans?

- (a) Zia-ud-din Barani
- (b) Shams-i-Shiraj Afif
- (c) Minhaj-us-Siraj
- (d) Amir Khusrau

Arrange the following Delhi Sultans of the Mamluk dynasty in chronological order

- (i) Nasir-ud-din Mahmud
- (ii) Kaiqubad
- (iii) Iltutmish
- (iv) Razia
- (v) Qutub-ud-din Aibak
- (vi) Balban

Select the answer from the codes given below:

- (a) v, i, iii, vi, iv and ii
- (b) v, iii, iv, i, vi and ii
- (c) iii, iv, i, ii, v and vi
- (d) iv, ii, i, vi, v and iii

What is the historical sequence of the following conquests of Ala-ud-din Khalji?

- (i) Malwa
- (ii) Chittor
- (iii) Ranthambhor

- (iv) Gujarat
- (v) Warangal
- (vi) Deogir

Choose the answer from file codes given below:

- (a) iii, iv, v, i, ii and vi
- (b) v, ii, iii, i, vi and iv
- (c) ii, i, iv, iii, vi and v
- (d) iv, iii, ii, i, vi and v

Arrange the following Tughluqs in the chronological sequence.

- (i) Firoz Tughluq
- (ii) Ghiyas-ud-din Tughluq
- (iii) Abu Bakr
- (iv) Nasir-ud-din Mahmud
- (v) Muhammad Tughluq

Select the answer from the codes given below:

- (a) ii, v, i, iii and iv
- (b) i, ii, v, iv and iii
- (c) ii, v, i, iv and iii
- (d) iv, iii, i, v and ii

What is the correct sequence of the following experiments of Muhammad Tughluq?

- (i) Enhancement of land revenue to 50 per cent in the Doab area
  - (ii) Establishment of a separate department of agriculture
  - (iii) Introduction of token currency
  - (iv) **Transfer of capital from Delhi to Daulatabad**
  - (v) Appointment of a new set of revenue officers
- Select the answer from the codes given below:
- (a) v, ii, i, iv and iii
  - (b) iii, ii, v, iv and i
  - (c) iv, iii, i, ii and v
  - (d) iv, i, v, ii and iii

Arrange the following historians of the Muslim period in the chronological order

- (i) Firdausi
- (ii) Abu Bakr
- (iii) Amir Khusrau

- (iv) Barani
- (v) Hasan Nizami

Choose the answer from the codes given below:

- (a) iii, ii, i, iv and v
- (b) ii, i, v, iii and iv
- (c) iv, i, v, ii and iii
- (d) ii, i, iv, iii and v

What is the descending order of the following ranks of the nobility under the Delhi Sultans?

- (i) Amir
- (ii) Khan
- (iii) Sar-i-Khail
- (iv) Malik

Select the answer from the codes given below:

- (a) iii, i, ii and iv
- (b) i, ii, iii and iv
- (c) iv, iii, i and ii
- (d) ii, iv, i and iii

Which of the following statements about the Arab conquest of Sind are true?

- (i) At the time of the Arab conquest of Sind, the caliphate was headed by Khalifa Walid of the Umayyad dynasty.
- (ii) The Arab governor of Iraq at the time was Hajjaj who secured the permission from his caliph to conquer Sind.
- (iii) The first two Arab campaigns under the leadership of Ubaidullah and Budail respectively failed to conquer Sind.
- (iv) Muhammad bin Qasim, the person who was successful in conquering Sind in 711–12 was the son-in-law of Hajjaj.
- (v) In 715 Muhammad bin Qasim was recalled from India and executed by the new Khalifa, Sulaiman.

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and iv
- (b) ii, iii and iv
- (d) i, iii and iv

Who among the following Delhi Sultans were born to Hindu mothers?

- (i) Ala-ud-din Khalji

- (ii) Nasir-ud-din Khusrau
- (iii) Balban
- (iv) Ghiyas-ud-din Tughluq
- (v) Firoz Tughluq
- (vi) Sikandar Lodhi

Choose the answer from the codes given below:

- (a) All of them
- (b) ii and iv only
- (c) ii, iv, v and vi
- (d) i, ii, v and vi

The historical works of which two historians of the Delhi Sultanate have *Tarikh-i-Firozshahi* as their title?

- (i) Amir Khusrau
- (ii) Zia-ud-din Barani
- (iii) Shams-i-Shiraj Afif
- (iv) Minhaj-us-Siraj

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iii

Which of the following statements about Mahmud Ghazni are true?

- (i) He is said to have invaded India nineteen times in all.
- (ii) His last raid in India was aimed at plundering the wealth of the Somanatha temple in Gujarat.
- (iii) He never met any reverses in his invasions of India.
- (iv) He defeated Prithviraja Chauhan in the battle of Waihind.
- (v) Al-Beruni who visited India in the wake of Mahmud's invasions made no critical comments about the raids.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii and iii
- (c) ii, iii, iv and v
- (d) All of them

Raziya was

- (i) nominated by her father, Iltutmish, to succeed him.

- (ii) successful in coming to the throne immediately after her father's death.
- (iii) not only the only woman ruler of the Delhi sultanate but also the only daughter to be preferred to sons by any ruler of India.
- (iv) very favourable to an Abyssinian slave, Yaqut Khan, and in turn received invaluable assistance from him.
- (v) finally deposed by the nobles and murdered by some bandits in Khaital.

Of these statements:

- (a) all are true
- (b) i, ii, iii and iv are true
- (c) ii, iii, iv and v are true
- (d) i, iii, iv and v are true

In order to improve the armed forces, Ala-uddin Khalji introduced

- (i) Branding of horses
- (ii) Descriptive roll of soldiers
- (iii) Regular muster of the army
- (iv) Organisation of the army on the decimal system
- (v) Abolition of the *iqtas* of royal troopers

Choose the answer from the codes given below:

- (a) All of them
- (b) i, iii and iv
- (c) i, ii, iii and v
- (d) ii, iii, iv and v

Ala-ud-din

- (i) reduced the prices of various essential commodities and established separate markets for those goods.
- (ii) reduced land revenue demand of the state by eliminating all middlemen.
- (iii) resumed several types of land grants such as *inams*, and *waqfs*.
- (iv) reduced the state's share of the war booty to 20 per cent from 80 per cent.
- (v) prohibited matrimonial alliances among nobles without his prior permission.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and iv
- (c) i, iii and v
- (d) i, iv and v

Firoz Tughluq

- (i) set up an employment bureau and introduced the practice of granting

pension to old people.

- (ii) ordered the inclusion of the names of all the previous Delhi Sultans, except that of Aibak, in the *khutba*.
- (iii) withdrew the exemption of Brahmins from payment of jizya and collected 10 per cent of the gross produce from peasants as irrigation tax.
- (iv) abolished about 23 taxes or cesses (*abwab*) like house tax, salt tax, etc., on the ground of their un-Islamic nature.
- (v) conquered Jajnagar or Orissa and founded the city of Jaunpur.

Select the answer from the codes given below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii and iv
- (d) i, iii and v

Which of the following Delhi Sultans sought and secured the ‘letter of investiture’ from the caliph?

- (i) Qutub-ud-din Aibak
- (ii) Ala-ud-din Khalji
- (iii) Iltutmish
- (iv) Muhammad Tughluq
- (v) Firoz Tughluq

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) i, iii and v

During the period of the Delhi sultanate, *majlis-i-am* or *majlis-i-khalawat*, meaning council of ministers, was formed by

- (i) *Wazir*
- (ii) *Amir-i-Kohi*
- (iii) *Ariz-i-Mumalik*
- (iv) *Sadr-us-Sudur*
- (v) *Amir-i-Hajeb*
- (vi) *Amir Munshi*

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) i, iii, iv and vi

(c) ii, iv, v and vi

(d) All of them

Which of the following new techniques in the cotton textile industry were introduced in India by the Turks?

- (i) Spinning jenny
- (ii) Spinning wheel
- (iii) Water frame
- (iv) Cotton-carder's bow
- (v) Weaver's treadles

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) ii, iv and v

The following words are ascribed to which Delhi Sultan? ‘Sovereignty is not conferred upon every man but is placed on the elect.’

- (a) Ala-ud-din Khalji
- (b) Iltutmish
- (c) Muhammad Tughluq
- (d) Firoz Tughluq

Note: Questions 114 and 115 should be attempted in the context of the following words.

‘Better a people’s weal than treasures vast.’

Which Delhi Sultan had the above words as his motto or guiding maxim?

- (a) Balban
- (b) Firoz Tughluq
- (c) Ala-ud-din Khalji
- (d) Muhammad Tughluq

What is the meaning of the above motto?

- (a) It is better to have people’s welfare than a huge treasury.
- (b) It is better to have a huge treasury than empty coffers.
- (c) It is better to keep the people at a subsistence level than to allow them grow rich.
- (d) It is better to have rich nobles than rich commoners.

Which one of the following is correctly matched?

- (a) Battle of Waihind—Defeat of the Hindu Shahi ruler by Muhammad of

Ghur

- (b) Battle of Tarain I—Defeat of Prithviraja Chauhan by Muhammad of Ghur
- (c) Battle of Tarain II—Defeat of Muhammad of Ghur by Prithviraja Chauhan
- (d) Battle of Chandwar—Defeat of Jayachandra of Kanauj by Muhammad of Ghur

Match List I with List II and

<b>List I</b>	<b>List II</b>
(i) Ilbaris	(A) Abu Bakr
(ii) Khaljis	(B) Nizam Khan
(iii) Tughluqs	(C) Aram Baksh
(iv) Sayyids	(D) Qutub-ud-din Mubarak
(v) Lodhis	(E) Shah Alam

- (a) i-A, ii-C, iii-D, iv-E, v-B
- (b) i-B, ii-A, iii-E, iv-C, v-D
- (c) i-C, ii-D, iii-A, iv-E, v-B
- (d) i-C, ii-A, iii-D, iv-E, v-B

Match List I with List II and select the answer from the codes given below.

<b>List I</b>	<b>List II</b>
(i) Dagh	(A) Kissing the Sultan's feet
(ii) Chahra	(B) Branding of horses
(iii) Paibos	(C) Prostration in front of the Sultan
(iv) Nauroz	(D) Persian New Year
(v) Sijada	(E) Descriptive roll of a soldier

- (a) i-B, ii-E, iii-C, iv-D, v-A
- (b) i-B, ii-E, iii-A, iv-D, v-C
- (c) i-E, ii-B, iii-A, iv-C, v-D
- (d) i-E, ii-A, iii-B, iv-C, v-D

Match List I with List II and select the answer using the codes given below.

<b>List I</b>	<b>List II</b>
(i) Sikka	(A) Letter of investiture
(ii) Khutba	(B) Muslim theologian
(iii) Mansur	(C) Infidel or unbeliever
(iv) Alim	(D) Coin

- |                                 |                   |
|---------------------------------|-------------------|
| (v) Kafir                       | (E) Friday Prayer |
| (a) i-D, ii-E, iii-A, iv-B, v-C |                   |
| (b) i-D, ii-E, iii-A, iv-C, v-B |                   |
| (c) i-E, ii-D, iii-B, iv-A, v-C |                   |
| (d) i-E, ii-D, iii-C, iv-B, v-A |                   |

Match the following

**List I      List II**

**I**

- |                    |   |
|--------------------|---|
| (i) <i>Kharaj</i>  | (A) State's traditional one-fifth share of war booty, treasure troves, mines, etc.  |
| (ii) <i>Zakat</i>  | (B) Irrigation tax amounting to 10 per cent of the gross produce  |
| (iii) <i>Jizya</i> | (C) Land revenue amounting to one-third to one-half of the produce, paid initially by the Hindu peasants only, but later by all |
| (iv) <i>Shirb</i>  | (D) Land tax paid by Muslim peasants  |
| (v) <i>Khums</i>   | (E) Religious tax paid by propertied Muslims, amounting to one-tenth of the total value of their property                       |
| (vi) <i>Ushar</i>  | (F) Poll-tax paid by the Hindus because of the zimmi status in an Islamic state   |
- 
- |                                       |  |
|---------------------------------------|--|
| (a) i-D, ii-F, iii-A, iv-C, v-E, vi-B |  |
| (b) i-D, ii-C, iii-F, iv-E, v-B, vi-A |  |
| (c) i-C, ii-E, iii-F, iv-D, v-A, vi-B |  |
| (d) i-C, ii-E, iii-F, iv-B, v-A, vi-D |  |

Consider List I and List II:

- |                     |   |
|---------------------|---|
| <b>List I</b>       | <b>List II</b>                              |
| (i) <i>Hadis</i>    | Sayings and doings of the Prophet           |
| (ii) <i>Zawabit</i> | Islamic Law                                 |
| (iii) <i>Fatwa</i>  | Islamic legal decision                      |
| (iv) <i>Farman</i>  | Rules and regulations framed by the Sultans |
| (v) <i>Shariat</i>  | Royal order                                 |

Which of the above are incorrectly matched? Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) ii, iv and v
- (d) i, iii and v

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) Iltutmish	The first Delhi Sultan to acquire a mansur
(ii) Balban	The only Delhi Sultan to acquire two mansurs
(iii) Firoz Tughlaq	Called himself the sha-dow of god
(iv) Muhammad Tughluq	Removed the name of the caliph from the sikka and khutba

Which of the above are correctly paired?

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iv and v
- (c) ii, iv and v
- (d) iii, iv and v

Match the following:

<b>List I</b>	<b>List II</b>
(i) Qutub-ud-din Aibak	(A) Minor when he became ruler
(ii) Kaiqubad	(B) Slave when he became ruler
(iii) Ala-ud-din Khalji	(C) The only Indian convert to become the Sultan
(iv) Nasir-ud-din	(D) He was a paralytic Khusrau
(v) Muhammad Tughluq	(E) He expressed ignorance of the Islamic law

- (a) i-C, ii-E, iii-B, iv-A, v-D
- (b) i-A, ii-B, iii-C, iv-D, v-E
- (c) i-B, ii-C, iii-E, iv-D, v-A
- (d) i-B, ii-D, iii-E, iv-C, v-A

Match List I with List II and select the answer using the codes given below.

<b>List I</b>	<b>List II</b>
(i) Raja Karan	(A) Devagiri
(ii) Ramir Deva	(B) Malwa

- |                        |                 |
|------------------------|-----------------|
| (iii) Ratan Singh      | (C) Chittor     |
| (iv) Harananda         | (D) Ranthambhor |
| (v) Ramachandra        | (E) Gujarat     |
| (vi) Prataparudra Deva | (F) Warangal    |

- (a) i-E, ii-D, iii-C, iv-B, v-A, vi-F
- (b) i-D, ii-E, iii-B, iv-C, v-A, vi-F
- (c) i-C, ii-B, iii-A, iv-E, v-D, vi-F
- (d) i-B, ii-A, iii-D, iv-F, v-C, vi-E

Which of the following is correctly paired?

- (a) *Diwan-i-Mustakhraj*—Balban
- (b) *Diwan-i-Kohi*—Ala-ud-din Khalji
- (c) *Diwan-i-Arz*—Muhammad Tughluq
- (d) *Diwan-i-Bandagani*—Firoz Tughluq

Match List I with List II and select the answer using the codes given below the lists.

<b>List I</b>	<b>List II</b>
(i) <i>Diwan-i-Risalat</i>	(A) Department of Ecclesiastical Affairs
(ii) <i>Diwan-i-Insha</i>	(B) Military Department
(iii) <i>Diwan-i-Wazarat</i>	(C) Finance Department
(iv) <i>Diwan-i-Arz</i>	(D) Agricultural Department
(v) <i>Diwan-i-Kohi</i>	(E) Department of Slaves
(vi) <i>Diwan-i-Bandagani</i>	(F) Department of Records and Correspondence
(a) i-F, ii-C, iii-A, iv-E, v-B, vi-D	
(b) i-A, ii-F, iii-C, iv-B, v-D, vi-E	
(c) i-A, ii-F, iii-C, iv-D, v-E, vi-B	
(d) i-B, ii-A, iii-D, iv-F, v-C, vi-E	

Match the following:

<b>List I</b>	<b>List II</b>
(i) <i>Mushrif-i-Mumalik</i>	(A) Head of Records Department
(ii) <i>Mustauf-i-Mumalik</i>	(B) Head of Intelligence Department
(iii) <i>Barid-i-Mumalik</i>	(C) Head of Religious Department
(iv) <i>Amir Munshi</i>	(D) Accountant-General
(v) <i>Sadr-us-Sudur</i>	(E) Auditor-General
(a) i-B, ii-C, iii-A, iv-D, v-E	

- (b) i-E, ii-D, iii-A, iv-C, v-B
- (c) i-E, ii-D, iii-B, iv-A, v-C
- (d) i-D, ii-E, iii-B, iv-A, v-C

Match List I with List II and choose the answer from the codes given below the lists:

<b>List I</b>	<b>List II</b>
(i) <i>Iqta</i>	(A) Crown lands whose revenues were meant for the maintenance of the Sultan and his household
(ii) <i>Khalisa</i>	(B) Land assigned to religious persons or institutions
(iii) <i>Inam</i>	(C) Land whose revenues were assigned to an official in lieu of his salary
(iv) <i>Madad-i-</i> <i>Maash</i>	(d) Land assigned to an artist
(v) <i>Dar-ul-</i> <i>Harab</i>	(E) Land of infidels
(a) i-C, ii-A, iii-D, iv-B, v-E	
(b) i-C, ii-A, iii-B, iv-E, v-D	
(c) i-A, ii-C, iii-B, iv-D, v-E	
(d) i-D, ii-B, iii-A, iv-E, v-C	

Match the following:

<b>List I</b>	<b>List II</b>
(i) <i>Barbak</i>	(A) In-charge of the royal household
(ii) <i>Amir-i-Hajeb</i>	(B) In-charge of the royal court
(iii) <i>Sar-i-Jandar</i>	(C) In-charge of scru-tiny of visitors to the court
(iv) <i>Vakti-i-Dar</i>	(D) In-charge of the security of the Sultan
(v) <i>Amir-i-Majlis</i>	(E) In-charge of royal feasts and celebrations
(a) i-D, ii-B, iii-C, iv-E, v-A	
(b) i-B, ii-E, iii-D, iv-A, v-C	
(c) i-B, ii-C, iii-D, iv-A, v-E	
(d) i-A, ii-C, iii-D, iv-B, v-E	

Match the following:

<b>List I</b>	<b>List II</b>
(i) <i>Nayim</i>	Provincial governor

(ii) <i>Muqaddam</i>	District in-charge
(iii) <i>Amil</i>	Taluq in-charge
(iv) <i>Shiqdar</i>	Clerk
(v) <i>Dabir</i>	Village head

Which of the above are incorrectly matched?

Select the answer from the codes given below:

- (a) i, iii and iv
- (b) ii, iv and v
- (c) i and iv
- (d) ii and v

Match List I with List II and select the answer from the codes given below.

<b>List I</b>	<b>List II</b>
(i) <i>Barid</i>	(A) Warrior class
(ii) <i>Qazi</i>	(B) Ulema and writers
(iii) <i>Shahna</i>	(C) Intelligence agent
(iv) <i>Ahl-i-Saif</i>	(D) Market superintendent
(v) <i>Ahl-i-Qalam</i>	(E) Civil Judge

(a) i-D, ii-E, iii-C, iv-B, v-A  
 (b) i-B, ii-A, iii-C, iv-D, v-E  
 (c) i-C, ii-E, iii-D, iv-B, v-A  
 (d) i-C, ii-E, iii-D, iv-A, v-B

Which of the following is correctly matched?

- (a) Hauz Khas—Firoz Tughluq
- (b) Siri Fort—Iltutmish
- (c) Qutub Minar—Muhammad Tughluq
- (d) Tughluqabad—Ala-ud-din Khalji

Match the following:

<b>List I</b>	<b>List II</b>
(i) Ibn Battutah	(A) <i>Futuh-us-Salatin</i>
(ii) Al-Beruni	(B) <i>Kitab-i-Hind</i>
(iii) Isami	(C) <i>Tughluq Namah</i>
(iv) Amir Khusrau	(D) <i>Tabaqat-i-Nasiri</i>
(v) Mihhaj Siraj	(E) <i>Kitab-ul-Rahla</i>

(a) i-B, ii-C, iii-A, iv-D, v-E

- (b) i-A, ii-D, iii-E, iv-C, v-B
- (c) i-E, ii-B, iii-A, iv-C, v-D
- (d) i-E, ii-B, iii-D, iv-A, v-C

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if ‘Assertion’ (A) is correct, but ‘Reason’ (R) is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ is the correct explanation for ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, and ‘R’ is not correct explanation for ‘A’.

*Assertion (A): Slave Sultans are also called Ilbari Turks.*

*Reason (R): Ilbari in Arabic language means ‘the owned’.*

*Assertion (A): Ala-ud-din Khalji gave maximum attention to the organisation of the armed forces.*

*Reason (R): He appropriated four-fifths share of the war booty to the state, leaving only one-fifth share to the soldiers.*

*Assertion (A): Ghiyas-ud-din Tughluq died in an accident while receiving his victorious son, Muhammad.*

*Reason (R): Muhammad Tughluq was himself assassinated by his nephew, Firoz Tughluq.*

*Assertion (A): Most of the Delhi Sultans kept up the pretence of regarding the caliph as the legal sovereign while they themselves were his representatives.*

*Reason (R): Opposition to the Sultan who had been recognised by the caliph as his deputy was regarded by the Muslims in general as contrary to the Holy Law.*

*Assertion (A): The post of *malik naib* was generally filled only when a ruler was weak or a minor.*

*Reason (R): Ala-ud-din Khalji gave this high post to Malik Kafur as a mark of special favour.*

*Assertion (A): Ariz-i-mumalik in his capacity as the head of the military department was the commander-in-chief of the armed forces.*

*Reason (R): He was responsible for recruiting, equipping, training and paying the army.*

*Assertion (A):* The nobility under Muhammad Tughluq was a highly homogeneous one.

*Reason (R):* Royal intervention in the *iqta* system was at its peak under Muhammad Tughluq.

*Assertion (A):* Firoz Tughluq reversed the whole trend of the centralisation of the *iqta* system by the previous rulers.

*Reason (R):* He fixed the estimated revenues of the *iqtas* for allowing the *muqtis* to appropriate all increase of revenue.

*Assertion (A):* There was a significant growth of urban centres under the Delhi Sultans.

*Reason (R):* According to Ibn Battutah, a Moroccan traveller who visited India in the first half of 14<sup>th</sup> century, Delhi was the largest town in the Islamic East.

*Assertion (A):* The Delhi Sultans are credited with introducing the institution of *dalal* in India to facilitate commercial transactions on a large-scale.

*Reason (R):* The *dalals* immediately established the *dadni* system in the whole of India to procure goods meant for export.

*Assertion (A):* With the introduction of sericulture in India by the Turks, the Indian silk industry received a boost.

*Reason (R):* The Indians started exporting raw silk to Persia and Afghanistan from the time of the Delhi Sultans.

*Assertion (A):* The origins of differentiation between the Hindustani and the Carnatic schools of music can probably be traced to the period of the Delhi sultanate.

*Reason (R):* The Turks brought with them a number of new musical instruments as well as several new modes, airs and scales.

‘She was endowed with all the qualities befitting a King, but she was not born of the right sex, and so, in the estimation of men, all these virtues were worthless.’ Who wrote these words about Razia?

- (a) Isami
- (b) Amir Khusrau
- (c) Minhaj Siraj
- (d) Shiraj Afif

Which one of the following is not permitted by the *shariat*?

- (a) The tax on agriculture produce

- (b) The tax on non-Muslims
- (c) Commercial taxes and cesses
- (d) The tax paid by Muslims

Which one of the following was the main reason for the fall of Razia?

- (a) The determined ambition of the Turkish military aristocracy to keep the ruler of Delhi a tool in their hands and to retain the monopoly of power for themselves.
- (b) The undue preference given to Jamal-uddin Yaqut, an Abyssinian slave by her.
- (c) Razia seems to have given offence to the orthodox Muslim opinion by casting off her female attire and by appearing in the open.
- (d) A woman ruling a state was not in consonance with the spirit of Muslim law.

Which fort was described by Amir Khusrau as ‘the paradise of the Hindus ... higher than the seventh heaven.’?

- (a) Ranthambhor
- (b) Chittor
- (c) Kalinjar
- (d) Gwalior

Which of the following statements is not correct about Balban?

- (a) Under Balban the Delhi court acquired celebrity for its great magnificence, and it gave shelter to many exiled nobles from Central Asia.
- (b) Balban considered the sovereign to be the representative of god on earth.
- (c) He launched many aggressive conquests and expanded the limits of his domain.
- (d) He had a strong sense of justice, which he administered without any partiality.

Which of the following were considered by Alaud-din Khalji as causes which engender evil and strife and bring forth pride and disloyalty?

- (i) Disregard of the affairs of the state by the Sultan
- (ii) The use of wine
- (iii) The intrigues of women
- (iv) Intimacy and alliances among the nobles
- (v) Abundance of money

Choose the answer from the codes given below:

- (a) i, ii, iii and iv

- (b) i, ii, iv and v
- (c) i, iii, iv and v
- (d) ii, iii, iv and v

Which of the following statements are correct about Muhammad Tughluq?

- (i) His original name was Jauna Khan.
- (ii) As a prince he failed to subjugate Warangal in the first attempt, though he was successful in his second attempt.
- (iii) His critics accuse him of arranging the so called accidental death of his father.
- (iv) He was proficient in logic, philosophy, mathematics, astronomy, physical science &, etc.
- (v) In his private life, the Sultan partook in all the prevailing vices of the age.

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) i, iii, iv and v
- (c) i, ii, iv and v
- (d) i, ii, iii, iv and v

Firoz Tughluq's Nagarkot campaign is interesting, because

- (a) He was defeated by the Rai of Nagarkot.
- (b) He defeated the Rai of Nagarkot and annexed it.
- (c) He caused three hundred volumes of Sanskrit books on various subjects, preserved in the temple of Jwalamukhi, to be rendered into Persian verse.
- (d) He asked the Rai of Nagarkot to submit in return for heavy presents.

The chief architect under Firoz Tughluq who gave shape to many buildings, bridges, canals, reservoirs, tombs, and mosques was

- (a) Malik Ghazi Sahana
- (b) Abdul Haq
- (c) Khan-i-Jahan Maqbul
- (d) Khalid Khani

Who was the Delhi Sultan to impose *jizya* even on the Brahmins?

- (a) Balban
- (b) Ala-ud-din Khalji
- (c) Firoz Tughluq
- (d) Muhammad Tughluq

Which of the following was not a defect in Firoz Shah's administration?

- (a) Extension of the farming-out system

- (b) Allowing hereditary claims to posts as well as *iqtas*
- (c) Extension of the scope and rigour of collection of the *jizya*
- (d) Abolition of a number of duties on trade and commerce

‘There should be left only so much to the Hindus that neither on the one hand should they become intoxicated on account of their wealth, nor on the other should they become so destitute as to leave their lands and cultivation in despair.’ Whose doctrine was this?

- (a) Ala-ud-din Khalji
- (b) Muhammad Tughluq
- (c) Balban
- (d) Ibrahim Lodhi

Which Sultan wanted to found a new religion, but was advised against it by the *ulema*?

- (a) Balban
- (b) Ala-ud-din Khalji
- (c) Muhammad Tughluq
- (d) Iltutmish

Which of the following statements is not correct about the *iqta* system?

- (a) The *iqtas* of the Delhi sultanate were similar to the *amarams* of the Vijayanagar period.
- (b) The *iqta* holders had to maintain a prescribed number of troops for sending to the Sultan whenever required.
- (c) The *iqtas* were hereditary, but transferable.
- (d) *Iqtas* were given not only to Muslims but also to Hindus.

Which one of the following was not one of the popular methods of land revenue assessment under the Delhi Sultans?

- (a) Sharing the crop
- (b) Method of measurement
- (c) *Kankut*
- (d) *Qabuliat* or contract

Which of the following measures taken by Firoz Tughluq did not help in improving agriculture?

- (a) He lowered the demand of the state as far as land revenue was concerned.
- (b) He brought about improved methods of cultivation and superior crops.
- (c) He laid out 1,200 fruit gardens in the neighbourhood of Delhi, which promoted horticulture.

(d) He caused the estimate of the annual income from land revenue of the territory directly under the state.

According to Islamic practice, one used to expound the law and the other used to deliver judgement. Who were they respectively?

- (a) *Mufti and qazi*
- (b) *Qazi and mufti*
- (c) *Qazi and sadr*
- (d) *Qazi and muqti*

Who among the following were originally considered as *zimmis* by Islam because they shared the knowledge of true religion?

- (i) Zoroastrians
- (ii) Christians
- (iii) Hindus
- (iv) Jews

Choose the answer from the codes given below:

- (a) All of them
- (b) i,ii and iii
- (c) ii, iii and iv
- (d) ii and iv only

Which one of the following schools of Muslim law allowed idolaters to live as *zimmis* subject to payment of *jizya*?

- (a) Hanafi
- (b) Malikite
- (c) Shafisite
- (d) Hanbalite

Which one of the following statements is not correct about the religious policy under the Delhi sultanate?

- (a) Hindus had to pay pilgrimage tax for visiting their holy places and fairs as also for bathing in their sacred tanks or rivers.
- (b) Hindus were not permitted to construct new temples, though they could repair old ones.
- (c) In the reign of Sikandar Lodhi a Brahmin named Bodhan was put to death for the offence of saying that there was truth in Hinduism as also Islam.
- (d) Muhammad Tughluq, though rational and liberal, did not permit Hindus to build new temples.

Which Sultan represented himself as ‘Sikandar-i-Sani’ (The Second

Alexander)?

- (a) Ala-ud-din Khalji
- (b) Muhammad Tughluq
- (c) Sikandar Lodhi
- (d) Khizr Khan

‘Do not oppose those whom God had given power and position. He has given me the empire of India. When I see any tree rising beyond its limits, I cut down its head with my axe and plant another tree.’ Which Sultan made this statement?

- (a) Ala-ud-din Khalji
- (b) Muhammad Tughluq
- (c) Balban
- (d) Sikandar Lodhi

Which of the following constituted the tax-collecting officials?

- (i) *Rais*
- (ii) *Khuts*
- (iii) *Chaudharis*
- (iv) *Muqaddams*

Choose the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) i, ii and iii
- (d) ii, iii and iv

‘Every pearl in the royal crown is but the crystallised drops of blood fallen from the tearful eyes of the poor peasant.’ Who made this statement?

- (a) Amir Khusrau
- (b) Barani
- (c) Ibn Battutah
- (d) Al-Beruni

## **Assertion and Reason**

### ***Instructions:***

Mark (a) if ‘Assertion’ (A) is correct but ‘Reason’ (R) is wrong.

Mark (b) if (A) is wrong, but (R) is correct.

Mark (c) if both (A) and (R) are correct and (R) is the correct explanation for (A).

Mark (d) if both (a) and (R) are correct and (R) is not the correct explanation

for (A).

*Assertion (A):* The Sultans may not have been too eager to encourage large-scale conversion.

*Reason (R):* The increasing conversion could lead to a loss of revenue, as *jizya* paying citizens could cease to pay the tax on conversion to Islam.

*Assertion (A):* Balban could not raise the numerical strength of the army to the level which it reached later in the region of Ala-ud-din Khalji.

*Reason (R):* He insisted upon high birth as an essential qualification for appointment to higher civil and military posts.

*Assertion (A):* Ala-ud-din prohibited the sale and use of liquor in Delhi.

*Reason (R):* He wanted to uphold religious and moral standards.

*Assertion (A):* The scheme of extending agriculture through *diwan-i-kohi* by Muhammad Tughluq was a failure.

*Reason (R):* The land chosen was not fertile and most of the money was wasted as the officials were dishonest and inefficient.

*Assertion (A):* The government of Afghan dynasties was based on the spirit of *biradari* (obligation of the clan).

*Reason (R):* Afghan sultanate could not expect much support either from the Turks or the Indian converts to Islam,

*Assertion (A):* Muhammad Tughluq conferred honours and high appointments upon foreigners, converted Hindus, members of *Sufi* families, Afghans and even Mongols.

*Reason (R):* He wanted to weaken the old nobility and set up a new order of office-holders of heterogeneous racial origins.

## ANSWERS

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (d)  | 3. (c)  | 4. (c)  | 5. (d)  | 6. (c)  | 7. (b)  |
| 8. (c)  | 9. (c)  | 10. (c) | 11. (c) | 12. (c) | 13. (b) | 14. (d) |
| 15. (c) | 16. (d) | 17. (d) | 18. (a) | 19. (d) | 20. (d) | 21. (b) |
| 22. (c) | 23. (c) | 24. (d) | 25. (c) | 26. (c) | 27. (c) | 28. (a) |
| 29. (c) | 30. (c) | 31. (c) | 32. (c) | 33. (c) | 34. (c) | 35. (a) |
| 36. (a) | 37. (c) | 38. (c) | 39. (c) | 40. (d) | 41. (c) | 42. (c) |
| 43. (d) | 44. (d) | 45. (c) | 46. (d) | 47. (d) | 48. (d) | 49. (b) |

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 50. (d)  | 51. (c)  | 52. (b)  | 53. (a)  | 54. (a)  | 55. (a)  | 56. (a)  |
| 57. (c)  | 58. (a)  | 59. (a)  | 60. (c)  | 61. (d)  | 62. (c)  | 63. (c)  |
| 64. (b)  | 65. (b)  | 66. (c)  | 67. (d)  | 68. (d)  | 69. (b)  | 70. (c)  |
| 71. (a)  | 72. (b)  | 73. (b)  | 74. (a)  | 75. (d)  | 76. (b)  | 77. (c)  |
| 78. (a)  | 79. (d)  | 80. (d)  | 81. (c)  | 82. (c)  | 83. (b)  | 84. (d)  |
| 85. (a)  | 86. (d)  | 87. (d)  | 88. (b)  | 89. (a)  | 90. (c)  | 91. (d)  |
| 92. (b)  | 93. (d)  | 94. (c)  | 95. (d)  | 96. (b)  | 97. (d)  | 98. (a)  |
| 99. (c)  | 100. (b) | 101. (d) | 102. (a) | 103. (c) | 104. (b) | 105. (b) |
| 106. (d) | 107. (c) | 108. (c) | 109. (a) | 110. (c) | 111. (b) | 112. (d) |
| 113. (c) | 114. (b) | 115. (a) | 116. (d) | 117. (c) | 118. (b) | 119. (a) |
| 120. (d) | 121. (c) | 122. (b) | 123. (d) | 124. (a) | 125. (d) | 126. (b) |
| 127. (d) | 128. (a) | 129. (c) | 130. (b) | 131. (d) | 132. (a) | 133. (c) |
| 134. (a) | 135. (d) | 136. (a) | 137. (c) | 138. (d) | 139. (b) | 140. (b) |
| 141. (c) | 142. (c) | 143. (a) | 144. (a) | 145. (c) | 146. (c) | 147. (c) |
| 148. (a) | 149. (b) | 150. (c) | 151. (b) | 152. (a) | 153. (c) | 154. (a) |
| 155. (c) | 156. (d) | 157. (a) | 158. (b) | 159. (c) | 160. (d) | 161. (d) |
| 162. (a) | 163. (d) | 164. (a) | 165. (d) | 166. (a) | 167. (b) | 168. (d) |
| 169. (a) | 170. (c) | 171. (d) | 172. (a) | 173. (c) | 174. (c) | 175. (c) |



## CHAPTER 11

# PROVINCIAL DYNASTIES AND RELIGIOUS MOVEMENTS

## VIJAYNAGAR EMPIRE

### Literary Sources

#### FOREIGN TRAVELLERS' ACCOUNTS

Ibn Battutah, an African (Moroccan) traveller, has left a good account of the Vijayanagar empire under Harihara I. Nicolo de Conti, an Italian (Venetian), visited the Vijayanagar empire during the time of Deva Raya I. Abdur Razzak, a Persian, has left us a graphic account of the empire under Deva Raya II. Domingo Paes was a Portuguese visitor to Krishna Deva Raya's empire. Duarte Edwardo Barbosa was also a Portuguese visitor to the empire during Krishna Deva Raya's reign. Fernao Nuniz, another Portuguese, visited the empire during the reign of Achyuta Deva Raya.

**Indigenous Works** Sri Krishna Deva Raya's *Amuktamalyada* enables us to know about the polity and political ideas of the Vijayanagar rulers. Allasani Peddans's *Manucharitam* gives us a detailed account of the social conditions, particularly the caste system, of the Vijayanagar empire. *Muduravijayam* of Gangadevi, wife of Kumara Kampana (one of the sons of Bukka I), deals with Kampana's conquest of Madurai during the reign of Bukka I. Gangadhara's. *Gangadasa Pralapa Vilasam*, a contemporary drama, deals with the seige of Vijayanagar city by the Bahmanis and the **Gajapatis of Orissa** after the death of Deva Raya II. *Saluvabhyudayam* of Rajanattha Dindima was a historical eulogy of the Saluva dynasty.

## Archaeological Sources

**Inscriptions** The Bagapellsi Copper Plate Inscription of Harihara I tells us about his achievements. The Bitragunta grant of Sangama II (son of Kampana) gives us the genealogy of the five Sangama brothers responsible for the foundation of the Vijayanagar empire. The Channarayapateena inscription of Harihara II states that Bukka I was successful in conquering several areas. The Srirangam copper plates of Deva Raya II list the various achievements of the ruler. The Devulapalli copper plates of Immadi Narasimha give us the genealogy of the Saluva dynasty.

**Numismatics** The Vijayanagar emperors issued a large number of gold coins, called *varahas*. Some of them were full *varahas*, some half *varahas* and the rest quarter *varahas*. On the obverse they contain figures 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). On the reverse they contain the king's name either in *Nagari* or Kannada script. Some quarter *varahas* of Deva Raya II describe him as 'Gajabentakara'.

## Political History

### Origin

The Vijayanagar empire was founded in 1336 by Harihara and Bukka of the Sangama dynasty who were, at first, in the service of the Kakatiya ruler of Warangal, Prataparudra II. But after the Muslim conquest of the Kakatya kingdom in 1323, they went over to the kingdom of Kampili in modern Karnataka and became ministers there. When Kampili was also overrun by Muhammad Tughluq for giving refuge to a Muslim rebel, the two brothers were imprisoned, converted to Islam, and appointed to deal with the rebellions in the province of Kampili. After establishing their sway over Kampili at first for the Sultan, the two Sangama brothers returned to the Hindu fold at the initiative of saint Vidyaranya, proclaimed their independence and founded a new city on the south bank of the Tungabhadra which was called Vijayanagar (city of victory) or Vidyanagar (city of learning).

## Initial Troubles and Expansion

The young kingdom had to contend with the Hoyasala ruler of Mysore and the Sultan of Madurai. The Sultan of Madurai had expansionist ambition. He defeated the Hoyasala ruler in a battle and executed him. The dissolution of the Hoyasala kingdom enabled Harihara and Bukka to expand their tiny principality. By 1346, the whole of the Hoyasala kingdom had passed into the hands of the Vijayanagar rulers. The struggle between the Vijayanagar rulers and the Sultans of Madurai, however, lasted for about four decades, and it was only by 1377 that the [sultanate of Madurai](#) was completely wiped out. The Vijayanagar empire then comprised the whole of south India upto Ramesvaram, including the Tamil country as well as Kerala.

## **Vijayanagar-Bahmani Conflict**

**Clash of interests in three areas** The first contentious area was the Tungabhadra doab, which was the region between the rivers Krishna and Tungabhadra. The second was the Krishna-Godavari delta, which was very fertile and with its numerous ports controlled the foreign trade of the region. In the third one, that is the Marathwada country, the main contention was for the control of Konkan and the areas which gave access to it.

**Beginning of the Conflict** It started on a large scale in 1367 during the reign of Bukka I. When he assaulted the fortress of Mudkal in the disputed Tungabhadra doab and slaughtered the entire garrison except one man. When this news reached the Bahmani Sultan, he was enraged and launched a successful campaign to recapture Mudkal despite the opposition of the Vijayanagar forces. He then crossed the Tungabhadra and defeated the Vijayanagar ruler in a battle. The war dragged on for several months, but the Bahmani Sultan could neither capture the Raja nor his capital. Finally both sides were exhausted, and concluded a treaty which restored the old positions.

**Attempt at Eastward Expansion** The Vijayanagar empire now embarked upon a policy of expansion towards the eastern sea coast under Harihara II. This new policy of expansion consequently led the Vijayanagar empire into fresh conflicts. It was responsible for the alliance of the Bahmani kingdom with Warangal which lasted for about 50 years and which was a major factor in the inability of the Vijayanagar empire to overrun the Tungabhadra doab or to stem the Bahmani offensive in the area. However, it was to the credit of Harihara II that he was able to maintain his position in the face of the

Bahmani-Warangal combination. His greatest success was in wresting Belgaum and Goa in the west from the Bahmani kingdom.

**Renewal of Conflict Under the Deva Rayas** The reign of Deva Raya I began with a renewed fight for the Tungabhadra doab. He was defeated by the Rahmani ruler, Firoz Shall, and had to pay a huge indemnity. He also agreed to marry his daughter to the Sultan. However, this marriage could not by itself bring about peace. The question of the Krishna-Godavari delta led to a renewed conflict between Vijayanagar, the Bahmani kingdom and Orissa. Following a confusion in the Reddy kingdom, Deva Raya entered into an alliance with Warangal for partitioning the Reddy kingdom between themselves. Warangal's defection from the side of the Bahmani kingdom changed the balance of power in the Deccan. Deva Raya was able to inflict a shattering defeat on Firoz Shah and annexed the entire territory up to the mouth of the Krishna.

Deva Raya II was the greatest ruler of the Sangama dynasty. In order to strengthen his army, he inducted more Muslims in his army, and asked all his Hindu soldiers and officers to learn the art of archery from them. With his new army, he crossed the Tungabhadra river and tried to recover Mudkal, Bankpur, etc., which were to the south of the Krishna river and had been lost to the Bahmani Sultans earlier. Three hard battles were fought, but in the end the two sides had to agree to the existing frontiers.

## Decline Under Later Sangamas and Saluvas

There was confusion in the Vijayanagar empire after the death of Deva Raya II. There were a series of civil wars among the various contenders to the throne. Many feudatories assumed independence in the process. The rulers were sunk in pleasure and neglected the affairs of the state. After some time, the throne was usurped by the king's minister, Saluva Narasimha. Thus the Sangama dynasty came to an end and the Saluva dynasty was established. Saluva Narasimha restored internal law and order in the empire.

**Its Revival Under Tuluva Krishna Deva Raya** The Saluva dynasty also soon came to an end, and a new dynasty called the Tuluva dynasty was founded by Vira Narasimha. He was in turn succeeded by his half-brother, Krishna Deva Raya (1509–29) who is considered as the greatest of all the Vijayanagar rulers for his military as well as other achievements.

**Final Decline and Aravidu Dynasty** Krishna Deva Raya's death was

followed by a struggle for succession among his relations. After the uneventful reigns of Achtyuta Deva and Vankata, Sadasiva Raya ascended the throne. But the real power, during the reign of all of them lay in the hands of Rama Raja, who was a son-in-law of Krishna Deva Raya. Rama Raja was able to play off various Muslim power against one another. He entered into a commercial treaty with the Portuguese where by the supply of horses to the Bijapur ruler was stopped. In a series of wars he completely defeated the Bijapur ruler. He then allied himself with the Bijapur ruler to inflict humiliating defeats on Golconda and Ahmadnagar. However, his enemies (except Berar) ultimately combined to inflict a crushing defeat on Vijayanagar at Bannihatti, near Talikota, in 1565. This battle is also known as the Battle of Raksasa Tangadi. Rama Raja was imprisoned and immediately executed. This battle is generally considered to mark the end of the great age of Vijayanagar. Although the kingdom lingered on for almost one hundred years under the Aravidu dynasty, its territories shrank steadily and the Raya no longer counted in the political affairs of south India.

## **Krishna Deva Raya's Achievements**

**His Immediate Problems** The rebel chieftain of Ummattur started contesting the Raya's lordship of the Mysore region. The Gajapatis of Orissa were in occupation of the north-eastern districts. Though the Bahmani kingdom had virtually split up into separate states, Muslim pressure from the north, especially from Bijapur, continued unabated. Moreover, there was the growing power of the Portuguese to contend with, a power which was rapidly establishing control over the sea routes and the maritime trade of the west coast.

**Repulsion of Bahmani Forces** Krishna Deva Raya's first task was to repulse the Bahmani forces which invaded his territory on their annual raid into the Raya kingdom. But they soon discovered that they were no longer free to plunder and ravage. The Muslim armies were decisively defeated in the battle of [Diwani](#). Krishna Deva pursued the retreating armies, particularly those of Yusuf Adil Shah, who turned around to oppose him near Kovilkonda and lost his life in the battle that followed.

**First Invasion of Bijapuri Kingdom** After this preliminary success Krishna Deva Raya invaded the Raichur doab and took the Raichur fort. Finding his opportunity in the differences that had arisen between Bijapur

and the Bahmani Sultan. Yusuf Adil Shah was succeeded by his young son Ismail Adil Shah in Bijapur. After the capture of Raichur, Krishna marched on to Gulbarga, defeated Amir Barid, the minister of Sultan Mahmud and took hold of the city. From there he marched on Bidar, captured it after a short siege, released Mahmud and assumed the title of 'Yavanarajyasthapanacharya' (Establisher of the Yavana or Muslim kingdom).

**Friendship with Portuguese** The Portuguese governor, Albuquerque, sent an agent to offer aid to Krishna Deva in his fight against the Bahmanis in return for Vijayanagar support against the Zamorin of Calicut. He also promised to supply Arab and Persian horses only to Vijayanagar and not to send any to Bijapur. But Krishna did not immediately accept the offer. The second Portuguese ambassador to Krishna Deva renewed the Portuguese governor's request to erect a fort at Bhatkal and succeeded in his mission. This was after Albuquerque had attacked and captured Goa in 1510.

**Suppression of Internal Revolt** The war against the rebel chieftain of Ummattur, Ganga Raya, began with an attack on Penugonda, which had passed in to the hands of the rebel. The capture of this strong fortress was followed by attacks on Ummattur and Sivasamudram (the headquarters of Ganga Raya). In the process, Ganga Raya was killed and the conquered territory became a new province with Srirangapatnam as capital.

**Orissa Campaign** The Gajapati ruler of Orissa, Prataparudra, had been in occupation of the coastal districts in the east from the day of Saluva Narasimha. In a series of successful battles, in some of which the king himself participated, Krishna Deva defeated the forces of the Orissa ruler, and conquered the whole of Telangana. He then turned his attention to north-coastal Andhra where Rajamahendravaram was one of the first cities to be taken. A few feeble attempts were made to stop its progress, but the Vijayanagar army continued its triumphant march, devastating the territory of the Gajapatis all along the road up to Potnur-Simhadri. Krishna Deva set up a pillar of victory there and returned to his capital. His victorious army marched further in to Kalinga until its capital Cuttack was reached. Prataparudra sued for peace and offered the hand of his daughter. Krishna Deva was magnanimous and returned all the territory north of the Krishna.

**Second Invasion of Bijapuri Kingdom** Meanwhile Ismail Adil Shah recaptured Raichur and this was the reason for the second conflict between

the Bijapur ruler and Krishna Deva Raya. In the battle of Raichur the Bijapur ruler was completely defeated and pushed across the river Krishna, barely escaping with his life. The Vijayanagar armies later destroyed Gulbarga before a truce was made. At Gulbarga, Krishna Deva liberated the sons of Mahmud Bahmani, made the eldest of them the Sultan, and brought the others with him to Vijayanagar. But this second attempt to resuscitate Bahmani sovereignty under Hindu patronage lacked all possibility of success and perhaps only served to irritate the Sultans of the five splinter states to a great extent.

## PATRONAGE OF LITERATURE

Krishna Deva was also a great patron of art and literature, and was known as ‘Andhra Bhoja’. Eight eminent luminaries in literature known as *ashtadiggajas* were at his court. Allasani Peddana was the greatest and he was often described as ‘Andhrakavita-Pitamaha’. His important works include *Manucharitam* and *Harikatha-saramsamu*. Others include Nandi Timmana (*Parijatapaharanam*), Madayya (*Rajasekharcharitam*), Dhurajati (*Kalahasti Mahatyam*), Ayyalaraju Ramabhadra (*Sakaramatasara Sangraham*), Pingali Surana (*Raghava Pandaviyam* and *Prabhavari Pradyumma*), Ramaraja Bhushan and Tenali Ramalinga (*Panduranga Mahatyam*). Besides, the king himself was the author of one Telugu work *Amuktamalyada*, and one Sanskrit work *Jambavati Kalyanam*.

**Contribution to Architecture** He built the famous temples of Krishnaswamy, Hazara Ramaswamy and Vitthalaswamy at the capital. He also built a new city, called Nagalapura, in memory of his mother, Nagamba. Besides, he built a large number of *raya gopurams* (towers) and other structures of lesser significance.

## Administration

### *Theory of Kingship*

Kingship was based on the principle of absolute monarchy, but of the benevolent type. The king was to ensure people’s welfare, listen to their appeals, and remove all their difficulties. He enjoyed absolute authority in

executive, judicial and legislative matters. He was the highest court of appeal and the supreme law-giver.

### ***Law of Succession***

It was based generally on the hereditary principle. But there were instances of successors being nominated by the reigning rulers to ensure peaceful succession. There were also instances of usurpation. The Sangama dynasty ended when Saluva Narasimha usurped the throne. When a minor succeeded the throne, the practice of appointing a regent to look after and the administration was also prevalent.

## **Central Administration**

There was a council of ministers, headed by a prime minister, to assist and advise the king in administrative matters. But it was left to the king's discretion whether or not to abide by them. The king also consulted, besides the ministers, his own favourite individuals on very important issues. Central administration was divided in to several departments, each supervised by a royal officer.

## **Provincial and Local Administration**

The empire was divided in to different administrative units *manadalams* or *rajyas* (provinces), *nadus* (districts), *sthalas* (sub-districts) and finally in to *gramas* (villages). The number and size of the *mandalams* varied from time to time. Each province was under a governor, described as *mandalesvara* or *nayaka*. The Vijayanagar rulers did not interfere in local administration, and hence local bodies had complete autonomy. *Gauda*, village headman, looked after the administration of the village which was the basic unit of administration.

## **Revenue Administration**

**Chief Sources of Income** Land revenue from crown lands was the most important source. Tributes and gifts from vassals and feudal chiefs; customs collected at the ports, and tolls on inland commerce; taxes on various professions, houses, markets and licences; fines inflicted by courts, etc. were also important sources of income.

**Collection of Land Revenue** It was collected on the basis of assessment, fixed after careful survey. Its rate varied according to the nature of the cultivated land. It was fixed on the basis of crop cultivation and the quantum of yield obtained. Generally 1/6th of the gross produce was collected as revenue. But sometimes it was raised to fifty per cent.

**Items of Expenditure** As suggested in the *Amuktamalyada*, the expenditure of the state was divided into four parts—charities and personal expenditure of the king, maintenance of horses, military conquests and security of the empire.

## Judicial Administration

King administered justice impartially. He presided over the *sabha*, the highest court of appeal. Regular courts for administering justice were also in different parts of the empire. They were headed by hierarchy of officials. There were also village courts, caste panchayats and guild organisations to dispose of petty offences like violation of caste rules and rules of trade. *Dharmasastras* generally formed the basis on which cases were decided. Harsh punishments were inflicted. For instance, decapacitation, mutilation, and throwing to elephants were quite common.

## Military Administration

There was a well organised and efficient standing army. It consisted of the cavalry, infantry, artillery and elephant corps. High-breed horses were procured from foreign merchants. Different grades of officers were there in the army, the top grades being the *nayakas* or *palegars*. In addition to the regular standing army, armies of vassal kings, governors and feudal levies assisted the king whenever necessary. In fact, some of the *nadaprabhus* (in charge of *nadus* or sub-districts) like the *gaudas* of Bangalore practically protected the boundaries from foreign invasions and even helped in suppressing the defiant provincial governors and vassals. Ordinary soldiers of the royal army were usually paid in cash, but big officers like *palegars* were granted territory (*amaram*) with a fixed revenue in lieu of their salaries.

## Social Conditions

### Caste System

Allasani Peddana, in his *Manucharitam*, mentions the four castes that existed in the Vijayanagar society. *Viprulu* or Brahmins followed the traditional profession of teachers and priests. They sometimes also performed duties of soldiers and administrators. This is confirmed from the narration of Domingo Paes. *Rajulu* or *rachavaru* were generally associated with the ruling dynasty, assisting them in matters of state and warfare. The rulers as well as generals were actually Sudras, but called *rachavaru* on account of their position. As in the case of other parts of south India, the Kshatriya varna seems to be absent here. *Matikaratalu* or Vaishyas were the same as merchants who carried on trade and commerce. *Nalavajativaru* or Sudras were mainly agriculturists, but some of them carried on several other professions. They were not segregated, although considered inferior.

Barbosa's account is very interesting but confusing. He says that villages in the empire were inhabited by Hindus and few Muslims. There were *Kshatriyas*, *Brahmins* and *Virasaivas* among the Hindus. He says that the king belonged to the *Kshatriya* caste. Polygamy was practised by them and their women observed *sati*. *Brahmins* were priests in charge of temple worship. They were vegetarians and so were the *Virasaivas* who wore the symbol of their god round their neck. Other castes like Vaishyas and Sudras were also there. Jainas also formed an important section of the population.

## Position of Women

**Education and learning** Gangadevi, wife of Kampana, wrote *Maduravijayam*. Hannamma was a prominent school in the court of Prauda Deva. Tirumalamma was a distinguished poetess in Sanskrit in the reign of Achyuta Raya.

**Employment** According to Nuniz, a large number of women were employed in royal palaces as dancers, domestic servants and palanquin bearers. There were also wrestlers among them. Some women were also appointed as accountants, judges, bailiffs, and watch women.

**Custom of devadasis** The practice of dancing girls attached to temples was also in vogue. From the account of Paes, we learn that *devadasis* held a highly respectable position in society, and were given land grants, maid-servants, jewellery, etc.

## Religion

Early Vijayanagar rulers were followers of Saivism. Virupaksha was their family god. Later they came under the influence of Vaishnavism. But Siva continued to be worshipped. Vaishnavism was professed in various forms. *Srivaishnavism* of Ramanuja was highly popular. The *Dvaita* system of Madhava was also practised. Epics and *Puranas* were popular among the masses, especially since they served as a means of education among women.

## Cultural Contribution

### ARCHITECTURE

The temple building activity of the Vijayanagar rulers produced a new style, called the Vijayanagar style. Though often characterised as *Dravida* style, it had its own distinct features. The large number and prominence of pillars and piers and the complicated manner in which they were sculptured are some of its distinct features. The horse was the most common animal to be depicted on the pillars. They have a *mandapam* or open pavilion with a raised platform, generally meant for seating the deity on special occasions. These temples also have a *kalyana mandapam* with elaborately carved pillars. In the Vijayanagar temples the central part was occupied by the *garbhagriha*—the sanctum cell where the presiding deity was installed. Amman shrine was meant for the consort of the god.

The following are the most important temples. The most magnificent of the temples in this style are in Hampi-Vijayanagar. Vitthalaswamy and the Hazara Ramaswamy temples are the best examples. The former reaches a high point in florid magnificence. The Tadapatri and Parvati temples at Chidambaram, Varadaraja and Ekambaranatha temples at Kanchipuram are the other good examples. The *raya gopurams*, towers in commemoration of the visit of emperors in different corners of the empire, are also important.

### HAMPI COMPLEX

The site of Hampi comprise mainly the remnants of the Capital of Vijayanagara Empire. Hampi's spectacular setting is dominated by river Tungabhadra, hill ranges and open plains. Among the surviving remains,

the Krishna temple complex, Narasimha, Ganesa group of temples, Achyutaraya temple complex, Vitthala temple complex, Pattabhirama temple complex, Lotus Mahal complex, can be highlighted. Suburban townships (puras) surrounded the large Dravidian temple complexes containing subsidiary shrines, bazaars, residential areas and tanks applying the unique hydraulic technologies and skilfully and harmoniously integrating the town and defence architecture with surrounding landscape. The remains unearthed in the site delineate both the extent of the economic prosperity and political status that once existed indicating a highly developed society.

The Vitthla temple is the most exquisitely ornate structure on the site and represents the culmination of Vijayanagara temple architecture. It is a fully developed temple with associated buildings like Kalyana Mandapa and Utsava Mandapa within a cloistered enclosure pierced with three entrance Gopurams. In addition to the typical spaces present in contemporary temples, it boasts of a Garuda shrine fashioned as a granite *ratha* and a grand bazaar street. This complex also has a large *Pushkarani* (*stepped tank*) with a *Vasantotsava mandapa* (ceremonial pavilion at the centre), wells and a network of water channels.

Another unique feature of temples at Hampi is the wide Chariot streets flanked by the rows of Pillared Mandapas, introduced when chariot festivals became an integral part of the rituals. The stone chariot in front of the temple is also testimony to its religious ritual. Most of the structures at Hampi are constructed from local granite, burnt bricks and lime mortar. The stone masonry and lantern roofed post and lintel system were the most favoured construction technique. The massive fortification walls have irregular cut size stones with paper joints by filling the core with rubble masonry without any binding material. The gopuras over the entrances and the sanctum proper have been constructed with stone and brick. The roofs have been laid with the heavy thick granite slabs covered with a water proof course of brick jelly and lime mortar.

Vijayanagara architecture is also known for its adoption of elements of Indo Islamic Architecture in secular buildings like the Queen's Bath and the Elephant Stables, representing a highly evolved multi-religious and multi-ethnic society. Building activity in Hampi continued over a period of 200 years reflecting the evolution in the religious and political scenario as well as the advancements in art and architecture. The city rose to

metropolitan proportions and is immortalized in the words of many foreign travellers as one of the most beautiful cities. The [Battle of Talikota](#) (1565 AD) led to a massive destruction of its physical fabric.



Virupaksha temple

## Literature

The Vijayanagar rulers were also great patrons of literature. Under their patronage, several religious as well as secular books were composed in different languages such as Sanskrit, Telugu, Kannada and Tamil. The peak of literary development was reached during the reign of Krishna Raya, who is rightly called ‘Andhra Bhoja’.

## Economic Conditions

The Vijayanagar empire was one of the richest states then known to the world. Several foreign travellers, who visited the empire during the 15th and 16th centuries, have left glowing accounts of its splendour and wealth.

## Agriculture

It was in a flourishing condition. It was the policy of its rulers to encourage agriculture in the different parts of the empire and to increase agricultural production by a wise irrigation policy. Nuniz, the Portuguese traveller, speaks

of the construction of a dam and excavation of canals.

## Industries

Its agricultural wealth was supplemented by numerous industries, the most important of which were textiles, mining and metallurgy. Another important industry was perfumery. Industries and crafts were regulated by guilds. It was common practice for people of the same trade to live in one and the same quarter of the city. Abdur Razzak, the Persian diplomat and traveller, remarks: ‘The tradesmen of each separate guild or craft have their shops close to another.’

## Trade and Commerce

There was flourishing inland, coastal and overseas trade which was an important source of general prosperity. Domingo Paes, the Portuguese traveller, writes: Its king has much treasure and many soldiers and many elephants ... In this city (Vijayanagar) one will find men belonging to every nation and people, because of the great trade which it has and the many precious stones there, principally diamonds ... This is the best provided city in the world and is stocked with provisions, such as rice, wheat, grains, corn, barley, beans, pulses, horses, etc... The streets and markets are full of laden oxen without count ... ‘For inland trade the chief means of transport were *kavadis*, carts, asses and pack-horses.

The kingdom, according to Abdur Razzak, had 300 sea ports. The most important commercial area on the west coast was Malabar, with its important port of Cannanore. It had commercial relations with the islands of the Indian Ocean, Burma, the Malay Archipelago and China in the East, and Arabia, Persia, South Africa, Abyssinia and Portugal on the West. Among the exports, the main items were cloth, spices, rice, iron, saltpetre, sugar, etc. The main imports consisted of horses, elephants, pearls, copper, coral, mercury, China silks and velvets. Barbosa says that the city of Vijayanagar is ‘of great extent, highly populous and the seat of an active commerce in country diamonds, rubies from Pegu, silk of China and Alexandria, and cinnabar, camphor, musk, pepper and sandal from Malabar.’

Ships were used for coastal and overseas trade. Vijayanagar had its own ships; the art of ship-building was known, but we do not know if ocean-going ships were built. Barbosa, another Portuguese traveller, says that south India

got its ships built in the Maldivian Islands.

## Standards of Living

The accounts of foreign travellers speak of the high standards of living of the upper and middle classes. Abdur Razzak, for instance, remarks: ‘The country is so well populated that it is impossible in a reasonable space to convey an idea of it. In the king’s treasure there are chambers with excavations in them, filled with molten gold forming one mass. All the inhabitants of the country, whether high or low, wear jewels and gilt ornaments in their ears and around their necks, arms, wrists and fingers.’

The splendour of the capital city bears testimony to the wealth which was, however, the monopoly of only a section of the population. But the prices of articles were low and the minimum necessities were probably not beyond the means of the common people. However, producers, mainly agricultural producers, apparently got inadequate prices for their produce. Another main defect of the economic system was that the common people had to bear the brunt of taxation, which was quite heavy. And the local authorities sometimes adopted oppressive methods of collection.

## OTHER PROVINCIAL DYNASTIES

### Bahmani Kingdom

[Alauddin Hasan Bahman Shah](#) (1347–58), also known as Hasan Gangu and whose original name was Ismail Mukh, founded the Bahmani kingdom with Gulbarga as its capital.

There were a total of fourteen Bahmani Sultans, important among them being: Alauddin Hasan (the founder); Muhammed Shah I (1358–77) who was the immediate successor of Hasan; Taj-ud-din Firoz Shah (1398–1422) considered greatest among them all; [Ahmad Shah Wali](#) (1422–35) who transferred the capital from Gulbarga to Bidar and whose reign marked the end of the ‘Gulbarga Phase’ of Bahmani kingdom and the beginning of the second phase, called the ‘Bidar Phase’.

**Mahmud Gawan** He was the *vakil* as well as the *wazir* of Muhammad Shah III between 1463–81. The Bahmani kingdom saw a resurgence under

his guidance. His military conquests included Konkan, Goa and the Krishna-Godavari delta. His administrative reforms were all aimed to strengthen the control of the Sultan over the nobility and provincial governors. The discontented nobles, particularly the ‘Deccani’ nobles who resented the rise of ‘Afaqis’ or new arrivals from West Asia organised a conspiracy against Gawan (who was an Afaqi) and managed to get a death sentence for alleged treachery passed on him by the Sultan in 1481. After Gawan’s execution, the Bahmani kingdom began to decline and disintegrate.

## BREAK-UP OF THE BAHMANI KINGDOM

**Nizam Shahis of Ahmadnagar (1490–1633)** Founded by Ahmad Bahri; later conquered and annexed by Shah Jahan (1633).

**Adil Shahis of Bijapur (1490–1686)** Founded by Yusuf Adil Shah. Gol Gumbaz, a tomb with the world’s second largest dome (St. Paul’s church in Rome being the world’s largest) was built by one of the Adil Shahi rulers, Muhammed Adil Shah at Bijapur. It is also famous for the so-called ‘Whispering Gallery’. It was later conquered and annexed by Aurangzeb (1686).

**Imad Shahis of Berar (1490–1574)** Founded by Fatullah Khan Imad-ul-mulk. Later it was conquered and annexed by one of the Nizam Shahi rulers of Ahmadnagar.

**Qutub Shahis of Golconda (1518–1687)** Founded by Quli Qutub Shah (1518–43) who built the famous Golconda fort and made it his capital. Another Qutub Shahi ruler, Muhammad Quli Qutub Shah, was the greatest of all, and it was he who founded the city of Hyderabad (originally known as Bhagyanagar after the name of the Sultan’s favourite, Bhagyamati) and also built the famous Charminar in it. The kingdom was later annexed by Aurangzeb (1687).

**Barid Shahis of Bidar (1528–1619)** Founded by Ali Barid. It was later annexed by the Adil Shahis of Bijapur.

## Administration

The administrative unit at the centre comprised the following officials:

*Vakil-us-sultana*: Equivalent to the *naih sultan* of the Delhi sultanate, served

as regent also.

*Wazir-i-ku*: Prime minister supervised the work of all other ministers.

*Amir-i-jumla*: Head of the finance department.

*Wazir ashraf*: Foreign affairs and royal court.

*Wazir*: Deputy head of the finance department.

*Peshwa*: Attached to the vakil.

*Sadr-i-jahan*: Head of the judicial, ecclesiastical and charities department.

*Katwal*: Head of the police department.

Division of the kingdom into provinces, called *tarafs* headed by *tarafdar*s (governors).

## BIJAPUR'S GOL GUMBAZ

It is the mausoleum of Mohammed Adil Shah.

It is one of the largest single chambers ever built.

Externally, the building is a great cube with a turret or tower attached to each angle, with a large hemispherical dome covering the whole.

The effect of the building is derived from the fine proportions between its various elements, especially between the cubical part below and the domed part above.

Subsidiary elements include the wide cornice supported by closely spaced brackets. Above this is an arcade of small arches, their formality broken by their skillful spacing. Above this are the massive merlons with finials which break the skyline well.

Above the merlons are the foliations around the base of the dome concealing the junction between the dome and the cube below.

The wall surface of the cube has three arches sunken into them, the central one paneled out to bring it to the size of a normal doorway.

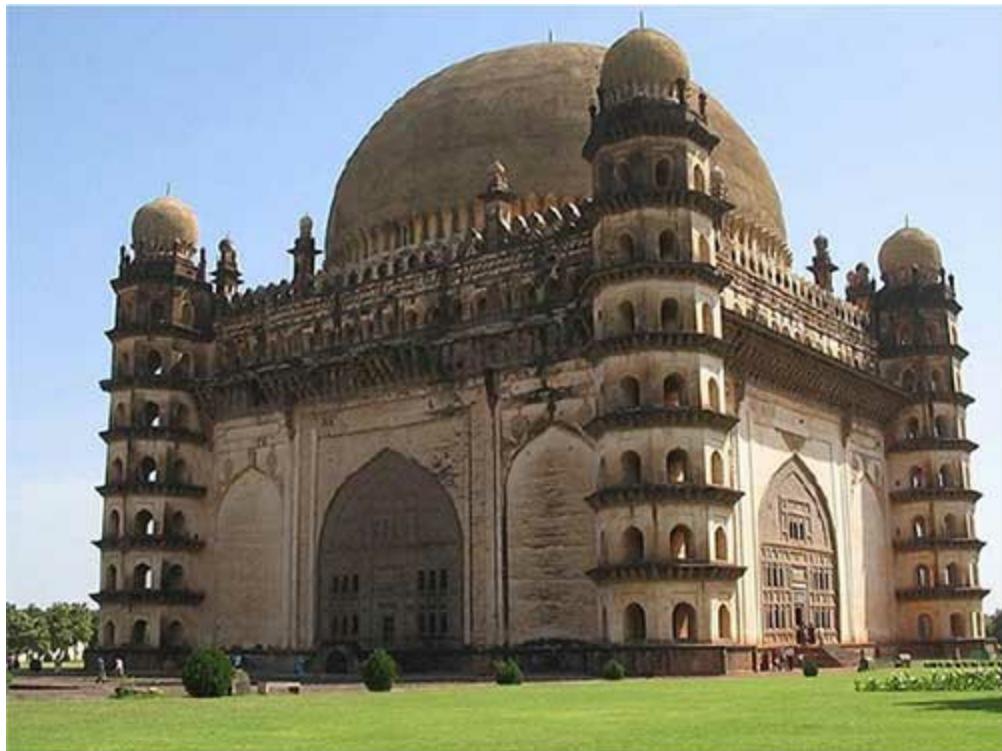
The width of each of the sides is equal to the height which is a little above 200 inches. The exterior diameter of the dome is 144 inches.

The interior of the structure is a single large hall, one of the largest ever built, measuring 135 inches across, 178 inches high and the gallery where the dome stands is 110 inches from the pavement.

- . The main architectural features of the hall are the tall pointed arches which support the dome above.
- . The arches have their bases within the sides of the square plan while their planes of surface are at an angle, the intersection above forming an eight-

sided figure on which the circular cornice is projected.

- . The dome is set back some 12 inches from the inside of this cornice so that some of its weight is transferred onto the four walls, while the rest is projected onto the intersecting arches which also receive and counteract any outward thrust.
- . The dome is a plain plastered vault with six small openings through the drum and a flat section at its crown but has no central pendant.
- . The dome consists of horizontal courses of bricks with substantial layer of mortar between them. In other words, it consists of a homogeneous shell of concrete reinforced with bricks, the whole unit is of 10 inches thickness.
- . The system of supporting the dome on intersecting arches was something the Bijapur masons were surprisingly familiar with as this system is almost unheard of elsewhere, the only other example being on a much smaller scale, in the sanctuary cupola in the cathedral of Cordova in Spain, built some six centuries earlier.



## Other Provincial Dynasties

## Bengal

Being a distant province, Bengal had always been a problematic area for the Delhi Sultans and could become independent from time to time. Bakhtiyar Khalji, one of the military commanders of Muhammad of Ghur, was the first Muslim invader who annexed Bihar and Bengal by overthrowing the Sena dynasty which however continued to rule for some more time in east Bengal. Though he probably did not assume the title of Sultan, he had prayers read and coins struck in his own name. His assassination in 1206 by Ali Mardan Khalji led to civil war among the Khalji chiefs in Bengal. Ghiyas-ud-din Iwaz Khalji (1213–27), however, restored peace and transferred the capital from Devkot to the historic city of Laknauti (Gaur). He even assumed the title of Sultan as an open challenge to Delhi and strengthened his position by securing investiture from the Abbasid Caliph of Egypt, Al-Nasir. This led to an invasion of Bengal by Iltutmish which resulted in Ghiyas-ud-din's defeat.

During the next 60 years (1227–87), Bengal was ruled by no less than fifteen chiefs, and of them ten were Mamluks sent from Delhi. Mughis-ud-din Tughril (1268–81), the last and the greatest of these Mamluks, claimed independence and thereby provoked Balban, who sent two expeditions. Though the first expedition failed, the second (led personally by Balban) succeeded and Bengal was handed over to Balban's youngest son, Bughra Khan. Bughra ruled Bengal as governor during the remaining years of Balban's reign (1281–87). On Balban's death in 1287, Bughra assumed complete independence and took the title of Nasir-ud-din Muhammad. Bughra's elder brother, Kaiqubad, who succeeded Balban to the throne of Delhi, recognised Bughra's independence. This house of Balban (Bughra and his successors) ruled Bengal independently till 1328. Ghiyas-ud-din Tughluq led an expedition to Bengal and restored the suzerainty of Delhi in 1328. But about a decade later (1339) Bengal again became independent when Fakhr-ud-din defied Muhammad bin Tughluq and assumed the title of Fakhr-ud-din Mubarak Shah.

The history of Bengal entered a new phase when Shams-ud-din founded a new dynasty, the Ilyas Shahi dynasty, which ruled Bengal up to 1538 with a few breaks in between. Shams-ud-din Ilyas Shah (1345–58) brought the whole of Bengal under one unified rule. Besides, he made incursions into Nepal and Orissa. Even Firoz Shah Tughluq had no alternative but to make peace with him. His reign was marked by the development of an impressive

coinage system and large-scale construction of monuments. Sikandar Shah (1358–89), the son and successor of Shams-ud-din, also successfully defied Firoz Tughluq's attempts to subdue him in 1359 after which Bengal was not threatened by Delhi again for nearly two centuries. Sikandar also built several notable monuments of architecture. Ghiyas-ud-din Azam Shah (1389–1409), the next Sultan was an able and benevolent ruler. He sent an ambassador to China, and carried on a flourishing trade with the Far East through the port of Chittagong.

Under Ghiyas-ud-din's successor, a Brahmin *zamindar* of Dinajpur (north Bengal), named Raja Ganesh, became powerful and finally seized the throne in 1415. Faced with Muslim opposition from within and without (from Jaunpur), he converted his minor son Jadu Sen to Islam and ruled in his son's name. After Ganesh's death in 1418, Jadu Sen ruled till 1431 under the title of Jalal-ud-din. With the murder of Shams-ud-din Ahmad Shah, Jalal-ud-din's son and successor, in 1442, the dynasty of Raja Ganesh came to an end the old Ilyas Shahi dynasty was restored.

Rukn-ud-din Barbak Shah (1459–74) fought successfully against the Hindu rulers of Orissa and Kamarupa with the help of his newly organised military of Abyssinian (Ethiopian) slaves. He was also famous for his patronage of Bengal literature. In 1487 the Ilyas Shahi dynasty was again overthrown by the Abyssinian slaves under the leadership of Shahzada Barak Shah, the commander of the palace guards.

Ala-ud-din Hussain Shah (1493–1519), regarded as the greatest independent Muslim ruler of Bengal eventually deposed the Abyssinians and revived the Ilyas Shahi dynasty. He replaced the Abyssinians by Bengali Hindus and Muslims in both civil and military administration. Being an indomitable warrior, he scored victories over all his neighbours including Kamarupa (Kamata) Ahoms and Orissa. His generosity to both Hindus and Muslims was legendary and it was during his reign that Chaitanya preached Vaishnavism in Bengal and Orissa. Several celebrated Bengali writers flourished during his benevolent rule.

Nusrat Shah (1519–32), son and successor of Ala-ud-din, was also an able and powerful ruler. He concluded peace with Babur when the latter was campaigning in the east. Like his father, he adopted a tolerant religious policy and patronised Bengali literature. It was during his reign that the Portuguese made their appearance in Bengal.

Ghiyas-ud-din Mahnud Shah's reign (1532–38) was marked by the

struggle between Humayun and Sher Shah in Bengal and the ultimate fall of the Ilyas Shahi dynasty. Sher Shah captured Gaur in 1538 and initiated the period of Afghan rule in Bengal which also came to an end in 1574 with its conquest by Akbar.

## Assam

The history of the Hindu kingdom of Kamarupa in the 13th century is practically unknown apart from scattered references to Muslim invasions from Bengal. During the first six decades of that century Bakhtiyar Khalji and two of his successors invaded Kamarupa. There are references to a kingdom called Kamata which had its centre outside Kamarupa proper. Whether it was a new kingdom under a new dynasty or the old kingdom of Kamarupa with a new capital is difficult to ascertain. Durlabh Narayan ruled Kamata at the end of the 13th century. The Ahom invasion of his kingdom resulted in the conclusion of an alliance which was strengthened by the marriage of his daughter (Rajani) with the Ahom ruler, Sukhangpha. Muslim chronicles talk about the annexation of the south-eastern districts of Bengal (Mymensingh, Sylhet, Tippera and Chittagong) by the Sultans of Bengal in the first half of the 14th century. But it is not possible to ascertain clearly from these chronicles the exact impact that the annexations had on the kingdom of Kamata.

Khens, a tribal people who had brahmanised themselves, made Kamata a powerful kingdom in the early 15th century. Nilambara, probably the last ruler of this dynasty, ruled over extensive territories including Kamarupa, Goalpara, Mymensingh and Sylhet with his capital at Kamatapur (near Kooch Bihar in West Bengal). But he was ultimately overthrown and his kingdom annexed by Ala-ud-din Hussain Shah of Bengal by the close of the 15th century.

Vishasimha of the Koch tribe set himself as the ruler of Kamata in about 1515. The greatest ruler of this new dynasty was, however, Narayan, during whose reign the kingdom reached its zenith of greatness. But unfortunately there was dissension between the king and his nobles as a result of which the kingdom had to be divided (1570s) into two parts, namely Kooch Bihar and Kooch Hajo. This partition led to perpetual hostility between them with the result that their neighbours, the Ahoms and the Mughals intervened. In 1639 the western portion (Kooch Bihar) came under the supremacy of the Mughals

and the eastern part (Kooch Hajo) under that of the Ahoms.

The Ahoms, belonging to the Mongoloid Shan stock, entered the Brahmaputra valley from north Burma and established a kingdom in its eastern region in the early 13th century. The founder of the ruling dynasty was Sukapha. But it was during the reign of Sukhangpha that territorial expansion was done at the expense of the neighbouring kingdom of Kamata. During the reign of Sudangpha in the early 15th century the influence of brahmanical Hinduism began to gain ground in Ahom society. The greatest Ahom king was Suhungmung (1497–1539) who suppressed the Chutiyas and Cacharis and repelled the successive invasions of the Sultans of Bengal, including that of Ala-ud-din Hussain Shah. His reign is also remarkable not only for the rapid Hinduisiation of the Ahoms (he assumed the Hindu name of Svarga Narayan), but also for the spread of a reformed Vaishnava doctrine associated with the name Sankaradeva.

The Ahom kingdom, geographically isolated and politically cut off from north India by the independent sultanate of Bengal, did not join the mainstream of Indian history till the 17th century when it became the target of Mughal invasions. But its history is of special interest for three reasons: The Ahoms introduced into the Indian population a new racial element. They brought with them their religion, social customs and also political and military system.

They gradually succumbed to brahmanical Hinduism and adopted its religious and social teachings to a large extent.

The Ahom historical chronicles, known as *Burangis*, have no counterpart in the regional languages of north India.

## Orissa

### *Eastern Gangas*

Anantavarman Choda Ganga (1076–1148) made Orissa a powerful kingdom by extending its territories from the mouth of the Ganga in Bengal to that of the Godavari in the south. Besides being a valiant soldier and conqueror, he was a patron of religion and of Sanskrit and Telugu literature. He built the famous Lingaraja temple at Bhuvanesvar and the Jagannatha temple at Puri. The next notable ruler of Orissa was Narasimha I (123–864), who occupied a part of Bengal from its Muslim rulers. He built the famous Sun temple at Konark. With his death came the end of the glory of the Eastern Ganga

dynasty, although it continued to rule in Orissa till 1435.

Narasimha I was succeeded by Narasimha II, Bhanudeva II; Narasimha III, Bhanudeva III, Narasimha IV, and Bhanudeva IV respectively. Narasimha II successfully repelled the Turkish invaders from Bengal. Bhanudeva II also succeeded in repelling the [invasion of Orissa](#) by Ulugh Khan (son of Ghiyas-ud-din Tughluq). The reign of Bhanudeva III (1352–1378) witnessed the invasion of Orissa first by Ilyas Shah of Bengal and then by Firoz Shah Tughluq. Firoz's invasion of Jajnagar (the name by which Orissa was known to the Muslims) in 1360 was marked by the desecration of the Jagannatha temple. During the reign of Bhanudeva IV (1414–35), the last of the Eastern Ganga rulers, Orissa was invaded by the Sultan Hushang Shah of Malwa, Anapota Reddy of Kondaveedu and Deva Raya II of Vijayanagar.

## Suryavamsi Gajapatis

Kapilendra (1435–67), a minister under one of the last Eastern Ganga rulers, founded the Suryavamsi dynasty which ruled Orissa for more than a century. He recovered for Orissa the power and prestige which it had lost under the later Eastern Gangas by fighting successfully against the Sultans of Bengal, the Bahmani Sultans and Vijayanagar rulers. He extended his political sway from the Ganga to the Kaveri. The reign of next ruler, Purushottam (1467–97), was marked by initials failures, for he lost the Andhra coast to the Bahmani Sultan and Udayagiri to the Vijayanagar ruler. But he was successful in maintaining his hold over the territory extending from the Ganges on the north to the Pennar river in the south.

Prataparudra (1497–1540) was the last powerful Hindu ruler of Orissa. But he suffered defeats at the hands of Ala-ud-din Hussain of Bengal and Krishna Deva Raya of Vijayanagar. The former advanced as far as Puri and desecrated the temple there. The latter assumed the title of 'Gajapati Saptanga Harana' (appropriator of Gajapati 's seven elephants of royalty), taking the territory south of the Krishna and Gajapati's daughter. The Golconda Sultan also invaded and occupied Kondapalli. Prataparudra's name is, however remembered in the religious history of eastern India because of his intimate connection with Chaitanya and his devotion to Vaishnavism.

## Other Dynasties

The Gajapatis were supplanted by the Bhois (1542–59), whose founder,

Govinda Vidyadhara, belonged to the writer (Bhoi) caste. The Bhoi dynasty was also soon overthrown by Mukunda Harichandan (1559–68), who tried to defend Orissa from Muslim invaders. But after his death, Orissa was conquered and annexed by Sulaiman Kararani of Bengal.

### ***Jaunpur***

The city of Jaunpur (UP) was founded by Firoz Shah Tughluq and named, after his predecessor, Jauna Khan alias Muhammad bin Tughluq. After Firoz's death, Jaunpur became one of the earliest provinces to declare independence. Malik Sarwar (1394–99), a eunuch entitled **Khwaja Jahan**, was appointed its governor by Mahmud Tughluq (last Tughluq); but following the confusion caused by Timur's invasion he threw off allegiance to Delhi. Though he did not assume the royal title, he acted for all practical purposes as an independent ruler. As he had been given the title of 'Sultan-us-Sharq' (chief of the east) by Mahmud, his dynasty came to be known as the Sharqi dynasty. He extended his authority over Awadh as well as parts of the Doab region. He also brought Bihar and Tirhut under his control. Malik Sarwar was succeeded by his adopted Qaranfal under the title of Mubarak Shah (1399–1402). Mubarak was, thus, the first member of the Sharqi dynasty to assume the title of king and to strike coins and cause the *khutba* to be read in his name.

Ibrahim Shah (1402–40), the younger brother of Mubarak, was the greatest ruler of the dynasty. He fought constantly against Delhi ruled by Mahmud Tughluq and later by the Sayyids, but no result came out of this. He also tried to capture Bengal, but failed. However his reign was remarkable, from the point of view of progress in cultural fields as well as economic prosperity. He beautified Jaunpur and built many magnificent buildings there. A new school of architecture, known as Jaunpuri or Sharqi School, came into existence. He patronised several scholars and a number of books like *Hashiah-i-Hindi*, *Fatwa-i-Ibrahim Shahi*, *Irshad*, etc., were written.

Mahmud Shah (1440–57), the son and successor of Ibrahim, captured the fort of Chunar, but his efforts to conquer Kalpi failed. He also attacked Delhi, but then ruler of Delhi, Bahlul Lodhi, defeated him. Muhammad Shah (1457–58), the son and successor of Mahmud, also fought against Bahlul Lodhi but with no useful 'result. He was, however, murdered by his own brother, Hussain Shah (1450–1505), who was the last ruler of the Sharqi dynasty. He entered into a life and death struggle against Bahlul Lodhi, who succeeded in

capturing Jaunpur in 1483–84. But the Sharqi kingdom was effectively annexed to the Delhi sultanate by Sikandar Lodhi, while Hussain kept trying to recover his power from his base in the sultanate of Bengal till his death.

## Kashmir

### *Hindu Dynasty*

Simhadeva founded a new Hindu dynasty in Kashmir in 1286 by overthrowing the last ruler of an old Hindu dynasty. Suhadeva, the successor of Simhadeva, faced an invasion of his kingdom (1320) by the Mongols under the leadership of Dalucha, and fled from capital, Indrakot. Rinchan, the son of a Ladakh chief, seized the throne at that time, taking advantage of the widespread dislocation caused by the Mongol invasion. Udayanadeva, a cousin of Suhadeva, soon succeeded in overthrowing Rinchan in 1323 and ruled Kashmir till 1339.

### *Shah Mir Dynasty*

Shah Mir, a Muslim adventurer who had acquired considerable political influence during the reign of Udayanadeva, seized the throne in 1339. This marked the beginning of Muslim rule in Kashmir. He assumed the title of Sultan Shams-ud-din (1339–42) and his dynasty, known as the Shah Mir dynasty, ruled Kashmir for more than two centuries (1339–1561). The Shah Mir Sultans never acknowledged the suzerainty of Delhi, nor did any Sultan of Delhi make any attempt to subjugate Kashmir.

Of the sixteen more members of this dynasty, two deserve special mention. They are Sikandar and Zainul Abidin. Sikandar (1389–1413), known as the Aurangzeb of Kashmir, brought about the religious and social transformation of Kashmir through his ruthless persecution of the Hindus. A large number of Muslim immigrants came to Kashmir from Central Asia and Persia as a result of Timur's devastating campaigns. They were liberally patronised by Sikandar. Supported by the Sultan, they introduced a new and powerful element into the population of Kashmir and provided for Islam a cultural and educational basis in the valley.

### *Chak Dynasty*

The Chaks seized power in 1540 itself, but they ruled as *wazirs* with Shah Mirs acting as mere puppets on the throne. The pretence was given up in 1561 when the Chak *wazir* assumed the title of Nasir-ud-din Muhammad

Ghazi Shah. Five more Chak rulers followed him and the last Chak, Nasirud-din-Muhammad Yusuf Badshah Ghazi, was defeated and his kingdom annexed by Akbar in 1586.

## ZAIN-UL ABIDIN (1420–70)

Known as the Akbar of Kashmir, he gets the credit for undoing the wrongs done to the Hindus by Sikandar. Though he was an orthodox Muslim in his personal life, he reconstructed and repaired all the temples which had been destroyed earlier. He also conciliated and brought back many non-Muslims who had fled the valley. Besides, he proved to be a just and benevolent ruler. He took measures for improving the administration of justice and promoting economic prosperity. He dug irrigation canals, built bridges and founded several towns. Well-versed in Persian, Sanskrit, Tibetan and other languages, he had the *Mahabharata* and Kalhana's *Rajatarangini* translated into Persian. Both Jonaraja and Srivara, who continued the *Rajatarangini* one after another and brought it down to the late 15th century, enjoyed his patronage.

The later Shah Mirs were weak and became puppets in the hands of their nobles. Their nominal control was confined to the valley, while the outlying districts fell in to the hands of independent local rulers. Two parties of nobles known as Chaks and Makris, became rival contenders for political ascendancy. The dynasty was ultimately overthrown by the Chaks in 1561.

## Rajasthan

### *Mewer*

Mewar was an old principality of minor importance under the rule of the Guhilot dynasty, with its capital at Nagda. One of its ruiers, Jaitra Singh (1213–61) successfully resisted an invasion from Delhi under Iltutmish, but Nagda was destroyed and Chittor had to be made the new capital. Ratnasimha was more unfortunate, for he faced the invasion of his kingdom by Ala-ud-din Khalji in 1303 and lost his capital. Consequently there was a change in the line of rulers. Ratnasimha, who belonged to the elder branch of the Guhilot dynasty, was overthrown and replaced by a member of the dynasty's junior branch, the Sisodia branch. This Sisodia ruler retained a part of

Mewar.

Chittor along with the other portion of Mewar remained under the control of Delhi Sultans till its recovery by Rana Hammir (1314–78), one of the important Sisodia rulers, probably during the latter part of the reign of Muhammad bin Tughluq. Hammir's long reign marked a new era in the history of Mewar. He extended the frontiers of his kingdom and his influence was recognised by the Rajput princes of the neighbouring territories. During the reign of Hammir's successors the disintegration of the Delhi sultanate and the rise of independent Muslim kingdom in Malwa and Gujarat created a new political situation. Kshetrasimha (1378–1405), the son and successor of Hammir, had to fight against Dilawar Khan Ghuri of Malwa on two occasions, He was unfortunately killed in a family quarrel, and was succeeded by two weak rulers, Lakha and Mokala respectively.

## RANA KUMBHA KARAN (1438–68)

He was one of the greatest rulers of Mewar in the medieval period. He was a brave soldier and first-rate general. Some contemporary inscriptions and a literary work, *Ekalinga Mahatmya*, speak eloquently of his military success against neighbouring Rajput princes. He carried on an incessant warfare against the Sultans of Malwa and Gujarat and scored some victories. Besides, he was a great patron of arts and learning, and was himself a scholar of no mean ability. He is said to have been proficient in the *Vedas*. *Upanishads*. *Smritis*. *Mimamsa*, *vyakarna*, politics and literature. He wrote a commentary on Jayadeva's *Gita Govinda* and an explanation of the *Chandisatakam*. He was the author of four dramas in which he used Sanskrit, Prakrit and three vernaculars. He was also an accomplished musician and wrote several works on the science of music. Moreover, he took special interest in military architecture. He strengthened the defences of Chittor, built 32 forts and laid the foundation of a new fort at Kumbhalgarh. He also built a number of temples. The greatest architectural monument of his reign was, however, the Kirtistambha (Tower of Fame) built by him at Chittor in commemoration of his victory over Malwa. **Kumbha** was, however, murdered by his son, and during the latter's reign and that of his successor (covering the period 1468–1509), Mewar was weakened by dissensions in the ruling family and invasion from Malwa.

Rana Sangram Singh (1509–28), popularly known as Sanga, was able to take Mewar to the zenith of its glory. Though described as ‘the fragment of a soldier’, having the marks of 80 wounds on his body from sword or lance and being crippled in one leg, one eye and arm, Rana Sangram had remarkable military ability. He was generally successful in his wars against Mahmud Khalji II of Malwa and Muzaffar Shah II of Gujarat. He was also engaged in hostilities with Ibrahim Lodhi of Delhi and scored creditable victories. The ascendancy of Mewar was established over several other Rajput principalities and its boundaries were extended in different directions. Babur himself places Sangram, in his memoirs, next Only to the Vijayanagar king among the Hindu rulers of India. But Sangram’s attempt to defeat Babur resulted in a disastrous defeat in the [battle of Khanwa](#) (1527). While Babur refrained from conquering Mewar for various reasons, Akbar could not succeed in annexing it completely. Mewar ultimately recognised Mughal suzerainty only in the time of Jahangir (1615).

### ***Marwar***

The Rathors of Marwar, according to some, were the descendants of the [Gahadvalas of Kanauj](#), while others trace their origin to the Rashtrakutas of the Deccan. Rathada Siha, a person of obscure antecedents, established himself in the area around Pali in the middle of the 13th century and ruled till 1273. But his successors found a new centre at Kher and fought against their neighbours, particularly the Muslim Sultans and the Bhatis of Jaisalmer. But the proper history of Marwar begins from the time of Chunda (1384–1423), who established his power at Mandor. He, however, lost his life in a fight against the coalition of the Muslims of Nagaur and the Bhatis. Chunda’s successor was his grandson, the famous Jodha (1438–89), who built the fort of Jodhpur, founded a town there and made it his capital. He fought against Mewar as an ally of the Sultan of Gujarat. But the greatest (iller of Marwar was undoubtedly Maldeva or Maldeo (1532–62), under whom the power of the Rathors reached its height. He came into conflict with Sher Shah, who was obliged to make peace with the Rathor ruler.

### ***Other Rajput States***

The state of Amber, known later as Jaipur state, was ruled by the

Kachhavahas who belonged to the solar dynasty and traced their descent from Lord Rama. Historically, however, the state had its origin in the principality of Dhundhar, founded by Dullah Rai in the late 10th century. Kakil Deva, son and successor of Dullah, captured the fort of Amber in 1037 from the Minas and made it his capital. In the early days of its history, it was under the suzerainty of Mewar, but acquired political importance only in the 14th century. It was, however, only in the Mughal period that the state gained real prominence. Bharamal, one of its rulers, voluntarily recognised the overlordship of Akbar, and along with his son and grandson ([Bhagwan Das](#) and Man Singh respectively) contributed greatly to the expansion and consolidation of the Mughal empire.

The state of Bikaner was ruled by a junior branch of the Rathor dynasty of Marwar. Its founder was Bika (1464–1504), the fifth son of Jodha of Marwar. He was also the founder of the city of Bikaner (in northern Rajasthan) which became his capital. His successors, Nara and Lumakarna respectively, made the state one of the formidable powers of Rajasthan.

The state of Jaisalmer was ruled by a comparatively older dynasty of the Bhatis. They built various lakes and temples in their territory during the course of their rule of about four centuries.

The state of Ranthambhor was ruled by the descendants of the famous Prithviraja Chauhan (12th century). Among these Chauhans of Ranthambhor the most notable ruler was Hammir Deva, who ruled between 1283 and 1301. But later the Chauhans were overthrown by another dynasty, the Hadas, who became prominent in the Mughal period.

## **Gujarat**

The rich province of Gujarat occupied a prominent place among the provincial kingdoms which arose on the ruins of the Delhi sultanate. Zafar Khan, appointed as governor of Gujarat in 1391 by one of the later Tughluqs (Muhammad bin Firoz Tughluq), exercised independent power from the beginning. But he assumed the insignia of royalty and took the title of Muzaffar Shah only in 1407-08. He started a long drawn out struggle with Malwa which became a prominent feature of the history of western India later. He defeated and captured Hushang Shah of Malwa and temporarily occupied his kingdom. [Ahmad Shah I](#) (1411–42), grandson and successor of Muzaffar, fought against the Sultans of Malwa and Khandesh as also some of the Hindu rulers like those of Idar, Dungarpur, Kotah, and Bundi. He

followed a policy of persecution of Hindus by suppressing Hindu *zamindars*, destroying Hindu temples and imposing *jizya* for the first time in Gujarat. But he was a great patron of arts and architecture. He founded the city of Ahmadabad which replaced Anhilwara as the capital of Gujarat. Muhammad Shah (1442–51), the next ruler was a mild king. Then came the reign of Ahmad Shah II (1451–59), who invaded Mewar in the reign of Kumbha but without much success.

The greatest Sultan of Gujarat was, however, Mahmud Shah I (1458–1511), who is popularly known as ‘Begarha’ because he conquered the two strong Rajput forts (garh) of Gimar and Champaner. He is equally famous for his ravenous hunger. He fought against several Muslim and Hindu rulers, including Mahmud Khalji I of Malwa. Under him the kingdom reached its highest extent, having as its boundaries Arabian Sea on the west, Khandesh on the south, Malwa on the east, and Jalore and Nagaur in the north. He was also a great patron of architecture. Interesting references to him are found in the works of Varthema (Italian) as well as Barbosa (Portuguese). He faced problems only from the Portuguese and negotiated peace with them after some struggle. Muzaffar Shah II (1511–26) was a small time but capable ruler. He succeeded in foiling the Portuguese attempts of seizing Diu, and fought against Rana Sanga of Mewar as an ally of Mahmud Khalji II of Malwa. He was followed by two incompetent rulers, both of whom ruled only for brief periods.

Then came the reign of **Bahadur Shah** (1526–37), who was the last energetic Sultan of Gujarat. He conquered and annexed Malwa, and after Rana Sanga’s defeat and death at Khanwa, sacked Chittor. At the fag end of his reign, Humayun invaded Gujarat and occupied a part of it. But when Humayun retreated to tackle Sher Khan in the east, Bahadur recovered his lost territory. Meanwhile, the Portuguese, who had earlier entered into an alliance with him (1535) and gained some concessions, started posing problems to him, and he fell into the sea in a *scuffle* with the Portuguese on board a ship while conducting negotiations with them. With Bahadur’s death the glory of independent Gujarat also vanished. For his successors were mere puppets in the hands of the turbulent nobles and its extinction by Akbar was only a matter of time.

### **Malwa**

The province of Malwa, like that of Gujarat, became an independent kingdom

during the period of decline of the sultanate of Delhi under the later Tughluqs. Dilawar Khan Ghuri, appointed governor of Malwa in 1390–91, exercised independent power for some years and formally assumed independence in 1401–02. Though Dhar was his capital, he began to fortify Mandu as a centre of defence. Alp Khan, son and successor of Dilawar, became the next ruler with the title of Hushang Shah (1406–35). He was once defeated and taken prisoner by Muzaffar Shah of Gujarat. Later he led two unsuccessful expeditions to Gujarat, but was successful in his raid of Jajnagar (Orissa). He tried to establish his authority over those regions which lay on the periphery of his kingdom. He exacted tribute from the ruler of Kherla (south of Gondwana) captured Kalpi. He made Mandu his new capital and founded a new town, which was named after him as Hoshangabad. Besides, he was a patron of architecture and Islamic learning, and followed a liberal policy towards his Hindu subjects. But his son and successor, Muhammad Shah (1435–36), was an incapable ruler, and was duly overthrown by one of his nobles.

The Ghurid dynasty was replaced by the Khalji dynasty in 1436. Mahmud Khalji I (1436–69), the founder of the new dynasty, was the most powerful of all the Sultans of Malwa, which reached its greatest extent during his reign. He advanced towards Delhi, but was compelled to retreat by the invasion of his own kingdom by the Sultan of Gujarat. He also invaded Mewar, Gujarat and the Bahmani kingdom, although they did not yield him any permanent gains. He even came into conflict with the Sharqi kingdom. Although constantly engaged in war, he was a careful administrator. He encouraged agriculture, trade and commerce. Besides, he was a great builder. The last ruler of the Khalji dynasty was Mahmud Khalji II (1511–31), who was weak and dependent on the support of his nobles. There was constant friction between his Hindu and Muslim nobles. A Rajput named Medini Rai played the leading role, for some years. Encouraged and helped by Rana Sanga, Medini Rai showed defiance to the Sultan. On one occasion the Rana himself defeated Mahmud and took him prisoner but later reinstated him on the throne. Meanwhile the traditional hostility between Malwa and Gujarat continued. And in 1531 Bahadur Shah of Gujarat captured Mandu and annexed it to his dominions.

During the next 30 years (1531–61), Malwa passed through several political changes. It was captured by the Mughal emperor Humayun from Bahadur Shah. After Humayun's departure from Malwa, a former officer of

the Khaljis, Mallu Khan, established himself at Mandu. Then Malwa passed under the control of Sher Shah and his Afghan governors. Ultimately Akbar conquered it in 1561 from [Baz Bahadur](#), son of Sujaat Khan who had been governor of Malwa under [Islam Shah Sur](#).

### ***Khandesh***

Malik Raja Faruqi (1389–99) was the founder of the principality of Khandesh, located in the Tapti valley. Appointed earlier as its governor by Firoz Shah Tughluq, he set himself up as an independent ruler following Firoz's death and the subsequent confusion in the Delhi sultanate. Although he met reverses at the hands of the Sultan of Gujarat, he strengthened himself by entering into a matrimonial alliance with the Sultan of Malwa. As his successors used the title of Khan, their territory came to be known as Khandesh. Nasir Khan (1399–1437), the son and successor of Malik Raja, captured the strong fortress of Asirgarh from a Hindu chieftain. When he invaded Gujarat in alliance with Malwa, he was defeated and had to acknowledge the suzerainty of Ahmad Shah of Gujarat. He also suffered defeat in a battle with Ala-ud-din Ahmad of the Bahmani kingdom. After Nasir's death Khandesh suffered further decline due to the weak rule of two of his successors, Miran Adil Khan I (1237–41) and Miran Mubarak (1441–57).

Next came the reign of Adil Khan II (1457–1503), who was a capable and enterprising ruler. He established his suzerainty on the Hindu rulers of Gondwana and Garh-Mandala. But when he repudiated his allegiance to Gujarat and withheld the annual payment of tribute, [Mahmud Begarha](#) led an invasion into Khandesh and compelled him to fall in line. However, he is remembered for his administrative reforms and for freeing his kingdom from the depredations of the Bhils and Kolis. He strengthened Asirgarh and also built the famous citadel of Burhanpur. The later rulers of the Faruqi dynasty (Daud Khan, Ghazi Khan, Adil Khan III, etc.), were quite incapable. Taking advantage of the factional strife within Khandesh, the Sultans of Gujarat and the Nizam Shah of Ahmadnagar frequently interfered in its internal affairs. Ultimately Akbar annexed it in 1601.

### ***Madurai***

#### ***Pandyas of Madurai***

The invasion of the Pandya kingdom by Malik Kafur (commander of Ala-ud-

din Khalji) was no more than a plundering raid, for no serious attempt was made to annex it to the Delhi sultanate. But this invasion and the simultaneous war of succession among the Pandya princes seem to have weakened their rule and paved the way for the temporary subjugation of the Pandyas by Ravivarma Kulasekhara of Kerala in 1312–13. A partial recovery of Pandya power was made soon after by Vira Pandya with the help of his Hoyasala ally. But the kingdom soon faced threats from both internal and external enemies. Factional strife among Pandya princes encouraged some feudatories to declare their independence, while external threat came in the form of an invasion by Kakatiya Prataparudra, who occupied a part of the kingdom. The process of disintegration was hastened by an expedition led by Khusrav in the reign of Mubarak Khalji. But the final threat came in 1323, when Jauna Khan, son of Ghiyas-ud-din Tughluq, conquered Madurai. The capture of Madurai did not, however, mean the total extinction of Pandya dynasty. Inscriptions of several Pandyas, covering the period 1315–1411, have been found in different parts of the modern day Tamil Nadu.

### ***Sultans of Madurai***

Madurai, which was annexed to the Delhi sultanate towards the close of Ghiyas-ud-din Tughluq's reign became the capital of the province of Malabar. **Jalal-ud-din Ahsan Shah** (1334–40), the governor of the province, took advantage of Muhammad bin Tughluq's difficulties and declared his independence. An important event of his reign was the visit of Ibn Battutah, a Moroccan traveller, to his kingdom. Ghiyas-ud-din Damghan Shah (1340–44), the next Sultan of Madurai, defeated and killed Vira Ballala III, the Hoyasala ruler of Dwarasamudra. But the fruits of this victory seem to have gone more to the Vijayanagar ruler than to the Sultan of Madurai, for the Vijayanagar ruler was quick enough to annex most of the Hoyasala territory to his kingdom. In the early fifties of the 14th century, the Vijayanagar forces were engaged in a series of campaigns against the sultanate of Madurai. According to the contemporary historian Afif, the Sultan was captured and killed and the whole of the sultanate came under the control of Bikan, i.e. Bukka I of Vijayanagar. Numismatic evidence, however, refers to the Sultans ruling till 1377.

## **MONOTHEISTIC MOVEMENTS**

## Causes for Bhakti Movements

**Socio-Economic and Political Trends** The *bhakti* movements are an expression of the people in a particular given society. They rose out of certain socio-economic conditions aiming at the upliftment of the unprivileged and oppressed sections of the society. They were products of a transitional society when a number of changes were taking place on the political, economic and social fronts. Since there is a close relationship between socio-political and economic trends and religious activity, the *bhakti* movements cannot be seen in isolation.

- On the **political front**, the 14th and 15th centuries saw the decline of the powerful and centralised state. The conflicts among the feudal lords, rebellions of vassal states and the increasing discontent of the peasantry combined to undermine the authority of the sultanate.
- On the **economic front**, the Delhi Sultanate brought in a number of changes in the period. In its early phase, it had released social forces which led to the expansion of urban centres and alteration of agrarian relations. The increase in craft production and commerce had created unstable conditions for the artisans and the merchant classes. Though a number of artisans were coming from the ranks of people outside the professions, they were not accepted as equals among the Indian artisans. Merchants also did not find place in the social hierarchy. The situation was similar to what had happened during the life of Buddha and Mahavira which led to the rise of various unorthodox sects.
- On the **social front**, in order to maintain status quo, complex rites were introduced and practiced by the orthodox followers of Hinduism. The people who did not fit into the broad *varna* set-up were termed as the *chandalas* or the out-castes. By this time, Buddhism and Jainism had practically disappeared from the scene and the period witnessed the revival of the Hinduism. Brahmins alone understood the Sanskrit books in which rites and rituals were mentioned and hence the whole religious structure was their monopoly, which perhaps is the reason why the *bhakti* saints preached in simple vernaculars.

**Need for Social Reform** The *bhakti* movements were products of the society and their saints were not idle philosophers or arm-chaired reformers. They came from the lower sections of the society and worked for their living.

Raidas was a cobbler, Dhanna an untouchable, while Kabir was a Muslim weaver to mention some of them. They professed their philosophies in the local dialects in lyrical forms which showed little adherence to conventional literary traditions of Sanskrit. To Nanak, religion did not consist of mere words, but one which looked on all men as equal. Dadu spoke of egalitarian society where there would be no discrimination on the grounds of sex, race, creed and caste. Kabir traced back the origins of man and said that in the beginning, there were no distinctions which separated man from man.

**Need for Religious Reform** The *bhakti* saints continuously harped on love. To them *bhakti* was a single-minded devotion growing ultimately to intense love. Kabir states that one does not become a scholar by a mere learning of the scriptures. These saints spoke of a direct relationship between man and god. They were opposed to the traditional, rigid, elaborate and meaningless rituals that had crept into the society.

**Changing Position of Peasants and Artisans** By enrolling a large number of artisans and craftsmen, the *bhakti* movements were making them conscious of their position and the need for democratising the religious and social structure of the society. In fact, most of the *bhakti* saints were artisans by origin or belonged to the class of less prosperous cultivators. By and large, its adherents came from the lower classes. There was to be no privileged class at the top, dominating over the majority of the silent and submissive believers. The preaching of many of these saints gave a real shape to the concept of egalitarian society. The highly urban character of this movement awakened the Hindu consciousness to the necessity of reforming the religion of its customs and superstitions. Thus, an occasional brahmin joined the movement. Kabir and Nanak expressed the sentiments of the urban classes in towns and of the artisans in the villages or in the small townships. By establishing the institution of *sangat* and *pangat*, Nanak, for example, brought all people to stand on a common platform.

## Nature and Character

### TWO PHASES OF BHAKTI

*Bhakti* cults fall under two different phases of Indian history. The first phase can be traced back to the origin of the Bhagavata cult and continued

till the beginning of the 13th century. The philosophy of the saints in this phase was more or less an individual expression. The second phase, spanning nearly four centuries, extended from the 13th to the 16th centuries. This was an epoch of tremendous intellectual ferment and a natural outcome of the mutual contacts between Islam and Hinduism.

**Common Features of Bhakti** However, both these phases had some common features, in the sense that both of them had a liberal outlook, equality of all religions, unity of godhead, dignity of man's actions, simple devotion through *bhakti*, etc. Their view was that *bhakti* or devotion to god was the only means of salvation. They had no desire to set up a separate religion, nor did they have blind faith in any of the sacred scriptures. Apart from condemning the rituals, they also did not believe in idolatry. *Bhakti* implied single minded, uninterrupted and extreme devotion to god.

**Ramananda (1360–1470)** Born at Prayag, he was originally a follower of Ramanuja. Later he founded his own sect and taught in Hindi at Banaras and Agra. A worshipper of Rama, he taught against caste and admitted disciples from all castes. His disciples included the following, showing his disregard for caste rules: (a) Kabir, a Muslim weaver; (b) Raidasa, a cobbler; (c) Sena, a barber; (d) Sadhana, a butcher; (e) Dhanna, a Jat peasant; (f) Narahari, a goldsmith; and (g) Pipa, a Rajput prince.

After Ramananda the *bhakti* movement in north India was propagated by two schools of thought, namely the *saguna* school and the *nirguna* school. The *saguna* school believed that god had many forms and attributes akin to the human one. The *nirguna* school on the other hand believed in a god without any form or attributes. The origin of *nirguna* bhakti is generally traced to Ramananda's teachings.

**Kabir (1398–1518)** Born near Banaras supposedly to a Brahmin widow, he was brought up by a childless Muslim weaver, Niru. Married to Loi, he had two children and led the normal life of a householder. Supposedly persecuted by Sikandar Lodhi, who was his contemporary, he died a natural death at Maghar in UP. His *dohas* and *sakhi* (poems), whose collection is found in the *Bijak*, were very popular among the common people and throw light on his teachings. He believed in pantheism, i.e. God is everywhere.

## TWO MAIN SCHOOLS

The most important movement in the religious history of medieval India was the creation of a new sect by Ramananda, who gained considerable knowledge about Islam and perhaps was inspired by it. It was Ramananda then, who first renounced the rigidity of the Hindu philosophy. His disciples, thus, became *avadhutas* or the detached. However, he had some weaknesses in his thought as he never really recognised the right of the lower classes to read the *Vedas*, and did not really preach or work for social equality. His major contribution was the use of the common language. The teachings of Ramananda created two distinct schools among his disciples and the later *bhakti* saints. *Saguna* and *nirguna* are two important schools which originated during his period.

The former tried to enrich the religion of Hinduism and also preserved the authority of the *Vedas* and did not wish to break away from the past. Chaitanya, Shankardeva, Surdas, Mirabai and Tulsidas are some of the most important *saguna* saints.

Another school represented by Kabir was *nirguna*, a religious system of monotheism, different from the monotheism of Shankara. Kabir preached absolute abolition of caste and seriously questioned the authority of the *Vedas*. He also made an attempt to learn from Islam and tried to establish a synthetic movement which made him to declare the famous dictum that Ram and Rahim are equal. Some of the other important saints of the *nirguna* school were Nanak, [Dadu Dayal](#), Raidas, etc. Theirs was neither an attempt to reform the institutionalised Hinduism by attacking the system of worship, nor the means of escape through submerging consciousness of worship. These philosophers denied both the Hindu and the Muslim ideas of God and even equated them by stating that they were identical.

He pleaded for Hindu-Muslim unity, and emphasised the unity and formlessness of god. Kabir denounced formal religious practices in both Hinduism and Islam. He did not suggest the abandonment of the life by a normal house holder for the sake of a saintly life. He believed that asceticism and book knowledge were not necessary for true knowledge and salvation. He sharply condemned caste and religious distinctions and preached brotherhood of man through his *dohas* (poems).

**Nanak (1469–1539) and Sikhism** Born at Talwandi (now Nankana in

Pakistan), he travelled very widely in West Asia and Russia. He is also said to have met Babur. Like Kabir, he also preached a casteless, universal, ethical, anti-ritualistic, nonotheistic and highly spiritual religion. Nanak laid greater stress on the purity of character and conduct as the first condition in approaching god, and also the need of a *guru* for guidance.

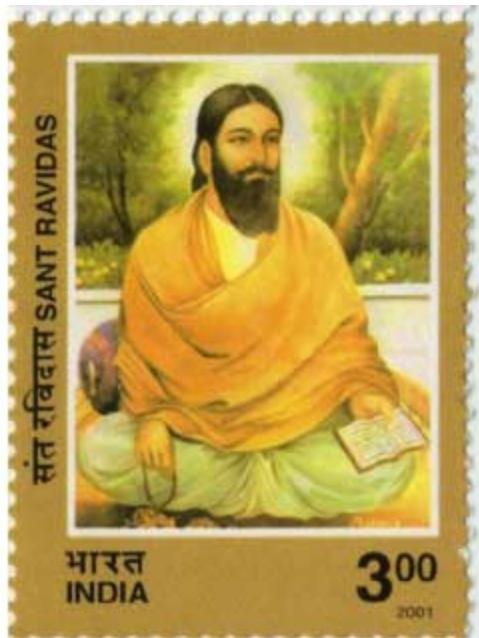
After his death, his followers called themselves ‘Sikhs’ and a new religious sect, Sikhism, was founded. Nanak was followed by nine Sikh *gurus*. Guru Angad, the second *guru*, started the *Gurumukhi* script. Guru Amardas, the third *guru*, began the institution of *langar* (common kitchen) to abolish the caste system. Guru Ramdas, the fourth *guru*, was given the site of Harmandir at Amritsar by Akbar. Guru Arjun, the fifth *guru*, compiled the *Adi Granth* (later called the *Granth Sahib*) and also completed the construction of the Harmandir at Amritsar. His execution by Jahangir for political reasons led to the first phase of militancy among the Sikhs under their sixth *guru*, Guru Hargobind, who was also imprisoned by Jahangir for ten years. While the period of Guru Harrai, the seventh *guru*, was uneventful, Guru Harkishan, the eighth *guru*, died of smallpox at the tender age of eight. **Guru Tegh Bahadur**, the ninth *guru*, was executed by Aurangzeb and Guru Gobind Singh, the 10th and last *guru*, established the *Khalsa* and organised the Sikhs into a military sect. All his sons were killed by a Mughal army at Sirhind, and he was also slain by a Pathan in revenge.

A Sikh is initiated into the religion by a rite known as the *pahul*, when he is of the adult age, and is entitled to use the honorific *Singh* (Lion) after his name. The orthodox Sikhs are also distinguished by the five *kakka* (i.e. the five k’s), viz. *kesa* (top knot), *kachha* (short drawers), *kara* (iron bangle), *kanga* (comb) and *kirpan* (sword).

**Dadu Dayal (1544–1603)** Born in Ahmedabad to Muslim parents, he was brought up by Lodhi, a Hindu cotton-carder. He preached in Rajasthan, first at Sambhar and later at Naraini (near Jaipur) where he finally died. Though illiterate, his verses were collected by his disciples in a book, the *Bani*, in Hindi. His followers, *Dadupanthis*, expose their dead like the Parsis.

He practised the teachings of Kabir and denounced caste distinctions.

Other prominent Nirguna saints were Raidasa (a contemporary of Kabir), Sundaradasa (a disciple of Dadu), and Dharanidasa (a disciple of Kabir).



Dadu Dayal & Sant Raidas

## Bhakti Movement

**Chaitanya (1436–1533)** Responsible for the popularity of Vaishnavism in Bengal through his *kirtans*, he spread the message that *ragamarga* or the path of spontaneous love was best for salvation. He believed in the *bhedabheda*, i.e. dualistic non-dualism.

**Surdas (1483–1563)** Disciple of Vallabhacharya of south India, he popularised the Krishna cult in UP by singing songs glorifying Krishna's childhood. He was the author of *Sur Sagara*, *Sur Sarawali*, etc.

**Mirabai (1498–1569)** Hailing from the Sisodia dynasty of Chittor, she was a great devotee of Krishna and popularised his cult in Rajasthan through her songs.

**Sankaradeva (1463–1568)** A contemporary of Chaitanya, he spread Vaishnava *bhakti* in Assam.

**Tulsidas (1532–1623)** He was a worshipper of Rama and composed the famous *Ramcharitmanas* in Hindi, expounding the various aspects of Hindu *dharma*.

**Saiva Saints** Krishnanda, Brahmanandagiri, Purnanda and Kavirajnana of Bengal were some prominent Saiva saints.

## BHAKTI SAINT-PHILOSOPHERS OF SOUTH INDIA

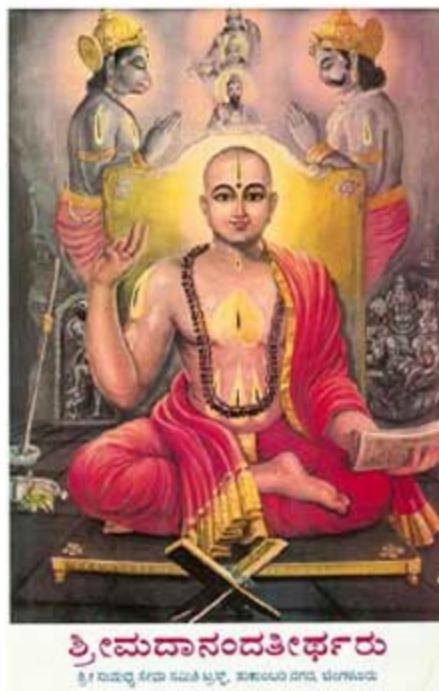
**Ramanuja (11th century)** He gave a sound philosophic basis to the *hhakti* cult of the Vaishnavas by founding the philosophy of *Visishtadvaita* (Modified Monism). According to it, god is *saguna*. The creative process and all the objects in creation are real, but not illusory as was held by Sankaracharya (founder of *Advaita* or Non-dualism). Therefore, not only god but also the soul and matter are real. However, god is the inner substance, whereas the rest (soul and matter) are his attributes and hence they are dependent on him. Ramanuja was followed by several other saint-philosophers who combined erudite scholarship with abiding faith in the *prapathimarga* (path of self-surrender to god).

**Madhavacharya (13th century)** He was the founder of the *Dvaita* (Dualism) school of philosophy. According to it, the world is not an illusion but a reality, full of real distinctions. God, soul and matter are all unique in nature, and hence they are irreducible to each other.

**Nimbarka (13th and 14th centuries)** He advocated another school of philosophy, called *Dvaitadvaita* (Dualistic Monism). According to it, the *Brahman* or the Supreme Being transforms himself into the souls and the world, which are therefore real, distinct and different from the *Brahman*. Though they (soul and world) are real and different from the *Brahman*, they cannot, however, exist independently without his support.

**Vallabhacharya (15 and 16th centuries)** He was the founder of yet another school of philosophy, called the *Suddhadvaita* (Pure Non-Dualism). According to it, god is one, omnipotent and omniscient and the cause of all that there is in the universe. He manifests himself in the form of individual souls and matter (world). Thus, the three (god, soul and world) are identical in essence though different in manifestation. At the same time it should be kept in mind that god is pure (*suddha*) in himself and does not undergo any change or transformation, though he is the cause of everything in the universe. Vallabha's teachings are also known as *pustimarga* or the path of grace.

All the above saint-philosophers belonged to Vaishnavism. Ramanuja was a Tamilian and Madhava was a Kannadiga, while Nimbarka and Vallabhava were Telugus.



Madhwa & Nimbarka

## MAHARASHTRA DHARMA

**Jnanadeva (13th century)** He was the founder of the *bhakti* movement in Maharashtra, called Maharashtra *dharma*. His work *Jnanesvari* (a commentary on the *Bhagavad Gita*) earned him the title of ‘Jnanesvara’.

**Namadeva (14th century)** He preached the gospel of love and was opposed to idol-worship and priestly domination. Vehemently opposed to the caste system, his followers came from all castes.

**Eknatha (16th century)** He opposed caste distinctions and was sympathetic to men of lower castes. He composed many *abhangas* (lyrical poems) and was reputed for his *bhajans* and *kirtans*.

**Tukaram (17th century)** A contemporary of Sivaji and a great devotee of Vithal of Pandharpur, he was responsible for creating a background for Maratha nationalism. His conception of god resembled that of Kabir. He did not believe in religious formalities and rituals and was against all social distinctions.

**Samarth Ramdas (17th century)** Unlike the others, he sought to combine spiritual and practical life and evinced much interest in politics. Hence he was a *dharakari* as opposed to the others who were varakaris.

He influenced Sivaji to a great extent to overthrow Mughal rule. He was the author of; *Dasabodha*, a work which gave advice on all aspects of life

## Impact and Significance of Bhakti Movements

**Development of Regional Literature** The most important effect of these movements is seen, apart from their religious contribution, in the development of literature. The movements gave impetus to the development of the vernaculars. Ramananda and Kabir preached in Hindi, while Namadeva taught in Marathi. The political leaders under the influence of these saints, sponsored translation of many important works right from the *Vedas* to *Ramayana* and *Mahabharata*. Many great commentaries were written especially on *bhakti yoga* as preached in *Bhagavad Gita*.

**Growing Understanding and Accommodation** Despite fundamental difference between Hinduism and Islam, a need arose to come to a common understanding, in which these saints were highly successful. The very fact that Nanak was more influenced by Islam stands testimony to it. Hinduism and Islam came very close, as evident in some of the social practices adopted by them. In short, the essence of the movements lay in the fact that by making religion a personal experience, transcending all barriers, they created a feeling of ecstasy wherein everyone could participate and bypassed the ritualistic rigmarole where the priest always dominated.

**Long Interaction and Mutual Influence** In the wake of Muslim invasions, definite social and religious ideas which differed fundamentally from those of Hindustan entered into this country and a complete absorption of the invaders by the original inhabitants was not possible. The political relations between these two groups were often strained. But whenever two civilizations came together, they were bound to influence each other. Thus, through long association, the growth of Indo-Muslim communities took place. Through the influence of several liberal movements in India, the Hindu and Muslim communities came to imbibe each other's thoughts and customs, and, beneath the ruffled surface of storm and stress, there were currents of mutual harmony and toleration in different spheres of life. Famous Muslims scholars lived and laboured in India during the medieval period, and they helped the dissemination of various ideas of Islamic philosophy and mysticism. The wholesome spirit of mutual veneration and toleration found expression in the

growing veneration for things Indian and sometimes, things of Islam. This ultimately led to the veneration of *satyapir* or true saint.

It was probably due to this feeling that many great works of Indian philosophy were translated or summarised into their language in the Muslim courts. Muslim preachers and saints were attracted towards Hindu philosophies like *Yoga* and *Vedanta* and the sciences of medicine and astrology. The Hindus similarly borrowed the Arabic calendar, etc.

Hinduism could not completely absorb Islam, but was in turn, influenced by it in two ways. On one hand, the proselytising zeal of Islam strengthened conservatism in the orthodox circles of the Hindus. With a view to fortifying their position, they increased stringency of the caste rules. The most famous scholars of this type were Madhava of Vijayanagara and Vishveshwara, the famous commentator on Manu.

On the other hand, some of the democratic principles of Islam made their way into the social and religious systems of the Hindus, and led to the rise of liberal movements under some saintly preachers. With some differences in details, all these reformers were exponents of the liberal *bhakti* cult, the message of which was universal.

Both the Hindu and Muslim exponents preached the fundamental equality of all religious and the unity of Godhead, they held that the dignity of man depended on his actions and not on his birth, protested against excessive ritualism and formalities of religion and domination of the priests, and emphasised simple devotion and faith as the means of salvation for one and all.

## Mystic Movements in Islam

### *Meaning*

**Sufis** They were early Muslims mystics. They were persons of deep devotion who were disgusted by the vulgar display of wealth and degeneration of morals following the establishment of the Islamic empire.

**Basic Doctrine** *Wahadat-ul-wujud* or the ‘Unity of the Being’ was their basic doctrine. It identified the unity of the *haq* and the *khalq*, that is, the creator and the created.

### *Organisation*

The Sufis were organised into orders called *silsilahs*. These orders were

divided into *be-shara* (those who followed the Islamic law) and *be-shara* (those who were not bound by it). *Silsilahs* were generally led by a prominent mystic who lived in a *khanqah* or hospice along with his disciples. The link between the teacher (*pir*) and the disciples (*murids*) was vital for the Sufi system.

Sufism arrived in India even before the establishment of the Turkish rule, but the real migration of Sufis from the Islamic countries to India and their spread to different parts took place only after the establishment of Turkish rule. They divided the whole country among themselves as their religious spheres of influence. According to Abdul Fazi, there were 14 orders in the Mughul period.

## Main Sufi Orders in India

**Chisti Order** Its founder was Shaikh Moin-ud-in Chisti (12th and 13th century). Other leaders were Hamid-ud-din Nagauri (13th century), Qutub-ud-din Bakhtiyar Kaki (12th and 13th century), Nizam-ud-din Auliya (13th and 14th centuries) and Shaikh Salim (16th century). They established themselves at Ajmer and other parts of Rajasthan and in parts of Uttar Pradesh, Punjab, Bihar, Bengal, Orissa and the Deccan. They believed in simplicity and poverty; possession of private property was considered as an impediment to the development of the spiritual personality and hence they lived mainly on charity. It became popular by adopting musical recitations called *sama* to create a mood of nearness to god.

**Suhrawardi Order** Its founder was Shaikh Shihab-ud-din Suhrawardi (12th and 13th century). Other leaders were Baha-ud-din Zakariya (13th century) and Rukn-ud-din Abul Fath (14th century). They established themselves mainly in north-west India. They did not believe in leading a life of poverty, and so accepted direct service of the state by holding important posts in the ecclesiastical department.

**Oadri Order** Its founder was Shaikh Abdul Qadir Jilani of Baghdad (12th century). Important leaders in India were Shah Nizamat Ullah (first important Qadri to come to India; he died in AD 1430) and Nasir-ud-din Muhammad Jilani (the most important Qadri; he organised it effectively and died in 1517). This order was dominant in Sind and Lahore. Prince **Dara Shikoh** was its follower.

**Naqshbandi Order** The prominent leaders of this order were Khwaja Baqi

Billah (1563–1603) and Shaikh Ahmad Sarhindi (contemporary of Akbar and Jahangir). They tried to harmonise the doctrines of mysticism with the teachings of orthodox Islam.

**Other Muslim Sects** Other movements were the *Mahadawi* movement, started by Muhammad Madhi of Jaunpur (15th century); the *Raushaniya* sect, founded by Bayazid [Ansari](#) of Jullunder (16th century); and the *Shattari* order, introduced in India by Abdullah Shattari (15th century). These three sects laid greater stress on the spirit of the religion rather than its form.

## GROWTH OF REGIONAL LITERATURES

### Punjabi

Masud Farid-ud-din (13th century), a mystic poet, was the pioneer of a new school of poetry in Punjabi. A major contribution to Punjabi poetry towards the end of the 15th century was made by Guru Nanak. Later Sikh *gurus* also contributed to the enrichment of Punjabi. Guru Arjun compiled the *Adi Granth* in AD 1604 and also wrote *Sukhmani*, one of the longest and greatest of medieval mystic poems. The contribution of Guru Gobind Singh is also invaluable. Several works of poetical romances, such as the *Hir* of Waris Shah were also written. Punjabi prose made immense progress and a number of religious and philosophical works were translated from Sanskrit to Punjabi between AD 1600 and AD 1800.

### Hindi

The Hindi language originated between the 7th and 10th centuries. First stage of Hindi literature, known as *adi kala* (1206–1318), was mainly bardic in nature. Narapati Nalha and Amir Khusrav were the two major poets of the *adi kala*. Second stage, known as *bhakti kala* (1318–1643) was the richest period in the history of Hindi literature. Major contribution was made by the *nirguna* and *saguna* saint-poets and mystic poets. *Nirguna* saint-poets were Kabir, Guru Nanak, Dadu, Sundaradasa, etc. The *saguna* saint-poets were *Tulsidas* (*Ramcharitmanas*), Surdas (*Sur Sagara*), Mirabai, etc. Mystic poets were Jayasi (*Padmavati*), Nur Muhammad (*Indravatz*), Uthman (*Chitraval*), etc. Several secular poets like [Abdur Rahim Khan-i-Khanan](#) also contributed

to the growth of Hindi. Third stage, known as *riti kala* (*riti* means love) and covering the period 1643–1850, was essentially secular. The important poets of this period were Kesavadasa, Chintamani, Mati Rama, [Bihari](#), etc.

## Urdu

It emerged due to the interaction of Persian and Indian languages in the military camps of Ala-ud-din Khalji. The Deccan was the cradle of Urdu and the language flourished first in the kingdoms of Bijapur and Golconda. The earliest available work in Deccani Urdu is a mystical prose treatise, *Mira-jul-Ashiqin* by saint Gesu Daraz (early 15th century). Shah Miranji Shamsul (*Khush Namah*) and Burhanuddin Janam (*Irshad Namah*) of Bijapur, Muhammad Quli and Ghawasi (*Tuti Namah*) of Golconda were the most famous Urdu writers of the Deccan. Urdu arrived in north India in a more developed form during the Mughal period. Hatim, Mirza Jan-i-Janum, Mir Taqi, Muhammad Rafi Sauda and Mir Hassan were the most important Urdu writers of north India in the 18th century.

## Oriya

Although Oriya originated in the eighth century, major works in the language appeared only in the 13th and 14th centuries. Important Oriya writers were Sarladasa (*Mahabharata* in the 14th century), Balramadasa and Jagannadadasa. Balaramadasa and Jagannadadasa belonged to a group known as *pancha sakha* or the five associates, of the 15th century. The *bhakti* movement of Chaitanya and the Vaishnava poets made a lasting influence on Oriya literature.

## Bengali

The first stage covered the period between the 10th and 12th centuries. Its literature was mainly in the form of folk songs and influenced by the philosophy of the *Sahaja* cult. The second stage began with the Muslim conquest of Bengal in the 13th century and continued till the end of the 17th century. Three main trends in this stage were—Vaishnava poetry—important poets were Chandidasa, Chaitnaya, Govindasa and Krishnadasa Kaviraja (*Chaitanya Charitamruta* in 16th century); translations and adaptations from classical Sanskrit-Kasirama (*Mahabharata*), Krisstivasa Ojha (*Ramayana*)

and other works; *mangal kavya* form of poetry—sectarian in spirit, it narrated the struggle of gods against their rivals. Main contributors were Manikadatta and Mukundarama.

## Gujarati

The first phase, from the 13th to 15th centuries, was marked by two main forms—the *prabandha* (narrative poem) and the *mukta* (shorter poem). Important poets of this phase were Sridhara and Bhima, exponents of the first type and Rajasekhara, Jayasekhara and Somasundara who wrote in the second type. The second phase, from the 15th to 17th century, was the golden age of Gujarati literature. Major contributors during this period were Narasimha Mehta, Bhalana and Akho.

## Marathi

Marathi literature emerged in the latter half of the 13th century. A major contribution was made by the saint-poets of the *Natha* cult (founded by Gorakhanatha) such as Mukundaraja (*Vivek-Sindhu*). The saint-poets of the *Mahanubhava* cult also contributed to Marathi prose and poetry (like *Lilachrita*, *Siddhanta Sutropatta*, etc.). Other important contributors were Jananadeva (*Jnanesvari* and *Amritanubhava* are sacred books for Marathis), Eknatha, Tukaram (*abhanga*s), Ramdas and Vamana Pandit. The 17th century saw the compilation of secular poetry in the form of *povadas* (ballads describing the warfare skills and selfless valour of the Marathas) and *lavanis* (romantic works).

## Tamil

The literature of the *Alvars* or Vaishnava saints was known as *Prabhandha*, the most important among them being *Nalayiram* (consisting of hymns composed by 12 *Alvars* including Tirumalisai Alvar, Nammalvar, etc.). The literature of the *Nayanars* or Saiva saints was known as *Tevuram*, important *Nayanars* being Appar, Sambandar and Sundrar. Their works were known as *Tirumarai*. Kamban's *Ramayana*, also called *Ramanataka* was written during the Chola period. Sekkilar's *Tiruttondar Puranam*, also known as *Periya Puranam*, was composed during the Chola period. This is a biography of 63 *Nayanaras*. Pugalendi's *Nalavenba* was composed in the 15th century.

## **Telugu**

The group of poets called *kavitraya* were Nannaya (11th century), Tikkana (13th century) and Yerrapragada (13th and 14th century). They translated the *Mahabharata* into Telugu. Their other works include Nanaya's *Andhra Sabda Chintamani* and Tikkana's *Nirvachanothara Ramayana*. Other important writers were Bhima Kavi (*Bhimesvara Puranam* of the 17th century), Nanne Choda (*Kumarasambhava* of the 18th century), Somanatha (*Basava Puranam* of the 13th century), Srinatha (*Srinagaranaaisada. Sivaratri Mahatyam. Kasikhanda*, etc. of the 14th and the 15th centuries), Bammera Potana (*Bhagavatam* of 15th century), Vemana (*Sataka*), Krishna Deva Raya and his poets and Molla (*Ramayana* by a poetess of a low caste of the 16th century).

## **Kannada**

The earliest extant work in Kannada is *Kavirajamarga* by Rashtrakuta Amoghavarsha I. The poets known as *ratnatraya* are Pampa (9th century). Poona (10th century) and Ranna (10th century). Their works are: Pampa's *Adi Purana* and *Pampa Bharata*, Poona's *Santi Purana*; Ranna's *Ajitanatha Purana* and *Gadhyudha*. Narahari, known as Kannada Valmiki, wrote *Taravi Ramayana*, and Virupaksha Pandita wrote *Chenna Basava Purana* (16th century).

## **Malayalam**

The earliest literary work in Malayam is *Unnumili Sandesam*, a work by an unknown writer of 14th century Ramanuja Elluttoccan (greatest of all) wrote *Harinamakirtanam*, *Bhagavatam Kilippattu* and other works.



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## Questions

What was the name of Muhammad bin Tughluq's cousin who revolted

against him and took refuge in Kampili kingdom?

- (a) Firoz Tughluq
- (b) Jauna Khan
- (c) Baha-ud-din Gurshasp
- (d) Ulugh Khan

Nicolo de Conti, an Italian visitor, came to Vijayanagar during the reign of

- (a) Deva Raya II
- (b) Deva Raya I
- (c) Harihara I
- (d) Bukka I

Who bore the title Gajabentakara?

- (a) Krishna Deva Raya
- (b) Deva Raya II
- (c) Deva Raya I
- (d) Rama Raya

Which Vijayanagar ruler sent an embassy to China?

- (a) Harihara I
- (b) Krishna Deva Raya
- (c) Bukka I
- (d) Saluva Narasimha

What is the correct chronology of dynasties that ruled Vijayanagar?

- (a) Sangama, Tuluva, Saluva, Aravidu
- (b) Tuluva, Sangama, Saluva, Aravidu
- (c) Aravidu, Sangama, Tuluva, Saluva
- (d) Sangama, Saluva, Tuluva, Aravidu

Of the following foreign travellers who visited India during the medieval period which pair is not correctly matched to his year of arrival?

- (a) Ibn Battutah—1333–34
- (b) Nicolo de Conti—1420
- (c) Abdur Razzak—1443
- (d) Domingo Paes—1535

Which one of the following pairs is wrong?

- (a) Nizam Shahi-Ahmadnagar
- (b) Adil Shahi-Bijapur
- (c) Barid Shahi-Berar
- (d) Qutub Shahi-Golconda

How many languages did Krishna Deva Raya patronise?

- (a) One
- (b) Three
- (c) Two
- (d) Four

Which Bahmani ruler shifted the capital from Gulbarga to Bidar?

- (a) Ala-ud-din II
- (b) Ahmad Shah Wali
- (c) Muhammad Shah I
- (d) Muhammad III

How many years did the Bahmani kingdom last?

- (a) 150 years
- (b) 125 years
- (c) 175 years
- (d) 200 years

The 96 years old man who was captured and beheaded at Talikota (Bannihatti) in 1565 was

- (a) Rama Raya
- (b) Krishna Deva Raya
- (c) Bukka I
- (d) Saluva Narasimha

When was the Bahmani kingdom founded?

- (a) 1325
- (b) 1437
- (c) 1347
- (d) 1341

Which was the second capital of Vijayanagar empire?

- (a) Kampili
- (b) Kondavidu
- (c) Penukonda
- (d) Addanki

During whose reign did Vijayanagar come into conflict with Orissa for the first time?

- (a) Bukka II
- (b) Deva Raya I
- (c) Deva Raya II

(d) Virupaksa II

Policemen of Vijayanagar were paid out of taxes collected from

- (a) wine shops
- (b) land revenue
- (c) taxes on goods
- (d) prostitutes

Which ruler died screaming that Mahmud Gawan was tearing him to pieces?

- (a) Firoz Shah
- (b) Hasan Bahmani
- (c) Muhammad Shah III
- (d) Ahmad Shah

What is the chronological order of the following foreign travellers?

1. Marco Polo
2. Nikitin
3. Ibn Battutah
4. Nicolo de Conti
5. Abdur Razzak
6. Barbosa

Select the answer from the codes below:

- (a) 3, 5, 4, 2, 1, 6
- (b) 1, 3, 4, 5, 2, 6
- (c) 6, 2, 1, 4, 3, 5
- (d) 5, 3, 2, 1, 4, 6

Match List I with List II and select the answer using the codes given below the lists

**List I**

- (A) *Kaikkolars*
- (B) *Kambalattars*
- (C) *Vipravinodins*
- (D) *Dombaras*
- (E) *Virapanchalas*
- (F) *Maravas*

**List II**

- 1. Acrobats
- 2. Blacksmiths, goldsmiths
- 3. Entertainers
- 4. Originally shepherds, later armed retainers
- 5. Weavers
- 6. Fishermen

**A    B    C    D    E    F**

- (a) 5    4    3    1    2    6
- (b) 5    3    4    2    1    6
- (c) 3    5    2    6    1    4

(d) 1 2 3 4 5 6

What were the temples built by Krishna Deva Raya?

- (a) Vitthalaswamy and Hazara Ramaswamy temples
- (b) Shore and Brihadeesvara temples
- (c) Hazara Ramaswamy and Meenakshi temples
- (d) Vitthalaswamy and Kailasanatha temples

Arrange the following in ascending order

- 1. *Nadu*
  - 2. *Kottam*
  - 3. *Aimbadin Melagaram*
  - 4. *Agavam*
- (a) 1, 2, 3, 4
  - (b) 2, 1, 3, 4
  - (c) 3, 1, 2, 4
  - (d) 4, 2, 1, 3

What was the largest administrative division in Vijayanagar?

- (a) *Kottam*
- (b) *Nadu*
- (c) *Kurram*
- (d) *Mandalam*

Who among the following was greatly influenced by Islam?

- (a) Namadeva
- (b) Chaitanya
- (c) Ramananda
- (d) Ramanuja

Which one of the following *bhakti* saints first joined the *Sufis* but later left them?

- (a) Namadeva
- (b) Tukaram
- (c) Kabir
- (d) Nanak

Who founded the *Varakari* sect in Maharashtra?

- (a) Namadeva
- (b) Tukaram
- (c) Eknatha
- (d) Ramdas

Who established the *Chisti* order in India?

- (a) Nizam-ud-din Auliya
- (b) Salim Chisti
- (c) Shaikh Moin-ud-in Chisti
- (d) Hamid-ud-din Nagauri

Who built a college at Bidar making it an important intellectual centre in the Deccan?

- (a) Muhammad Shah I
- (b) Ahmad Shah Wali
- (c) Ali Barid
- (d) Mahmud Gawan

Who said ‘God is the breath of all breath.’?

- (a) Nanak
- (b) Kabir
- (c) Mirabai
- (d) Chaitanya

What is the most significant thing in Nanak’s life?

- (a) His teachings are contained in the *Adi Granth*.
- (b) He was a *Sufi* for some time and probably visited Mecca.
- (c) At the last stage of life he joined his wife and children.
- (d) A Muslim friend educated him and for some time Nanak was employed in the Afghan administration.

*Dohas* were

- (a) Religious teachings of *Sufis*.
- (b) A group of merchants who sent large caravans.
- (c) The Muslim devotees who emphasised the personal devotion of man to God through love.
- (d) Couplets which Kabir composed and by which he taught his followers.

Who was born at Kaladi (Malabar) in 783?

- (a) Ramanuja
- (b) Sankaracharya
- (c) Madhavacharya
- (d) Ramananda

To which religious sect did Ramananda belong?

- (a) Saivism
- (b) Vaishnavism

(c) Buddhism

(d) Jainism

Whom did Sikandar Lodhi, the Sultan of Delhi, try to kill by various means, according to a legend?

(a) Nanak

(b) Mirabai

(c) Kabir

(d) Chaitanya

Guru Nanak was born in

(a) 1469

(b) 1450

(c) 1470

(d) 1445

Namadeva and Eknatha wrote in

(a) Marathi

(b) Hindi

(c) Tamil

(d) Gujarati

*Amuktamalyada* is a book on

(a) poetry

(b) dance

(c) polity

(d) music

*Madura Vijayam* written by Gangadevi describes

(a) battle of Bannihatti

(b) Sri Krishna Deva Raya's conquests

(c) capture of Madura by Kampana

(d) court of Harihara I

Bitragunta Grant of Sangama II deals with

(a) genealogy of Sangamas

(b) usurpation of throne

(c) polity of Vijayanagar

(d) economy of Vijayanagar

Who wrote *Gangadasa Pralapa Vilasam*?

(a) Allasani Peddana

(b) Tenali Ramakrishna

(c) Ramabhadrudu

(d) Gangadhara

What were *varahas*?

(a) Couplets of poetry

(b) Gold coins

(c) Guilds

(d) Assembly

*Amuktamalyada* was written in

(a) Sanskrit

(b) Tamil

(c) Telugu

(d) Kannada

City of Nagalapura was built by

(a) Bukka I

(b) Deva Raya I

(c) Krishna Deva Raya

(d) Virupaksa

Sangama brothers, who founded Vijayanagar, were originally in the service of

(a) Kampili kingdom

(b) Hoyasala kingdom

(c) Kakatiya kingdom

(d) Yadava kingdom

Who was killed by Krishna Deva Raya in the battle of Kovilkonda?

(a) Firoz Adil Shah

(b) Ismail Adil Shah

(c) Muhammad Adil Shah

(d) Yusuf Adil Shah

Who was responsible for developing the *Gurumukhi* script?

(a) Guru Arjun

(b) Gobind Singh

(c) Nanak

(d) Guru Angad

Who was *murid*?

(a) *Sufi* saint

(b) *Sufi* teacher

(c) A disciple

(d) Hospice

A *silsilah* was a

(a) tomb

(b) shrine

(c) a *Sufi* order

(d) hospice

*Suddhadvaita* was propounded by

(a) Ramanuja

(b) Namadeva

(c) Tukaram

(d) Vallabhacharya

Who wrote *Dasabodha*?

(a) Kabir

(b) Nanak

(c) Ramdas

(d) Tukaram

Who started the Khalsa in Sikh religion?

(a) Guru Angad

(b) Guru Gobind Singh

(c) Guru Tegh Bahadur

(d) Guru Arjun

Who wrote *Sur Sarawali*?

(a) Mirabai

(b) Chaitanya

(c) Tulsidas

(d) Surdas

Which one of the following places was known as the ‘Shiraz-i-Hind’?

(a) Malwa

(b) Khandesh

(c) Sonargaon

(d) Jaunpur

Which one of the following cities was known as Balghakpur or the city of rebellion?

(a) Sonargaon

(b) Jaunpur

- (c) Lakhnauti
- (d) Ahmadabad

The Italian traveller Varthema wrote—The prince of Cambay's daily food is ass, the basilisk and toad.' Who was that prince?

- (a) Ahmad Shah
- (b) Mahmud Begarha
- (c) Muzaffar Shah
- (d) Nasir-ud-din

Which one of the following rulers of Kashmir earned the title of 'But-shikan' or idol-breaker?

- (a) Sikandar Shah
- (b) Azam Shah
- (c) Shams-ud-din Shah
- (d) Qutub-ud-din Shah

Which one of the following rulers of Kashmir has been described as the Akbar of Kashmir?

- (a) Azam Shah
- (b) Zain-ul Abidin
- (c) Shihab-ud-din Shah
- (d) Shah Mir

After the death of which one of the following Sultans of Delhi did Malik Raja Faruqi, the governor of Khandesh, declare his independence?

- (a) Firoz Tughluq
- (b) Muhammad bin Tughluq
- (c) Bahlul Lodhi
- (d) Sikandar Lodhi

Nikitin, a Russian traveller, visited the Bahmani kingdom during the reign of

- (a) Firoz Shah
- (b) Muhammad Shah I
- (c) Ahmad Shah Wali
- (d) Muhammad Shah III

According to Abdur Razzaq, the pay of the policemen of Vijayanagar was paid from the proceeds of

- (a) brothels
- (b) taxes on goods
- (c) land revenue

(d) wine shops

The so-called ‘War of the Goldsmith’s Daughter’ took place between

- (a) Ala-ud-din Khalji and Hamir Deva
- (b) Ala-ud-din Khalji and Kama Deva
- (c) Firoz Shah and Harihara II
- (d) Firoz Shah and Deva Raya I

The rulers of Vijayanagar had a carefully organised military department called *kandachara* which was under the control of

- (a) *dandanayaka*
- (b) *palegar*
- (c) *mahanayakacharya*
- (d) *nayaka*

Which one of the following statements about the practice of becoming a *sati* is not correct?

- (a) The *sati*’s sacrifice was commemorated by erection of *satikals*.
- (b) There was no compulsion and it was done voluntarily.
- (c) It was very popular and widespread among higher classes.
- (d) There were no social disabilities attached to lower class widows who did not choose to become *satis*.

What is *kuttagari*?

- (a) Grant of land to the Brahmins
- (b) Lease system of cultivation
- (c) Service tenures for military
- (d) Revenue farming

What is *asthavana*?

- (a) Land revenue department
- (b) A type of rice
- (c) One-third of the produce of land
- (d) House tax

The term *senabova* or *sanbhoga* was an official designation under Vijayanagar kingdom. It refers to the

- (a) chief judicial officer of the *mandalam*.
- (b) chief of the military staff.
- (c) village accountant.
- (d) head of the accounts department.

Which one of the following pairs is not correct?

- (a) *Kaivinaikuddi*—Hired labour
- (b) *Varam*—The system of sharing of agricultural income between landlord and tenant
- (c) *Kaikkolars*—Community of fishermen
- (d) *Sthanikas*—Those charged with the management of temples

The term *kava/gar* stands for

- (a) the jail
- (b) a coin
- (c) a police officer
- (d) a horse

Which one of the following crops was widely exported from Vijayanagar?

- (a) Tea
- (b) Coffee
- (c) Black pepper
- (d) Tobacco

The village assemblies during the Vijayanagar period declined and their functions were taken over by the

- (a) *palegars*
- (b) *nayakas*
- (c) *ayagars*
- (d) *mahanayaka-charyas*

The foreign travellers named one of the famous coins of Vijayanagar as *pagoda*. What is that?

- (a) *Pan*
- (b) *Varaha*
- (c) *Hun*
- (d) *Fanam*

In which region of India was the Firdausi order popular?

- (a) Sind
- (b) Bihar
- (c) Bengal
- (d) Deccan

After Kabir's death his tomb was built at

- (a) Gorakhpur
- (b) Varanasi
- (c) Magahar
- (d) Basti

Which of the following *bhakti* saints is said to have travelled far and wide

and engaged in discussions with the *Sufi* saints in Delhi?

- (a) Tulsidas
- (b) Ramananda
- (c) Namadeva
- (d) Vallabhacharya

The ‘Trinity’ of *bhakti* movement in north India refers to

- (a) Nanak, Raidasa, Mira
- (b) Mira, Kabir, Nanak
- (c) Nanak, Kabir, Raidasa
- (d) Nanak, Mira, Tulsidas

Which *bhakti* saint’s oral teachings are collected in the *Bijaka* and the *Sukhnida*?

- (a) Kabir
- (b) Nanak
- (c) Tulsidas
- (d) Namadeva

Who said ‘I am neither in Kaba nor in Kailas ...God is the breath of all breath.’?

- (a) Kabir
- (b) Nanak
- (c) Chaitanya
- (d) Surdas

Which *bhakti* saint developed different modes of religious emotionalism such as *vatsalya*, *dasya*, *sakhya* and *madhuriya*?

- (a) Nanak
- (b) Kabir
- (c) Chaitanya
- (d) Mira

Who wrote *Gitawali*, *Kavitawali* and *Vinaya Patrika*?

- (a) Tulsidas
- (b) Surdas
- (c) Chaitanya
- (d) Namadeva

Name the *Sufi* saint whose philosophy greatly influenced Aurangzeb?

- (a) Shaikh Qadri
- (b) Shaikh Ahmad Sirhindi

- (c) Shah Peer
- (d) Khwaja Baqi

What is the meaning of the *Sufi* concept known as *tark-e-duniya*?

- (a) The enlightened world
- (b) The tolerant world
- (c) The renunciation of the world
- (d) The unity of the Being

Which *Sufi* saint adopted yogic breathing exercises and was called *siddh* or perfect?

- (a) Nizam-ud-din Auliya
- (b) Farid
- (c) Salim Chisti
- (d) Muhammad Jilani

Who among the following foreign travellers visited the Vijayanagar empire during the time of Achyuta Deva Raya?

- (a) Fernao Nuniz
- (b) Nicolo de Conti
- (c) Domingo Paes
- (d) Duarte Barbosa

Who was the author of *Maduravijayam*, which deals with Kampana's conquest of Madurai during the reign of Bukka I?

- (a) Marappa
- (b) Hannamma
- (c) Gangadhara
- (d) Gangadevi

What were *varahas*?

- (a) Boars kept as pets by the Vijayanagar rulers.
- (b) Elephant corps of the Vijayanagar armed forces.
- (c) Lands granted to officials in lieu of salaries.
- (d) Gold coins of the Vijayanagar rulers.

Which one of the following inscriptions gives us the genealogy of the five Sangama brothers?

- (a) Srirangam copper plate
- (b) Bagapellsi copper plate
- (c) Bitragunta grant
- (d) Devulapalli copper plate

Harihara II, in one of his inscriptions, gives a detailed account of the military achievements of Bukka I. Pick it out from among the following inscriptions.

- (a) Channarayapateena inscription
- (b) Bitragunta Grant
- (c) Penugonda Inscription
- (d) Kondavidu Grant

Saluva Narasimha, the founder of Saluva dynasty, was originally the chief of which of the following areas?

- (a) Ummattur
- (b) Chandragiri
- (c) Penugonda
- (d) Kondavidu

Who was the founder of the Aravidu dynasty and what was the capital?

- (a) Rama Raya—Vijayanagar
- (b) Vira Narasimha—Chandragiri
- (c) Achyuta Deva—Sivasamudram
- (d) Tirumala Raya—Penugonda

The two Sangama brothers, who founded the Vijayanagar empire, were at first in the service of which one of the following kingdoms?

- (a) Hoyasala kingdom
- (b) Kampili kingdom
- (c) Kakatiya kingdom
- (d) Yadava kingdom

At whose initiative did the Sangama brothers return to the fold of Hinduism from Islam?

- (a) Sayana
- (b) Madhavacharya
- (c) Vallabhacharya
- (d) Vidhyaranya

Which one of the following areas was not a bone of contention between the Bahmanis and the Vijayanagar rulers?

- (a) Kaveri delta
- (b) Krishna-Godavari delta
- (c) Konkan
- (d) Tungabhadra Doab

Which Vijayanagar ruler was decisively defeated by Firoz Bahmani and

forced to pay a huge war indemnity as well as offer his daughter in marriage?

- (a) Harihara II
- (b) Deva Raya I
- (c) Deva Raya II
- (d) Bukka I

Who was the first Vijayanagar ruler to wrest the important port of Goa from the Bahmanis?

- (a) Harihara I
- (b) Harihara II
- (c) Bukka I
- (d) Deva Raya II

Who among the following is generally acknowledged as the greatest ruler of the Sangama dynasty?

- (a) Bukka I
- (b) Harihara II
- (c) Deva Raya I
- (d) Deva Raya II

Which Adil Shahi ruler was killed by Krishna Deva Raya in the battle of Kovilkonda?

- (a) Ismail Adil Shah
- (b) Muhammad Adil Shah
- (c) Yusuf Adil Shah
- (d) Firoz Adil Shah

Who was the Portuguese governor in India to conclude a friendship treaty with Krishna Deva Raya around 1511?

- (a) Vasco da Gama
- (b) Albuquerque
- (c) D'Almeida
- (d) Nino da Cunha

Who among the following was the author of *Jambavati Kalyanam* in Sanskrit?

- (a) Krishna Deva Raya
- (b) Allasani Peddana
- (c) Tenali Ramalinga
- (d) Nandi Timmana

Who among the following Bahmani Sultans transferred the capital from

Gulbarga to Bidar?

- (a) Muhammad Shah I
- (b) Muhammad Shah II
- (c) Taj-ud-din Firoz Shah
- (d) Ahmad Shah Wali

Mahmud Gawan was the *vakil* as well as the *wazir* of which of the following Bahmani Sultans?

- (a) Ala-ud-din Hasan
- (b) Taj-ud-din Firoz Shah
- (c) Muhammad Shah III
- (d) Ahmad Shah Wali

Who built the Gol Gumbaj at Bijapur, famous for the world's second largest dome and the 'whispering gallery'?

- (a) Mahmud Gawan
- (b) Yusuf Adil Shah
- (c) Ismail Adil Shah
- (d) Muhammad Adil Shah

Who were the *tarafdaris*?

- (a) Military commanders stationed in different directions in the Bahmani kingdom
- (b) Provincial governors under the Bahmani Sultans
- (c) Revenue officials of the districts in the Bahmani splinter states
- (d) Officials in charge of enforcement of Islamic law in the Bahmani kingdom and later in its splinter states

To which dynasty does Zain-ul Abidin (1420–70) of Kashmir, famous for his patronage of arts and literature, belong?

- (a) Shah Miri dynasty
- (b) Ilyas Shahi dynasty
- (c) Faruqi dynasty
- (d) Muzaffar Shahi dynasty

Who built the famous 'Kirtistambha' at Chittor?

- (a) Ratan Singh
- (b) Rana Hammir
- (c) Rana Kumbha
- (d) Sangram Singh

Who among the following founded the city of Ahmadabad, which came to

replace Anhilwara as the capital of Gujarat?

- (a) Muzaffar Shah I
- (b) Muzaffar Shah II
- (c) Bahadur Shah
- (d) Ahmad Shah I

Who was the founder of the Gajapati dynasty of Orissa?

- (a) Purushottam
- (b) Kapilendra
- (c) Prataparudra
- (d) Vidhyadhara

Who was the founder of the sultanate of Madurai?

- (a) Jalal-ud-din Ahsan
- (b) Hussain Shah
- (c) Nusrat Shah
- (d) Dilwar Khan

Which Sikh guru started the *Guru.nukhi* script?

- (a) Nanak
- (b) Angad
- (c) Arjun
- (d) Gobind Singh

Who among the following was a worshipper of Rama?

- (a) Surdas
- (b) Mirabai
- (c) Chaitanya
- (d) Tulsidas

What were *abhangas*?

- (a) Residences of *bhakti* saints
- (b) Literature of the *nirguna* school of saints
- (c) Lyrical poems composed by Eknatha
- (d) Clothes worn by the saints of Maharashtra *dharma*

Who among the following saints of Maharashtra *dharma* was a *dharakari*, that is, one who combined spiritual life with worldly life?

- (a) Ramdas
- (b) Tukaram
- (c) Jnanadeva
- (d) Namadeva

Prince Dara Shikoh was a follower of which of the following *Sufi* orders?

- (a) Naqshbandi
- (b) Qadri
- (c) Shattari
- (d) Suhrawardi

Arrange the following rulers of the Sangama dynasty in chronological order.

- (i) Deva Raya I
- (ii) Deva Raya II
- (iii) Harihara I
- (iv) Prauda Deva
- (v) Mallikarjuna
- (vi) Bukka I

Select the answer from the codes below:

- (a) vi, ii, iii, i, iv, v
- (b) iii, vi, v, ii, i, iv
- (c) iv, iii, v, i, vi, ii
- (d) iii, vi, i, ii, v, iv

What is the historical order of the following Tuluva rulers?

- (i) Krishna Deva
- (ii) Sadasiva
- (iii) Vira Narasimha
- (iv) Venkata
- (v) Achyuta Deva

Choose the answer from the codes as follows:

- (a) iii, i, ii, v, iv
- (b) ii, iii, i, v, iv
- (c) iii, i, v, iv, ii
- (d) iv, i, ii, v, iii

Arrange the following units of administration of the Vijayanagar empire in descending order.

- (i) *Sthalas*
- (ii) *Kurramas*
- (iii) *Gramas*
- (iv) *Rajyas*
- (v) *Nadus* (vi) *Valanadus*

Choose the answer from the codes below:

- (a) iv, vi, ii, v, i, iii

- (b) iv, ii, v, i, vi, iii
- (c) iii, ii, i, iv, v, vi
- (d) iii, i, v, ii, vi, iv

What is the chronological sequence of the following *bhakti* saints of north India?

- (i) Chaitanya
- (ii) Guru Nanak
- (iii) Kabir
- (iv) Dadu Dayal
- (v) Mirabai

Choose the answer from the codes below:

- (a) iii, ii, v, iv, i
- (b) iii, i, ii, v, iv
- (c) ii, iv, i, v, iii
- (d) iv, iii, i, v, ii

Arrange the following saints of Maharashtra *dharma* in the correct sequence.

- (i) Eknatha
- (ii) Namadeva
- (iii) Ramdas
- (iv) Jnanadeva
- (v) Tukaram

Select the answer from the codes below:

- (a) i, ii, iv, v, iii
- (b) iii, iv, v, ii, i
- (c) iv, ii, i, v, iii
- (d) ii, iv, i, v, iii

Find the correct chronological order of the following saint philosophers of south India:

- (i) Sankaracharya
- (ii) Vallabhacharya
- (iii) Nimbarka
- (iv) Madhavacharya
- (v) Ramanujacharya

Choose the answer from the codes below:

- (a) i, iv, v, iii, ii
- (b) i, iii, iv, ii, v
- (c) i, v, ii, iii, iv

(d) i, v, iv, iii, ii

What is the chronological order of the visits of the following foreigners to south India?

- (i) Nicolo de Conti
- (ii) Domingo Paes
- (iii) Marco Polo
- (iv) Ibn Battutah
- (v) Abdur Razzak

Select the answer from the codes below:

- (a) iii, iv, i, v, ii
- (b) iv, i, iii, ii, v
- (c) iv, ii, v, i, iii
- (d) ii, i, v, iii, iv

Which of the following foreign travellers visited the Vijayanagar empire during the time of Krishna Deva Raya?

- (i) Nicolo de Conti
- (ii) Domingo Paes
- (iii) Fernao Nuniz
- (iv) Marco Polo
- (v) Duarte Edwardo Barbosa

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii and v
- (c) i, ii and v
- (d) All of them

Which of the following rulers belong to the Saluva dynasty?

- (i) Vira Narasimha
- (ii) Saluva Narasimha
- (iii) Timma Raya
- (iv) Mallikarjuna
- (v) Immadi Narasimha

Select the answer from the codes below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and v
- (d) ii, iii, iv and v

Which of the following dynasties ruled over Warangal successively?

- (i) Kakatiyas
- (ii) Reddis
- (iii) Musnuri Nayakas
- (iv) Recharla Velamas
- (v) Western Gangas

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) i and ii
- (c) i and iii
- (d) i, iii and iv

Which of the following statements about Krishna Deva Raya are true?

- (i) He captured Konkan with the important port of Goa from the Portuguese.
- (ii) He was successful in suppressing the rebellion of the chieftain of Ummattur, and created a new province with Seringapatnam as the capital.
- (iii) He defeated the Gajapati ruler of Orissa and annexed all the territory up to Potnursimhadri.
- (iv) He built a new city, called Nagalapura, in memory of his mother.
- (v) He took several measures to prohibit the evil practice of human sacrifice.

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii and iv
- (d) ii and iv

Which of the following are mentioned as the main items of expenditure of the state in the *Amuktamalyada* of Krishna Deva Raya?

- (i) Personal charities and expenditure of the king
- (ii) Maintenance of poets, scholars, artists, etc.
- (iii) Developmental activities and security of the empire
- (iv) Acquisition and maintenance of horses
- (v) Military campaigns for territorial expansion

Select the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) i, iii, iv and v
- (d) i, iii and v

Which of the following temples were built by Krishna Deva Raya at Hampi-

Vijayanagar?

- (i) Parvati temple
- (ii) Vitthalaswamy temple
- (iii) Ekambaranatha temple
- (iv) Hazara Ramaswamy temple
- (v) Krishnaswamy temple
- (vi) Varadaraja temple

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iv and v
- (c) i, ii, iii and iv
- (d) ii, iii, iv and v

Mahmud Gawan

- (i) was the *vakil* as well as the *wazir* of Muhammad Shah III.
- (ii) revived the Bahmani power and conquered Konkan and Krishna-Godavari delta.
- (iii) introduced several administrative reforms to strengthen Sultan's control over the nobility and provincial governors.
- (iv) belonged to a group, called 'Afaqis', i.e. new entrants from West Asia, while his opponents were called 'Deccanis'.
- (v) was executed by the Sultan for alleged treachery.

- (a) All of them are true
- (b) i, ii, iii and iv are true
- (c) ii, iii, iv and v are true
- (d) i, iii and iv only are true

Who among the following were saints of the *nirguna* school?

- (i) Dadu Dayal
- (ii) Nanak
- (iii) Raidasa
- (iv) Kabir
- (v) Sundaradasa
- (vi) Dharanidasa

Select the answer from the codes below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) i, ii, iv, v and vi
- (d) All of them

Who among the following saints of the *saguna* school were devotees of Krishna?

- (i) Surdas
- (ii) Tulsidas
- (iii) Chaitanya
- (iv) Mirabai
- (v) Sankaradasa

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) i, iii, iv and v
- (d) ii, iii and v

Who among the following *Sufi* saints belonged to the *Chisti* order?

- (i) Shaikh Hamid-ud-din Nagauri
- (ii) Khwaja Baqi Billah
- (iii) Qutub-ud-din Bakhtiyar Kaki
- (iv) Shaikh Salim
- (v) Shaikh Shihab-ud-din Suhrawardi
- (vi) Nizam-ud-din Auliya

Select the answer from the codes below:

- (a) i, ii, iii and iv
- (b) i, iii, iv and vi
- (c) ii, iii, iv and v
- (d) iii, iv, v and vi

Who among the following were the major poets of the *adi kala* stage of the growth of Hindi literature?

- (i) Khan-i-Khanan
- (ii) Narrpati Nalha
- (iii) Chintamani
- (iv) Amir Khusrau
- (v) Tulsidas

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii and v
- (d) ii and iv

*Ratnatraya* of Kannada literature consisted of

- (i) Narahari
- (ii) Rampa
- (iii) Kumara Vyasa
- (iv) Ponna
- (v) Ranna

Select the answer from the codes below:

- (a) ii, iv and v
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) iii, iv and v

Who among the following were the *Nayanars* or Saiva saints?

- (i) Appar
- (ii) Andal
- (iii) Sambandhar
- (iv) Nammalvar
- (v) Sundarar

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) i, iii and v
- (d) ii, iii and iv

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (i) Abdur Razzak
- (ii) Fernao Nuniz
- (iii) Ibn Battutah
- (iv) Marco Polo
- (v) Nicolo de Conti

**List II**

- (A) Italian, visited Kakatiya kingdom in Rudrama Devi's reign
- (B) Italian, visited Vijayanagar at the time of Deva Raya I
- (C) Moroccan, visited Vijayanagar under Harihara I
- (D) Persian, visited Vijayanagar under Deva Raya I
- (E) Portuguese, visited Vijayanagar of Achyuta Deva Raya

- (a) i-D, ii-E, iii-A, iv-C, v-B
- (b) i-D, ii-E, iii-C, iv-A, v-B
- (c) i-E, ii-D, iii-C, iv-A, v-B
- (d) i-E, ii-D, iii-A, iv-B, v-C

Match the following:

**List I**

- (i) Bagapellsi Copper Plate
  - (ii) Srirangam Copper Plate
  - (iii) Bitragunta Grant
  - (iv) Devulapalli Copper Plate
  - (v) Channaraya-pateena Edict
- (a) i-C, ii-E, iii-D, iv-A, v-B
  - (b) i-B, ii-C, iii-A, iv-D, v-E
  - (c) i-D, ii-A, iii-E, iv-C, v-B
  - (d) i-A, ii-D, iii-B, iv-E, v-C

**List II**

- (A) Harihara I
- (B) Sangama II
- (C) Harihara II
- (D) Deva Raya II
- (E) Immadi Narasimha

Consider List I and List II:

**List I**

- (i) Nandi Timmana
- (ii) Madayya
- (iii) Dhurjati
- (iv) Rama Raja Bhushan
- (v) Tenali Ramalinga

**List II**

- Kalahasti Mahatyam*
- Rajasekhara Charitam*
- Parijatapa Haranam*
- Vasu Charitam*
- Pandurange Mahatyam*

Which of the above are incorrectly matched?

Choose the answer from the codes below:

- (a) i and iii
- (b) ii and iv
- (c) iii and v
- (d) i and iv

Match List I with List II and choose the answer using the codes given as follows

**List I**

- (i) *Palegars*
- (ii) *Ayegars*
- (iii) *Pradhanis*
- (iv) *Gaundas*
- (v) *Mandalesvaras*

**List II**

- (A) Heads of departments
- (B) Provincial governors
- (C) Hereditary military chiefs
- (D) Village functionaries
- (E) Village headmen

- (a) i-A, ii-E, iii-B, iv-C, v-D
- (b) i-D, ii-C, iii-A, iv-B, v-E

- (c) i-C, ii-D, iii-A, iv-E, v-B  
 (d) i-C, ii-D, iii-E, iv-B, v-A

Consider List I and List II:

**List I**

- (i) *Virapanchalas*
- (ii) *Tottiyans*
- (iii) *Kaikkolars*
- (iv) *Dombaras*
- (v) *Maravas*

**List II**

- Shepherds
- Smiths, carpenters, etc.
- Weavers
- Jugglers
- Fishermen

Which of the above are correctly matched? Select the answer from the codes below:

- (a) i, ii and iii  
 (b) iii, iv and v  
 (c) i, iii and v  
 (d) ii, iv and v

Match the following:

**List I**

- (i) Gangadevi
- (ii) Annapurna Devi
- (iii) Nagalamba
- (iv) Hannamma
- (v) Tirumalamma

**List II**

- (A) A scholar in the court of Prauda Deva
- (B) Krishna Deva's mother
- (C) Wife of Kampana and author of *Maduravijayam*
- (D) A poetess in the court of Achyuta Deva
- (E) Gajapati princess, married to Krishna Deva

- (a) i-B, ii-A, iii-C, iv-D, v-E  
 (b) i-E, ii-B, iii-A, iv-D, v C  
 (c) i-C, ii-B, iii-E, iv-A, v-D  
 (d) i-C, ii-E, iii-B, iv-A, v-D

Consider List I and List II:

**List I**

- (i) Nizam Shahis
- (ii) Adil Shahis
- (iii) Imad Shahis
- (iv) Qutub Shahis

**List II**

- Ahmadnagar
- Bijapur
- Berar
- Bidar

(v) Barid Shahis

Golconda

Which of the above are correctly matched?

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) i, iii and v

Match List I and List II and select the answer from the codes given below the lists.

**List I**

- (i) *Sadr-i-jahan*
- (ii) *Wazir-i-kul*
- (iii) *Wazir-i-ashraf*
- (iv) *Amir-i-jumla*
- (v) *Vakil-us-sultanat*

**List II**

- (A) Deputy Sultan
- (B) Prime minister
- (C) Minister of foreign affairs and royal court
- (D) Finance minister
- (E) Minister of ecclesiastical and judicial affairs

- (a) i-B, ii-D, iii-A, iv-E, v-C
- (b) i-A, ii-B, iii-C, iv-D, v-E
- (c) i-E, ii-B, iii-C, iv-D, v-A
- (d) i-E, ii-C, iii-B, iv-D, v-A

Match the following:

**List I**

- (i) Kabir
- (ii) Raidasa
- (iii) Dhanna
- (iv) Sena
- (v) Pipa

**List II**

- (A) Jat farmer
- (B) Rajput
- (C) Weaver
- (D) Cobbler
- (E) Barber

- (a) i-C, ii-A, iii-D, iv-E, v-B
- (b) i-C, ii-D, iii-A, iv-E, v-B
- (c) i-D, ii-C, iii-A, iv-B, v-E
- (d) i-D, ii-E, iii-B, iv-C, v-A

Match List I with List II and select the answer using the codes given below.

**List I**

- (i) Vasudeva Krishna
- (ii) Sankara

**List II**

- (A) *Jnanamarga* or path of knowledge
- (B) *Karmamarga* or path of duty and work

- |                                 |  |
|---------------------------------|--|
| (iii) Ramanuja                  | (C) <i>Ragamarga</i> or path of spontaneous love   |
| (iv) Vallabha                   | (D) <i>Prapathimarga</i> or path of self-surrender |
| (v) Chaitanya                   | (E) <i>Pushtimarga</i> or path of grace            |
| (a) i-A, ii-B, iii-D, iv-E, v-C |  |
| (b) i-A, ii-B, iii-E, iv-C, v-D |  |
| (c) i-B, ii-A, iii-E, iv-C, v-D |  |
| (d) i-B, ii-A, iii-D, iVcE, v-C |  |

Match the following

- | <b>List I</b>                   | <b>List II</b>   |
|---------------------------------|--|
| (i) <i>Silsilah</i>             | (A) Doctrine of unity of the Being                       |
| (ii) <i>Khanqah</i>             | (B) <i>Sufi</i> order                                    |
| (iii) <i>Wahadat-ul-wuzud</i>   | (C) Those orders following the Islamic law               |
| (iv) <i>Ba-shara</i>            | (D) Those orders which were not bound by the Islamic law |
| (v) <i>Be-shara</i>             | (E) Hospice or monastery of the <i>Sufis</i>             |
| (a) i-B, ii-E, iii-A, iv-C, v-D |  |
| (b) i-E, ii-B, iii-A, iv-D, v-C |  |
| (c) i-B, ii-E, iii-A, iv-D, v-C |  |
| (d) i-E, ii-B, iii-A, iv-C, v-D |  |

Match List I with List II and select the answer using the codes given below.

- | <b>List I</b>                   | <b>List II</b>          |
|---------------------------------|-------------------------|
| (i) <i>Haq</i>                  | (A) Disciple            |
| (ii) <i>Khalq</i>               | (B) Teacher             |
| (iii) <i>Sama</i>               | (C) Created             |
| (iv) <i>Pir</i>                 | (D) Creator             |
| (v) <i>Murid</i>                | (E) Musical recitations |
| (a) i-C, ii-D, iii-B, iv-A, v-E |                         |
| (b) i-C, ii-D, iii-A, iv-E, v-B |                         |
| (c) i-D, ii-C, iii-E, iv-B, v-A |                         |
| (d) i-D, ii-C, iii-E, iv-A, v-B |                         |

Consider List I and List II:

- | <b>List I</b> | <b>List II</b>    |
|---------------|-------------------|
| (i) Tulsidas  | <i>Sur Sagara</i> |

(ii) Surdas	<i>Padmavat</i>
(iii) Jayasi	<i>Ramcharitmanas</i>
(iv) Nur Muhammad	<i>Indravati</i>
(v) Uttaman	<i>Chitravalī</i>

Which of the above are incorrectly matched?

Select the answer from the codes below:

- (a) i, ii and iii
- (b) iii, iv and v
- (c) i, iii and iv
- (d) ii, iv and v

Which of the following is correctly matched?

- (a) *Prabhandas*—Romantic works in Marathi
- (b) *Lavanis*—Ballads describing lightening warfare and selfless valour of Marathas
- (c) *Muktakas*—Short poems in Gujarati
- (d) *Pavadas*—Long narrative poems in Gujarati

Match List I with List II and select the answer using the codes given below

**List I**

- (i) Alvars
  - (ii) Nayanars
  - (iii) Sekkilar
  - (iv) Meykandar
  - (v) Pugalendi
- (a) i-D, ii-C, iii-E, iv-A, v-B
  - (b) i-D, ii-C, iii-A, iv-B, v-E
  - (c) i-C, ii-D, iii-B, iv-E, v-A
  - (d) i-C, ii-A, iii-D, iv-B, v-E

**List II**

- (A) *Siva Jnana Bodam*
- (B) *Nalavenba*
- (C) *Tirumurai*
- (D) *Nalayiram*
- (E) *Periya Puranam*

### Assertion and Reason

#### **Instructions:**

Mark (a) if ‘Assertion’ (A) is correct, but ‘Reason’ (R) is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct and ‘R’ is the correct explanation for ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ is not the correct explanation

for ‘A’,

*Assertion (A):* Some of the quarter *varahas* of Deva Raya II describe him as the ‘Gajabentakara’.

*Reason (R):* Deva Raya II has elephant as his royal emblem.

*Assertion (A):* Rama Raya, the *de facto* ruler during the time of later Tuluvas, was successful to a great extent in playing off the Bahmani splinter states against one another.

*Reason (R):* The Battle of Raksasa Tangadi or Talikota in 1565 is generally considered to mark the end of the great age of Vijayanagar empire.

*Assertion (A):* The *nayaka* system of the Vijayanagar period increased the control of the king over the provinces and local units of administration.

*Reason (R):* Under this system *nayakas* or *palegars* were granted *amaram* in lieu-of salaries in return for their services to the state.

*Assertion (A):* According to Domingo Paes, *devadasis* held a highly respectable position in the Vijayanagar society.

*Reason (R):* The *devadasi* system or the practice of attaching dancing girls to temples came into existence in south India for the first time under Vijayanagar rulers.

*Assertion (A):* Kabir preached the brotherhood of man and pleaded for Hindu-Muslim unity.

*Reason (R):* He made a sharp criticism of the caste and religious distinctions prevalent in his period.

*Assertion (A):* Guru Nanak laid great stress on the need of a *guru* for spiritual guidance.

*Reason (R):* He permitted his followers to form a new religious sect, called Sikhism, during his lifetime.

*Assertion (A):* Ramdas Samarth, the spiritual guide of Sivaji, was a *varakari*.

*Reason (R):* His work, *Dasabodha*, gives advice to people on all aspects of worldly life.

*Assertion (A):* Madhavacharya was the founder of *Dvaitavada* or philosophy of dualism.

*Reason (R):* According to him, not only god but the world as well are real and are irreducible to each other.

*Assertion (A):* The *Chisti silsilah* was the most prominent and popular one

among all the *Sufi* orders of the period of the Delhi sultanate.

*Reason (R):* The Chisti silsilah had, as its spheres of influence, many parts of India such as Rajasthan, Punjab, UP, Bihar, Bengal, Orissa and Deccan.

*Assertion (A):* The *bhakti* saints mainly used the regional languages for spreading their teachings among the masses.

*Reason (R):* The Delhi Sultans as well as the Mughals made Persian their official language.

## ANSWERS

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 1. (c)   | 2. (b)   | 3. (b)   | 4. (c)   | 5. (d)   | 6. (d)   | 7. (c)   |
| 8. (d)   | 9. (b)   | 10. (c)  | 11. (a)  | 12. (c)  | 13. (c)  | 14. (d)  |
| 15. (d)  | 16. (d)  | 17. (b)  | 18. (a)  | 19. (a)  | 20. (b)  | 21. (d)  |
| 22. (a)  | 23. (b)  | 24. (b)  | 25. (c)  | 26. (d)  | 27. (b)  | 28. (c)  |
| 29. (d)  | 30. (b)  | 31. (b)  | 32. (c)  | 33. (a)  | 34. (a)  | 35. (c)  |
| 36. (c)  | 37. (a)  | 38. (d)  | 39. (b)  | 40. (c)  | 41. (c)  | 42. (c)  |
| 43. (d)  | 44. (d)  | 45. (c)  | 46. (c)  | 47. (d)  | 48. (c)  | 49. (b)  |
| 50. (d)  | 51. (d)  | 52. (c)  | 53. (b)  | 54. (a)  | 55. (b)  | 56. (a)  |
| 57. (d)  | 58. (a)  | 59. (d)  | 60. (d)  | 61. (a)  | 62. (b)  | 63. (a)  |
| 64. (c)  | 65. (c)  | 66. (c)  | 67. (c)  | 68. (c)  | 69. (b)  | 70. (b)  |
| 71. (c)  | 72. (c)  | 73. (c)  | 74. (a)  | 75. (a)  | 76. (b)  | 77. (a)  |
| 78. (b)  | 79. (c)  | 80. (a)  | 81. (a)  | 82. (d)  | 83. (d)  | 84. (c)  |
| 85. (a)  | 86. (b)  | 87. (d)  | 88. (c)  | 89. (d)  | 90. (a)  | 91. (b)  |
| 92. (b)  | 93. (d)  | 94. (c)  | 95. (b)  | 96. (a)  | 97. (d)  | 98. (c)  |
| 99. (d)  | 100. (b) | 101. (a) | 102. (c) | 103. (d) | 104. (b) | 105. (a) |
| 106. (b) | 107. (d) | 108. (c) | 109. (a) | 110. (b) | 111. (d) | 112. (c) |
| 113. (a) | 114. (b) | 115. (c) | 116. (d) | 117. (a) | 118. (b) | 119. (c) |
| 120. (d) | 121. (d) | 122. (c) | 123. (b) | 124. (a) | 125. (d) | 126. (c) |
| 127. (b) | 128. (d) | 129. (a) | 130. (c) | 131. (b) | 132. (d) | 133. (a) |
| 134. (c) | 135. (b) | 136. (d) | 137. (a) | 138. (c) | 139. (b) | 140. (d) |
| 141. (a) | 142. (c) | 143. (a) | 144. (d) | 145. (a) | 146. (a) | 147. (d) |
| 148. (b) | 149. (a) | 150. (c) | 151. (a) | 152. (b) | 153. (c) | 154. (c) |
| 155. (d) |          |          |          |          |          |          |



## CHAPTER 12

# THE MUGHAL EMPIRE (1526–1707)

### INTRODUCTION

**Outline of the Great Mughal History** The rise of the Mughal Empire registers an epochal change in medieval Indian history. Like ancient Indian imperialists, Mughals did more than conquer and dominate: they set up an imperial society that derived its strength from many sources and continued to expand its influence long after emperors were unable to compel submission. The greatest medieval empire spans the wide threshold of early modern times.

**Babur** was a Chagatai Turk who fled ancestral lands near Samarkand to escape Uzbek armies. He penetrated Indian plains, where he used Uzbek-style fast-horse phalanx cavalry equipped with muskets and canon to sweep away the opposition. He swept across north India from Punjab to Bengal, though opposition survived.

Fourteen years later, an Afghan soldier who had fought for the Lodis and for Babur, and who styled himself **Sher Shah** Sur to demonstrate his Persian education (at Jaunpur), declared a new dynasty in Bengal and Bihar. Sher Shah's armies then drove Babur's son, Humayun, into exile.

The Sur dynasty did not survive the Shah's death for long, though its lasting accomplishments included several administrative innovations. Soon after reconquering Delhi in 1555, **Humayun** died there by accident.

His fourteen year old son, **Akbar**, ascended the throne in 1556, and his regent **Bairam Khan** conquered strategic cities and subjugated Malwa and Rajasthan before he was removed as regent and assassinated. Akbar (1556–1605) continued to conquer with his armies that surpassed all before in their size, funding, leadership, technology and success.

His mantle was passed on to his only surviving son, **Jahangir** (1605–1627), then in wars of succession, to his victorious grandson, **Shah Jahan** (1627–1658), and to his great-grandson, **Aurangzeb** (1658–1707). The latter's death

was followed by imperial fragmentation, though the dynasty survived until 1858, when it was dethroned by the British.

**Causes for Mughal Military Success** The secret of Mughal success was that each emperor deployed many armies under his own supreme authority. Mughal commanders had to be individually strong, mobile, well equipped and decisive, but they also had to remain loyal for empire to survive. Centralising power over commanders might keep them loyal for a time, but it would also weaken their ability to respond quickly and decisively to local challenges and opportunities, because transportation and communication were slow and expensive.

Too much central control would spark disloyalty among the most ambitious and powerful commanders. Mughal emperors succeeded as long as they sustained the personal loyalty of nobles who controlled decisive military force.

To maintain the precarious balance of noble autonomy and loyalty, imperial wealth had to increase. In other words, the empire needed to expand to survive. Expansion provided opportunities for individually powerful military commanders who entered imperial service to enrich themselves and their heirs and followers.

An expanding empire produced new opportunities for ambitious sons who would not need to rely for their fortune on their inherited patrimony. A commander's imperial assets would not need to be hereditary, allowing emperors to re-allocate appointments and resources among warrior nobles. Expanding imperial resources provided incentives for loyalty in each generation. Penalties for disloyalty were effective when loyalty paid sure dividends.

**Imperial Standardisation** In the wake of military expansion, Akbar built a centralised Mughal system of rules and regulations such that his empire became more bureaucratic than any before.

Using the methods of Sher Shah, Akbar organised his empire into administrative units independently of existing local usage. Groups of villages formed *parganas*, then *sarkars*, and finally *subahs*; which correspond roughly in size to taluqs, districts, and provinces. The *subah* of Bengal, for instance, was divided into 19 *sarkars* containing over 600 *parganas*.

This naming of territories in standard imperial terms had important symbolic as well as practical effects. Standardising territorial nomenclature identified all people, however important they were locally, with imperial places; and it

located all places inside an imperial central place hierarchy. It enforced an ideology of imperial ranks on social identities in all the regions of empire. Imperial standardisation advanced further into regional and local societies with the diffusion of Mughal titles, coinage, weights, measures, road names, town names, property rights, taxes, government functions like post and police, and criminal and civil law. Terminologies of governance produced a vocabulary of political order that crossed boundaries among languages and regions.

Mughal revenue came mainly from taxes on cultivated land that was duly measured in standard units. Tax liabilities marked the relations between officials and subjects. A person responsible for paying land tax was called a *zamindar*. Though literally meaning “those who had land”, the zamindars were essentially revenue intermediaries who stood between Mughal officials and local communities, which allocated local tax obligations among themselves. Below the ranks of zamindars, localism held sway.

Imperial standardisation started above the zamindar, in his pargana. In 1596, a record of assets and assignments in Mughal territory were compiled in Abu Fazl’s empirical work, the *Ain-i-Akbari*, which is the first ever standardised compilation of data on administrative and economic conditions to cover territory from Punjab to Malwa, Gujarat and Bengal.

Imperial wealth increased with the value of land and expanding cultivation was an imperial project. The total area under cultivation in the Ganga basin and Bengal expanded 60% from Akbar’s coronation to Aurangzeb’s death. The most dramatic change occurred in eastern Bengal, where Mughal troops cut down jungles to promote farming, and in 1666, one grant (*sanad*) gave 166 acres of jungle to support a single mosque.

Thus, Islam, like Hinduism in early medieval India, apparently suffused the foundation of new agrarian societies in the cleared jungles of Mughal India.

## FIRST PHASE OF MUGHAL EMPIRE

### Babur (1526–30)

Zahir-ud-din Muhammad Babur was related to Timur from his father’s side and to Chengiz Khan through his mother. The Mughals (descendants of Mongols) preferred to call themselves the Chaghatayids, after Chengiz’s

second son, Chaghatay. Though Babur succeeded his father, Shaikh Mirza, as ruler of Farghana, he was soon defeated and deprived of his kingdom by a distant relative, Shaibani Khan Uzbek. Reduced to a mere fugitive, Babur soon took Kabul from one of his uncles. He had also developed an interest in the conquest of India and launched four expeditions between 1519 and 1523. Towards the end of 1525 Babur left Kabul to conquer India. Daulat Khan Lodhi, the Lodhi governor of Lahore, surrendered to Babur after some initial resistance. His victory over the Afghans under Ibrahim Lodhi in the first battle of Panipat (1526) laid the foundation of the Mughal dynasty in India. Then his subsequent victories over the Rajputs under the leadership of Rana Sanga of Mewar in the battle of Khanwa near Agra (1527), and the Afghans under Muhammad Lodhi in the [battle of Ghagara](#) in Bihar (1529) consolidated the Mughal power in India. Though Babur died at Agra in 1530, his dead body was taken to Kabul several years later and buried in the terrace of a garden. According to his will no dome or other structure surmounted his grave. The *Tuzuk-i-Baburi*, his memoirs in the Chaghatay-Turki (his mother tongue), frankly confesses his own failures and are free from inhibitions. Babur was a devoted follower of the famous Naqshbandiya Sufi Khwaja Ubaidullah Ahrar.

## Humayun (1530–40)

This eldest son of Babur had three half—brothers [Kamran](#), Askari and Hindal. Following the Turko-Mongol custom, Humayun divided the empire among his half-brothers, with Kamran receiving Kabul and Badakhshan. When he was busy tackling the Afghans in the east, he received the alarming news that Bahadur Shah of Gujarat was moving against the Mughal frontiers. Humayun hastily made a treaty with the rising Afghan leader Sher Khan Sur, leaving him in full control of the area east of Banaras.

Marching towards Malwa, Humayun seized Mandu. Then, displaying remarkable heroism, he stormed Champaner and Ahmadabad as well. Though Humayun appointed Askari the viceroy of Gujarat, the latter's lack of tact and inexperience alienated his nobles. So when Bahadur marched to Ahmadabad, Askari fled to Agra. Both Gujarat and Malwa had now passed out of Mughal control. In the meanwhile Sher Khan had become a formidable rival.

When Humayun came to know Sher Khan's Bengal conquests, he opened

negotiations with the latter, offering him undisputed rule in Chunar and Jaunpur if he surrendered Bengal to the emperor's representative. But Sher Khan went on bargaining without committing himself to the peace proposal. Finally in the [battle of Chausa](#) (1539) he outwitted Humayun and destroyed almost the whole Mughal force, and Humayun, while fleeing across the Ganges, was forced to use an inflated skin offered to him by a poor water-carrier. Humayun returned to Agra, where Kamran was awaiting him. Askari was there, as well as Hindal. When the talks about the future course of action failed, Kamran returned to Lahore, taking his army with him despite the emperor's request that they stay behind to fight Sher Shah. Consequently Humayun again faced Sher Khan alone in the [battle of Bilgram](#) (1540), also known as the battle of Kanauj, and was routed. Hotly pursued by the Afghans, Humayun reached Agra. From there he returned to Delhi on his way to Lahore. When his efforts to get help from Kamran failed, he left for Sind in order to make it a base for further operations to regain his empire. Thus began his fifteen-year exile from India.

## THE SUR EMPIRE (1540–55)

The original name of Sher Shah, the founder of [Sur empire](#), was Farid. He began his career with the administration of his father Hasan's *iqta* at Sahasram in south Bihar. Later he moved to the court of the Afghan ruler of Bihar, Sultan Muhammad Nuhani, who gave him the title 'Sher Khan' for his bravery.

Sher Shah learnt that Maldeva, the ruler of Marwar, had opened negotiations with Humayun to overthrow Sher Shah, but the Afghan's conquest of Malwa frightened this Rajput ruler and him to retract his undertaking to help Humayun. When Sher Shah marched towards Marwar, Maldeva was so panic-stricken that he fled. The Rajput army nevertheless fought stubbornly. Though Sher Shah emerged victorious, he often remarked, referring to the barren Marwar territories, that he had nearly lost the empire of Hindustan for a handful of millet.

Sher Shah captured the chain efforts from Malwa to Marwar, but the ruler of Kalinjar, who sympathised with Humayun, remained defiant. So Sher Shah decided to capture this fort and launched the attack. But he was very badly burnt and died due to a freak accident in 1545. After Sher Shah's death, his

second son, Jalal Khan, was crowned, adopting the title Islam Shah. Islam concentrated on breaking the clique of Afghan leaders whom his father had tamed and trained. But his early death, from a fistula in 1552 dislocated the administrative machinery. Before Humayun reconquered Delhi in 1555, three different rulers were crowned. During this time the real power lay in the hands of a Brahmin general, named Hemu.

## Humayun (1555–56)

On his way to Sind, Humayun happened to see [Hamida Banu Begum](#), daughter of his brother Hindal's teacher, and married her. Accompanied by Hamida, Humayun left for Jodhpur to seek Maldeva's help. On the way they passed through Amarkot, whose ruler, [Rana Prasad](#), received them warmly; there in 1542, Hamida gave birth to Akbar. Meanwhile Humayun was warned by his ambassador at Maldeva's court of the Raja's designs to imprison him. So he abandoned his journey to Jodhpur and set out for Qandahar. There Askari also sought to imprison him. Humayun therefore set off to seek help from Shah Tahmasp in Iran. After lot of vacillation, the Shah gave him a force of 12,000 soldiers, with which he conquered Qandahar from Askari and Kabul from Kamran. In the meanwhile the Sur dynasty was disintegrating rapidly.

Humayun reconquered India by defeating the Afghans in 1555, but his accidental death while coming down the steps of a library in 1556 cut short his aspirations for consolidating Mughal suzerainty in India. Humayun was neither a good general nor an efficient organiser, but was optimistic and persevering. He was passionately devoted to the study of astronomy, loved painting, and wrote Persian poetry.

## SUR ADMINISTRATION

### Central Administration

Based on autocratic monarchy.

No actual powers to the ministers.

Constant supervision and control by the Sultan.

Its main defect was excessive centralisation.

### Provincial Administration

Lack of enough information about provincial administration.

Two experiments by Sher Shah at the provincial level.

### **Local Administration**

Division of the provinces into *sarkars*, which were under *shiqdar-i-shiqdaran* (in-charge of law and order, general administration and criminal justice) and *munsif-i-munsifan* (in-charge of local revenue and civil justice).

Division of the *sarkars* into *parganas*, which were under *shiqdar* (law and order, criminal justice, etc.) and *munsif* or *amin* (land revenue and civil justice).

Division of the *parganas* into villages, under headmen; responsibility of the local people for maintaining law and order in their localities.

By appointing two persons of equal rank at *pargana* and *sarkar* levels, Sher Shah divided the executive functions thus ensuring balance of power. And by assuming the power of appointment and dismissal of even *pargana* and *sarkar* officials, he effected greater centralisation.

### **Revenue Administration**

Assessment of land revenue on the basis of measurement of land.

Drawing up of schedules of crop rates on the basis of the quality of land.

Classification of land into three categories on the basis of their yield (good, bad and middling).

Computation of the produce of three kinds of land and fixing 1/3rd of their average as the land revenue.

Issuing of *pattas* to the peasants and the acquisition of *qabuliylas* from them.

Collection of a cess of two-and-half *seers* per *bigha* (unit of land from the peasants for famine relief fund).

### **Military Administration**

Dispensation of tribal levies, and beginning of direct recruitment of soldiers.

Maintenance of *chahra* or descriptive rolls of soldiers and *dagh* or the branding of horses.

Setting up of cantonments in different places and posting a garrison in each of them.

### **Trade and Commerce**

Building of new roads and restoration of old ones.

Building of *sarais* or rest houses along the roads for the convenience of

the traders and travellers, setting of villages around *sarais* and their development into *qashahs* or market towns; using of sarais as stages for the news service.

Currency reforms—issue of fine coins of gold, silver and copper of uniform standard; standardisation of weights and measures.

Other reforms include collection of customs duty on goods only twice, once at the time of entering the country and another at the time of sale of goods; making the local *headmen* and zamindars responsible for the loss of the goods of merchants on roads.

## Great Mughals

**Akbar (1556-1605)** Won Panipat II (1556); [Regency of Bairam Khan](#) (1556-60); Military campaigns – Malwa (1561) to Khandesh (1601); Religious Reforms, [Tauhit-i-llahi](#) & Sulh-i-kul; Rajput policy; Administrative, revenue & military reforms; Patronage to Culture; [Abul Fazl](#)'s *Ain-i-Akbari* & Akbar Namah; Badauni's *Muntakhab-ul-Tawarikh*.

**Jahangir (1605-27)** Carried out judicial reforms; Married Mihruunnisa (Nurjahan); Peace with Ranas; Rebellions of Khusrav, Khurram & [Mahabat Khan](#); Wrote *Tuzuk-i-Jahangiri*; Patronage to painting.

## AKBAR (1556–1605)

**Second Battle of Panipat** Akbar received news of his father's death during his campaign against the Afghans in the Punjab. Though Bairam Khan promptly crowned Akbar king, the latter's position was quite precarious. The Afghans drove out the Mughals from the Agra-Bayana region; Delhi, had been seized by Hemu. In the second battle of Panipat (1556) against Akbar, Hemu was about to win the day when an arrow pierced his eye; instantly Hemu's army broke and fled.

**Bairam Khan's Regency** After appointing a renowned Iranian scholar, Abdul Latif, as Akbar's tutor, Bairam consolidated the administration of the reconquered region as Akbar's *vakil* (regent). His growing predominance alienated the 'Atkah Khail', consisting of the families of Akbar's relations. Akbar was eighteen years old by 1560 and wished to rule independently. In the same year, Maham Anaga, one of his step-mothers, managed to have

Akbar transferred from Agra to Delhi. From there Akbar wrote to Bairam ordering him to leave on a pilgrimage to Mecca. But court politics goaded Bairam to revolt. When he finally surrendered Akbar ordered him to resume his pilgrimage. In 1561 Bairam was unfortunately assassinated by an Afghan at Patan in Gujarat on his way to Mecca, but his four-year-old son, Abdur Rahim, was sent to court.

## Akbar's conquests

Akbar's ambitions of conquest and expansion were no different from those of other imperialists. He conquered northern India from Agra to Gujarat and then from Agra to Bengal and the borders of Assam. Next he strengthened his north-west frontier and then proceeded to subdue the Deccan. He conquered Malwa from Baz Bahadur (1561), Garhkatanga (Rani Durgavati and her minor son, [Bir Narayan](#), died fighting Mughals) and Gondwana (1564), Gujarat (1572–3)—he built the famous Buland Darwaza at Fatehpur Sikri in commemoration of this victory), Bihar and Bengal (1574–76), Kabul from Hakim (1581), Kashmir and Baluchistan (1586), Sind (1591), Orissa (1592), Qandahar (1595), Khandesh and a part of Ahmadnagar from Chand Bibi (1593–1601).

In 1585 Akbar moved to the north-west frontier in order to foil the attempts of the ambitious Abdullah Khan Uzbek to seize Kabul, and stayed there until Abdullah Khan's death in 1598. During his fourteen years' presence in the area, Akbar sent three expeditions from his camp at Hasan Abdal. One left for Kashmir and another set out against Baluchistan. The third force went to subdue the Afghan tribes and an Afghan religious movement called the *Raushaniyas*. Akbar's early military operations against the Raushaniyas and the tribes were unsuccessful, and in 1586 his trusted friend [Birbal](#) (a Brahmin) was ambushed by the Yusufzais and killed. Raja Bhagawan Das, one of the generals of the Kashmir expedition, succeeded in persuading Yusuf Khan, the last ruler of Kashmir, to surrender. Akbar, however, refused to accept his terms and instead had him and his son arrested. The army sent by Akbar conquered Kashmir in 1586, and it was made a *sarkar* of Kabul province. The army sent against Baluchistan persuaded the Baluchi chiefs to surrender and in 1590–1 Sind was also conquered.

Early in [Akbar's reign](#) the Shah of Iran had captured Qandahar, so Akbar

sent an army under his famous general Abdur Rahim Khan-i-Khanan. The governor of Qandahar surrendered, and it became a part of the Mughal empire. The Mughal boundaries, extending from Sind, Baluchistan, Kabul, and Kashmir to the Hindu Kush, were the strongest line of defence that had ever existed in India, and no other Indian ruler ever controlled such a formidable frontier as Akbar. Deccan, Ahmadnagar, Chand Bibi, defended it heroically.

**Rajput Policy** Raja Bharamal Kachchhwaha of Amber married his eldest daughter to Akbar. Raja Bhagawan Das (Raja Bharamal's heir) and Man Singh (his nephew and adopted son) were subsequently given senior positions in the imperial hierarchy.

One by one all the Rajput states were subjugated and they submitted to Akbar. But the Ranas of Mewar continued to defy Mughal suzerainty despite several defeats, particularly the one in the [battle of Haldighati](#) (1576) in which Rana Pratap was severely defeated by the Mughal army under Man Singh.

## Policy of Sulh-i-Kul

In 1575 Akbar ordered the construction of the Ibadat Khana (House of Worship) near the Jami Masjid in his newly built town of Fatehpur Sikri. Only the *Sunnis* were initially allowed to participate in religious discussions. Abdul Qadir Badauni and Abul Fazl were the principal debaters. Both had been trained by Abul Fazl's father, Shaikh Mubarak. After the battle of Haldighati, Akbar resumed the theological debates with representatives of all religious groups such as *Shias*, Hindus, Christians and Zoroastrians. He grew convinced that all religions contained some truth and that this was not the prerogative of Islam.

During a crisis Shaikh Mubarak advised the emperor to obtain the written verdict of *ulema* as to whether the ruler was empowered to decide in accordance with expediency on controversial legal questions. A document dated August–September 1579, known as the *mahzar*, was consequently signed by the leading *ulema* under the guidance of Shaikh Mubarak and his sons. It was not an 'infallibility decree' as claimed by VA Smith.

## SULH-I KUL

Literally meaning “peace with all,” “universal peace,” or “absolute peace” in Arabic, this term is drawn from a Sufi mystic principle. As applied by Akbar, it described a peaceful and harmonious relationship among different religions. In keeping with efforts to integrate the diverse populations of his realm, Akbar proposed unity and peace among all human beings. The concept implies not just tolerance, but also a sort of balance, civility, respect, and compromise required to maintain harmony among a diverse population.

In the field of interfaith dialogue, tolerance plays an important role in constructive interactions, so the concept of sulh-i kul has great potential relevance to discussions of intercultural dialogue specifically, and cultural diversity more generally. It was invented to describe universal peace, specifically with regard to interfaith tolerance and equal treatment for all, regardless of religious beliefs. Given continuing religious conflicts matched to the reality of cultural pluralism, it seems useful to resurrect this historic term as a modern tool.

Father Monserrate, a member of the first Jesuit mission at Akbar’s court (1580–3), who accompanied the emperor in the Kabul campaign (1581) against his half-brother Mirza Hakim, has left a lively account of the religious debates during the journey. Father Daniel Bartoli, a later Jesuit author, claims that after his return from Kabul, Akbar made himself the founder and head of a new religion. This religion, Bartoli continues, was discussed by a council of learned men and commanders. This council is regarded by modern scholars as the inauguration of Akbar’s new faith, the *Din Ilahi* (Divine Faith). The letters and reports of three Jesuit missions which visited Akbar, however, indicate that no new religion was ever promulgated. The examination of contemporary sources does not lead us to the conclusion that Akbar invented a new religion. Essentially he expected his state grandees to follow the four degrees of devotion or discipleship, denoting readiness to sacrifice their life, property, honour and religion to promote the interest of their imperial master.

In the *Ain-i-Akbari*, Abul Fazl deals with a number of laws made by Akbar for secularising the state, which were, however, termed as ‘illegal’ by the orthodox Badauni. For instance, Akbar prohibited polygamy and allowed a second wife only in exceptional circumstances. He also prohibited child marriages, the circumcision of boys below the age of twelve, the slaughter of

animals on certain days totalling about half the year.

**Prince Salim's Rebellion** Prince Salim, the long-awaited heir to the Mughal throne, was born in 1569 due to the blessings of Shaikh Salim Chisti, after whom the infant was named. His mother was a Kachchhwaha princess. But when prince Salim rebelled, in Allahabad in 1601, Akbar asked Abul Fazl to help deal with the rebellion. Abul Fazl rushed to the north, but Salim had him killed by the Bundela chief, Bir Singh, near Gwalior on his way to Agra. Salim had ignored his duties from 1591, refusing to lead an expedition either to the Deccan or to Transoxiana. Akbar's mother, Hamida Banu Begum, and his aunt, [Gulbadan Begum](#), interceded for the prince and softened Akbar's resentment.

The real threat to Salim's accession came from his own son, Khusrau, born to Man Singh's sister. Akbar did not want to pass over Salim in favour of Khusrau but saw in him a weapon to use against Salim. When Akbar fell seriously ill, court intrigues grew increasingly brisk. Finally when Akbar died in 1605, the conspiracy to set Salim aside petered out.

**Birbal** Raja Birbal was a Brahmin and was a close associate of Emperor Akbar. His original name was Mahesh Das. He was born in 1528 and his father's name was Ganga Das. Birbal was a great singer and poet in the court of Akbar. He was a master in Sanskrit, Persian and Hindi language. Akbar was highly influenced by him.

Raja Birbal is perhaps the most brilliant of the legendary Nava Ratnas (Nine Jewels) of Akbar's court. He was one of the few members of the Mughal Court to accept the Din-i-ilahi. It is often believed that because of the importance given to Birbal in the Mughal Court, other members of the court felt jealous of Raja Birbal.

His wit was renowned. His witty replies coupled with his talent in Hindi verses raised his position in the imperial favour. Fantastic anecdotes of his bold and clever sallies are still remembered among people throughout this country.

Birbal was extremely brilliant and became advisor to the Mughal Emperor. Though inexperienced, he even led some military campaigns on behalf of Akbar. Raja Birbal lost his life in one of the military expeditions. The dead body of Birbal could not be recovered and that caused immense grief to Akbar. Birbal died in 1586.

**Tansen** Tansen is considered to be one of the greatest musicians that ever lived. He was the court musician of Akbar. He was also a part of the “Nine Jewels” in Akbar’s court (*navaratnas*). The details of Tansen’s life are however, incomplete. He was born in a Hindu community and had his musical training under the great Swami Haridas. He then went to the court of the Raja Ram Baghela, a great patron of the arts. From there he migrated to the court of Akbar.

It is said that Tansen could work miracles with his singing. He is supposed to have acquired such supernatural abilities called *nada siddha* through the association with the saintly Swami Haridas. It is said that on occasion he could create rain by singing the monsoon rag *Megh Malhar*. It is also said that he could create fire by singing rag *Dipak*. Many ragas are ascribed to Tansen and among them ragas such as *Mian ki Malhar*, *Mian ki Todi* and *Darbari Kanada* are most famous. Today his followers are referred to as “*Senia Gharana*”

## The Mansab System

### *Meaning*

*Mansab* (or rank) under the Mughals indicated the position of its holder (*mansabdar*) in the official hierarchy. Apart from determining the status of its holder, it also fixed his pay and the number of troops with horses and equipment to be maintained by him. The *mansab* system under the Mughals was a system in which the peerage, and the civil and military administrations were all rolled into one complex whole. Under the system, *mansabs* (ranks) in terms of numbers were assigned to nobles and commanders, who were also placed in important administrative positions. Thus, the Mughal *mansab* system included all public services (such as military, civil and financial), except the judiciary.

### *Main Features under Akbar*

**Dagh and Chahra** *Dagh* (branding of horses) and *chahra* or *tashiha* (descriptive roll of soldiers) which were meant to decrease the possibility of fraud and to fix rank according to the size of the contingent maintained (*maratib*) and also to check evasion of military obligation. They were introduced in the 18th regnal year of Akbar’s reign (1574). Henceforth correlation between the *mansabdars* rank and the number of horsemen

maintained by him came into effect.

**Zat and Sawar** The *mansab* system under Akbar came to be represented by the dual rank of *zat* and *sawar* from the 41st regnal year (1597). The former determined the personal pay and status in the official hierarchy. The latter determined the number of horsemen to be maintained and the salary for the maintenance of those horsemen.

**Three Categories** Those who had *sawar* ranks equivalent to their *zat* ranks; those whose *sawar* ranks were less than their *zat* ranks but not lesser than half of their *zat* ranks; those whose *sawar* ranks were less than half of their *zat* ranks.

**Other Features** Direct subordination of *mansabdars* to the emperor (hence contingents of big *mansabdars* were not formed by adding those of the smaller ones); grant of *mansabs* of 5,000 and above **only** to the princes and members of the royal family; *mansab* was not hereditary, but based on merit; *sawar* rank was always normally either equal to or lower than the *zat* rank; *sawar* rank was always preceded by the *zat* rank, the latter being more important than the former; possibility of the existence of a *zat* rank without a *sawar* rank, but never a *sawar* rank without a *zat* rank.

According to the *Ain-i-Akbari*, the ranks ranged from the *dahbashi* (commander of 10) to the *dah hazari* (commander of 10,000), taking the total to 66, though only 36 actually appear in the work.

## Main Addition by Jahangir

**Duaspa-sihaspa Rank** Introduction of the *duaspa-sihaspa* (2–3 horses) rank, literally meaning troopers having 2 or 3 horses; and hence related to the *sawar* rank. Its grant by the emperor to those selected nobles as a special favour. It was also given to those *mansabdars* engaged in military operations and expeditions. This rank doubled the ordinary *sawar* rank, and hence doubled the obligations and the privileges that went with it.

## Further Changes by Shah Jahan

**Rule of one-third, one-fourth** It scaled down the obligations of the *mallsahdars*. If a *mallsahdar* was serving in a province where his *jagir* was, then his contingent should be equal to at least 1/3rd of his *sawar* rank; if elsewhere then only 1/4th; for those serving in Baikh, Badakshan and Kabul,

only 1/5th.

**Month Scales** A *mansabdar* often found that the *hasil* (actual revenue collected from *ajagir*) was less than *thejama* (stipulated or assessed revenue from a *jagir*), on which his salary was actually fixed. So recognising this difference and its inevitability the emperor classified *Jagirs* on the basis of *hasil* into ‘8-month *Jagir*’ or ‘6-month *Jagir*’ i.e. the income from *ajagir* assigned for one year actually yielded a revenue equal to what was expected in 8 months or 6 months instead of 12 months. Thus the month scale was a devise to express the ratio between the *jama* and the *hasil*, and hence gave some relief in service obligations to *mansahdars*.

## The Jagir System

### Meaning

*Jagir* or *tuyul* was a unit of land, whose revenues were assigned to a *mansabdar* in lieu of his salary. The *jagirs* assigned in lieu of salary were known as *tankhwah jagirs*. Besides, there were the *watan jagirs* (hereditary possessions) of the autonomous chiefs, who, if in Mughal service, were also granted the former type of *jagirs* in the imperial territory. It is shown that in 1647 about 60 per cent of the total *jama* of the empire was assigned to 445 *mansabdars* of 500 rank and above. Under the Mughals, apart from the *jagir* lands, whose revenues went to pay the salaries of the *mansahdars* for their services to the state, there were also the *khalisa* lands, whose revenues were earmarked for the maintenance of the imperial court and the personal expenditure of the emperor. Hence the *jagir* of the Mughal times was similar to the *iqta* of the Delhi sultanate.

Like the *iqta*, the assignment of a *jagir* to a *mansabdar* did not confer any hereditary rights to that *jagir* on the *mansabdar*. He could enjoy the revenues of the *jagir* only as long as he held the *mansah* or official rank and rendered services to the state. In other words, the *jagirdars* (holders of *jagirs*) owed their position to the Mughal emperor, there being no practical difference between the state and the emperor in Mughal times. The Mughal emperors jealously guarded their privileged position against any hereditary claims to the *jagirs* by the *jagirdars* by following the policy of frequent transfer of *jagirs* of the *jagirdars*.

Thus, the *jagir* system was closely related to the *mansab* system. In fact it was a subsidiary system of the all-in-one *mansab* system. We should note

here that all *jagirdars* were *mansabdars*, but not all *mansabdars* were *jagirdars*, because some *mansabdars* were paid in cash and not through the assignment of jagirs.

## JAGIRDARI CRISIS

In a narrow sense, *jagirdari* crisis means crisis in the *jagir* system resulting in the attempt of the nobles to confer the most profitable jagirs for themselves. But in the broader sense it means a crisis in the economic and social relations of medieval Mughal India, more specifically in the agrarian relations and the administrative superstructure reared upon these relations. The following were the causes for this crisis:

The nature of medieval India society, which limited agricultural growth, and whose delicate balance was liable to be upset on a number of counts such as serious struggle for power at the centre, disaffection in the nobility, etc. was the main cause of this crisis.

Further, the breakdown of the Mughal administrative system, and the weaknesses of the later Mughals also led to this crisis.

Another cause was the growth in the size and demands of the ruling class, viz. the nobility and their dependents, both of whom subsisted on the revenue resources of the empire. The number of *mansabdars* increased from around 2000 in 1605 to almost 12,000 by 1675.

The expansion of the *khalisa* lands by both Shah Jahan and Aurangzeb in order to meet the growing administrative expenses as also the cost of the wars which were a continuous feature of [Aurangzeb's reign](#) also initiated this crisis.

Finally, opposition and revolts of the *zamindars* and the peasants against the illegal exactions of the nobles aggravated this crisis.

## Administration Measures

### Political Ideals

**Theory of Kingship** Abul Fazl introduced a new dimension to the Mughal theory of kingship. To him, the institution of kingship, rather than the individual who held the office, was endowed with *farri-izadi* (divine effulgence). His *padshah* or *shahanshah* (king of kings) was a unique personality and was the viceregent of God on earth. Another important

scholar on this subject was Shaikh Abdul Haqq Dihlawi who wrote the *Nuriyya-i-Sultaniyya*, a treatise covering all aspects of this subject, during Jahangir's reign.

**Complete Sovereignty** Complete independence of the sovereign or the king, both internally and externally. Internally, every institution and person was subordinate to the king. Externally, the Mughal sovereign did not recognise any superior authority like the caliph, which was done by the Delhi Sultans.

**Imperialism** The desire of the Mughals to bring under their imperial rule not only the whole of India but also territories outside India such as Afghanistan, Central Asia, etc.

**Dynastic Loyalties** The Mughal administration was reared on dynastic loyalties. Though in theory administrative posts were open to all, in practice mostly those persons having royal origins were taken into administration. And the government servants owed loyalty to the dynasties rather than to the institutions.

## Central Administration

**Emperor** The form of Mughal government was despotic monarchy. The king was the head of the executive, legislature, judiciary and the army. His main duty was benevolence towards the subjects. The royal *uzuk* (small signet ring) was affixed to *farmans* granting senior appointments, titles, *jagirs*, etc. The only limits on the autocracy of the king were the nobility and the *ulema*. Though in theory the nobles owed their position to the king, in practice the king could not easily ignore the strength of the nobility.

**Vakil** Representative of the king and hence exercised all powers on behalf and in the name of the king; decline of the powers of this office after Bairam Khan, and continuation of this post mainly as a decorative one.

**Wazir or Diwan** In his capacity as *diwan-i-kull* (principal *diwan*), he was the head of the revenue department. When there was no *vakil*, he acted as the P.M. as well and hence called the *wazir*.

**Mir Bakshi** Head of the military department, and also became the paymaster general after the introduction of the *mansab* system. With the growth of the *mansab* system and the expansion of the empire, he became as powerful, if not more than, as the *wazir*, thus acting as a check on the latter.

**Sadr-us-Sudur** Head of the ecclesiastical department, hence regulated the religious policy of the state; was also in charge of public charities and endowments; combination of the office of the chief *sadr* and the chief *qazi* (*qazi-ul-qllzat*), and hence head of the department of justice also. The Mughal counter-part of the Delhi Sultanate's secular judge (*amir-i-dad*) was the *mir adl*, who was likewise responsible for implementing the *qazis'* decisions. There were also the *mllhtasibs* and *muftis*, who continued as subordinate officers of the *qazis*.

**Khan-i-Saman** Head of the royal household and the royal *karkhanas* or *buyutats* (workshops); his gradual ascendancy into prominence at the centre. Initially he looked after only the royal household, while *diwan-i-buyutat* looked after the workshops. But later he was made senior to the latter, thus bringing the latter's charge also under his supervision.

**Others** Apart from the above, there were many other ministers and officers at the centre, though not as important as the above. They were: *diwan-i-khalisa* (in-charge of crown lands), *diwan-i-tan* (incharge of *jagirs*), *mushrif-i-mumalik* (accountant-general), *mustauf-i-mumalik* (auditor-general), *daroga-i-dak chauki* (postmaster-general), *mir-i-arz* (in-charge of petitions), *mir-i-mal* (in-charge of privy purse), *mir-i-tozak* (in-charge of ceremonies), *mir bahri* (in charge of ships and boats), *mir manzil* (in-charge of quarters), *mir atish* or *daroga-i-topkhana* (head of artillery).

Besides, certain other officials worked in various parts of the empire under the supervision of their respective heads at the centre. They were: *muhtasibs* (enforced public morals), *waqia navis* (news reporters), *khufia navis* (secret letter writers), *harkaras* (spies and special couriers), etc.

Some elite or crack troops, called *ahadis*, were maintained directly by the emperors without placing them under the *mansabdars*. Their equipment was of high standard and each had to muster five horses. They were placed under a separate *diwan* and *bakshi*.

## Provincial Administration

Division and systematic organisation of the empire into different provinces or *subas* by Akbar. Their number was 15 at the time of the death of Akbar, rose to 19 under Shah Jahan, and 21 under Aurangzeb. Akbar established a uniform pattern of administration in all the provinces.

**Important Officials** The governor was known as *subedar* or *sipah-salar*,

and also some times as *nayim*. His functions included maintenance of law and order, enforcement of imperial decrees, administration of criminal justice, etc. The provincial *diwan* was incharge of revenue administration of the province. His responsibilities were similar to those of the central *diwan* (*diwan-i-kull*). He acted as a check on the *subedar* and was directly responsible to the central *diwan*. The *bakshi* was directly responsible to the *mir bakshi*, and discharged duties similar to those of the latter. Other provincial officials were *qazi*, *sadr*, *muhtasib*, etc.

## Local Administration

There was a division of a province into *sarkars*. The *sarkar* was further divided into *paraganas*, which consisted of a group of villages. The administration of the *sarkars* and *paraganas* was more or less on the lines laid down by Sher Shah. Only a few changes were made by the Mughals in this respect.

Groups of villages which had been combined for fiscal purposes only were known as the *mahals*. Further, the provinces were also subdivided into smaller units, known as *fawjdaris*, for administrative convenience. A *fawjdar* was responsible for a number of *paraganas* but not usually an entire *sarkar*. The *fawjdaris* were composed of smaller units known as thanas or military outposts, controlled by *thanedars*. The *fawjdars* performed military, police and judicial functions and also helped in revenue administration. They were required to deal with any rebellions by the *jagirdars*, *zamindars* and *amils*.

## Relationship between Centre and Provinces

The centre appointed the officials of the provinces, *sarkars* and *paraganas*, and hence they were directly responsible to the centre. Further the centre could frequently transfer the provincial and local officials in order to prevent them from acquiring local roots and interests. Frequent tours were undertaken by the central officers and the emperor himself in order to make the local officials function properly. Further, horsemen as well as dispatch runners transmitted news and reports expeditiously from different parts of the empire. According to Ibn Battutah, the horse-post, called *uluq*, used royal horses stationed at fourmile intervals. The foot-post, which was called *dawa*, had three stations per mile. Between the two, the human runner travelled faster than the horseman. Despite all the above precautions, the control of the centre

above the provinces and local units was not always very effective, particularly during the reign of weak rulers.

## Revenue Administration

Up to Akbar's 8th regnal year, Sher Shah's system continued to be the basis with some modifications to meet the growing need for granting *jagirs*. A series of experiments were made till Akbar's 24th regnal year, after which the land revenue administration was stabilised. It can be examined under several heads.

## Land Ownership

Proprietorship (i.e. hereditary rights only) of peasants on soil was recognised. Abul Fazl, for instance, says: 'Field belongs to him who clears away timber.' King, *zamindars* and *jagirdars* had only the superior rights over the revenue.

## Methods of Calculation

Central government usually fixed rates annually according to yield which fluctuated. Akbar, however, wanted a uniform system of assessment through which he could make an accurate estimate of crops, so that there would be minimum chances of oppression by officers and less fraud by the cultivators. Some of the prevailing methods are discussed below.

**Batai or Galla-Baksh** In this sharing was done in different ways. Firstly, after the harvest of the crop, government claim was taken by directly going to the fields. Secondly, after the harvest, crop was divided into equal heaps and specified heaps were taken by the government officer. Thirdly, before the harvest itself, the standing crop was surveyed and state share fixed by making a line of demarcation.

**Kankut** Cultivator and official arrived at a general estimate of produce of the whole area on the basis of sample survey by mutual agreement.

**Nasaq** In this method the revenue payable by the cultivator was estimated on the basis of past experience.

**Measurement** Introduced by Ala-ud-din Khalji and followed by Sher Shah also; system of dividing land into 3 categories—good, bad and middling.

## Akbar's Experiments

**Zabti or Bandobast System** Under this system a new *jama* was prepared. Raja Todar Mal (a Khattri) found the old *jama* figures unreliable and hence collected correct figures from the *qanungos* and in the 15th regnal year the new *jama* came into force.

The *karori* experiment was began by Akbar with the extension of *khalisa* land, so as to provide facilities to revenue department to collect extensive data. *Khalisa* land was divided into circles. each yielding revenue of one *karor*. That is why it is known as the *karori* experiment. Each circle was placed under a revenue official called *karori*. Aim was to make as extensive a measurement as possible, then use it as a basis for compiling a new general assessment.

Instead of a rope, a *tanab* made of bamboo sticks joined by iron rings, came to be used for measuring land in 1575.

Measurement was not possible in all *subahs* of the empire. That is why in some *subahs* the old systems. viz. *batai*. *kankut*. etc. continued. Thus wherever possible measurement was undertaken and sufficient information was acquired. All these measures were part of a new system of revenue calculation, called the *zabti* or *bandohast* system.

**Dahsala System** On the basis of the above *zabti* system fresh reforms were undertaken by Todar Mal. These reforms, collectively known as *Ain-i-Dahsala*, were completed in 1580.

Under this system land was classified into four categories, viz. *polaj*—annually cultivated, *parauti*—left fallow for a short period (1 or 2 years), *chachar*—left fallow for 3 to 4 years, and *banjar*—uncultivated for 5 years or more.

In 1588 Todar Mal introduced a uniform unit of measurement, *Ilahi gaz*, which is a medium *gaz* of 41 digits (33 inches). Further as Abul Fazl mentioned, according to *Ain-i-Dahsala*, a 10-years state of every *paragana* was ascertained in regard to the category of cultivation and level of prices. The aim was to introduce a permanent *jama* (*dastur ul-amal*) and remove difficulties and delays associated with yearly sanction. So in the 24th regnal year final *dasturs* giving cash rates per *bigha* were prepared for different localities. Average cash rate of previous 10 years' harvest was derived, and cash rate was fixed once for all. *Dasturs* for cash crops were fixed separately.

## Mode of Payment

Payment was made generally in cash, though there were some exceptions. For example, in Kashmir and Orissa it was in kind. Cash payment was a source of great hardships to the peasants. They had to immediately dispose of the harvested crop even when the prices were very low, since revenue was to be paid in cash. Hence there was greater demand for money, which in turn increased the hold of *baniyas* on the peasants.

## Machinery for Collection

There was the *patwari* at the village level. He kept a *bahi*, i.e. a register containing information about cultivators, their lands and assessed revenue. It was the most important document and served as evidence in settling disputes. The village headmen, who assisted *pargana* revenue collectors in their task, received two-and-a-half per cent of the tax as remuneration.

There were the *qanungos* at the *pargana* level. The post of *qanungo* was a hereditary office. He maintained records. In Deccan and Gujarat, this officer was known as *desai*. He was also responsible for advance of *takkavi* loans to peasants and assessment of revenue.

At the *sarkar* (district) level, *amil* or *amalguzar* was assisted by the *karkun* (accountant) and *khazanadar* (treasurer).

All these officials worked under the supervision of the provincial *diwan*, who was directly under the *diwan* at the centre.

## TODAR MAL

Raja Todar Mal was born in a small district of Uttar Pradesh. He probably belonged to a Vaishya (businessman) family. He began his career in the service of Sher Shah Suri under whose guidance he gained valuable experience in the management of revenue affairs. Next he served under Muzaffar Khan Turbati, the first finance minister of Akbar and helped him to organize the newly conquered Mughal provinces.

When Akbar conquered Gujarat in 1573 he sent Todar Mal to organize the revenue settlement of the province. The excellent work he did there established his reputation as a great financial expert. He was then called upon to assume military command and he played a conspicuous part in the conquest of Bengal and in the suppression of a subsequent revolt there.

Akbar recognized his merit by promoting him to the position of Wazir and Finance Minister and making him a mansabdar of 7000, a position reserved only for the members of the royal family. But the greatest achievement of Todar Mal was his famous revenue settlement of the empire which has since remained the foundation of Indian land revenue policy.

Under his instructions the revenue accounts were kept in the Persian language and script. The Hindus had thus to learn Persian and this enabled them to qualify themselves for higher government service. Great as a financier and soldier Todar Mal was equally noted for his honesty. Abul Fazl speaks of him in terms of unreserved praise. There is no doubt that he was one of the ablest and most upright of Akbar's officers.

## OTHER GREAT MUGHALS

### Jahangir (1605–27)

**Reforms** Prince Salim assumed the title of Jahangir (World Conqueror) and adhered to Akbar's ideals of the coexistence of all religious communities. He remitted some local taxes on trade and the manufacturing of goods. He also forbade the killing of animal for food on Thursdays and Sundays. Besides, he sought to enhance the importance of the *mazolim* court.

### NUR JAHAN

In 1611 Jahangir married Mihr-un-nisa, the widow of Sher Afghan, who was killed fighting the governor of Bengal. After her marriage Mihr-un-nisa was given the title Nur Mahal (Light of the Palace) and, later, Nur Jahan (Light of World). Nur Jahan's father, Itimad-ud-daula, had been appointed joint-*diwan* long before the wedding. After his daughter's marriage to the emperor, he was promoted as *wazir*. Nur Jahan's elder brother, Mirza Abul Hasan, was given the title [Asaf Khan](#) and was appointed *khan-i-saman*. In 1612 Asaf Khan's daughter, Arjumand Banu Begum (later entitled Mumtaz Mahal), married Jahangir's third son, [prince Khurram](#). Coins were even struck in her name, but it was not until 1622 that Jahangir's rapidly declining health reduced him to a figure-head and

made Nur Jahan ruler in all but name.

**Campaigns** Jahangir used both military force and diplomacy in trying to secure the surrender of Maharana Pratap's successor, [Amar Singh](#). A new phase opened in Mughal-Mewar relations. Both rulers showed understanding towards each other and concluded peace (1615). After Mewar, the Deccan was Jahangir's main concern. But Malik Ambar (a Habshi or Abyssinian slave) of Ahmadnagar pursued his guerrilla tactics with greater vigour and Mughal invasions were repeatedly beaten back.

**Rebellions** In 1606 Jahangir's son, Khusrau, revolted, but was defeated and imprisoned. One of Khusrau's well-wishers, Guru Arjun (5th *guru* of the Sikhs), was beheaded. Later Khusrau was blinded in order to disqualify him permanently from gaining the throne. Khusrau died at Burhanpur in 1621 in the custody of Khurram. His youngest brother, Shahryar, was incompetent, although his betrothal to Ladili Begum, Nur Jahan's daughter by Sher Afghan, made him the real contender to the throne.

When Iranians invaded Qandahar, Khurram was given the command to repel the Iranis, but Khurram procrastinated. Shahryar was then commissioned to lead the campaign against Qandahar. Finding no way out, Khurram rebelled and marched towards Agra, [Asaf Khan](#) supported Khurram in the civil war (1622–24) which lasted for more than three years, Khurram ultimately surrendered and was pardoned.

Jahangir's second son, Parvez, and Mahabat Khan, who had exhibited considerable perseverance in crushing Khurram's rebellion, now posed a threat to Nur Jahan. Mahabat was transferred to Bengal as governor. Another royal mandate ordered Mahabat to furnish an account of the large sums forfeited to the government from the dismissal of disloyal *jagirdars* and *zamindars*. Mahabat Khan realised that ruin stared him in the face. In 1625 Mahabat took control of the emperor and his camp. Nur Jahan began to foment dissatisfaction against Mahabat, while Jahangir, under her direction, also pretended to be grateful to Mahabat for freeing him from Nur Jahan. The emperor persuaded Mahabat to let him review his troops and then assumed command of them, forcing Mahabat to flee.

Jahangir's declining health had diverted attention from him to his successor. In 1627 the emperor died at Bhimbar in Kashmir. The emperor's dead body was sent from Bhimbar to Lahore for burial in the Dilkusha garden of

Shahdara. In his *Tuzuk-i-Jahangiri* (autobiography), he described his drinking bouts without inhibition. It is informative and reflects the author's deep appreciation of nature as well as his inherent inquisitiveness.

## Shah Jahan (1627–58)

**Succession** Jahangir's death made the struggle for the throne imminent. Nur Jahan alerted Shahryar to prepare for war. Asaf Khan sent messengers to Khurram, urging him to come to Agra post-haste. Asaf played for time by proclaiming one of Jahangir's favourites, Khusrau's son **Dawar Baksh**, king. Shahryar proclaimed himself king but Asaf Khan defeated him, imprisoning him and Daniyal's two sons. Before Khurram reached Agra, Dawar Baksh, his brother Shahryar, and Daniyal's two sons were beheaded. Parvez had already died Khurram proclaimed himself emperor as Shah Jahan. The cold-blooded murder of all possible contenders for the throne had removed any threat from the imperial family to Shah Jahan's rule.

**Military Campaigns** Shah Jahan's war against the Bundelas was endemic. During Jahangir's reign **Bir Singh Bundela** had become the emperor's favourite by assassinating Abul Fazl. After his death his son Jujhar succeeded him. Jujhar and his son, Vikramajit, rebelled against the Mughals, but the imperialist forces pursued them relentlessly and eventually murdered them.

The Mughal inability to fight prolonged wars in mountains frustrated Shah Jahan's ambitions to conquer Transoxiana, his ancestral lands. The Mughals lost more than five thousand lives during their successive invasions between 1639 and 1647. Shah Jahan became more realistic and stopped dreaming of ruling over his former ancestral lands.

Shah Jahan's imperial policies were more successful in the Deccan. Malik Ambar had died. Shah Jahan enticed some Maratha leaders into his service. The most eminent among them was Shahji Bhonsle. Malik Ambar's son, Fath Khan, failed to get the cooperation of the Nizam Shahi nobles, and consequently he surrendered to Mughals. In 1636 Shah Jahan again arrived in Daulatabad. The Ahmadnagar kingdom was unable to resist the Mughal onslaught and lost its independence. Both Bijapur and Golconda signed a treaty with the emperor. Khandesh, Berar, Telengana and Daulatabad were made into four Mughal provinces.

The first viceroy, Aurangzeb, controlled all four provinces from 1636 to 1644. Six viceroys succeeded him, each working for a short period only. In

1652 Aurangzeb was appointed viceroy of the Deccan for the second time. He made Khirki, founded by Malik Ambar, the capital of the Mughal Deccan and named it Aurangabad. The land revenue collected was, however, insufficient to maintain the huge army necessary to control the hilly terrain. The financial bickering between father and son forms a large part of Aurangzeb's correspondence known as the *Adab-i-Alamgiri*.

**War of Succession** Shah Jahan's sudden illness in 1657 plunged the empire into a civil war (1657–59) among his four sons—Dara Shikoh (crown-prince), Shuja (governor of Bengal), Aurangzeb (governor of Deccan) and Murad Baksh (governor of Malwa and Gujarat). Of their sisters, Jahanara Begum called Begum Sahiba, was Dara's partisan, Roshanara supported Aurangzeb, and Gauharara acted as a spy for Murad. Shah Shuja and Aurangzeb had made a friendly alliance. Murad also became friendly with Aurangzeb. On hearing of Shah Jahan's illness, their clandestine correspondence became more frequent.

Though Shah Jahan had recovered by November 1657, the princes refused to believe the news and raised the battle-cry of liberating Shah Jahan from Dara's vicious control. Murad declared himself king, and Shah Shuja proclaimed his independence in Bengal. When Shah Shuja reached Banaras, Dara's son, Sulaiman Shikoh, defeated him. But Aurangzeb moved cautiously. Early in 1658 he set off from Aurangabad and met Murad at Dipalpur near Ujjain, and the two armies camped at Dharmat. The imperial forces under Maharaja **Jaswant Singh** had already arrived at Ujjain to prevent the princes from proceeding to Agra. In the battle that followed the princes gained the upper hand and the Rajputs fled. Now Dara moved to Samugarh, near Agra, to give battle, but was outmaneuvered and rushed to Agra.

After besieging Agra, Aurangzeb rejected all Shah Jahan's invitations to visit him. When the supply of Jamuna water was also stopped, Shah Jahan wrote a pathetic letter complaining to Aurangzeb and finally opened the gates. The emperor was confined within the ladies' palace, and Aurangzeb refused to see his father until he had killed Dara, whom he declared an infidel.

Aurangzeb and Murad marched together from Agra towards Delhi in pursuit of Dara. But on the way Aurangzeb treacherously took Murad captive and later sentenced him to death. Aurangzeb then moved to Delhi, forcing Dara to flee the Punjab. At Delhi, Aurangzeb formally crowned himself king with the title Alamgir (Conqueror of the Universe). The pursuit of Dara was

stepped up, but the real threat to his rule came from Shuja, who was heading towards Allahabad in order to seize Agra. In the battle of Khajwa (1658) Shuja's army was routed, and he himself took to flight. He was however pursued by [Mir Jumla](#) as far as Bengal. In 1660 Shuja bade farewell to Bengal which he had ruled for twenty years, and sailed for Arakan with his family.

Meanwhile [Jai Singh](#) pursued Dara with remarkable tenacity. Dara set off towards the Bolan Pass but was taken captive by his treacherous Afghan chief, Malik Jiwan, who handed him over to Jai Singh. Dara was brought to Delhi and sentenced to death for committing apostasy (*ridda or iritidad*) by stating in his *Majma-ul-Bahrain* that Islam and Hinduism were twin brothers (1659). In 1666 Shah Jahan died, having been tended throughout his captivity by Jahanara. His remains were buried beside his wife's grave in the Taj Mahal.

## [Aurangzeb \(1658–1707\)](#)

**Campaigns** The first ten years of Aurangzeb's rule were military and politically a great success, Minor uprisings were instantly crushed. Chatrasal, remained loyal for some years but he also, like Sivaji, later became the champion of freedom in Bundelkhand. By 1661 Mir Jumla seized Kooch-Bihar and marched up the Brahmaputra. Next year he entered Garhgaon (near Gauhati), the Ahom capital. The Ahom army fled but their continual depredations combined with pestilence and famine exacted a heavy toll on the Mughals. Finally, prostrated by illness, Mir Jumla made peace with the Ahom Raja and died on his way to Dacca.

**Rebellions** Aurangzeb's early success is overshadowed by his later setbacks. The excesses committed by Abd-un-nabi, the *faujdar* of Mathura, aroused the Jats around Mathura and Agra to rise in revolt. Gokla, a *zamindar*, became the peasants' leader and killed the *faujdar*. The emperor himself marched to the area and put down temporarily by capturing and executing Gokla (1669). But soon the Jats revived their activities, Churaman, Rajaram's son and successor, strengthened the Jat fort of Sinsani near Bharatpur, and they fearlessly sacked regions around Agra and Delhi. Even Akbar's tomb at Sikandara was dug open in the hope of obtaining hidden treasure.

## RELIGIOUS POLICY

Initially Aurangzeb introduced a few administrative changes. A high-powered *mans abdar* (Iwaz Wajih) was appointed as chief censor of morals (*muhtasib*) to prevent drinking, taking *bhang* and other drugs, forbidden and unlawful deeds, and committing shameful acts such as adultery. Subsequently, the enforcement of Sunni laws, the suppression of all Shia practices, and the introduction of all moral reforms were also incorporated into their duties. Finally, in 1699 they were allotted the task of destroying Hindu temples. The celebration of the Iranian Nauroz festival, was banned. The *kalmia* was no longer stamped on coins, to prevent the holy words from being defiled by unbelievers or heretics. The north Indian period of Aurangzeb's reign (1658–81) was marked by a gradual departure from Akbar's policy of coexistence. His early regulations were designed to offer relief to Muslims and reduce urban taxation. Customs duty on all imports was fixed in 1665 at 2 1/2 per cent of their value in the case of Muslim traders and 5 per cent for Hindus. Two years later all customs duty for Muslims was abolished. In 1669 a general order to demolish temples and Hindu centres of learning was issued. The celebrated Visvanatha temple of Banaras and the Kesava Rai temple of Mathura were reduced to ruins. In April 1679, he reimposed *jizya* despite Hindu protests.

The Satanami revolt of 1672 was sparked off by a minor dispute between a Satanami peasant and a foot soldier. Satanamis established an independent government, but the imperial army crushed the rebellion. The ninth *guru* of the Sikhs, Tegh Bahadur, exasperated the Mughals by his preachings. In 1675, while the emperor was at Hasan Abdal, Tegh Bahadur was beheaded on the orders of the *qazi* of Delhi. Guru Gobind, the tenth *guru* of the Sikhs, reinterpreted the Sikh ideologies to justify military action. The Sikhs who accepted the rite of baptism which he devised were known as the *Khalsa* (Pure) and were given the title of Singh (Lion). A Mughal reinforcement cut off supplies to the Sikh stronghold of Anandpur. The *guru* evacuated the fort, but his two sons were savagely executed by Wazir Khan, the Sirhind *faujdar*. The *guru* wrote to the emperor condemning his *faujdar*'s atrocities. The Sikhs and the imperial troops went clashing till Aurangzeb's death.

The most serious challenge to Aurangzeb, however, came in 1678 when Maharaja Jaswant Singh died in the north-western tribal region. He had no heirs, but one of his pregnant queens gave birth to a posthumous son Ajit Singh. As the paramount power, Aurangzeb escheated the Maharaja's property upon his death and resumed the whole of Marwar into the khalisa. Indra Singh Rathor, a grand-nephew of Jaswant, was subsequently made Raja of Jodhpur. Though Ajit was put under house-arrest in Delhi, the Rathors under Durgadas rescued and took him to Marwar. Maharana Raj Singh of Mewar joined Jaswant's chief queen, Rani Hadi, in pressing Ajit's right to his father's throne.

In 1679 the emperor ordered his fourth son, Akbar, to invade Marwar. But the prince instead declared himself emperor in 1681 with the support of the Rajputs. Aurangzeb, who was appalled by the prince's declaration of independence, marched against him and managed to alienate the Rajputs from Akbar by having a counterfeit treacherous letter, addressed to Akbar, delivered to Durgadas's camp. Rajputs deserted Akbar at midnight. Akbar escaped to Marwar and fled to the court of Sivaji's son Sambhaji. Meanwhile Raj Singh's son, Jai Singh, made peace with the emperor.

**Expansion in the Deccan** Aurangzeb left for the Deccan in September 1681, never to return to the north. In the Deccan Aurangzeb failed to assess the situation realistically. Sivaji carved out an independent Maratha state in the territories north and south of Konkan. To contain the Marathas, Aurangzeb decided to invade Bijapur under Sikandar Adil Shah. Bijapur was annexed in 1686 and the Adil Shahi dynasty came to an end. Bijapur was made the seat of the Mughal provincial governor.

Now it was the turn of Abul Hasan Qutub Shah of Golconda. Aurangzeb ordered prince Muazzam to march against Golconda. Madanna and his brother Akkanna were killed by the leading Qutub Shahi nobles, who accused them of causing Aurangzeb's invasion. However Muazzam himself was condemned as a traitor by Aurangzeb and imprisoned with his entire family. In 1687 a treacherous Afghan opened one of the gates of the fort to the Mughal army and Golconda was annexed.

Sambhaji was taken captive and executed at Sangamesvar and his family, including his son Sahu, were captured. Aurangzeb gave Sahu the *mansab* of 7,000 and treated him well. But he misjudged the strength of the Maratha guerrillas and the situation deteriorated. The booty from Bijapur and Golconda relieved the emperor temporarily from the need to utilise his

reserves, but it was not sufficient to cover the cost of the last phase of the Deccan wars.

The reputation of the Mughal war machine was undermined by the rebellions of the *zamindars* in northern India and the ravages of the marauding bands of Marathas in the Deccan. Bhim Sen, who served the Mughals gives a most realistic analysis of the Maratha rise at the end of the seventeenth century.

Aurangzeb's death in 1707 at the ripe age of eighty-nine finally ended the age of the Great Mughals. His failures are ascribed to his bigotry and narrow-minded religious policy. What caused the real breakdown, however, was his unrealistic estimate of the Deccan problems. And after prince Akbar's rebellion, Aurangzeb never trusted his remaining three sons and he shivered at the memory of Shah Jahan's last days. His main concern was as much to neutralise his sons' intrigues as to destroy the Marathas.



Mughal Empire 1506-1707

## SIVAJI AND HIS SUCCESSORS

### Introduction

**Who were the Marathas?** The origin of the Marathi-speaking community of Maharashtra cannot be identified with certainty. Whether the term itself is derived from Maharashtra or whether the land assumes the name from its dwellers is difficult to say. Although Risley's theory of the Scytho-

Dravindian origin of the Marathas is now discarded, it cannot be denied that there exists a great admixture of aboriginal tribal elements in the Marathas, of all grades. Several Maratha clans are totemic: Khandoba (sword father) and Bhavani (mother goddess), the two chief deities of the Marathas, are aboriginal in character. References to the Marathas and their country are found in accounts by the Arab geographer, Al-biruni (1030 AD) and Ibn Batuta (1340 AD), the African traveller. The Marathas came into political prominence only in the 17th century, under Shivaji. Historians like Grant Duff attribute their rise to fortuitous circumstances—like a conflagration in the forests of Sahyadri mountains—while Justice Ranade ascribes it to genuine efforts made by Maratha chiefs serving under the Deccani sultans.

**Outline of Political History** Several Maratha chiefs—such as the Bhonsales, Jadhavs, Nimbalkars, Mores, Manes, Ghatges, Dafleys, Sawants, Shirkes, Mahadiks and the Mohites—serving under the Nizam Shahis of Ahmednagar and Adil Shahis of Bijapur, received excellent training in arms and administration.

**Maloji Bhonsale** (1552–1606) joined Nizam Shah with a small band of cavalry. His son, **Shahaji** (1599–1664) served under Nizam Shah and Adil Shah, and came to prominence as a leading Maratha.

Shahaji's son, **Shivaji**, born at the Shivner fort on February 19, 1630, was the creator of the Maratha nation. Shahaji bequeathed his *jagir* of Pune and Supa, which was practically independent, to his son.

## **ADMIXTURE OF SEVERAL RACIAL, ETHNIC AND TRIBAL GROUPS**

Marathi, which evolved from Maharastri-Prakrit, has been the *lingua franca* of the people of this area from the 10th century onwards. And, in the course of time, the term ‘Maharashtra’ was used to describe a region which consisted of Aparanta, Vidarbha, Mulaka, Asmaka and Kuntala. The tribal communities of Nagas, Mundas and Bhils inhabited this area, also known as Dandakaranya, in ancient times. They were joined by the Aryans, the Sakas and the Hunas, who came from the North, as well as by foreigners, who arrived by sea. The Dravidians from the South colonised the land, joining a group which collectively became known as ‘Marathas’. The Marathas dominated the political scene in Maharashtra from the middle of the 17th century to the early 19th century. Although for

historical purposes, the term ‘Maratha’ is used in a comprehensive sense to include all Marathi speaking people, in actual fact, the word signifies the distinct community which has dominated the political scene of Maharashtra since medieval times.

Shivaji (1630–1680) united the Maratha chiefs from Mavla, Konkan and Desh regions and carved out a small kingdom.

He stabilised the state with effective civil and military administration and adopted a policy of religious tolerance to accommodate all religions and sects in his state.

He was the first Maratha Chhatrapati (ruler) and issued the gold coin, *shivarai hon*, on the occasion of his coronation (1674).

His premature death at the age of 50 (April 5, 1680) created a vacuum.

Shivaji’s son, **Sambhaji** (1657–89), during his short reign of nine years, in addition to domestic feuds, was confronted with the Siddis, the Portuguese and the Mughals. His cold-blooded murder (1689) by the Mughals inspired a wave of patriotism in the Maratha region.

The Marathas, under the leadership of his brother, **Rajaram** (1670–1700), waged a relentless war against the imperial army of Aurangzeb who, until his death (1707), struggled in vain to suppress Maratha power.

**Tarabai**, Rajaram’s widow, declared her son, Shivaji II (1700), Chhatrapati. But when Sambhaji’s son, Shahu was released (1707) from Mughal captivity and gained support from the Maratha elite, a civil war ensued in Maharashtra, and Tarabai set up a separate *gadi* (throne) at Panhala (Kolhapur).

A palace revolution (1714) removed Shivaji II and Tarabai declared Sambhaji II (1698–1760), second son of Rajaram, the Chhatrapati of Kolhapur, which **Shahu** finally recognised by the Treaty of Warna (1731).

## Marathas before Shivaji

**Misrule of Deccan Sultans** A large portion of Maharashtra was under the rule of the Nizam Shahis of Ahmednagar and the Adil Shahis of Bijapur. These two had divided Maharashtra between themselves. Adil Shahis and Nizam Shahis were very narrow in their outlook and oppressed the people over whom they ruled. They were also sworn enemies of each other. They constantly fought each other and as a result the people of Maharashtra suffered untold hardships.

**Internal Conflicts** In Maharashtra, there were also many **Deshmukhs** and **Deshpandes** who owned *jagirs*. They cared only for their *jagirs* and were least concerned about their country. This constant fighting amongst themselves also caused great misery to the people. There was misrule everywhere. The people of Maharashtra were, thus, tired of this oppression.

**Conducive Atmosphere for Shivaji's Rise** It is true that Shivaji contributed a lot towards the rise and growth of Maratha power in India, but it is equally true that at the time he appeared on the scene, the ground had already been prepared for him. According to Dr. Ishwari Prasad, "But Shivaji's rise to power cannot be treated as an isolated phenomenon in Maratha history. It was as much the result of his personal daring and heroism as of the peculiar geographical situation of the Deccan country and unifying religious influences that were animating the people with new hopes and aspirations in the 15th and 16th centuries."

## GEOPOLITICAL FACTORS

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. The mountainous territory gave security to the Marathas from the outside invaders. It also made them hardy soldiers who were not afraid of difficulties and hardships. The scarcity of rains in Maharashtra and the difficulties of finding livelihood developed among the Marathas a spirit of self-reliance and hard work. Without these qualities, they would have faced death from starvation. Their hardy character stood them in good stead when they were pitted against the Mughals. While the Marathas could be seen galloping in their small narrow paths in search of their enemies without the least feeling of any inconvenience or hardship, the Mughal soldiers found their life miserable. The mountainous country made it possible for the Marathas to adopt successfully the guerilla tactics. The broken ranges of hills provided the Marathas 'ready-made and easily defendable rock forts'.

## Maratha Sardars

**Military and Administrative Training of Marathas** Even before the appearance of Shivaji on the scene, the Marathas had acquired training in the

art of administration and also in the military field. According to Dr. Beni Prasad, "Malik Ambar, who was a great master of the art of guerilla warfare, stands as the head of the builders of the Maratha nationality." This training the Marathas got was in the Muslim states in the Deccan. The Marathas were employed in the revenue department of these states. Some of them were appointed even as ministers by the Muslim rulers. Murar Rao, Madan Pandit and many members of the Raj Rai family filled from time to time, the posts of ministers in the Golconda state. Narso Kale and Yesu Pandit were other important persons who served with distinction in the state of Bijapur. Brahmin ambassadors were employed on diplomatic duties by the rulers of Ahmednagar.

**Employment of Marathas by Deccan Sultans** The Maratha *siledars* and *bargis* were employed first of all in the Bahmani kingdom and later on, in the five states into which it was broken up. The training thus acquired in arms and civil administration brought to the Marathas education, power and wealth. A very prominent part was played in the politics of Ahmednagar and Bijapur by the Maratha *jagirdars* – Shahji Bhonsale and Murar Rao Jogdev—in the time of Jahangir and Shah Jahan. As the *bhakti* saints preached devotion to God, the brave Maratha *sardars* started a tradition of bravery. This was a period of great unrest. The Adil Shahi and Nizam Shahi kingdoms were constantly at war with each other. They made use of the armies of Maratha *sardars* in these wars. All the Maratha *sardars* had their own private armies. If such a *sardar* went to the Sultan with his army, the Sultan gave him employment, made him *sardar* of his kingdom and sometimes conferred a *jagir* upon him. The *sardar* who received such a *jagir* considered himself a *raja*.

**Major Maratha Families** There were many famous Maratha *sardars* at the court of Ahmednagar and Bijapur. The more famous among them were the Jadhavs of Sindhkhed, Nimbalkars of Phaltan, Ghorpades of Mudhol, Moreys of Javali and Bhonsales of Verul. The Sindhkhed Jadhavs claimed descent from the Yadavas of Devgiri. Jijabai, Shivaji's mother, was the daughter of Lakhiji Jadhav of Sindhkhed. All these *sardars* were brave but sworn enemies of one another. They never thought that they should unite and do something for their own people. So, all their valour and bravery served the interests of others. Even so, they kept alive the warlike spirit, especially among the young. Many famous soldiers were born in their families who kept alive the tradition of valour.

**Bhonsales of Verul** Among the famous families, the Bhonsales of Verul showed great bravery and enterprise. Babaji Bhonsale had two sons—Maloji was the elder, and Vithoji the younger. Babaji had the rights of a *patil* in the Verul village. Maloji and Vithoji were both brave and enterprising. They had in their service, many armed Maratha troops. It was a period of great unrest. The Mughal emperor had attacked the Nizam Shah, whose chief minister was Malik Ambar.

The two capable and brave brothers from Verul soon caught Ambar's attention. On his recommendation, the Shah conferred on the two brothers, the *jagir* of Pune and Supa Parganas.

Maloji's wife was Umabai, who came from the house of the Nimbalkars of Phaltan. They had two sons, Shahaji and Sharifji. When Maloji was killed in a battle at Indapur, Shahaji was only five years old.

Vithoji, who looked after the children and the *jagir*, later asked in marriage for Shahaji, the daughter of Lakhiji Jadhav, Jijabai. Lakhiji accepted Vithoji's proposal and Shahaji Raje and Jijabai were married with great pomp.

Nizam Shah transferred to Shahaji Raje the *jagir* he had conferred on Maloji. Shahaji Raje was held in great respect at the court of Nizam Shah. When the Mughals tried to conquer the kingdom of Nizam Shah, Shahaji Raje and Malik Ambar put up a stiff resistance.

But later on, there was great unrest in Nizam Shah's kingdom. Tired of the unsettled conditions, Shahaji Raje left Nizam Shah's service and went over to Adil Shah of Bijapur. Adil Shah conferred on him the title of 'Sar Lashkar'.

In the meantime, many important events took place in Nizam Shah's kingdom. Malik Ambar died and the kingdom was in a sorry state. At the same time, Shah Jahan attacked the kingdom. At this critical hour, Shahaji Raje once again returned to the service of Nizam Shah.

## His Life and Conquests

Born at Sivner to Shahji Bhonsle and Jija Bai, he inherited the *jagir* of Poona from his father in 1637. After the death of his guardian, Dadaji Kondadeo, in 1647, he assumed full charge of his *jagir*. Before that, at the age of 18, he conquered Raigarh, Kondana and Toma from Bijapur (1645–47).

His real career of conquest began with his capture of Javli (1656) from a Maratha chief (Chanda Rao More), which made him the master of the high

lands area of Mavala (Mavali foot soldiers became a strong part of his army). He attacked the Adil Shahi territories in 1657-58. [Afzal Khan](#) was deputed by the Adil Shah ruler to punish Sivaji, but the later murdered Afzal in 1659.

Later Shaista Khan, governor of Deccan, was deputed by Aurangzeb to put down the rising power of Sivaji in 1660. Sivaji was attacked by Mughal forces from the north and Bijapur forces from the south. Sivaji lost Poona and suffered several defeats between 1660 and 1663 till he made a bold attack on Shaista's military camp and plundered Surat (1664) and later Ahmadnagar. Raja Jai Singh of Amber was then appointed by Aurangzeb to put down Sivaji (1665) and Jai Singh succeeded in besieging Sivaji in the fort of Purandhar. Consequently the treaty of Purandhar (1665) was signed according to which:

Sivaji had to surrender 23 forts (and also the territories around them) out of his 35 forts to Mughals.

The Mughals recognised Sivaji's right to certain parts of the Bijapur kingdom (some were already under Sivaji's control and others were to be conquered). Grant of a *mansab* of 5000 was to be effected in favour of Sivaji's son.

Sivaji visited Agra in 1666 where he was imprisoned after he managed to escape from captivity he remained in relative silence for three years (1666–69) and renewed his conflict with the Mughals by his second plunder of Surat in 1670. For four years he carried on military conquests recovering all his former forts and territories. In 1674 he was coronated at Raigarh and assumed the title of 'Haindava Dharmodharak' (Protector of Hinduism).

He formed an alliance with the Qutub Shahis of Golconda and led a campaign into Bijapuri Karnataka (1676–79) and conquered Gingee (Jinji) and Vellore, etc. But he refused to share the newly conquered territories with Qutb Shah. Sivaji died in 1680.

## **Sivaji's Administration**

**Revenue Administration** Assessment of land revenue was based on measurement. The *kathi* of Ambar was adopted as the measuring rod. Land revenue was increased from 33 per cent to 40 per cent in later years. The *Swarajya* was divided into a number of revenue divisions, called *prants* consisting of two or more districts. Sivaji brought about changes in the position of the hereditary revenue officials, variously called *deshmukhs*, *deshpandes*, *patils* and [kulkarnis](#). Though he did not completely do away

with these officials, he considerably reduced their powers by close supervision and strict collection of revenue from them. Appointment of his own revenue officials (*subahdars* or *karkuns* in charge of revenue administration of *prants*) helped in establishing a solid revenue regime.

*Chauth* and *sardeshmukhi* were collected not on his *swarajya* but on an undefined belt of land which was legally part of the Mughal empire or the Deccan states. *Chauth* was one-fourth of the land revenue paid to the Marathas so as not be subjected to Maratha raids. *Sardeshmukhi* was an additional levy of 10 per cent on those lands of Maharashtra over which the Marathas claimed hereditary rights, but which formed part of the Mughal empire.

## CENTRAL ADMINISTRATION

Sivaji was helped by the *ashtapradhan* (eight ministers) which was unlike a council of ministers, for there was no collective responsibility; each minister was directly responsible to Sivaji. The *ashtapradhan* included:

*Peshwa*—Finance and general administration; later he became Prime Minister and assumed great importance.

*Sar-i-Naubat*—*Senapati* or military commander; this was only an honorary post with no real military powers.

*Majumdar* or *Amatyā*—Accountant general during the rule of the Peshwas; he later became revenue and finance minister.

*Waqenavis*—Intelligence, posts and household affairs.

*Surunavis* or *Sachiv*—Also called *chitnis*, looked after correspondence.

*Dabir* or *Sumanta*—Master of ceremonies.

*Nyayadhish*—Justice.

*Pandit Rao*—Charities and religious affairs.

Most of the administrative reforms of Sivaji were based on Malik Ambar's (Ahmadnagar) reforms.

**Military Administration** Ordinary soldiers were paid in cash, but the big chiefs and military commanders were paid through the grant of revenues of *saran jam* or *mokasa* (*Jagirs*). All ministers, except the *nyayadhish* and the *pandit rao* had to participate in war. The hierarchy of army officials was like this—*sar-i-nauhat* (*senapati*), *panch hazari*, *jumladar*, *havaladar* and *naik*.

The army consisted of the infantry (Mavali foot soldiers playing the most

important role), the cavalry (consisting of *bargis* and *silahdars*, the former were provided with horses and equipment by the state, while the latter maintained their own) and the navy (consisting of two squadrons, each under a Muslim and a Hindu).

Forts occupied an important position. Each fort was put under the charge of three officers of equal rank (*qilahdars*) as a precaution against treachery, and they were frequently transferred (by the end of his reign, Sivaji had 240 forts under him).

## Successors of Sivaji

**Sambhaji (1680–89)** The war of succession between Sambhaji, the elder son, and Rajaram, the younger son, of Sivaji, resulted in the victory of the former and imprisonment of the latter. Sambhaji provided protection and support to Akbar, the rebellious son of Aurangzeb. But Akbar failed against his father and departed to Persia. Sambhaji was also captured at Sangamesvar by a Mughal noble and executed.

**Rajaram (1689–1700)** Rajaram was released and succeeded to the throne with the help of the ministers at Raigarh. He fled from Raigarh to Jinji in 1689 (Jinji remained his base till 1698) due to a Mughal invasion in which Raigarh was captured along with Sambhaji's wife and son (Shahu) by the Mughals. Jinji fell to the Mughals (1698) and Rajaram escaped 'to Visalgarh (Maharashtra). Rajaram died at Satara, which had become the capital after the fall of Jinji. Rajaram's administrative changes included the creation of the new post of *pratimdhī*, thus taking the total number of ministers to nine.

**Sivaji II and Tarabai (1700–1707)** Rajaram was succeeded by his minor son Sivaji II under the guardianship of his mother Tarabai. He attacked Berar (1703), Baroda (1706) and Aurangabad.

**Shahu (1707–1749)** Shahu was released by the Mughal emperor Bahadur Shah and this was the beginning of civil war (1707–14) between him and Tarabai. Tarabai's army was defeated by Shahu at the [battle of Khed](#) (1700) and Shahu occupied Satara. The [final defeat and imprisonment of Tarabai by Shahu](#) came in 1714. But the southern part of the Maratha kingdom with its capital at Kolhapur continued to be under the control of the descendants of Rajaram (Sivaji II and later Sambhaji II).

Shahu's reign saw the rise of Peshwaship and transformation of the Maratha

kingdom into an empire based on the principle of confederacy.

## ECONOMY

### Condition of Peasants

**Khudkashta** Those peasants living in their own villages, owning their own lands and implements. Two obligations to the state—payment of revenue regularly and cultivation of his land. Some of them rented out their spare lands and implements to the other two categories. They were called *mirasdars* in Maharashtra and *gharuhala* or *gaveti* in Rajasthan. Their economic and social superiority over the other two categories of peasants. Economic superiority since they paid only the customary revenue to the state and not any other tax as was paid by the other two categories. Social superiority due to their land ownership rights, and being the core of the village community.

**Pahis** Those who were basically outsiders but cultivated the rented lands in a village either while staying in the neighbouring village or by staying in the same village. Their division into two groups: non- residential *pahis* and residential *pahis*. The former came from the neighbouring villages and cultivated the rented lands without constructing residences in that village. The latter came from the far-off villages and cultivated the rented lands by constructing their residences in the village. The residential *pahis* could transform themselves into *khudkashta*, if they had their own implements, possession of implements being more important than that of lands, which were in abundance. They were known as *uparis* in Maharashtra.

**Muzariyams** Those who belonged to the same village, but who did not have either lands or implements and hence were heavily dependent on the *khudkashta* for their supply. Their division into two groups: tenants-at-will and those who had hereditary tenant rights. They formed the poorest section of the peasantry and can be compared with the share-croppers of the later period.

### Condition of Zamindars

**Autonomous Zamindars** They were the hereditary rulers of their

respective territories. Economically and militarily they formed a formidable class. They could be divided into three groups on the basis of the overlordship of the Mughals over them—those who joined Mughal imperial service and were granted *mansabs* and *jagirs*; those who did not join Mughal service and hence were not given *mansabs* and *jagirs*, but had the obligation of rendering military service to the Mughals when called upon to do so; and those who never rendered military service but paid tributes and personal homage to the Mughals. The Mughals normally did not interfere in the internal affairs of these autonomous *zamindars*.

**Intermediary Zamindars** Those who had ownership rights over his personal lands but had only *zamindari* rights, i.e. hereditary right to collect revenue from the peasants for the state, over a wider area. For this service to the state, they were entitled for a portion of the surplus produce. They formed the back-bone of Mughal revenue administration.

**Primary Zamindars** Those who had ownership rights over his personal lands and *zamindari* rights over his *zamindari*, but did not perform the hereditary function of collecting revenue for the state. He got only his *malikana* or customary share of the surplus produce, but not the *nankar* or additional share of the surplus produce, which he could have got if he had performed his hereditary function.

Thus, the rights of the *zamindars* co-existed with those of the state and the actual producer. The economic condition of the *zamindars* as a class was much better than that of the peasantry. Bigger *zamindars* led as ostentatious a life as the nobles, but the smaller *zamindars* lived more or less like the peasantry.

## State of Agriculture

**Main Crops** Foreign travellers' accounts as well as the *Ain-i-Akbari* show that cereals, millets, oil-seeds, sugarcane, cotton, hemp, indigo, poppies and betel were grown extensively. Ajmer sugarcane was perhaps the best in quality in the 16th century. European demand resulted in a tremendous increase in indigo production in India, centered in Sarkhij (Gujarat) and Bayana (near Agra). Tobacco, which was brought to the Mughal court from Bijapur during Akbar's reign and the smoking of which was prohibited by Jahangir, became a very valuable crop and was extensively cultivated. Chilli as well as potato were introduced in India by the Portuguese, while Babur

brought many Central Asian fruits with him.

**Irrigation** During Akbar's reign, Firoz Shah's Yamuna canal was repaired for the first time. Under Shah Jahan it was reopened from its mouth at Khizrabad to serve Delhi and came to be known as the Nahr-i-Bihisht (Channel of Heaven). It was also used for irrigation.

**Slow Growth** Agriculture was carried on in the same way as in the ancient times, there being little change in the methods of cultivation and agricultural implements. Despite the expansion in the area under cultivation, the growth in agricultural production was quite slow, i.e. it was not able to keep in pace with the growth in the needs of the people as well the state.

**Causes** This slow growth or near stagnation in agricultural production (in comparison with the rapidly increasing requirements of the time) was due to certain factors—lack of any new methods of cultivation to counter the trend of declining productivity of the soil; increased amount of land revenue; the attempts of the *zamindars* and the upper caste and rich peasants to prevent the lower castes and the rural poor from settling new villages and thus acquiring proprietary rights in land; the *jajmani* system, a reciprocal system that existed in rural India, encouraged production mainly meant for local consumption and not for the market.

## Growth of Crafts and Artisanal Activities

**Condition of Rural Crafts** Accounts of foreign travelers reveal that a number of industries flourished in India before the British conquered it. Though agriculture was the chief occupation of the majority of the people in Mughal India, it is evident that India was a rich manufacturing nation which catered to both internal and external demand. This is because of the vast non-agricultural production both in rural and urban areas. Manufacturing in Mughal India was predominantly a rural activity.

In the country side, the artisan's family was the **basic unit of production**. There is no reason to doubt that the bulk of rural manufactures were produced by hereditary artisan castes and occupations. It seems that the real demarcation line between agriculture and manufacture did not exist, as it is evident that most of the artisans had agriculture as their primary occupation. Weaving, for example, was taken up by women in the households.

The **main rural manufactures** were carpentry, weaving, dyeing, smithery, etc., which more or less were taken up for domestic needs. Indigo and

oilseeds were the most important rural manufactures apart from cotton. Indigo was an important by product for cotton textiles and most of the indigo produced was in villages.

The growth of **cash-crop based economy** (for instance, tobacco, introduced in the early 17th century, was a market oriented crop) further facilitated the village handicrafts and the non-agricultural production.

Regarding the **non-agricultural production** in villages, pottery and leather products were the most important. Leather footwear and bags flourished all over the country. The smith's craft in gold, bronze, copper, implements of war, implements for agriculture, domestic utensils, etc., were some of the other important products of the villages.

**Condition of Urban Crafts** As against this traditional rural economy based on artisanal produce, great industries or large-scale industries flourished in India. It was these large-scale industries which generated the cash economy. India, from the 16th century to the 18th century, was a large-scale manufacturer of cotton and silk, sugar, jute, dye-stuffs, minerals, arms, saltpetre and oils.

Of the things mentioned above, **textiles** were perhaps the most important as they were produced in every part of the country. Bengal, Gujarat and Coromandel became the great emporiums of the textile trade. Raw materials for these industries were brought from the countryside to the industrial towns where specialised varieties were produced. Foreign travelers mentioned nearly 160 varieties of textiles which were exported to various parts of Asia and Europe. Long cloth and muslins from Coromandel and Bengal were in great demand in Asian markets.

**Diamond mining** associated with Golconda was an eminent industry of that time. But these mines were located far from Golconda in small villages. **Iron and copper mining** were taken up in Singbhum and Khetri mines respectively. Kashmir was famous for woollen products.

One most important feature was the personal interest of the kings and nobility in mercantile activities as well as those of production. The Mughal emperors took special interest in **royal karkhanas** and saw to it that the state maintained *karkhanas* not only in the capital but also in provincial headquarters, as well as other important industrial towns. They wanted that the *kharkanas* should not only produce articles for meeting the general requirements of the state, but also produce articles of choice and quality.

The artisan here worked as a mere wage earner and was directed to produce

the commodities more according to the tastes of the nobility. Of the various items produced in the *karkhanas* were shawls, royal wardrobe, ornaments, arms and guns. They produced mostly **luxury articles**.

Though *karkhanas* were an important segment in the production, bulk of the goods for internal and external markets were produced by the artisans through the **domestic system**.

## Trade and Commerce

**Internal Trade** There can be little doubt that the bulk of marketable product was absorbed by local demand. The sale of these products was well organised, a market day was fixed for each locality when all the goods were brought and displayed for sale. These goods represented the surplus generated in the village. *Qasbahs* or townships acted as major market places for the internal trade.

For internal trade, the most important requisite was transport. Of the two types of transport, **river transport** was relatively cheaper. The whole of Brahmaputra, Ganga, Godavari and Kaveri basins had vigorous inland water transport systems which facilitated in linking different provinces. Huge barges of 300 to 500 tonnes were employed to carry goods from one place to the other. These barges carried bulky and heavy goods like timber etc.

**Road transport** was a bit expensive because of various transit duties at various parts of India. *Banjaras* carried the bulk of goods in ‘caravans’ or *qafilahs* from one place to another. Efficient roads were laid especially by Sher Shah, which connected different parts of the country. For example, the Grand Trunk road from Sonargoan (Bengal) to Lahore went via Agra, from where different goods were merchandised.

**Foreign Trade** Indian industry is recognised not so much for its internal trade, but by its long distance trade carried on by both land and sea. Even before Europeans came, India participated in trade with the West from times immemorial. From the 7th century, India’s sea-borne trade passed into the hands of Arabs, who began to dominate the Indian Ocean and the Red Sea. Indian textiles and spices from Malabar attracted the Western nations. Before the geographical discoveries of the 15th century, Indian trade with the West was conducted by land. Thus, Lahore and Multan became the great transits. India also exploited its vast coast even before the advent of the Portuguese. Bengal, for example, had brisk coastal trade with the Coromandel, long

distance trade with Pegu, Malacca, etc.

## Growth in Trade

**Urbanisation** The Mughals, forming the main part of the ruling class and being outsiders, found it convenient to settle down in towns and cities, rather than in villages where they would be treated as aliens. Unlike the British of the later period, they made India their home and spent all their income in India itself particularly in the towns and cities, by encouraging handicrafts, art and architecture, literature, and the like.

**Traders and Merchants** Economically and professionally, this was a highly stratified class. Economically, they could be divided into big business magnates owning hundreds of ships, rich merchants and traders of towns, and petty shopkeepers. Professional specialisation was prevalent in the form of wholesale traders, retail traders, *banjaras* or those specialised in the carrying trade, *shrofis* or those specialised in banking, etc. The *shroffs* developed the institution of *hundis* or bills of exchange. Big and rich merchants lived in an ostentatious manner and aped the manners of the nobles. But small merchants lived a simple life.

Though European novelties were very popular with the Mughal aristocracy, the same cannot be said about their mechanical inventions. But what is interesting is the request made by Bhimji Parikh, a broker of the English East India Company, for a printing press possibly to print his bills. Though a printer was accordingly sent in 1671, the experiment was not a success and no further information on Parikh's pioneering efforts at printing in India are available.

**Others** The class of officials ranged from big *mansabdars* to ordinary soldiers and clerks. Other urban groups or classes included those of the artisans, handicraftsmen, teachers and doctors.

## Causes for Growth of Trade

Political and economic unification of the country under Mughal rule and the establishment of law and order over extensive areas.

Improvement of transport and communications by the Mughals.

Encouragement given by the Mughals to the monetisation of the economy or the growth of money economy.

Arrival of the European traders from the beginning of the 17th century onwards and the growth of European trade.

## Items of Trade and Commerce

**Exports** Textiles, especially various kinds of cotton fabrics, indigo, raw silk, sugar, salt petre, pepper, opium and various kinds of drugs and miscellaneous goods.

**Imports** Bullion, horses, metals, perfumes, drugs, China goods especially porcelain and silk, African slaves and European wines.

## Coins of Surs and Mughals

**Sur Coinage** Sher Shah was ruler of great constructive and administrative ability, and the reform of the coinage, though completed by Akbar, was in a great measure due to his genius. His innovations lay chiefly in two directions: first, the introduction of a new standard of 178 grains for silver, and one of about 330 grains for copper, with its half, quarter, eighth and sixteenth parts. These two new coins were subsequently known as the *rupee* and the *dam*. The second innovation saw a large increase in the number of the mints: at least twenty three mint names appear on the Sur coins. Genuine gold coins of the Sur kings are exceedingly rare. The *rupees* are fine broad pieces; the obverse follows the style of Humayun's silver; the reverse bears the Sultan's name in Hindi, often very faulty. In the margin are inscribed the special titles of the Sultan, and sometimes the mint. On a large number of both silver and copper coins no mint name occurs.

## Mughal Coinage

The importance attached to the currency by the Mughal emperors is revealed in the accounts given by Akbar's minister, Abul Fazl, in the *Ain-i-Akbari*, and by Jahangir in his memoirs, the *Tuzuk-i-Jahangiri*, and by the number of references to the subject by historians throughout the whole period. From these and from a study of the coins themselves scholars have collected a mass of materials, from which it is now possible to give a fairly comprehensive account of the Mughal coinage.

Abul Fazl and Jahangir mention a large number of gold and silver coins, varying from 2,000 *tolahs* to a few grains in weight. Gigantic pieces are also

mentioned by Manucci, Hawkins and others; and Manucci says that Shah Jahan ‘gave them as presents to the ladies.’ They were also at times presented to ambassadors, and appear to have been merely used as a convenient form in which to store treasure.

**Types of Coins** The standard gold coin of the Mughals was the *muhar*, of about 170 to 175 grains, the equivalent of nine *rupees* in Abul Fazl’s time. Half and quarter *muhars* are known to have been issued by several emperors, and a very few smaller pieces, also.

The *rupee*, adopted from Sher Shah’s currency, is the most famous of all Mughal coins. The name occurs only once, on a *rupee* of Agra minted in Akbar’s forty-seventh regnal year. Halves, quarters, eighths and sixteenths were also struck. In Surat the half *rupee* appears to have been in special demand.

In addition to the regular gold and silver currency, special small pieces were occasionally struck for largess; the commonest of these is the *nisdr*, struck in silver by Jahangir, Shah Jahan and Aurangzeb. Jahangir also issued similar pieces, which he called *nur af shan* and *khair qabul*.

The Mughal copper coinage is based on Sher Shah’s *dam* which with its half, quarter and eighth, continued to be struck until the fifth year of Aurangzeb. The name *dam* occurs only once on a half *dam* of Akbar. The usual term employed is *fulus* (copper money) or *sikkah fulus* (stamped copper money). The names *nisfi* (half *dam*), *damra* (quarter *dam*), *damri* (one eighth of a *dam*) also appear on Akbar’s copper.

**Main Features** Perhaps the most distinctive feature of the Mughal coinage is the diversity of mints. Akbar’s known mints number seventy six. Copper was struck in fifty nine of these, the largest number recorded for any emperor, while silver is known from thirty nine. Aurangzeb’s conquests in the Deccan raised the silver mints to seventy, whereas copper mints sank to twenty four.

Such was the coinage of the Great Mughals. Considering it as the output of a single dynasty, which maintained the high standard and purity of its gold and silver for three hundred years, considering also its variety, the number of its mints, the artistic merit of some of its series, the influence it exerted on contemporary and subsequent coinages, and the importance of its standard coin—the *rupee*—in the commerce of today, the Mughal currency surely deserves to rank as one of the great coinages of the world.

# **COMMERCE WITH EUROPE**

## **The Portuguese**

**Discovery of the New Sea Route** The Cape route, a new all-sea route was discovered from Europe to India by Vasco da Gama. He reached the port of Calicut on the May 17, 1498, and was received warmly by the Hindu ruler of Calicut (known by the title of Zamorin). He returned to Portugal in 1499.

**Arrival of Cabral** The arrival of Pedro Alvarez Cabral in India in 1500 and the second trip of Vasco da Gama in 1502 led to the establishment of trading stations at Calicut, Cochin and Cannanore. Cochin was the early capital of the Portuguese in India. Later Goa replaced it.

**Arrival of Albuquerque** Alfonso de Albuquerque arrived in India in 1503 as the commander of a squadron, and was appointed governor of the Portuguese in India in 1509 (Albuquerque was the second Portuguese governor in India, the first being Francisco de Almeida between 1505–09). He captured Goa from the ruler of Bijapur in 1510. Albuquerque encouraged his countrymen to marry Indian wives but persecuted Muslims. He died in 1515 leaving the Portuguese as the strongest naval power in India.

**Other Governors** Other important governors were Nino da Cunha (1529–38), who transferred his capital from Cochin to Goa (1530) and acquired Diu and Bassein (1534) from Bahadur Shah of Gujarat, and Martin Alfonso de Souza (1542–45). The famous Jesuit saint Francisco Xavier arrived in India with him.

**Establishment of Settlements** The successors of Albuquerque established settlements at Daman, Salsette, Chaul and Bombay on the western coast, and at Sari Thome near Madras and Hugli in Bengal.

**Decline of the Portuguese** The Portuguese power witnessed a decline by the end of the 16th century and gradually lost many of their settlements in India:

They lost Hugli in 1631 when they were driven out by [Qasim Khan](#), a Mughal noble.

In 1661 the king of Portugal gave Bombay to Charles II of England as dowry when he married the farmer's sister.

The Marathas captured Salsette and Bassein in 1739.

In the end they were left only with Goa, Diu and Daman which they retained

till 1961.

The main causes for the decline of the Portuguese are enumerated below. Their religious intolerance provoked the hostility of the Indian rulers and the people.

Piracy and their clandestine practices in trade could not hold ground for long. They were unable to compete successfully with the other European companies (internal limitations of Portugal such as limited population, backward economy, etc.).

Discovery of Brazil diverted their attention from India.

## Dutch

**Formation of the Company** In March, 1602, by a charter of the Dutch parliament the Dutch East India Company was formed with powers to make wars, conclude treaties, acquire territories and build fortresses.

**Establishment of Factories** The Dutch set up factories at Masulipatam (1605), Pulicat (1610), Surat (1616), Bimilipatam (1641), Karikal (1645), Chinsura (1653), Kasimbazar, Baranagore, Patna, Balasore, Negapatam (all in 1658) and Cochin (1663).

**Overthrow of the Portuguese** In the 17th century, they supplanted the Portuguese as the most dominant power in European trade with the East, including India. Pulicat was their main centre in India till 1690, after which Negapatam replaced it.

**Beginning of Anglo-Dutch Rivalry** In the middle of the 17th century (1654) the English began to emerge as a formidable colonial power. After 60–70 years of rivalry with the English, the Dutch power in India began to decline by the beginning of the 18th century. Their final collapse came with their defeat by the English in the battle of Bedera in 1759.

**Loss of Settlements** One by one the Dutch lost their settlements to the English. Their expulsion from their possessions in India by the British came in 1795.

## English

**Arrival of Mildenhall** Before the East India Company established trade in India, it was a merchant adventurer, John Mildenhall who arrived in India in 1599 by the overland route, ostensibly for the purpose of trade with Indian

merchants.

**Formation of the Company** Popularly known as the ‘English East India Company’, it was formed by a group of merchants known as the ‘Merchant Adventures’ in 1599. A charter to the new Company was granted by Queen Elizabeth (December, 1600) giving it the monopoly of Eastern trade for 15 years. A fresh charter even before the expiry of the first charter was granted by James I (1609), giving it a monopoly for an indefinite period.

**Decision to open a factory at Surat** Following the decision of the East India Company to open a factory at Surat (1608), Captain Hawkins arrived at Jahangir’s court (1609) to seek permission. Jahangir although initially willing to grant permission later refused due to Portuguese pressure. But when a Portuguese fleet was defeated by the English under Captain Best at Swally (near Surat) in 1612, a *farman* was issued by Jahangir permitting the English to erect a factory at Surat (1613).

**Arrival of Thomas Roe** Sir Thomas came to India as ambassador of James I to Jahangir’s court in 1615 and stayed there till the end of 1618, during which period he obtained the emperor’s permission to trade and erect factories in different parts of the empire. He left India for England in February, 1619.

## Establishment of Factories

**West Coast** The English established factories at Agra, Ahmadabad, Baroda and Broach by 1619, all of which were placed under the control of the president and council of the Surat factory. The company acquired Bombay from Charles II on lease at an annual rental often pounds in 1668. Gerald Aungier was its first governor from 1669 to 1677. Surat was replaced by Bombay as the headquarters of the Company on the west coast in 1687.

**South-eastern Coast** Factories were established at Masulipatam (1611) and Armagaon near Pulicat (1626). In 1639 Francis Day obtained the site of Madras from the Raja of Chandragiri with permission to build a fortified factory, which was named Fort St. George. Madras soon replaced Masulipatam as the headquarters of the English on the Coromandal coast, and in 1658 all the English settlements in eastern India (Bengal, Bihar and Orissa) and the Coromandal were placed under the control of the president and council of Fort St George.

**Eastern India** Factories were set up at Hariharpur and Balasore in Orissa (1633), at Hugli in 1651, followed by those at Patna, Dacca, Kasimbazar in Bengal and Bihar. In 1690 a factory was established at Sutanuti by [Job Charnock](#) and the *zamindari* of the three villages of Sutanuti, Kalikata and Govindpur was acquired by the British (1698). These villages later grew into the city of Calcutta. The factory at Sutanuti was fortified in 1696 (the British used the rebellion of Shobha Singh, a *zamindar* of Burdwan as an excuse to do this) and this new fortified settlement was named ‘Fort William’ in 1700. A council with a president for Fort William was created (Sir Charles Eyre was the first president) and all settlements in Bengal, Bihar and Orissa were placed under it (1700).

## **Anglo-Mughal Relations**

The relations between the Mughals and the English were marked by the desire to dominate each other. Initially, Hugli was sacked and war was declared on the Mughal emperor, Aurangzeb, in 1686 by the English. The Mughals retaliated by the capture of all English settlements in Bengal (1687). The British began hostile activities under [Sir John Child](#) on the west coast, seizing Mughal ships and harassing *haj* pilgrims. The Mughals retaliated by capturing English factories all over the empire (1688–1689). The British finally surrendered but were pardoned by the emperor (1690) and were granted a *farman*.

The *farman* of 1691 granted by Aurangzeb exempted the Company from payment of customs duties in Bengal in return for an annual payment and a second one granted by Farukh Siyar in 1717 confirmed the privileges of 1691 and extended them to Gujarat and the Deccan.

## **Problems of the Company at Home**

The Company had to face several problems at home. A rival company by a group of merchants under Sir William Courten was formed in 1635 and was granted a licence to trade in the East by Charles I. There was rivalry between the two companies for a while which was ended with their amalgamation in 1649. The East India Company was transformed into a joint-stock company by a charter of Cromwell in 1657.

In 1694 the British Parliament passed a resolution giving equal rights to all Englishmen to trade in the East. A new rival company, known as the ‘English

Company of Merchants Trading to the East Indies' (1698) was formed, which sent Sir William Norris as ambassador to Aurangzeb to secure trading privileges for itself. But Sir William failed in his mission. There was ruinous competition between the two for a while but they finally agreed to come together in 1702. Their final amalgamation came in 1708 by the award of the Earl of Goldolphin under the title of 'the United Company of Merchants of England Trading to the East Indies'. This new company continued its existence till 1858.

## **French**

The French East India Company was formed by Colbert under state patronage in 1664. The first French factory was established at Surat by Francois Caron in 1668. Later Maracara set up a factory at Masulipatam in 1669.

A small village was acquired from the Muslim governor of Valikondapuram by Francois Martin and Bellanger de Lespinay in 1673. The village developed into Pondicherry and its first governor was Francois Martin. Also Chandernagore in Bengal was acquired from the Mughal governor in 1690.

The French in India declined between 1706 and 1720 which led to the reconstitution of the Company in 1720. The French power in India was revived under Lenoir and Dumas (governors) between 1720 and 1742. They occupied Mahe in the Malabar, Yanam in Coromandal (both in 1725) and Karikal in Tamil Nadu (1739). The arrival of Dupleix as French governor in India in 1742 saw the beginning of Anglo-French conflict (Carnatic wars) resulting in their final defeat in India.

## **Danish**

The Danes formed an East India Company and arrived in India in 1616. They established settlements at Tranquebar (in Tamil Nadu) in 1620 and at Serampore (Bengal) in 1676. Serampore was their headquarters in India. However, they failed to strengthen themselves in India and were forced to sell all their settlements in India to the British in 1845.

## **Nature and Character of European Commerce**

### **Role of European Companies**

## **Portuguese**

The Portuguese seizure of power in the Indian Ocean at the beginning of the 16th century proceeded with amazing rapidity, and for more than a century they remained lords of the waters and sent many precious shiploads to Lisbon. The armed control of the sea trade was quite easy for the Portuguese, for they found a flourishing and unprotected free trade system when they entered this ocean. Except for an occasional pirate, bearing rather primitive arms, there was nobody in these waters who had made it his business to use force for the control of trade.

This prevailing free trade system of the India Ocean, with all its flexibility, was nevertheless very vulnerable. For this trade was not restricted exclusively to luxury goods, like spices, precious textiles, gold and ivory. Though they played a major role in this trade, there was also considerable division of labour in the course of which some ports had become entirely dependent of long-distance grain shipments. As no duties and other protection costs distorted the price level in this free trade system, everything was much cheaper here than in the Mediterranean where the Egyptians and the Venetians operated a tight monopoly.

What the Portuguese did was to protect the Mediterranean practice in the Indian Ocean. They were keen observers and quickly seized upon the strategic points from which they could control the vast network of Asian maritime trade. Their fortified outposts served as customs stations where Asian merchants had to acquire *cartazes* (letters of protection) which saved them from being attacked and ransacked by the Portuguese on the high seas.

The Portuguese king soon made the spice trade, particularly pepper trade, a royal monopoly. Their spice imports rose from less than a quarter of a million pounds in 1501 to more than 2.3 million pounds per year by 1505, when Venetian merchants found that they could buy barely one million pounds of spice in Alexandria, though their annual purchase in 1495 had been 3.5 million pounds. Arab and Venetian merchants remained in the spice trade throughout the century of Portuguese power in Asia, but the balance of trade had shifted dramatically, and the Portuguese persisted in short-circuiting Arab middlemen carriers as the European demand for spices continued to increase.

The Portuguese king never wanted to undersell the Venetians, as they had initially suspected. He adjusted his sole price to the Venetian one, while simultaneously forcing his Indian suppliers to part with their pepper at a

cheap rate. For the royal monopolist it was an ideal system: buy the pepper at a cheap fixed rate in India and sell at a high fixed price in Europe. Once this system was established, it was very well suited for sub-contracting thus saving the king trouble and giving him an assured income.

A comparison of the Portuguese budget in the years 1506 and 1518 shows a striking change in the structure of state finance due to pepper monopoly. The income from pepper monopoly rose from 1,35,000 *cruzados* (one *cruzado* being equal to 3.6 grams of gold) in 1506 to 3,00,000 *cruzados* in 1518. Though there was an increase in other sources of income during the period, the pepper monopoly certainly dwarfed all other sources. The enormous profit derived from this monopoly made their annual investment of 50,000 *cruzados* in it appear rather moderate. Thus, the Portuguese got good value for money in this respect.

Another source of income which became as important to the Portuguese king as the pepper monopoly was the sale of the offices of captains and customs collectors in the Indian Ocean strongholds. The Portuguese collected customs at Ormuz on the Persian Gulf and other places around the Indian Ocean. The offices of those who collected these customs were auctioned by the king at short intervals, usually three years. So this was another royal money estate which yielded income without any risk. In this way the king became a rent receiver rather than a royal entrepreneur.

### **Dutch**

The Dutch invaded the Indian Ocean with dramatic speed at the beginning of the 17th century, just as the Portuguese had done a hundred years earlier. Several favourable preconditions accounted for this Dutch success, such as a good educational system, advancement in science and technology, their ability to acquire nautical information from the Portuguese, existence of a huge merchant marine and easy access to sufficient wood for shipbuilding.

Unlike the situation in Portugal, the Dutch state had no hand in business, and the monopoly which was granted to the Dutch East India Company (VOC) referred to spices only. Furthermore, monopoly control stopped once the shipments reached Amsterdam, where the goods were freely auctioned to the highest bidder. These auctions provided a good idea of what the market would take, and they also helped to introduce new commodities, such as textiles, which were not covered by any monopoly.

Throughout the 17th century the Dutch Company operated on a much

larger scale than its English counterpart. Nevertheless, the Dutch were deeply concerned about British competition and tried their best to outdo them. While fighting against the domination of the seas by the Spanish and the Portuguese, the Dutch laid stress on the principle of freedom of the seas. But as early as the second decade of the 17th century they refused all other powers, including the British, an access to the Indonesian Spice Islands, because only in this way, they argued, could they be compensated for the protection they furnished.

While the Dutch zealously guarded their territorial control in Indonesia at a very early stage, they showed no such ambitions in India. This was perhaps due to the fact that they procured textiles to an increasing extent in India, and these were not covered by a monopoly. The textile trade which became more important to the Dutch required methods of control other than the physical occupation of the area of production. It was more important in this case to tie down producers and middle-men by means of credit and advances and to organise the acquisition of the right type of textiles which were popular with customers abroad.

As a consequence of their adaptation to the textile trade, the Dutch factories experienced a great deal of structural change. Initially, such factories were expected only to store goods for the annual shipment; in due course, however, they became centres whose influence extended far into the interior of the country as they placed orders, distributed patterns, granted and supervised credit, etc. The Dutch, who had many factories on India's east coast, were also represented at the court of the Sultan of Golconda whose realm was an important source of textiles for them.

Thus, the Dutch used India, particularly south India, as a major source for the purchase of cotton cloth as well as of slaves for their spice island plantations. Dutch investments in Coromandal cloth, which would then be sold for spices in Indonesia, proved a most profitable way of diminishing the 'specie drain' (drain of gold and silver bullion) from home. This technique of 'triangular trade' was quickly learned and followed by the English, who were equally anxious to reduce the eastern flow of bullion.

The Dutch invasion of the Indian Ocean brought about a revolution in international trade which the Portuguese had never accomplished. The flow of commodities in the Mediterranean was completely reversed. The trade of the Levant (eastern Mediterranean region), following its revival in the late 16th century, experienced a sudden decline. West European ships now

supplied the ports of the Levant with the goods which had been sent from there to the West only a few years earlier. Venice suffered the same decline, and was soon no more than a regional port of Italy.

Asian maritime trade was not as immediately affected by this trade revolution as the Mediterranean trade was. There were great Indian ship owners who dispatched so many ships every year to the ports of Arabia of the Persian Gulf that they easily outnumbered all the European ships in the Indian Ocean at that time. The Dutch participated in this Indian Ocean trade as well. Just as they were Europe's biggest shipping agents, they now offered their services to Asian merchants to an ever-increasing extent. If these merchants did not have ships of their own they were glad to entrust their goods to Europeans whose ships were armed and could thus defend themselves against piracy.

### ***English***

The English East India Company, founded in London two years before the Dutch Company, operated on much the same terms including sale by auction. And in the East, from their premier base at Surat, the English soon gained control over the Arabian Sea and Persian Gulf, destroying Portuguese power by seizing Ormuz in 1622. Thereafter, Persian silk competed with Gujarati calico as England's favourite textiles from the East (calico was still used mostly for household linens, tablecloths and towels in Britain and western Europe, becoming popular for apparel only after 1660).

English annual imports of Indian calico 'pieces' (12 to 15 yards in length) jumped from 14,000 in 1619 to over 200,000 in 1625; the demand for Persian silk grew less swiftly. Indigo and saltpetre were the other major imports from India, and the fact that both products were produced in the eastern Gangetic plain, especially in Bihar, stimulated British efforts to establish factories on the east coast as well as the west coast of the Indian subcontinent.

The English merchants, anxious to reduce the eastern flow of their bullion, soon learned that by investing their gold in south Indian weavers, whose products could easily be sold in Indonesia for spices, they were able to buy four times the value of pepper and cloves for the same amount of gold. Small wonder that their interest in establishing a factory along the Coromandal coast quickly intensified. From these ports in south eastern India, they soon sought more immediate access to the mainstream of produce

flowing down from the Gangetic plain to the Bay of Bengal.

The factories of the English Company, like those of the Dutch ones, experienced a similar kind of structural change after their adaptation to the textile trade. But, since the English had no access to the Spice Islands particularly after their massacre by the Dutch at Amboyna in 1623, they concentrated on India and on the textile trade to an ever-increasing extent. Nonetheless, in the 17th century the English were still lagging behind the Dutch even in this field.

European piracy increased in the Indian Ocean as individual entrepreneurs were quick to learn their nautical and commercial lessons. However, not all of the European ‘interlopers’ were pirates. Some of them simply earned a living in the ‘country trade’, as the intra-Asian trade was called. The British private traders were very active in this field, and though the East India Company officially decried the activities of these interlopers (who crossed the Asian seas without any respect for monopoly rights granted by royal charter), there emerged a kind of symbiosis between them and the Company. The Company itself concentrated on intercontinental trade, and the ‘country traders’ made their deals with the servants of the Company and made use of the infrastructure and the protection network provided by the Company without contributing to its maintenance. This gave them a comparative advantage in the intra-Asian trade and the Company did well in specialising in the intercontinental connection and leaving the ‘country trade’ to others.

### ***French***

Another major European power, which was destined to play an important part in the history of India in the 18th century, was still rather insignificant in the Indian context of the late 17th century. Colbert organised the French Company on federal lines. But this was counter-productive, because the Company was organised by the government and there were no private capitalists. Colbert had to persuade the big dignitaries to subscribe funds for this purpose, and whoever contributed did so only in order to please the king.

The commercial success of the Company was more limited than the imperial vision of some of its great officials, like Governor Dupleix, Admiral la Bourdonnais and General de [Bussy](#). But after its reorganisation in 1685, the Company started managing its trade with bureaucratic precision. In peace time it could even make some profit, although it was debarred from the

lucrative textile trade because of French mercantilist policy. However, the frequent interruption of this trade due to European wars drove the Company to the verge of bankruptcy. It was only after the merger of the French West Indies Company with the French East India Company in 1719 that France caught up with the new pattern of international trade, which linked Indian Ocean trade with trans-Atlantic trade.

## **Impact of Europeans on India's Foreign Trade**

With the arrival of the Europeans, particularly the Dutch and the English, there was a tremendous increase in the demand for Indian textiles for both the Asian markets and later the European market. The Asian markets for Indian textiles were developed over a long period. These markets were extensive and widespread and there was great diversity in their demand. This intra-Asian trade in Indian textiles seems to have operated in two ways. Firstly, there was a bilateral trade between the Coromandal and various parts of South East Asia such as Malacca, Java and the Spice Islands. In this trade, the Coromandal textiles were exchanged for a variety of South-East Asian products. Secondly, Coromandal textiles acted as a link in a multilateral trade, embracing the Coromandal, South-East Asia, West Asia, and the Mediterranean. In this trade, Coromandal textiles were exchanged for South-East Asian spices which were in turn meant for the West Asian and Mediterranean markets. The European market for Indian textiles actually developed around the middle of the 17th century, and thereafter it grew by leaps and bounds.

The intra-Asian trade witnessed severe competition among the various groups of merchants, such as the Portuguese, the Dutch, the English, the Danes, and the Indians consisting of both the Moors and the **Chettis**, whereas the European market for Indian textiles was dominated entirely by the European companies, particularly the English and the Dutch, with the Indian merchants acting essentially as middlemen.

European participation in the foreign trade of India showed a marked increase in the second half of the 17th century. This increase can be seen clearly in the sharp rise in their investments, a large part of which was in textiles meant for the Asian markets as well as the European market. Though initially European investment in Indian textiles considerably exceeded those ordered for the European market, by the end of the 17th century the situation

was reversed with two-thirds of it going for the European market and only one-third for the Asian market. Among the various European companies competing for Indian textiles, the main rivalry was between the Dutch and the English, with the former initially having an edge but the latter gradually gaining supremacy by the turn of the 17th century and the beginning of the 18th century.

With regard to the textile varieties that were exported from the Coromandal to South East Asia and other Asian markets, and later to Europe, the European records give us a very long list. The various types, in order of importance, were long-cloth, salemores, moris (chintz), guinea-cloth, bethiles, allegias, sarassas, tapis, and the like. All these varieties were being exported even during earlier periods to several Asian markets such as the Moluccan Spice Islands, Java, Sumatra, Borneo, the Malay Peninsula, Siam, Tenasserim, Pegu, Arakan, Persia, Arabia, and the Red Sea ports. But the speciality of the period under study was the increased European orders which, though matching the already existing varieties, demanded measurements larger than those in the Asian markets. Consequently the Indian weavers had to change their methods and their looms to accommodate this European demand. Many of them did so quite profitably, but it necessitated long-term contracts and rendered spot orders improbable.

The Indian economy, more specifically its textile trade and industry, during the second half of the 17th century, was a sellers' (i.e. producers') market. For, when the three European companies-English, Dutch and French (which had entered the fray in the 1670s) were competing in the open market, making large orders from India, and these were supplemented by European private trade and Indian trade, the weavers had greater flexibility and larger freedom of operation. The interchangeability of goods ordered by these various buyers, who were aiming at broadly the same export markets, made it possible for weavers to play one against the other. In other words, this was the phase in which whatever the weaver produced was bought up by one or the other eager customer. If, for instance, any cloth produced by the weaver was rejected by the companies, then the weaver could sell it to English private traders. This situation existed in many parts of the country where the three companies as well as the other buyers were in free competition.

## **Changes in the Organisation of Trade**

One important feature of the trade organisation of India in the 17th and early 18th centuries is that indigenous merchants were generally mentioned in their individual capacity rather than as part of a mercantile organisation, an indication that the great merchant guilds of the medieval period were fast declining.

Besides, the dividing line between independent merchants and merchants acting on behalf of the European companies was a very thin one. In several cases, in fact, a merchant functioned in both capacities. But the company records specifically mention several indigenous merchants as their rivals and competitors.

Many of the native merchants, however, found that it was more profitable and less risky to act on behalf of the companies rather than make voyages on their own. In the organisational set-up of the companies, their function was fourfold: purchasing cloth for the company and acting as a link between it and the weavers; supervising weavers and minimising the company's risks by taking on bad debts; ensuring quality and timely delivery; and saving the company the necessity of laying out vast sums of money by making the initial advances themselves.

With regard to the mercantile groups and their activities, the Hindus as a whole continued to dominate the commercial world of the Coromandal overseas and coastal trading, wholesaling and retailing, brokerage, banking and shroffing. Among Hindu merchants, the most important were Telugu mercantile castes, viz. the *komatis* and *balijas* (belonging to the right hand-faction-*valankai*), and *beru chettis* (left hand *faction-idankai*). Prominent Hindu individual merchants were Kasi Viranna (Casa Verona), Malaya and his brother Chinanna, Narasimha Rama Chetti, Ben Rama Chetti, Kesara Chetti, Seshadri, Varadappa and Koneri Chetti.

Muslim merchants of the Coromandal, indiscriminately referred to by the Europeans as Moors, shared the domination of the overseas and coastal trade of the Coromandal with the Hindu merchants. The so-called Moors consisted of the Golconda Muslim merchants and the Chulia merchants of south Coromandal, both of whom had diverse ethnic origins. Other major merchant groups in the Coromandal were Gujaratis and Armenians, who seem to have made Coromandal their home. Among the Muslim merchants, the most important personalities were Mir Jumla, Khwaja Nizam, Mir Kamal-ud-din, Mirza Muhammad, Khwaja Hassan Ali, Mir Qasar, and Khwaja Araby. A number of them had close political connections, and enjoyed a good

bargaining position in their relations with the companies.

Indian merchant relationships with Europeans tended to become institutionalised by the beginning of the period under study, first in the form of chief merchants and later in the so-called joint-stock companies or associations of the indigenous merchants, both of which had origins in the medieval Indian commercial practices though influenced and inspired by the European commercial innovations. Both the institutions were an outcome of the European need to put the whole ordering and delivery process on a firm and sturdy footing, and their desire to ensure better maintenance of standards and greater control over the suppliers.

In all the European settlements in India, there evolved an office of chief merchant, held by one or two of the most prominent merchants of the settlement. This tendency to deal with one or two strong and powerful individuals, instead of a large number of diverse merchants, was stronger with the English than with the Dutch, while the French fell somewhere in between in this respect.

With regard to the merchant associations, all the available evidence suggests that they first came into existence in the 1660s in the Dutch settlements in India with the initiative and support of the Dutch Company. Later the English and French companies followed suit, and encouraged the Indian merchants to form such associations in their settlements. These merchant associations, however, began to decline rapidly as the 18th century advanced.

By the very nature of things a certain group of people, known as *dalals* (brokers) became indispensable to the trade organisation of India during this period, though brokerage as an established commercial practice and brokers as a distinct commercial group existed in India throughout the medieval period. The brokers acted as a link between the producers, wholesalers, retailers, and consumers. Besides the primary job of procuring goods at cheaper rates for their clients, they performed a variety of functions. There was a hierarchical division among the brokers, each one of them was an important link in the overall set-up of commercial organisation. As mentioned earlier, most of the indigenous merchants of India during this period belonged to the various categories of brokers.

## MUGHAL CULTURE

## Composite Nature

**Imperial Patronage** The composite culture of the Mughal period is called the ‘Mughal Court Culture’, since it was inspired throughout the period by the throne and the masses had no significant hand in it. It depended almost entirely on the imperial patronage. When the keen and personal interest of the Mughal Emperor stimulated it. It attained the greatest heights. But it languished and fled away when the ruler’s interest declined. Consequently, under the first five Great Mughals, art, architecture and literature rose to high standards of excellence, but they touched their lowest ebb when the court patronage was discontinued.

**Growth of Composite and Synthesised Culture** A significant feature of the Mughal period was the continuity of the process of Hindu-Muslim rapprochement, and amicable contact between the members of the two communities, inspite of bitter political rivalries. Consequently, the spirit of synthesis and mutual harmony led to the growth of a composite and synthesised culture which was neither purely Persian (or Muslim) nor entirely Indian (or Hindu), but a happy fusion of the best elements of the two.

In the realm of art and architecture, the Persian and Indian styles mingled happily and its excellence was exhibited in the magnificent buildings of Akbar and Shah Jahan.

Similarly, the Mughal painting displays the beautiful fusion of the Indian and foreign techniques.

Literature could not escape the happy fusion of the two cultures. Vocabulary of the various Indian languages was enriched with Persian and Arabic words.

**Religious Synthesis** Akbar’s reign is particularly important and instructive for the spirit of Hindu-Muslim synthesis and harmony. Religious synthesis was displayed in Akbar’s religious policy of *sulh-i-kul*, which was free from caste and creed restrictions, dominance of the priestly class and external ritualism. It laid emphasis on monotheism and a high tone of morality. Religious toleration, intimate social relationship and love for each other reached their climax under prince Dara Shikoh. He argued that there existed only verbal differences between Hindu and Muslim mysticism, and had written his famous *Majma-ul-Bahrain* to explain where the ‘two seas’ of mystic thought met. During the reign of Aurangzeb, the Satnami and the Narain sects endeavored to bring within their folds, both the Hindus and Muslims. The Satnami sect had Hindu as well as Muslim followers. The

Satnamis used to offer prayers facing east five times a day: they included Allah in their names for God, and instead of cremating their dead, buried them.

**Factors Responsible for Multisided Cultural Activities** The following factors were responsible for the outburst of many sided cultural activity under the Mughals and for the high standards set in different fields.

First of all, the immense wealth and the unlimited power of the empire enabled the Mughals to continue their ardent, sustained and perceptive patronage to fine arts and literature. Hence, it is no exaggeration to say that the wealth of India dazzled even eyes accustomed to the pomp of Versailles. Secondly, the relatively settled conditions and a long period of peace that prevailed all over northern India smoothed the path for undertaking extensive works of art.

Thirdly, the Mughal Emperors had pronounced aesthetic sense and cultural outlook. Each of them was anxious to find expression in some visual arts. The first five rulers were in most respects, intellectually superior to those around them. In their cultural outlook and refined taste, they had few equals. Fourthly, the glorious and rich cultural heritage of the Mughals on the one hand, and the Indians on the other, created a unique atmosphere for the brilliant output of letters and fine arts.

## FUSION OF CUSTOMS AND MANNERS

The Mughal period was not only a period of experiment and innovation, but also a period of continuation and culmination of those processes that had their seeds sown in the later part of the rule of Delhi Sultans. In other words, the spirit of harmony and synthesis that commenced in the closing years of the Delhi Sultanate, continued and culminated in the Mughal period. In short, the dress, manners, social amenities and festivals which the Mughals introduced in India, ceased to be foreign and were accepted by the people. Akbar's desire to weld the two peoples into a unity and social cohesion led to the Hindu-Muslim synthesis in dress, diet, etiquette, modes of living, functions and festivals.

In the Hindu wedding ceremony, *sehra* and *jama* came into vogue.

*Pyjama* and *achkan* formed ceremonial costume, and new delicious sweets like *balushai*, *gulabjam*, *barfi*, *pulao*, etc. were included in the articles of food.

*Hukka* and tobacco were used by the Hindus as well as Muslims.

Birth of a male child was celebrated with musical entertainment by both communities.

Ladies' ornaments in both communities were identical.

Both the communities began to freely participate in each other's functions.

If the Hindus began to observe the *Muharram*, Abdullah Khan, one of the Sayyid brothers, celebrated *Basant* and *Holi* festivals of the Hindus; Siraj-ud-daula and Mir Jafar, the Nawabs of Bengal, enjoyed the famous *Holi* festival with their Hindu friends.

## Architecture

### *Development*

**Fort-building** The first to undertake construction on a large-scale was Akbar, who constructed a series of forts, the most important being the Agra fort, built in red sandstone. His other forts are at Lahore and Allahabad.

### CHIEF CHARACTERISTICS

Combination of the Persian elements of grandeur and originality with the grace and decoration of Indian or Hindu architecture.

Uniformity in the architectural character and structural principles all over the empire.

Construction of mausoleums in the centre of large park-like enclosures and on high platforms.

Construction of a double dome, the outer and the inner one, the latter forming the vaulted ceiling of the mortuary chamber underneath.

Other features like the *cupolas* at the corners standing on slender pillars, magnificent palace halls and the lofty vaulted gateway.

The **reign of Shah Jahan** saw the climax of fort building as seen in the Red Fort at Delhi, main buildings within it being the Rang Mahal, Diwan-i-Am and Diwan-i-Khas.

**Palace-building** During Akbar's reign a palace- cum-fort was built at Fatehpur Sikri. Here many of the buildings were in the style of Gujarat and Bengal. Gujarat style buildings were for his Rajput wives. The Persian

influence can be seen in the glazed blue tiles. Most magnificent building in it is the mosque (Jami Masjid) and its gateway (Buland Darwaza) which stands 176 feet in height. Other important buildings at Fatehpur Sikri are Jodha Bai's palace (influence of Hindu style), palaces of Mariam and Sultana, Birbal's house, Diwan-i-Am and Diwan-i-Khas, and Panch Mahal (a paramedical structure in Five storeys which shows influence of Buddhist *vihara*).

**Building of Mausoleums** During Akbar's reign, Humayun's tomb at Delhi was the first Mughal tomb to be placed in the centre of a large park-like enclosure and it also marked the beginning of the use of white marble by the Mughals. The tomb of Salim Chisti at Fatehpur Sikri was also built during Akbar's reign. Akbar's tomb at Sikandara near Agra was started by Akbar himself, but completed by his son, Jahangir. Influence of Buddhist *vihara* could be seen in it.

Tomb of Itimad-ud-daula at Agra, built by Nur Jahan for her father, was constructed wholly of white marble with *pietra-dura*. Beginning of the practice of putting up buildings entirely of marble, and a new method of decoration, viz. *pietra-dura* (decoration of walls with floral designs made of semiprecious stones).

During Shah Jahan's reign large-scale use was made of *pietra-dura* in his buildings, especially Taj Mahal, which is considered as the jewel of a builder's art and which portrayed all Mughal architectural features. It was built at the cost of Rs 50 lakhs at that time supposedly by [Ustad Isa](#).

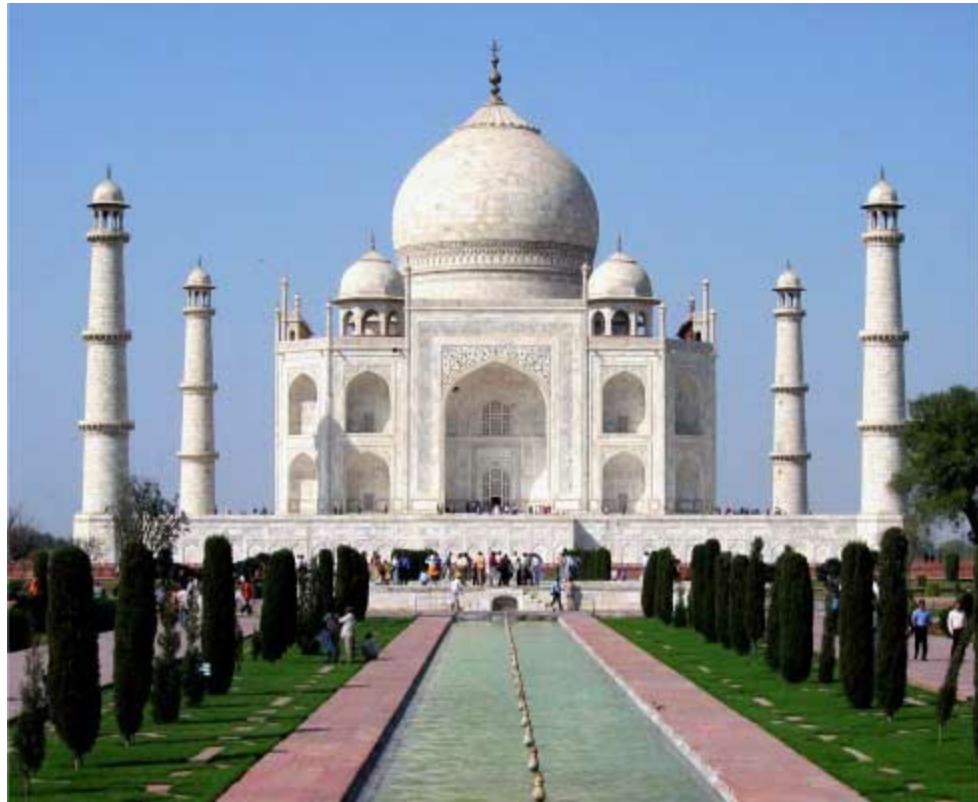
**Building of Masjids** During Babur's reign four mosques, one each at Sambhal, Panipat (in Kabul Bagh), Agra (old fort) and Ayodhya were built. Jami Masjid at Fatehpur Sikri built during Akbar's reign is one of the most magnificent buildings. Shah Jahan's reign saw the climax as seen in Moti Masjid at Agra (built entirely in white marble) and Jama Masjid at Delhi (built in red sand stone). The Mughal architectural traditions were continued into the 18th and early 19th centuries. Their influence in provincial and regional kingdoms is clearly visible. Many features of Mughal tradition can be seen in the Golden Temple at Amritsar.



Humayun's tomb



Buland Darwaza



Taj Mahal

## MUGHAL LANDSCAPE ARCHITECTURE

1. Landscape architecture under the Mughals as illustrated by the large ornamental gardens which the rulers laid out in various places is an important aspect of Mughal architecture. The idea was brought in from Persia.
2. Babur commemorated his victory over Ibrahim Lodi in 1526 with a large garden called Kabul Bagh at Panipat. Most of the principal architectural projects of the Mughal rulers were surrounded by park-like enclosures.
3. Spacious gardens, not associated with the monuments, were also created, especially the gardens of Kashmir, of which the Shalimar and Nishat Baghs are the most famous.
4. In the plains of India, the Shalimar Bagh at Lahore was built by Shah Jahan in 1637. It is formed by means of a series of rectangular terraces arranged in descending levels to ensure a continuous flow of water throughout the entire system. The aim of the design is to

discipline nature and not to imitate it.

5. The plan of the Mughal gardens is worked out in a regular arrangement of squares, often subdivided into smaller squares to form the figure of the *char bagh*. Paved pathways and water channels follow the shapes of these squares, with oblique or curved lines used rarely or not at all.
6. The entire garden was surrounded by a high enclosing wall to ensure privacy as is seen in the Shalimar Bagh at Lahore, which measures an oblong  $1600' \times 900'$ .
7. The water supply required to maintain such gardens was often brought in from distant sources by means of canals, which were in themselves great feats of engineering.

## Painting

### FEATURES

The Mughal pictures were small in size, and hence are known as ‘miniature paintings’.

Though the Mughal art absorbed the Indian atmosphere, it neither represented the Indian emotions, nor the scenes from the daily life of the Indian. It was mostly courtly and aristocratic

A keen appreciation of nature was another characteristic of the Mughal school.

Remarkable excellence achieved by the Mughal school in portrait-painting.

Excellence of the Mughal artists in colour composition.

## Development

**Humayun** During his stay at the court of the Persian ruler, he could admire the collection of illuminated manuscripts and see the artists at work. At Tabriz he met two young painters, Mir Sayyid Ali and Abd-al-Samad (or Abdus Samad), to whom he gave hope of future employment in case he regained his kingdom. Later on those two joined him in Kabul and Abdus Samad gave drawing lessons to little Akbar.

**Akbar** Though illiterate, Akbar had great thirst for knowledge and commissioned the illustrations of several literary and religious texts. He called a great number of artists to his court. Going by their names, the majority of these seemed to be Hindu. Thus Akbar became the real founder of the Mughal school of painting. Akbar gave employment to many artists. A hundred and fifty or so are known since the illustrations in the manuscripts produced during Akbar's reign bear the names of the artists.

During Akbar's reign two or more artists worked together, but not more than four or five. One made the *tarrah* (sketch), another the *ami* (painting). Occasionally a third did the *chira numa* (portrait) and very rarely a fourth made the *sural* (figure drawing). A few inscriptions name a fifth artist who undertook the *rangamezi* (colouring). Such a system suggests that Mughal painting was a craft more than a fine art.

The chief painters were Mir Sayyid Ali, Abd-al-Samad (already in the service of Humayun) and Baswan, a Hindu. Mir Sayyid Ali and Abd-al-Samad drilled the craftsmen in all the technical details of Persian miniatures. Many Indians such as Baswan, Miskina and Daswant attained great positions as court artists and Abul Fazl in his *Ain-i- Akbari* (biography of Akbar) bestows high praise on them. Baswan is mentioned in twelve of the best miniatures illustrating the *Razm Namah* (*Mahabharala*), which originally contained a hundred and sixty-nine full page illustrations. In this and the Persian version of the *Ramayana*, Indian artists could introduce some of their cherished figure types and details of landscape.

Under the supervision of Mir Sayyid Ali and Abd-al-Samad the imperial atelier of painters and calligraphers took shape. Their first endeavour was to complete the pictures for the earliest Mughal illustrated manuscript, the *Dastan-i-Amir Hamza*. Begun in 1550 under Humayun, it took twenty-five years to finish. All of the 1375 paintings, however, show consistency in style because Mir Sayyid Ali had from the start planned out the whole work in the Safavid style, though other artists, either Persian or Indian, assisted him in the actual painting.

To please aristocratic tastes, the artists of Akbar's atelier illustrated classical Persian literature such as Nizami's *Khamsa*, Sadi's *Gulistan* (mortal tales), Hafiz's *Diwan* and Jami's *Baharistan*.

The *Hamza Namah* series, illustrating a popular romance interwoven with many legends of Prophet Muhammad's uncle, shows the difference between the work of Mir Sayyid Ali, who maintained the Persian Safavid conventions,

and the more original Abd-al-Samad who succeeded him as chief artist in the atelier when the former left for Persia in 1574 never to return. Completed in 1582, the *Hamza Namah* series consists of fourteen volumes, each containing hundred pictures, but hardly a tenth survives.

In 1580 Akbar received in his court the first group of Jesuit priests who presented him with a copy of the Polyglot Bible illustrated with Flemish engravings. The emperor ordered his painters to copy them. Soon other European paintings were brought to his Court and studied with interest. As a result, Mughal artists began to use perspective, to employ light and shade, to lower the horizons in the pictures, and to represent the sky more realistically with cloud arrangements and brilliant sunsets. After 1595 Mughal paintings reveal the assimilation of Western techniques—modelling of three dimensional figures by means of shading and a limited adaptation of perspective.

Western influence may be seen in the fables, another favourite topic of Akbar's atelier. The *Tuti Namah* (the parrot's tale) and *Ammr-i-Suhaili* show each bird and animal with detailed realism. This portrayal of animals foreshadows the perfection attained under Jahangir.

Illustrations of historical manuscripts became the distinctive contribution of Akbar's studio. These included *Tarikh-i-Alft* (history of the world), *Jamiut-Tawarikh m Jami-al-Tawarikh* (history of the Mongols by Rashid-ud-din), *Darab Namah*, *Shah Namah*, *Timur Namah* and *Babur Namah*. Artists who contributed to the *Jami-al-Tawarikh* included Baswan, Lal, Bhim Gujarati, Dharm Das, Madhu and Surdas Gujarati; but the most typical work belongs to Miskina, who did scenes of lamentation and dancing with westernised figures set in Indian landscapes. Together with Nanha, Burah, Saravana and Kanha (who were familiar with European art), Miskina contributed to the *Darab Namah*. Another series of sixty-one illustrations of the *Akhar Namah* is perhaps a later version (1605). The artists mentioned here include Sankar, Daulat, Govardhan, Inayat and Pidarat.

The spiritual works illustrated during Akbar's reign include *Yoga Vasisht* (Hindu Vedanta Philosophy) and *Najhat-ul-UNS* (breaths of fellowship), a prose treatise by Jami on *Sufi* saints.

Akbar also encouraged the painting of realistic portraits—a notable contribution to Indian art. Except for some rare individual faces pictured from memory at Ajanta, Indian artists had always depicted well-defined types and ideals. Persian influence set the art of portraiture on a course of perfection

rivalling that of Persia itself. Under Akbar's orders artists painted the likeness of all the important personages in his court with exquisite skill and delicate but sure lines. This exerted a great influence on late Rajput painting.

**Jahangir** He had a predilection for the art of painting which he cultivated much more than architecture. During his residence at Allahabad as Salim, he had already employed a number of painters, notably Aqa Riza, whose son Abul Hasan later served under Jahangir. Other renowned painters of his time included Bishan Das, Madhu, Anant, Manohar, Govardhan and Ustad Mansur, through whom Mughal painting reached its zenith. The co-operation of several painters on one work continued, but Jahangir could distinguish which part each artist had contributed.

During this period European influence manifested itself more and more. The colours became softer and less enamel-like than in the previous period. They melt harmoniously together, especially in the more naturalistic representation of landscapes. The custom of copying European paintings and engravings continued. By that time book illustrations became outdated except for the representation of fables, for example *Iyar-i-Danish* and *Anwar-i-Suhaili*. The portrayal of officers also continued. Jahangir preferred group portraits as well as court scenes and different episodes of his life. 'Jahangir embracing Shah Jahan' shows the same careful portrayal as in Akbar's time.

Soon after his accession Jahangir ordered *muraqqa* (albums) composed of mounted pictures of uniform size (40 ' 24 cm). Completed around 1618, each folio has either one or several paintings on one side and on the other exquisite calligraphy. *Arabesque* or floral and animal motifs around the borders, all richly interspersed with gold, frame these paintings beautifully. The original idea of decorated borders came from Persia around 1570, but it attained perfection in Jahangir's time.

A new type of painting, born of the emperor's great love of nature, produced the most delightful pictures of his time, namely the animal and flower representations. His painters used to accompany him on his outings and often the emperor asked them to paint the lovely blossoms, plants, birds and animals he noticed. These masterpieces show much fresher inspiration than the countless court scenes and constitute the highest achievement in the paintings of his reign. They illustrate the emperor's charming memoirs, *Tuzuk-i-Jahangiri*, which record many episodes from his daily life.

During the last ten years of Jahangir's reign Mughal paintings reveal a change: an increased predilection for symbolism. Mysticism also attracted

him; so he entertained and visited *Sufi* holy men and ascetics. ‘Jahangir preferring *Sufi shaikh* to kings’, an allegory painting by Bichitr around 1625 shows the emperor sitting on a big hourglass. He hands a book to a *shaikh*, most probably Shaikh Hussain, the head of the shrine of Khwaja Moin-ud-in Chisti in Ajmer. Next to him, the Ottoman Sultan humbly folds his hands, while below him waits James I, king of England.

In the field of portraiture Jahangir perfected another genre initiated by Akbar. The early portraits show the persons standing or seated either in front of the buildings or inside. The mature Jahangiri portrait however depicts the full-length subjects standing against a plain turquoise or green background, either in profile or three-quarter view. Many of these were copied for nobles, so it is hard to identify the originals.

**Shah Jahan** Though interested mainly in architecture, he continued to patronise painting. The high quality of craftsmanship continued, but the inner vitality started to disappear. The paintings of this time lack both the dynamic energy of Akbar’s time and the keen love of nature shown by Jahangir.

The visit of the emperor with his nobles and royal ladies to ascetics and *dervishes* constitutes a predominant theme of this period. Many night scenes were also painted for the first time in the Mughal period. Subdued emotion, unknown in the earlier objective style of Mughal painting, often pervades these scenes. A new technique, consisting of fine, delicate line drawings slightly tinted with washes of pale colours and gold and known as *Siyahi Qalam*, became fashionable.

‘Emperor Shah Jahan on the peacock throne’, one of the best known Mughal miniatures, has a double interest. On the one hand, it shows the famous peacock throne—now lost, but much admired by contemporaries and described by the French traveller Bernier. On the other hand, it typifies the portraits of this time. The emperor sits in strict profile, a halo behind his head and a flower in his right hand.

**Aurangzeb** He did not patronise any arts. Culture lost its vitality and finally declined. Perhaps during his waning years he may have consented to have his portraits painted, for there are surviving examples where he is shown either as a bearded old man hunting or holding a copy of the *Quran* in his hand.

**Rajput School of Painting** The Rajput School of Painting (1550–1750 AD) had almost a simultaneous existence. Traces of fresco-painting in the

medieval palaces of the Rajput princes of Jodhpur, Jaipur, Udaipur, Bikaner and other places indicate that the indigenous art of painting continued to survive. The ancient Indian school of painting, direct descendant of the classic frescoes of Ajanta, did not merge in the new developments under the Mughals. Contacts with Persian and Mughal styles, however, provided strong a stimulus to it, and it had an interesting revival. The revived Hinduism, the *bhakti* cult, the picturesque ritual of the religion and keen interest in mythological literature further aided its revival. It flourished in the courts of Hindu princes of Rajasthan and Madhya Bharat. Jaipur, the capital of one of the leading states of the Rajputs, became its famous center. Consequently, it was known as the Rajput School of painting. It rose into prominence in the later half of the 16th century and after the efflorescence of two hundred years it declined.

**Kangra or Pahari School** Some families of Rajput painters found shelter and patronage in the Himalayan states. Therefore, an offshoot of the Rajput School of painting manifested itself in small states of the Punjab Himalayan region in the 18th and 19th centuries. Some art critics have called it Kangra School of painting, as Kangra was the leading Himalayan state; others have designated it as Pahari School (belonging to the mountains). The Kangra or Pahari School was noted for display of emotions. The subjects of Pahari or Kangra paintings covered a wider field compared to those of the Rajput paintings.

## COMPARISON OF MUGHAL AND RAJPUT SCHOOLS

Let us now see the differences between the Mughal School and the Rajput School of painting.

First of all, the Mughal school was aristocratic and genuinely realistic, while the Rajput school was democratic and chiefly mystic.

- The Mughal school was confined to the majesty and magnificence of the imperial court, hence it became limited to exhibiting the Mughal splendor and luxury.
- Rajput school, on the contrary, was the art of the people. Its themes were popular and familiar. It expressed through line and color, the emotions of a race reputed for its noble qualities and brave deeds. It was largely a folk art. Its religion and ceremonies, his pursuits and pastimes, and the picturesque atmosphere of the

village, familiar scenes of the bazar, occupation of craftsmen, fields and farmers, ordinary incidents of journey like mid-day rest, etc., were painted with grace, charm and sincerity. Many incidents from the *Ramayana* and the *Mahabharata* were taken for themes. Secondly, the Mughal school dealt with the materialistic aspect of the animal life (the hunting of wild beasts, deer, fighting of elephants, etc.), while the Rajput school dignified these creatures by giving them external forms of Hindu deities, for example, the representation of Hanuman. Thirdly, if the Mughal painting was materialistic, the Rajput painting was spiritual; the one aimed at entertainment, the other at reflecting the sweet serenity of Indian life and illustrating the religious belief of the people. Thus, the Rajput school closely associated religion with art and hence, differed from the secular and matter-of-fact Mughal school.

## Contribution to Music

Another branch of cultural life in which Hindus and Muslims cooperated was music. Akbar patronised Tansen of Gwalior who is credited with composing many new melodies (*ragas*). Jahangir and Shah Jahan as well as many Mughal nobles followed this example. There are many stories about the burial of music by the orthodox Aurangzeb. Recent research shows that Aurangzeb banished singing from his court, but not performance of musical instruments. In fact, Aurangzeb himself was an accomplished *veena* player. Music in all forms continued to be patronised by Aurangzeb's queens in the harem and by the nobles. That is why the largest number of books of classical Indian music in Persian were written during Aurangzeb's reign. But some of the most important developments in the field of music took place later on in the 18th century, during the reign of Muhammad Shah 'Rangeela' (1720–48).

## Contribution to Other Arts

The account of fine arts under the Mughals would be incomplete if other arts are not mentioned here. Though there was the Quranic prohibition, sculpture was cultivated to some degree. We are told that the figures of **Jaimal** and **Patta**, the defenders of the fort of Chittor in 1568, were erected and placed outside the gates of the fort of Delhi. The peacock throne of diamonds, emeralds, rubies and pearls and its enameled canopy mark the crowning

triumph of the art of jewellery. Goldsmith's art reached a high degree of excellence and demand for inlaid work, damascening and enameling was increasing considerably. Gold and silver ornaments were very popular. The imperial mints at various places produced a fine series of gold, silver and copper coins, generally stamped with calligraphic devices. The art of embroidery too made considerable progress. It was patronised in the imperial palaces. The art of weaving and dyeing was cultivated with remarkable success. Excellent carpets of the richest silk, brocades, muslins, shawls and chitzes of this age became famous all over the world.

## Persian Literature

**Akbar** During Akbar's reign many historical works were written. They were: *Ain-i-Akbari* and *Akbar Namah* by Abul Fazl; *Muntakhab-ul-Tawarikh* by Badauni; *Tarikh-i-Alfi* by Mulla Daud; and *Tabaqat-i-Akbari* by Nizam-ud-din Ahmad.

Translation of several works was undertaken during Akbar's reign. Translation of different sections of the *Mahabharata* into Persian by many scholars under the title of *Razm Namah*', the *Ramayana* by Badauni; *Atharva Veda* by Sarhindi; *Lilawati* (a work on mathematics) by [Faizi](#); *Rajatarangini* by Shahabadi. Translation of some Greek and Arabic works also into Persian.

Poetry was given royal patronage. Among the famous poets were Gizali, Faizi, Muhammad Hussain Naziri, Jamal-ud-din Urfi, Abdur Rahim Khan-i-Khanan, etc.

**Jahangir** He wrote his autobiography, *Tuzuk-i-Jahangiri* famous for its style, frankness and sincerity of views. He patronised many scholars and learned men like Ghiyas Beg, Naqib Khan, Niamatulla, etc.

**Shah Jahan** He patronised many writers and historians like Abdul Hamid Lahori (*Padshah Namah*) and Inayat Khan (*Shah Jahan Namah*). His son, Dara Shikoh, besides writing a treatise on the technical terms of Hindu pantheon, wrote a biography of the Muslim saints and got the Hindu scriptures like the *Gita*, and *Upanishads* translated into Persian.

**Aurangzeb** He was a great scholar of Islamic theology and jurisprudence. He appointed a board of *ulema* to compile authoritative passages from the standard works of *Hanafi fiqh* (school of law) for the guidance of the *qazis*. Known as the *Fatawa-ul-Alamgiriyya* , it was completed in 1672. Many important historical works were also written during his reign, namely,

*Muntakhab-ui-Lubab* by **Khafi Khan**; *Alamgir Namah* by Mirza Muhammad Kazim; *Masir-i-Alamgiri* by Muhammad Saqi; and *Futuhat-i-Alamgiri* by Iswar Das.

## Persian Historical Works

**New Type of Historical Writing** There is a marked change in the Muslim historiography when we come to the Mughal period. A transformation in outlook, treatment, technique and in the theme appears to have taken place. The Sultanate period was one of probation which assumed a more or less mature, sober and dignified objective turn in Mughal period. A new type of history, dealing with the institutions of the people, the progress of civilization and the growth of ideas emerged. Not merely professional historians but also the main actors, namely the emperors themselves, emerged in writing a new kind of history.

There is hardly any work in the Turkish language which could match **Tuzuk-i-Baburi** or Babur's own memoirs.

Likewise, we have his daughter writing **Humayun Namah** where Gulbadan Begum excelled herself in bringing about an excellent piece of history about her brother. Both these books are elegant in language, knowledge and in judgment.

Perhaps the most frank memoir was that of Jahangir, where he openly accepts his follies and weaknesses in his own biography **Tuzuk-i-Jahangiri**.

**Categories of Historical Literature** Historical literature of this period is prolific. Specialised and general histories were written close to chronicling. The other types of literature of the period were: (1) Official records, (2) Government records, (3) Biographies and memories, (4) Non-official histories, (5) Local histories, (6) Collection of papers, (7) Gazzetteers and official manuals, and (8) Literary works.

**Abul Fazl** The most important historical writer of the age of the Great Mughals is Abul Fazl Allami. Born in 1550, he was murdered by Bir Singh Bundela at the instigation of Prince Salim in 1602. His father, Shaikh Mubarak, was a famous scholar and Sufi; he played an important role in the development of Akbar's religious views and policy. His brother Faizi, was a poet-laureate in Akbar's court. He was himself a first-rate scholar and writer, a firm believer in eclecticism, an able and loyal servant of the state, a man of extraordinary industry, and an intimate friend of Akbar. Commissioned by

the Emperor to write a history of his reign, he produced two outstanding works. His narration of facts and his chronology are generally accurate. But his style, though brilliant, is too rhetorical and involved to make a direct appeal to the reader. It is also marked by the flattery of his patron whom he considered a superman. On the whole, Abul Fazl cannot be regarded as a fully objective and impartial historian.

## MAJOR WORKS OF ABUL FAZL

Abul Fazl's *Akbar Namah* is a voluminous work. After narrating the history of the Mughal royal family from Timur to Humayun in the first part, it deals with the history of Akbar's reign, year by year, down to 1602 in the second part. It explains the reasons behind the measures taken by the Emperor and covers every aspect of the history of the period.

Abul Fazl's *Ain-i-Akbari*, which is sometimes seen as the third and most important part of *Akbar Namah*, is the principal source for Akbar's administrative institutions. It deals primarily with Akbar's regulations in all departments and on all subjects and includes, besides some extraneous matter, a valuable and minute statistical account of his empire with historical and other notes.

There is a collection of Abul Fazl's letters, *Ruqqat-i-Abul Fazl*, to Akbar and members of the imperial family. This collection has been useful in throwing light on several historical events.

**Merits of Abul Fazl's Works** Very painstakingly, he laboured to collect the material, interrogated a number of officials, nobles and other dignitaries in order to collect first hand information on administration, social conditions and on the economic life. His house became a huge record office. He took care in getting almost all the official documents, reports of the ministers and personally consulted the emperor on various matters. He was so keen that he revised the original draft five times. The part on administration (*Ain-i-Akbari*) was completed in 1593. In terms of the authenticity of information, the variety of topics covered, the critical and analytical method adopted, the sincerity of purpose displayed and the analysis and interpretation, it forms a class by itself. It is a mine of information and deals with resources, conditions, population, industry, trade and commerce, administrative divisions of the empire into various *subahs*, etc. Abul Fazl attempted to

capture the mood of the age and depicted the manners of the people.

**Demerits of Abul Fazl's Works** Despite numerous virtues, his *Akbar Namah* was, however, very subjective in nature. His style is not easy and only serious scholars could make good use of it. It is known that he did not have a large audience in his mind. He was catering only to Akbar, which makes it highly subjective. Consequently, *Akbar Namah*, unlike *Shah Namah* of Firdausi, is not on the lips of all those who knew Persian, but remains a book of reference.

**Other Works of Akbar's Period** The antidote to Abul Fazl was Abdul Qadir Baudauni. He was particularly harsh on Akbar. He became hostile towards the meteoric rise of Abul Fazl, which is explicitly expressed in his work *Muntakhab-ul-Tawarikh*. He did not like the king's religious policy and liberalism, Rajput policy and the king's aversion to the orthodox religious policy. He particularly disliked Abul Fazl and thereby misunderstood the idealism of the kind and thus it became a book on polemics rather than a book of history. Inayatullah's *Takmil-i-Akbar Namah* is a continuation of Abul Fazl's work, carrying down the narrative to Akbar's death. *Tabaqat-i-Akbari* written by Nizamuddin Ahmad in 1592, was the next important chronicle during Akbar's time. It is a general history of the country, from the invasions of Ghazni to the reign of Akbar.

**Jahangir's Period** The period from Jahangir to Aurangzeb maintained the tempo of the historical writing. For Jahangir's period, we have his own memoirs, *Tuzuk-i-Jahangiri*, which covers the period from the accession to the 12th regnal year. The book is very useful and frank and candid and most of the time, apologetic as he accepts the follies he committed. It not only covers political and military events, but also economic, social and cultural eras of the period, together with Jahangir's own keen observation of men, manners and events. Mutamad Khan's *Iqbal Namah*, Muhammad Murad's *Siyar-ul-Bilad*, Sikandar bin Muhammad Manjhu's *Mirat-i-Sikandari*, etc. are the other notable works of this period.

**Shah Jahan's Period** Shah Jahan's reign witnessed a still more prolific growth of the historical literature. History received great attention, which was considered a lofty science and elegant branch of learning. *Padshah Namah* of Abdul Hamid Lahori is a voluminous and authoritative book of the Emperor reign. This work is simple and lucid and deals with political and social life. Much is devoted to scholars and saints, but it largely reflects the

change in the religious policy from liberal to conservative. Muhammad Waris wrote another historical account bearing the same name. The historical accounts of Shah Jahan's reign by both Inayat Khan and Muhammad Salih also have the common name of *Shah Jahan Namah*.

**Aurangzeb's Period** Aurangzeb's puritanism had an adverse effect on writing of history. He issued orders that no historian should chronicle the events of his reign. Perhaps he did not like various political, diplomatic and military reverses of his reign to be made public. Nevertheless, the historical spirit had reached a level where, despite discouragement, history writing could not stop. Muhammad Saqi Mustaid Khan wrote *Masir-i-Alamgiri*. He served Aurangzeb for 40 years and was an eye witness to most of the events. The deficiency of official histories is removed by the presence of numerous letters of the Emperor and we have several foreign testimonies which are helpful. In the subsequent period, Muhammad Hashim Kafi Khan wrote *Muntakhab-ul-Lubab* or *Tarikh-i-Kafi Khan*, which covers a wide range of history from Ghori invasion to the year 1733 ad.

## Foreign Travellers' Accounts

**Radical Transformation of Our Historiography by Europeans** The disadvantages of the chronicles in particular and the Islamic history in general were largely overcome in the accounts of various travelers who traversed in India from times immemorial. Diplomats, philosophers, religious seers and philanthropists visited India and left valuable accounts behind, which now form large historical literature. Various movements of people from one part of the globe to the other influenced some people to come to India and if possible, to settle here temporarily and then write their observations.

With the advent of the Europeans in India, our historiography underwent a radical transformation not merely in approach, treatment and technique, but also in the volume of the historical literature written. Perhaps no other country in the world can boast of such vast literature.

The fact that the Europeans came to trade and subsequently, became the rulers necessitated a kind of administration which was all paper work. In Europe, unlike in India, the art of writing history was always given a high place and they carried this culture to India.

As they were basically interested in trade, most of the observations made by

them were regarding the economic life of the people and stressed much on the social fabric of Indians. Till today, these observations remain as the most important sources for the study of the economic history.

One advantage they had was that they were relatively free from the native prejudices. They did not attach themselves to any particular king or sultan, and, hence, could give a relatively objective picture about India.

**Portuguese Jesuit Missionaries** We will now deal with some of the most important travellers who visited India, especially between 1600 and 1800. Akbar developed direct contacts with the Europeans especially after his Gujarat campaign. He further invited religious people to his court and thus we have the Portuguese Jesuit missionaries like **Father Monseratte** residing in Fatehpur Sikri with Akbar. He recorded valuable information about the king's religious life and his foundation of *Din-i-Illahi*. It was, however, from the time of Jahangir that the Europeans started pouring into India, especially the Dutch, the English and the French.

**English Merchants** Englishmen like William Hawkins, Ralph Fitch, John Mildenhall, William Finch, Thomas Roe, etc., came to India, some of them as traders and others as envoys and ambassadors.

**William Hawkins**, for instance, went to the court of Jahangir to get some trading concessions to trade at Surat and obtained a *farman* to trade in Surat. The most important mission, however, was that of **Sir Thomas Roe** in 1615, to the court of Jahangir. He, apart from obtaining permission, had left us valuable information about the port of the Surat and about the Mughal way of conducting the trade. He elaborately described the port town of Surat, the grandeur of the Mughal court and the role of the other European companies in India.

**John Fryer**, an Englishman, was the contemporary of the Frenchman Abbe Carre in India and his travels are recorded in the book *A New Account of the East Indies*. He was in India between 1672 and 1681. He talks of the participation of the both European and the Indian merchants in various port towns of India and the Far East.

## French Travellers

The most important traveler of the mid-17th century was a Frenchman, **Francois Bernier** (1656–58). His book is called *Travels in the Mughal Empire*. He extensively traveled round the length and the breadth of the

empire and mentioned the life of the peasantry, their poor conditions, towns, industries, life in the countryside and the urban culture and, above all, the major manufactures of India. It forms the most comprehensive history of the period.

**Tavernier** was another French traveller who visited India between 1640 and 1667. Being a diamond merchant, he was particularly interested in diamonds and visited various diamond mines in India, especially those of the Deccan. He traveled in the kingdoms of Golkonda and talked extensively of the manufactures of this kingdom and mentions about various crops and their processing into the finished goods and mentions also the curious practices of the people. He also mentions the various currencies in use and effectively deduces corresponding the European values. His book is called *Travels in India* and is written in two volumes.

**Abbe Carre**, also a Frenchman, visited Mughal India between 1672 and 1674 and recorded his information in *The travels of Abbe Carre in India and the Near East*. He, like his counterparts, wrote about the port towns and mentions about the role of the newly formed French East India Company.

**Thevenot**, one of the first French travellers, graphically describes the cultivation of indigo and the extent of its cultivation in his *Remonstrantie* (1626).

**Italian and Other Travellers** Apart from these, there are the memoirs of an Italian merchant, who for most of his life, stayed in the Mughal court. **Niccolai Mannuci** wrote *Storio de Mogor* (Story of the Mughals). He was in India from 1653 to 1702 and this stands to be the most authentic source for the life of the Aurangzeb. Though it is often very gossipy about the palace harem, their intrigues and above all the personal life of the king, it is still a valuable source for the period under discussion. He accompanied the emperor on his Deccan campaigns and talks extensively about the [annexation of Golconda](#), and the town of Madras is beautifully described. Other important travellers were **Athanasius Nikitin** (Russian), **Duarte Barbosa** (Portuguese), **Francisco Pelsaert** (Dutch), etc.

**Comparison of Indain Chronicles and Foreigners' Accounts** A comparative study of the Indian chronicles on the one hand and the foreign travellers' accounts on the other, gives us different thrusts in the streams of writing history.

The former, as mentioned earlier, concentrated on the political and the administrative histories, with a strong didactic element and often projected a

bias towards their respective patrons. It could, given the limitations, project only one side of the history. European sources, on the other hand, being relatively free from the prejudices, give a more correct picture and act as major catalysts to the study of Indian history. They concentrated on the conditions of the people, which helps us in finding the real-life of the majority of the people.

Even these European sources, however, were not free from prejudices. They had their own weaknesses.

Lack of knowledge about the Indian languages was one major hindrance. As traders, they concentrated on the coastal strips and more on the European enclaves and hence, did not have first hand information about the interiors of the country.

Lastly, being Euro-centric in their dispositions, they often tried to project India to be a backward country, which was highly prejudicial of their history. Nevertheless, a combination of the chronicles and the travellers' accounts would give a correct picture of the times.

## **Regional Languages and Literature**

**Acquisition of Stability and Maturity** In fact, Persian language and literature was so developed and widespread in north India that Akbar dispensed with the tradition of keeping revenue records in the local language in addition to Persian. Regional languages acquired stability and maturity, and some of the finest lyrical poetry was produced during this period. The main reasons for this development were the preaching of the saintly teachers in common and local languages, the noble cosmopolitan ideas of the religious movements of the age, and the peace and stability secured by the Mughal rulers. The dalliance of Krishna with Radha and the milk-maids, pranks of the child Krishna and stories from *Bhagavat Gita* figure largely in lyrical poetry in Bengali, Oriya, Hindi, Rajasthani and Gujarathi during this period. Many devotional hymns to Rama were also composed and the *Ramayana* and the *Mahabharata* translated into the regional languages, especially if they had not been translated earlier. A few translations and adaptations from Persian were also made. Both Hindus and Muslims contributed in this.

**Major Developments** Medieval Hindi in the *Brij* form, that is the dialect spoken in the neighborhood of Agra, was also patronised by the Mughal emperors and Hindu rulers. From the time of Akbar, Hindu poets began to be

attached to the Mughal court. Abdur Rahim Khan-i-Khanan produced a fine blend of *bhakti* poetry with Persian ideas of life and human relations. Thus, the Persian and the Hindu literary traditions began to influence each other. But the most influential Hindu poet was Tulsidas whose hero was Rama and who used a dialect of Hindi spoken in the eastern parts of U.P. around Banaras. Tulsidas was essentially a humanistic poet who upheld family ideals and complete devotion to Rama as a way of salvation open to all, irrespective of caste. Punjabi, due to the writings of the Sikh Gurus, also received a new life. Marathi reached its apex at the hands of Eknath and Tukaram. Asserting the importance of Marathi, Eknath exclaims “If Sanskrit was made by God, was Prakrit (local language) born of thieves? My language Marathi is worthy of expressing the highest sentiments and is richly laden with the fruits of divine knowledge.” This undoubtedly expressed the sentiments of all those writing in local languages. It also shows the confidence and the status acquired by these languages.

### Literature of the Mughal Period

Author	Name of the Work	Remarks
Gulbadan Begam	<i>Humayun Namah</i>	History of Humayun
Abul Fazl	<i>Ain-i-Akbar</i>	History of Akbar's reign
Abul Fazl	<i>Akbar Namah</i>	"
Badauni	<i>Muntakhab-ul-Tawarikh</i>	"
Mulla Daud	<i>Tawarikh-i-Alfi</i>	"
Nizam-ud-din Ahmad	<i>Tabaqat-i-Akbari</i>	"
Jahangir	<i>Tuzuk-i-Jahangiri</i>	Autobiography
Mutamad Khan	<i>Iqbal Namah</i>	History of Jahangir's reign
Abdul Haqq	<i>Nuriyya-i-Sultaniyya</i>	Theory of kingship
Abdul Hamid Lahori	<i>Padshah Namah</i>	History of Shah Jahan's reign
Muhammad Waris	<i>Padshah Namah</i>	"
Inayat Khan	<i>Shah Jahan Namah</i>	"

Muhammad Salih	<i>Shah Jahan Namah</i>	”
Dara Shikoh	<i>Safinat-ul-Auliya</i>	Biographies of Sufi saints
Dara Shikoh	<i>Sakinat-ul-Auliya</i>	Translation of Upanishads
Dara Shikoh	<i>Hasanat-ul-Arifin</i>	His religious and
Dara Shikoh	<i>Majma-ul-Bahrain</i>	philosophical ideas
Aurangzeb	<i>Raqqat-i-Alamgiri</i>	A collection of his letters
Khafi Khan	<i>Muntakhab-ul-Lubab</i>	History of Aurangzeb's
Muhammad Kazim	<i>Alamgir Namah</i>	”
Muhammad Saqi	<i>Masir-i-Alamgiri</i>	”
Aquil Khan Zafar	<i>Namah-i-Alamgiri</i>	”
Muhammad Rafi Khan	<i>Hamlai-Haidari</i>	”
Sujan Rai Khatri	<i>Khulasat-ul-Tawarikh</i>	”
Bhimsen	<i>Nuskha-i-Dilkusha</i>	”
Iswar Das	<i>Futuhat-i-Alamgiri</i>	”
Nimat Khan Ali	<i>Waqai-i-Hyderabad</i>	Conquest of Golconda by Aurangzeb

## RELIGIOUS THOUGHT: ABUL FAZL

### Orthodox Religious Thought

Akbar's religious experiments had no impact on the Muslim masses among whom he made no attempt to propagate the Tauhit-i-Ilahi. A Muslim revivalist movement began in the closing years of his reign under the leadership of the Naqshbandi Sufis. They supported Jahangir's accession to the throne. The Sunni orthodoxy sponsored by them was patronised by Shah Jahan. It was also an important factor in Aurangzeb's victory over Dara who weakened himself politically by his efforts to revive Akbar's eclecticism. Aurangzeb's accession heralded the final triumph of Sunni orthodoxy.

Among the Shias there was a general belief that the Hidden Imam, al-Mahdi, would reappear, restore the purity of Islam, and re-establish justice, peace and prosperity. This expectation of the establishment of the Kingdom of God on earth was shared by the Sunnis despite their differences with the Shias about the succession to the Imamate (Caliphate).

From time to time bold impostors arose and laid claim to Mahdiship. This is known as the Mahdavi movement. One such pretender, Ruknuddin of Delhi, was put to death by Firuz Shah Tughluq. Nearly a century later Sayyid Muhammad of Jaunpur claimed to be the Mahdi, incurred the displeasure of Sultan Mahmud Shah I of Gujarat, and was banished to Mecca. His teachings were imbibed by Mian Abdullah Niyazi and Shaikh Alai who were suppressed by Islam Shah Sur. The Mahdavi movement practically fizzled out in the second half of the sixteenth century.

Abul Fazl represented Akbar as a *mujaddid* (religious reformer). According to an Apostolic tradition a *mujaddid* was expected to appear towards the end of the first millennium after the *hijra*. This tradition lay behind the compilation of an important historical work of Akbar's reign, *Tarikh-i-Alfi*, which, however, was left incomplete. Shaikh Ahmad Sirhindi, a pupil of the Naqshbandi saint Khwaja Baqi Billah, who died in Delhi towards the close of Akbar's reign, was known as *mujaddid alf sani* (reformer of the second millennium).

## Unorthodox Religious Thought

During the Mughal period the Chishti school of Sufis lost ground and it produced no outstanding saint who could reinvigorate its teachings. Due to aloofness from politics and administration it was also out of tune with the prevailing political and social conditions.

The Naqshbandi school attached itself closely to the court and the nobility and degraded Sufism to the status of a handmaid of orthodox Islam. Its programme took an aggressive form in the propaganda of Shaikh Ahmad Sirhindi (1563–1624). He became the leading spokesman of this school after Akbar's death. He maintained contact with the nobles of the imperial court and gave wide currency—through tracts and letters—to the idea that Akbar's liberal policy had polluted the purity of Islam and led to the political, social and cultural degeneration of Muslims. He aimed at purging the Muslim community of all ideas and practices which appeared to be un-Islamic. His

teachings were not confined to the reform of Islam; he advocated a crusade against the Hindus.

Shah Jahan was an orthodox Sunni, but his favourite eldest son Dara was a believer in Akbar's eclecticism. During the latters reign the conflict between orthodoxy and mysticism continued. It was resolved in favour of the orthodox Sunni School of thought through war of succession which saw Aurangzeb ascend the throne. Before and after his accession to the throne Aurangzeb maintained contact with Khwaja Muhammad Masum, son of Shaikh Ahmad Sirhindi. On the other hand Dara and Jahanara were disciples of a Qadiri Sufi saint, Mulla Shah, a Persian well known for religious tolerance.

The Qadiri school of Sufis found a foothold in India in Akbar's reign. Its principal centre was Uch in Sind. One of the early advocates of its teachings in India was Shaikh Abdul a well-known theological scholar Haq of Delhi and contemporary of Akbar, Jahangir and Shah Jahan. Mir Muhammad, better known as Mian Mir, who lived at Lahore and was a highly respected friend of the Sikhs was also a member of this School.

Aurangzeb's religious and political ideas were totally irreconcilable with the mysticism and liberalism generally associated with Sufism. He ruled according to the shariat and this necessitated codification of its principles in a rigid form (*Fatawa-i-Alamgiri*).

## **Abul Fazl's Background**

The most important historical writer of the age of the Great Mughals is Abul Fazl Allami. Born in 1550, he was murdered at the instigation of Prince Salim in 1602. His father, Shaikh Mubarak, was a famous scholar and sufi; he played an important role in the development of Akbar's religious views and policy. His brother Faizi was a poet-laureate in Akbar's court. He was himself a first-rate scholar and writer, a firm believer in eclecticism, an able and loyal servant of the state, a man of extraordinary industry, and an intimate friend of Akbar.

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Fazl cannot be regarded as a fully objective and impartial historian.

## His Writings and Historiography

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## SOCIAL STRATIFICATION AND STATUS OF WOMEN

### Indo-Persian Imperial Society

**Perception of Later Medieval Period as Early Modernism** Several essentials that would constitute modern social environments started emerging in the sixteenth century, and this may be sufficient reason to describe the later medieval period (1526–1757) as the 'early modern'. In expanding agrarian regions, urbanism increased dramatically. In 1595, Abu-l Fazl's *Ain-i-Akbari* mentions 180 large cities and 2,837 towns. Hierarchies of rank also emerge more clearly in Mughal times. Large cities held the highest officers of state, smaller cities, lesser officers, and so on, down the line. Bureaucracy and geography shaped the identities of places and thus people inside them. The highest elites were urban elites in the biggest cities, surrounded by provincial elites and local elites.

**Status and Role of Nobility** The bureaucracy that the *Ain-i-Akbari* records

rested on personal loyalty to the emperor among nobles who held all the places in the empire together. The nobility was the backbone of imperial society, commanding armies financed with taxes from imperial territories. The emperor had the biggest army under his private command, but he could not defeat a substantial alliance of great nobles.

Warriors with independent means initially became nobles (*amirs*) by being assigned a rank (*mansab*), with assignments of salary or income from lands. Gradually, Akbar revised the system to remunerate nobles in proportion to the number of men and horses under their command.

This linked imperial rank explicitly to noble military assets. The plan was to create an elite corps of military commanders who maintained the dignity of their aristocratic warrior status through service and loyalty to the emperor.

Assignments of all *mansabs* to *mansabdars* officially came at the emperor's discretion, as did appointments of provincial governors, *subahdars*. Such officers were meant to (and routinely did) circulate bureaucratically among provinces; this in theory prevented them from establishing independent regional bases of political support.

In practice, however, all assignments and appointments were political decisions that took into account a noble's independent power. The risk of collusion against the emperor always remained, because an *amir*'s troops were loyal to him personally. Troops came from their commander's ethnic group and formed kinship and patronage ties with him.

Provincial *zamindars*, bankers and other resourceful people could also be expected to side with *amirs* or *subahdars*, who were both typically *mansabdars* with their own armies.

**Politics of Alliance-Building** Keeping the empire together required a Mughal emperor to use his own personal power to engage in the politics of alliance-building and opposition-breaking to keep his own nobility under his supreme authority. Each Mughal war of succession ended with wars that demonstrated which one of Akbar's aspiring descendants had bested his rivals in attracting allies among the nobility.

Akbar's strategically crucial alliance was with Rajput *rajas* whom he invited to join his nobility and with whom he cemented alliances formally by marrying their daughters. Ultimately, almost all, except one major Rajput clan, married into the Mughal dynasty.

Family disputes inside the dynasty generated wars of succession that hinged on the shifting loyalties of the nobility, as had already been seen in all the

wars of succession during the time of the Great Mughals.

Within a few years of Aurangzeb's death, the power balance between emperor and nobles had shifted noticeably. Nobles gained the upper hand. Rebellions in the provinces could not be quelled. Yet, regions of the empire remained imperial provinces under Mughal authority long after the emperor's power to enforce subordination had disappeared.

**Survival and Continuity of Elite Imperial Society** Regions of Mughal authority lasted longer than the empire itself. This resilient authority came from the fact that regions had changed fundamentally as political territories, under Mughal supremacy. The process of change combined elements drawn from many sources. Most importantly, however, an elite imperial society imbued with Indo-Persian culture had emerged in all the Mughal regions. This imperial society not only survived, but even continued to flourish and spread after Aurangzeb's death left the later Mughals without a single supreme commander for all its armies.

**Combination of Military, Administrative and Cultural Elements** Mughal imperial society combined personnel as well as material and cultural elements drawn widely from circuits of mobility in India.

Its military features included Mongol and Turkish techniques and technologies that were already widespread when Babur began his career. Babur added Uzbek cavalry and the artillery, muskets and infantry that circulated around regions of Ottoman expansion.

New fighting skills, strategies and equipment arrived with each wave of migrants from Central Asia, and also from Europe after Vasco da Gama arrived in 1498. Military innovations from all over Eurasia arrived in Delhi and in regions along the coast with increasing regularity.

Turkish influence was also important in revenue administration, beginning with Timur's adaptation of *iqta* assignments of land to support military commanders, which the Ottomans and the Delhi Sultans adapted.

Under the Mughals, Persian influence became predominant, however, as Akbar recruited Persian administrators, judges, *sufis*, artists and others to expand, stabilise and refine the empire. Even so, Mughal administration was eclectic.

The *mansabdari* system was a combination of Mongol ideas about warrior dignity, Turkish techniques for allocating taxes to military commanders, Persian bureaucratic formalities that separated military, revenue and legal authority, and regional traditions of elite control in local communities.

**Multiple and Layered Sovereignties** Under the Mughals' bureaucratic standardisation, and alayered multiple sovereignties continued to thrive. Elaborate Persian imperial institutions unified a Mughal polity that also danced to the tune of personal loyalties embedded in regions where centuries of cultural mixing produced new societies.

Imperial elites broadly organised by Indo-Persian institutions that spread under Mughal authority, became leading figures in these societies. Their identities developed in mixtures of ethnic and religious loyalties inside their regions; but their influence and livelihoods were organised under the umbrella of Mughal supremacy.

Imperial society long outlasted the great emperors because Mughal power strengthened regional elites, who were also imperial subordinates, so that when they became independent, in the eighteenth century, many retained their imperial identities, and all drew upon strength that was a legacy of Mughal power.

In all the Mughal regions, the imperial system absorbed not only great warriors, *rajas* and landlords, but also locally dominant caste groups. Royal endowments to temples and brahmins continued.

Mughals thus applied old medieval principles by strengthening subordinate rulers (*samantas*), and the Indo-Persian imperial culture gave multiple, layered sovereignties a new legitimacy, derived from a supreme emperor. Aurangzeb revitalised a legal proclamation of the ancient *Dharmasastras* in his famous 1665 *farman*, declaring that, “whoever turns (wasteland) into cultivable land should be recognised as the (owner) *malik* and should not be deprived (of land).” Local landed elites obtained entitlements to village sovereignty from the highest authority.

**Omnipotency of Imperial Authority and Spread of Darbari Culture** The idea that a supreme emperor was an all-powerful authority became very widespread. This idea drew strength from ancient and early medieval ideas about imperial supremacy.

## COMMON PERSIAN LEXICON

Among regional elites, the Persian language provided a common lexicon for politics, administration and law. Persian immigrants became a privileged elite in Mughal ethnic politics; they formed a cultural elite in and around courts of the emperor and his nobles.

Persian poetry and prose filled the Mughal court, petitions, tax accounts and writing by and for the nobility.

A Persian cultural elite developed first in imperial cities—Lahore, Delhi, Agra, Allahabad, and Jaunpore—and then in regional capitals like Lucknow, Dhaka and Hyderabad.

In the northern Mughal domains—from Afghanistan to Bengal—emerging urban vernaculars and literary languages, Urdu and Hindustani, combined elements from Sanskrit, Arabic, Persian and local dialects.

Upward mobility in imperial society came with admixtures of Persian. In urbane Indo-Persian cultural settings, the more Persian one's language, was the more elite he was considered the less Persian, the lower class.

Indo-Persian cultural forms and vocabularies derived from Mughal authority, spread well beyond the imperial reach in many vernacular forms.

One example is the word *sarkar*, which came to mean ‘government’ in vernacular speech, and hence, became a title, honorific, a place name, and a respectful greeting. As people attached the honorific, *sarkar*, to personal names and used it to give respect, it came to be part of family identities and hence, a family name.

Many other official titles also became personal names. Mughal terms thus traveled through imperial society and spread from city to city with Mughal expansion; and then they spread out into society at large, with the deepening penetration of military, administrative and judicial power.

The authority of the emperor was not, therefore, merely coercive; it was moral, aesthetic, legal and spiritual. Hence, it did not depend on the everyday exertion of physical force.

The idea that there exists an all-powerful emperor, who validates all the ranks of all the officials who work in his name, and all the people who receive entitlements from those officials, down to the smallest village, became a pervasive feature of everyday life.

Like the Persian language, Indo-Persian political culture was most elaborately developed in the Mughal heartland, in the Indus and Ganga basins. But it also spread in many vernaculars to the far corners of Mughal expansion and beyond; even eventually, to the southernmost tip of the Indian peninsula, where no Mughal emperor ever set foot, and where Mughal authority effectively arrived only in the 1750s, with armies dispatched by a governor

(Nawab) at Arcot (near Madras), who had never obeyed the dictates of any Mughal emperor.

In this cultural context, the institution of the public *darbar* spread among people of rank at every level. Thus, the cultural model of the sultan spread among people at all levels as they aspired to demonstrate the superiority of their personal position in society.

Ritualised subordination defined the ranks of authority in layered systems of sovereignty and entitlement. Thus, *darbari* culture spread far and wide as every man endowed with a piece of sovereignty held his own *darbar* to receive those below him, who came to pay respect and tribute.

Elaborate public dramas and literary productions of praise, flattery and devotion became media for elevating men whose glory secured the authority of subordinates.

Conversely, conferring honors on underlings defined sovereignty at every level. Subordinates retained their power by recognising a superior, who conferred honor on those below, in return for ritual recognition and political support.

Gradations in the imperial ranks became units of measure for social mobility in everyday life. Where a person or group stood in imperial society, was marked precisely with symbols and rituals of ranks that became coveted social assets.

## Ethnic Mixing and Cultural Diversity

**Penetration of Older Systems of Social Ranking by Imperial Ranks** Thus, in local societies, imperial ranks penetrated older systems of social ranking and influenced their historical development. As we have seen, Hindu societies that developed as upwardly mobile groups used *dharma* to sanctify a ritual ranking of castes (*jatis*) in the *varna* idiom, which placed priests and warriors on top and merchants and peasants below. Many local Hindu ranking systems evolved in dynastic realms where rulers defined *jati* ranks from the top; and expanding agrarian societies occupied the *jati* ranks from the bottom.

In Mughal times, social change surpassed the regulatory capacity of Hindu ranking institutions. Various sultans, *rajas* and state officials had conferred honours that redefined social ranks outside the ritual complex of Hindu temple life. The *darbars* of great men competed with temples as ritual sites

for acquiring the honours that marked social mobility.

Several long-term trends in effect, secularised the ranks of Hindu societies. Social differentiation and assimilation had produced too many roles and ranks for *dharma* to manage. Elite and ordinary weavers, for example, occupied various *varna* ranks. Kayasthas, an elite non-brahmin clerical *jati*, had no clear *varna* status.

A huge population of poor, landless workers had fallen out the bottom of *varna* ranks into a catch-all category of “outcaste” or “untouchable.” Many *jatis* lived on the margins of Hindu communities and were not allowed into sacred temple precincts, but they were also essential in everyday economic activity, where they maintained an ambiguous *varna* standing.

The majority of Hindus lived in a world of human interactions that included but surpassed *dharma*. Urbanisation and migration allowed new arrivals in many places to claim higher caste rank than they enjoyed at birth. For example, when Saurashtra weavers migrated from Gujarat to Madurai, in the seventeenth century, they claimed to be brahmins and their claim received support from the local *rajas*.

Many revisionist *Dharmasastras* rationalised countless post hoc adjustments of caste standing. Hindu societies also included important non-Hindus, and in the widening expanse of Mughal domains, *varna* became a kind of rule-of-thumb guide to social standing.

## IMPERIAL STRATEGIES OF ETHNIC BALANCING

Social groups were officially named as collective entities whose representatives received honors, ranks and entitlements in imperial society. These groups were thus officially decorated with collective social identities, which attached to all the people in them. Akbar perhaps merits credit for inventing imperial strategies of ethnic balancing. His minions kept accounts of which groups received what honors and ranks. He was particularly concerned to counter-balance Turks and Afghans who initially dominated his imperial service, whose ethnic loyalties made them suspect. To counter their power, he recruited Rajputs, Persians, and Indian Muslims into the nobility.

Strategies were also devised for dividing ethnic groups by pitting leaders against each other in competitions for rank, thus to reduce their ability to mobilise, warrior clans against imperial armies.

The *Padshahnama* reveals that among the 443 ‘intermediate mansabdars’—a rank that increased to include more nobles as the empire expanded—Iranis (Persians) comprised 28%, Turanis (Turks) 23%, Rajputs 16%, Indian Muslims 15%, Afghans 6% and Marathas 2%. This suggests that about 72% were Muslims, strategically divided by ethnicity. At lower imperial ranks, locally dominant caste groups were counterbalanced by foreigners and immigrants when possible; and this was most critical in the Mughal heartland. The *Ain-i-Akbari* shows that ten *parganas* of *sarkar* Delhi were held respectively by zamindars of different ethnic groups of Muslims and Hindus: Tonwars, Shaiksadahs, Rajputs, Gujars, Jats, Brahmins, Ahirs and Afghans.

Afghans got the greatest proportion of tax free support for mosques and shrines, signifying their recruitment into the area by Mughal authorities; but locally powerful Rajputs and Jats clearly had the stronger military position, and Rajputs were left in command of two major hill forts, reflecting their independence and loyalty to the emperor.

**Multi-Cultural Nature of Political Regimes** All the later medieval political regimes were in effect, multi-cultural.

Rajputs elevated their rank by marrying the Mughal nobility and by forming Hindu-Muslim family ties.

Shahji Bhonsle, the Maratha leader, started his career by serving Deccan sultans whose honours enabled him to rise in the ranks.

Eighteenth century Tamil Hindu Nayakas married Sinhala Buddhist kings at Kandy to create a Hindu-Buddhist regime.

All the armies in Mughal and post-Mughal times included various cultural groups.

Business families carried on financial dealings across cultural lines that by 1650, included many religions and sects of Jains, Bohras, Sunnis, Ahmadiyas, Baniyas, Khatri, Arabs, Chettiyars, Armenians, Jews, Dutch, English and others.

People shifted among sub-cultural sites with increasing regularity, blurring their boundaries. Christian and Muslim converts typically retained their old *jati* identities. Buddhists in Sri Lanka maintained caste ranks. Tribal groups who became Hindus, kept many elements of tribal culture, including marriage practices and rituals.

**Inadequacy of the Hindu Ranking Systems** All the cultural assimilation of the later medieval period made social ranking on strictly Hindu lines part of a larger multi-cultural scene where people gained rank in various ways and *sarkar* became a powerful arbiter of status. At the top and bottom and in the vast middle ranks of Hindu societies, activities that decided social rank crossed cultural boundaries defined by religion; strictly Hindu ranking systems became inadequate to the task of establishing social status even among the most observant Hindus.

In all the regions and vernaculars of Indo-Persian culture, however, wealthy warriors, priests, merchants and zamindars occupied the upper social ranks, regardless of religion.

Similarly, the numerically large poor people of all occupations—who were mostly manual workers, nomads, forest dwellers, fisher folk and other such groups—stayed at the bottom ranks.

Aspiring peasants, artisans, shop keepers and countless others fought for ranks in between.

Individuals acquired social standing by obtaining honours in public rituals. The number of institutions that distributed honours multiplied, and in regional societies, groups paid their attention on those institutions most important to them locally.

*Rajas*, sultans, priests, *gurus*, *sufis* and monasteries conferred honours. Businesses, farming communities, urban centres and dynasties presented opportunities for honour.

Social groups rallied around institutions that defined their internal ranks and connected them to the wider world of ranks.

**Opportunities for Upward Mobility** With increasing commercialism in societies pervaded by warrior power, markets and war provided opportunities for upward mobility, and became more so in the eighteenth century.

But strategic marriage alliances continued as a basic technique for raising one's social standing. Marriages among families engaged in the political project of maintaining and improving their social rank created new social groups, which combined attributes of social class and ethnicity.

Rajputs provide good examples. When Rajput families struck alliances with Mughals, they entered into an imperial ruling class and also enhanced their status as leaders of Rajputs. Their Kshatriya aura never lost its *varna* glow, but its social influence increased in proportion to Rajput success in a politics of social mobility that escaped the confines of *varna*.

The status of Rajput became that of a regional ruler under Mughal authority and the conduct of *jati* marriages took on implications outside that of *jati* rank inside the *varna* scheme.

## TRANSFORMATION OF JATIS INTO STATUS-MARKED ETHNIC GROUPS

In regional societies, many *jati* groups got transformed into collections of status-marked ethnic groups in Indo-Persian cultural ranks that crossed religious lines. This process marks another feature of the early modernity that emerges under the Mughals. A modern style of government standardisation begins with Akbar. The imperial monetary system made Mughal India a new kind of economic region. The spread of Mughal authority gave India its political identity for Europeans who came to generate world markets for Indian products and integrate India into a global economy that spanned the Atlantic and Pacific.

In this perspective, centuries of Indo-Persian cultural prominence contain both medieval and modern aspects. Textual evidence also indicates a transition to modern forms of social description and social order. Both the *Ain-i-Akbari* and early nineteenth century English census enumerations list caste (*jati*) groups alongside other groups that are not defined by *varna*, but rather by language, religion, occupation and native place.

The term *jati* came to denote a specifically Indian style of multi-cultural ethnic identity. The term could denote virtually any type, category or group of people with similar characteristics, who tended to inter-marry, live together, engage in similar customs, worship alike, dress alike, eat similar food, speak alike and be represented by group leaders. Thus, diverse kinds of groups like Iranians, Brahmins, Christians, Armenians, Biharis and Firangis (Europeans) became *jatis*.

The term “caste” came to mean an ethnic group with a ranked position in social relations. “Caste” comes from the Portuguese *casta*, which takes no account of *varna*, but does encode ranks among status groups. When Akbar engaged in ethnic politics, he explicitly balanced Afghans, Persians, Turks, Rajputs, Indian Muslims, Jats and other *jatis*, because in his cultural scene, any honour bestowed on any individual always carried implications for the entire ethnic group to which that person belonged.

In cultural regions of ethnic ranking that emerged from the Mughal

empire, regional and local rulers played ethnic politics among “castes” that included Buddhists, Muslims, Jains, Christians and other non-Hindus. These groups did not use *varna* categories, but engaged in the same strategies of social ranking, which eased mobility and communication across cultural boundaries.

Where Muslims were poor, as were Muslim peasants in rural East Bengal or Muslim workers in Gangetic cities, Muslims ranked low among the local Hindus. Where Muslims were rich and powerful, as were nobles and zamindars in the Mughal heartland, Muslim leaders ranked high in society and received due respect from Hindu elites. As a result of this cultural mixing and diversity, “caste” became a flexible term with distinct connotations in each of the regions of early modernity.

## Two Societies

During the medieval period Indian society was divided into two broad divisions based on religion. In English documents and records of the period the Hindus are referred to as ‘Gentoos’ (Gentiles) and the Muslims as ‘Moors’. The two communities differed with respect to social manners and etiquette; even their forms of salutation were different. They differed in the respect of dress and diet too. Each community had its own religious festivals. The social rites and ceremonies of the two communities, on occasions of birth and marriage, for instance, were different. Although these differences occasionally provoked tension and even hostility, a system of peaceful coexistence developed and even fraternizing on social occasions and in fairs was not uncommon.

## Muslim Society

As a result of continuous immigration from the Muslim countries of Central and West Asia the Muslim population retained the mixed character which it had acquired during the previous centuries. In the north-western region the Central Asians and Persians, who entered India during the reigns of Babur and his successors, lived side by side with the Muslim immigrants of the pre-Mughal period. In coastal regions the immigrants were primarily traders, hailing originally from Arabia and the Persian Gulf. As a result of their regular or irregular unions with the local Hindus or converts a number of

Muslim communities of mixed origin had come into existence, e.g., the Navayats of western India, the Mappillas or Moplahs of Malabar, and the Labbais of the Coromandel coast. There were also a considerable number of Muslims of Abyssinian origin, most of whose ancestors were originally imported as slaves. As large parts of Afghanistan formed an integral part of the Mughal Empire, Afghans living in India could hardly be placed in the category of immigrants.

Muslims of foreign origin, formally united by Islam, had racial and religious differences which influenced politics and society. The Turanis (Central Asians) and the Afghans were Sunnis; the Persians (Iranians) were Shias. There was much rivalry for political prominence and social promotion among these Muslims of diverse origins. However, Muslims of foreign origin considered as a distinct group, constituted the principal element in the ruling class of the Mughal period. They claimed superiority to the Hindustani Muslims, i.e., Hindu converts and their descendants on the basis of birth, race and culture.

The overwhelming majority of the Muslims were descendants of Hindu converts; but there was a tendency on their part to claim foreign descent with a view to securing political and social advantages. They were generally looked down upon by *bona fide* Turanians and Iranians; but they were received on equal terms in mosques during the Friday prayers and also on occasions of principal religious festivals. There was no bar to inter-marriage on racial grounds. A Muslim of low birth could rise to a high rank in the nobility by dint of ability or through the favour of fortune. The Muslim society had far greater internal mobility than the Hindu society.

Apart from racial and religious differences, i.e. Shia-Sunni disputes, there were clear-cut social differences within the Muslim society. Three classes are mentioned in a sixteenth-century Persian work: (a) the ruling class comprising the imperial family, the nobility and the army; (b) the intelligentsia, comprising theologians (*ulema*), judges (*qazis*), men of learning and men of letters; (c) the class catering to pleasures, comprising musicians, minstrels and dancing girls. This classification is obviously incomplete and unsatisfactory. For example, it does not make a note of the producing classes—the peasants and the artisans—who formed the backbone of state and society, and the lower ranks of the official bureaucracy or the minor officials.

## Hindu Society

Hindu society in the sixteenth and seventeenth centuries was characterised by conflicting trends of liberalism and catholicity on the one hand and exclusiveness and conservatism on the other.

Some of the Vaishnava and Tantric teachers recognized, to some extent, the religious and social rights of women as also of the *Sudras*. Some non Brahmin followers of Chaitanya became spiritual preceptors (*gurus*) not only of the three lower castes but also of Brahmins. In Maharashtra Tukaram, a *Sudra*, and in the Brahmaputra valley Sankardev and Madhavdev, who were *Kayasthas*, had Brahmin disciples.

But the Brahmin authors of the *nibandhas* tried to maintain the integrity of the ancient socio-religious system (*varnasrama dharma*) by regulating the life and conduct of all classes of Hindus in the minutest details in conformity with traditional caste rules. Some writers of' the *Smriti nibandhas* had royal patrons and their injunctions carried political sanction. One of them, Keshava Pandit, was a judge under the Maratha King Sambhaji.

But there were eminent authors like Raghunandan and Ramnath of Bengal, Pitambar of Kamarup and Kamalakar Bhatta of Maharashtra whose authority was accepted by the Hindu society even though it was not backed by royal patronage. Their influence effectively counteracted the liberal trends. They raised their voice against the usurping of the privileges of the Brahmins by the lower castes.

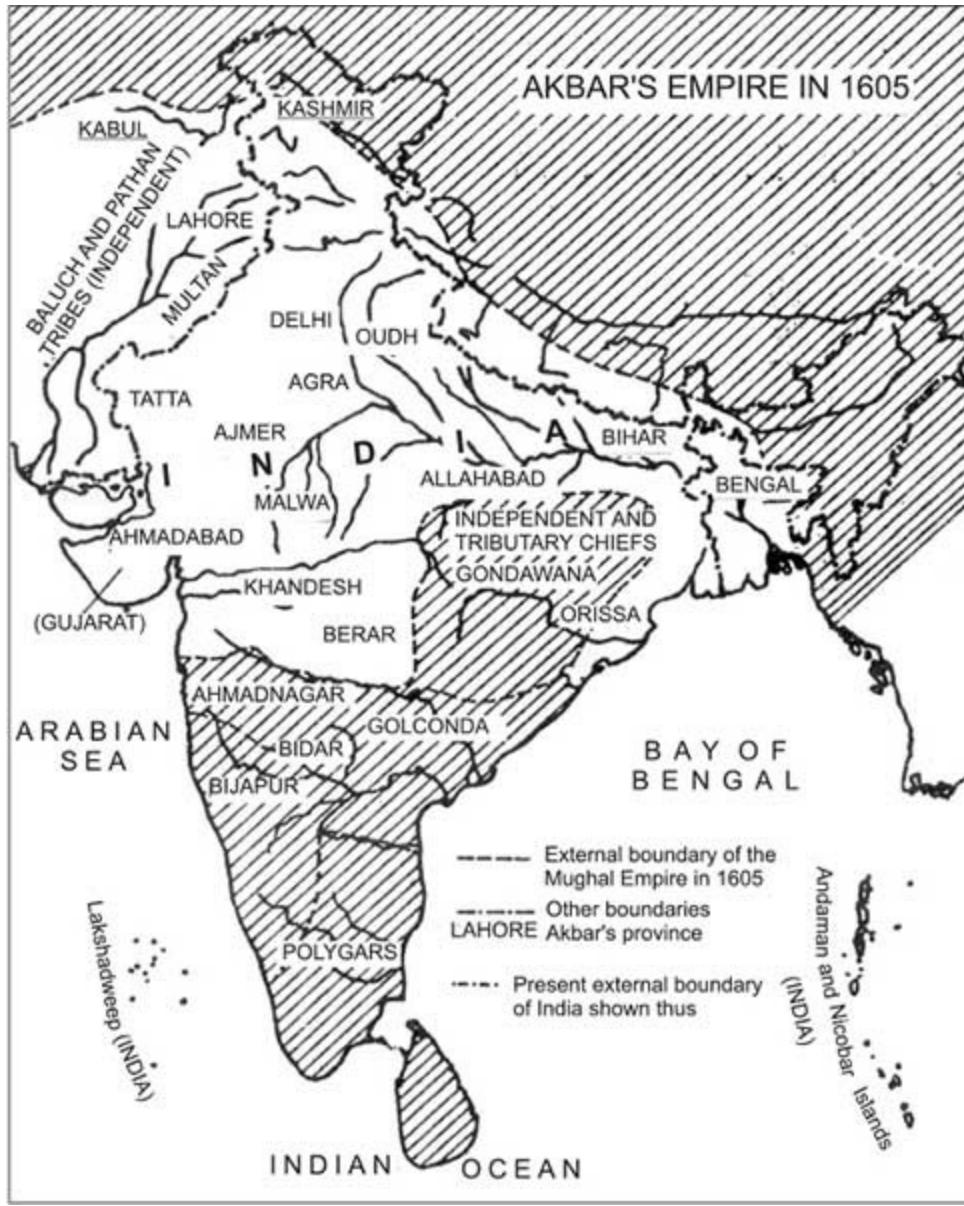
## Position of Women

**Purdah System** With the advent of Islam, new forces appeared on the Indian horizon. Strict veiling of women was the common practice among the Muslims in their native land. Naturally in a foreign country like India, greater stress was laid upon it. The Hindus adopted *purdah* as a protective measure. The tendency to imitate the ruling class was another factor which operated in favour of introducing *purdah* among the Hindu families. Seclusion thus became a sign of respect and was strictly observed among the high-class families of both communities. Barbosa has referred to the strict observation of *purdah* by the women of Bengal. Barring some notable Muslim families, the south Indians did not adopt purdah. In the Vijayanagar Empire, *purdah* was confined only to the members of the royal household. No such coercive *purdah* system was observed among the Hindu middle classes and certainly

not among the Hindu masses.

**Child Marriages** The custom, in those days, did not allow girls to remain in their parents' home for more than six to eight years after birth. The rigidity of the custom together with the celebration of the marriage at a very early age left no room whatsoever for either the bride or bridegroom to have time to think of a partner of their own choice. Dowry was demanded while in some castes and localities the bride-price was also known to be prevalent.

**Monogamy** Monogamy seems to have been the rule among the lower stratum of society in both communities during the medieval period. In spite of the decision of the *ulema* in the *Ibadat Khana* in Akbar's times, that a man might marry any number of wives by *mutah* but only four by *nikah*, Akbar had issued definite orders that a man of ordinary means should not possess more than one wife unless the first proved to be barren. Polygamy was the privilege of the rich.

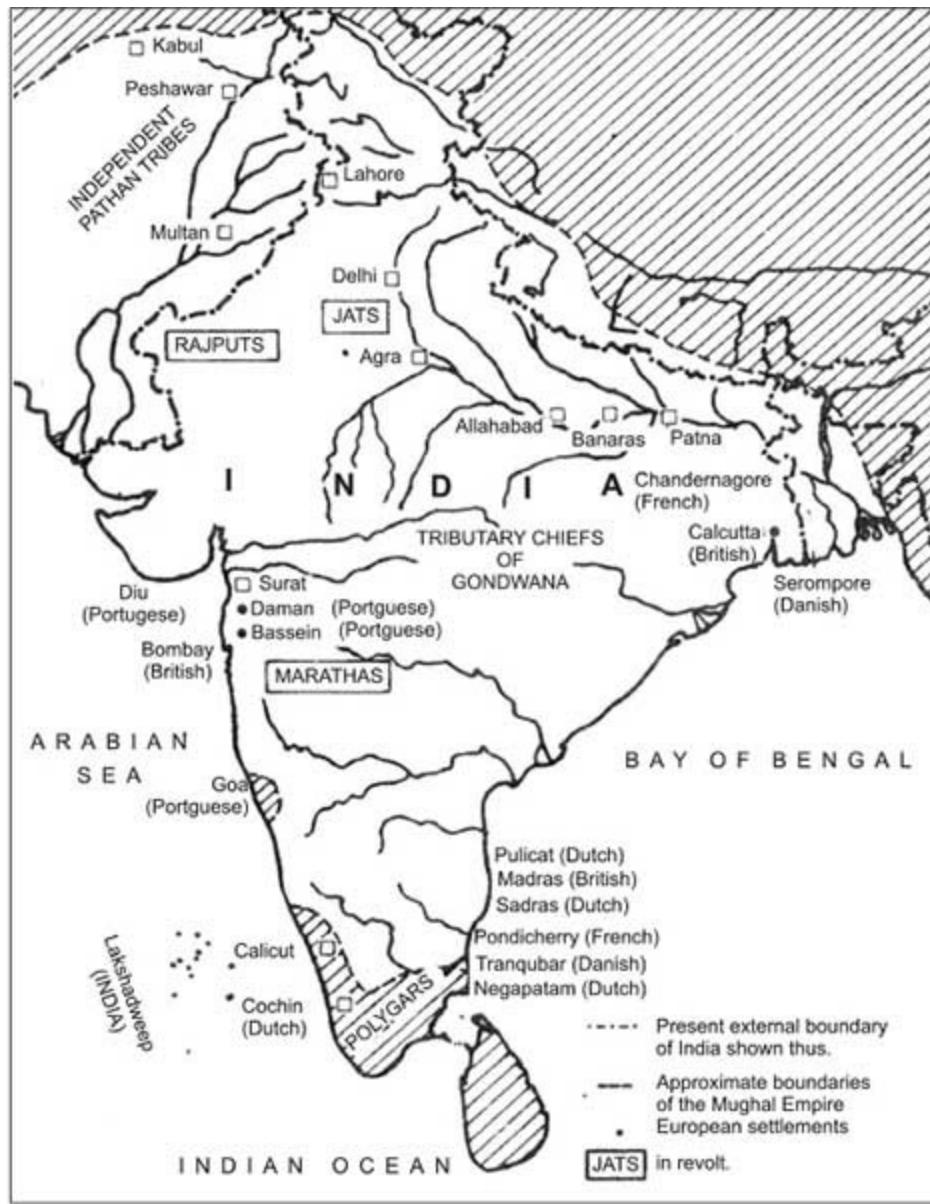


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**Position of Widows** Divorce and remarriage, common among Muslims,

were prohibited for Hindu women. Widow-remarriage, except amongst the lower caste people, had completely disappeared in Hindu society during the medieval age. The custom of *sati* was prevalent. Even betrothed girls had to commit *sati* on the funeral pyres of their would-be-husbands. Those widows who would not burn themselves with their husbands were treated harshly by society.

**Economic Position** Economically, a Muslim woman was entitled to a share in the inheritance with absolute right to dispose it off. Unlike her Hindu sister, she retained the right even after marriage. *Mehr*, or entente nuptial settlement, was another safeguard for Muslim women whereas a Hindu woman had no right to the property of her husband's parents. A Hindu woman was only entitled to maintenance and residence expenses besides movable property like ornaments, jewellery, etc. Thus, from the legal point of view, women were reduced to a position of dependency in every sphere of life. The women in the south under the Cholas (8th to 13th century), however, had the right to inherit property.

## CUSTOM OF SATI

Some of the Delhi Sultans did try to discourage the custom of *sati* which prevailed among a large section of the Hindu population, particularly the upper classes and the Rajputs. Though *sati* was only voluntary in the south and not enjoined upon widows, it is difficult to account for its wide popularity in the Vijayanagar Empire, whose rulers do not seem to have put up any restriction on its observance. Muhammad Tughluq was, in all probability, the first medieval ruler who placed restrictions on its observance. Though Akbar did not forbid the *sati* altogether, he had issued definite orders to the *kotwals* that they should not allow a woman to be burnt against her inclination. Aurangzeb was the only Mughal who issued definite orders (1664) forbidding *sati* in his realm altogether.

## QUESTIONS

In which language did Babur write his memoirs, called *Tuzuk-i-Baburi*?

- (a) Persian
- (b) Arabic

(c) Mongol

(d) Turkish

Pick out the ruler of Gujarat who was a con-temporary of Humayun and who died in a scuffle with the Portuguese on board one of their ships?

(a) Baz Bahadur

(b) Muhammad Shah

(c) Bahadur Shah

(d) Hussain Shah

Hemu, the Hindu general who led the Afghan forces against the Mughals in the second battle of Panipat, was the general of which of the following Sur rulers?

(a) Islam Shah

(b) Muhammad Adil Shah

(c) Sikandar Shah

(d) Sher Shah

Whose outrageous behaviour is said to be mainly responsible for the revolt of Bairam Khan against Akbar?

(a) Man Singh

(b) Pir Muhammad

(c) Birbal

(d) Todar Mal

Pick out the first and the last territorial conquests of Akbar respectively from among the following?

(a) Malwa and Asirgarh

(b) Gujarat and Baluchistan

(c) Malwa and Kashmir

(d) Garhkatanga and Kabul

Who among the following Rajputs were the first to voluntarily submit to Akbar?

(a) Hadas

(b) Sisodias

(c) Rathors

(d) Kachchhawahas

Who among the following nobles of Akbar was killed by the Afghan rebels in one of the Mughal campaigns to suppress them?

(a) Man Singh

- (b) Todar Mal
- (c) Birbal
- (d) Bhagawan Das

Who led the Mughal forces in the battle of Haldighati against Pratap Singh Rana of Mewar?

- (a) Akbar
- (b) Prince Salim
- (c) Pir Muhammad
- (d) Man Singh

Who among the following murdered Abul Fazl, the official historian of Akbar, at the instigation of Prince Salim in 1602?

- (a) Mirza Ghiyas Beg
- (b) Bir Singh Bundela
- (c) Rajal Todar Mal
- (d) Raja Bhagawan Das

Which revenue system among the following is also known as the *bandobast* system?

- (a) *Zabti*
- (b) *Dahsala*
- (c) *Nasaq*
- (d) *Kankut*

What was the original name of Nur Jahan?

- (a) **Zeb-un-nisa**
- (b) Fatima Begum
- (c) Mihr-un-nisa
- (d) Jahanara

Who among the following Mughals is said to have ‘tumbled in life and tumbled out of it’ while coming down the steps of a library?

- (a) Shah Jahan
- (b) Jahangir
- (c) Babur
- (d) Humayun

During the reign of which Mughal was tobacco introduced in India?

- (a) Aurangzeb
- (b) Jahangir
- (c) Akbar

(d) Shah Jahan

Which Mughal is credited with prohibiting *sati* unless the widow herself, of her own free will, persistently desired it?

- (a) Akbar
- (b) Babur
- (c) Humayun
- (d) Jahangir

Who among the following Englishmen was given the title of ‘Khan’ by Jahangir?

- (a) Thomas Roe
- (b) Ralph Fitch
- (c) Hawkins
- (d) Newbery

What was *duaspa-sihaspa* and who introduced it?

- (a) A revenue system introduced by Akbar
- (b) A decorative method introduced by Shah Jahan
- (c) A special rank having higher *sawar* than *zat* introduced by Aurangzeb
- (d) A subrank of *sawar* introduced by Jahangir.

*Jagir* of the Mughals is equal to which one of the Delhi Sultans?

- (a) *Khalisa*
- (b) *Inam*
- (c) *Waqf*
- (d) *Iqta*

Who among the following Mughal ministers was the paymaster-general as well?

- (a) *Diwan*
- (b) *Mir Bakshi*
- (c) *Khan-i-Saman*
- (d) *Vakil*

Who were the *harkaras* of the Mughal period?

- (a) Enforcers of public morals
- (b) News writers and reporters
- (c) Secret letter writers and informers
- (d) Spies and special couriers

How many Mughal provinces were there under Akbar and Aurangzeb respectively?

- (a) 15 and 21
- (b) 17 and 19
- (c) 14 and 20
- (d) 16 and 19

What was a *tanab* in the Mughal period?

- (a) A revenue circle of the smallest size
- (b) A uniform medium size unit of measurement
- (c) A measuring instrument made of bamboo sticks joined by iron rings
- (d) A register containing information about cultivators, their lands and assessed revenue

*Uparis* of Maharashtra were same as which of the following of north India?

- (a) *Muzariams*
- (b) *Pahikashta*
- (c) *Khudkashta*
- (d) *Gaveti*

Who among the following category of rural elite were not entitled to *nankar*, though they used to get *malikana*, of the surplus produce of peasants?

- (a) Autonomous *zamindars*
- (b) Revenue farmers
- (c) Intermediary *zamindars*
- (d) Primary *zamindars*

What was *Jajmani* system of the Mughal period?

- (a) A revenue system in which revenues of different units of land were assigned to officials in lieu of salaries.
- (b) An administrative system in which ranks in terms of numbers were assigned to nobles, military commanders and other prominent people for placing them in the official hierarchy.
- (c) A reciprocal system that existed in rural India between the peasantry and other occupational groups.
- (d) A commercial system that developed in urban India for facilitating commercial transactions on a large scale.

Which of the following Mughal tombs can be considered as a prototype of the Taj Mahal for being the first Mughal tomb to be placed in the centre of a large park-like enclosure?

- (a) Humayun's tomb at Delhi
- (b) Jahangir's tomb at Lahore

- (c) Itimad-ud-daula's tomb at Agra
- (d) Salim Chisti's tomb at Fatehpur Sikri

Which of the following Mughal buildings is said to possess the unique feature of being exactly equal in length and breadth?

- (a) Red Fort
- (b) Taj Mahal
- (c) Buland Darwaza
- (d) Agra Fort

The world famous 'Peacock Throne' was kept in which of the following Mughal buildings?

- (a) Diwan-i-Khas at Fatehpur Sikri
- (b) New Agra Fort
- (c) The Rang Mahal of the Red Fort at Delhi
- (d) The Diwan-i-Am of the Red Fort at Delhi

Which of the following mosques of the Mughals is also known as the 'Pearl Mosque'?

- (a) Jamia Masjid at Delhi
- (b) Jamia Masjid at Fatehpur Sikri
- (c) Moti Masjid at Agra
- (d) Aurangzeb's personal mosque in the Red Fort

Who wrote the history of Aurangzeb's reign in total secrecy because of the emperor's opposition to it and what was the name of that historical work?

- (a) Khafi Khan's *Mutakhab-ul-Lubab*
- (b) Mirza Muhammad Kazim's *Alamgir Namah*
- (c) Muhammad Saqi's *Masir-i-Alamgiri*
- (d) Aquil Khan Razi's *Zafar Namah-i-Alamgir*

During Akbar's reign, a group of scholars translated *Mahabharata* into Persian from Sanskrit. What is this Persian version called?

- (a) *Sakinat-ul-Auliya*
- (b) *Razm Namah*
- (c) *Iqbal Namah*
- (d) *Akbar Namah*

Arrange the following battles of the Mughal period in the chronological order.

- (i) Battle of Ghagara
- (ii) Battle of Gujarat

(iii) Battle of Panipat I

(iv) Battle of Chunar

(v) Battle of Khanwa

Select the answer from the codes below:

(a) iii, ii, i, v, iv

(b) ii, iv, iii, i, v

(c) iv, ii, v, i, iii

(d) iii, v, i, iv, ii

What is the correct sequence of the following battles?

(i) Battle of Haldighati

(ii) Battle of Chausa

(iii) Battle of Samel

(iv) Battle of Panipat II

(v) Battle of Bilgram

Select the answer from the codes below:

(a) iii, iv, ii, i, v

(b) iv, ii, i, v, iii

(c) ii, v, iii, iv, i

(d) iii, v, ii, iv, i

Arrange the Great Mughals in historical order.

(i) Akbar

(ii) Shah Jahan

(iii) Babur

(iv) Aurangzeb

(v) Humayun

(vi) Jahangir

Select the answer from the codes below:

(a) iii, v, i, vi, ii, iv

(b) iii, v, i, ii, vi, iv

(c) i, ii, iii, v, vi, iv

(d) iii, iv, ii, i, v, vi

What is the correct chronology of the following events of Akbar's reign?

(i) Introduction of *dagh* and *chahra*

(ii) Introduction of the dual rank of *zat* and *sawar*

(iii) Issue of *mahjar*

(iv) Abolition of *jizya*

(v) Abolition of pilgrim tax

(vi) Proclamation of *Tauhit-i-Ilahi*

Choose the answer from the codes below:

- (a) ii, iii, i, v, iv, vi
- (b) v, iv, i, iii, vi, ii
- (c) iii, iv, i, ii, vi, v
- (d) v, iv, vi, i, ii, iii

Arrange the following events of Jahangir's reign in chronological order.

- (i) Captain Hawkin's visit to Jahangir's court
- (ii) Sir Thomas Roe's arrival at Jahangir's court
- (iii) Mahabat Khan's revolt and capture of Jahangir
- (iv) Prince Khurram's revolt against his father
- (v) Jahangir's marriage with Nur Jahan
- (vi) Issue of the famous 12 ordinances

Choose the answer from the codes below:

- (a) i, ii, v, vi, iii, iv
- (b) vi, v, i, ii, iv, iii
- (c) ii, iv, iii, v, vi, i
- (d) vi, i, v, ii, iv, iii

Pick out the correct code giving the chronology of the following events of Aurangzeb's reign.

- (i) Conquest of Bijapur and Golconda
- (ii) Rebellion of the Sikhs under Guru Govind Singh
- (iii) Rebellion of the Jats under Gokla
- (iv) Reimposition of the *Jizya*
- (v) Sivaji's visit to the Mughal court
- (vi) Rebellion of the Satnamis

Choose the answer from the codes below:

- (a) i, iii, ii, vi, iv, v
- (b) ii, iv, i, v, vi, iii
- (c) v, iii, vi, ii, iv, i
- (d) iii, iv, ii, vi, i, v

Nur Jahan's *junta*, apart from herself, consisted of:

- (i) Mahabat Khan
- (ii) Asaf Khan
- (iii) **Prince Khusrav**
- (iv) Itimad-ud-daula
- (v) Prince Khurram

(vi) Sher Afghan

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii and iv only
- (d) ii, iv and v only

Which of the following were French visitors to the Mughal empire, all of whom were in India in 1666?

- (i) Bernier
- (ii) Thevenot
- (iii) Tavernier
- (iv) Manucci
- (v) Ralph Fitch

Select the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii, iii and iv
- (d) All of them

Who among the following belonged to the Sur dynasty?

- (i) Sher Shah
- (ii) Islam Shah
- (iii) Bahadur Shah
- (iv) [Ali Adil Shah](#)
- (v) Sikandar Shah
- (vi) Muhammad Adil Shah

Select the answer from the codes below:

- (a) i, ii, iii and v
- (b) i, ii, v and vi
- (c) ii, iii, iv and v
- (d) i, ii, iv and vi

Who among the following persons invited Babur to invade India?

- (i) Rana Sanga of Mewar
- (ii) Daulat Khan Lodhi
- (iii) [Alam Khan Lodhi](#)
- (iv) Mahmud Lodhi
- (v) Bharamal of Amber

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii, iv and v
- (d) All of them

Which of the following statements about Babur are true?

- (i) He was the son of Shaikh Mirza, the ruler of Farghana in Central Asia.
- (ii) He was related to Chengiz Khan on his father's side and to Timur on his mother's side.
- (iii) He translated a famous *Sufi* work, called *Masnavi* from Persian into Turkish.
- (iv) He passed away while going to Kabul in 1530.

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii and iii
- (c) i, iii and iv
- (d) ii, iii and iv

Which of the following revenue systems were Akbar's own innovations?

- (i) *Batai*
- (ii) *Kankut*
- (iii) *Nasaq*
- (iv) *Zabti*
- (v) *Dahsala*

Select the answer from the codes below:

- (a) i and iv
- (b) ii and v
- (c) iii and iv
- (d) iv and v

Who among the following religious groups participated in the religious debates held at the Ibadat Khana during 1575–80?

- (i) *Shias* (ii) *Sunnis*
- (iii) *Sufis* (iv) *Jainas*
- (v) Hindus (vi) Christians

Select the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii, iv and v
- (d) i, ii, v and vi

Who among the following were the four sons of Shah Jahan who fought for the throne between 1656 and 1658?

- (i) Dara Shikoh (ii) Dawar Baksh
- (iii) Shuja (iv) Aurangzeb
- (v) Murad (vi) Khusrau

Select the answer from the codes below:

- (a) i, ii, iii and iv
- (b) i, iii, iv and v
- (c) ii, iii, iv and v
- (d) i, ii, iii and vi

Which of the following statements about the war of succession among the sons of Shah Jahan are true?

- (i) Raja Jaswant Singh, the Rathor ruler of Jodhpur, fought on the side of Dara Shikoh.
- (ii) Manucci, an Italian touring India, served in the army of Dara.
- (iii) Bernier, a French traveller, served in Aurangzeb's retinue in this war.
- (iv) Shah Jahan openly supported the claims of Aurangzeb to the throne.

Choose the answer from the codes below:

- (a) All of them
- (b) i, iii and iv
- (c) i, ii and iii
- (d) ii, iii and iv

Pick out the main features of the *mansab* system of the Mughals from among the following:

- (i) All *sawar* rank holders are necessarily holders of *zat* ranks as well, but not viceversa.
- (ii) The *zat* rank was always preceded by the *sa war* rank.
- (iii) The *zat* rank was normally either equal to or higher than the *sawar* rank.
- (iv) The contingents of the big *mansabdar*s were usually formed by adding those of the smaller ones.

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) ii, iii and iv
- (d) i, iii and iv

Which of the following were the main items of export of India during the Mughal period?

- (i) Cotton textiles
- (ii) Indigo and saltpetre
- (iii) Bullion and horses
- (iv) Raw silk and sugar
- (v) Opium and pepper
- (vi) Metals and perfumes

Select the answer from the codes below:

- (a) i, ii, iii and iv
- (b) i, ii, iv and v
- (c) i, iii, iv and vi
- (d) i, iii, v and vi

Mughal architecture was marked by

- (i) Combination of the Persian elements of grandeur and originality with Indian elements of grace and decoration
- (ii) Uniformity in the structural principles and architectural character all over the empire
- (iii) Construction of tombs in the centre of large parks on high platforms
- (iv) Construction of a double-dome, the outer and the inner one
- (v) Cupolas standing on slender pillars at the corners, magnificent palace-halls, lofty vaulted gateways, etc.

Select the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and v
- (c) ii, iii, iv and v
- (d) i, iii, iv and v

Which of the following buildings are found at Fatehpur Sikri?

- (i) Tomb of Salim Chisti
- (ii) Buland Darwaza
- (iii) Palaces of Mariam and Sultana
- (iv) Humayun's tomb
- (v) Panch Mahal
- (vi) Rang Mahal

Select the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) i, ii, iii and v
- (d) ii, iii, iv and vi

Who were the two Persian master painters who came to India with Humayun and later organised painting in the imperial *karkhana* under Akbar's patronage?

- (i) Muhammad Nazir
- (ii) Tamshad Ali
- (iii) Sayyid Ali Tabrezi
- (iv) Abdus Samad

Choose the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) i and iii
- (d) iii and iv

Mughal school of painting is characterised by

- (i) Miniature paintings
- (ii) Excellency in portrait painting and colour composition
- (iii) Keen appreciation of nature
- (iv) Democratic and popular in content
- (v) Courtly and aristocratic in content
- (vi) Secular and materialistic
- (vii) Spiritual and mystic

Choose the answer from the codes below:

- (a) i, ii, iii, iv and v
- (b) i, ii, iii, v and vi
- (c) ii, iii, iv, v and vi
- (d) ii, iv and vi only

Who among the following Mughal historians were the contemporaries of Akbar?

- (i) Abul Fazl
- (ii) Badauni
- (iii) Mulla Daud
- (iv) Nizam-ud-din Ahmad
- (v) Mutamad Khan
- (vi) Abdul Hamid Lahori

Select the answer from the codes below:

- (a) i, ii, iii and iv
- (b) i, iii, iv and v
- (c) i, iii, v and vi

(d) All of them

Dara Shikoh, the eldest son of Shah Jahan, was the author of which of the following works?

- (i) *Safinat-ul-Auliya*
- (ii) *Sakinat-ul Auliya*
- (iii) *Hasanat-ul-Arifin*
- (iv) *Majma-ul-Bahrain*

Select the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) i, ii and iii
- (d) All of them

Which of the following statements about the revenue reforms of Sher Shah Sur are true?

- (i) Assessment of land revenue on the basis of measurement of land
- (ii) Introduction of a new unit of measurement called *Haahi gaz*
- (iii) Classification of land into three categories on the basis of their yield, i.e. good, bad and middling.
- (iv) Computation of the average produce of three kinds of land and fixing 1/3rd of it as the land revenue.
- (v) Issue of title deeds to peasants and acquisition of acceptance deeds from them

Choose the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) i, iii, iv and v
- (d) i, ii, iii and v

What were the various measures taken by Sher Shah to improve trade and commerce?

- (i) Building several new roads and restoration of all old ones
- (ii) Construction of rest houses along the roads for the convenience of the travellers and traders
- (iii) Issue of fine coins of gold, silver and copper of uniform standard
- (iv) Collection of custom duties and tolls at several places all through the empire
- (v) Making the local headmen and *zamindars* responsible for the loss of the goods of merchants in transit

Select the answer from the codes below:

- (a) i, ii, iii and iv
- (b) i, ii, iii and v
- (c) ii, iii, iv and v
- (d) All of them

Consider List I and List II:

<b>List I</b> <i>(Battles at)</i>	<b>List I</b> <i>(Results)</i>
(i) Samel	(A) Defeat of Afghans under Ibrahim Lodhi by Babur
(ii) Bilgram	(B) Defeat of Rajputs under Rana Sanga by Babur
(iii) Ghagara	(C) Defeat of Afghans under Mahmud Lodhi by Babur
(iv) Khanwa	(D) Final defeat of Humayun by Sher Shah
(v) Panipat	(E) Defeat of Rajputs under Maldeo of Marwar by Sher Shah

- (a) i-E, ii-D, iii-C, iv-B, v-A
- (b) i-D, ii-C, iii-B, iv-A, v-E
- (c) i-C, ii-E, iii-D, iv-B, v-A
- (d) i-B, ii-A, iii-E, iv-C, v-D

Which of the following is correctly matched?

- (a) Kachchhawahas—Mewar
- (b) Ranas—Marwar
- (c) Hadas—Ranthambhor
- (d) Rathors—Amber

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) Rani Durgavati	Last ruler of Malwa defeated by Akbar
(ii) Baz Bahadur	Ruler of Garhkatanga who put up stiff resistance before its conquest by Akbar
(iii) Muhammad Hakim	Akbar's half brother, after whose death Akbar occupied Kabul
(iv) Chand	The person who put up stiff resistance to Akbar before his

Sultana	conquest of a half of Ahmadnagar kingdom
(v) Malik Ambar	The person who was responsible for foiling Jahangir's attempts to complete the annexation of Ahmadnagar

Which of the above are correctly paired?

Select the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) i, iii and v

Match List I with List II and choose the answer from the codes given below.

**List I**

- (i) Amar Singh
- (ii) Ajit Singh
- (iii) Udal Singh
- (iv) Bharamal
- (v) Todar Mal

**List II**

- (A) The first Rajput ruler to voluntarily submit and offer his daughter in marriage to Akbar
- (B) The first Rana to refuse to submit to Akbar
- (C) The Rana with whom Jahangir concluded peacee
- (D) The person responsible for implementing the revenue reforms of Akbar
- (E) The posthumous son of Jaswant Singh of Marwar

- (a) i-C, ii-E, iii-A, iv-D, v-B
- (b) i-C, ii-E, iii-B, iv-A, v-D
- (c) i-D, ii-A, iii-B, iv-E, v-C
- (d) i-E, ii-C, iii-A, iv-B, v-D

Match the following:

**List I**

- (i) *Jama*
- (ii) *Hasil*
- (iii) *Dastur*
- (iv) *Bahi*
- (v) *Bigha*

**List II**

- (A) Assessed or stipulated revenue from a unit of land
- (B) Final and permanent assessed revenue from a unit of land
- (C) Revenue actually collected from a unit of land
- (D) A particular unit of land
- (E) A revenue register kept at the village level

- (a) i-A, ii-C, iii-B, iv-E, v-D
- (b) i-A, ii-B, iii-C, iv-D, v-E
- (c) i-B, ii-C, iii-D, iv-A, v-E
- (d) i-G, ii-A, iii-B, iv-E, v-D

Which code gives the correct pairing of the following lists?

<b>List I</b>	<b>List II</b>
(i) <i>Diwan</i>	(A) Prime Minister
(ii) <i>Mir Bakshi</i>	(B) Head of revenue department
(iii) <i>Mir Bahri</i>	(C) Head of military department
(iv) <i>Khan-i-Saman</i>	(D) Head of royal household and workshops
(v) <i>Wazir</i>	(E) In-charge of royal ships and boats

- (a) i-D, ii-E, iii-C, iv-A, v-B
- (b) i-C, ii-B, iii-A, iv-D, v-E
- (c) i-B, ii-C, iii-D, iv-E, v-A
- (d) i-B, ii-C, iii-E, iv-D, v-A

Match List I and List II and select the answer from the codes given below.

<b>List I</b>	<b>List II</b>
(i) <i>Mir-i-Arz</i>	(A) Head of artillery
(ii) <i>Mir-i-Ma</i>	(B) In-charge of royal quarters
(iii) <i>Mir-i-Tozak</i>	(C) In-charge. of royal ceremonies
(iv) <i>Mir Atish</i>	(D) In-charge of privy purse
(v) <i>Mir Manzil</i>	(E) In-charge of petitions

- (a) i-C, ii-B, iii-A, iv-E, v-D
- (b) i-E, ii-D, iii-B, iv-A, v-C
- (c) i-E, ii-D, iii-C, iv-B, v-A
- (d) i-A, ii-B, iii-C, iv-D, v-E

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) <i>Batai</i>	Assessment of land revenue on the basis of measurement
(ii)	Crop-sharing in different ways
<i>Kankut</i>	
(iii)	Estimation of revenue payable on the basis of past experience
<i>Nasaq</i>	
(iv)	Estimation of crop yield of the whole area on the basis of

*Zabti* sample survey

(v) Collection of one-third of the past 10 years average produce  
*Dahsala* in terms of cash

Which of the above are not correctly matched?

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) i, iii and iv

Which of the following is correctly matched?

- (a) *Polaj* — Annually cultivated land
- (b) *Chachar* — Left fallow for one or two years
- (c) *Banjar* — Left fallow for three or four years
- (d) *Parauti* — Uncultivated for four or more years

Match List I with List II and select the answer using the codes below.

**List I**

- (i) *Patwari*
- (ii) *Qanungo*
- (iii) *Amalguzar*
- (iv) *Karkun*
- (v) *Khazanadar*

- (a) i-C, ii-B, iii-E, iv-D, v-A
- (b) i-B, ii-A, iii-E, iv-D, v-C
- (c) i-B, ii-A, iii-C, iv-E, v-D
- (d) i-C, ii-B, iii-A, iv-E, v-D

**List II**

- (A) Revenue official at the district level
- (B) Revenue official at the taluk level
- (C) Village revenue official
- (D) Treasurer at the district level
- (E) Accountant

Match the following:

**List I**

- (i) *Mohur*
- (ii) *Shahrukhi*
- (iii) *Patta*
- (iv) *Qabuliyat*
- (v) *Kasba*

- (a) i-A, ii-B, iii-C, iv-E, v-D
- (b) i-B, ii-A, iii-C, iv-E, v-D

**List II**

- (A) Mughal silver coin
- (B) Mughal gold coin
- (C) Market town
- (D) Revenue acceptance
- (E) Revenue title deed

(c) i-B, ii-A, iii-E, iv-D, v-C

(d) i-A, ii-B, iii-D, iv-E, v-C

Which code gives the correct matching of the following list of Mughals and places of their tombs.

**List I**

- (i) Babur
- (ii) Humayun
- (iii) Akbar
- (iv) Jahangir
- (v) Shah Jahan
- (vi) Aurangzeb

(a) i-A, ii-C, iii-B, iv-E, v-F, vi-D

(b) i-A, ii-B, iii-C, iv-D, v-E, vi-F

(c) i-B, ii-C, iii-D, iv-E, v-F, vi-A

(d) i-B, ii-D, iii-C, iv-A, v-E, vi-F

**List II**

- (A) Kabul
- (B) Delhi
- (C) Sikandara
- (D) Lahore
- (E) Agra
- (F) Aurangabad

Match List I and List II and choose the answer from the codes given below.

**List I**

- (i) Itimad-ud-daula's
- (ii) Humayun's Tomb
- (iii) Akbar's tomb
- (iv) Tomb of
- (v) Aurangzeb's

(a) i-B, ii-C, iii-E, iv-A, v-D

(b) i-C, ii-B, iii-E, iv-D, v-A

(c) i-B, ii-C, iii-A, iv-E, v-D

(d) i-C, ii-B, iii-A, iv-E, v-D

**List II**

- (A) Influence of tomb Buddhist *vihara* in its construction
- (B) Beginning of the use of white marble by Mughals
- (C) Prototype of the Taj Mahal
- (D) Replica of Moti Aurangzeb's wife Masjid at Aurangabad
- (E) Replica of the personal mosque Taj Mahal in the Red Fort

Consider List I and List II:

**List I**

- (i) Aurangzeb
- (ii) Gulbadan Begam

**List II**

- Khulasat-ul- Tarikh*
- Futuhat-i- Alamgiri*

(iii) Sujan Rai Khatri	<i>Humayun Namah</i>
(iv) Iswar Das	<i>Fatwa-i-Alamgiri</i>
(v) Bhimsen	<i>Nuskha-i-Dilkusha</i>

Which of the above are incorrectly paired? Select the answer from the codes below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii, iii and iv
- (d) All of them

Match the following:

<b>List I</b>	<b>List II</b>
(i) <i>Ganj</i>	(A) Proprietorship in land
(ii) <i>Hat</i>	(B) Gift from an inferior to a superior
(iii) <i>Milki</i>	(C) Hereditary lands
(iv) <i>Nazrana</i>	(D) Market or trade centre
(v) <i>Watan</i>	(E) Periodic village fair

- (a) i-C, ii-B, iii-E, iv-A, v-D
- (b) i-B, ii-A, iii-D, iv-E, v-C
- (c) i-D, ii-E, iii-A, iv-B, v-C
- (d) i-E, ii-D, iii-C, iv-A, v-B

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if ‘Assertion’ (A) is correct and ‘Reason’ (R) is wrong.

Mark (b) if ‘A’ is wrong and ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ is the correct explanation for ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ is not the correct explanation for ‘A’.

**Assertion (A):** During the war of succession, Jahanara, one of the daughters of Shah Jahan, supported the claims of Dara Shikoh to the throne, while her sister, Roshanara, supported Aurangzeb’s claims.

**Reason (R):** Jahanara, who served Shah Jahan during his eight year period of imprisonment by his son, was later made the first lady of the realm by Aurangzeb.

*Assertion (A):* Among the several rebellions to rock the Mughal empire during the time of Aurangzeb, that of the Rathors of Jodhpur was an important and serious one.

*Reason (R):* The Rathors were goaded into rebellion by Aurangzeb's refusal to recognise Ajit Singh, the posthumous son of Jaswant Singh, as the legal heir.

*Assertion (A):* After the introduction of *dagh* and *chahra* in the *mansab* system by Akbar in his 18th regnal year, the correlation between the *mansabdar*'s rank and the number of horsemen maintained by him came into effect.

*Reason (R):* *Dagh* and *chahra* decreased the possibility of fraud by the *mansabdar* and fixed his rank according to the size of the contingent maintained by him.

*Assertion (A):* The month-scale, introduced by Shah Jahan in the *mansab* system, was a device to express the ratio between the *jama* and *hasil*.

*Reason (R):* The month-scale, along with the rule of one-third and one-fifth doubled the military obligations of the *mansabdars* to the state.

*Assertion (A):* All *mansabdars* were *Jagirdars*, but all *jagirdars* were not *mansabdars*.

*Reason (R):* A few *mansabdars* were paid in cash and not through the assignment of *jagirs*.

*Assertion (A):* Both Shah Jahan and Aurangzeb expanded the *khalisa* lands considerably at the expense of the *jagir* lands.

*Reason (R):* The number of *mansabdars* of the Mughal empire increased from around 2000 in 1605 to almost 12,000 by 1675.

*Assertion (A):* The Mughal emperors had complete sovereignty, not only internally but also externally.

*Reason (R):* They refused to recognise any external authority like the caliph as their superior.

*Assertion (A):* The Mughals, particularly Akbar, established a uniform pattern of administration in all provinces.

*Reason (R):* Akbar is greatly indebted to Sher Shah Sur not only in local administration but also in provincial administration.

*Assertion (A):* In the Mughal period the peasants were recognised as the proprietors of the soil in the precapitalist sense.

*Reason (R):* Under the Mughals the emperor, the *jagirdars* and the *zamindars* had superior rights over land revenue.

*Assertion (A):* By his 24th regnal year, Akbar completed a series of revenue reforms, which are together known as the *ain-i-dahsala*.

*Reason (R):* From Akbar's 24th regnal year onwards, the only revenue system that prevailed throughout his empire was the *dahsala* system.

*Assertion (A):* In the Mughal period, the residential *pahis* could, if they had their own implements and draught animals, hope to acquire the status of *khudkashta*.

*Reason (R):* In medieval rural India, possession of implements and draught animals was much more important than that of lands.

*Assertion (A):* A major characteristic feature of Mughal India was the slow increase or near stagnation in agricultural production.

*Reason (R):* There is sufficient evidence to show a gradual expansion in the total area under cultivation during the Mughal period.

*Assertion (A):* The European traders were instrumental in introducing and developing the institution of *hundis* in Mughal period.

*Reason (R):* The merchant class of the Mughal period was a highly stratified class economically as well as socially.

*Assertion (A):* The culture of the Mughal period is generally termed as the Mughal court culture.

*Reason (R):* The Mughal court culture was an antithesis of Indian culture.

*Assertion (A):* Akbar dispensed with the practice of keeping revenue records in the local languages, in addition to Persian.

*Reason (R):* In Mughal India, Persian language and literature was well developed and widely in use.

Read the following lines and answer the question. 'If on earth be an Eden of Bliss,

It is this, it is this, none but this.'

Who is the author and where is it found?

- (a) Abdur Rahim Khan-i-Khanan—In his Persian translation of *Tuzuk-i-Baburi*
- (b) Faizi—In the new Agra Fort
- (c) Abul Fazl—In the Buland Darwaza at Fatehpur Sikri
- (d) Amir Khusrau—In the Diwan-i-Khas of the Red Fort at Delhi

Who wrote the following passage: ‘Hindustan is a country that has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society, of frankly mixing together . . . They have no genius, no comprehension of mind, no fellow felling, no ingenuity or mechanical invention . . .’

- (a) Aurangzeb
- (b) Jahangir
- (c) Babur
- (d) Sir Thomas Roe

Read the following lines and answer the question: ‘I know of Islam and I respect it. I know of Hinduism and I am proud of it. But I know nothing of this new faith and I cannot accept it.’

Who is the speaker and to which faith is he referring to?

- (a) Akbar-Christianity
- (b) Man Singh—*Tauhit-i-llahi*
- (c) Akbar—Jainism
- (d) Todar Mal—*Tauhit-i-llahi*

Identify the following views on painting with the respective personalities? ‘If there were similar portraits finished by several artists, I could point out the painter of each’ and There are many that hate painting; but such men I dislike. It appears to me if a painter had quite peculiar means of recognising god.’

- (a) Jahangir and Akbar
- (b) Humayun and Akbar
- (c) Akbar and Jahangir
- (d) Jahangir and Humayun

That Akbar was an illiterate

- (a) is probably true
- (b) is definitely doubtful
- (c) is probably wrong
- (d) is proved beyond doubt

What was the ancestral principality of Babur?

- (a) Samarkhand
- (b) Kabul
- (c) Farghana
- (d) Persia

What was the name of Turkish engineer who helped Bahadur Shah of Gujarat to storm Chittor fort?

- (a) Amir Khan
- (b) Hindal
- (c) Rumi Khan
- (d) Khusrav Khan

After which battle did Humayun go into exile?

- (a) Jaunpur
- (b) Chausa
- (c) Mandasor
- (d) Bilgram

Who translated *Tuzuk-i-Baburi* into Persian?

- (a) Abul Fazl
- (b) Amir Khusrav
- (c) Abdur Rahim
- (d) Daulat Khan

Who was the Persian ruler who helped Humayun with 12,000 troops?

- (a) Chengiz Khan
- (b) Timur
- (c) Nadir Shah
- (d) Shah Tahmasp

The *Atkah Khail*, who conspired for the fall of Bairam Khan, were

- (a) enemies of Bairam
- (b) relations of Akbar
- (c) *Sunni* nobles of the Mughal court
- (d) non-Persian nobles at Mughal court

Who crushed the Afghan power in Orissa?

- (a) **Adham Khan**
- (b) Man Singh
- (c) Todar Mal
- (d) Munim Khan

The Jesuit missionary who had discussions with Akbar was

- (a) **Rudolf Aquaviva**
- (b) Antony Monserrate
- (c) Sir Thomas Roe
- (d) Francis Henrequez

Who wrote *Tabaqat-i-Akbari*?

- (a) Abul Fazl
- (b) Badauni
- (c) Munim Khan
- (d) Nizam-ud-din Ahmad

The Persian ruler who besieged Qandahar in Jahangir's reign was

- (a) Shah Raza
- (b) Shah Abbas
- (c) Shah Muhammad
- (d) Shah Parwez

After which battle Humayun crossed the Ganges with the help of a water-carrier?

- (a) Bilgram
- (b) Kanauj
- (c) Chausa
- (d) Gaghra

Who was a great poet among the following?

- (a) Babur
- (b) Humayun
- (c) Akbar
- (d) Jahangir

Which Sikh *guru* helped the rebel prince, Khusrau, with money and prayers?

- (a) Hargovind
- (b) Arjun Dev
- (c) Tez Bahadur
- (d) Govind Singh

Who among the following Mughal emperors were half Rajput (born of a Rajput mother)?

- (a) Shah Jahan and Aurangzeb
- (b) Akbar and Jahangir
- (c) Jahangir and Shah Jahan
- (d) Jahangir and Humayun

Who chose to live voluntarily with Shah Jahan and later was awarded great honour by Aurangzeb?

- (a) Jahanara
- (b) Zeb-un-nisa

(c) Zeenat Mahal

(d) Roshanara

Who was the first Englishman to visit Jahangir's court?

(a) William Edwards

(b) George Barlow

(c) Thomas Roe

(d) Hawkins

What was the first English ship that came to India?

(a) May Flower

(b) Red Dragon

(c) Bengal

(d) Elizabeth

The Persian ruler who besieged Qandahar in Jahangir's reign was

(a) Shah Muhammad

(b) Shah Abbas

(c) Shah Raza

(d) Shah Parwez

Which of the following branches of the army was wholly state paid?

(a) Infantry

(b) Cavalry

(c) Elephants

(d) Artillery

Who was the in-charge of a *pargana*?

(a) *Amil*

(b) *Pattidar*

(c) *Shiqdar*

(d) *Qanungo*

The range of *mansabs* as organised by Akbar varied between

(a) 10 to 5,000

(b) 10 to 7,000

(c) 10 to 10,000

(d) 100 to 5,000

Persons holding ranks from 500 to less than 2,500 were known as

(a) *mansabdar*

(b) *amir*

(c) *amir-i-umada*

(d) *khwaja*

A new technique of painting, known as *siyahi qalam*, became fashionable during the reign of

- (a) Akbar
- (b) Aurangzeb
- (c) Jahangir
- (d) Shah Jahan

Which of the following varieties of land during Mughal period did not yield any land revenue to the state?

- (a) *Khalisa*
- (b) *Jagir*
- (c) *Sayur ghal*
- (d) *Raiyati*

Which one of the following was not a chief feature of the *dahsala* system of land revenue?

- (a) Survey and measurement of land
- (b) Classification of land
- (c) Fixation of rates
- (d) Biennial assessment

What portion of actual produce was fixed as the demand of the state under the *zabti*?

- (a) one-half
- (b) one-third
- (c) one-fourth
- (d) one-fifth

Akbar laid the foundation of the new city at Fatehpur Sikri in honour of

- (a) Babur
- (b) Moin-ud-in Chisti
- (c) Salim Chisti
- (d) Nizam-ud-din Auliya

Akbar is reputed to have been a good player of

- (a) *veena*
- (b) *sitar*
- (c) *pakhawaj*
- (d) *nakkarah*

During the reign of which great Mughal was tobacco introduced in India?

- (a) Jahangir
- (b) Akbar
- (c) Shah Jahan
- (d) Aurangzeb

Which great Mughal is credited with prohibiting *sati* unless the widow herself, of her own free will, persistently desired it?

- (a) Akbar
- (b) Babur
- (c) Humayun
- (d) Jahangir

Akbar's enlightened religious policy was based on his philosophy of *sulh-i-kul* which meant

- (a) universal tolerance
- (b) universal peace
- (c) enlightened benevolence
- (d) unity of godhead

Jahangir's faithful general Mahabat Khan revolted against him in 1626 because

- (a) he wanted to rule independently in Bengal and Bihar.
- (b) his son was executed by Jahangir.
- (c) of Nur Jahan's intrigues.
- (d) of all the above reasons.

The 'chain of justice' is associated with

- (a) Humayun
- (b) Akbar
- (c) Jahangir
- (d) Shah Jahan

Aurangzeb discontinued the practice of inscribing *kalima* on the coins because

- (a) it was a practice borrowed from the Turks.
- (b) it would have been dishonoured by coming under the feet of the people.
- (c) it hampered the smooth functioning of the escheat system.
- (d) it was an irreligious practice.

Who among the following was an illiterate?

- (a) Akbar
- (b) Jahangir

- (c) Shah Jahan
- (d) Aurangzeb

Aurangzeb got some temples destroyed. Which one of the following was not one of them?

- (a) Somanatha temple in Gujarat
- (b) Visvanatha temple at Banaras
- (c) Kesava Rai temple at Banaras
- (d) Jagannatha temple at Puri

Under Aurangzeb, the *amin* collected

- (a) grazing tax
- (b) *jizya*
- (c) *kharaj*
- (d) *zakat*

The promulgation of ‘twelve edicts’ is associated with the reign of

- (a) Akbar
- (b) Jahangir
- (c) Shah Jahan
- (d) Aurangzeb

Mir Jumla, who was appointed the Governor of Bengal by Aurangzeb, originally belonged to

- (a) Ahmadnagar
- (b) Bijapur
- (c) Gujarat
- (d) Golconda

The police chief of a city was called

- (a) *qazi*
- (b) *faujdar*
- (c) *kotwal*
- (d) *qilahdar*

Certain *mansabdars* were paid in cash. They were called

- (a) *naqdis*
- (b) *Jagirdars*
- (c) *amirs*
- (d) *mirzas*

Todar Mal was a brilliant revenue officer who first served under

- (a) Bhagwan Das

- (b) Sher Shah
- (c) Humayun
- (d) Baz Bahadur

Who imposed the taxes like *jaribana* (surveyor's fee), *mahasilana* (tax collector's fee) and insurance tax on the cultivators?

- (a) Sher Shah
- (b) Akbar
- (c) Shah Jahan
- (d) Aurangzeb

The land grants made to the scholarly men were known as

- (a) *inam*
- (b) *waqf*
- (c) *sayur ghal*
- (d) *madad-i-maash*

Villages with no zamindari rights were called

- (a) *raiayati*
- (b) *milkiyat*
- (c) *peshkashi*
- (d) *bisvi*

*Peshkashi* zamindars were

- (a) territorial zamindars who did not render military service to the state.
- (b) territorial zamindars who rendered military service to the state.
- (c) primary zamindars who maintained law and order.
- (d) intermediary zamindars who collected taxes for the state.

The only type of *Jagir* which could not be transferred was the

- (a) *khidmati jagir*
- (b) *watan jagir*
- (c) *milkiyat jagir*
- (d) *tan jagir*

Who was the Frenchman that visited India six times during the reigns of Shah Jahan and Aurangzeb and wrote his accounts of India in his work 'Six Voyages'?

- (a) Tavernier
- (b) Manucci
- (c) Thevenot
- (d) Bernier

Taj Mahal was designed by

- (a) Ustad Isa
- (b) Ustad Mansur
- (c) Ustad Rahim
- (d) Ustad Shansher

Of the buildings built during the time of Shah Jahan, which one had the famous peacock throne?

- (a) Rang Mahal
- (b) Diwan-i-Khas
- (c) Diwan-i-Am
- (d) Jama Masjid

The master of portrait painting was

- (a) Mansur
- (b) Sannad Beg
- (c) Mir Hussain
- (d) Daswant

Surdas, Baiju Bawra and Ramdas were famous singers during the time of

- (a) Akbar
- (b) Jahangir
- (c) Shah Jahan
- (d) Aurangzeb

The subject matter of *Hamza Namah* is

- (a) architecture
- (b) painting
- (c) music
- (d) philosophy

The French traveller Francois Bemier served as physician to

- (a) Akbar
- (b) Jahangir
- (c) Shah Jahan
- (c) Aurangzeb

Which of the following manuscripts, containing miniature paintings, reveals a sense of realism and authenticity witnessed or experienced by the painters themselves?

- (a) *Timur Namah*
- (b) *Akbar Namah*

(c) *Jamiut-Tawarikh*

(d) *Tarikh-i-Alfi*

During the reign of which one of the following Mughal emperors were the Marathas admitted to the nobility?

(a) Akbar

(b) Humayun

(c) Jahangir

(d) Shah Jahan

Which one of the following Mughal emperors is credited with the composition of many Hindi songs?

(a) Humayun

(b) Babur

(c) Akbar

(d) Jahangir

*Muraqqas* of the Mughal period were

(a) albums of the miniature paintings.

(b) revenue officials at the *paragana* level.

(c) hired soldiers of the Mughal nobles.

(d) musical compositions by the *Sufis*.

Who among the following discovered the Cape of Good Hope which he originally called the Cape Storm in 14877

(a) Vasco da Gama

(b) Pedro Alvarez Cabral

(c) Bartholomew Diaz

(d) Columbus

What was the early capital of the Portuguese in India?

(a) Goa

(b) Cochin

(c) Calicut

(d) Cannanore

Who was the ‘Zamorin’?

(a) Religious head of the Portuguese in India

(b) Commercial head of the Arab merchants in India

(c) The Muslim ruler of Cochin

(d) The Hindu ruler of Calicut

What was the only settlement of the Portuguese on the south-east coast?

- (a) San Thome
- (b) Armagaon
- (c) Karikal
- (d) Pulicat

By the beginning of the 17th century, the Portuguese power declined in India and the neighbouring regions, and they began to lose one settlement after another. To whom did they lose Ormuz in the Persian Gulf in 1622?

- (a) Arabs
- (b) Turks
- (c) English
- (d) Dutch

When and by whom were the Portuguese driven out of Hugli in Bengal?

- (a) 1625—Shaista Khan
- (b) 1631—Qasim Khan
- (c) 1650—Prince Murad
- (d) 1666—Prince Shuja

Which of the following statements about Vasco da Gama are true?

- (i) He discovered the new and all-sea route from Europe to India.
- (ii) He reached the port of Cochin on May 17, 1498.
- (iii) He was given a hostile reception by the ruler of Cochin.
- (iv) He made a second trip to India in 1502. Select the answer from the codes below:

- (a) i and ii
- (b) ii and iv
- (c) i and iv
- (d) i and iii

Which of the following statements about Alfonso de Albuquerque are incorrect?

- (i) He became the Portuguese governor in India in 1509.
- (ii) He captured Goa from the ruler of Ahmednagar in 1511.
- (iii) He persecuted Muslims and prohibited his countrymen from taking Indian women as wives.
- (iv) He conquered the island of Ormuz in the Persian Gulf in 1515.
- (v) He died in 1520 leaving the Portuguese as the strongest naval power in the Indian Ocean.

Choose the answer from the codes below:

- (a) i, ii and iv
- (b) ii and iii only
- (c) iii and iv only
- (d) ii, iii and v

Which of the following places never had a Portuguese settlement or trading station?

- (i) Calicut
- (ii) Broach
- (iii) Cochin
- (iv) Cannanore
- (v) Mahe

Choose the answer from the codes below:

- (a) ii and iv
- (b) iii and iv
- (c) ii and v
- (d) iv and v

Which were the two places acquired by the Portuguese governor Nino da Cunha from Bahadur Shah of Gujarat?

- (i) Bombay
- (ii) Diu
- (iii) Chaul
- (iv) Bassein
- (v) Salsette

Select the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) ii and iv
- (d) i and v

Match List I with List II and select the answer using the codes given below.

**List I**

- (i) Alfonso de Albuquerque
- (ii) Nino da Cunha
- (iii) Martin Alfonso

**List II**

- (A) First Portuguese governor in India
- (B) Second Portuguese governor in India
- (C) Portuguese governor who transferred headquarters in India from Cochin to Goa

- (iv) Francisco de (d) Portuguese Almeida governor who was  
accompañado by Je suit saint

Francisco Xavier to India

- (a) i-A, ii-D, iii-B, iv-C
- (b) i-B, ii-C, iii-D, iv-A
- (c) i-A, ii-B, iii-D, iv-C
- (d) i-B, ii-A, iii-C, iv-D

Which code gives the correct pairing of the following lists?

**List I**

- (i) 1498
  - (ii) 1500
  - (iii) 1503
  - (iv) 1505
- (a) i-B, ii-C, iii-A, iv-D
  - (b) i-A, ii-B, iii-D, iv-C
  - (c) i-B, ii-A, iii-C, iv-D
  - (d) i-B, ii-A, iii-D, iv-C

**List II**

- (a) Arrival of Cabral
- (b) Arrival of Gama
- (c) Arrival of Almeida
- (d) Arrival of Albuquerque

Arrange the following Portuguese governors in India in chronological order.

- (i) Garcia de Noronha
- (ii) Dom de Castro
- (iii) Nino da Cunha
- (iv) Martin de Souza

Choose the answer from the codes below:

- (a) iii, i, iv, ii
- (b) ii, i, iv, iii
- (c) iv, ii, i, iii
- (d) i, iii, ii, iv

Which were the Portuguese settlements that were captured by the Marathas in 1739?

- (i) Salsette
- (ii) Bassein
- (iii) Bombay
- (iv) Chaul

Select the answer from the codes below:

- (a) i and ii
- (b) ii and iii

- (c) iii and iv
- (d) iv and v

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if the Assertion (A) is correct, but the Reason (R) is wrong.

Mark (b) if 'A' is wrong, but 'R' is correct.

Mark (c) if both 'A' and 'R' are correct, and 'R' explains 'A'.

Mark (d) if both 'A' and 'R.' are correct, but 'R' does not explain 'A'.

**Assertion (A):** In 1666 the King of Portugal sold Bombay to Charles II of England.

**Reason (R):** Charles II married Catherine of Braganza, sister of the Portuguese King.

**Assertion (A):** The discovery of Brazil led to the diversion of Portuguese attention from India to Brazil.

**Reason (R):** The Portuguese failed to withstand the severe competition from the other European companies in the sphere of Indian trade.

**Assertion (A):** The Indian people as well as rulers became hostile to the Portuguese.

**Reason (R):** The Portuguese in India followed a policy of religious intolerance.

Who was Gerald Aungier?

- (a) First Englishman to arrive in India
- (b) First governor of Bombay and responsible for its rise into prominence
- (c) First president of the council of Surat
- (d) First president of the council of Madras

Who established a factory at Sutanuti in 1690?

- (a) Job Chamock
- (b) Sir John Child
- (c) Sir William Courten
- (d) **Eyre Coote**

Who obtained the site of Madras and from whom?

- (a) Captain Hawkins from the Nawab of Carnatic
- (b) Sir Thomas Roe from the Nizam of Hyderabad
- (c) Sir Charles Eyre from the Raja of Valikondapuram
- (d) Francis Day from the Raja of Chandragiri

Identify Fort St George and Fort William with their respective settlements?

- (a) Bombay and Madras
- (b) Bombay and Calcutta
- (c) Madras and Calcutta
- (d) Calcutta and Madras

At which of the following places on the west coast did the English have their factories?

- (i) Ahmadabad
- (ii) Salsette
- (iii) Baroda
- (iv) Broach
- (v) Bassein

Select the answer from the codes below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) i, iii and iv
- (d) ii, iii and v

Which of the following statements about the activities of the British on the west coast are true?

- (i) Till 1687 all the English factories on the west coast were under the control of the president and council of their factory at Surat.
- (ii) In 1670 the Company purchased Bombay from Charles II for a nominal amount of a hundred pounds only.
- (iii) In 1687 Bombay replaced Surat as the head-quarters of the Company on the west coast.
- (iv) In 1688 the English under Sir John Child captured many Mughal ships off the west coast and disrupted the traffic of *haj* pilgrims.

Choose the answer from the codes below:

- (a) i, ii and iii
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) i, ii and iv

Which of the following statements about Madras are correct?

- (i) In 1640 the British obtained the site of Madras from the Raja of Valikondapuram.
- (ii) The British built a fortified factory, viz. Fort St George, at Madras.
- (iii) In 1658 all the English settlements on the Coromandal and in eastern

India were placed under the control of Fort St George.

(iv) In 1801 Lord Wellesley created the Madras presidency as it existed till Indian independence.

Choose the answer from the codes below:

- (a) i, ii and iv
- (b) i, iii and iv
- (c) i, ii and iii
- (d) ii, iii and iv

At which of the following places in Orissa did the British establish factories in 1633?

- (i) Cuttack
- (ii) Hariharpur
- (iii) Patna
- (iv) Dacca

Select the answer from the codes below:

- (a) i and ii
- (b) iii and iv
- (c) ii and iv
- (d) i and iv

Which of the following places in Bihar and Bengal had English factories?

- (i) Hugli
- (ii) Chinsura
- (iii) Patna
- (iv) Dacca
- (v) Monghyr
- (vi) Kasimbazar

Select the answer from the codes below:

- (a) i, iii, iv and vi
- (b) ii, iii, v and vi
- (c) i, iii, iv and v
- (d) iii, iv, v and vi

Which of the following statements about the British in Bengal are incorrect?

- (i) The British purchased the three villages of Sutanuti, Kalikata and Govindpur in 1698 from the governor of Bengal.
- (ii) They fortified their factory at Sutanuti in 1699 with the permission of the Mughal governor of Bengal.
- (iii) The fortified factory at Sutanuti was named Fort William in 1700.

(iv) All the English settlements in Bengal were placed under the separate control of a president and council of Fort William in 1700.

Choose the answer from the codes below:

- (a) i and iii
- (b) i and ii
- (c) ii and iii
- (d) iii and iv

Arrange the following events in the history of the East India Company in chronological order:

- (i) Resolution of the British Parliament giving equal rights to all Englishmen to trade in the East.
- (ii) Formation of a rival company by a group of merchants under Sir William Courten.
- (iii) Transformation of the East India Company into a joint-stock company.
- (iv) Amalgamation of Courten's company with the East India Company.

Choose the answer from the codes below:

- (a) i, ii, iii, iv
- (b) i, ii, iv, iii
- (c) ii, iii, i, iv
- (d) ii, iv, iii, i

Which of the following statements are true?

- (i) A new rival company, known as the 'English Company of Merchants Trading to the East Indies' was formed in 1698.
- (ii) The new company sent Sir William Norris to Aurangzeb's court and succeeded in securing trading privileges for itself.
- (iii) The old and the new companies came to an understanding in 1702 after a brief period of ruinous competition.
- (iv) By the award of Goldophin of 1708 they were amalgamated under the title of the 'United Company of Merchants of England Trading to the East Indies' which existed till 1858.

Select the answer from the codes below:

- (a) i, iii and iv
- (b) ii and iv
- (c) i, ii and iv
- (d) iii and iv

Which of the following statements about the English East India Company are true?

(i) It was formed in 1599 by a group of merchants, known as the ‘Merchant Adventurers’ .

(ii) It was granted a charter by Queen Elizabeth in 1600 giving it the monopoly of Eastern trade for an indefinite period.

(iii) The Company’s monopoly of Eastern trade was abolished by James I in 1609.

(iv) It decided to open a factory at Surat in 1608.

Choose the answer from the codes below:

(a) i and ii

(b) i, ii and iv

(c) i, iii and iv

(d) i and iv

Match List I with List II and select the answer using the codes given below.

**List I**

(i) Arrival of Hawkins at Jahangir’s court

(ii) Arrival of Thomas Roe at Jahangir’s court

(iii) Arrival of Milden-hall in India

(iv) Defeat of Portuguese fleet by English at Swally

(a) i-A, ii-C, iii-B, iv-D

(b) i-B, ii-D, iii-A, iv-C

(c) i-C, ii-D, iii-A, iv-B

(d) i-D, ii-B, iii-C, iv-A

**List II**

(a) 1599

(b) 1609

(c) 1612

(d) 1615

Which code gives the correct matching of the following lists?

**List I      List II**

(i) 1611 (a) Jahangir’s *Farman* permitting the English to set up a factory at Surat

(ii) 1613 (b) Establishment of an English factory at Masulipatam

(iii) 1619 (c) Establishment of an English factory at Armagaon near Pulicat

(iv) 1626 (d) Departure of Sir Thomas Roe for England

(a) i-C, ii-A, iii-D, iv-B

(b) i-A, ii-D, iii-C, iv-B

(c) i-D, ii-B, iii-A, iv-C

(d) i-B, ii-A, iii-D, iv-C

### Assertions and Reason

#### Instructions:

Mark (a) if the Assertion (A) is correct, but the Reason (R) is wrong.

Mark (b) if 'A' is wrong, but 'R' is correct.

Mark (c) if both 'A' and 'R' are correct, and 'R' explains 'N'.

Mark (d) if both 'A' and 'R' are correct, but 'R' does not explain 'A'.

**Assertion (A):** Jahangir initially agreed to grant the request of Captain Hawkins to allow the British to set up a factory at Surat, but later refused.

**Reason (R):** The Portuguese were very influential in the Mughal court at that time and opposed the entry of the British into Indian trade.

**Assertion (A):** The British used the rebellion of Shobha Singh, a zamindar of Burdwan district, as an excuse to fortify their settlement at Sutanuti in 1696.

**Reason (R):** The British were driven out of their settlement at Sutanuti by the Mughal governor of Bengal in 1687.

**Assertion (A):** The Mughals captured all the English settlements in Bengal, Bihar and Orissa in 1687.

**Reason (R):** The English sacked Hugli and declared war on the Mughal emperor in 1686.

Match List I with List II and select the answer using the codes given below.

#### List I

(Dutch Factories)

(i) Karikal

(ii) Bimilipatam

(iii) Chinsura

(iv) Masulipatam

(v) Surat

(a) i-D, ii-C, iii-E, iv-A, v-B

(b) i-A, ii-D, iii-B, iv-C, v-E

(c) i-B, ii-C, iii-A, iv-E, v-D

(d) i-C, ii-B, iii-D, iv-E, v-A

#### List II

(Years)

(A) 1605

(B) 1616

(C) 1641

(D) 1645

(E) 1653

Which of the following statements are true?

(i) The Dutch established their last factory at Cochin in 1663.

(ii) Pulicat was their main centre in India till 1690.

- (iii) The Dutch set up a factory at Negapatam in 1658.
- (iv) After 1690 Negapatam became their main centre in India.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and iv
- (c) i, ii and iv
- (d) All of them

At which of the following places did the Dutch set up factories in 1658?

- (i) Kasimbazar
- (ii) Baranagore
- (iii) Hugli
- (iv) Patna
- (v) Cochin
- (vi) Balasore

Choose the answer from the codes below:

- (a) i, ii, iii and iv
- (b) ii, iv, v and vi
- (c) ii, iii, v and vi
- (d) All of them

Which of the following statements about the Dutch in India are true?

- (i) In the 17th century the Dutch supplanted the Portuguese as the most dominant power in the European trade with India.
- (ii) Serious rivalry began between the Dutch and the English in India in the middle of the 17th century.
- (iii) The Dutch power began to decline in India by the end of the 17th century and the beginning of the 18th century.
- (iv) The Dutch were finally expelled from their last possession in India by the British in 1795.

Choose the answer from the codes below:

- (a) i, ii and iv
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) i, ii, iv and vi

Which of the following statements about the battle of Bedera is/are true?

- (i) It was fought between the English and the Dutch.
- (ii) It took place in the Coromandal in 1780.
- (iii) Before this battle, Mir Jafar, the Nawab of Bengal, entered into a

conspiracy with the Dutch with a view to expel the English from India.  
(iv) The Dutch were badly defeated in this battle, leading to their final collapse in India.

Select the answers from the codes below:

- (a) ii and iii
- (b) ii only
- (c) iii only
- (d) iii and iv

When was the Dutch East India Company formed and invested with powers to make wars, conclude treaties acquire territories, and the like.?

- (a) 1600
- (b) 1601
- (c) 1602
- (d) 1603

Which code gives the correct matching of the following lists?

<b>List I</b>	<b>List II</b>
(i) Francois Caron	(A) One of the two Frenchmen who acquired the site of Pondicherry
(ii) Maracara	(B) Set up a French factory at Surat
(iii) Lispinay	(C) French admiral who lost San Thome to Dutch
(iv) De la Haye	(D) Set up a factory at Masulinatam

- (a) i-D, ii-B, iii-C, iv-A
- (b) i-B, ii-D, iii-A, iv-C
- (c) i-C, ii-A, iii-B, iv-D
- (d) i-A, ii-C, iii-D, iv-B

Which of the following statements about Pondicherry are true?

- (i) The site for it was acquired from the Muslim governor of Valikondapuram.
- (ii) Francois Martin was its governor between 1674–93 and again between 1697–1706.
- (iii) Under Martin it developed tremendously and became the headquarters of the French in India.
- (iv) It was captured by the Dutch in 1693, but was handed back to the French in 1697.

Select the answer from the codes below:

- (a) All of them
- (b) i, ii and iii
- (c) i, iii and iv
- (d) ii, iii and iv

Arrange the following French governors of Pondicherry in chronological order.

- (i) Francois Martin
- (ii) Dumas
- (iii) Lenoir
- (iv) Count de Lally
- (v) Dupleix

Choose the answer from the codes below:

- (a) i, ii, iii, v, iv
- (b) ii, i, iii, iv, v
- (c) iii, i, ii, iv, v
- (d) i, iii, ii, v, iv

What is the historical sequence of the establishment of the following French factories?

- (i) Masulipatam
- (ii) Mahe
- (iii) Surat
- (iv) Pondicherry

Select the answer from the codes below:

- (a) i, iv, ii, iii
- (b) ii, iv, iii, i
- (c) iii, i, iv, ii
- (d) iv, i, ii, iii

Arrange the following settlements of the French in their correct chronology.

- (i) Yanam
- (ii) Chandernagore
- (iii) Karikal
- (iv) San Thome

Choose the answer from the codes below:

- (a) iii, ii, iv, i
- (b) iv, ii, i, iii
- (c) ii, i, iii, iv
- (d) i, iii, iv, ii

Which of the following statements about the French East India Company are true?

- (i) It was formed in 1600 by a group of French merchants.
- (ii) The man behind its formation was Colbert.
- (iii) It was owned and managed by the French government.
- (iv) It was abolished in 1725.

Choose the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iii

When did the Danes form an East India Company and arrive in India?

- (a) 1614
- (b) 1615
- (c) 1616
- (d) 1617

Which of the following statements about the Danes in India are correct?

- (i) They set up a factory at Tranquebar in Tamil Nadu in 1620.
  - (ii) They established a settlement at Serampore in Bengal in 1676.
  - (iii) Tranquebar was their headquarters in India.
  - (iv) Serampore was their headquarters in India.
- Select the answer from the codes below:

- (a) i and iii
- (b) II and iii
- (c) i, ii and iv
- (d) i, ii and iii

When and to whom did the Danes sell all their settlements in India?

- (a) 1750—French
- (b) 1700—Portuguese
- (c) 1800—Dutch
- (d) 1845—British

Which of the following were the main items that were imported by Europeans from India?

- (i) Textiles
- (ii) Indigo
- (iii) Perfumes

(iv) Saltpetre

(v) Opium

(vi) Horses

Choose the answer from the codes below:

(a) i, ii, iii and v

(b) ii, iii, iv and v

(c) i, ii, iv and v

(d) i, ii, v and vi

Which of the following items were not imported by Europeans from India?

(i) Sugar

(ii) Porcelain

(iii) Raw silk

(iv) Pepper

(v) ullion

Choose the answer from the codes below:

(a) ii and iii

(b) ii, iii and iv

(c) i, iii and v

(d) ii and v

Which of the following were the positive effects of the beginning of European commerce?

(i) Increase in the quantity of India's exports

(ii) Commercialisation of Indian agriculture

(iii) Rapid rise in the prices of goods in India

(iv) Growth of money economy in India

(v) Establishment of close links between the Indian and the world markets

Select the answer from the codes below:

(a) i, ii, iv and v

(b) i, iii, iv and v

(c) i, ii, iii and v

(d) All of them

Who were 'Physiocrats'?

(a) English classical economists opposed to monopolist trade practices

(b) French merchants in favour of free trade policy

(c) Portuguese sea pirates in the Indian ocean

(d) Dutch soldiers protecting their settlements in India

The English were able to triumph over the Dutch in India, but not outside. In fact at one of the places outside India, a number of Englishmen were massacred by the Dutch in 1623. Pick it out from among the following:

- (a) Sri Lanka
- (b) Madagascar
- (c) Amboyna
- (d) Cambodia

Who among the following Europeans confined their trading activities almost exclusively to China?

- (a) Swedes
- (b) Dutch
- (c) Spaniards
- (d) Danes

Which region in India provided the best quality saltpetre and opium to the Europeans?

- (a) Coromandal
- (b) Gujarat
- (c) Bihar
- (d) Malabar

### **Assertion and Reason**

#### ***Instructions:***

Mark (a) if the Assertion (A) is correct, but the Reason (R) is wrong.

Mark (b) if 'A' is wrong, but 'R' is correct.

Mark (c) if both 'A' and 'R' are correct, and 'R' explains 'A'.

Mark (d) if both 'A' and 'R' are correct, but 'R' does not explain 'A'.

**Assertion (A):** The attitude of Indian traders was on the whole friendly towards the Europeans.

**Reason (R):** European commerce caused a substantial rise in the revenues of Indian rulers.

**Assertion (A):** Increasing European trade resulted in inflation in India.

**Reason (R):** The beginning of European commerce was accompanied by an increase in the inflow of bullion, both gold and silver, into India.

**Assertion (A):** Indian calicoes were in great demand in Europe.

**Reason (R):** The Dutch took Indian calicoes to the Spice Islands where they exchanged them for spices.

Which of the following statements about Alfonso de Albuquerque are correct?

- (i) He was the first Portuguese governor in India.
  - (ii) He captured Goa from the ruler of Bijapur in 1510.
  - (iii) He persecuted Muslims but permitted his countrymen to take Indian women as wives.
  - (iv) He conquered the island of Ormuz in the Persian Gulf in 1515.
  - (v) He died in 1515 leaving the Portuguese as the strongest naval power in the Indian Ocean.
- (a) i, ii and iv
  - (b) ii and iii only
  - (c) iii and iv only
  - (d) ii, iii, iv and v

Which one of the following is not correctly paired?

- (a) Alfonso de Albuquerque—Second Governor
- (b) Nino da Cunha—Transferred headquarters from Cochin to Goa
- (c) Martin Alfonso—Accompanied by Jesuit saint Francisco Xavier to India
- (d) Francisco de Almeida—Lost Ormuz to the British

Which place was replaced by Bombay in 1689 as the headquarters of the East India Company on the west coast of India?

- (a) Broach
- (b) Surat
- (c) Chaul
- (d) Salsette

Who created the Madras Presidency as it existed till Indian independence?

- (a) Sir Thomas Munro
- (b) Lord Cornwallis
- (c) Lord Hastings
- (d) Lord Wellesley

Which one of the following villages was not purchased by the English from the Mughal governor of Bengal in 1698?

- (a) Kalikata
- (b) Hariharpur
- (c) Sutanuti
- (d) Govindpur

What is the chronological order of the following events?

- (i) Jahangir's *farman* permitting the English to set up a factory at Surat
- (ii) Establishment of an English factory at Masulipatam
- (iii) Establishment of an English factory at Armagaon near Pulicat
- (iv) Departure of Sir Thomas Roe for England

Choose the answer from the codes below:

- (a) ii, iii, iv, i
- (b) i, iv, ii, iii
- (c) iv, ii, iii, i
- (d) ii, i, iv, iii

Which one of the following was not a French settlement?

- (a) Yanam
- (b) Chandernagore
- (c) Karikal
- (d) Balasore

Which one of the following was not imported by Europeans from India?

- (a) Textiles
- (b) Indigo
- (c) Perfumes
- (d) Saltpetre

The Portuguese built their first fort on Indian soil in the territory of the Raja of

- (a) Calicut
- (b) Cochin
- (c) Daman
- (d) Bijapur

The resistance from Arab traders was completely crushed by the Portuguese under

- (a) Albuquerque
- (b) De Almeida
- (c) General Pestado
- (d) Nino da Cunha

Which crop was introduced in India by the Portuguese?

- (a) Coffee
- (b) Chili
- (c) Tobacco
- (d) Groundnut

The Dutch established themselves at Masulipatam after obtaining a *farman* from the ruler of

- (a) Bijapur in 1601
- (b) Travancore in 1606
- (c) Arcot in 1606
- (d) Golconda in 1606

Which was the main centre of Dutch trade in the Coromandal until the headquarters was shifted to Negapatam in 1690?

- (a) Gingi
- (b) Masulipatam
- (c) Pulicat
- (d) Balasore

Who conquered Ceylon from the Portuguese in 1658?

- (a) English
- (b) Danes
- (c) Dutch
- (d) French

Who gave Bombay to Charles II of England as a dowry gift for his marriage with Catherine of Braganza?

- (a) Spanish
- (b) Portuguese
- (c) Dutch
- (d) Danes

Which Englishman remarked: I know these people are best treated with the sword in one hand and the *caducean* (a rod carried by a messenger) in the other'?

- (a) William Hawkins
- (b) Joshua Child
- (c) Thomas Roe
- (d) Gerald Aungier

An item was developed by the European powers which supplemented the European sources for gunpowder and which was also used as a ballast for ships going to Europe. What was it?

- (a) Cadmium
- (b) Saltpetre
- (c) Charcoal

(d) Steam power

In 1632, English obtained the long coveted permission, the Golden *farman* for erecting a fortified factory on the Coromandal coast from

- (a) the Sultan of Golconda
- (b) the Sultan of Bijapur
- (c) the Raja of Chandragiri
- (d) the Mughal emperor

The English East India Company's servants were divided into three ranks. What were they?

- (a) Writers, councillors, merchants
- (b) Writers, factors, merchants
- (c) Janitors, factors, traders
- (d) Merchants, clerks, soldiers

Which one of the following factories of the English was the first one to be fortified?

- (a) Bombay
- (b) Surat
- (c) Madras
- (d) Masulipatam

Who was the governor of Madras whose term of office is regarded as 'the golden age of Madras in respect of the development of trade and increase of wealth'?

- (a) Job Charnock
- (b) Thomas Pitt
- (c) William Langhorne
- (d) Thomas Munro

Who evolved the strategy of intervening in the mutual quarrels of Indian princes and, by supporting one against the other, securing monetary, commercial or territorial favours from the victor?

- (a) Albuquerque
- (b) Robert Clive
- (c) Dupleix
- (d) Wellesley

Who granted to the French the area in Andhra known as Northern Circars (Elore, Mustafanagar, Rajahmundry and Chicacole)?

- (a) Anwar-ud-din

- (b) Asaf Jah
- (c) Muzzafar Jang
- (d) Salabat Jang

Dupleix's major opponent on the English side who outwitted him was

- (a) Warren Hastings
- (b) Arthur Wellesley
- (c) Eyre Coote
- (d) Robert Clive

The *cartaze* system, by which Indian ships sailing to destinations not reserved by an European power for its own trade had to buy passes if they were to avoid seizure and confiscation of merchandise, was implemented in the Indian Ocean by the

- (a) Portuguese
- (b) Dutch
- (c) French
- (d) English

During the Middle Ages the trade between Europe and Asia was monopolised by the merchants of

- (a) Spain and Portugal
- (b) Persia and Arabia
- (c) Genoa and Venice
- (d) Armenia and Afghanistan

Name the English merchant who claimed to have attempted to obtain from Akbar a *farman* for trade in Gujarat?

- (a) Thomas Stephens
- (b) Ralp Fitch
- (c) John Mildenhall
- (d) Sir Thomas Roe

Which one of the following commodities the Dutch purchased in India and sold it in the East Indies in exchange for spices?

- (a) Opium
- (b) Indigo
- (c) Saltpetre
- (d) Cotton textiles

Who were the 'Interlopers'?

- (a) The dismissed employees of the East India Company.

- (b) The middlemen engaged by the East India Company to negotiate with the merchants and traders in India.
- (c) The ‘Free Merchants’ who traded independently in Asia inspite of the monopoly of the East India Company.
- (d) It was a factious term used in Company barracks to describe the Englishmen who kept Indian mistresses.

The objectives of the French during the early period were purely commercial. During the governorship of which one of the following did the concept of a French empire in India take shape?

- (a) Dumas
- (b) Francois Martin
- (c) Lenoir
- (d) Dupleix

## ANSWERS

1. (d)	2. (c)	3. (b)	4. (b)	5. (a)	6. (d)	7. (c)
8. (d)	9. (b)	10. (a)	11. (c)	12. (d)	13. (b)	14. (a)
15. (c)	16. (d)	17. (d)	18. (b)	19. (d)	20. (a)	21. (c)
22. (b)	23. (d)	24. (c)	25. (a)	26. (b)	27. (d)	28. (c)
29. (a)	30. (b)	31. (d)	32. (c)	33. (a)	34. (b)	35. (d)
36. (c)	37. (d)	38. (a)	39. (b)	40. (a)	41. (c)	42. (d)
43. (a)	44. (b)	45. (c)	46. (d)	47. (b)	48. (a)	49. (c)
50. (d)	51. (b)	52. (a)	53. (d)	54. (c)	55. (b)	56. (a)
57. (c)	58. (c)	59. (b)	60. (a)	61. (d)	62. (c)	63. (b)
64. (a)	65. (d)	66. (c)	67. (b)	68. (d)	69. (c)	70. (c)
71. (d)	72. (c)	73. (c)	74. (a)	75. (b)	76. (d)	77. (c)
78. (a)	79. (d)	80. (a)	81. (c)	82. (d)	83. (b)	84. (a)
85. (c)	86. (d)	87. (c)	88. (b)	89. (a)	90. (d)	91. (c)
92. (c)	93. (d)	94. (c)	95. (d)	96. (b)	97. (b)	98. (b)
99. (d)	100. (b)	101. (c)	102. (a)	103. (b)	104. (c)	105. (b)
106. (d)	107. (b)	108. (b)	109. (d)	110. (c)	111. (c)	112. (b)
113. (d)	114. (c)	115. (d)	116. (b)	117. (c)	118. (d)	119. (a)
120. (a)	121. (b)	122. (c)	123. (c)	124. (b)	125. (a)	126. (d)
127. (b)	128. (b)	129. (d)	130. (c)	131. (a)	132. (b)	133. (a)
134. (c)	135. (a)	136. (a)	137. (b)	138. (a)	139. (a)	140. (c)

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 141. (a) | 142. (a) | 143. (b) | 144. (d) | 145. (b) | 146. (c) | 147. (d) |
| 148. (a) | 149. (c) | 150. (b) | 151. (d) | 152. (a) | 153. (c) | 154. (b) |
| 155. (c) | 156. (d) | 157. (c) | 158. (c) | 159. (b) | 160. (d) | 161. (a) |
| 162. (a) | 163. (b) | 164. (d) | 165. (c) | 166. (b) | 167. (a) | 168. (d) |
| 169. (c) | 170. (c) | 171. (b) | 172. (d) | 173. (c) | 174. (a) | 175. (b) |
| 176. (d) | 177. (a) | 178. (d) | 179. (b) | 180. (d) | 181. (c) | 182. (a) |
| 183. (c) | 184. (a) | 185. (d) | 186. (d) | 187. (d) | 188. (b) | 189. (c) |
| 190. (b) | 191. (a) | 192. (d) | 193. (c) | 194. (b) | 195. (b) | 196. (c) |
| 197. (d) | 198. (d) | 199. (c) | 200. (d) | 201. (a) | 202. (b) | 203. (c) |
| 204. (d) | 205. (c) | 206. (d) | 207. (c) | 208. (d) | 209. (d) | 210. (d) |
| 211. (b) | 212. (d) | 213. (b) | 214. (d) | 215. (d) | 216. (c) | 217. (b) |
| 218. (a) | 219. (c) | 220. (d) | 221. (c) | 222. (c) | 223. (b) | 224. (c) |
| 225. (b) | 226. (a) | 227. (b) | 228. (c) | 229. (b) | 230. (c) | 231. (b) |
| 232. (d) | 233. (a) | 234. (c) | 235. (c) | 236. (d) | 237. (c) | 238. (d) |



## CHAPTER 13

# DECLINE OF THE MUGHAL EMPIRE (1707–1761)

## LATER MUGHALS: CAUSES BEHIND DECLINE

### Later Mughals (1707–1858 AD)

#### Bahadur Shah (1707–12)

Bahadur Shah ascended the Mughal throne after a war of succession among the three sons of Aurangzeb. Soon after he assumed the title Shah Alam I. During his reign there was a reconciliation with the Sikhs by taking Guru Gobind Singh into Mughal service. However, the truce with the Sikhs was cut short by the revolt of the Sikhs under **Banda Bahadur** after the death of Gobind. Even the Bundelas and the Jats were reconciled when Bahadur Shah took their chiefs (Chatrasal and Churaman respectively) into his service. Later in his reign, following the release of Shahu there was an outbreak of Maratha civil war between Shahu and Tara Bai.

#### Jahandar Shah (1712–13)

The war of succession among the four sons of Bahadur Shah resulted in the emergence of Jahandar as the successor due to the support given to him by Zulfiqar Khan (beginning of the practice of nobles acting as king-makers). Later, Jahandar was defeated by his nephew Farukh Siyar in 1713.

#### Farukh Siyar (1713–19)

The Sayyid brothers played a decisive role (Abdullah Khan and Hussain Ali Khan) in the succession of Farukh. His ascension marked the beginning of the struggle for power between the emperor and the Sayyid brothers. (The elder of the two was made the *wazir* and the younger the *mir bakshi*.) Farukh

was murdered by the Sayyid brothers and Rati-ud-darajat, grandson of Bahadur Shah, was made the emperor.

### **Muhammad Shah (1719–48)**

After the death of Rati, Muhammad Shah ascended the Mughal throne with the help of the Sayyid brothers. In 1720 some of the nobles conspired against the Sayyid brothers and murdered them. Muhammad's reign saw the foundation of the autonomous state of Hyderabad by Nizam-ul-Mulk in 1720. During 1738-39, Nadir Shah invaded India and captured Delhi. Further, the Mughals lost provinces west of the Indus, the Kohinoor diamond, the peacock throne and other possessions.

### **Ahmad Shah (1748–54)**

His reign saw the first invasion of India by [Ahmad Shah Abdali](#) (ruler of Afghanistan and former general of Nadir Shah) in 1748. His Wazir, Imad-ul-Mulk, blinded him, and placed [Alamgir II](#) on the throne.

### **Alamgir II (1754–59)**

He was killed in 1759 by his Wazir, Imad-ul-Mulk.

### **Shah Alam II (1759–1806)**

He was the son of Alamgir II, and though he succeeded his father in 1759 he did not live in his capital in the initial years due to his fear of the *wazir*. He was defeated in the battle of Buxar in 1764. Capture of Delhi by the British in 1803 was followed by his death in 1806 as a prisoner of the British.

## **CAUSES BEHIND DECLINE**

The Mughal power declined due to the following causes:

Mistakes of Aurangzeb.

Wars of succession.

Weak personalities of the later Mughals.

Deterioration in the organisation and character of the Mughal nobility.

Failure of the Mughal economy to satisfy the minimum needs of its population.

Breakdown of Mughal administration and armed power.

Foreign invasions.

Absence of the spirit of political nationalism among the people of the

Mughal empire.

Inherent defects of hereditary despotism and centralised government.

Indirect influence of religious reformers like the Sikh gurus, Ramdas (Maharashtra), Satnamis, Mahadawis, Raushaniyas and others.

### Akbar II (1806–37)

He conferred the title of ‘Raja’ on Ram Mohan Roy and requested the latter to go to England to plead for a hike in the emperor’s pension.

### Bahadur Shah II (1837–58)

He was the last Mughal Emperor. Deported to Rangoon in 1858 after the Revolt of 1857, his death came in 1862.

## MARATHA POWER UNDER THE PESHWAS

### Balaji Viswanath (1713–20)

He began his career as a small revenue official who was given the title of ‘Sena Karte’ (marker of the army) by Shahu in 1708. He became Peshwa in 1713 and made the post the most important and powerful as well as hereditary. He played a crucial role in the civil war and was responsible for the final victory of Shahu by winning over almost all the Maratha sardars to the side of Shahu. He concluded an agreement with the Sayyid brothers (1719) by which the Mughal emperor (Farukh Siyar) recognised Shahu as the king of the *swarajya*, released all his family members and allowed Shahu to collect *chauth* and *sardeshmukhi* from the six Mughal provinces of the Deccan.

### Baji Rao (1720–40)

Baji Rao, the eldest son of Balaji Viswanath, succeeded him as Peshwa at the young age of 20. He was considered the greatest exponent of guerrilla tactics after Sivaji and Maratha power reached its zenith under him.

His period saw the beginning of the system of confederacy and the rise of Maratha chiefs. Under the system, each prominent Maratha chief was assigned a territory as his sphere of influence, which he was supposed to conquer on his own and which he could administer autonomously. Consequently several Maratha families became prominent and got

themselves entrenched in different parts of India— (a) the Gaekwad at Baroda, (b) the Bhonsle at Nagpur, (c) the Holkars at Indore, (d) the Scindias at Gwalior and (e) the Peshwas at Poona.

After defeating and expelling the Siddhis of, Janjira from the mainland (1722), he conquered Bassein and Salsette from the Portuguese (1733). He also defeated the Nizam-ul-Mulk near Bhopal and concluded the treaty of Durai Sarai by which he got Malwa and Bundelkhand from the latter (1737). He led innumerable successful expeditions into north India to weaken the Mughal empire and to make the Marathas the supreme power in India. He said: ‘Let us strike at the trunk of the withering tree and the branches will fall of themselves.’

### **Balaji Baji Rao (1740-61)**

Popularly known as Nana Saheb, he succeeded his father at the age of 20. After the [death of Shahu](#) (1749), the management of all state affairs was left in his hands. Shahu died childless, and though he had nominated Ramraja (a grandson of Rajaram) as his successor, the latter was imprisoned at Satara by the Peshwa on the suspicion that he was an imposter.

An agreement was reached between the Mughal emperor (Ahmad Shah) and the Peshwa (1752) that the latter would protect the Mughal empire from internal and external (Ahmad Shah Abdali) enemies in return for the *chauth* of the north-west provinces and the total revenues of Agra and Ajmer provinces. This agreement brought the Marathas in direct conflict with Ahmad Shah Abdali of Afghanistan.

The battle of Panipat (January 14, 1761) resulted in the defeat of the Marathas by Ahmad Shah Abdali and the death of [Viswas Rao](#) (son of Nana Saheb) and Sadasiv Rao Bhau (cousin of Nana Saheb) and several other Maratha leaders and 28,000 soldiers. The battle decided who was not to rule India instead of who was to. Nana Saheb died on hearing the news on June 23, 1761.

He was succeeded by Madhav Rao (1761-72), Narayana Rao (1772-73), Sawai Madhav Rao (1773-95), and Baji Rao (1795- 1818).

## **MARATHA CONFEDERACY**

**Origin and Causes** It originated, as already mentioned, during the administration of the second Peshwa, Baji Rao I. Compelled partly by the

opposition of the Kshatriya section of the Marathas led by the *senapati* Dabodi, and partly by the rapid expansion of Maratha domination in north as well as in south India, Peshwa Baji Rao I had to depend on the loyal support of his adherents with proven military capacity.

**Rise and Growth** Peshwa Baji Rao I put large areas under the control of his lieutenants, chief of whom were [Raghaji Bhonsle](#), Ranoji Scindia, [Malhar Rao Holkar](#) and Damaji Gaekwad. These leaders formed the Maratha confederacy which, during the administration of Baji Rao, was held in strict control by the Peshwa and carried his victories to Delhi and even into the Punjab.

**Defects and Decline** The severe defeat of the Peshwa's army in the third battle of Panipat was followed by the death of Peshwa Balaji Rao himself. The succession disputes that ensued weakened the Peshwa's hold on the ambitious members of the Maratha confederacy, which then became a serious disintegrating element in the Maratha state. The conflicts amongst its members, their intrigues and rivalries, especially between Holkar and Scindia, made united action among them impossible and contributed much to the decline and fall of the Maratha empire and its independence.

## REGIONAL STATES: BENGAL (1717–72)

### Murshid Quli Khan (1717–27)

He was appointed as Bengal's *diwan* by Aurangzeb (1700), as *naib subahdar* (deputy governor–1713) and later as *subahdar* (governor–1717) by Farukh Siyar. His *de facto* rule from 1700 was thus made *de jure* in 1717 (between 1700–07 Prince Azim, son of Bahadur Shah, was the governor; between 1707–13, Farukh Siyar, son of Azim, was the governor).

He was also granted the governorship of Orissa by the emperor (Farukh Siyar) in 1719. He transferred his capital from Dacca to Murshidabad. He gradually assumed autonomy, though continuing to pay tribute to the Mughal emperor.

He carried out the following reforms:

Reorganisation of the finances—transfer of large parts of *jagir* lands into *khalisa* (crown) lands, introduction of the system of revenue-farming and the

like.

Grant of *Takkavi* loans to peasants for personal use, improving agriculture, and paying land revenue in times of famines.

Reorganisation of administration and giving equal opportunities of employment to Muslims and Hindus. (His policy of appointing local Hindu zamindars and moneylenders as revenue-farmers led to the rise and growth of a new landed aristocracy in Bengal).

Expansion of trade and commerce by giving encouragement to Indian and foreign merchants, providing security to them on roads and rivers, checking private trade by officials, preventing abuses in customs administration and so on.

Foreign trading companies—maintaining strict control over their activities; preventing the servants of the East India Company from abusing the privileges granted to the company by the Mughal *farmans* of 1691 (Aurangzeb's) and 1717 (Farukh Siyar's).

Establishment of law and order by suppressing the rebellious zamindars.

## **Shuja-ud-din (1727–39)**

He was the son-in-law of Murshid. He continued the policies and reforms of Murshid. He was granted the governorship of Bihar as well by the emperor (Muhammad Shah) in 1733 (from now on the nawabs of Bengal ruled over Bengal, Bihar and Orissa).

## **Sarfaraz Khan (1739–40)**

Son of Shuja, he was murdered by Alivardi-Khan, the deputy governor of Bihar, in 1740.

## **Alivardi Khan (1740–56)**

He legalised his usurpation by receiving a *farman* from emperor Muhammad Shah after paying him Rs two crore. During his reign there were continuous incursions of the Marathas into Bengal. He bought peace with them by ceding the revenues of a part of Orissa (to Raghaji Bhonsle) and an annual payment of Rs 12 lakh as the *chauth* of Bengal (1751).

He prevented the English from misusing their privileges, and prohibited them and the French from fortifying their factories at Calcutta and

Chandranagore respectively. Even before his death, there had been disputes over succession even though he favoured and chose Siraj-ud-daula, the son of his youngest daughter. He refused to pay any tribute to the Mughal emperor when the latter demanded (1746).

## Siraj-ud-daula (1756–57)

He wrote letters to the British governor of Calcutta to demolish additional fortifications, and also to stop hostile activities such as their support to Shaukat Jang (son of Ghasiti Begum and cousin brother of Siraj) who wanted to become the nawab, and giving protection to Rajballabh's family (supporters of Shaukat).

The British refused to comply with his orders, and he seized the English factory at Kasimbazar (June 4, 1756) and then Calcutta (June 15). The English escaped to Futla and Siraj returned to Murshidabad, leaving Calcutta in charge of Manikchand.

### BLACK HOLE EPISODE (JUNE 20, 1756)

According to Holwell (an Englishman), 146 English prisoners were confined during the night in a small room but only 23 survived, the rest dying of suffocation in the night. This version has been questioned on several grounds. In any case, Siraj is no more held personally responsible for it.

This incident was followed by Siraj's defeat and execution of Shaukat Jang, who had recently acquired the *farman* for the governorship of Bengal from the titular Mughal Emperor, Alamgir II. Shaukat Jang had been conspiring with some Bengal chiefs and the English to occupy the throne of Bengal. Soon after the British conspired with some leading men of the nawab's court (Mir Jafar—the *mir bakshi*, Manikchand—officer in charge of Calcutta, Omichand—a rich merchant of Calcutta, Jagat Seth—the famous banker of Bengal, and Rai Durlabh and Khadim Khan—important nobles).

Arrival of a strong contingent from Madras under Colonel Clive and Admiral Watson (December 14, 1756) resulted in the recovery of Calcutta by Clive (January 2, 1757) without any serious fighting.

**Treaty of Alinagar (1757)** Calcutta was renamed Alinagar after its capture

by Siraj-ud-daula on June 1, 1756. On 5 February 1757 the Nawab's men were worsted by a small English force in a night attack under Robert Clive. This impelled the Nawab to come to an understanding and establish peace with the English four days later. The treaty comprised:

- a list of demands made by the Company;
- an agreement affirming to return to the *status quo ante*;
- a number of *farmans* and *dastaks* issued by the Nawab; and
- an agreement that 'as long, as he (the Nawab) shall observe his agreement, the English will always look upon his enemies as their enemies' and grant him all assistance in their power.

In sum, all the trade privileges held earlier by the Company stood confirmed, and these could not be called into question. Additionally, the English were authorised to fortify Calcutta against possible French attack and to strike its own coins. While the Nawab agreed to make good all losses the English had incurred and abide by other articles of the treaty, the English promised him their friendship and goodwill.

The treaty was violated by the conquest of Chandranagore by the British in March, 1757. Siraj protested by offering protection to the French. The British reacted by conspiring (June, 1757) to replace Siraj. In the same year Watson's signature was forged by Clive to please Omichand, who wanted a bigger share for acting as the intermediary between the British and the other Indian conspirators.

The Battle of Plassey (a place on the banks of the Bhagirathi) took place on June 23, 1757. This battle saw the treachery of Mir Jafar and Rai Durlabh; bravery of a small force under Mohanlal and Mir Madan; desertion of the Nawab's forces and escape of Siraj; and his capture and execution by Miran (son of Mir Jafar).

## Mir Jafar (1757–60)

He granted the right to free trade in Bengal, Bihar and Orissa, and the zamindari of the 24 Parganas to the British, besides paying them a sum of Rs 17.7 million as compensation for the attack on Calcutta, and many other 'gifts' to the British officials. His reign saw the beginning of the drain of wealth from India to Britain. He made futile efforts to replace the English by the Dutch, but the Dutch were defeated by the English at Bedara in 1759.

## Mir Qasim (1760–63)

He granted the zamindari of Burdwan, Midnapore and Chittagong to the British officials, besides paying them Rs 2.9 million. He introduced several revenue and military reforms to strengthen his position. His reign saw the beginning of the conflict between the Nawab and the British for sovereign power. He transferred his capital from Murshidabad to Monghyr (1762). He stopped the misuse of the *dastaks* (free passes allowed to the company) and abolished all duties on internal trade against British wishes in order to protect the Indian traders (1763).

During his reign the Battle of Buxar (October 22, 1764) was fought between the British and the three allies (Mir Qasim, Shuja-ud-daula of Awadh and Shah Alam II). This battle ended in the defeat of the allies by the British forces under [Major Hector Munro](#).

## Mir Jafar (1763–65)

His reinstatement in 1763 by the British took place after the outbreak of the war with Mir Qasim. He died in 1765.

## Najm-ud-daula (1765–72)

Najm, son of Mir Jafar, was made the nawab in 1765 and remained a puppet in the hands of the British during the period of ‘Dual System of Government’. In 1772, he was pensioned off when the Company took over the direct charge of Bengal.

## AWADH (1722–1856)

### Saadat Khan Burhan-ul-Mulk (1722–39)

He was appointed as the governor of Awadh by Emperor Muhammad Shah. Later he founded an autonomous state there in 1722. He introduced several revenue and military reforms, thereby making Awadh economically and politically strong. He treated Hindus and Muslims equally in the matter of employment. He was summoned to Delhi at the time of Nadir Shah’s invasion. In 1739 he committed suicide for some unknown reason.

### Safdar Jung (1739–54)

He was appointed as the *wazir* of the Mughal empire and granted the

province of Allahabad as well by the Mughal emperor in 1748. From 1748, the nawabs of Awadh came to be known as the *nawab wazirs*, since Safdar and his successors held both the ‘nawabship’ of Awadh and the ‘wazirship’ of the Mughal Empire. His wars against the Rohillas, the Jats and the Marathas, resulted in the extension of his territories.

### **Shuja-ud-daula (1754–75)**

Shuja-ud-daula (son of Safdar) succeeded to the nawabship of Awadh as well as the wazirship of the Mughal empire (1754). He was involved in the Battle of Buxar (1764) in which he lost Allahabad and Kara; paid a huge indemnity to the British; and had to enter a defensive alliance with the British. He met Warren Hastings and concluded the Treaty of Benaras (1773), whereby Kara and Allahabad were sold to the Nawab, and British troops were stationed at Awadh to protect the Nawab, for which he had to pay a subsidy to the British. He defeated the Rohillas with the help of the British, and annexed Rohilkhand to Awadh in 1774.

### **Asaf-ud-daula (1775–97)**

The succession of Asaf-ud-daula was soon followed by the treaty of Faizabad (1755) between him and the British.

**Treaty of Faizabad (1775)** The treaty, signed by him with the British soon after coming to power, stipulated that:

the contracting parties shall not encourage their peasants in committing hostilities and disturbances;

the Nawab promised not to entertain or receive Mir Qasim, the *ex-subahdar* of Bengal;

the districts of Kara and Allahabad shall remain in the Nawab’s possession; for his defence the Nawab gave to the Company sovereignty in perpetuity over all the districts (Banaras, Ghazipur and Jaunpur) dependent upon Raja Chait Singh;

the Nawab shall pay for a brigade of English troops, if stationed with him, a sum of Rs 2.6 lakh per month;

if the Nawab is in need of assistance for the defence of any other of his territories, he would have to pay an extra amount.

For the new Nawab, the treaty proved to be an expensive arrangement, for while it increased his liabilities it sharply decreased his revenues.

Asaf-ud-daula transferred his capital from Faizabad to Lucknow in 1775.

During his reign the Begums of Awadh (mother and grandmother of Asaf) were mistreated by the Nawab Wazir with the help of Warren Hastings (1781–82), and huge amounts were extracted from them.

## **Wazil Ali (1797–98)**

The period of Wazir Ali (son of Asaf) was too brief and uneventful.

### **Saadat Khan**

He was the elder brother of Asaf and came to the throne in 1798 with the help of the British.

### **Saadat Ali**

He signed a subsidiary treaty with Lord Wellesley in November 1801, by which the Nawab was deprived of about half of his territory for the maintenance of the subsidiary troops.

### **Wazil Ali Shah**

When Awadh was annexed by Lord Dalhousie in February, 1856, this last ruler of Awadh was pensioned off and deported to Calcutta.

## **Hyderabad**

### **Nizam-ul-Mulk Asaf Jah (1724–48)**

His first term as the viceroy of the Deccan was between 1713 and 1715. (His original name was Chinquilich Khan, but emperor Farukh Siyar conferred on him the titles of ‘Khan-i-Dauran’ and later ‘Nizam-ul-Mulk’). His second term as the viceroy of the Deccan fell between 1720 and 1722. His appointment as the *wazir* of the Mughal Empire (1722–24) by Muhammad Shah resulted in his disgust with Mughal Court politics and his march to the Deccan without waiting for the Emperor’s permission (1724).

Foundation of the state of Hyderabad by the Nizam (1724); inability of the Mughal emperor to punish the Nizam; confirmation of the Nizam in the Viceroyalty of the Deccan and grant of the title of ‘Asaf Jah’ to him by the Emperor (1725); practical independence of the Nizam, though he continued to recognise the emperor as his sovereign, are some of the major developments of this period.

The reforms initiated by the Nizam include the establishment of peace

and security by suppressing all disaffected nobles and putting down theft and robbery, efforts to stop the plundering raids of the Marathas (though partially successful), and revival of agriculture and industry by giving incentives to farmers and craftsmen.

### **Nasir Jung (1748–50)**

He was defeated and murdered by Muzaffar *lung* (son of Nasir's sister and grandson of Nizam-ul-Mulk).

### **Muzaffar Jung (1750–51)**

He acceded to the throne with help of the French. His rule came to an abrupt end with his accidental death.

### **Salabat Jung (1751–60)**

This third son of Nizam-ul-Mulk came to the throne with the help of the French.

However, the official historians of the dynasty do not treat Nasir, Muzaffar and Salabat as independent rulers, and consider Nizam Ali, the next ruler, as the legal successor of Nizam-ul-Mulk.

Other Nizams were Nizam Ali (1760-1803), Sikandar Jah (1803-29), Nasir-ud-daula (1829-57), Afjal-ud-daula ( 1857-69), Mahabat Ali Khan (1869-1911) and Osman Ali Khan (1911-49).

## **British Relations with the Nizams**

The British relations with the Nizams involved the following:

British interference in the affairs of Hyderabad for the first time in 1750 when they supported Nasir *lung* against Muzaffar *lung*, and their failure.

Conclusion of a friendship treaty by the British (Colonel Forde) with Salabat *lung*, known as the Treaty of Masulipatam, 1759.

Conclusion of an offensive-cum-defensive treaty, viz. Treaty of HyderabAD, 1766, by which the English obtained the five Northern Circars (Ellur, Siccacole, Rajahmundry, Mustafurnagar and Murtizanagar) from the Nizam in return for military assistance or the payment of an annual tribute; renewal of the offensive-cum-defensive alliance by the Treaty of Hyderabad (1768).

Neutrality of the Nizam in the Second Mysore War and his cooperation with the English in the Third and Fourth Mysore Wars.

Conclusion of the Subsidiary Alliance between Nizam Ali and Lord

Wellesley (1798); surrender of all the territories that the Nizam had got as spoils of the third and fourth Mysore wars to the British for the maintenance of the subsidiary force in Hyderabad (1800).

In 1853 Dalhousie coerced the Nizam to cede Berar in lieu of the subsidiary amount.

Assistance of the Nizam to the British during the Revolt of 1857.

## Carnatic

Foundation of the autonomous state of Carnatic (which was earlier one of the *subahs* or provinces of the Mughals in the Deccan) with Arcot as its capital in the 1720's by Saadutullah Khan (who was its governor and was nominally under the control of the nizam of Hyderabad).

Succession of Dost Ali (nephew of Saadutullah) as the nawab; his murder by the Marathas in 1740; succession of Safdar Ali (son of Dost Ali) and his murder by a relative—all these events invited the intervention of the Nizam in the affairs of the Carnatic. The latter appointed Anwar-ud-din as the Nawab of the Carnatic (1743).

Chanda Sahib came to the throne by murdering Anwar-ud-din in 1749 with the help of the French, but he was also killed by an ally of the British, who placed the son of Anwar, **Muhammad Ali**, on the throne in 1752. Lord Wellesley pensioned off the last Nawab of Carnatic and annexed it in 1801.

## Mysore (1761–99)

### Haider Ali (1761–82)

Beginning his career as a soldier in the service of the Mysore state (which became independent under the Hindu Wodeyar Dynasty in 1565 after the fall of Vijayanagar Empire), he had a meritorious record as the *faujdar* of Dindigul. Training of the troops under him on western lines and establishment of a modern arsenal (1755) with French help were his other early achievements. His success in defending Seringapatam (capital of Mysore) against the Marathas in 1759 was rewarded by conferring the title of Fateh Haider Bahadur (brave victorious lion) on him by Nanjarajar (the Prime Minister who was the *de facto* ruler though Chikka Krishna Raja I continued to be the *de jure* ruler of Mysore.) Haider overthrew Nanjarajar and assumed power in 1761, but continued to recognise Krishna Raja as the lawful ruler.

He conquered several territories—Coorg, Malabar, Bellary, Gooty, Cuddapah, etc. His administrative reforms also made Mysore one of the leading Indian powers. He fought the First Anglo-Mysore War and the Second Anglo-Mysore War and died (1782) due to cancer during the course of the war.

### **Tipu Sultan (1782–99)**

Succeeding Haider, he continued the second war with British till 1785. He fought the Third Anglo-Mysore War (1790-92) and the Fourth Anglo-Mysore War (1799) and died while fighting the British.

**His economic reforms** He was the only Indian ruler to have understood the importance of economic strength as the foundation of military strength. His reforms include attempts to introduce modern industries by importing foreign experts and extending state support to many industries; sending ambassadors to France, Turkey, Iran and Pegu to develop foreign trade; attempts to set up a trading company on the European lines; introduction of a new system of coinage, new scales of weights and measures, and a new calendar.

**Revenue reforms** They include attempts to increase the state income by the abolition of the *Jagir* system, and also by reducing the hereditary possessions of the *poligars* (feudal chiefs); attempts to improve the position of the peasantry by checking collection of illegal cesses, and by granting remission whenever the need arose.

**Military reforms** He organised the infantry on the European lines and made attempts to build a modern navy—establishment of two dockyards.

His interest in French Revolution can be seen in his planting of a Tree of Liberty at Seringapatam and becoming a member of the Jacobian club.

### **Punjab (1792–1849)**

Rise of Sikh community under the Sikh Gurus was followed by disorder in Punjab following the invasions of Ahmad Shah Abdali, particularly the last one in 1767. Then came the organisation of the Sikhs into 12 *misl*s (confederacies) in Punjab and their rise into prominence.

### **Ranjit Singh (1792–1839)**

Born to the chief of the Sukerchakia *misl* in 1780, he succeeded to the chieftainship in 1792 as a minor with his mother as the regent and assumed of

full charge in 1796.

Capture of Lahore (1799) with the help of Zaman Shah of Afghanistan and Amritsar (1802) where he added the golden dome to the Golden Temple; assumption of the title of Maharaja of Lahore (1799); gradual establishment of his control over all the Sikh *mists* west of the Sutlej; occupation of Ludhiana (1806) were his early achievements.

**Treaty of Amritsar (1809)** Metcalfe was sent to negotiate a treaty with Ranjit Singh for thwarting a possible French advance into India. The parleys were protracted as both parties devised ways and means to further their own selfish ends. British advance coupled with the adroitness of the young Metcalfe who assured the Sikh chief that he could make conquests in other directions without British interference, made Ranjit Singh pause. British armed presence coupled with the fear that some more Punjab chiefs might flock to the British banner and seek their protection made the Sikh ruler to sign a treaty. The treaty, signed formally at Amritsar on April 25, 1809, provided for:

perpetual friendship and most favoured power treatment for Ranjit Singh; recognition of Ranjit's sovereignty over all territories north of the Sutlej; and permission to keep troops on the left bank of the river only to the extent required for the internal security of that territory.

Besides the occupation of Kangra (1809), Attock (1813), Multan (1818), Kashmir (1819), Peshawar (1823) and many other places like Tonk, Kohat, Bannu, etc., he acquired Kohinoor diamond from Shah Shuja of Afghanistan after giving him protection in 1814. (It was taken from the Mughals by Nadir Shah, from whom Ahmed Shah Abdali acquired it, and it was inherited by Shah Shuja who belonged to Abdali's dynasty. After the second Anglo-Sikh War, the British acquired it and took to England where it still remains.) Meeting between Ranjit Singh and Lord Bentinck took place in 1831.

Conclusion of the Tripartite Treaty by Ranjit with Lord Auckland (Governor-General of India) and Shah Shuja (1838) to invade Afghanistan and to place Shah Shuja on its throne was followed by the outbreak of the First Afghan War (1838-42). But Ranjit refused to permit the British troops to march through his territory during the war.

**Ranjit Singh's reforms** They include organisation of his army on western lines with the help of Europeans; recruitment of not only Sikhs but also Gorkhas, Biharis, Pathans, Punjabi Muslims, etc., as soldiers; establishment of modern foundries to manufacture cannon, thus making his army the second

best in Asia, the first being that of the British; appointment of able Hindus and Muslims as ministers and commanders.

**Avitabile (1791–1850)** Born in south Italy, he reached Lahore via Kabul and was employed by Ranjit Singh in 1826. A successful but ruthless administrator, he ruled by fear and torture. Appointed governor of Wazirabad in 1829, he always added a civil governorship to the command of a military brigade. Five years later (1834) Avitabile became governor of Peshawar. His presence at Peshawar both before and after the First Anglo-Afghan War proved to be indispensable to the British, for the force furnished by Ranjit Singh under the conditions of the Tripartite Treaty were more inclined to fight against than for the British. In 1842, in the wake of their retreat from Kabul, he rendered the East India Company troops all possible assistance.

He continued serving under Ranjit Singh's successors, but soon sought permission to leave, which was granted in 1843. Behind the scenes he is said to have been in treasonable correspondence with Henry Lawrence, giving the British useful information about the deployment of Sikh forces.

**Ranjit's successors** His successors were Kharak Singh. Nao Nihal Singh, Sher Singh, and Dalip Singh.

## THE AFGHANS

### Nadir Shah's Invasion

Nadir Shah captured and sacked Delhi in early 1739 returning to Persia laden with loot equal to three years revenue as well as the treasures of the Kohinoor diamond and Peacock Throne. But disappointment dogged his footsteps from this time forward; his temper soured to vindictiveness and finally crossed the verge of sanity. When he was assassinated in 1747 he was the most hated man of his age. His death was the signal for the break-up of Persia. The troubles which began ended with the emergence of the *Kajar* dynasty; the ever-turbulent Afghans broke away to form a new succession state. The net result of Nadir Shah's incursion into India was the permanent loss of Kabul.

### Rise of Abdali

The Afghans found a leader of genius in Ahmad Shah Abdali. He would have

remained the ruler of a vigorous people in a barren country but for one of the periodical eras of political confusion in the Indian plains. Like Babur he had the ability to conquer, but unlike Babur he lacked the political sagacity and skillful agents to make good his conquest. Babur had adventurers from Persia and Turkistan, to draw on as well as Afghan chiefs. For the most part they were untroubled by fanaticism and were, used to dealing with diverse people and creeds. The Mughals were ‘kings by profession’ and their officers imperialists by instinct; the Afghans were turbulent and fanatical hillmen who knew how to conquer but not how to conciliate. They could die for a cause, but not compromise for it.

## Abdali's Invasions

Ahmad Shah's first attempt on the empire failed at Sirhind in 1748. If the Mughul empire had continued to be vigorous, no more would have been heard of him east of the Indus. However, the Emperor Muhammad Shah died the same year and was succeeded by his son Ahmad Shah. Under his nerveless control in Delhi dissensions revived and Ahmad Shah Abdali was quick to take advantage of them.

In 1749 he appeared again, but was bought off by the governor of Lahore. In 1751–52 he appeared again and captured Lahore after a four months' siege. This time the imperial government itself bought him off by allowing the cession of Panjab and Multan.

By 1756 the empire was further weakened by civil war and political assassinations. This time Ahmad Shah sacked Delhi and appointed the Rohilla chief Najib Khan (entitled Najib-ud-daula) as the guardian of the new empire. Local forces then rallied and called in the Marathas from the Deccan.

### THIRD BATTLE OF PANIPAT

Ahmad Shah entered India for the fifth time in 1759 and found himself confronted not so much by the Mughals as with the resurgent power of the Marathas. The moves and counter-moves of the next eighteen months culminated in the battle of Panipat on January 14, 1761.

There is nothing more eloquent of the enfeebled state of the empire than that Afghans should return to their hills because Delhi could not provide them with pay. Ahmad Shah was compelled to lay aside the scepter within

his grasp, saving his face by the nomination of Shah Alam as a vassal emperor and of Najib-ud-daula as his minister. In fact he had abdicated the empire; his Indian territories were henceforth confined to the Panjab and Sind. He never returned to Delhi and his own kingdom was to break up in its turn within half a century.

## SAWAI JAI SINGH, THE ASTRONOMER

### Life of Sawai Jai Singh II

Maharaja Jai Singh (1699–1743) was born in 1688. He ascended the throne in 1699 when he was still a minor. He founded, after his name, the new city of Jaipur in 1728. From this time the town of Amber, the old capital of Kachhawas, lost its importance and the history of the subsequent rulers of Dhundar is associated with the new capital. He was undoubtedly one of the most remarkable men of his time and a man of science. He lived during a period of anarchy in India. On Jai Singh's accession, the Amber State comprised the three districts of Amber, Dosa and Baswa only and possessed little political weight.

At the time of his death the two provinces of Rajore and Deoti that were added to the Shekhawati confederation had become tributary. Amber was raised from a small principality to an extensive domain and Jaipur was recognised for the first time as a raj or kingdom and had become one of the premier states in Rajputana. Jai Singh distinguished himself as a man of science, as a soldier and also as a builder. He was well versed in Sanskrit and Persian and was deeply interested in Mathematics and Astronomy.

In 1721 with the removal of Sayyids and the accession of Muhammed Shah on the throne of Delhi, Jai Singh devoted himself to his favourite pursuits, Astronomy and History and built his observatories at Delhi, Jaipur, Ujjain, Mathura and Banaras. So deep and perfect was his knowledge in Astronomy that he discovered errors in the tables of De La Hire sent to him by the king of Portugal. The instruments of Ulug Beg, the Royal Astronomer of Sumarkand and those used by the Turkey Astronomers failed to answer his requirements.

In 1723 Jai Singh published his tables, the *Zeech Mohammed Shahi* (Movements of heavenly bodies). Samrath Jaggannath Bhatt, a Maratha and

an eminent astronomer, was associated with Jai Singh in his astronomical pursuits, and Dala Ram, who designed and planned the city of Jaipur, was Jai Singh's Chief Architect.

Though Jai Singh was engaged in much desultory warfare, and had many opportunities of distinguishing himself in the field, his talent for civil government and intrigue appears to have served him far better than his military attainments.

## OBSERVATORIES OF JAI SINGH

Maharaja Sawai Jai Singh II read the works of Ptolemy, Euclid and Persian astronomers. Wanting to improve the Indian calendar and the ability to precisely locate the Sun, for purposes of map-making, he built five astronomical observatories in India. The instruments at these observatories, based on Muslim design, perhaps copies of the large 15th century instruments at Samarkand, Uzbekistan built by Ulgh Beg, were large masonry structures equipped with protractors and marked grids to aid in the precise measurements of the location of celestial objects.

The Jantar Mantar or “House of Instruments” at Jaipur is the largest of the observatories and contains eighteen instruments. The largest instrument is the *Samrat Yantra* or equatorial sundial. It consists of a straight 90 foot high ramp, or gnomon, which is aligned north-south and elevated at an angle of 27 degrees above the northern horizon. The latitude of Jaipur is 27 degrees north, thus the ramp points toward the celestial pole. On each side of the ramp there are two quarter circles, or quadrants, fashioned in masonry. The quadrants are centered on the nearest edge of the ramp.

One of the more interesting instruments is the *Jai Prakash Yantra*. It is attributed to Sawai Jai Singh II. There are a number of sundials; one of which a beautiful vertical sundial. There is a smaller equitorial sundial as well as two large masonry instruments built to help read the altitude and azimuth of celestial bodies.

Besides constructing astronomical observatories and building palaces, Jai Singh had built *sara is* dr inns for travellers in various parts of his dominions and did much to improve his province. Jai Singh seemed to have collected treasures of learning from all parts of the world and had amassed a valuable

library.

He had great love for music and women. He had 31 wives, numerous concubines and led a luxurious life. Jai Singh's death took place in 1743 after a reign of 44 years and he was cremated at Getore in Brahampuri where a marble cenotaph commemorates him. He was survived by two sons.

## RISE OF URDU LANGUAGE

### Origin of Urdu Language

Urdu, literally meaning “camp” in Turkish, is a mixture of many tongues and languages. Muslims brought many different languages to India, and mixed India’s languages freely with words from their own. When Delhi was the seat of Muslim power in the early 13th century the languages around Delhi, mainly *Brij bhasha* and *Sauraseni* became heavily mixed with Persian, the *lingua franca* of the Muslim rulers. Other languages that found their way into the languages of India were Turkish and Arabic. Whereas much of the vocabulary of the original languages (*Sauraseni*, for example) changed, the basic grammatical structure remained intact.

In the 13th century, the language of India became widely known as *Hindavi*. *Hindi*, and *Brij bhasha* and was written in the *devanagri* script (the Sanskrit script). The name ‘Urdu’ was given to the thriving language of this region in the period of the Mughal Emperor Shah Jahan (1627–58). This language was introduced in the Deccan by the armies and followers of the Tughluq and Khalji kings in the 14th century.

Affected by the dialects of the South, the language then became known as Deccani (after Hyderabad Deccan). However, the written script remained Persian and this new hybrid soon replaced Persian as the official language. The first Urdu poet was Amir Khusro (1253–1325). Later, the language it received significant contributions from Kabir, Mira Bai, Guru Nanak, Malik Mohammad Jaisi and Abdul Rahim Khan-i-Khanan.

### Growth of Urdu

Before Amir Khusro (1253–1325), the language of poetry was primarily the vernacular *Brij bhasha*. Amir Khusro interspersed it with Persian, as the first school of *ghazal* poets emerged in the Deccan during the 15th and 16th

centuries. The early *ghazal* was somewhat free of structure and made rather simple and blunt expressions as we see in the works of the Qutub Shahi poets of the Deccan. Vali (1668-1744) contributed much to the structure of *ghazal*. When the works of Vali reached Delhi in 1720, the town was in an uproar and, within a decade, Urdu became the language of poetry.

The works of many minor poets like Hatim, Naji, Mazmoon and Abru actually formed the ground-work that cemented the structure of Urdu poetry in the 18th century in Northern India, and particularly Delhi. The Urdu *ghazal* became heavily Persianised and heralded the golden age of this poetic genre, beginning with Mir Taqi Mir. The simplicity of emotions expressed in earlier *ghazals* went through a metamorphosis, leading to the works of Ghalib, perhaps the greatest Urdu *ghazal* poet.

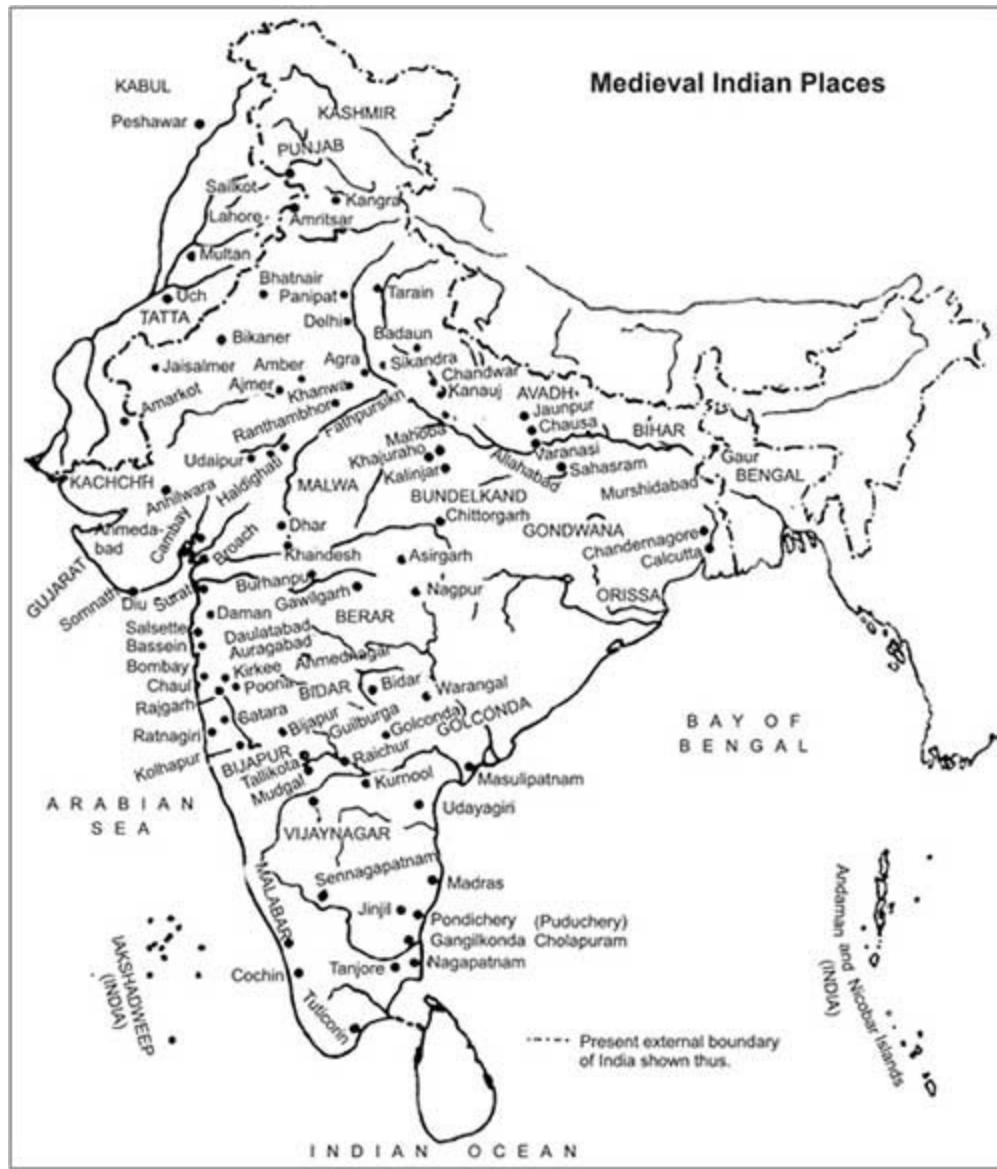
This transition from the 15th to 18th century was due not only to the maturity of technique but to changes in the social order as well. For India, the 18th century was an age of transition. The last of the Great Mughals was Aurangzeb (1707), after whom there was dismemberment of the empire. The capital was invaded and destroyed by Nadir Shah and Ahmad Shah Abdali, followed by others. Finally, the British crept in with their deceptive plans.

All of this changed the aura of the empire which had stifled human thought. The uncertainties of the time caused many to raise questions and be assertive. A revival of the arts and literature, a sort of renaissance period, ensued for India in the 18th century. Urdu poetry benefited most from this revolution of thoughts.

The doubts and the uncertainties of the 18th century continued into the 19th century, and the Revolt of 1857 against the British left many indelible marks on the social and cultural scene of Northern India. All this is reflected melancholically by many poets, Ghalib included. Many new constructions of language ensued, using old similes. The executioner and the rival were now the British. Christ became a symbol of the ruling elite and new meaning was given to the *kalisa* (church).

The weak and powerless Bahadur Shah Zafar, a poet and dreamer, became a symbol of the disintegrating and dying Mughal empire that he ruled over. Mourning over lost glory became an off repeated topic for Urdu poetry.

In brief, the Urdu *ghazal* finds its roots in the melancholic romantic era of the Mughal period. It was through the rise of the Urdu *ghazal* as a medium of expression that the Urdu language rose to great heights of popularity and evolution, in a very short time.



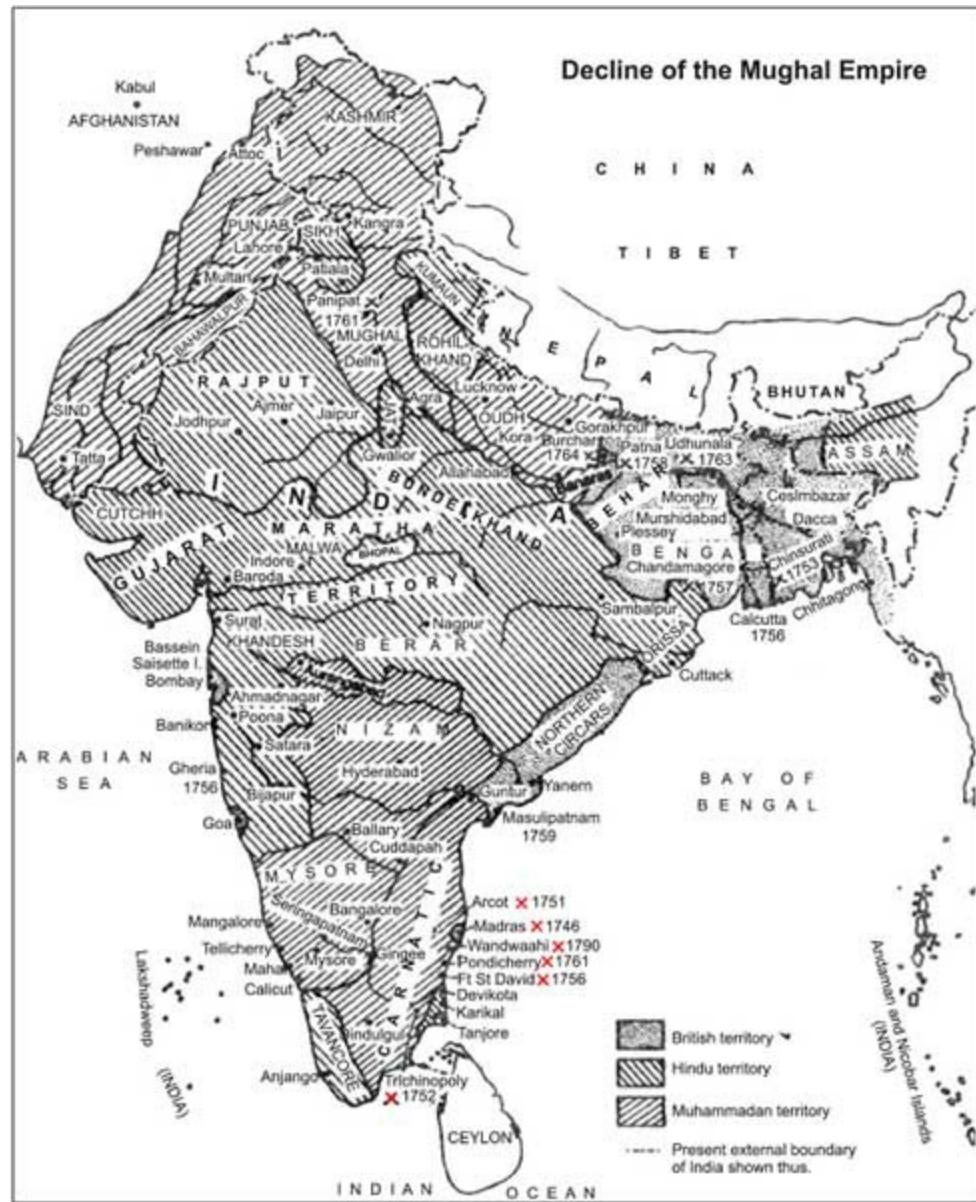
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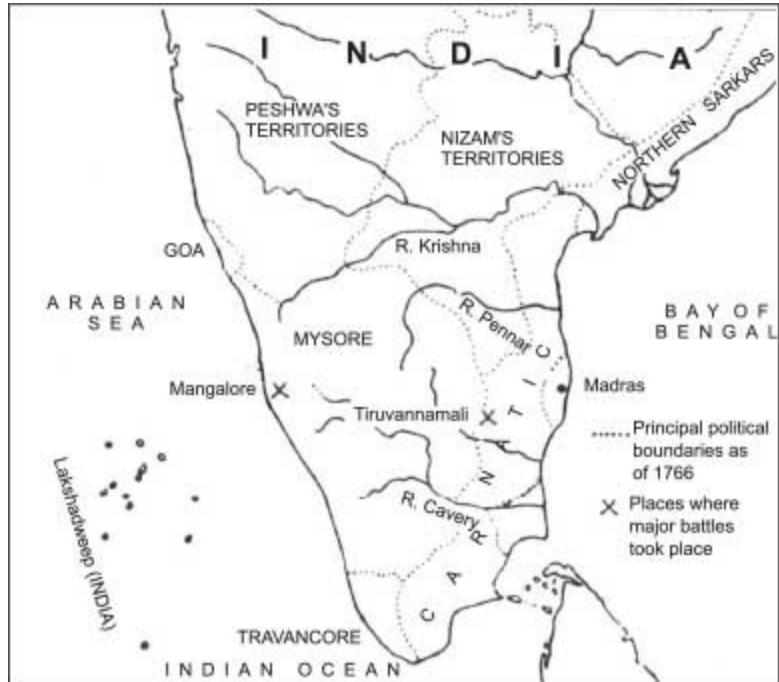
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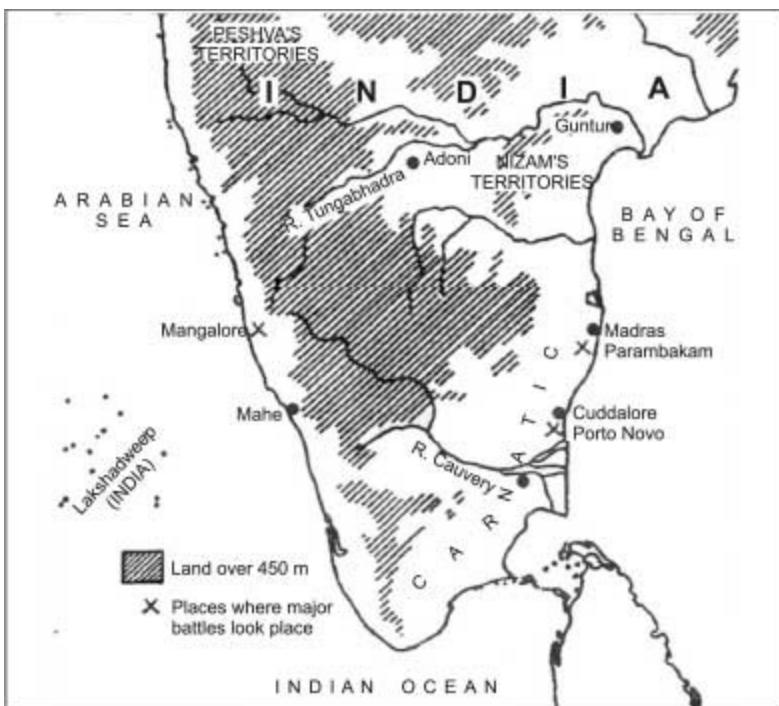
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First Anglo-Mysore War (1767-9)



Second Anglo-Mysore War (1780-4)

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## QUESTIONS

When and where was Sivaji born?

- (a) 1607—Purandhar
- (b) 1615—Poona
- (c) 1622—Raigarh
- (d) 1627—Sivner

In 1637 Sivaji inherited a *jagir* from his father for the maintenance of his mother as well as himself. Which was the *jagir*?

- (a) Kolhapur
- (b) Torna
- (c) Poona
- (d) Javli

Who among the following was the religious *guru* of Sivaji?

- (a) Tukaram
- (b) Ramdas
- (c) Eknatha
- (d) Jnanadeva

Between 1645 and 1647, Sivaji conquered three forts from the Adil Shahi ruler of Bijapur. Which of the following is not one of them?

- (a) Raigarh
- (b) Javli
- (c) Torna
- (d) Kondana

Who was Afzal Khan?

- (a) Mughal governor of Deccan, deputed to put down Sivaji
- (b) Nizam Shahi noble who patronised Sivaji against the Mughals
- (c) Adil Shahi noble, deputed to punish Sivaji, but instead killed by the latter
- (d) Qutub Shahi minister who made an alliance with Sivaji against Bijapur

With whom did Sivaji sign the treaty of Purandhar and when?

- (a) 1645—Shaista Khan

- (b) 1650—Afzal Khan
- (c) 1660—Raja Jaswant Singh
- (d) 1665—Raja Jai Singh

Who was Dadaji Kondadeo?

- (a) Sivaji's guardian
- (b) Sivaji's maternal uncle
- (c) Sivaji's father
- (d) Sivaji's father-in-law

Maratha expertise in the guerrilla tactics of warfare was one of the crucial factors responsible for their rise and emergence as a strong power in the Deccan. From whom did they probably learn these tactics?

- (a) Mahmud Gawan of the Bahmani sultanate
- (b) Malik Ambar of Ahmadnagar
- (c) Rana Pratap Singh of Mewar
- (d) Chand Bibi of Ahmadnagar

From whom did Sivaji conquer Javli which made him the master of the highlands of Maharashtra?

- (a) Jhadav Rao
- (b) Adil Shahi ruler
- (c) Chanda Rao More
- (d) Nizam Shahi ruler

What made Sivaji temporarily suspend hostile activities against the Adil Shahis of Bijapur for a brief period of six years (1649–55)?

- (a) Internal problems created by other Maratha chiefs
- (b) His arrest and imprisonment by the Adil Shahi ruler
- (c) His concentration on the rivalry against the Mughals
- (d) Arrest and imprisonment of his father by the Adil Shahi ruler

How many times and when did Sivaji plunder Surat, the most important commercial and trade centre of the Mughals?

- (a) Only once—1664
- (b) Twice—1664 and 1670
- (c) Thrice—1660, 1664 and 1670
- (d) Four times—1664, 1670, 1675 and 1680

With whom did Sivaji go for an alliance to conquer certain parts of the Bijapuri Kamataka region?

- (a) Qutub Shahis of Golconda

- (b) Nizam Shah is of Ahmadnagar
- (c) Mughals
- (d) Aravidu dynasty of Penugonda

To whom is Sivaji greatly indebted in the field of administrative reforms?

- (a) Sher Shah Sur
- (b) Mahmud Gawan of the Bahmani kingdom
- (c) Malik Ambar of Ahmadnagar
- (d) Akbar, the Great

What was *saran jam* under the Marathas?

- (a) Revenue system in which assessment of land revenue was made on the basis of measurement
- (b) Tax collected from the merchants and traders
- (c) Tribute paid by the Maratha chiefs to the ruler
- (d) Unit of land whose revenues were assigned to beg officials and military commanders in lieu of their salaries

The new post of *pratinidhi* came into existence during the reign of which Maratha ruler?

- (a) Sivaji
- (b) Rajaram
- (c) Shahu
- (d) Sambhaji

Who among the following is generally considered the greatest exponent of guerrilla tactics of warfare after Sivaji?

- (a) Tarabai
- (b) Balaji Viswanath
- (c) Rajaram
- (d) Baji Rao I

Who among the following got the title of ‘Sena Karte’?

- (a) Balaji Viswanath
- (b) Balaji Baji Rao
- (c) Shahu
- (d) Baji Rao I

During whose Peshwaship did the system of Maratha confederacy begin, with certain Maratha chiefs getting themselves entrenched in different parts of India?

- (a) Balaji Baji Rao

- (b) Sawai Madhav Rao
- (c) Shahu
- (d) Baji Rao II

Who was popularly known as ‘Nana Saheb’?

- (a) Baji Rao I
- (b) Balaji Baji Rao
- (c) Balaji Viswanath
- (d) Sawai Madhav Rao

During whose reign did the post of Peshwa not only become powerful but also hereditary?

- (a) Rajaram
- (b) Sivaji II
- (c) Sambhaji
- (d) Shahu

Sambhaji was captured by a Mughal noble and executed in 1689 on the orders of Aurangzeb. Who was the Mughal noble and where was Sambhaji captured?

- (a) Shaista Khan-Purandhar
- (b) Dilir Khan-Raigarh
- (c) Raja Jai Singh-Jinji
- (d) Muqarrab Khan-Sangamesvar

Who among the following was the first Maratha ruler to get legal recognition from the Mughals?

- (a) Shahu
- (b) Sivaji
- (c) Rajaram
- (d) Sambhaji

Sivaji, in his later years, increased the land revenue in his *swarajya* from 33 per cent to:

- (a) 35 per cent
- (b) 40 per cent
- (c) 45 per cent
- (d) 50 per cent

In Maratha administration who was responsible for the collection of land revenue at the lowest unit, Le the village?

- (a) *Mirasdar*

- (b) *Kulkarni*
- (c) *Patil*
- (d) *Deshmukh*

What was the measuring instrument adopted by Sivaji for the uniform measurement of land?

- (a) *Sikandar-i-gaz*
- (b) *Tanab*
- (c) *Jarib*
- (d) *Kathi*

Where did Sivaji station his naval fleet?

- (a) Kolaba
- (b) Kalyani
- (c) Salsette
- (d) Bassein

Arrange the successors of Sivaji in chronological order.

- (i) Rajaram
- (ii) Ramraja
- (iii) Sambhaji
- (iv) Shahu
- (v) Sivaji II

Select the answer from the codes below:

- (a) iii, ii, v, i, iv
- (b) iii, i, v, iv, ii
- (c) ii, iv, v, i, iii
- (d) v, iii,i, iv, ii

What is the historical sequence of the following Peshwas?

- (i) Baji Rao
- (ii) Balaji Baji Rao
- (iii) Madhav Rao
- (iv) Sawai Madhav Rao
- (v) Balaji Viswanath
- (vi) Narayan Rao

Choose the answer from the codes below:

- (a) i, v, ii, iv, iii, vi.
- (b) ii, iii, iv, v, vi, i
- (c) v, i, ii, iii, vi, iv

(d) v, ii, iii, iv, vi, i

Arrange the following events of Sivaji's reign in chronological sequence.

- (i) His bold attack on Shaista Khan's military camp
- (ii) His visit to Aurangzeb's court, imprisonment and escape
- (iii) His conquest of the Javli fort
- (iv) His conquest of Jinji, Vellore, etc.

(v) His coronation at Raigarh and assumption of the title of Chatrapati

Choose the answer from the codes below:

- (a) i, ii, v, iv, iii
- (b) ii, iv, i, iii, v
- (c) iv, ii, i, iii, v
- (d) iii, i, ii, v, iv

What is the ascending order of the following army officials of the Marathas?

- (i) *Jumladar*
- (ii) *Havaldar*
- (iii) *Paik*
- (iv) *Naik*
- (v) *Sar-i-Naubat*
- (vi) *Hazari*

Select the answer from the codes below:

- (a) ii, iii, v, iv, i, vi
- (b) iii, iv, ii, i, vi, v
- (c) iv, ii, iii, v, vi, i
- (d) ii, iv, v, vi, i, iii

Which of the following statements about the treaty of Purandhar are true?

- (i) Sivaji surrendered 23 of his 35 forts to the Mughals.
- (ii) The Mughals in return ceded the two districts of Surat and Ahmadnagar to Sivaji.
- (iii) Sivaji's son, Sambhaji, was granted a *mansab* of 5000 by the Mughals.
- (iv) Sivaji was recognised as the independent ruler of *swarajya* by Mughals.
- (v) The Mughals recognised Sivaji's right to certain parts of the Bijapur kingdom.

Select the answer from the codes below:

- (a) All of them
- (b) i, ii, iii and iv
- (c) i, iii and v
- (d) i, ii and iv

Which of the following statements about Sivaji's revenue administration are incorrect?

- (i) He introduced a uniform assessment of land revenue on the basis of measurement of land.
- (ii) He completely did away with various hereditary revenue officials.
- (iii) He collected *chauth* and *sardeshmukhi*, apart from the traditional land revenue, from the peasants of his *swarajya*.
- (iv) He paid all his officials, big or small, military or civil, in cash only.

Choose the answer from the codes below:

- (a) ii, iii and iv
- (b) iii and iv
- (c) ii and iv
- (d) Only iii

Almost all the ministers of Sivaji's *ashtapradhan*, except two, participated in war. Pick out the exceptions from among the following:

- (i) *Peshwa*
- (ii) *Amatya*
- (iii) *Pandit Rao*
- (iv) *Nyayadhish*
- (v) *Sachiv*

Choose the answer from the codes below:

- (a) i and v
- (b) ii and iii
- (c) i and iii
- (d) iii and iv

Which of the following statements about Sambhaji are true?

- (i) He had to overcome the opposition of Rajaram, his younger brother, before ascending the throne.
- (ii) He supported Akbar, the rebellious son of Aurangzeb, against the Mughal emperor.
- (iii) He made Jinji his capital due to Mughal pressure.
- (iv) Immediately after his execution by the Mughals, his wife and son were also imprisoned by the latter.

Select the answer from the codes below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) ii, iii and iv

(d) All of them

Who among the following were the advisers of Rajaram?

- (i) Ramachandra Pant
  - (ii) Balaji Viswanath
  - (iii) Prahlad Niraji
  - (iv) **Nana Phadnis**
  - (v) Sankaraji Malhar
  - (vi) Parasuram Trimbak
- Select the answer from the codes below:
- (a) i, ii, iii and iv
  - (b) ii, iii, v and vi
  - (c) i, iii, v and vi
  - (d) iii, iv, v and vi

Which of the following statements about Rajaram are not true?

- (i) He was released from prison and put on the throne by the ministers in 1689.
- (ii) He took refuge at Madurai after the fall of Raigarh to the Mughals.
- (iii) Towards the end of his reign he made Satara his new capital.
- (iv) He was succeeded by his wife as the new ruler since he died childless.

Choose the answer from the codes below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) ii and iv

Which of the following statements about the Maratha civil war between 1707 and 1714 are true?

- (i) It broke out between Tarabai and Shahu immediately after the latter's release by the Mughals.
- (ii) In the battle of Khed in 1708 Shahu was able to defeat Tarabai and occupy Satara.
- (iii) It was only in 1714 that Tarabai was finally defeated and imprisoned by Shahu.
- (iv) The southern part of the Maratha kingdom continued to be under the control of the descendants of Rajaram with Kolhapur as their capital.

Select the answer from the codes below:

- (a) All of them
- (b) i, ii and iv

(c) i, ii and iii

(d) i and iii

Which of the following statements about the treaty of 1719 between the Marathas and Mughals are true?

(i) It was signed by Balaji Viswanath with Hussain Ali, the elder of the Sayyid brothers.

(ii) According to it, Shahu was recognised as the king of his *swarajya* by the Mughals.

(iii) Shahu's mother as well as other members of his family were released by the Mughals.

(iv) Shahu was permitted to collect *chauth* and *sardeshmukhi* of the six Mughal provinces of the Deccan.

(v) The Marathas were, in turn, asked to maintain a contingent of 15,000 horsemen for the service of the Mughals.

Choose the answer from the codes below:

(a) i, ii and iii

(b) i, iii and iv

(c) ii, iii, iv and v

(d) All of them

Which of the following statements about Balaji Baji Rao are true?

(i) He imprisoned Ramraja, a grandson of Rajaram and the nominated heir of Shahu at Satara.

(ii) In 1751 he became the official head of the Maratha confederacy and shifted his capital to Poona as a symbol of this fact.

(iii) During his Peshwaship Maratha power reached its zenith.

(iv) In 1752, he signed an agreement with the Mughals by which he became the protector of the Mughal empire from internal as well as external enemies.

Choose the answer from the codes below:

(a) i, ii and iii

(b) ii, iii and iv

(c) i, iii and iv

(d) All of them

Which of the following statements about the third battle of Panipat in 1761 are true?

(i) The Maratha forces were led by Balaji Baji Rao, while the Afghan forces were led by Ahmad Shah Abdali.

(ii) The Marathas made full use of their guerrilla tactics of warfare in this

battle.

(iii) The Marathas received wholehearted support from several of the Rajput chiefs, but still lost to the Afghans.

(iv) Several Maratha leaders, including Sadasiv Rao Bhau and Viswas Rao, were killed in the battle.

Select the answer from the codes below:

- (a) i and iii only
- (b) iv only
- (c) i, ii and iv
- (d) i only

Consider List I and List II:

**List I**

*(Marathas)*

- (i) Lakhji Jhadav Rao
- (ii) Maloji Bhonsle
- (iii) Shahji Bhonsle
- (iv) Jija Bai
- (v) Tarabai

**List II**

*(Sivaji's relation)*

- Father
- Maternal uncle
- Grandfather
- Mother
- Daughter-in-law

Which of the above are correctly matched? Select the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) iv and v
- (d) ii and v

Match List I and List II and select the answer using the codes given below:

**List I**

**List II**

- |                       |  |
|-----------------------|--|
| (i) <i>Majumdar</i>   | (A) In-charge of royal correspondence                      |
| (ii) <i>Waqenavis</i> | (B) In-charge of intelligence, posts and household affairs |
| (iii) <i>Chitnis</i>  | (C) In-charge of ceremonies                                |
| (iv) <i>Dabir</i>     | (D) Initially accountant general, later finance minister   |
| (v) <i>Pandit Rao</i> | (E) In-charge of ecclesiastical affairs and charities      |

- (a) i-D, ii-B, iii-A, iv-C, v-E
- (b) i-B, ii-A, iii-C, iv-E, v-D
- (c) i-C, ii-E, iii-D, iv-A, v-B

(d) i-A, ii-C, iii-E, iv-D, v-B

Which of the following is correctly matched?

- (a) *Prant*—*Kama Vistar*
- (b) *Grama*—*Karkun*
- (c) *Paragana*—*Patel*
- (d) *Taraf*—*Mamlatdar*

Match the following:

**List I**

(i)

*Bafutadar*

(ii)

*Kulkarni*

(iii)

*Deshpande*

(iv)

*Deshmukh*

**List II**

(A) Hereditary revenue collector of a district or sub-district

(B) Hereditary accountant of revenue collection at the

district or subdistrict level

(C) Hereditary village accountant

(d) Hereditary village servant or artisan

(a) i-A, ii-B, iii-C, iv-D

(b) i-D, ii-C, iii-B, iv-A

(c) i-C, ii-D, iii-B, iv-A

(d) i-D, ii-C, iii-A, iv-B

Match List I with List II and select the answer using the codes given below:

**List I**

(i) *Bhagdar*

(ii) *Haliya*

(iii) *Mirasdar*

(iv) *Upari*

**List II**

(A) Holder of hereditary rights in land

(B) Shareholder of a joint village

(C) Cultivator of rented lands

(D) Bonded agricultural labourer

(b) i-D, ii-B, iii-A, iv-C

(d) i-A, ii-D, iii-B, iv-C

(a) i-B, ii-D, iii-C, iv-A

(c) i-B, ii-D, iii-A, iv-C

Match the following:

**List I**

(i) *Silahdar*

(ii) *Bargi*

**List II**

(A) Second highest military rank

(B) Lowest military rank

- |                                 |  |
|---------------------------------|--|
| (iii) <i>Paik</i>               | (C) Second lowest military rank                                |
| (iv) <i>Panch Hazari</i>        | (D) Cavalryman having his own horses and equipment             |
| (v) <i>Naik</i>                 | (E) Cavalryman provided with horses and equipment by the state |
| (a) i-E, ii-D, iii-B, iv-A, v-C |  |
| (b) i-D, ii-E, iii-C, iv-A, v-B |  |
| (c) i-E, ii-D, iii-C, iv-A, v-B |  |
| (d) i-D, ii-E, iii-B, iv-A, v-C |  |

Which code gives the correct pairing of the following lists?

- | <b>List I</b>              | <b>List II</b>   |
|----------------------------|--|
| (i) <i>Chauth</i>          | (A) A levy equal to one year's income of the taxpayer realised in times of financial difficulties  |
| (ii) <i>Sardeshmukhi</i>   | (B) one-fourth of the land revenue of an undefined belt of land paid to the Marathas by the others so that their areas would not be subjected to Maratha raids |
| (iii) <i>Mokasa</i>        | (C) An additional levy of 10 per cent on those lands over which the Marathas claimed hereditary rights   |
| (iv) <i>Kurja-Patti</i>    | (D) Lands whose revenues were assigned to military officers in lieu of their salaries  |
| (a) i-B, ii-C, iii-D, iv-A |  |
| (b) j-C, ii-B, iii-A, iv-D |  |
| (c) i-B, ii-C, iii-A, iv-D |  |
| (d) i-C, ii-B, iii-D, iv-A |  |

Which of the following is correctly matched?

- (a) Treaty of Durai Sarai (1665)—Sivaji and Jai Singh
- (b) Treaty of Purandhar (1719)—Balaji Viswanath and Hussain Ali
- (c) Treaty of Warna (1731)—Shahu and Sivaji II
- (d) Treaty of Delhi (1737)—Baji Rao I and Nizam-ul-Mulk

Match List I with List II and select the answer from the codes given below:

- | <b>List I</b> | <b>List II</b> |
|---------------|----------------|
| (i) Peshwa    | (a) Indore     |
| (ii) Bhonsle  | (b) Gwalior    |
| (iii) Holkar  | (c) Poona      |

(iv) Gaekwad

(v) Scindia

(d) Nagpur

(E) Baroda

- (a) i-C, ii-A, iii-D, iv-E, v-B
- (b) i-C, ii-D, iii-A, iv-B, v-E
- (c) i-C, ii-D, iii-A, iv-E, v-B
- (d) i-C, ii-A, iii-E, iv-B, v-D

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if both ‘Assertion’ (A) and ‘Reason’ (R) are correct, and ‘R’ is the correct explanation for ‘A’.

Mark (b) if both ‘A’ and ‘R’ are correct, but ‘R’ is not the correct explanation for ‘R’

Mark (c) if only ‘A’ is correct.

Mark (d) if only ‘R’ is correct.

*Assertion (A):* Sivaji’s conquest of Javli, which commanded the Mavala area, was the beginning of his rise into prominence.

*Reason (R):* Mavala land supplied Sivaji a number of foot soldiers who played a crucial role in his guerrilla war against the Mughals and the Deccan powers.

*Assertion (A):* Shaista Khan was unceremoniously transferred from the Deccan to Bengal by Aurangzeb.

*Reason (R):* Shaista Khan was the maternal uncle of Aurangzeb.

*Assertion (A):* Sivaji refused to share the newly conquered territories of Bijapur (1676-79) with the Qutub Shahis of Golconda.

*Reason (R):* Madanna Pandit, the *wazir* of Qutub Shah, gave protection to Sivaji’s rebellious son, Sambhaji.

*Assertion (A):* Sivaji gave strict instructions to his soldiers that no Hindu, either Brahmin or nonBrahmin, of Mughal or Bijapur territories should be plundered of his wealth.

*Reason (R):* Sivaji assumed the title of ‘Haindava Dharmodharak’ or protector of Hinduism after his coronation.

*Assertion (A):* Sivaji’s *ashtapradhan* was not a council of ministers in the real sense.

*Reason (R):* There was no collective responsibility, but only individual

responsibility, in its functioning.

*Assertion (A):* Sivaji, by the end of his reign, had under his control about 240 forts, quite a few of which were won over by him by unfair means.

*Reason (R):* In each of his forts, he appointed three officers of equal rank as a precaution and frequently transferred them.

*Assertion (A):* Baji Rao I assigned different territories to prominent Maratha chiefs as their ‘spheres of influence’.

*Reason (R):* The various Maratha chiefs began to rule their respective areas as independent rulers from the time of Baji Rao I.

*Assertion (A):* The third battle of Panipat decided conclusively as to who was to rule India.

*Reason (R):* The Maratha defeat in this battle was a major blow to their dream of establishing ‘Hindupad Padshahi’.

Who said: ‘Let us strike at the trunk of the withering tree and the branches will fall of themselves ... Thus should the Maratha flag fly from the Krishna to the Indus.’

- (a) Sivaji
- (b) Balaji Viswanath
- (c) Baji Rao I
- (d) Balaji Baji Rao

Who opined in the following manner? ‘We shall hem Siva in like the centre of a circle.’

- (a) Aurangzeb
- (b) Raja Jai Singh
- (c) Shaista Khan
- (d) Afzal Khan

Read the statement below and answer the following question.

‘The two pearls have been dissolved, 22 gold *mohurs* have been lost, and as to silver and copper, the total can not be cast up.’ What is the meaning and context of this statement?

- (a) Material loss of Mughals due to Sivaji’s plunder of Surat in 1670
- (b) Sivaji’s territorial loss due to the signing of the treaty of Purandhar.
- (c) Nizam-ul-Mulk’s territorial loss due to his defeat in the battle of Bhopal in 1737
- (d) Marathas’ loss in human life due to their defeat in the third battle of Panipat

Which of the following statements about Bahadur Shah are true?

- (i) He fought a war of succession with his brothers before he became the emperor.
- (ii) After becoming the Emperor, he assumed the title of Shah Alam I.
- (iii) His reign lasted from 1700 to 1712.
- (iv) His reign witnessed the outbreak of the Maratha civil war between Shahu and Tara Bai.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) iii and iv

Bahadur Shah was responsible for:

- (i) Executing Guru Gobind Singh, the tenth guru of the Sikhs.
- (ii) Taking Chatrasal, the Bundela Chief, into his service.
- (iii) Releasing Sitalu, the son of Shambaji.
- (iv) Defeating and killing Churaman, the Jat Chief.

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) ii and iv

Which of the following statements about Jahandar Shah is/are not true?

- (i) He succeeded in the war of succession after the death of Bahadur Shah due to the support given to him by Zulfiqar Khan.
- (ii) He was the grandson of Bahadur Shah.
- (iii) His reign lasted between 1713 and 1719.
- (iv) The practice of Mughal nobles acting as king-makers began with his reign.
- (v) He was defeated and killed by his nephew, Farukh Siyar.

Select the answer from the codes given below:

- (a) i and ii
- (b) Only ii
- (c) iii only
- (d) ii and iii

Which of the following statements about the Sayyid brothers are correct?

- (i) They played a decisive role in the succession of Farukh Siyar as the emperor.
- (ii) They are known in Indian history as kingmakers.
- (iii) Abdullah Khan, the elder of the two brothers, was made the Mir Bakhs by Farukh Siyar.
- (iv) They murdered Farukh Siyar in 1719 and made two young princes the Emperors in quick succession.
- (v) They were murdered in 1720 by their opponents.

Choose the answer from the codes given below:

- (a) i, ii, iv and v
- (b) ii, iii and iv
- (c) i, ii, iii and v
- (d) ii, iv and v

Which is the correct chronological sequence of the following events?

- (i) Ahmad Shah Abdali's first invasion of India.
- (ii) Revolt of the Sikhs under Banda Bahadur.
- (iii) Nadir Shah's invasion of India.
- (iv) Capture of Delhi by the British.

Choose the answer from the codes given below:

- (a) iii, i, ii and iv
- (b) ii, iii, i and iv
- (c) iii, ii, i and iv
- (d) ii, iii, iv and i

Match List I with List II and select the answer from the codes given below:

<b>List I</b>	<b>List II</b>
(i) Mughal emperor	(A) Muhammad who spent his initial Shah years as a wanderer due to his fear of the wazir
(ii) Last Mughal	(B) Ahmad Shah Emperor
(iii) Mughal Emperor	(C) Shah Alam II who lost the Kohinoor and the Peacock throne to Nadir Shah
(iv) First invasion of Ahmad Shah Abdali	(D) Bahadur Shah II
(a) i-B, ii-A, iii-D, iv-C	
(b) i-C, ii-D, iii-B, iv-A	
(c) i-C, ii-D, iii-A, iv-B	
(d) i-B, ii-C, iii-A, iv-D	

Arrange the following Mughal Emperors in the correct chronological sequence:

- (i) Farukh Siyar
- (ii) Jahandar Shah
- (iii) Ahmad Shah
- (iv) Shah Alam I
- (v) Muhammad Shah

Choose the answer from the codes given below:

- (a) iv, ii, i, v and iii
- (b) ii, i, iv, iii and v
- (c) i, iv, iii, ii and v
- (d) v, iv, i, iii and ii

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if the ‘Assertion’ (A) is correct, but the ‘Reason’(R) is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct and ‘R’ explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain ‘A’.

**Assertion (A):** The people of the Mughal Empire lacked the spirit of political nationalism.

**Reason (R):** The Jats, Marathas, Rajputs, and others rebelled against the Mughals to consolidate their regional and tribal power.

**Assertion (A):** Some of the religious reformers, through their preachings, indirectly helped in the disintegration of the Mughal empire.

**Reason (R):** In the Deccan, Ramdas insisted on the acquisition of political sovereignty for the defence of the Maharashtra Dharma.

**Assertion (A):** During the reign of the Later Mughals, the practice of ‘I jar a’ became more common in the Jagir as well as the Khalisa lands.

**Reason (R):** The **Ijaradars** caused a great amount of damage to agriculture in general and the agriculturists in particular.

**Assertion (A):** None of the Indian powers that rose on the ruins of the Mughal Empire could replace the Mughals.

**Reason (R):** The British who replaced the Mughals in India as the imperial power had a superior socioeconomic system than that of the Indian powers.

Which of the following statements are not true about Haider Ali?

- (i) He began his career as a soldier in the service of the Mysore state, ruled by the rulers of the Hindu Wodeyar Dynasty.
- (ii) During his term as the *faujdar* of Dindigul, he established a modern dockyard.
- (iii) Due to his successful defence of Seringapatam, against the Marathas in 1759, he was given the title of Fateh Haider Bahadur by Nanjarajar, the king of Mysore.
- (iv) He was not only a capable military leader and efficient administrator, but also a wellread man.

Select the answer from the codes given below:

- (a) ii and iii
- (b) ii and iv
- (c) i, ii and iv
- (d) ii, iii and iv

Which of the following are true about Haider Ali

- (i) He assumed all the power by overthrowing Nanjarajar.
- (ii) He conquered and annexed several territories such as Coorg, Malabar, Bellary and Gooty.
- (iii) He fought the first and second Anglo Mysore wars against the British.
- (iv) He was killed by the British in the Second Anglo-Mysore war.

Choose the answer from the codes given below:

- (a) ii and iii
- (b) i, iii and iv
- (c) i, ii and iii
- (d) i and iv

Tipu Sultan

- (i) Attempted to introduce modern industries in Mysore by inviting foreign experts.
- (ii) Sent embassies to France, Turkey, Iran and Pegu to develop foreign trade.
- (iii) Attempted to set up a state trading company on the European lines.
- (iv) Introduced a new system of coinage, new scales of weights and measures, and a new calendar.
- (v) Established a modern arsenal at Dindigul with French help.

Choose the answer from the codes given below:

- (a) i, iii, iv and v
- (b) i, ii, iii and iv
- (c) ii, iii, iv and v

(d) i, ii, iv and v

Which of the following statements about Tipu Sultan is/are incorrect?

(i) He tried to increase the state income by introducing the practice of revenue-farming.

(ii) He reduced the hereditary possessions of the *poligars*.

(iii) He checked the collection of illegal cesses from the peasants.

(iv) He refused to grant remission of land revenue to the peasantry even in adverse situations.

Select the answer from the codes given below:

(a) i only

(b) i and ii

(c) iii and iv

(d) i and iv

Match List I with List II and choose the answer from the codes below:

**List I**

(i) First Anglo-Mysore War

(ii) Second Anglo-Mysore War

(iii) Third Anglo-Mysore War

(iv) Fourth Anglo-Mysore War

(a) i-C, ii-A, iii-D, iv-B

(b) i-B, ii-C, iii-D, iv-A

(c) i-C, ii-B, iii-A, iv-D

(d) i-A, ii-D, iii-C, iv-B

**List II**

(A) Sir Eyre Coote

(B) General Stuart

(C) General Smith

(D) Major General Meadows

Which of the following is correctly matched?

(a) Colonel Baillie—Defeated by Haider in 1780

(b) General Harris—Captured by Tipu in 1783

(c) Brigadier Mathews—Defeated by Tipu in 1790

(d) Major General Meadows—Defeated Tipu in 1799

Match the following:

**List I**

(i) Death of Haider

(ii) Death of Tipu

(iii) Treaty of Seringapatam

(iv) Treaty of Mangalore

(a) i-B, ii-C, iii-A, iv-D

**List II**

(A) 1782

(B) 1784

(C) 1792

(D) 1799

- (b) i-A, ii-C, iii-D, iv-B
- (c) i-B, ii-D, iii-C, iv-A
- (d) i-A, ii-D, iii-C, iv-B

Which of the following statements about the first and the second Anglo-Mysore wars are incorrect?

- (i) The First Anglo-Mysore War began in 1746 and ended in 1750.
- (ii) The Second Anglo-Mysore War began in 1780 and ended in 1784.
- (iii) The first peace treaty between the British and Mysore was concluded in 1784.
- (iv) One of the causes for the outbreak of the Second War was the British capture of Mahe, a French settlement within Haider's jurisdiction.

Select the answer from the codes given below:

- (a) i and ii
- (b) i and iii
- (c) ii and iii
- (d) iii and iv

The governor of Madras who concluded the Treaty of Mangalore with Tipu Sultan was?

- (a) Lord Harris
- (b) Lord Hamilton
- (c) Lord Macartney
- (d) Lord Stephenson'

Who was the governor-general during the Second Anglo-Mysore War?

- (a) Warren Hastings
- (b) Lord Cornwallis
- (c) Sir John Shore
- (d) Lord Wellesley

Which of the following statements about the Third Anglo- Mysore war are true?

- (i) The immediate cause of this war was Tipu's occupation of a part of the territory of Travancore, whose Raja was an ally of the British.
- (ii) It started in 1786 and ended in 1788.
- (iii) The British forged an alliance with the Nizam and the Marathas against Tipu.
- (iv) Lord Cornwallis, the then governor-general, assumed personal command of the British forces in the middle of the war.

Choose the answer from the codes given below:

- (a) i, iii and iv
- (b) ii, iii and iv
- (c) i, ii and iii
- (d) i, ii and iv

The Treaty of Seringapatam, signed by Tipu and Cornwallis, contained

- (i) Surrender of almost half of Tipu's territories, which were to be shared among the English, the Nizam and the Marathas.
- (ii) Payment of a war indemnity of about Rs three crore by Tipu.
- (iii) Stationing of British resident at Seringapatam.
- (iv) Sending two of his sons by Tipu as hostages to the British camp.

Select the answer from the codes given below:

- (a) i and ii
- (b) i and iii
- (c) i, ii and iv
- (d) i, iii and iv

From which of the following countries did Tipu seek help to expel the British from India?

- (i) France
- (ii) Arabia
- (iii) Afghanistan
- (iv) Russia
- (v) Turkey

Choose the answer from the codes given below:

- (a) i, ii and iv
- (b) ii, iii and v
- (c) i, ii, iii and iv
- (d) i, ii, iii and v

Which of the following statements are correct about the Fourth Anglo-Mysore War?

- (i) The immediate cause of this war was the landing of a small French force at MangaJore in April 1798.
- (ii) Lord Wellesley was the governor-general during this war.
- (iii) Tipu Sultan was successively defeated at Sedaseer and Malvelley by the British.
- (iv) Tipu was captured and executed by the British after this war.
- (v) Arthur Wellesly, the future duke of Wellington and the person who later

defeated Napoleon in the Battle of Waterloo, participated in this war.

Select the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) i, ii, iii and v
- (d) i, iii, iv and v

Which of the following statements about the State of Mysore are not true?

- (i) After the Fourth Anglo-Mysore war, a major part of Mysore was annexed by the British.
- (ii) A small portion of it was restored to a minor son of Tipu Sultan.
- (iii) A subsidiary treaty was signed by the British with the new ruler of Mysore.
- (iv) In 1849, Lord Dalhousie took over the administration of Mysore because of misgovernment by its ruler.
- (v) In 1881, Lord Ripon restored Mysore to its ruler.

Select the answer from the codes given below:

- (a) i and iii
- (b) ii and iv
- (c) ii and iii
- (d) iii and v

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if the ‘Assertion’ (A) is correct, but the ‘Reason’ (R) is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct and ‘R’ explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain ‘A’.

**Assertion (A):** In 1761 Haider Ali became the *de facto* ruler of Mysore.

**Reason (R):** Haider Ali continued to recognise Chikka Krishna Raja I as the lawful ruler of Mysore.

**Assertion (A):** Tipu Sultan established two dockyards and the models of the ships were supplied by himself.

**Reason (R):** He was one of the few Indian rulers to have realised the importance of a modern navy.

**Assertion (A):** Tipu Sultan planted a Tree of Liberty at Mangalore.

**Reason (R):** He became a member of Jacobian Club after the French

Revolution.

Which of the following statements about Ranjit Singh are true?

- (i) Before his rise into prominence, Punjab was ruled by 12 Sikh *misl*s.
- (ii) He was born to the chief of the Kanheya *misl*.
- (iii) He succeeded to the chieftainship of his *mist* as a minor with his mother as the regent.
- (iv) He assumed full charge of his *mist* after attaining 16 years.

Select the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) iii and iv
- (d) ii, iii and iv

Arrange the following conquests of Ranjit Singh in chronological order.

- (i) Ludhiana (ii) Amritsar
- (iii) Kangra (iv) Lahore

Choose the answer from the codes given below:

- (a) iv, ii, i and iii
- (b) ii, i, iii and iv
- (c) ii, iv, iii and i
- (d) i, iii, iv and ii

Arrange the following events in the reign of Ranjit Singh in chronological sequence:

- (i) Acquisition of the Kohinoor by Ranjit from Shah Shuja of Afghanistan.
- (ii) Assumption of the title of Maharaja of Lahore by Ranjit.
- (iii) Meeting between Ranjit Singh and William Bentinck.
- (iv) Mission of Metcalfe to Ranjit Singh.
- (v) Occupation of Kashmir by Ranjit.

Select the answer from the codes given below:

- (a) iii, i, iv, v and ii
- (b) i, iii, iv, ii and v
- (c) iv, ii, i, v and iii
- (d) ii, iv, i, v and iii

Match the following:

**List I**

- (i) Treaty of Amritsar
- (ii) Death of Ranjit Singh

**List II**

- (A) 1809
- (B) 1823

(iii) Tripartite Treaty

(C) 1838

(iv) Occupation of Peshawar

(D) 1839

(a) i-B, ii-C, iii-D, iv-A

(b) i-C, ii-D, iii-B, iv-A

(c) i-A, ii-D, iii-C, iv-B

(d) i-B, ii-D, iii-C, iv-A

Which of the following are true about Ranjit Singh?

(i) He organised his army on western lines with the help of Europeans.

(ii) He cooperated with Zaman Shah of Afghanistan when the latter invaded Punjab in 1799.

(iii) He recruited only Sikhs as soldiers.

(iv) He established modern foundries to manufacture cannons.

Choose the answer from the codes given below:

(a) i, ii and iii

(b) i, ii and iv

(c) ii and iv

(d) iii and iv

Which of the following were the signatories to the Tripartite Treaty?

(i) Zaman Shah

(ii) Ranjit Singh

(iii) William Bentinck

(iv) Shah Shuja

(v) Lord Auckland

Select the answer from the codes given below:

(a) i, ii and iii

(b) ii, iii and iv

(c) ii, iv and v

(d) i, ii and iv

Arrange the following successors of Ranjit Singh in the chronological order.

(i) Sher Singh (ii) Kharak Singh

(iii) Dalip Singh (iv) Nao Nihal Singh

Select the answer from the codes given below:

(a) ii, iv, i and iii

(b) ii, i, iv and iii

(c) i, iii, ii and iv

(d) i, iv, iii and ii

Which is the correct chronological sequence of the following events.

- (i) Occupation of Sikhpur by the British.
- (ii) Occupation of Ferozpur by the British.
- (iii) Succession of Dalip Singh as the ruler of Punjab.
- (iv) Appointment of British resident at Ludhiana.

Choose the answer from the codes given below:

- (a) i, iii, iv and ii
- (b) iv, iii, i and ii
- (c) iii, iv, ii and i
- (d) ii, i, iv and iii

Arrange the following battles of the First AngloSikh war in chronological order.

- (i) Buddewal
- (ii) Aliwal
- (iii) Ferozpur
- (iv) Sobraon
- (v) Mudki

Select the answer from the codes given below:

- (a) i, iii, v, iv and ii
- (b) v, iii, i, ii and iv
- (c) ii, iv, iii, v and i
- (d) iii, ii, i, iv and v

The Treaty of Lahore contained

- (i) Ceding of the Jullunder Doab to the British and payment of a war indemnity of about Rs 1 1/2 crore.
- (ii) Appointment of a British resident at Lahore.
- (iii) Derecognition of Dalip Singh as the ruler of Punjab.
- (iv) Reduction of Sikh army to 20,000 infantry and 12,000 cavalry.
- (v) Permission to the ruler of Punjab to employ any European without the consent of the British.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) ii, iv and v
- (d) iii, iv and v

The terms of the Treaty of Bhairaval included

- (i) Setting up of a council of Regency for Punjab.

(ii) The council of regency was to consist of eight Sikh sardars as members, and was to be presided over by Rani Jindan.

(iii) Stationing of a British force at Lahore in return for the payment of Rs 22 lakh by the Sikhs.

(iv) Power of the governor-general to take and garrison any fort in Punjab.

(v) Annexation of a part of Punjab by the British.

Choose the answer from the codes given below:

(a) i, ii and iii

(b) i, ii and iv

(c) iii, iv and v

(d) i, iii and iv

Which of the following were the causes for the Second Anglo-Sikh War?

(i) Desire of the Sikh army to avenge their humiliation in the First Anglo-Sikh war.

(ii) Discontentment of the Sikh sardars with the British control over Punjab.

(iii) Mistreatment of Rani Jindan by the British.

(iv) Revolt of the governor of Multan leading to the outbreak of general rebellion by the Sikhs.

Choose the answer from the codes given below:

(a) i, ii and iv

(b) i, iii and iv

(c) ii, iii and iv

(d) All of them

Two English officers sent to Multan to help Sardar Khan Singh, the newly appointed governor, in taking over its administration were murdered by the Sikhs in April 1848. Who were they?

(i) Vans Agnew

(ii) Herbert Edwards

(iii) Lt Nicholson

(iv) Lt Anderson

(v) Richard Temple

Select the answer from the codes given below:

(a) i and iii

(b) ii and iv

(c) i and iv

(d) iii and v

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) Lal Singh	The Prime Minister of Punjab before and during the first AngloSikh War.
(ii) Tej Singh	The commander-in-chief of Punjab before and during the First War.
(iii) Mullen	The Governor of Multan who resigned and then revolted against the British in 1848.
(iv) Sher Singh	The person who was sent by the British to suppress the revolt at Multan but who himself joined the revolt.

Which of the above are correctly matched? Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Arrange the following battles and events of the Second Anglo-Sikh War in chronological order.

- (i) Battle of Gujarat
- (ii) Battle of Ramnagar
- (iii) Surrender of Sher Singh
- (iv) Capture of Multan and surrender of Mulraj
- (v) Battle of Chillianwala

Select the answer from the codes given below:

- (a) iii, ii, i, iv and v
- (b) i, ii, iii, iv and v
- (c) iv, ii, i, v and iii,
- (d) ii, v, iv, i and iii

Match List I with List II and choose the answer from the codes given below:

<b>List I</b>	<b>List II</b>
(i) Sir Henry	(A) British resident at Lawrence Ludhiana before the First Anglo-Sikh war
(ii) Sir John Lawrence	(B) British Resident at Lahore after the First Anglo-Sikh war
(iii) Lord Hugh	(C) British commander-in-chief during the second

Gough	Anglo- Sikh war
(iv) Major Broadfoot	(D) The First Chief Commissioner of Punjab

- (a) i-C, ii-B, iii-A, iv-D
- (b) i-A, ii-C, iii-D, iv-B
- (c) i-B, ii-D, iii-C, iv-A
- (d) i-D, ii-B, iii-C, iv-A

After the annexation of Punjab by the British, a Board of three commissioners was constituted in 1849 to administer Punjab. Who were those three Britishers?

- (i) Henry Lawrence
- (ii) John Lawrence
- (iii) Walter Gilbert
- (iv) Charles G. Mansel
- (v) V. Richard Temple

Select the answer from the codes given below:

- (a) i, iii and v
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) ii, iv and v

Which of the following statements about Rani Jindan are not true?

- (i) She was the wife of Ranjit Singh and mother of Dalip Singh.
- (ii) She became the regent of Punjab in 1845.
- (iii) She was removed from the regency by the Treaty of Lahore.
- (iv) After the first Anglo-Sikh War, she was implicated in a conspiracy against the British and transported to Shaikhpur first and then to Benaras.
- (v) She was sentenced to death by the British after the Second Anglo-Sikh War.

Choose the answer from the codes given below:

- (a) i and iv
- (b) iii and v
- (c) ii and iii
- (d) iv and v

Match the following:

**List I**

- (i) 1845

**List II**

- (A) Outbreak of the First Anglo-Sikh War

- |                      |   |
|----------------------|---|
| (ii) March, 1846     | (B) Outbreak of the Second Anglo-Sikh war |
| (iii) December, 1846 | (C) Annexation of Punjab by the British   |
| (iv) 1848            | (D) Treaty of Bhai-rowal                  |
| (v) 1849             | (E) Treaty of Lahore                      |
- (a) i-A, ii-E, iii-D, iv-B, v-C  
 (b) i-A, ii-D, iii-E, iv-C, v-B  
 (c) i-A, ii-C, iii-B, iv-D, v-E  
 (d) i-A, ii-E, iii-B, iv-D, v-C

### **Assertion and Reason**

*Assertion (A):* By the Treaty of Lahore, the British troops were permitted to pass through Sikh territories whenever the need arose.

*Reason (R):* Ranjit Singh permitted the British troops to march through his territory in 1838.

*Assertion (A):* The British sold Kashmir to Gulab Singh in return for 1 million rupees in 1846.

*Reason (R):* The British acquired Kashmir from the ruler of Punjab in lieu of a part of the war indemnity which he could not pay in cash.

*Assertion (A):* Dalip Singh, the last ruler of Independent Punjab, was deposed and pensioned off by Lord Dalhousie.

*Reason (R):* Dalip Singh was implicated in a conspiracy case and executed by the British.

Which of the following statements about Nizam-ul-Mulk are true?

- (i) His original name was Chinquilich Khan.
- (ii) He served his first term as the viceroy of the Deccan between 1713–15.
- (iii) He was the wazir of the Mughal empire between 1715–20.
- (iv) He served his second term as the wazir of the Mughal Empire between 1720–26.
- (v) ‘Nizam-ul-Mulk’ and ‘Khan-i-Dauran’ were the titles given to him by Emperor Farukh Siyar.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) ii, iii and v
- (d) i, ii and v

Nizam-ul-Mulk did:

- (i) Gave up his Wazirship of the Mughal Empire voluntarily and marched to the Deccan without taking the Emperor's permission.
- (ii) Founded the state of Hyderabad in 1720.
- (iii) Got the confirmation of his Viceroyalty of the Deccan and the title of 'Asaf Jah' from Emperor Muhammad Shah in 1725.
- (iv) Continued to recognise the Mughal Emperor as his sovereign.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) i, ii and iv

Which of the following statements about Nizam-ul-Mulk are not true?

- (i) He established peace and security in Hyderabad by suppressing all disaffected nobles and by putting down theft and robbery.
- (ii) He fully succeeded in stopping the plundering raids of the Marathas into his territory.
- (iii) He revived agriculture and industry in his domain by giving incentives to farmers and craftsmen.
- (iv) He was killed by the Marathas in 1740.

- (a) i and ii
- (b) ii and iii
- (c) ii and iv
- (d) i and iv

Arrange the following Nizams in chronological order.

- (i) Salabat Jung
- (ii) Sikandar Jah
- (iii) Muzaffar Jung
- (iv) Nasir Jung
- (v) Nizam Ali

Select the answer from the codes given below:

- (a) iii, i, iv, ii and v
- (b) iv, ii, iii, v and i
- (c) iii, ii, i, iv and v
- (d) iv, iii, i, v and ii

Which of the following statements about the Anglo-Nizam relations are true?

- (i) The British tried to interfere in the affairs of Hyderabad for the first time in 1750.

- (ii) They supported Nasir Jung against Muzaffar Jung in the succession dispute between the two.
- (iii) Colonel Forde concluded a friendship treaty with Muzaffar Jung in 1760.
- (iv) The Nizam cooperated with Mysore in the third and fourth Anglo-Mysore wars.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Match the following:

**List I   List II**

- |       |   |
|-------|---|
| (i)   | (A) Treaty of Masuli-patam<br>1766  |
| (ii)  | (B) Subisidiary Treaty with Nizam<br>1768   |
| (iii) | (C) Acquisition of Berar by the British from the Nizam<br>1798                                    |
| (iv)  | (D) Acquisition of Norhem Circars from the Nizam by the<br>British for an annual payment.<br>1853 |

- (a) i-D, ii-C, iii-A, iv-B
- (b) i-B, ii-D, iii-A, iv-C
- (c) i-A, ii-C, iii-D, iv-B
- (d) i-D, ii-A, iii-B, iv-C

Which of the following statements about the Nizams of Hyderabad are not true?

- (i) Nasir Jung was murdered by Muzaffar Jung with the help of the French.
- (ii) Muzaffar Jung was murdered by Salabat Jung with the help of the British.
- (iii) Sikandar Jah succeeded Muzaffar Jung.
- (iv) Osman Ali Khan was the last Nizam of Hyderabad.

Choose the answer from the codes given below:

- (a) i and ii
- (b) i and iii
- (c) ii and iii
- (d) ii and iv

Who was the Nizam who signed the Subsidiary Treaty with Lord Wellesley?

- (a) Salabat Jung
- (b) Nizam Ali
- (c) Muzaffar Jung
- (d) Sikandar Jah

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) Treaty of Faizabad
- (ii) Treaty of Allahabad
- (iii) Subsidiary Treaty
- (iv) Treaty of Benaras
  
- (a) i-C, ii-A, iii-D, iv-B
- (b) i-B, ii-C, iii-D, iv-A
- (c) i-D, ii-B, iii-C, iv-A
- (d) i-C, ii-D, iii-B, iv-A

**List II**

- (A) 1765
- (B) 1773
- (C) 1775
- (D) 1801

Which is the correct chronological order of the following nawabs of Awadh?

- (i) Shuja-ud-daula
- (ii) Saadat Khan Burhan-ul-Mulk
- (iii) Asaf-ud-daula
- (iv) Safdar Jung

Choose the answer from the codes given below:

- (a) iv, ii, iii and i
- (b) ii, i, iv and iii
- (c) iv, i, ii and iii
- (d) ii, iv, i and iii

Match the following:

**List I**

- (i) Intervention of Sir John Shore in the succession dispute of Awadh (A) 1748
- (ii) Annexation of Rohilkhand to Awadh (b) 1773
- (iii) Grant of the province of Allahabad to the Nawab of Awadh by Mughal Emperor (C) 1774
- (iv) Meeting between Warren Hastings and Shuja-ud-daula (d) 1798

- (a) i-C, ii-D, iii-B, iv-A

- (b) i-B, ii-C, iii-A, iv-D
- (c) i-D, ii-C, iii-A, iv-B
- (d) i-A, ii-C, iii-D, iv-B

Arrange the following nawabs of Awadh in chronological order:

- (i) Saadat Ali
- (ii) Wazir Ali
- (iii) Wazid Ali Khan
- (iv) Saadat Khan

Select the answer from the codes given below:

- (a) i, iv, iii and ii .
- (b) ii, iv, i and iii
- (c) ii, iii, i and iv
- (d) iii, ii, iv and i

Which of the following statements about Saadat Khan Burhan-ul-Mulk are true?

- (i) He founded the state of Awadh.
- (ii) He suppressed the rebellious zamindars in Awadh, and established law and order there.
- (iii) He discriminated against Hindus in the matter of employment.
- (iv) He made Awadh economically and militarily strong by carrying out revenue and military reforms.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) i, iii and iv
- (d) ii, iii and iv

Which of the following statements about Saadat Khan Burhan-ul-Mulk are incorrect?

- (i) He was appointed as the governor of Awadh by Muhammad Shah.
- (ii) He became the wazir of the Mughal Empire in 1735.
- (iii) He was murdered by Nadir Shah in 1739.
- (iv) He committed suicide in 1739.

Select the answer from the codes given below:

- (a) i and ii
- (b) i and iii
- (c) ii and iii
- (d) iii and iv

Which of the following statements about Safdar Jung are true?

- (i) He succeeded to the governorship of Awadh in 1739.
- (ii) He was given the additional charge of the wazirship of the Mughal Empire in 1748.
- (iii) He extended his territories by successfully waging wars against the Jats, Rohillas, etc.
- (iv) He was killed by the Marathas in a battle.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Shuja-ud-daula:

- (i) Succeeded to the Nawabship of Awadh as well as the Wazirship of the Mughal Empire in 1764.
- (ii) Was defeated by the Rohillas in 1774.
- (iii) Signed a subsidiary treaty and paid a huge war indemnity to the British due to his defeat in the Battle of Plassey.
- (iv) Purchased Kara and Allahabad from the British in 1773.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and iv
- (c) ii and iii
- (d) i and iv

Asaf-ud-daula

- (i) Concluded the Treaty of Faizabad with the British.
- (ii) Transferred his capital from Lucknow to Faizabad in 1775.
- (iii) Mistreated the Begums of Awadh and extracted huge amounts from them by force.
- (iv) Was removed from the nawabship of Awadh for mismanagement by the British.

Choose the answer from the codes given below:

- (a) i and iii
- (b) ii and iv
- (c) i and iv
- (d) ii and iii

## **Assertion and Reason**

*Assertion (A):* After 1748, the nawabs of Awadh came to be called the ‘nawab-wazirs’.

*Reason (R):* Since 1748 the nawabs of Awadh held both the nawabship of Awadh and the wazirship of the Mughal Empire simultaneously.

*Assertion (A):* In 1801 Nawab Saadat Ali of Awadh ceded almost half of his territory to the British.

*Reason (R):* Saadat Ali signed the Subsidiary Treaty with Lord Wellesley.

*Assertion (A):* Wazir Ali was the last ruler of Awadh.

*Reason (R):* Lord Dalhousie annexed Awadh in 1756 on grounds of misgovernment.

## **ANSWERS**

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 1. (d)   | 2. (c)   | 3. (b)   | 4. (b)   | 5. (c)   | 6. (d)   | 7. (a)   |
| 8. (b)   | 9. (c)   | 10. (d)  | 11. (b)  | 12. (a)  | 13. (c)  | 14. (d)  |
| 15. (b)  | 16. (d)  | 17. (a)  | 18. (c)  | 19. (b)  | 20. (d)  | 21. (d)  |
| 22. (a)  | 23. (b)  | 24. (c)  | 25. (d)  | 26. (a)  | 27. (b)  | 28. (c)  |
| 29. (d)  | 30. (b)  | 31. (c)  | 32. (a)  | 33. (d)  | 34. (b)  | 35. (c)  |
| 36. (d)  | 37. (a)  | 38. (d)  | 39. (d)  | 40. (b)  | 41. (c)  | 42. (a)  |
| 43. (d)  | 44. (b)  | 45. (c)  | 46. (d)  | 47. (a)  | 48. (c)  | 49. (c)  |
| 50. (a)  | 51. (b)  | 52. (c)  | 53. (d)  | 54. (a)  | 55. (a)  | 56. (c)  |
| 57. (d)  | 58. (c)  | 59. (b)  | 60. (d)  | 61. (c)  | 62. (b)  | 63. (d)  |
| 64. (a)  | 65. (b)  | 66. (c)  | 67. (a)  | 68. (c)  | 69. (c)  | 70. (d)  |
| 71. (c)  | 72. (d)  | 73. (c)  | 74. (b)  | 75. (d)  | 76. (a)  | 77. (d)  |
| 78. (d)  | 79. (b)  | 80. (c)  | 81. (a)  | 82. (a)  | 83. (c)  | 84. (d)  |
| 85. (c)  | 86. (b)  | 87. (c)  | 88. (c)  | 89. (b)  | 90. (c)  | 91. (a)  |
| 92. (d)  | 93. (c)  | 94. (b)  | 95. (c)  | 96. (a)  | 97. (d)  | 98. (b)  |
| 99. (b)  | 100. (d) | 101. (d) | 102. (c) | 103. (d) | 104. (d) | 105. (c) |
| 106. (b) | 107. (b) | 108. (a) | 109. (a) | 110. (c) | 111. (a) | 112. (d) |
| 113. (b) | 114. (c) | 115. (d) | 116. (a) | 117. (d) | 118. (c) | 119. (b) |
| 120. (a) | 121. (d) | 122. (c) | 123. (b) | 124. (b) | 125. (c) | 126. (a) |
| 127. (d) | 128. (a) | 129. (c) | 130. (c) | 131. (b) |          |          |

**Section-C**

# **MODERN INDIA**

**IN THIS SECTION...**



- 14. British Expansion and Administration**
- 15. Economic Impact of The British Raj**
- 16. Cultural Encounter and Social Changes**
- 17. Resistance to British Rule**
- 18. Indian Freedom Struggle — The First Phase**
- 19. Gandhi and his Thought**
- 20. Separatist Trends in Indian Nationalist Politics**
- 21. Indian Independence to 1964**

# Chronology of Events—Modern India

- 1707      Battle of Jajau, accession of Bahadur Shah I
- 1708      Death of Guru Gobind Singh
- 1712      Death of Bahadur Shah I, accession of Jahandar Shah
- 1713      Accession of Farukh Siyar, murder of Jahandar Shah
- 1714      Hussain Ali becomes viceroy of the Deccan, Treaty between Hussain Ali and the Marathas
- 1716      Execution of Banda Bahadur, Surman Embassy to the Imperial Court
- 1717      [\*\*Emperor Farukh Siyar's firman to East India Co.\*\*](#)  
[\*\*Appointment of Murshid Quli Khan as governor of Bengal\*\*](#)
- 1719      Farukh Siyrr put to death, accession and deposition of puppet emperors, accession of Muhammad Shah
- 1720      Fall of the Sayyid brothers
- 1724      Appointment of Sa adat Khan as governor of Oudh, virtual independence of the Nizam in the Deccan, appointment of Qamaruddin as wazir
- 1739      Nadir Shah took Delhi and sacked it, death of Shuja-ud-din and appointment of his son, Sarfaraz, as governor of Bengal, capture of Bassein and Salsette by the Marathas
- 1740      Alivardi Khan defeated and killed Sarfaraz Khan and became Nawab of Bengal
- 1742      Marathas invaded Bengal, appointment of Dupleix as Governor of Pondicherry
- 1744-48    [\*\*First Carnatic \(Anglo-French\)\*\*](#)
- 1745      War Rohillas in occupation of Rohilkhand
- 1746      [\*\*Capture of Madras by La Bourdonnais\*\*](#)
- 1747      Invasion by Ahmad Shah Abdali
- 1748      Death of Nizam Chinquilich Khan, death of Emperor Muhammad Shah, accession of Ahmad Shah

- 1749 Restoration of Madras to the English
- 1949-54 Second Carnatic War
- 1750 Defeat and death of Nizam Nasir Jang, Muzaffar Jung became Nizam
- 1751 Capture and defence of Arcot by Robert Clive, death of Muzaffar Jang, accession of Sabat at Jang as Nizam, conclusion of treaty by Nawab Alivardi Khan with the Marathas by surrendering Cuttack
- 1754 Recall of Dupleix, Godehu's appointment as governor and his treaty with the English. accession of Alamgir II
- 1756 Death of Alivardi Khan (21 April), accession of Siraj-ud-daula who captured Calcutta (20 June)
- 1757 Recovery of Calcutta by the English (2 Jan.), Delhi and Mathura sacked by Ahmad Shah Abdali (Jan.), treaty of Alinagar between Siraj and the English (9 Feb.), capture of Chandernagore by the English (March), battle of Plassey (23 June), Mir Jafar installed as Nawab (28 June), capture and execution of Siraj-ud-daula (2 July)
- 1748-63 Third Carnatic War
- 1758 Arrival of Lally in India, occupation of the Panjab by the Marathas, Masulipatnam captured by Forde
- 1759 Battle of Bedara, Prince Ali Gauhar's futile invasion of Bihar, Emperor Alamgir II murdered by Ghazi-uddin
- 1760 Battle of Wandiwash, battle of Udgir, installation of Mir Qasim as Nawab of Bengal, Vansittart appointed governor in Bengal
- 1761 Third battle of Panipat (14 January), surrender of Pondicherry to the English, accession of Ali Gauhar as Emperor Shah Alam II, appointment of Shujauddaula as wazir, Haider Ali king of Mysore
- 1763 Mir Qasim driven out of Bengal and Bihar
- 1764 Battle of Buxar
- 1765 Death of Mir Jafar, second governorship of Clive in Bengal, treaty of Allahabad, grant of the *diwani* of Bengal,

- Bihar and Orissa by Shah Alam II to the Company  
Acquisition by the Company of the Northern Circars
- 1766 First Mysore War
- 1767 Departure of Clive, Verelest, governor in Bengal
- 1769 The Great Bengal Famine
- 1772 Warren Hastings appointed governor of Bengal, death of Peshwa Madhava Rao, accession and murder of Peshwa Narayan Rao
- 1773 Enactment of the Regulating Act, Peshwaship of Raghunath Rao or Raghoba
- 1774 Accession of Narayan Rao as peshwa, the Rohilla War, Warren Hastings installed as governor general, establishment of Supreme Court in Calcutta
- 1775 Trial and execution of Nanda Kumar, commencement of the First Maratha War which continued till 1782
- 1776 Treaty of Purandhar
- 1779 Convention of Wadgaon
- 1780 Gwalior captured by General Popham, Second Mysore War (1780-84)
- 1781 Deposition of Chait Singh, Amendment of the Regulating Act
- 1782 Affair of the Begums of Oudh, the treaty of Salbai, death of Haider Ali
- 1783 Fox's India Bill
- 1784 Treaty of Mangalore closed the Second Mysore War, Pitt's India Act
- 1785 Warren Hastings resigned governor generalship
- 1786 Lord Cornwallis appointed governor general
- 1790 Commencement of the Thrid Mysore War (1790-92)
- 1792 Treaty of Seringapatnam ended the Thin! Mysore War, Ranjit Singh became the leader of a Sikh miss
- 1793 Permanent Settlement of ldn revenue in Bengal, renewal of the Company's Charter, retirement of Lord Cornwallis, Sir John Shore—governor general

- 1794      [\*\*Death of Mahadji Sindhia\*\*](#)
- 1795      The battle of Kharda of Khardla, death of [\*\*Ahalya Bai\*\*](#)
- 1796      [\*\*Death of Peshwa Madhav Rao Narayan, Baji Rao II Peshwa\*\*](#)
- 1797      Zaman Shah in the Punjab, death of Nawab Asaf-ud-daula Of Oudh
- 1798      Lord Wellesley governor general; acceptance of Subsidiary Alliance by the Nizam
- 1799      [\*\*Fourth Mysore War, death of Tipu, fall of Seringapatnam, partition of Mysore, installation of the Hindu Raja's family in Mysore, Ranjit Singh appointed governor of Lahore by Zaman Shah, Malcolm led English mission to Persia, opening of the Baptist Mission at Serampore by William Carey\*\*](#)
- 1800      Death of Nan a Phadnis
- 1801      Carnatic annexed to the British empire
- 1802      The battle of Poona, Treaty of Bassein
- 1803      The Second Maratha War (1803-5), capture of Aligarh, Battles of Delhi, Assaye, Laswari and Argaon, treaty of Deogaon and cession of Cuttack, treaty of Surji Arjungaon
- 1804      War with the Holkar, defeat of Monson, battle of Deeg
- 1805      Failure of the English siege of Bharatpur, recall of Lord Wellesley, second term of Lord Cornwallis as governor general, death of Lord Cornwallis, Sir George Barlow governor general, treaty with the Holkar
- 1806      [\*\*Vellore Mutiny\*\*](#)
- 1807      [\*\*Lord Minto I appointed governor general \(1807-13\)\*\*](#)
- 1808      English Missions under Malcolm to Persia and under Elphinstone to Kabul
- 1809      Treaty of Arnritsar between the English and Ranjit Singh
- 1813      Company's Charter renewed, retirement of Lord Minto I, appointment of Lord Hastings as governor general (1813-23)
- 1814      Outbreak of War with Nepal (1814-16)

- 1816 Treaty of Sagauli closed war with Nepal
- 1817-18 The Pindari war and the Third Maratha War, battles of Kirkee and Sitabaldi, deposition of Appa Shaheb Bhonsle, battle of Mahidpur, treaty with the Holkar
- 1818 Battle of Ashti, defence of Koregaon, surrender of Peshwa Baji Rao II
- 1819 Capitulation of Asirgarh, abolition of the Peshwaship and retirement of Baji Rao II to Bithur as a British pensioner, protective alliances with the states of Rajputana, earthquakes
- 1820 Appointment of Sir Thomas Munro as governor of Madras (1820-27)
- 1823 Departure of Lord Hastings, Mr. Adams acting governor general, Lord Amherst governor general
- 1824 [The first Burmese War \(1824-26\), Barrackpore Mutiny](#)
- 1826 FaJ of Bharatpur, treaty of Yandabo, annexation of Assam, Arakan and Tennasserim
- 1827 The Enterprise, a man-of-war propelled by steam, layoff Madras
- 1828 [Lord William Bentinck appointed governor general \(1828-36\)](#)
- 1829-37 [Suppression of Thuggee](#)
- 1830 [Annexation of Cachar. Raja Ramohan Roy visited England](#)
- 1831 Deposition of the Ra Mysore and assumption of its administration by the English, journey of Burnes up the Indus, meeting at Rupar between Ranjit Singh and Lord William Bentinck
- 1832 Annexation of Jaintia
- 1833 Renewal of the Company's Charter, various reforms
- 1834 [Annexation of Coorg, institution of law member in Supreme Council with Lord Macaulay as the first incumbent](#)
- 1835 Foundation of Calcutta Medical College, Education

- Resolution, retirement of Lord William Bentinck, Sir Charles Metcalfe officiating governor general, abolition of Press restrictions
- 1836 [\*\*Appointment of Lord Auckland as governor general \(1836-42\)\*\*](#)
- 1837-38 Famine in North India
- 1838 Tripartite treaty of the English with Shah Shuja and Ranj it Singh
- 1839 New treaty forced on the Amirs of Sind; death of Ranjit Singh, First Afghan War (1839-42), Capture of Ghazni and occupation of Kabul
- 1840 Risings of Afghan tribes, deposition of Dost Muhammad
- 1841 Murder of Burnes and Macnaghten by the Afghans
- 1842 British disaster in Afghanistan, retirement to Jalalabad of Dr. [\*\*Brydon\*\*](#) alone, Lord Ellenborough became governor general (1842-44), relief of Jalalabad, reoccupation of Kabul, restoration of Dost Muhammad, British evacuation of Afghanistan
- 1843 [\*\*War with the Amirs of Sind, battles of Miani and Dabo, annexation of Sind, battle of Maharajpur, suppression of slavery\*\*](#)
- 1844 Recall of Lord Ellenborough, Lord Hardinge became governor general (1844-48)
- 1845 [\*\*The First Sikh War \(1845-46\), battles of Mudki and Ferozpur\*\*](#)
- 1846 Battles of Aliwal and Sobraon, Treaty of Lahore
- 1848 Lord Dalhousie became governor general (1848-56), revolt of Mulraj, the Second Sikh War (1848-49), enunciation of the Doctrine of Lapse and annexation of Satara
- 1849 Battles of Chillianwalla and Gujarat, annexation of the Punjab, [\*\*Bethune\*\*](#) School for girls started in Calcutta, annexation of Jaitpur and Sambalpur
- 1850 Penal annexation of a part of Sikkim

- 1852 Second Burmese War, annexation of Pegu, death of ex-Peshwa Baji Rao II and stoppage of his pension
- 1853 Opening of first railway in India from Calcutta to Thana; laying of telegraph line from Calcutta to Agra, annexation of Nagpur and Jhansi, cession of Berar by the Nizam, renewal of the Company's Charter, entrance into I.C.S. thrown open to competition
- 1854 Education Despatch of Sir Charles Wood
- 1855 The Santal insurrection
- 1856 Annexation of Oudh, the Indian Universities Act, Religious Disabilities Act, Hindu Widow's Remarriage Act, departure of Lord Dalhousie and appointment of Lord Canning as Governor General, end of Crimean War, General Service Order, Persian War, war in China (1856-60), introduction of the Enfield rifle and greased cartridges
- 1857 Beginning of the Revolt or Sepoy Mutiny, foundation of Calcutta, Bombay and Madras Universities
- 1858 Trial of Emperor Bahadur Shah (Jan-March), proclamation of peace by Lord Canning (July), Act for the better government of India (August), Queen's Proclamation (Nov), Lord Canning appointed Viceroy (Nov.)
- 1859 Withdrawal of Doctrine of Lapse, gradual restoration of order, indigo disputes in Bengal (1859-60)
- 1860 Enactment of Indian Penal Code
- 1861 Indian Councils Act, establishment of High Courts, Civil Service Act, Famine in N.W. India, enactment of the Code of Criminal Procedure
- 1862 Retirement of Lord Canning, Lord Elgin I appointed Viceroy (1862-63), amalgamation of Supreme and Sadar Courts into high courts
- 1864 Sir John Lawrence appointed viceroy Bhutan War
- 1865 Orissa famine (1865-67), opening of telegraphic communication with Europe
- 1868 Opening of railway from Ambala to Delhi

- 1869 Lord Mayo became Viceroy (1869-72), visit of the Duke of Edinborough
- 1872 Murder of Lord Mayo, Lord Northbrook appointed viceroy (1872-76)
- 1873 Famine in Bihar (1873-74)
- 1875 Deposition of Malhar Rao Gaekwad, visit of Edward, Prince of Wales
- 1876 Retirement of Lord Northbrook, Lord Lytton I became viceroy (1876-80), the Royal Titles Act, occupation of Quetta, outbreak of famine in the Deccan
- 1877 **Delhi Durbar (1 Jan.), Queen Victoria proclaimed empress of India**
- 1878 Vernacular Press Act, Second Afghan War (1878-80)
- 1880 Resignation of Lord Lytton I, Lord Ripon viceroy (1880-84)
- 1881 Rendition of Mysore, first Factory Act, first general census
- 1882 Repeal of Vernacular Press Act, Hunter Commission
- 1883 Beginning of legislation establishing local self-government in India, the Ilbert Bill
- 1884 Resignation of Lord Ripon, Lord Dufferin viceroy
- 1885 **Third Burmese War, First meeting of the Indian National Congress, Bengal Local Self-Government Act**
- 1886 Annexation of Upper Burma, restoration of Gwalior fort
- 1887 **Queen Victoria's Jubilee**
- 1888 Resignation of Lord Dufferin and Lord Lansdowne became viceroy (1888-94)
- 1890 Second visit of Edward, Prince of Wales
- 1891 **Second Factory Act, Age of Consent Act, Manipur Rebellion**
- 1892 **Indian Councils Act**
- 1893 Durand's Mission to Kabul, Vivekananda in U.S.A.
- 1894 **Lord Elgin II Viceroy (1894-99)**

- 1896 Plague in Bombay (1896-1900), famine (1896-97)
- 1897 [Famine Commission](#)
- 1899 Lord Curzon Viceroy (1899-1905)
- 1900 Famine, Land Alienation Act
- 1901 Death of Queen Victoria and accession of King Edward VII. North West Frontier Province created
- 1903 Tibetan expedition (1903-04)
- 1904 [Indian Universities Act, Co-operative Society Act](#)
- 1905 Partition of Bengal, Lord Minto II Viceroy (1905-10), Morely Secretary of State for India, Swadeshi and boycott
- 1906 Foundation of the Muslim League, Calcutta Congress, President Dadabhai Naoroji declared Swaraj ' as the goal of the Congress
- 1907 Anglo-Russian Convention, Congress split at Surat
- 1908 Newspapers Act
- 1909 [Indian Councils Act \(Morley-Minto Reforms\)](#), terrorists' activities, first Indian (S.P. Sinha) appointed to the Viceroy's Executive Council
- 1910 Lord Hardinge Viceroy (1910-16)
- 1911 King George V and his Queen visited India, Delhi Durbar, Partition of Bengal modified, transfer of capital from Calcutta to Delhi announced
- 1912 Removal of Imperial capital from Calcutta to Delhi, constitution of a separate province of Bihar and Orissa, Lord Hardinge wounded by a bomb in Delhi
- 1913 Nobel Prize for Rabindranath Tagore
- 1914 [The First World War, Declaration of War\(4 Agu.\), landing of Indian troops in France \(26 Sept.\)](#)
- 1915 Defence of India Act
- 1916 Lord Chelmsford Viceroy (1916-21), Sadler Commission, the Lucknow Pact between the Congress and the League, foundation of the Home Rule Leagues, foundation of the Women's University at Poona
- 1917 Pronouncement by Mr Montague, secretary of state, in the

## House of Commons

- 1918 Indians declared eligible for King's Commission, Indian National Liberal Federation, publication of Montague Chelmsford Report and debate on the same in the Parliament, end of the First World War
- 1919 Government of India Act, 1919, Punjab disturbances
- 1920 The Khilafat Movement, death of Bal Gangadhar Tilak, the Indian National Congress under the leadership of Mahatma Gandhi started the Non-cooperation Movement, Lord Sinha appointed Governor of Bihar and Orissa
- 1921 Continuance of Non-cooperation movement, Chamber of Princes, Moplah rebellion, visit of Edward, Prince of Wales, General Census, Lord Reading viceroy (1921-26)
- 1922 Resignation of Montague, withdrawal of Non-cooperation Movement
- 1923 Foundation of Swaraj Party, certification of Salt Tax, decision to Indianise command of certain regiments of the Indian army
- 1925 Death of C R Das, formation of the Inter-University Board, Lord Lytton officiated viceroy
- 1926 Lord Irwin Viceroy (1926-31), devaluation of the rupee
- 1927 Appointment of Simon Commission, National Congress at its Madras session adopted independence as the goal of Indian national aspirations
- 1928 All Parties Conference, the Nehru Report
- 1929 Lord Irwin's announcement (31 Oct) that the natural issue of India's constitutional progress was the attainment of Dominion Status, the Lahore Session and Toone Swaraj' Resolution
- 1930 Civil Disobedience Movement started on 6 April, Report of Simon Commission, rebellion in Burma, First Session of the Round Table Conference
- 1931 Irwin—Gandhi Pact (5 March), census of India, Second Session of the Round Table Conference which Gandhiji

- attended (Sept. Dec.), Lord Wellingdon Viceroy (1931-36)
- 1932 Imprisonment of Gandhiji (Jan.), Congress proscribed, severe repression, Communal Award (Aug.), Gandhiji's fast, Poona Pact, foundation of the Indian Military Academy at Dehra Dun
- 1933 White Paper on proposed reforms published, Joint Select Committee
- 1934 Civil Disobedience Movement called off, Bihar earthquake, Factories Act, Royal Indian Navy created
- 1935 [\*\*Government of India Act\*\*](#)
- 1936 Death of King Emperor George V, accession and abdication of Edward VIII, accession of George VI, Lord Linlithgow, Viceroy (1936)
- 1937 Provincial autonomy inaugurated (I April), Interim Ministries, Viceregal statement (June), formation of Congress Ministries in six provinces (July), Federal Court started
- 1939 [\*\*Second World War \(3 September\)\*\*](#), Viceroy consulted Indian leaders, Congress demand an immediate definition of war aims. Viceroy's announcement (17 Oct.) of Dominion Status to be the goal of constitutional development after the war, resignation of the Provincial Congress Ministries
- 1940 Muslim League declares for Pakistan
- 1941 Subhas Bose jumped home internment and went over land to Germany
- 1942 British capitulation in Burma and evacuation leaving 90,000 Indian soldiers behind, Japan bombarded Vizag (April), Cripps Mission, 'Quit India' Movement started disturbances and repression, Bengal famine, imprisonment of Congress leaders
- 1943 [\*\*The Bengal famine, Lord Wavell, governor general \(1943-47\)\*\*](#)
- 1944 Japanese invasion of Assam, INA, repulse of the Japanese and of the INA near Kohima in Manipur

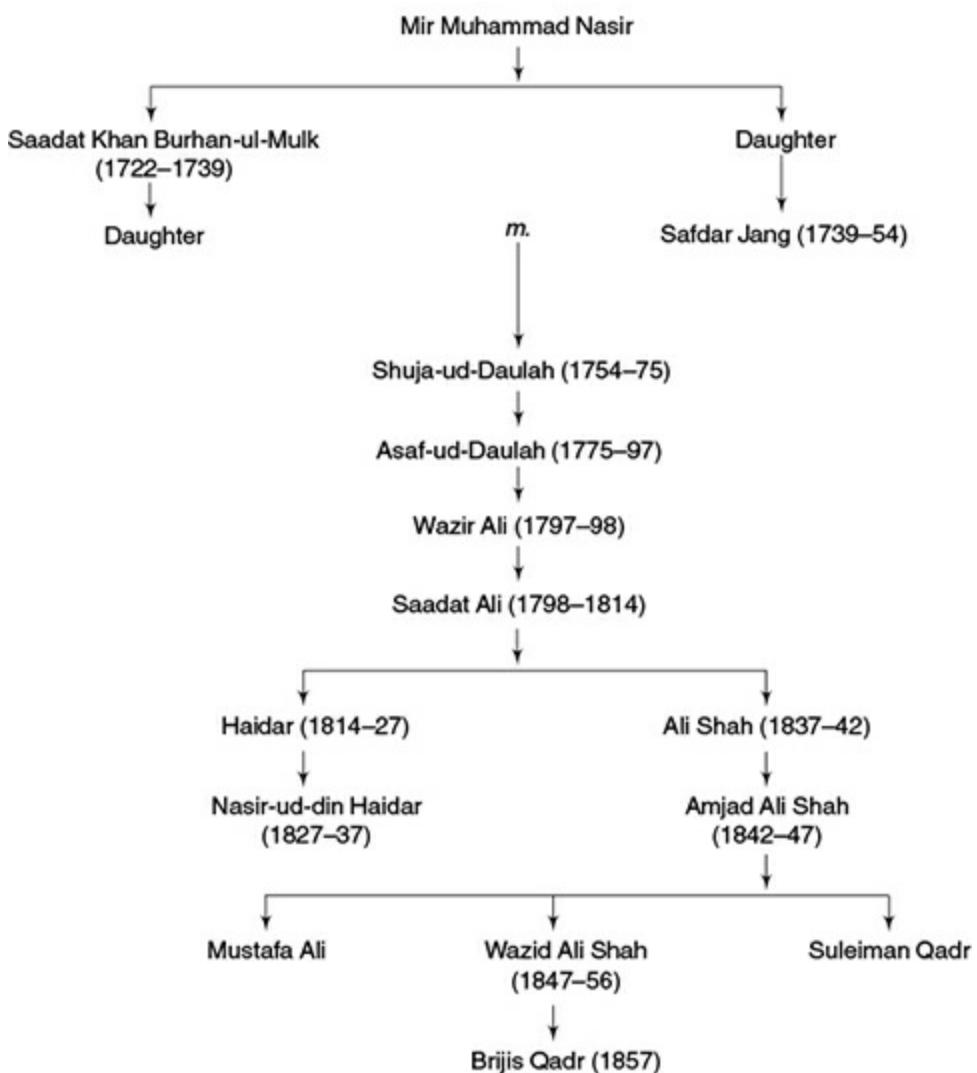
1945	Japan surrendered, general elections in India, Muslim League captured majority of Muslim seats in all provinces except NWFP while the Congress captured the majority of the general seats in all provinces and at the Centre
1946	Revolt of the RIN (18 Feb.), Cabinet Mission in India, Direct Action Day (16 Aug.) observed by the Muslim League with bloody communal riots in Calcutta, communal riots in Dacca (20 Aug.), formation of the Interim Govt. (2 Sept.), communal riots in Noakhali and Tipperah (14 Oct.), communal riots in Bihar (25 Oct.), Muslim League joined the Interim Govt. (26 Oct.), first session of the Constituent Assembly (9 Dec.)
1947	Mountbatten's announcement of the grant of independence on the basis of the partition of India into India and Pakistan (3 June), Independence of India Act (15 Aug.)
August 15, 1947	<a href="#"><b>India obtains Independence from the British; Jawaharlal Nehru becomes the first Indian Prime Minister</b></a>
October 1947	Maharaja of Kashmir accedes to Indian Sovereignty
November 1947	<a href="#"><b>John Mathai presents the First Railway Budget</b></a>
January 1948	<a href="#"><b>Reserve Bank of India nationalised</b></a>
January 30, 1948	<a href="#"><b>Assassination of Mahatma Gandhi in New Delhi</b></a>
September 1948	Troops of Government of India enter Hyderabad state
November 1948	B. R. Ambedkar presents first Draft Constitution to Constituent Assembly
January 1, 1949	United Nations monitored cease fire takes effect in Kashmir
September 1949	Rupee devalued by approximately 31 percent
November 26, 1949	New Constitution of India adopted and signed

January 26, 1950	Constitution of India comes into force
March 1950	Planning Commission set up
July 1951	First Five year plan set in motion
October 25, 1951	<b>First General Election</b>
—	
February 21, 1952	
1952	Atomic Energy establishment set up in Bombay; Chandernagar incorporated with India
1953	Private Airlines are nationalised; Chandigarh inaugurated as Capital of Punjab
December 29, 1953	<b>States Reorganisation Commission</b>
April 1954	India concludes treaty with China
July 1954	Nehru inaugurates Bhakra Dam
December 1954	Imperial Bank renamed as State Bank of India
1955	Chinese troops enter India's Garhwal district in Uttar Pradesh
May 18, 1955	Hindu Marriage Act is amended
June 1, 1955	Untouchability Act comes into force
1956	<b>Second Five year Plan</b>
January 1956	Nationalisation of Insurance Companies
June 17, 1956	<b>Hindu Succession Act</b>
February 24—June	Second General Election held

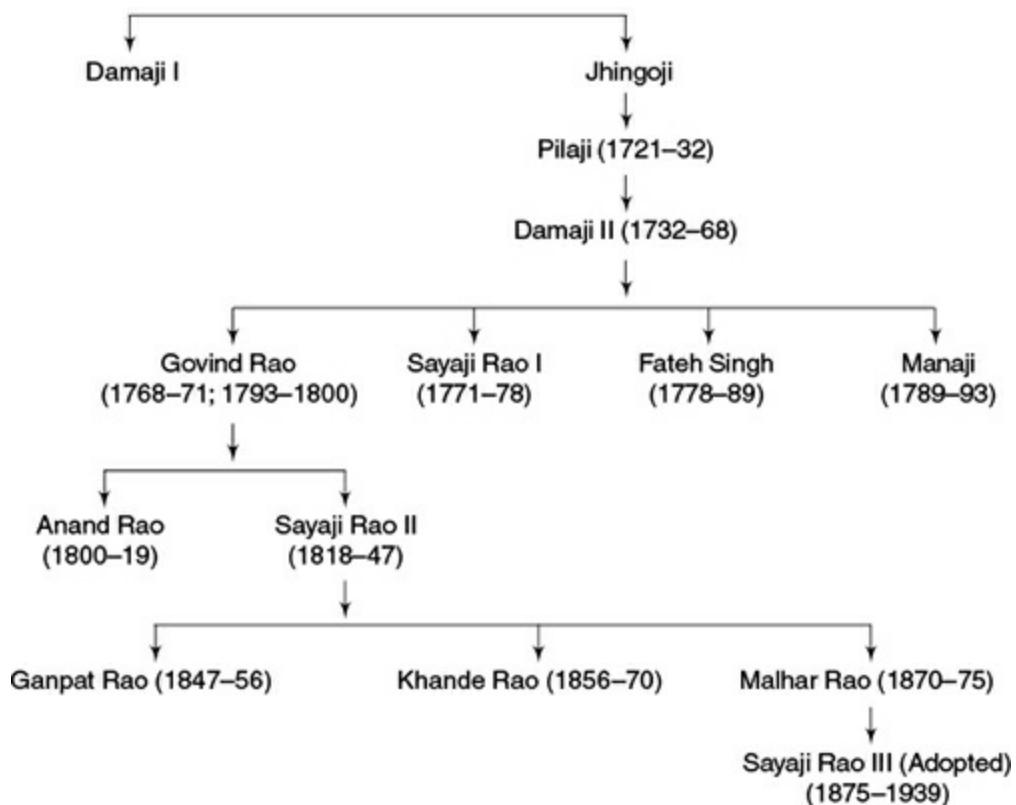
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September 1957	Wealth Tax Bill passed
February 1958	Finance Minister T.T. Krishnamachari resigns following Mundhra LIC share scandal
1959	Oil and Natural Gas Corporation set up; Television transmission introduced in New Delhi; Indo-Portuguese dispute
March 1959	Dalai Lama flees from Tibet to India
October 1959	Military confrontation with China in Aksai
April 19, 1960	Chin Meeting of Afro-Asian Conference at New Delhi
1960	Bombay Presidency bifurcated into Maharashtra and Gujarat states
January 21, 1961	<a href="#">Arrival of Queen Elizabeth at New Delhi</a>
December 19, 1961	<a href="#">Liberation of Goa</a>
February 16-June 6, 1962	<a href="#">Third General Election</a>
October 1962	Indo—China war
January 1963	Gold Control Order comes into force
August 10, 1963	Tile Kamraj Plan
May 27, 1964	Jawaharlal Nehru dies
June 09, 1964	Lal Bahadur Shastri becomes Prime Minister

## Genealogical Tables—Modern India

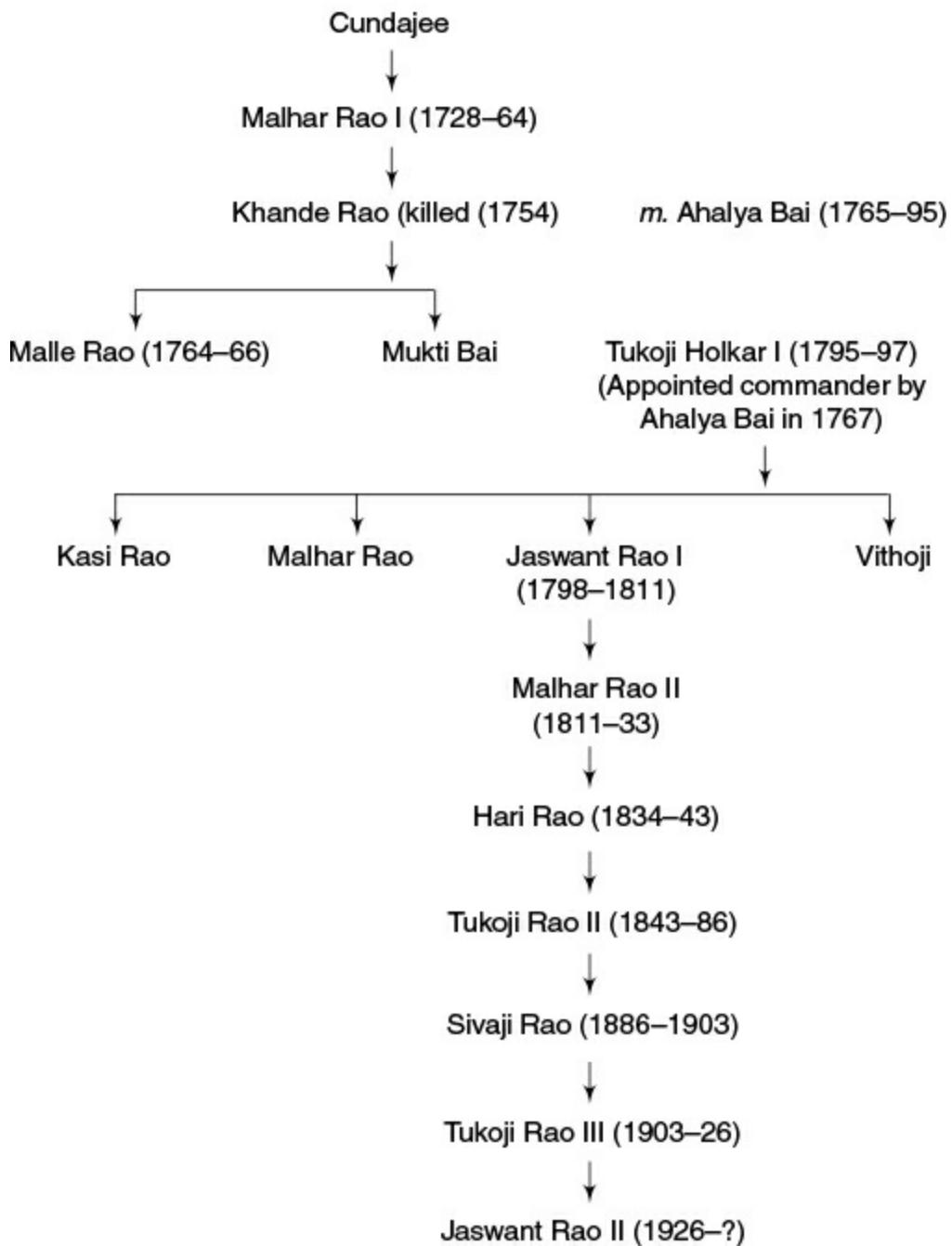
### NAWABS OF OUDH



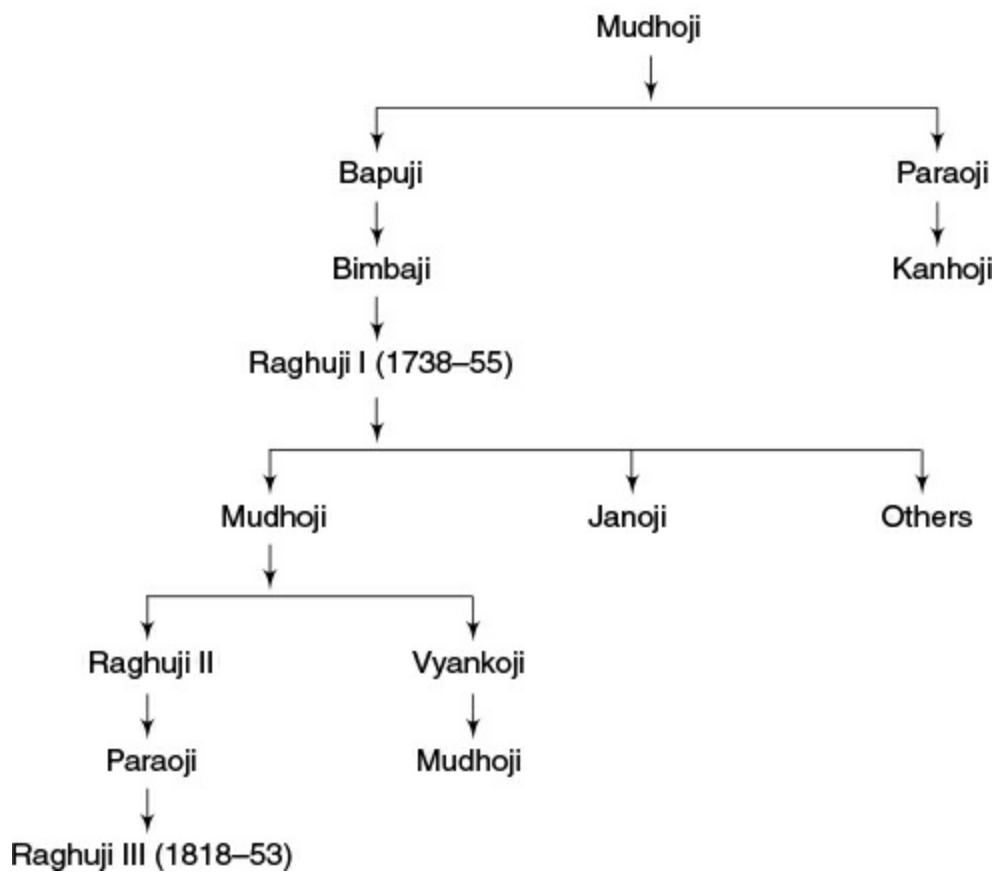
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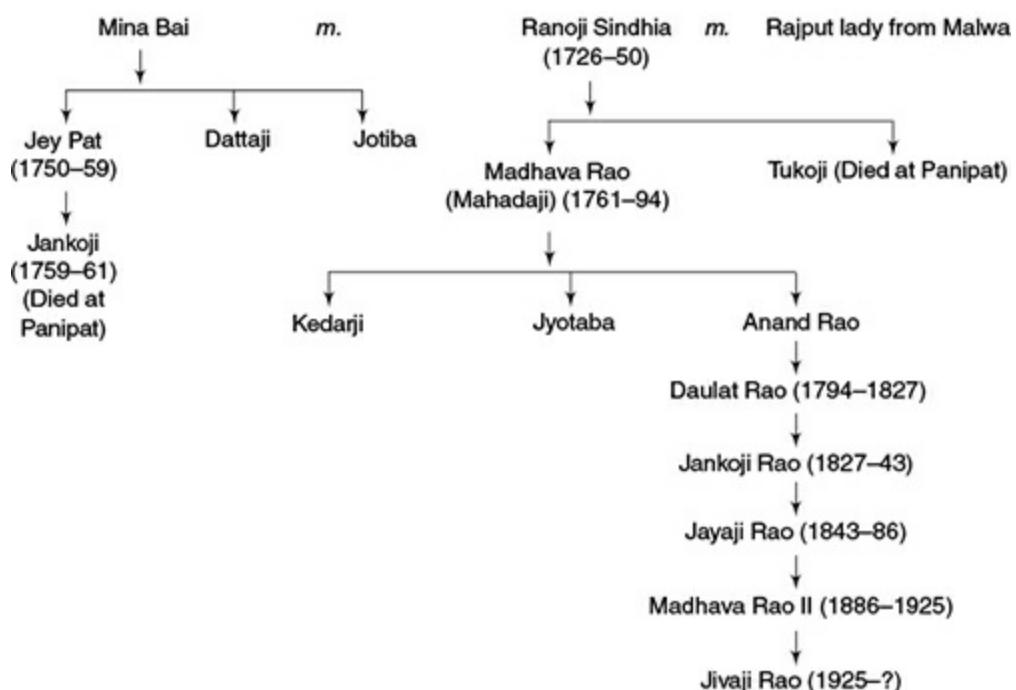
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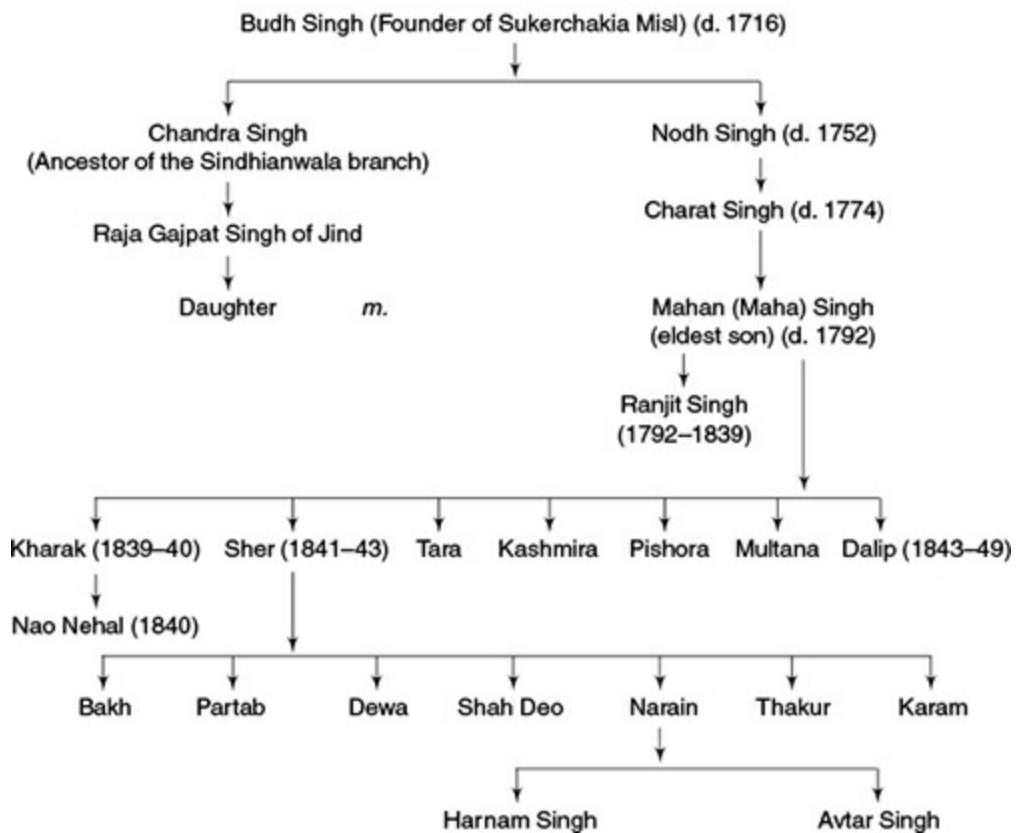
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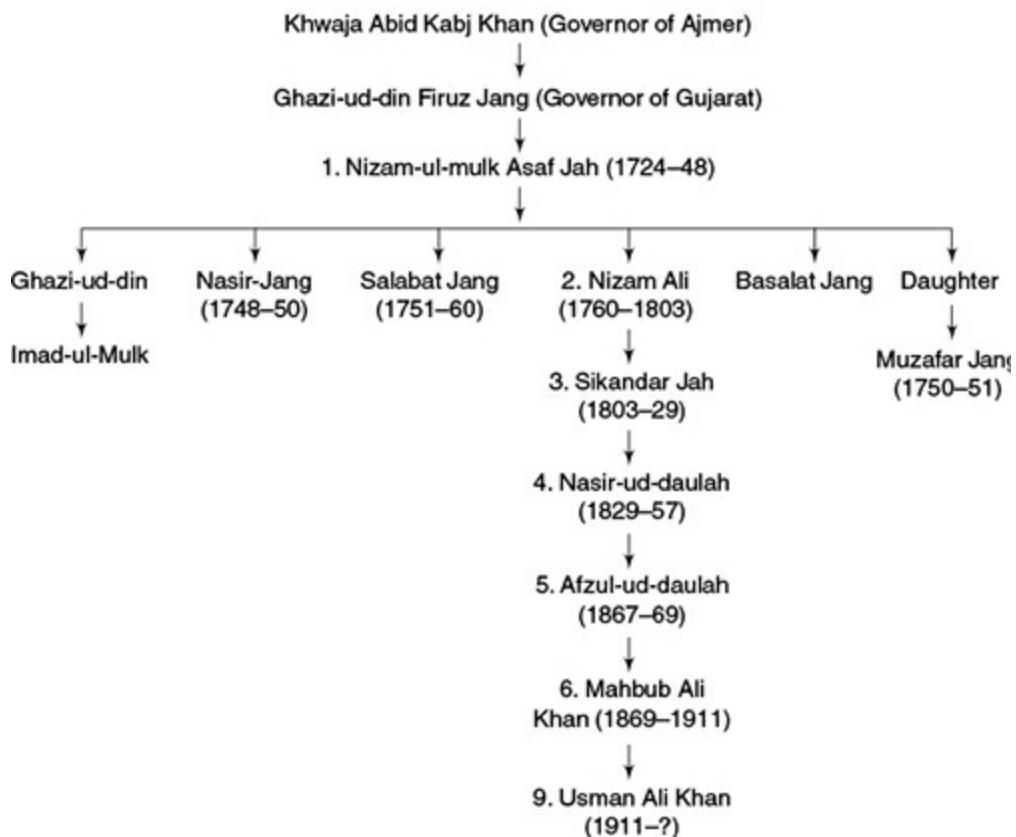
### SINDHIAS OF GWALIOR



### MAHARAJA RANJIT SINGH'S FAMILY



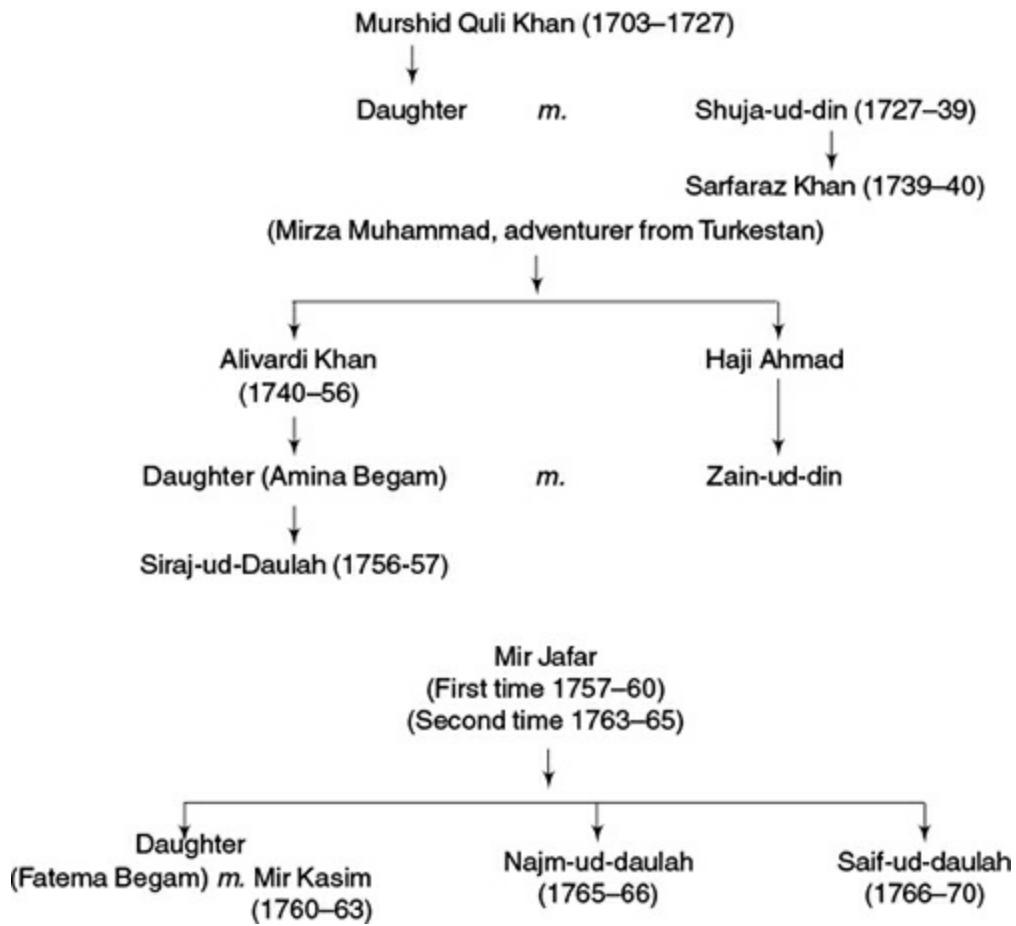
## NIZAMS OF HYDERABAD



### NAWABS OF ARCOT



## NAWABS OF BENGAL



# **LIST OF GOVERNORS-GENERAL**

## **I GOVERNORS-GENERAL OF FORT WILLIAM IN BENGAL (*Regulating Act of 1773*) (*Temporary and officiating in italics*)**

- 1774 (October) Warren Hastings  
1785 (February) *Sir John Macpherson*  
1786 (September) Earl (Marquess) Cornwallis 1793 (October) Sir John Shore  
(Lord Teignmouth)  
1798 (March) *Sir A. Clarke*  
1798 (May) Earl of Mornington (Marquess Wellesley)  
1805 (30th July) Marquess Cornwallis (for the second time)  
1805 (October) *Sir George Barlow* 1807 (July) Baron (1st Earl of) Minto (I)  
1813 (4th October) Earl of Moira (Marquess of Hastings)  
1823 (January) *John Adam*  
1823 (1st August) Baron (Earl) Amherst 1828 (March) *William Butterworth  
Bayley* 4<sup>th</sup> July) Lord William Cavendish-Bentinck

## **II GOVERNORS-GENERAL OF INDIA (*Charter Act of 1833*)**

- 1833 Lord William Cavendish-Bentinck  
1835 (20th March) *Sir Charles (Lord) Metcalfe* 1836 (March) Baron (Earl of) Auckland  
1842 (February) Baron (Earl of) Ellenborough 1844 (June) *William Wilberforce Bird*  
1844 (July) Sir Henry (Viscount) Hardinge 1848 (January) Earl (Marquess) of Dalhousie 1856 (February) Viscount (Earl) Canning

## **III GOVERNORS-GENERAL AND VICEROY**

- 1858 (1st November) Viscount (Earl) Canning 1862 (March) 8<sup>th</sup> Earl of Elgin  
(I)

1863 *Sir Robert Napier (Baron Napier of Magdala)* 1863 *Sir William T Denison*  
1864 (January) Sir John (Lord) Lawrence  
1869 (January) Earl of Mayo  
1872 *Sir John Strachey*  
1872 *Lord Napier of Merchiston*  
1872 (May) Baron (Earl of) Northbrook  
1876 (April) Baron (1st Earl of) Lytton (I)  
1880 (June) Marquess of Ripon  
1884 (December) Earl of Dufferin (Marquess of Dufferin and Ava)  
1888 (December) Marquess of Lansdowne  
1894 (January) 9<sup>th</sup> Earl of Elgin (II)  
1899 (6th January) Baron (Marquess) Curzon of Kedleston  
1904 (April) *Lord Ampthill*  
1904 (December) Baron (Marquess) Curzon of Kedleston (reappointed)  
1905 (November) 4<sup>th</sup> Earl of Minto (II)  
1910 (November) Baron Hardinge of Penshurst (II)  
1916 (April) Baron Chelmsford 1921 (April) Earl of Reading 1925 2<sup>nd</sup> Earl of Lytton (II) 1926 (April) Lord Irwin  
1929 *Lord Goschen* (during the absence of Lord Irwin on leave)  
1931 (April) Earl of Willingdon  
1934 (May-August) *Sir George Stanley* (Officiating)  
1934 Earl of Willingdon (18th April) Marquess of Linlithgow

#### **IV GOVERNORS-GENERAL AND CROWN REPRESENTATIVES (*Act of 1935*)**

1937 (31st March) Marquess of Linlithgow  
1938 (June-October) *Baron Brabourne* (Officiating)  
1938 Marquess of Linlithgow  
1943 Viscount (Earl) Wavell  
1945 *Sir John Colville* (Officiating)  
1947 (March-August) Viscount (Earl) Mountbatten (last Viceroy of United India, First Governor-General of the Indian Dominion, 1947-48)

## **V GOVERNORS-GENERAL (*Indian Independence Act*)**

### **INDIAN UNION**

1947 Earl Mountbatten (November) Sri Chakravarti Rajagopalachari (Officiating)

1948 (June) Sri Chakravarti Rajagopalachari

### **PAKISTAN**

1947 Qaid-i-Azam M. A. Jinnah

1948 (September) Khwaja Nazimuddin

1951 Ghulam Mohammad

1955 Major General Iskander Mirza



## CHAPTER 14

# BRITISH EXPANSION AND ADMINISTRATION

### INTRODUCTION

Magnitude of British Achievement That a handful of Englishmen could conquer and rule over an ancient civilization for almost two centuries baffles analysis and defies easy explanation. The century from 1757 to 1857 witnessed the English East India Company conquer and annex, or extend its indirect rule over, each of the princely states.

The Company's influence and power enabled it to bring under its direct rule, some 2.5 million square kilometres or one million square miles, amounting to over sixty per cent of the Indian subcontinent containing over seventy-five per cent of its population.

In other words, British India came to consist of three-fifths of Indian territory containing over three-quarters of its population, while Princely India accounted for the remaining two-fifths territory, having only one-quarter population.

The British, in the wake of their conquest of an indigenous state, often decided not to annex all of its territories. Instead, they left part or all the conquered state under its existing dynasty, albeit under their indirect rule. The British mostly recognised the political legitimacy of Indian rulers.

Therefore, the British took each decision to annex some portion of Indian territory individually and after much debate.

**Explanations and Justifications** Each British decision to annex an Indian state kept in mind the legal 'justifications' for the act, with an eye on both European and Indian public. The conditions, attitudes and official policies of the British towards the Indian states changed over the 1757-1857 period. Further, the conditions and policies of the states themselves also changed overtime. With all these changes came different British explanations for, and

attempts at justification of, annexations.

**Role of Indians** To understand the annexations more comprehensively, we must pay attention to the situations and actions of Indians as well as Englishmen. The Indian states, and classes and individuals within Indian society, had decisive parts in shaping the form that British rule would take in India.

On the whole, the established Indian rulers themselves proved unable or unwilling to either recognise or face the challenges to their positions posed by the Company during the 1757-1857 period.

Indian rulers normally pursued political and military policies, which eventually left their control over their territories weaker. The rulers and the economic systems developed by them suffered financially as control over trade passed into the hands of Europeans or their Indian partners.

Several Indian families with traditions of administrative and martial service to the Mughal Empire or the regional states, came to consider employment with the Company as potentially more attractive and lucrative than continued service to their former masters. In fact, substantial cooperation from Indians proved vital to the British annexations in India.

Moreover, many other elements within Indian society thrived under the new conditions which developed during the eighteenth and early nineteenth centuries.

**Methods and Techniques** Then, how and by what means did the Company carry out the annexations in India. Company officials utilised different methods to establish control over Indian states before annexing territory from them. Further, the Company did not simply march its armies in a pure military conquest followed by annexation.

Instead, the Company's relationships with each Indian state were painstakingly developed politically and economically, prior to any military confrontation. The Company posted commercial or political agents (generally called 'Residents') in each of the major Indian states with which it dealt. As the Company power grew during the 1757-1857 period, it used a variety of methods to reduce the autonomy of each state it encountered.

The Company's rights of intervention in each state were occasionally specified in treaties with that state. But frequently, the Company's agents simply exercised them without, or even in violation of, any formal treaty provision. The Company squeezed vast amounts of capital from each state, either through tribute or subsidy payments by the ruler or else through the

manipulation of trade.

The Company cut down the size and effectiveness of the armies under the control of the Indian rulers, preventing these armies from deployment outside of the state and additionally, limiting their use by the ruler for internal purposes such as revenue collection.

By shifting military power from the armies of the states to ‘subsidiary forces’ (paid for by the state but under control of the Company), the Company made many of the rulers powerless to oppose it openly. Through intervention in the internal affairs of the state, the Company finally established indirect rule over all the Indian states which it did not immediately annex.

Thus, early annexations took place mostly through military conquest over weakened Indian states, but later annexations came in instances where the Company deposed a ruler or dynasty already under its indirect rule. In quite a few cases, like that of Bengal, the Company established varying degrees of de facto power long before the official assumption of de jure authority took place.

**Impact on India** Each formal annexation had overwhelming impact on the lives of people brought thus from Indian into British rule.

For the rulers and their families, it usually meant a reduction of political authority as exiled pensioners of the Company.

For the ruler’s courtiers and officials, annexation would result in adaptation of their expert knowledge of local conditions and of the old administration to a new set of political and judicial principles and policies, or else unemployment for them.

For the commercial classes and landholders, it brought new laws and forms of assessment.

For the general populace of the cities, towns and villages of the state, annexation meant uneven degrees of political, economic and social change, depending on their circumstances.

Not all of these changes were obvious, but each had short as well as long term consequences.

## HISTORICAL CONTEXT

**Situation in Mid-Eighteenth Century** In 1757, neither any Indian nor any Englishman could have imagined the shape that the British Empire would take a century latter. In 1757, politically conscious Indians still

visualised the Mughal Empire or one of the rising Indian regional powers as their political models. It was not at all certain that the English East India Company would outrun even its European rivals, let alone the well-entrenched Indian states. As a matter of fact, it was the French East India Company that first evolved the strategy of European intervention in the internal affairs of the Indian states.

**Internal Divisions and Differences among Englishmen** We must not regard either the Company or the British as a whole to have been unified or acting in perfect harmony. Throughout this period the London-based Government and Company policies often changed from time to time and differed significantly from the actions taken by the Company's officials in India, who were themselves not often in perfect accord.

The internal British debates over social and economic policies, and the shifting base of political power within Britain itself, contributed to these changes. The Company's inconsistent official policies toward the Indian states nevertheless provide an important set of factors impacting the pattern of annexations.

There were several levels of policy-making within the Company itself. The Board of Control (established by Pitt's India Act of 1784 to supervise the Company), the Court of Directors (elected by the various 'interests' among the proprietors of East India Company stock), the Governor-General-in-Council in Calcutta (given general authority over the Governors of Madras and Bombay by the [Regulating Act](#) of 1773), the Governors of Madras and Bombay Presidencies, and officials of the Company in the Presidency towns and elsewhere in India all affected in varying degrees how the Company behaved toward the Indian states.

There were not only internal divisions of the Company but also differences between these and the British Government. Further, specific Company dealings provoked heated discussions within the British public.

**Situation of Indian States** On the Indian side, the situation was even worse. Even at the level of the Indian states, there were diverse polities, whose rulers held varying degrees of authority.

Over the course of the eighteenth century, the Mughal Empire gradually disintegrated into its constituent regions, although the Emperor himself remained the nominal sovereign of virtually all India until 1858. Various

tensions and weaknesses internal to the Mughal court and Empire, growing regional interests and identities, as well as the expanding European presence, all facilitated the dissolution of many of the links that held the Empire together.

Provincial governors became autonomous rulers in some of the richest regions of the Empire including Bengal, Awadh and Hyderabad. Some subordinates of these imperial governors similarly made their dynasties secure in their territories, such as the Carnatic and Banaras.

Other locally based rulers sprang originally not from Mughal officials, but rather held stronger traditional ethnic ties to the people of the regions they ruled, whatever these rulers' subsequent relationship with the Emperor might have been. Such regionally based rulers included the Maharaja of the Punjab, numerous Rajput Rajas throughout Northern India, the [Amirs of Sind](#) and many of the disparate Maratha rulers of Central India. Additionally, these larger powers in turn, protected several landholders of diverse sizes and authority, like the zamindars of Malabar and of Awadh.

Out of this diversity of polities came a range of relationships with the East India Company. These assorted Indian rulers and landholders usually dealt individually with the British. Hardly following any coordinated set of policies, they further weakened the Indian position.

**Role of Other Sections of India** Other sections in Indian society played equally important roles in shaping the pattern of annexations, though these roles were diverse and less easily identifiable than those of the rulers.

The various components of the service elites which managed the administrations and armies of the Indian states played a vital role in the ability of these indigenous polities to deal with the Company. The British badly needed such Indian subordinates, both to guide them in their relations with the Indian states and also to assist the British in administering the annexed lands.

The Indian commercial classes, consisting of both merchants and producers, also influenced and were influenced by the Company's activities in the Indian states before and after annexation.

Agriculturalists and labourers were adversely affected and responded in different ways to the new political, economic and social conditions.

## **Causes for Expansion**

**Scholarly Opinions** Modern scholars regard British expansion in light of socio-economic and political interests and forces which led to British expansion. They view the British not as a monolith, but rather as internally divided over a number of fundamental issues. They study the motives of each of the various elements within the East India Company and the British Government. Further, many scholars locate the annexations in India within changing, global economic and political systems. Many of them see embodied in the East India Company forces new to India and to the world.

**Advantages of the English** The political, economic and social changes within Britain and other parts of Europe as well during the seventeenth and eighteenth centuries, were reflected in the organisation and personnel of the Company.

Military organisation and technology developed in Europe, gave the Company unforeseen advantages in its confrontations with the Indian states. The new world system, centered on Britain, transformed India's traditional commercial and political position, in addition to the changes going on within India itself.

Social and technological changes within England undoubtedly enabled the Company to mobilize its resources and choose elements of Indian society for the conquest of the subcontinent.

The social revolution in Britain by which the commercial middle class gained power, and the military and technological developments by which the British navy and the East India Company army gained supremacy over European and Indian powers in South Asia, are important issues.

In other words, a newly aggressive, dynamic British nation-state altered Asian trade patterns and profit flows to the relative detriment of the states of India. Eventually, commerce and seizure of cash and land revenues enabled the Company to build a 'rationalised', bureaucratic administration and a strong, European-style army with uniformly disciplined and regularly paid Indian troops.

**Disadvantages of the Indians** In contrast, the dominant classes within the Indian polities continued to be the traditional aristocracy including rulers, courtiers, military officers, administrators, and hereditary landlords. Nevertheless, within Indian society, new economic and social forces were rising. An enveloping commercialisation changed the relationship among the various groups in society.

The Mughal imperial elite slowly lost dominance to the petty kings, the

revenue and military entrepreneurs, the great bankers and the warrior peasant lords of the villages – all of whom represented forms of indigenous capitalism.

In such conditions, the British were sucked into the Indian economy by the dynamic of its political economy as much as by their own relentless drive for profit. The Company succeeded considerably in harnessing the efforts of the developing Indian commercial classes and in transforming the hereditary service elite into a Western-oriented professionalised administrative class in the service of the Company.

The economic and social changes in India ensuing from the activities of the English and other European East India Companies facilitated the British conquest and annexation of the Indian states. The Mughal Empire that had earlier benefited from burgeoning Indian commercial energies lost control over them. European trade also weakened the rulers of Bengal, forcing them to search fruitlessly for other sources of revenue.

European commercial forces even distorted and incapacitated Indian society on the West coast. Similarly, those local states (Mysore and the Marathas in particular) which rose up against the British at first provoked the Company to strengthen its military but these states soon withered as they exhausted the resources of their territories in India and were prevented by British naval strength from reaching commercial routes outside the subcontinent. Britain thus made India dependent on its international economic system, dislocating the indigenous society and weakening rulers throughout India.

## **Historiographical Trends**

**Colonial Officials and Historians** The moral valuation in writing about the British annexations has changed a lot over time. While Robert Clive, John Malcolm and other British officials executing the annexations generally agreed that they and their colleagues were motivated by personal ambition, they took pride in this as an indication of British superiority over Indians. But, during the post-Independence period, this assumption of British moral superiority is no longer acceptable. Nevertheless, some sections of popular British history still regard the British soldiers and administrators who carried out the annexation of the fabled Orient in a positive, even romantic light.

**Post-Colonial Historians** More scholarly writing, however, (in a time when blatant imperialism is almost an international taboo) tends to take one

of a different set of positions towards the moral issue. Several scholars take the issue of British claims of cultural superiority not as a given, but rather as an object for study. For them, British self-perceptions are important to understand as part of the explanation of British expansion in India and other parts of the world. These scholars, however, regard assumptions of British cultural superiority over Indian rulers as efforts by the British at the time to justify annexations. The British may have sincerely assumed the annexations righteous, but this British righteousness was not, however, the reason why the annexations took place. From the standpoint of these scholars, the British acted with no consistently higher moral purpose than anyone else. It is held that the British were seeking a justification for Empire and used an inconsistent mixture of four doctrines: Edmund Burke's idea of empire as trust; Jeremy Bentham's utilitarianism; Plato's concept of guardianship; and William Wilberforce's evangelicalism.

**Nationalist Historians** Some Indian nationalist historians have assessed the British annexations in the context of the later Indian nationalist cause, retrospectively evaluating the Company's annexation of some states and its preservation of others. On one hand, they condemn the imperialism of the East Indian Company, asserting that before British conquest, the Indian states were legitimate polities with every right to continue. They talk about each annexation in terms of 'justice', concluding that there had been little or no justice in any annexation. On the other hand, the same historians consider the rule of the surviving Indian dynasties under the Raj as detrimental to Indian social and political reform and progress. Then they go on condemning the British Raj for preserving Indian states which had lost any moral validity, existing only on British sufferance as 'breakwaters' against the inevitable tide of Indian nationalism. In this case, though annexations were morally unjustified, they led to some unintended positive results. Thus through the annexations, the Company unintentionally was facilitating the task of the national leaders of free India to appear. Further, the annexations unintentionally helped India unify. By thus setting the annexations of 1757-1857 in terms of the evolution of Indian nationalism, these scholars revive the moral question, but in ways quite different from the colonial writers of the pre-1947 period.

## CHANGING ISSUES AND INTERPRETATIONS

Thus, each period and type of commentator emphasises a different set of issues with respect to the causes, means and effects of annexation. Those who argued for or carried out the annexations tended to regard them as moral issues between disparate cultures, with annexations bringing economic and political benefits to all concerned. Those Englishmen writing during the time of the British Raj placed the earlier annexations in the context of their own day. They sought to justify the annexations as politically and morally correct in intent, if not ultimately so, since Indian society remained so fundamentally different from that of Britain.

Further, they tried to describe the remaining Indian princes in somewhat different light from the annexationists, Indian princes having become one of the main pillars of the British Raj. Recent scholars have often taken up economic and social themes, and dealt with them in more sophisticated ways. Rather than regard the British or the Indians as monolithic entities, modern scholars examine internal division and conflicts within the Company and Indian society. Some have even recast their arguments about the larger significance of the annexations in moral or historical terms. Thus, commentators and scholars have regarded the annexations in a distinctive light, based on the issues current in their own day.

**Marxist Historians** Likewise, Marxist historians have put the annexation in a different kind of historical evolutionary argument. Following Marx himself, most Marxists perceive European imperialism's elimination of Indian feudal aristocracy through annexation as a necessary precondition for the progress of Indian society into capitalism. Subsequently, as per their view, the bourgeois commercial and professional elite which arose out of British rule over the annexed territories will have to be destroyed from below by the exploited.

## Chronology of Expansion

**Increasing Involvement of the English in Indian Affairs** From the mid-eighteenth century onwards, the English Company was increasingly involved in Indian politics, economics and society. A number of Indian rulers sought to exploit or manipulate these British merchants on their coasts, as they had done with earlier foreign traders. The British, however, proved surprisingly

effective in military as well as economic terms. Armed with European weapons, logistical and recruitment patterns and military tactics, even relatively small numbers of Company officers and Indian troops regularly overcame the military forces of Mughal provincial governors or regional rulers, whose military policies followed quite different principles. The Company's military base supported and was supported by its commercial and political initiatives. Each new Company intervention in the Indian states, backed by its armies, led to its further involvements in India.

**Removal of French Competition** The Anglo-French trade rivalry and their subsequent attempt to interfere in the political affairs of India culminated in the Carnatic Wars. By the end of the [Third Carnatic War](#), the French were no longer a threat to the British, who now became strong contenders in South Indian politics. In the meanwhile, the political situation was undergoing drastic changes in another important region of India, viz. Bengal, which was one of the most fertile and prosperous parts of India.

**King-Makers of Bengal** Bengal, which was originally a Mughal province, had emerged as an autonomous state in the 18th century. Siraj-ud-Daula, the then Bengal Nawab, seeing the hostile activities of the British, was apprehensive of the fate of Bengal and decided to take action against them. This resulted in a series of events culminating in the so-called 'Battle of Plassey', which made the British the 'King-maker' in Bengal. The subsequent activities of the British there led to a final showdown in the form of the [Battle of Buxar](#), which proved to be a turning point, making the British real masters of Bengal, though formal authority still remained with the Nawab.

**Beginning of British Ascendancy** From their base here, the British began to compete first as equals and later as superiors to the Indian power. With the victory of the British in the Carnatic wars and more importantly, in the Bengal battles, began the process of their conquest of India. By 1765, the British had not only become the virtual rulers of Bengal, Bihar and Orissa, but also begun to dictate terms to the Nawabs of both Carnatic and Awadh. The British, however, had to contend with the Marathas for another half a century, and also had to overcome the resistance of the Hyderabad and Mysore states. This was a gradual process by the end of which, several parts of India came under British control.

**Overcoming Mysore Resistance in South** In South India, the Company

perceived the Mysore rulers Haidar Ali (1761-82) and his son Tipu Sultan (1782-99) as threats to its position in Madras and in the Carnatic. Despite general restrictions from London on wars by the Company, officials in India made a case before the British public and Parliament, advocating hostilities with Mysore in order to secure the safety of the Company's trade at Madras. The image of French resurgence in India (as ally to Mysore or Hyderabad) added force to the bellicose voices in the Company and England. In all, the Company fought four wars against Mysore (1767-69, 1780-84, 1790-92 and 1799). The last two of these wars ended with the Company annexing considerable territories from Mysore in peninsular India.

**Aggressive Policies of Wellesley** At the end of the eighteenth and in the early decades of the nineteenth century, the Company embarked on a dramatic expansion of its territories through a series of wars and subsequent annexations. Although these clearly resulted from the actions of more than a single man, the aggressive policies initiated by Governor General Richard Wellesley (1798-1805), certainly gave direction to this expansion. The British wars with France (1793-1802, 1803-1814) involved struggles across the globe as sources of raw material and trade embargoes became essential weapons of war.

In India, Wellesley trained and inspired much of an entire generation of 'politicals' (Company officials who specialised in political relations with the Indian states). These politicals then implemented and perpetuated his annexationist ideas long after Wellesley's recall by the Court of Directors in 1805.

Arthur Wellesley (who defended his brother's aggressive policies) learned his trade as a young officer in his brother's Mysore and Maratha wars and later, went on to apply these lessons in Europe, becoming the Duke of Wellington. Under Wellesley, the Company's attitude hardened towards the Indian states under its indirect control, as well as towards those openly hostile to it. Wellesley's 'subsidiary alliance' policy made the Company's own political interests, the overriding consideration in its relations with the Indian states.

The principle that British interests overrode all others, underlay many of the actions of the Company officials at this time both in states like Awadh, already under its indirect rule, and also in states hostile to the Company, like the Marathas.

In the case of Awadh, Henry Wellesley compelled the Awadh ruler, despite that ruler's fervent objections, to cede to the Company, half his territories (the

Ganga-Yamuna doab) in 1801. The Company's justification for this annexation was its need to secure payment of the subsidy due as Awadh's contribution towards the expenses of the Company's armies.

Similarly, Wellesley annexed territories taken from Mysore, but previously allotted to its ally, the Nizam of Hyderabad. These 'ceded territories', Hyderabad's spoils of the Mysore Wars, went to the Company in partial payment for Hyderabad's subsidy of the Company's armies.

**Anglo-Maratha Relations** Under Wellesley, the Company also continued its wars against states on its borders which had not yet come under its indirect control, most notably the Maratha states of western and central India. The East India Company's Bombay Presidency lay in the midst of the Maratha states, but had until the end of the eighteenth century, been unable to match them in military strength.

Much hostile exchange and inconclusive fighting had continued (1775-82) between Bombay and various Maratha rulers. At best, Bombay had only reached a point of uneasy, temporary balance with these states.

The Company's annexations following its final military victory over the Mysore state in 1799, however, led to direct confrontations with the Marathas in a series of wars with the various Maratha rulers (1803-05, 1817-18).

Here we see how one set of annexations (from Mysore) by the Company led not to a stable frontier, but rather to its confrontation with a range of states on its new periphery (the Marathas). Each sequential Maratha defeat resulted in a substantial annexation by the Company in central India (totalling some 180,000 square miles or 466,000 square kilometres).

Following Wellesley's lead, annexation accomplished by political initiative against its subsidiary allies or military conquest of hostile states emerged as the explicit goal of many of the Company's officials in India.

The Company's territorial acquisitions under Wellesley resulting from the last Mysore War (1799), the cession of the Ganga-Yamuna doab from Awadh (1801), and the consequences of the Maratha wars (1803-05) totalled over 135,000 square miles, an area the size of reunited Germany.

**Renewed Policy of Non-intervention** Not all British policy-makers agreed with Wellesley's attitude towards annexation. Wellesley followed his own policies, paying little heed to the interests or advice of anyone, including his superiors, who tried to restrain him from wars and annexation. In 1805, the Court of Directors finally recalled Wellesley and reappointed Cornwallis as Governor General, to administer a policy of non-interference in the Indian

states. After Cornwallis' death, the Directors appointed George Barlow (1805-07) and then Gilbert Elliot, Earl of Minto (1807-13), to continue the policies of non-intervention. Neither London nor the Company in India, found these non-interventionist policies to be satisfactory.

**Establishment of Paramountcy by Hastings** Under Lord Hastings (Lord Moira, Governor General 1813-1823), the Company responded to the demand of its officials in India and embarked on a series of wars, each leading to annexations: the Nepal War (1814-16), Pindari War (1817-19), and Third Maratha War (1817-18). Hastings' official policy became 'paramountcy': the Company's authority as paramount power superseded that of the Indian rulers. As paramount power, the Company considered itself justified in annexing or threatening to annex any Indian state, whenever conditions in that state 'violated' British sensibilities. In some treaties, the Company inserted its right to intervene in the state under specified conditions. Nevertheless, even without such treaty provisions or in some instances, in direct violation of them, the Company intervened to depose or set aside a ruler whenever the Company felt justified.

**Eastward Expansion and Stabilisation** As the Company sought a stable frontier in the northeast and Bay of Bengal eastern littoral, Lord Amherst (1823-28) supervised the Company's First Burma War (1824-28). This resulted in extensive annexations in the northeast (most notably Assam and Nagaland) and Burma (Arakan and Tenassarim).

Governor-General Bentinck (1828-1835) fought no wars, but he annexed or threatened to annex several states because of the actions of their rulers. In 1830, he annexed Cachar in the northeast because the ruler lacked heirs whom the Company recognised.

In Mysore in 1831, Bentinck set aside the ruler and placed the administration in British hands, although the ruler remained nominally a sovereign (this dynasty returned to power fifty years later, in 1881, due to a reversal of British policy). Bentinck justified the Company's [annexation of Coorg](#) in 1834 on the ground of misgovernment.

By the 1840s, the Court of Directors, which had earlier proved to be one of the greatest brakes on annexation, reversed its former role and supported an aggressive policy toward the Indian states. In 1841, the Directors authorised the Governor-General to abandon caution in annexing states. At times, the Directors advised an even more aggressive policy than its servants in India felt justified.

**Northwestern Frontier Policy** Imperial Russia's expansion across Asia during this period, evoked British fears for the safety of the Company's rule in India. British involvement in the northwest of India and Afghanistan came largely as a response to this perceived Russian threat.

While the British and Russians never came to blows in Afghanistan, the Anglo-Russian confrontation of the Crimean War (1854-56) reflected in part, these British fears about India.

Each Governor-General of this time, tended to support some sort of aggressive policy towards the states. [Lord Auckland](#) (1836-42) intervened militarily in Afghanistan to reinstall a deposed king, under the guidance of the Company (First Afghan War, 1838-42).

Lord Ellenborough (1842-44) annexed Sind (1843).

Henry Hardinge (1844-48) directed [the First Sikh War](#) (1845-46) which resulted in the annexation of part of the Cis-Sutlej Punjab (1846). He also threatened the Raja of Kashmir with deposition.

**Dalhousie's Policy of Annexation** The Governor-General credited with the maximum number of annexations was, however, [Lord Dalhousie](#) (1848-56). Dalhousie used a variety of justifications for annexation, including his judgment that a late ruler had lacked a legitimate heir, that a ruler was misgoverning, or simply that the Company had a need for a particular territory. The total area annexed during Dalhousie's term came to some quarter of a million square miles (680,000 square kilometres). This was substantially more than that of any other Governor-General and totalled a quarter of the entire annexations by the Company from its inception. Even Dalhousie, however, did not move as far as some Directors wished, refusing to annex Hyderabad completely or to intervene in Bahawalpur as some of them urged him to.

Using the 'Doctrine of Lapse' (i.e., the Company named itself heir to all rulers who lacked a male heir whom it recognised), he annexed Satara (1848), Nagpur (1853) and Jhansi (1854), as well as eight other smaller states. Following the second Sikh War (1848-49), he annexed the Trans-Sutlej Punjab. Following the Second Burma War (1852-53), he annexed Pegu. He annexed Awadh (1856) on the grounds of misgovernment.

Dalhousie also derecognised the dynasties and stopped the pensions of the Peshwa of the Marathas (1851), the Nawab of Bengal (1854), the Nawab of the Carnatic (1855), and the Raja of Tanjore (1855). He also in effect annexed Berar from Hyderabad (1853) by administering it directly, in order

to secure the subsidy due to the Company.

Although the ‘Doctrine of Lapse’ did not originate with Dalhousie, he exercised it more frequently and extensively than any other Governor General. The details of the Doctrine’s application varied considerably. The Rajas of Satara and Jhansi had each adopted a son prior to their deaths (in 1847 and 1853 respectively). Despite this formal adoption, the Company refused to acknowledge the adopted sons as heirs. In Nagpur, the ruler had no son natural or adopted. The Company annexed that state at the Raja’s death in 1853.

## CARNATIC WARS

### First War (1745-48)

The chronology of the main events of the war is listed as under:

Capture of the French ships by the English navy under Barnett (1745) and retaliation of the French under Dupleix by the [capture of Madras](#) (1746).

Appeal of the English to the Carnatic nawab to save them from the French and secure the release of Madras from the French.

Refusal of the French to obey the nawab (Anwarud-din) and the battle between the forces of the nawab (10,000) and the French (around 1,000) at St. Thome which resulted in a severe defeat to the Nawab, exposing the weakness of the traditional Indian armies against the European trained armies.

End of the War of Austrian Succession in Europe resulting in the end of Anglo-French hostilities in India (1748) and [restoration of Madras to the English](#) by the French.

### Second War (1749-54)

The main events of the war were:

French support to Muzaffar Jung and Chanda Sahib in Hyderabad and Carnatic respectively.

English support to their opponents in the two states (Nasir lung in Hyderabad and Anwar-ud-din and later his son Muhammad Ali in the Carnatic).

Success of the French in both states in defeating and murdering their opponents and placing their supporters on the thrones in 1749.

Capture of Arcot by the English under Clive (1751) and successive defeats of the French by the English.

Capture and execution of Chanda Sahib (he was killed by a general of Tanjore, an ally of the British during the war-1752) and placement of Muhammad Ali on the throne of the Carnatic.

Futile efforts of Dupleix to reverse the trend (1753-54), and his recall by the French government (1754).

Retention of French position at Hyderabad through their agent Bussy.

### **Third War (1758-63)**

The significant events of the war were:

Outbreak of the Seven Years' War in Europe in 1756, the capture of Chandranagore by Clive and Watson (1757) in Bengal and the arrival of Count de Lally to retrieve the position of the French in India (1758).

Defeat of the French fleet under d' Ache by the English navy under Pocock in three naval battles, and the departure of d' Ache for France (1759).

Defeat of Count Lally by the English General Eyre Coote in the [Battle of Wandiwash](#) (a fort in the Carnatic state) (January 22, 1760).

Replacement of the French by the English as the Nizam's protectors (March, 1760), surrender of Pondicherry to the English (1761) and loss of all other settlements in India by the French.

Conclusion of peace and restoration of the settlements to the French (1763).

## **CONQUEST OF BENGAL**

### **Battle of Plassey (1757)**

**Causes** The causes which led to the battle of Plassey were:

Misinterpretation of the *Mughalfarman* (declaration) of 1717 by the British, and their misuse of the *dastaks* or free passes.

*Personality of Siraj-ud-daula:* Being young and energetic, though inexperienced and hasty, the new nawab wanted to impose the same restrictions as was done by his predecessors on the British, who now felt strong enough to oppose his authority after their success in south India.

The fortification of Calcutta by the British against the Nawab's orders.

**Course** Plassey, more correctly ‘Palasi’ (from the *palas* trees that abound in the area), is the name of a village and *paragana*, 20 miles from Murshidabad. On June 23, 1757 it was the scene of a battle fought between the British forces and those of Nawab Siraj-ud-daulah. The former, under Robert Clive, numbered 613 European infantry, 100 Eurasian soldiers, 171 pieces of artillery and 2,100 Indian infantry; the latter was estimated at 35,000 infantry, 15,000 cavalry, 53 pieces of artillery under the command of 40 or 50 Frenchmen. Considering the numbers involved, the losses on both sides were insignificant, the English casualties being 52 *sepoy*s and 20 Europeans killed or wounded, while the Nawab’s numbered about five hundred.

The agility of the English, coupled with their unscrupulous employment of treason, intrigue and conspiracy in the enemy’s camp, were responsible for the English victory. Only two generals, Mir Madan and Mohan Lal fought, while the other three—Mir Jafar, Yar Lutuf Khan and **Rai Durlabh**—secretly in league with the Company’s agents stood aside as mere spectators.

## Results and Significance

The Battle of Plassey

Paved the way for the British mastery of Bengal and eventually the whole of India.

Boosted the prestige of the British and made them a major contender for the Indian empire.

Enabled the Company and its servants to amass untold wealth at the cost of the people of Bengal.

Marked the beginning of the drain of wealth from India to Britain, that is, economic exploitation of India by the British.

## Battle of Buxar (1764)

**Causes** The causes for the battle of Buxar were:

Conflict for sovereign power between English and **Mir Qasim**, the nawab of Bengal.

Misuse of the *farman* of 1717 and the *dastaks* by the British, and the abolition of all duties on internal trade by the nawab.

Misbehaviour of the British with nawab’s officials and the oppression of the local people by the company’s servants.

**Course** The town of Buxar lies some 120 kilometers to the west of Patna. A battle was fought here on October 22, 1764 between British troops under Major Hector Munro and the combined forces of Mir Qasim, Shuja-ud-daula and Shah Alam II. English troops numbered 7,702, comprising 857 Europeans, 5,297 sepoys and 918 Indian cavalry. The forces of the allies are said to have numbered around fifty thousand. Lack of coordination among the three disparate allies, each with a different axe to grind, was responsible for their decisive defeat.

British losses are said to have been 847 killed and wounded, while the three Indian allies accounted for 2,000 dead; many more were wounded. Mir Qasim, who was not a good general, depended heavily upon his European mercenaries—the brigades of Marker and Sumroo—who, when it came to fighting fellow Europeans, let him down.

## Results and significance

The Battle of Buxar

Made the British the *de facto* rulers of Bengal, Bihar and Orissa (dual government).

Made the nawab of Awadh a dependent of the Company and the Mughal emperor its pensioner, thus raising the prestige of the company.

Demonstration of the superiority of the English in military skills and arms.

## Note on the Governors of Calcutta or Fort William (1756–72)

**Drake (1756–58)** Capture of Calcutta by Siraj and Black Hole Episode; recapture of Calcutta by Clive; Battle of Plassey.

**Clive (1758–60)** Election of Clive as governor by the Council of Calcutta (June 1758) and legalisation of this election by the home authorities of the Company (December 1756); [departure of Clive](#) to England (February 1760).

**Vansittart (1760–65)** Replacement of Mir Jafar by Mir Qasim as the Nawab (1760) and reinstatement of Mir Jafar (1763); Battle of Buxar (1764); [death of Mir Jafar](#) and succession of Najm-ud- daula; conclusion of a treaty (February 20, 1765) with the new nawab-administration to be left in the hands of a deputy *subahdar* who would be nominated by the British and who could not be dismissed by the nawab without their consent; major part of the army of the nawab to be disbanded.

**Clive (1765–67)** Return of Clive to India (Ma: 1765) to serve his second term as governor. A tripartite treaty was concluded at Allahabad on August 16, 1765 by Robert Clive on behalf of the Company Najm-ud-daula (Mir Jafar's son and successor and, the then titular ruler of Bengal) and Shuja-ud-daula. According to its terms:

Oudh was to be restored to Shuja-ud-daula with the exception of the two districts of Allahabad and Kara, which were given to Shah Alam.

Mutual assistance to be given by the parties to each other in the event of an attack by another power.

Shuja was to pay Rs 50 lakh as war indemnity.

Raja Balwant Singh was to continue to hold Benaras, Ghazipur and other districts.

Shuja was to maintain, at his expense, an English garrison and also to grant trading privileges to the Company throughout his dominion.

Four days before the conclusion of the treaty, the Mughal emperor, Shah Alam had conferred upon the Company the *diwani* rights of the provinces of Bengal, Bihar and Orissa. In return, he was to receive from the revenues of Bengal an annual grant of Rs 26 lakh but revert his royal *jagir* to the Company.

## **Verelst (1767–69) and Cartier (1769–72)**

**Warren Hastings (1772-73)** He abolished the Dual Government, pensioned off the nawab, took over the direct charge of administering Bengal, concluded the Treaty of Benaras (1773) with the nawab of Awadh.

The treaty, signed on 7 September, stipulated that:

The two districts of Kara and Allahabad would be sold to the *nawab wazir*. Since the emperor, to whom these districts had been initially ceded in return for his conferment of the rights of *diwani* on the Company in 1765, had transferred his allegiance to the Marathas and to that extent forfeited his claim to British gratitude and these territories, they were now sold to the nawab. In lieu, the latter was required to pay Rs 50 lakh to the Company.

The Nawab would defray the expenses of the troops maintained by the Company for his help and assistance at Rs 2.1 lakh per month for a brigade whenever needed.



Siraj-ud-daula

## mysore and its resistance to British expansion

### First War (1766–69)

**Causes** The main causes for this war were:

Haider's ambition to drive the British away from the Carnatic and finally from India and the British realisation of the threat posed to them by Haider. A tripartite alliance was formed against Haider by the British, the Nizam and the Marathas.

Haider's success in breaking the alliance and declaration of war on the British.

**Course** The main events of the war were:

Brilliant victories of Haider over the British and his appearance within five miles of Madras in March 1769.

End of the war and conclusion of a defensive treaty (April, 1769).

**Treaty of Madras (1769)** It was signed by Haider Ali and the allies, consisting of the Company, the Raja of Tanjore, the Malabar ruler. It provided that:

a mutual restitution of conquests take place except for Karur and its districts, which were to be retained by the Mysore ruler; in case either of the parties was attacked, the other would rally to its assistance; all the captured employees of the Madras government were to be released by Haider Ali; the Raja of Tanjore was to be treated as a friend and ally of Haider Ali; and the trade privileges of Bombay Presidency and English factories were to be restored.

## **Second War (1780–84)**

**Causes** The main causes which led to the second war were:

Mutual distrust and refusal of the English to fulfil the terms of the defensive treaty with Haider when he was attacked by the Marathas in 1771.

Outbreak of hostilities between the English and the French (an ally of Haider) during the American War of Independence.

British capture of Mahe, a French settlement within Haider's jurisdiction. Formation of an alliance by Haider with the Nizam and Marathas against the English in 1779.

**Course** The course of the second war may be chronicled as:

Defeat of Colonel Baillie and seizure of Arcot by Haider (1780).

Defeat of Haider by Sir Eyre Coote at Porto Novo (1781).

Defeat of Colonel Braithwaite by Haider (1782).

Capture of Brigadier Mathews and his men by Tipu (1783).

End of the war and conclusion of the **Treaty of Mangalore** (March 1784) by Tipu and Lord Macartney (governor of Madras).

**Treaty of Mangalore (1784)** The Treaty stipulated that:

The two parties were not to assist each other's enemies directly or indirectly, nor make war on each other's allies.

The trade privileges granted to the Company by Haider Ali in 1770 were to be restored, although no additional benefits would accrue.

Both sides agreed to a mutual restoration of possessions (barring the forts of Amboorgur and Satgur), and Tipu undertook not to make any claims on the Carnatic in future.

Tipu agreed to release all prisoners of war (numbering 1,680).

Tipu was to restore the factory and privileges possessed by the Company at

Calicut until 1779.

## Third War (1790–92)

**Causes** Following are the main causes which led to the third war:

Success of Tipu in strengthening his position by undertaking various internal reforms; apprehensions of the British, the nizam and the Marathas.

Attempts of Tipu to acquire the help of France and Turkey by sending envoys to those countries (1787).

Enlargement of his territories by Tipu at the cost of his neighbours, particularly the Raja of Travancore, who was an ally of the British (1789), and

Conclusion of an alliance by the British with the Nizam and the Marathas against Tipu (1790).

**Course** The war witnessed the following events:

Defeat of Major-General Medows by Tipu (1790) and assumption of command by Cornwallis himself (January 1791).

Success of Cornwallis in surrounding Seringapatam after some initial setbacks (February 1792).

End of the war with the signing of the treaty of Seringapatam (March 1792).

**Treaty of Seringapatam (1792)** It was signed by Tipu on the one hand and the English and their allies (the Nizam and the Peshwa) on the other. The treaty stipulated that:

the earlier treaties between the English and the rulers of Mysore stood confirmed.

Tipu was to cede half his territories, which were to be shared among the three allies; the territory to be ceded to the Nizam and the Marathas was to be ‘adjacent to their respective boundaries’, while that to the north and east of the river Kaveri were to be part of the Company’s dominion and those to the south and west of the river Tipu’s.

Tipu was to make immediate payment of Rs 1.6 crore out of the total indemnity agreed upon (Rs 3.6 crore) while the remainder (Rs 2 crore) was to be given in three instalments.

Tipu was also to order the release of all prisoners of war.

Pending fulfilment of these terms, two of his sons were to be detained as (British) hostages.

In terms of territory, the Nizam obtained the Iion’s share, while the

Marathas also extended their boundary to the Tungabhadra and the Krishna. The English secured large chunks on the Malabar coast from the north of Cannanore to the south of the Ponnani river, with Coorg as its defensive hinterland. In addition, they obtained the Baramahal district as well as Dindigul. But ironically the Raja of Travancore, on whose behalf ostensibly the war had been fought, got virtually nothing.

## Fourth War (1799)

**Causes** The main reasons behind the Fourth War were:

Desire of Tipu to avenge his humiliating defeat and the terms imposed on him by the British and his success in making Mysore strong once again.

Tipu's efforts to seek help from the Revolutionary France and the Muslims of Arabia, Kabul and Turkey in order to expel the British from India (He sent emissaries to these countries, and a small French force even landed at Mangalore in April 1798).

Determination of Lord Wellesley (the new governor general) to remove the threat from Tipu once for all.

**Course** The Fourth war witnessed the following events:

Defeat of Tipu first by Stuart at Sedaseer (5th March) and then by General Harris at Malvelley (27th March).

Retreat of Tipu to Seringapatam where he died defending it (4th May). Arthur Wellesley, who was the brother of the governor general and who was to defeat Napoleon in the Battle of Waterloo, also participated in this war.

Annexation of the major part of Mysore by the British and restoration of a small part of it to a successor (Krishnaraja III-a boy of five years) of the former Hindu Raja of Wodeyar Dynasty.

Signing of a subsidiary treaty by the new Raja with British (1799). In 1831, William Bentinck took over the administration of Mysore because of misgovernment by its ruler, but in 1881 Lord Ripon restored it to its Raja.

# ANGLO-MARATHA WARS AND TREATIES

## First Anglo-Maratha War (1715-82)

**Causes** The factors which led to the first Anglo-Maratha war were:

Struggle for power among the Marathas (between Sawai Madhav Rao, supported by Nana Phadnis, and Raghunath Rao, uncle of Madhav Rao). Attempts of the British to take advantage of this struggle by intervening on behalf of one party (namely, Raghunath Rao).

**Course** The First Anglo-Maratha war witnessed the following:

Defeat of British by the Marathas at Talegaon (1776).

March of British army under Goddard from Calcutta to Ahmadabad through central India (which itself was a great military feat in those days) and the brilliant victories on the way (1779-80).

Stalemate and deadlock for two years (1781-82).

**Consequences** This war resulted in the following:

Treaty of Salbai (1782) by which the status quo was maintained, and gave the British 20 years of peace with the Marathas.

The Treaty also enabled the British to exert pressure on Mysore with the help of the Marathas in recovering their territories from Haider Ali.

Thus, the British, on the one hand, saved themselves from the combined opposition of Indian powers, and on the other succeeded in dividing the Indian powers.

## **Second Anglo-Maratha War (1803–05)**

**Causes** The main causes behind the war were:

Wellesley's aggressive policy of interference in the internal affairs of the Marathas—his desire to impose Subsidiary Alliance on the Marathas.

Opportunity provided to the British by the death of almost all wise and experienced Maratha leaders by the end of the 18th century.

Fratricidal strife among the Maratha chiefs, leading to the signing of the Subsidiary Treaty at Bassein (1802) by the Peshwa (Baji Rao II) with the British.

**Results** This war resulted in the following:

Defeat of the combined forces of Sindhia and Bhonsle by the British under Arthur Wellesley at Assaye and Argaon in 1803 and the conclusion of Subsidiary Treaties with them.

Failure of British to defeat Holkar and their final peace with him by signing the Treaty of Rajpurghat.

Establishment of British interests in the Maratha Empire.

Thus, the war resulted in the company becoming the paramount power in

India.

**Pindari War (1817–18)** The depredations of the Pindaris and their erstwhile allies, the Pathans, had gradually spread to areas directly held, or indirectly ruled, by the Company. With the approval of the Court of Directors, the then governor-general Hastings assembled a large force to round up and exterminate the seemingly lawless Pindari hordes and their chiefs—Karim Khan, Wasil Muhammad and Chitu.

Surrounded in Malwa, the Pindaris fled to Mewar but were forced to retreat, suffering heavy casualties in the process. Karim Khan submitted and was offered an estate at Gawashpur; Wasil Muhammad was forced to lay down arms and died in captivity; Chitu was defeated and not heard of again. In the operations lasting over a year, the Pindaris were virtually annihilated.

## Third Anglo-Maratha War (1817–18)

**Causes** The two main causes of the war were:

Resentment of the Marathas against the loss of their freedom to the British.  
Rigid control exercised by the British Residents on the Maratha Chiefs.

**Consequences** The war resulted in the following:

Dethronement of the Peshwa (he was pensioned off and sent to Bithur near Kanpur) and the annexation of all his territories by the British (the creation of the Bombay Presidency).

Creation of the kingdom of Satara out of the Peshwa's lands to satisfy Maratha pride.

Conceding of large territories by the Maratha chiefs to the company.

Thus, after this war, the Maratha chiefs too existed at the mercy of the British.

## Anglo-Maratha Treaties

**Treaty of Surat (1715)** For a long time the Court of Directors had been asking the Bombay Presidency to acquire among others the strategically located islands of Salsette and Bassein by peaceful means, if possible, or by force, if necessary. The [death of Peshwa Madhav Rao \(1772\)](#) came as a blessing for the British, as both Raghoba and Narayana Rao were rival claimants to the now vacant throne. When Raghoba had [Narayan Rao](#) murdered in 1773, the Maratha sardars under Nana Phadnis turned against

him. Raghoba now fled to Surat and sought the Company's support. The Bombay government, only too eager to fish in troubled waters, signed with him a treaty on March 6, 1775. According to the treaty:

the earlier treaties between the Company and the Peshwa were confirmed.  
an English contingent of 2,500 men was to be placed at the disposal of Raghoba for supporting his candidature for the Peshwaship.

Raghoba was to deposit jewellery worth Rs 6 lakh as security in British custody, as well as pay half a lakh rupees every month for the upkeep of the army.

He agreed to cede to the British, in perpetuity Bassein, Salsette and the four islands adjacent to Bombay.

Maratha raids into Bengal and the Camatic wen to cease and any peace made by Raghoba with the authorities in Poona was not to exclude the English.

This treaty was later to involve the Company actively in the prolonged hostilities of the First Anglo-Maratha War.

**Treaty of Purandhar (1776)** The Bombay Presidency's decision to lend its support in 1773 to Raghunath Rao's claims to the Peshwaship was disapproved by the Calcutta Council which asked Bombay to reopen negotiations with the ruling group in the Peshwa's court at Poona. After protracted negotiations, the ruling group signed a treaty with the British on March 1, 1776, according to which:

the Company would restore Salsette and its surrounding islands.  
Poona agreed to pay Rs 12 lakh as war indemnity.

The Company was to restore those parts of Gujarat ceded to them by Raghunath Rao or the Gaekwad.

All treaties made with Raghoba and the Gaekwad stood annulled, while those of 1739 and 1756 concluded with the Peshwa's court were reaffirmed.

**Treaty of Wadgaon (1779)** It was a sequel to the rout of the Company's retreating troops at Wadgaon on January 12, 1779. The treaty was signed on January 16, by [Mahadji Sindhia](#) on behalf of the Marathas, and Colonel John Camac, representing Bombay army. It stipulated that:

The Bombay government would no longer protect Raghunath Rao or Raghoba and would surrender all acquisitions made by it since 1773.

The troops advancing from Bengal were to be stopped and a sum of Rs 41,000 and two hostages (William Farmer and Charles Stewart) surrendered as security for fulfilling this condition.

Brocach was to be handed over to Sindhia.

But both the Bombay and Bengal governments later disapproved of and repudiated the treaty, maintaining that Colonel Carnac had exceeded instructions and lacked authority to conclude it.

**Treaty of Salbai (1782)** Salbai, located 32 kms to the south of Gwalior, became the venue for a treaty signed between Mahadji Sindhia, acting for the Peshwa Madhav Rao, and the British, on May 17, 1782, ending the First Anglo-Maratha War. The treaty stipulated that:

The Company was to restore all territories captured by them (including Bassein) to the Peshwa, and return to him and the Gaekwad territories taken in Gujarat.

Salsette and its three neighbouring islands as well as the city of Broach, were to remain with the British.

Territories granted earlier to the Company by Raghunath Rao would be restored to the Marathas.

The Company was not to afford Raghunath Rao any support or protection.

The Peshwa was to make Haider Ali relinquish his claims to British territory. Both parties were to abstain from attacking each other's allies, while the Peshwa would neither support any other European power nor allow it to settle in his dominions without the English consent.

The Company's trade privileges were to be restored.

The treaty has great importance, particularly for the Company. It was, in fact, a turning point in its career, securing peace with the Marathas for nearly 20 years to come and establishing beyond dispute its predominance as an important controlling factor in Indian politics.

**Treaty of Bassein (1802)** At the beginning of the 19th century, the Marathas had shown signs of drifting apart, with a weak central authority and mutual jealousies and wrangles marking the day. Thus Daulat Rao Sindhia and Yashwant Rao Holkar fought for supremacy at the peshwa's court; the latter had Malhar Rao Holkar murdered and took his son Kande Rao prisoner; a little later Peshwa Baji Rao II got Vithoji Holkar murdered. This made Yashwant Rao to march to Poona to settle scores. Sindhia, even though pre-occupied in the north, sent troops to the peshwa's rescue but their combined forces were bested by Holkar. Baji Rao took to heels and reached Bassein to seek an alliance with the English to re-establish his authority. Consequently, on December 13, 1802, a subsidiary treaty was signed whereby the Peshwa virtually signed away his own independence as well as that of his people. According to this treaty of Bassein, the Peshwa (in return for a defensive

alliance which was reciprocal) agreed:

- to maintain a subsidiary force of 6,000 infantry with a proportionate artillery, the annual expense of which was estimated to be Rs 25 lakh;
- agreed not to entertain any foreign national hostile to the British in his service;
- to accept British intercession to settle his differences with the Nizam and the Gaekwad, and not to negotiate with any other state his differences with the two of them;
- not to negotiate with any other state without the Company's prior permission; and
- to relinquish for ever all his rights and claims to the city of Surat.

Next, a supplementary treaty was concluded at Poona on December 16, 1803, which stipulated the addition of a regiment of native cavalry to the British subsidiary force.

The Treaty of Bassein, thus, gave the British a legitimate right to interfere in the Peshwa's domestic affairs. Its rejection by the other Maratha chiefs led to the Second Anglo-Maratha War and the subsequent break-up of the confederacy. Modern historians regarded the Treaty as one of the most important land-marks of British ascendancy in India, while contemporary Englishmen felt that it marked a distinct change in the footing on which the Company stood in western India. Unfortunately, the Peshwa was a broken reed to lean upon and, in the words of Arthur Wellesley, it was 'a treaty with a cipher (that is the Peshwa)'.

**Treaty of Deogaon (1803)** On December 17, 1803, Raghaji Bhonsle and the Company concluded the treaty of Deogaon in the course of the Second Anglo-Maratha War. Under the treaty, Bhonsle agreed to:

- cede the province of Cuttack, including Balasore, which gave the Company control over a continuous stretch of the eastern seaboard and linked the presidencies of Bengal and Madras;
- expel all foreigners from his service;
- accept British arbitration in all his disputes with the nizam or the peshwa;
- respect treaties concluded by the British with his feudatories;
- dissociate himself and his successors from the confederacy and other Maratha chiefs; and
- accept a British envoy at his court (Mount Stuart Elphinstone was appointed in that capacity).

**Treaty of Surji Arjangaon (1803)** Concluded on December 30, 1803,

Sindhia, by this treaty, agreed to:

- cede all territory between the Ganga and the Yamuna;
- give up his control over the imperial cities of Delhi and Agra as well as the Rajput states;
- have an ‘accredited minister’ at his court (John Malcolm was designated as the first British envoy);
- surrender parts of Bundelkhand, Ahmadnagar, Broach and territories west of the Ajanta hills;
- accept the treaty of Bassein;
- renounce all claims on the Peshwa, the Mughal emperor, the nizam, the gaekwad and the English Company and to accept the latter as a sovereign authority; and
- not to employ in his service any European without the consent of the British.

In return, the Company promised to:

- provide Sindhia a force of six battalions of infantry, its expenses being defrayed from the revenues of lands ceded by him; and
- restore to Bhonsle Asirgarh, Burhanpur, Powanghul and Dohud and territories in Khandesh and Gujara depending on these forts.

By the supplementary treaty of Burhanpur (February 27, 1804), the British agreed to support him with subsidiary force.

**Treaty of Rajpurhat (1805)** Signed on December 24, 1805, under this treaty, Yashvantrao Holkar agreed:

- to renounce all claims to the area north of the Bundi hills;
- never to entertain in his service any European.

On their part, the British promised:

- not to disturb Holkar’s possessions in Mewar and Malwa or interfere with the rulers south of the Chambal; and
- to restore those of his possessions situated south of the river Tapti.

Later, on February 2, 1806, the British renounced all claims to territory north of the Bundi hills. The treaty marked the end of the Second Anglo-Maratha War.

**Treaty of Poona (1817)** The British were apprehensive lest Peshwa Baji Rao II stir up anti-British sentiments as well as strengthen his army for hostile action. A new compact, which was a supplement to the earlier Treaty of Bassein, was signed on June 13, 1817. According to the new treaty, the Peshwa agreed to:

- cede to the British some more lands in perpetuity; and

abide by all the articles in the treaty of Bassein, not contrary to the new compact.

**Treaty of Gwalior (1817)** As part of the preparations for launching his campaign against the Pindaris, Lord Hastings concluded this treaty with Daulat Rao Sindhia on November 5, 1817. According to it:

both the parties would deploy their forces in operations against the Pindaris and other free-booters;

Sindhia would never readmit the Pindaris nor lend them any support;

Sindhia was to place 5,000 horsemen in active operations against the Pindaris;

Sindhia's troops were not to change positions without the concurrence of the British nor was he to augment his forces during the war;

British forces would be permitted into the forts of Handi and Asirgarh;

notwithstanding the earlier Treaty of Surji Arjangaon, the British were at liberty to enter into engagements with the rulers of Udaipur, Jodhpur, Kotah, Bundhi and other states on the left bank of the Chambal; and

details of the earlier treaties of Surji Arjangaon and Mustafapur (November 22, 1805) which were not affected by provisions of the new agreement were to remain in full force.

This treaty virtually made Sindhia a mere spectator in the now impending Third Anglo-Maratha War.

**Treaty of Mandalor (1818)** It was concluded on January 6, 1818 by Malhar Rao Holkar II in the course of the Third Anglo-Maratha War. Under its terms, Holkar agreed to:

confirm a British commitment to the Pindari chief, Nawab Amir Khan, and renounce all claims to territories guaranteed to him;

cede in perpetuity to Raja Zalim Singh of Kotah the four *pmganas* rented by the Raja;

cede to the British claims of tribute and revenues on the Rajas of Udaipur. Jaipur, Jodhpur, Kotah, Bundi and Karauli;

renounce all claims to territories within or north of the Bundi hills;

cede to the British all territories and claims south of the Satpura hills;

the stationing of a British field force to maintain his internal security;

discharge his superfluous troops while agreeing not to keep a larger force than what his revenues could sustain;

not to employ any European without the Company's consent; and receive an accredited British minister.

In turn, the British undertook never to permit the Peshwa or his heirs and successors to claim or exercise any sovereign rights over Malhar Rao or his heirs and successors.

## ANGLO-SIKH WARS

### First War (1845–46)

**Causes** The main reasons behind the Fourth war were:

Anarchy in Punjab after the death of Ranjit: Murder of three rulers (Kharak Singh, Nao Nihal Singh and Sher Singh) within six years (1839–45); succession of Dalip Singh (five-year-old son of Ranjit) (1845); absence of any control over the army (*Khalsa*).

British policy of encirclement of Punjab from 1833 itself (occupation of Ferozpur in 1835 and Sikkharpur in 1836, and appointment of British Residents at Ludhiana and in Sind in 1838) and their military preparations (increase of their army from 2,500 in 1836 to 14,000 in 1843).

Confirmation of the suspicions of the Sikh army by the annexation of Sind by the British in 1843.

**Course** The course of events in the war was as follows:

Defeat of the Sikh army under Lal Singh (Prime Minister) by Sir Hugh Gough at Mudki (1945).

Defeat of Sikh army under Tej Singh (commander-in-chief) by the British at Ferozpur (1845).

Defeat of the British under Harry Smith by the Sikhs under Ranjor Singh Majhithia at Buddewal (1846).

Defeat of Sikhs by Smith at Aliwal and Sobraon (1846) (the second one being one of the hardest-fought battles in Indian history) and crossing of the Sutlej and occupation of Lahore by the British.

**Results** This war ended with the signing of the [Treaty of Lahore](#) (March, 1846), which resulted in:

Ceding of the Jullunder Doab to the British and payment of an indemnity of Rs 1.5 crore (Sikhs could pay only half of this amount and for the rest British got Kashmir which they sold to Gulab Singh).

Appointment of a British resident at Lahore (Sir Henry Lawrence) and recognition of Dalip Singh as the ruler of Punjab and Rani Jindan as his

regent.

Reduction of Sikh army and prohibition of its ruler from employing any European without the prior consent of the British.

Permission to the British troops to pass through Sikh territory whenever need arose.

Soon after, the Treaty of Bhairaval was signed in December, 1846 which resulted in:

Removal of Rani Jindan as regent and setting up of a council of regency for Punjab (consisting of eight Sikh Sardars and presided over by Sir Henry Lawrence).

Stationing of a British force at Lahore for which the Sikhs had to pay Rs 22 lakhs.

Power of the governor-general of India to take and garrison any fort in Punjab.

## **Second War (1848–49)**

**Causes** The second Anglo-Sikh war was caused by the following:

Desire of the Sikh army to avenge their humiliation of the first war.

Discontentment of the Sikh Sardars with the British control over Punjab.

Treatment of Rani Jindan by the British (Her transportation to Shaikpur first and then to Benaras, and drastic reduction of her pension).

Revolt of Mulraj (Governor of Multan) and the murder of two English officers (Vans Agnew and Lt Anderson) sent to Multan to take over its administration.

Revolt of Sher Singh (he was sent to suppress the revolt of Muiraj but he himself joined the revolt against the British) leading to the outbreak of a general rebellion by the Sikh army and the Sardars.

**Course** The main events of the war were:

Battle of Rarnagar between Sher Singh and Lord Gough (British commander-in-chief) in 1848 and battle of Chillianwala (1849) between the two ended without any result.

Capture of Multan by Lord Gough and surrender of Mulraj who was transported for life.

Final defeat of the Sikhs by Gough in the Battle of Gujarat (a town near the Chenab) in 1849, and the surrender of Sher Singh and other Sikh chiefs and the army in 1849.

**Results** The war resulted in the following:

Annexation of Punjab by Lord Dalhousie and disposal of Dalip Singh (who was pensioned off and sent to England along with his mother Rani Jindan). Establishment of a Board of Three Commissioners (Lawrence brothers—Henry and John, and Charles G Mansel) in 1849 to administer Punjab; Abolition of the Board and appointment of a Chief Commissioner for Punjab in 1853 (Sir John Lawrence—the first Chief Commissioner for Punjab).

## ANNEXATION OF SIND (1843)

### Rise of Sind as an Autonomous State

First under Kaloras and from 1783 under Amirs of Baluchistan, it became autonomous after the disintegration of the Mughal Empire. Under the Amirs of the Baluchi tribe, it was divided into three units (Hyderabad, Mirpur and Khairpur), each under a separate branch of the tribe.

**Causes** The causes for the British annexation of Sind are as follows:

Commercial possibilities of the Indus.

British fear of the expansion of the Russian Empire towards the East.

British desire to increase its influence in Persia and Afghanistan through control over Sind.

**Early Relations between Sind and the British** The early relations between Sind and the British consisted of the following events:

**Lord Minto I** sent an ambassador to the Amirs in 1809 and concluded a friendship treaty with them.

Journey of Alexander Burnes up the Indus on his way to Lahore in 1831.

Conclusion of a treaty by Lord Bentinck with them in 1832, by which the roads and rivers of Sind were opened to English trade.

Lord Auckland forced the Amirs to sign the Subsidiary Treaty in 1839.

### War and Annexation

The events involved in the war and annexation of Sind were:

Lord Ellenborough unnecessarily provoked the Amirs and people of Sind into a war.

Appointment of Sir Charles Napier as the British resident in Sind in place of

Major James Outram (1842).

Destruction of Imamgarh, a famous desert fortress by Napier (1843).

Attack on the British Residency by the Baluchis (1843) and declaration of war.

Defeat of the Baluchi army by Napier at Miani and the surrender of some of the Amirs.

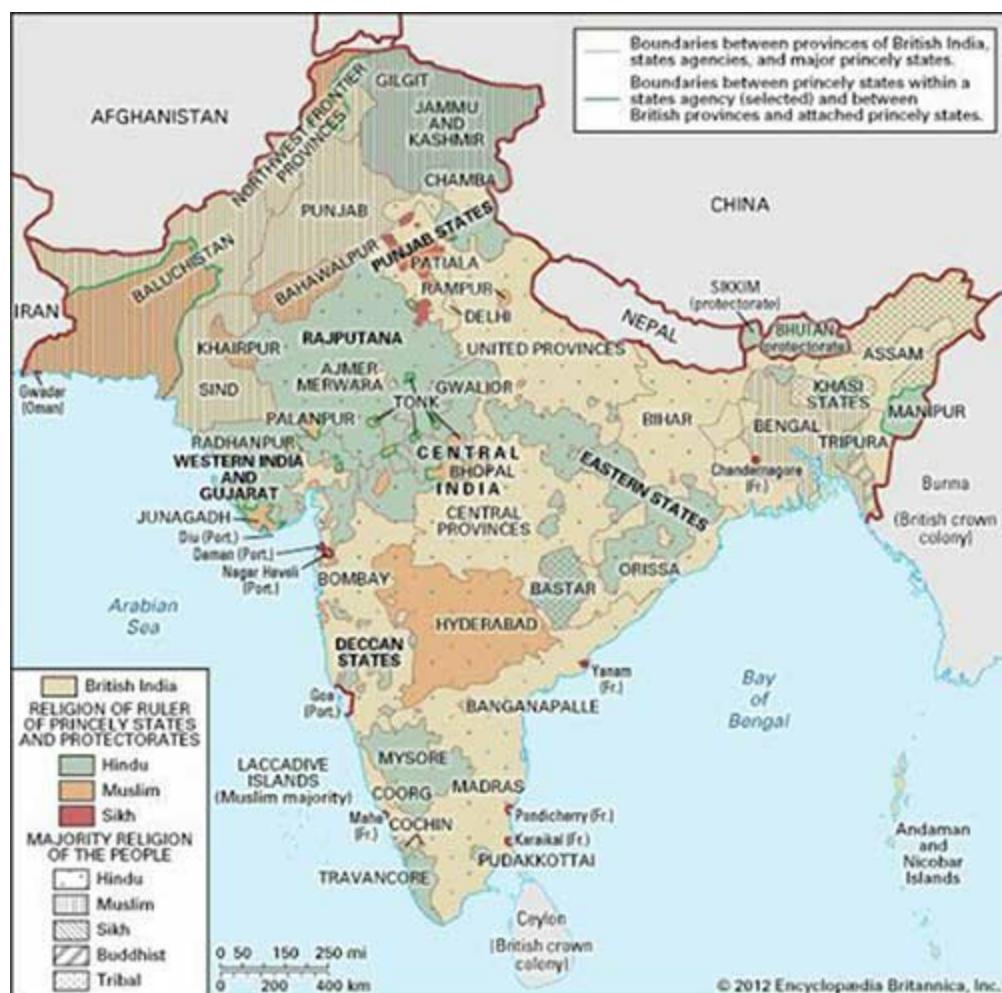
Defeat of Sher Muhammad (Amir of Mirpur) by Napier at Dabo.

Expulsion of Sher Muhammad from Sind.

Formal annexation of Sind by the British (1843).

Appointment of Sir Napier as the first governor of Sind.

After occupying Sind, he is said to have sent a telegram to the governor general saying 'I have sin(ne)d'.



# **STRUCTURE OF BRITISH RAJ**

## **Theoretical Basis of British Raj**

### **TWO STAGES OF BRITISH IMPERIALISM**

From the time of the geographical discoveries in general and the conquest of Ireland in particular, in the sixteenth century, the English gradually emerged as the “new Romans, charged with civilizing backward peoples” across the world, from Ireland to America and from India to Africa. This imperial history of England is generally seen in two stages, the “first empire” extending across the Atlantic towards America and the West Indies, and the “second empire” beginning from around 1783 (Peace of Paris) and veering towards the East, i.e., Asia and Africa. As British jingoism steadily developed in the eighteenth century, it was closely associated with the grandeur and glories of having overseas territorial possessions.

**Theory of Whiteman's Burden** In a post-Enlightenment intellectual environment, the British also began projecting themselves as modern or civilized vis-a-vis the Orientals and this rationalised their imperial vision in the nineteenth century, which witnessed the so-called ‘age of reform’. In other words, British imperial ideology for India was the result of such intellectual and political crosscurrents at home. Occasionally, “sub-imperialism” of the men on the spot, considered by some as the “real founders of empire”, and pressures from the ruled or the subjugated led to adjustments and changes in the functioning of that ideology. The nature of the imperial relationship also changed over time; but not its fundamentals.

**Early Nature of English Government** The government of the East India Company supposedly operated like an “Indian ruler”, because it recognised the authority of the Mughal emperor, issued coins in his name, utilized Persian as the official language and enforced Hindu and Muslim laws in the courts. Lord Clive himself had adopted a system of “double government” as a matter of expediency, under which the *nizamat* affairs were left in the hands of Nawab's officials, while the *diwani* matters were controlled by the Company. This policy of least intervention had originated from pure

pragmatism to avoid civil disturbances. The Anglicization of the structure of this administration had no doubt begun, but it advanced rather slowly and hesitantly. It was not, in other words, a revolutionary change, since the British officials considered themselves “as inheritors rather than innovators, as the revivers of a decayed system”.

**Beginning of Orientalism** The initial image of India in the West was that of past glory, accompanied by an idea of degeneration. There was a desire to know Indian culture and tradition, as reflected in the attempts of scholars like Sir William Jones, who studied the Indian languages to restore to the Indians their own forgotten culture and legal system—monopolised hitherto only by the learned Hindu *pundits* and Muslim *maulvis*. By establishing a linguistic association between Sanskrit, Greek and Latin—all supposedly belonging to the same Indo-European family of languages—Jones honored India with an antiquity equal to that of the classical West. This was the start of the Orientalist tradition that resulted in the founding of institutions like the Calcutta Madrassa (1781), the Asiatic Society of Bengal (1784) and the Sanskrit College in Banaras (1794), all of which were meant to promote the study of Indian languages and scriptures.

**Influence of Orientalism** Orientalism manifested itself initially in the policies of the Company’s government under [Warren Hastings](#). The basic premise of this tradition was that the conquered people were to be ruled by their own laws, i.e., British rule had to “legitimise itself in an Indian idiom”. Consequently, it needed to produce knowledge about Indian society, a process sometimes referred to as “reverse acculturation”.

It familiarised the European rulers of the customs and laws of the land for the purposes of assimilating them into the subject society for more efficient administration. It was this motive that led Lord Wellesley to establish Fort William College at Calcutta in 1800, to train civil servants in Indian languages and tradition.

Orientalism also had another political aspect. By establishing the classical relationship between the British and the Indians, the latter were sought to be morally bound to colonial rule through a rhetoric of “love”. But if the Orientalist discourse was initially premised on a respect for ancient Indian traditions, it eventually produced a knowledge about the subject society, which prepared the ground for finally, the rejection of Orientalism as a policy of governance.

These scholars not only highlighted the classical glory of India produced by

the Aryans, but also emphasised the subsequent degeneration of the once magnificent Aryan civilization. This justified authoritarian rule by the British, as India needed to be rescued from the predicament of its own creation and guided to a desired state of progress as achieved by Europe.

**Influence of Whig Philosophy and Anglicization** Hastings's policy was therefore, discarded by Lord Cornwallis, who launched greater Anglicization of the administration and the implementation of the Whig principles of the British government. Lord Wellesley generally encouraged these attempts, the aim of which was to limit government interference by abandoning the supposedly despotic aspects of Indian political tradition and ensuring a separation of powers between the judiciary and the executive. The state would play the minimalist role of protecting individual rights and private property. The policy came from a consistent contempt for "Oriental despotism", from which Indians needed to be liberated. Despotism supposedly distinguished the Oriental state from its European counterpart; but ironically, it was this very logic that gave an "implicit justification" for the "paternalism of the Raj".

From the beginning of British conquest, the Company officials tried to contain the influence of the local remnants of the Mughal state for facilitating a free flow of trade and steady collection of revenues.

And apparently, for that same reason, it went for careful surveying and policing the territory and insisted on the exclusive control over the regalia of power, e.g., flag, uniform, badges and seals.

This suggested the rise of a strong state, based on the assumption that natives were not used to enjoying freedom and needed to be freed from their corrupt and abusive feudal lords.

Men like William Jones exemplified such paternalist attitude exhibited by many British officers at that time. Radical at home, but attracted to the glorious past of India and its simple people, they became nonetheless the upholders of authoritarian rule in India.

**Commonalities of Rival Systems** Thus, both the systems were apparently based on the same fundamental principles of centralised–sovereignty, sanctity of private property, to be protected by British laws. This authoritative paternalism naturally opposed the idea of direct political participation by Indians. Respect and paternalism, therefore, remained the two complementing ideologies of the early British empire in India. Besides, it was soon realised that imperial authoritarianism could flourish along with the

local elites of Indian rural society—the zamindars in Bengal and the *mirasidars* (village chiefs) in Madras—whose power was therefore reinforced by both the Cornwallis system and the Munro system. If the Awadh *taluqdars* lost out, their agony caused the revolt of 1857; and after the revolt, they were again restored to their former positions of glory and authority.

## RIVAL SYSTEMS OF ADMINISTRATION

Two clear-cut trends were steadily emerging in the Indian administration of the East India Company, though they were not completely isolated. There was, on the one hand, the Cornwallis system, centered in Bengal, and based primarily on the Permanent Settlement. [Lord Cornwallis](#) introduced Permanent Settlement with the hope that the rule of law and private property rights would liberate individual enterprise from the shackles of custom and tradition, and would bring in modernisation to the economy and society. But Thomas Munro in Madras, and his followers in western and northern India, such as Mountstuart Elphinstone, John Malcolm and Charles Metcalfe, thought that the Cornwallis system did not consider Indian tradition and experience. Though they were not opposed to the rule of law or separation of powers, they felt that such reforms had to be suitably amended for the Indian context. Further, they held that some aspects of the Indian tradition of personal government needed to be maintained. Munro therefore, proceeded to introduce his Ryotwari Settlement, with the objective of preserving India's village communities. But ultimately, his aim was to strengthen the Company's state in the south by expanding its revenue base, where land taxes would be collected directly from the peasants by a large number of British officers, an idea he had derived from the revenue administration of Tipu Sultan's Mysore.

### Rival Schools of Administrators

Occidentialists	Orientalists
Anglicists	Indian/Paternalists
Bengal School	Madras School
Cornwallis, Wellesley, etc.	Thomas Munro, Elphinstone, John Malcolm, Metcalfe, etc.

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## **Liberalism (Whig Philosophy)—John Locke**

Free Traders or Classical Economists—Adam Smith

Utilitarians—Jeremy Bentham & James Mill

Evangelists—William Wilberforce & Charles Grant

**New Intellectual Currents and Free Traders** Around 1800, the Industrial Revolution in Britain created new economic conditions and requirements. There were also many new intellectual currents in Britain, which preached the idea of improvement and thus pushed forward the issue of reform both at home and in India. While the free traders lobbied at home for the abolition of the Company's monopoly over Indian trade, Evangelicalism and Utilitarianism strove hard for a fundamental change in the nature of the Company's administration in India. Both these two schools of thought held that the conquest of India had been done by acts of sin or crime; but instead of advocating the abolition of this sinful or criminal rule, they advocated its reform, so that Indians could get the benefit of good government in keeping with the “best ideas of their age”. Ironically, it was these two intellectual traditions that eventually gave rise to “the conviction that England should remain in India permanently”.

**Role of Evangelists** Evangelicalism launched its crusade against Indian barbarism and advocated the permanence of British rule with a mission to change the very nature of India. In India, the proponents of this idea were the missionaries located at Serampore (Srirampur) near Calcutta; but at home, its chief exponent was Charles Grant. The main problem of India, he stated in 1792, was the religious ideas that perpetuated the ignorance of Indian people. This could be tackled only through the dissemination of Christian light, which in his opinion, should be the noble mission of British rule in India. Grant's ideas were forcefully acknowledged by William Wilberforce in the Parliament, before the passage of the Charter Act of 1813, which allowed Christian missionaries to enter India without restrictions. The idea of improvement and change was simultaneously being advocated by the free-traders for realising their economic objectives. Essentially, there was hardly any difference between the Evangelist and the free-trader positions as regards the policy of assimilation and Anglicization. Indeed, it was the Evangelist Charles Grant who presided over the passage of the Charter Act of 1833, which finally abolished the Company's monopoly rights.

**Role of Utilitarians** This period also saw the peak of British liberalism, one of whose offshoots was Utilitarianism, with all its distinctive authoritarian tendencies. According to Jeremy Bentham, the high priest of Utilitarianism, the ideal of human civilization was to achieve the greatest happiness of the greatest number of people. Good laws, efficient and enlightened administration, in his opinion, were the most effective agents of change. With James Mill, the most prominent Benthamite, coming to the East India Company's London office, Indian policies came to be influenced by such doctrines. In *The History of British India*, published in 1817, Mill first disproved the myth of India's economic and cultural riches, propagated by the "susceptible imagination" of men like Sir William Jones. What India needed for her development, he contended in a typical Benthamite fashion, was an effective schoolmaster, i.e., a wise government undertaking good legislation. In fact, it was his efforts that largely ensured the appointment of a Law Commission in 1833 under Lord Macaulay, which drew up an Indian Penal Code in 1835 on the Benthamite model.

The Utilitarians disagreed with the liberals in several important aspects, especially with regard to the question of Anglicization. While the liberal Lord Macaulay in his famous Education Minute of 1835, strongly argued for the introduction of English education, Utilitarians like Mill still backed vernacular education as more suitable to Indian needs. In other words, dilemmas in imperial attitudes towards India continued to persist in the first half of the nineteenth century.

This predicament was epitomised by Lord Bentinck himself. A zealous follower of Mill, he abolished *sati* and child infanticide through legislation. But at the same time, he retained his faith in Indian traditions and nurtured a desire to give back to the Indians their true religion. That is why the official discussion on the proposed reform of *sati* was based on the argument that its abolition was warranted by ancient Hindu texts.

Further, the Indian Penal Code, drafted as early as 1835, could not become an act until 1860. The dilemmas definitely persisted even in the mid-nineteenth century, in spite of Lord Dalhousie's determination to pursue Mill's vision of aggressive advancement of Britain's mission in India.

**Victorian Liberalism and Paternalism** In post-1857 India, it was the liberalism of the Victorian variety that definitely made paternalism the leading ideology of the British Raj. The distressing experience of the revolt made many Englishmen realise that reform was "pointless as well as

dangerous” and that Indians could never be trained to become like themselves. It is not that the zeal for reform totally disappeared. Instead, it persisted as could be seen in the Queen’s Proclamation of 1858, in the patronage for education, in the [Indian Councils Act](#) of 1861 and in the Local Self-government Act of 1882. But on the other hand, reverence for Indian culture was certainly outdone by a celebration of the superiority of the conquering race.

Now, the British not only emphasised India’s difference, but also asserted India’s inferiority. Such ideas in the nineteenth century were further reinforced by the rise of racial sciences in Victorian England, which favoured physical features over languages as the chief indicators of racial identity.

This racial anthropology could not accommodate the idea of an ancient Indian civilization into its theory of dichotomy between the civilized white-skinned Europeans and the dark-skinned savages. Hence, the theory of invading white Aryans founding the Vedic civilization through a confrontation with the dark-skinned Indian aborigines was invented.

In other words, this new Orientalist construction finally produced the basic picture of a backward caste-ridden Indian society; it was this kind of Indian condition which rationalised authoritarian colonial rule.

All talk about India’s eligibility for self-rule were dismissed as sentimental, and racial distancing as well as confirmation of privileges for the rulers overcame the earlier ideas of similarity and assimilation. If reforms were still undertaken, they were mainly because of the articulate political demands of the nationalist Indians.

**Theory and Practice of Racism** Statements of racial superiority of the English were not for the first time being made in the mid-nineteenth century. Such statements were made quite bluntly since the late eighteenth century, when Cornwallis transformed the Company’s bureaucracy into an “aloof elite”, maintaining physical separation from the Indians. Moreover, the Company’s civil servants were discouraged from having Indian mistresses and urged to have British wives and thus, preserve the English exclusiveness. Any action undermining that exclusiveness, according to [Henry Dundas](#), the first president of the Board of Control, would surely “ruin our Indian empire”.

Such explicit statements of physical segregation between the ruler and the ruled as an ideology of empire were quite evident in the manner in which the human environment of the imperial capital city of Calcutta developed in the

eighteenth century.

In the early eighteenth century, the spatial segregation along racial lines had been less sharply marked, as there was a White Town and a Black Town, intersected by a Grey Town or an intermediate zone, dominated by the Eurasians (descendants of mixed marriages), but accessible to the natives as well.

The position of the Eurasians declined continuously in the imperial pecking order since 1791, when they were debarred from covenanted civil and higher-grade military or marine services. The racial division of colonial society was now complete. By the early nineteenth century, the “social distance” between Indians and British became an easily noticeable reality in Calcutta’s urban life.

During the first half of the nineteenth century, there was, along with racial arrogance, still a liberal optimism, as expressed in Lord Macaulay’s ambition to transform the Indian into a brown *sahib*, i.e. European in taste and intellect, though Indian in blood and colour. It was this very optimism that was broken by the rude shock of 1857.

The Imperial Darbar of 1877, which resolved the ambiguity of sovereignty by proclaiming [Queen Victoria](#) the Empress of India, manifested in unmistakable terms, the British supremacy over India. It established a new social order where all Indians, from people to princes, were situated in a hierarchy, and the viceroy became the central locus of power.

The [Ilbert](#) bill controversy in 1883, signified the ultimate victory of the authoritarian trends and racial arrogance of the colonisers. It was this authoritarian imperial order that Indian nationalism had to tackle in the early twentieth century.

## **Nature of State and Government of India under British**

The nature of the state was that of a colony or dependency in the British Empire. The British Parliament possessed unrestricted power of legislation, though this legal sovereignty of the British Parliament over India was not expressly declared anywhere until 1858. The Act of 1858, however, facilitated the assumption of direct administration of India by the Crown.

**Home Government** Absolute necessity of having an India Office in the Whitehall gave rise to what came to be known as the ‘Home Government’. The Company’s initial claims to its territories in India as private property and

the British Government's tacit acceptance of the claim posed a dilemma for British government whether to assume direct control or to leave it in the company's hands. Act of 1773 found a via media in remodelling the company's governing body and establishing a governor-general-in-council. Act of 1784 created a 'double government' system (Court of Directors and Board of Control).

**Direct administration of India by the Crown** Act of 1858 replaced the Board and the Court by secretary of state for India and his council respectively. Unquestioned authority of the Home Government to control and direct authorities in India was established. But the necessity of carrying on the government of India in India itself made it wiser to delegate authority to the man on the spot.

**System of British Indian Government** The system was unitary or highly centralised in nature. For it was supreme with undivided authority. The Presidency system, though historically of an earlier origin, died out in 1833, and the later revival provincial governments was based on devolution and decentralisation.

**Evolution of Unitary System or Centralised Government** Initially there was no central authority in India with every presidency being directly responsible to the Company's Directors. First signs of centralisation were seen in the Act of 1773, which designated the governor of Calcutta as governor general of Bengal. Further strengthening of the central government was made possible by the Acts of 1793 and 1813, though the other presidencies continued to be independent in all matters except war and peace. Act of 1833 invested the central authority in Calcutta with more powers and reduced others to mere agents: The Unitary System set up in 1833 continued to be in operation until 1919.

**Process of Decentralisation and Devolution** First attempt at decentralisation was initiated by [Lord Mayo](#) in 1870 in the sphere of finance, but real development take place only after 1918. Act of 1919 provided for the division of subjects between central and provincial governments and the introduction of 'Dyarchy' in the provinces. Act of 1935 brought about the abolition of Dyarchy in the provinces and establishment of provincial autonomy.

## **Structure of the Colonial Government**

**Branches of the Government** The government was structured into the following branches.

**Executive Branch** The governor-general WClS made constitutionally responsibility to the secretary of state, and the provincial heads answerability to the governor-general was also enshrined in the rules. In practice, however, the ‘man on the spot’ theory held sway.

Executive councils of the governor-general and the governors came to gain considerable size. However, their size was reduced after 1773. Initially the chiefs of the councils had no special powers, but later they were given the power to overrule their councils. The early cumbrous and dilatory procedure of the councils was replaced by the ‘portfolio system’ under Canning’s Rules of Business.

**Legislative Branch** The legislative process in India evolved through the following developments. governor general-in-council made the sole legislator for India by the Act of 1833; appointment of a law commission under Macaulay; reorganisation of legislative machinery by the Act of 1853; creation of an ‘official’ legislature by adding more members to the governor-general’s council; decentralisation of legislative authority by the Act of 1861 which established provincial legislatures; enlargement of legislative councils and provision for election of members in 1892; Morley-Minto Reforms of 1909; and Montford Reforms of 1919.

**Judicial Branch** The evolution of the judicial system in India witnessed the following landmarks—Warren Hastings’ efforts to establish a well-organised judicial system in 1772; parallel system of courts, one subservient to the company and other independent of it, between 1781 and 1861; establishment of a common system of high courts in all presidencies by the Act of 1861; introduction of the principles of the ‘Rule of Law’ and ‘Equality before Law’. Two recurring problems were the unwillingness of the Europeans to be tried by Indian Judges, and executive officers exercising judicial authority.

**Departmentalisation of the Government** The Company initially functioned with only two committees or departments—secret and select committees, but gradually created more and more departments for smooth and efficient functioning of the government.

**Growth of District Administration** District was an important unit of administration, and was in charge of the collector who was directly

responsible to the provincial government. The role and functions of the collector gave rise to a controversy between two schools of thought, the English school and the Indian school. The former wanted a limited role while the latter favoured a paternalistic role and full powers. Reforms of Cornwallis (belonging to the former) included *inter alia* separation of revenue from judicial and police functions. Munro, Elphinstone and Lawrence (supporters of the latter) worked for the restoration of the collector-magistrate, and their efforts finally resulted in the firm establishment of the collector-magistrate after 1857. Later tendencies to reduce the responsibilities of the collector arose due to several factors like the expansion of government's welfare activities, growth of local self-government and the like. However the collector still continued to be the principal officer of the district.

**Growth of local self-Government** The Britishers initiated half-hearted attempts to set up municipal bodies in the mercantile stage and again in the 1850s and 60s. Reforms of Ripon gave a fillip to the movement, but all the local bodies prior to 1919 lacked genuine democratic spirit and suffered from warranted official domination.

## CIVIL SERVICES

Government of India came to being a bureaucracy or government by officials through the following stages—transformation of the Company's service from a 'mercantile service' into an 'administrative service'; reforms of Cornwallis—his creation of a modern civil service in the form of the Covenanted Civil Service of India (known as the ICS after 1861); establishment of Fort William College at Calcutta by Wellesley and later its replacement by Haileybury college in England; and replacement of the system of patronage by a proper recruitment method through open competitive examinations.

Further developments were the constitution of several specialised and technical services from the second half of the 19th century, and provincial and 'ordinate services' after 1890.

The civil services came to have the presence of many Indians under Clive and Warren Hastings, but Indians were excluded from the time of Cornwallis. Bentinck undertook measures to improve the status Indian officials.

**Indianisation of higher services** 'Scholarship Scheme' (1868) and

‘Scheme of Statutory Civilians’ (1879) were two partially successful steps towards Indianisation of civil services. The former aimed at helping talented Indian students to proceed to England for taking the ICS examination, while the latter provided for filling one-fifth of the vacancies in the ICS through nomination of young Indians of respectable families and sound education. The Aitchison Commission (1886) was appointed by Lord Dufferin ostensibly to find ways and means of admitting more Indians into higher services. But the commission, instead of doing that, proposed to reduce the ICS to an ‘elite corps’ by limiting its number to what was necessary to fill the chief administrative appointments and to transfer the remaining posts to a wholly Indian provincial service to be constituted in each of the provinces.

Holding of the ICS examinations simultaneously in England and India was done for the first time in 1922. Appointment of the Lee Commission (1924) by Lord Reading and its recommendations of stopping recruitment to services which primarily concerned the subjects transferred to popular control, and acceleration of the pace of Indianisation in the other services. Establishment of the Public Service Commission at the Centre (1926) and the provincial ones later were the other significant developments.

## GOVERNORS-GENERAL AND VICEROYS

British India saw thirteen governors-general from 1773 to 1857. The main events and developments of their respective tenures are listed.

### Warren Hastings (1773–85)

Regulating Act of 1773.

The Act of 1781 (it made a clear demarcation between the jurisdiction of the Governor General-in-Council and that of the Supreme Court at Calcutta).

Pitt’s India Act of 1784.

The Rohilla war (1774) and annexation of Rohilkhand by the Nawab of Oudh with help of the British.

First Maratha war (1775-82) and the Treaty of Salbai (1782).

Second Mysore war (1780-84) (First one was fought in 1766-69).

Chait Singh affair (1778) (Chait Singh was the Raja of Benaras).

The Begams of Oudh affair (1782).

Nand Kumar episode (1775).

Foundation of the Asiatic Society of Bengal by Hastings and Sir William Jones (1784).

After his return to England (1785), impeachment proceedings were started against him in the House of Lords by Edmund Burke, Charles James Fox, Sheridan and Gilbert Elliot. He was defended by Edward Law, Plumer and Dallas. After a prolonged trial (seven years), he was finally acquitted.

## **Lord Cornwallis (1786–93)**

Third Mysore War (1790-92) and the Treaty of Seringapatam (1792).

Introduction of the permanent revenue settlement or the zamindari system in Bengal and Bihar (1793).

Reform of the judiciary (1793)—setting up courts at different levels and separation of revenue administration from judicial administration; introduction of civil service and reforms to purify and improve administration.

## **Sit John Shore (1793–98)**

In the introduction of the permanent settlement (1793) he played an important role as the President of the Board of Revenue, but his Governor-Generalship was very uneventful.

## **Lord Wellessley (1798–1805)**

Introduction of the system of Subsidiary Alliance (1798), and the first Subsidiary Treaty with the Nizam of Hyderabad (1798).

**Fourth Mysore War** (1799) and the annexation of many parts of Mysore.

Subsidiary Treaty of Bassein (1802) and Second Maratha War (1803–05).

Formation of the Madras Presidency after the annexation of the kingdoms of Tanjore and Carnatic.

## **Lord Minto I (1807–13)**

Before Minto, Sir George Barlow was the governor-general for two years (1805–07). Main event was the **Vellore Mutiny** (1806).

Treaty of Amritsar with Ranjit Singh (1809).

Charter Act of 1813.

## **Lord Hastings (1813–23)**

War with Nepal or the Gorkha War (1814–16); due to his success in this war, he was made Marquis of Hastings (1816).

Third Maratha War (1817–18)—abolition of *Peshwaship* and annexation of all his territories, and creation of the Bombay Presidency (1818).

Pindari War (1817–18).

Introduction of the *ryotwari* settlement in Madras Presidency by governor, Thomas Munro (1820).

## **Lord Amherst (1823–28)**

First Burmese War (1824–26).

Capture of Bharatpur (1826).

## **Lord William Bentinck (1823–35)**

Prohibition of *sati* (1829).

Suppression of *thuggee* ( 1829–35).

Charter Act of 1833.

Macaulay's Minutes and introduction of English as the medium of instruction (1835).

Visit of Rammohan Roy to England (1830) and his death there (1833).

Deposition of the Raja of Mysore and annexation of his territories (1831).

**Annexation of Cachar** and Jaintia (1832).

Annexation of Coorg (1834).

Formation of the Agra Province ( 1834).

Abolition of the Provincial Courts of Appeal and Circuit, and appointment of Commissioners instead.

## **Lord Auckland (1835–42)**

Before Auckland, Sir Metcalfe who was in charge of administration for a short while freed the Indian press of restrictions (1835).

First Afghan War (1836–42)—disaster of the British in the war and recall of Auckland.

Death of Ranjit Singh (1839).

## **Lord Ellenborough (1842–44)**

Termination of the first Afghan war (1842).

Conquest and annexation of Sind (1843).

War with Gwalior ( 1843).

## **Lord Hardinge I (1844–48)**

First Sikh war (1845–46) and treaty of Lahore (1846).

Prohibition of female infanticide and suppression of the practice of human sacrifice among the Gonds of central India.

## **Lord Dalhousie (1848–56)**

Second Sikh war (1848–49) and annexation of the Punjab.

**Second Burmese war** (1852) and annexation of Lower Burma.

Charter Act of 1853.

Application of the Doctrine of Lapse and annexation of Satara (1848), Sambalpur (1849), Jhansi (1853), Nagpur (1854), etc.

**Annexation of Oudh** (1856).

Wood's (President of the Board of Control) **Education Despatch** of 1854 and British assumption of the responsibility of educating the masses.

Introduction of the Railways (First train—Bombay to Thana), Telegraph (First line—Calcutta to Agra) and the Postal System in 1853.

Widow Remarriage Act (1856).

Establishment of a separate Public Works Department in every province.

Santhal uprising (1855–56).

## **Lord Canning (1856–57)**

Establishment of three universities (at Calcutta, Madras and Bombay) in 1857.

Revolt of 1857.

## **Viceroy (1858–62)**

*Lord Canning (1858-62)*

Queen Victoria's Proclamation and the India Act of 1858.  
'White Mutiny' by the European troops of the EICO in 1859.  
India Councils Act of 1861.

#### *Lord Elgin I (1862)*

His sudden death in 1862; administration carried on by Sir Napier and Sir Denison from 1862 to 1864.

### **Lord John Lawrence (1864–69)**

War with Bhutan in 1865.

Establishment of the High Courts at Calcutta, Bombay and Madras in 1865.

### **Lord Mayo (1869–72)**

Establishment of two colleges for the education and political training of the Indian Princes—the Rajkot college in Kathiawar and the Mayo college at Ajmer in Rajasthan.

First step in the direction of separation of central and provincial finances in 1870.

Organisation of Statistical Survey of India.

Establishment of a Department of Agriculture and Commerce.

Beginning of the system of State Railways.

His assassination by a convict in the Andamans in 1872.

### **Lord North Brook (1872–76)**

Visit of the Prince of Wales (later Edward VII) to India in 1875.

His resignation over the Afghan question.

### **Lord Lytton (1876–80)**

Royal Titles Act of 1876 and the assumption of the title of 'Empress of India' by Queen Victoria; the Delhi-Durbar in January 1877.

Vernacular Press Act and the Arms Act of 1878.

Second Afghan War of (1878-80).

Appointment of the first **Famine Commission** under Sir Richard Strachey in 1878.

## **Lord Ripon (1880–84)**

First Factory Act of 1881.

First Census taken in India (1881)—254 millions.

Introduction of Local Self-Government in 1882.

Repeal of the Vernacular Press Act in 1882.

Division of the finances of the centre in 1882.

Appointment of an Educational Commission under Sir William Hunter in 1882.

The Ilbert Bill Controversy (1883).

Coming into existence of the Famine Code in 1883.

## **Lord Dufferin (1884–88)**

[Third Burmese war](#) (1885–86).

Foundation of the Indian National Congress (Lord Cross was the Secretary of State at that time).

## **Lord Lansdowne (1888–94)**

Factory Act of 1891.

Division of the Civil Services into Imperial, Provincial and Subordinate.

[Indian Councils Act](#) of 1892.

Appointment of the [Durand](#) Commission and its definition of the Durand Line between British India and Afghanistan (now between Pakistan and Afghanistan) in 1893.

## **Lord Elgin II (1894–99)**

Assassination of two British officials by the Chapekar brothers of Poona in 1897.

## **Lord Curzon (1899–1905)**

Appointment of a commission under Sir Thomas Raleigh in 1902 to suggest reforms regarding universities, and the passing of the [Indian Universities Act](#) of 1904 on the basis of its recommendations.

Ancient Monuments Preservation Act of 1904.

Establishment of an Agricultural Research Institute at Pusa in Delhi.

Partition of Bengal in 1905.

Col. Younghusband's Expedition to Tibet in 1904.

## Lor Minto II (1905–10)

Anti-Partition and Swadeshi Movements.

Surat session and split in the Congress (1907).

Minto-Morley Reforms or the [Indian Councils Act of 1909](#).

[Foundation of the Muslim League](#) by the [Aga Khan](#), the Nawab of Dacca, etc. in 1906.

## Lord Hardinge II (1910–16)

Annulment of the partition of Bengal and creation of a Governorship for Bengal like Bombay and Madras in 1911. (Lieutenant Governorship for Bihar and Orissa, and Chief Commissionership for Assam).

Transfer of the Imperial capital from Calcutta to Delhi (1911).

Coronation Durbar of [King George V](#) and Queen Mary at Delhi (December, 1911).

Death of G. K. Gokhale in 1915.

Foundation of the Hindu Mahasabha in 1915 by Madan Mohan Malviya and some Punjabi leaders.

## Lord Chelmsford (1916–21)

Foundation of two Home Rule Leagues—one by Tilak in April, 1916 and another by Mrs Annie Besant in September, 1916.

Lucknow session and the reunion of the Congress (1916) (Mrs Besant played an important role in the reunion).

Lucknow Pact between the Congress and the Muslim League in 1916. (Tilak played an important role in this).

Return of Gandhi to India (1915); foundation of the Sabarmati *ashram* (1916); Champaran *satyagraha* (the first time Gandhi experimented his new technique in India-1917); *satyagraha* at Ahmadabad ( 1918); Khaira *satyagraha* (1918).

August Declaration (1917) by Montague, the then Secretary of State, and Montford reforms or the [Government of India Act of 1919](#).

Resignation of some veteran leaders led by S.N. Banerji from the Congress,

and their foundation of the Indian Liberal Federation (1918).

Rowlatt Act (March, 1919) and the Jallianwala Bagh Massacre (13th April, 1919).

Death of Tilak on 1st August, 1920.

Formation of the Khilafat Committee and the launching of the **Khilafat Movement** (1919–20).

Launching of the **Non-cooperation Movement** (1920–22).

Nagpur session of the Congress (Dec. 1920) changes in the constitution of the Congress.

Foundation of the Women's University at Poona (1916).

Appointment of Sir S. P. Sinha as Lieutenant Governor of Bihar (Sir Sinha was the first Indian to become a Governor and the second Indian to become a member of the British Parliament, the first being Dadabhai Naoroji).

## **Lord Reading (1921–26)**

Chauri Chaura incident (February 5, 1922) and the withdrawal of the Non-cooperation Movement by Gandhi.

Formation of the **Swaraj Party** by C.R. Das (Deshbandu) and Motilal Nehru in December 1922.

Foundation of the Rashtriya Swayam Sevak Sangha (RSS) by K B Hedgewar at Nagpur in 1925.

Repeal of the Rowlatt Act.

Holding of simultaneous examinations for the ICS in England and India with effect from 1923.

Beginning of Indianisation of the officer's cadre of the Indian army.

Foundation of the Communist Party of India in 1925.

## **Lord Irwin (1926–31)**

(Popularly known as the 'Christian Viceroy')

Appointment of the Simon Commission (Nov. 1927) and the boycott of the Commission by the Congress.

Appointment of the Harcourt Butler Indian States Commission in Nov. 1927 (to recommend measures for the establishment of better relations between the Indian states and the Central Govt.); and the convening of the All India States People's Conference in Dec. 1927 by the states' people in response.

Meeting of the First All India Youth Congress in December, 1928.

Convening of an **All Parties Conference** and its appointment of a committee under Motilal Nehru to prepare a constitution for India; the Committee's submission of a report known as the 'Nehru Report' in August, 1928; rejection of the report by the Muslim League, Hindu Mahasabha, etc.

'Deepavali Declaration' by Lord Irwin (on 31st, 1929) that India would be granted dominion status in due course.

Lahore session of the Congress (Dec. 1929) and the *Poorna Swaraj* resolution; Fixing 26th Jan. 1930 as the first Independence Day.

Launching of the **Civil Disobedience Movement** by Gandhi with his Dandi March (12th March, 1930); boycott of the first session of the Round Table Conference by the Congress (1930); Gandhi-Irwin Pact and the suspension of the movement (March 1931).

## **Lord Wellingdon (1931–36)**

Participation of Gandhi in the second session of the Round Table Conference (Sep. 1931) and the failure of the conference; return of Gandhi to India (Dec. 1931) and resumption of the movement; Gandhi's imprisonment; final suspension of the movement in May, 1934.

Third session of the Round Table Conference in London (1932) without the representation of the Congress.

Announcement of the 'Communal Award' by Ramsay Macdonald, British P.M. (1932); Gandhi's fast unto death in the Yeravadi prison and the Poona Pact between Gandhi and Ambedkar (Sept. 1932).

**Government of India Act** of 1935.

Separation of Burma from India (1935).

Foundation of the Congress Socialist Party by Acharya Narendra Dev and Jai Prakash Narayan (1934).

Formation of the All-India Kisan Sabha in 1936.

## **Lord Linlithgow (1936–43)**

Formation of Congress Ministries in majority of the provinces (1937).

Resignation of Subhas Chandra Bose from the Presidentship of the Congress as well as from its membership in 1939; formation of the Forward Bloc by Bose and his followers (1939).

Resignation of the Congress Ministries after the out break of the World War II (1939).

Celebration of the Congress Ministries' resignation as 'Deliverance Day' by the Muslim League (1939), and its Lahore Resolution (23rd March, 1940) demanding separate state for the Muslims. (It was at this session that Jinnah propounded his Two-Nation Theory.)

'August Offer' by Linlithgow (1940); its rejection by the Congress and the starting of individual *satyagraha* by Gandhi.

Escape of S C Bose from India in 1941.

Cripps Mission (March, 1942) offering Dominion Status to India, and its rejection by the Congress.

Passing of the 'Quit India' Resolution by the Congress at Bombay (8th August, 1942), arrest of all the Congress leaders and the outbreak of the 'August Revolution' or Revolt of 1942.

## **Lord Wavell (1943–47)**

C.R. Formula evolved by C. Rajagopala Chari in 1944 and the Gandhi-Jinnah Talks (1944) based on it: failure of the talks.

Wavell Plan and the Simla Conference (1945) to discuss it; its failure.

INA Trials and the Naval Mutiny (1946).

Cabinet Mission (Three members—Lawrence, Cripps and Alexander) and acceptance of its plan by both the Congress and the League (1946).

Formation of Interim Government by the Congress (Sep. 1946).

Launching of 'Direct Action Day' by the League (17th Aug. 1946), but it also joined the Interim Govt. in Oct. 1946, though it abstained from the Constituent Assembly.

## **Lord Mountbatten (March–August, 1947)**

Mountbatten plan; partition of India and achievement of freedom.

# **CONSTITUTIONAL DEVELOPMENTS**

## **Regulating Act of 1773**

Changes in the constitution of the Court of Directors (such as term of the Directors, eligibility for the right to vote, etc.) and subjection of their actions to the British Government.

Government of Bengal to be carried on by a Governor General of Fort William and his Council of 4 members (Warren Hastings—first Governor General of Fort William).

The power of the Governor General-in-Council to supervise and control the Bombay and Madras Presidencies in matters of peace and war.

Establishment of a Supreme Court at Calcutta, with a Chief Justice (first Chief Justice-Impey) and three judges to administer justice (both civil and criminal) over all British subjects of Bengal Presidency.

Prohibition of receiving all presents and bribes by the servants of the Company.

### Constitutional Developments

Name of the Act	Home Government	Central Government	Provincial Government	Miscellaneous
Regulating Act of 1773	Changes in Court of Directors.	Governor General & Supreme Court at Calcutta.	GG to supervise Bombay and Madras	Ban of presents
Pitta's Act of 1784	Board of Control to supervise Court.	GG made more powerful.	Subordination of Bombay and Madras to GG	—
Charter Act of 1813	End of company's monopoly	Budget for education & permission to missionaries.	—	—
Charter Act of 1833	Completion of free trade.	Renaming GG as GG of India; Law Member.	GG-in-council to make laws for all British India	—
Charter Act of 1853	Open competitive exam.	6 additional members in GG's council.	—	—
Govt of	Crown rule	Making GG	—	—

Act of 1858	begins, Secretary of State & Indian Council.	Viceroy as well.		
Council Act of 1861	—	Imperial Legislative Council; Portfolio System.	Provincial Legislative Councils.	—
Councils Act of 1892	—	Indirect elections by provincial legislators.	Indirect elections by Local bodies.	—
Act of 1909 or Morley-Minto Reforms	—	Direct elections and communal electorates.	Enlargement of Legislative Councils.	
Act of 1919 or Mont-ford Reforms	Secretary of State to be paid by British High Commissioner of India.	Bicameralism & Delegation of some powers through Devolution Rues.	Dyarchy and division of subjects into ‘Reserved’ and ‘Transferred’ Subjects.	—
Govt of India Act of 1935	—	Constitutional division of powers; Establishment of Federal Court.	Introduction of responsible government; bicameralism in 6 provinces.	Discretionary Powers of GG and governors.

## Pitt's India Act 1784

Establishment of a Board of Control, consisting of 6 members (called Commissioners), to supervise and control the Government of India.

Giving to the Court of Directors the right to make all appointments in India and to recall.

Reduction of the number of the members of the Council of the Governor General to 3 from 4 in order to make him more powerful and efficient.

Clear-cut subordination of the Bombay and Madras Presidencies to the Governor General-in-Council in all questions of diplomacy, war and revenue.

## **Charter Act of 1813**

Throwing open the Indian trade to all British subjects, though the company's monopoly of trade in tea and trade with China was not disturbed.

Providing an annual sum of Rs. 1,00,000 for the spread of education.

It required the company's servants to undergo some training in England before entering service.

## **Charter Act of 1833**

Completion of the introduction of free trade in India by abolishing the company's monopoly of trade in tea and trade with China.

Renaming the Governor General of Fort William as the Governor General of India (William Bentinck was the first Governor General of India as well as the Governor of Bengal Presidency).

Inclusion of a Law Member in the Council of the Governor General (Macaulay—the first Law Member).

Abolition of the legislative decentralisation (i.e. the power of different Presidencies to make law for themselves) and giving the governor general-in-council the power to make laws for all British India.

## **Charter Act of 1853**

Appointment of a separate Lieutenant Governor for Bengal and making Dalhousie the first real Governor General of India (i.e. without any additional charge).

Depriving the company (Court of Directors) of its right to appoint and recall officials in India, and introduction of the system of direct recruitment to the I.C.S. through a competitive exam (Board of Control was to do the recruitment).

Inclusion of additional members to the Governor General's council, which

was to act as the Legislative Council (total members—12).

## **Government of India Act of 1853**

Abolition of the company's rule and beginning of the rule by the British Crown.

Abolition of the Board of Control and the Court of Directors.

Appointment of a Secretary of State for India (who would be a member of the British Cabinet) who would rule India with the aid of a Council, viz. India Council, consisting of 15 members.[tap](Sir Charles Wood, the last President of the Board of Control, was made the first Secretary of State for India).

Making the Governor General of India the Viceroy as well (Lord Canning—first Viceroy as well as Governor General of India) and increased control of British Home Government over the Viceroy (through the new Secretary of State for India) due to the establishment of direct telegraph link.

## **India Councils Act of 1861**

Enlargement of the legislative wing of the Viceroy's council (from now onwards known as the Imperial Legislative Council).

Introduction of the Portfolio System (based on Lord Canning's rules of business) by which each member of the Viceroy's Executive Council was put in charge of a department.

Establishment of Legislative Councils in various provinces like Madras, Bombay and Bengal.

## **Indian Councils Act of 1892**

Introduction of indirect elections for the non-official members of the Imperial and Provincial Legislative Councils: those of the former were to be nominated by the Bengal Chamber of Commerce and the Provincial Legislative Councils; those of the latter by certain local bodies such as universities, district boards, municipalities, etc. Retention of official majority at both levels.

The Councils at both levels were to have the power of discussing the budget (but not of voting) and of addressing questions to the executives.

## **Indian Councils Act of 1909 or the Morley-Minto Reforms**

Introduction of an element of direct elections to the Legislative Councils.  
Introduction of separate electorate for the Muslims (Communal Electorates).  
Enlargement of the Provincial Legislative Councils and removal of official majority in them.  
Retention of official majority in the Imperial Legislative Council.  
Increase in the deliberative functions of the Councils at both levels.  
Still majority of the non-officials at both levels were indirectly elected.

## **Government of India Act of 1919 or the Montague-Chelmsford Reforms or Montford Reforms**

Introduction of ‘Dyarchy’ in the provinces; division of the provincial subjects into ‘Reserved Subjects’ (like police, jails, land revenue, irrigation, forests, etc. to be administered by the Governor and his Executive Council) and ‘Transferred Subjects’ (like education, local self-government, public health and sanitation, agriculture, industries, etc., to be looked after by the Governor and his ministers).

Relaxation of central control over the provinces through ‘Devolution Rules’ which categorised the subjects of administration into two groups, viz. Central and Provincial. (This devolution of powers to the provinces should not, however, be mistaken for a federal distribution of powers for the provinces in this case got their powers by way of delegation from the centre and not as constitutional division).

Making the Central Legislature bicameral (consisting of the Council of States and Legislative Assembly) and more representative by removing the official majority and increasing the non-official directly elected majority.

The salaries of the Secretary of State for India and his assistants to be paid out of the British revenues (hitherto they were paid out of Indian revenues).

Appointment of a High Commissioner of India at London, who was responsible to Indian Government and paid by it. His duties to procure stores for Indian government, to supply trade information and promote commerce, and to look after the education of Indian students in England.

## **Government of India Act 1935**

Provision for the establishment of an All India Federation to be based on a union of the provinces of British India and the Princely States (It did not come into existence since the Princely States did not give their consent for

the union).

Division of powers into three lists—Federal, Provincial and Concurrent, Residuary Powers with the Governor General.

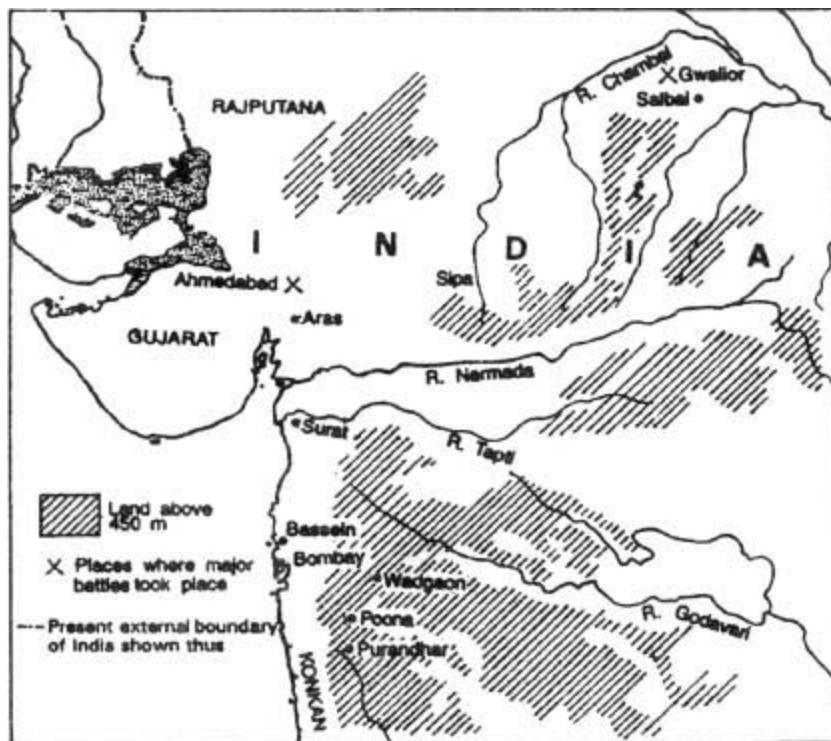
Provincial Autonomy—Introduction of responsible government in the provinces and abolition of Dyarchy in them.

Provincial Legislatures were made bicameral, for the First time, in 6 provinces (Bengal, Madras, Bombay, Uttar Pradesh, Bihar and Assam).

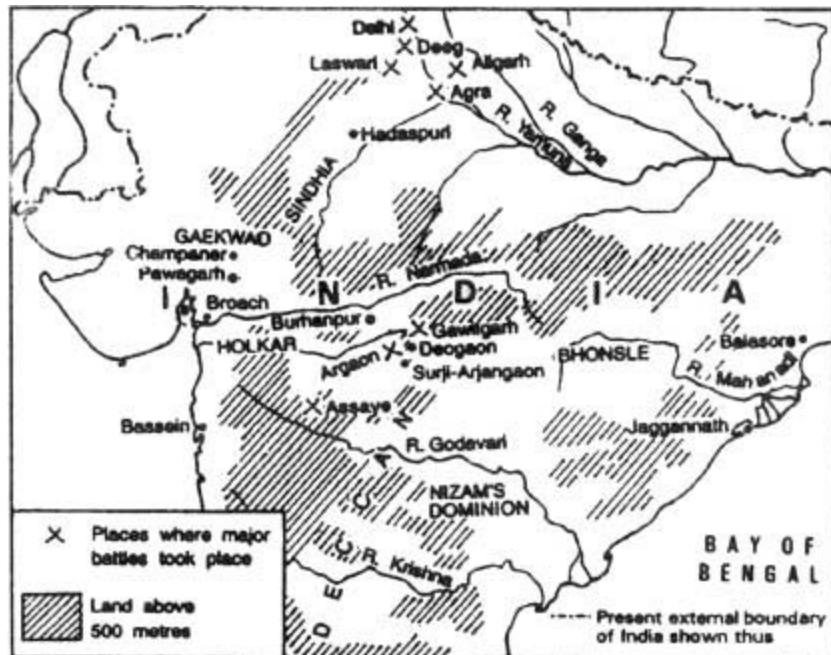
Extension of the principle of separate electorates to Sikhs, Europeans, Indian Christians and Anglo-Indians.

‘Discretionary Powers’ of the Governor General and the Governors.

Establishment of a Federal Court at Delhi (in 1937) with a Chief Justice and not more than 6 judges.



First Anglo-Maratha War (1775-79)



## Second Anglo-Maratha War (1803-5)

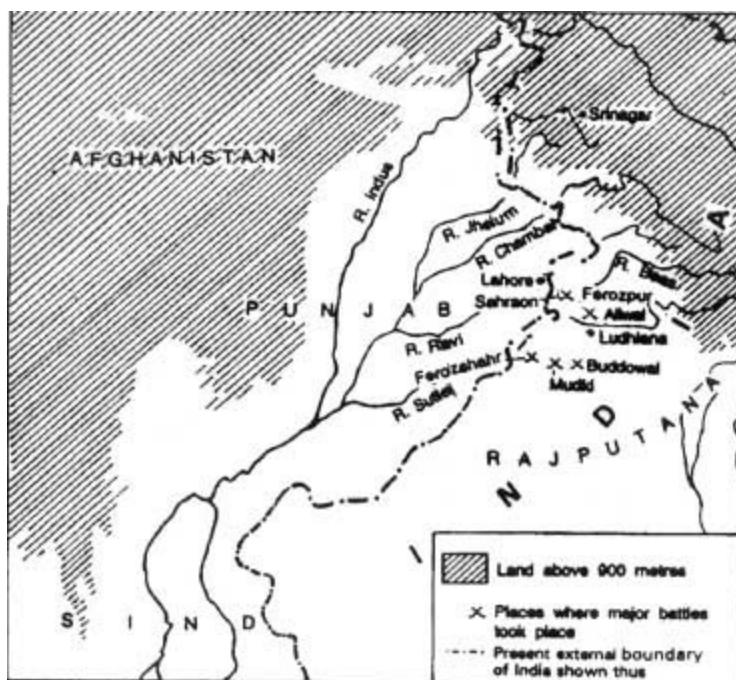
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## First Anglo-Sikh War (1845-6)

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## Second Anglo-Sikh War (1848-9)

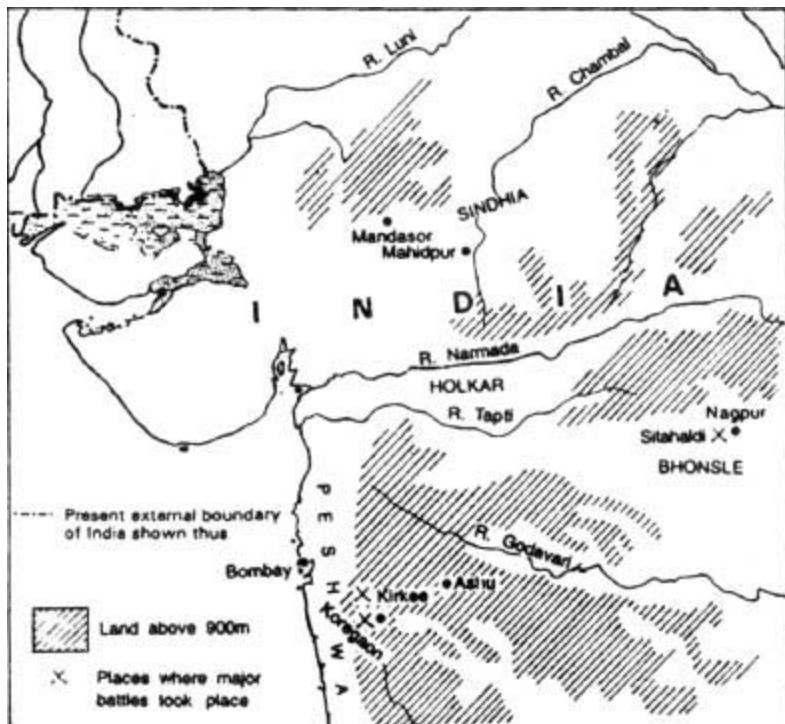
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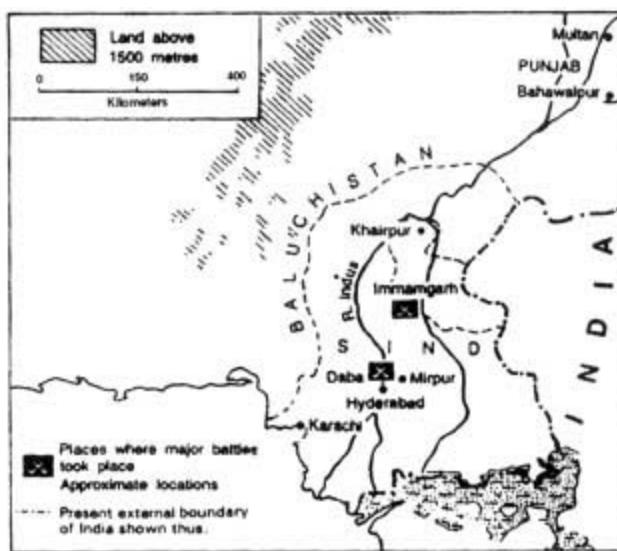
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Third Anglo-maratha War (1817-18)



Annexation of Sind (1843)

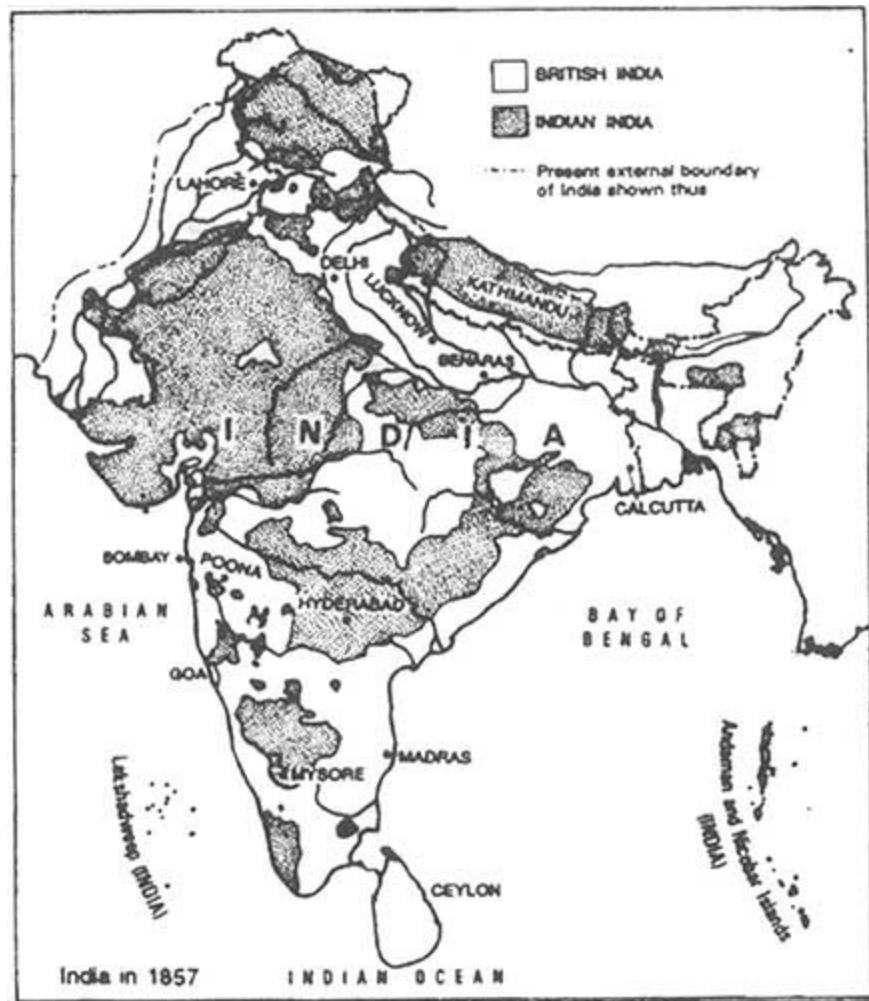
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## QUESTIONS

Which is the correct chronological sequence of the following nawabs of the Carnatic?

- (i) Anwar-ud-din
- (ii) Muhammad Ali
- (iii) Dost Ali
- (iv) Saadutullah Khan
- (v) Chanda Sahib

(vi) Safdar Ali

Choose the answer from the codes given below:

- (a) iv, ii, iii, v and vi
- (b) ii, i, vi, iv and v
- (c) ii, i, v, iv, vi and iii
- (d) iv, iii, vi, i, v and ii

Match the following:

**List I**

- (i) Anwar-ud-din
  - (ii) Dost Ali
  - (iii) Safdar Ali
  - (iv) Chanda Sahib
- (a) i-B, ii-C, iii-A, iv-D
  - (b) i-C, ii-A, iii-D, iv-B
  - (c) i-A, ii-D, iii-B, iv-C
  - (d) i-D, ii-B, iii-C, iv-A

**List II**

- (A) Murdered by the Marathas
- (B) Murdered by a general of Tanjore
- (C) Murdered by the French
- (D) Murdered by a relative

Who was the founder of the autonomous state of the Carnatic?

- (a) Safdar Ali
- (b) Dost Ali
- (c) Saadutullah Khan
- (d) Anwar-ud-din

Which was the capital of the state of Carnatic?

- (a) Trichinopoly
- (b) Arcot
- (c) Srirangam
- (d) Tanjore

Match List I and List II and choose the answer from the codes given below.

**List I**

**List II**

- (i) 1745      (A) Capture of Arcot by Clive
  - (ii) 1746      (B) Recall of Duplex by the French Government
  - (iii) 1751      (C) Capture of French ships by English under Barnett
  - (iv) 1754      (D) Capture of Madras by Dupleix
- (a) i-C, ii-D, iii-A, iv-B
  - (b) i-D, ii-A, iii-B, iv-C
  - (c) i-C, ii-B, iii-A, iv-D

(d) i-D, ii-C, iii-B, iv-A

Which of the following statements are true about the **First Carnatic War**?

- (i) It began in 1745 and ended in 1748.
- (ii) Anwar-ud-din, the nawab of the Carnatic, intervened in the war on behalf of the English.
- (iii) The French refused to obey the Nawab, and were defeated by him at St Thome near the Adyar river.
- (iv) Madras was restored to the English by the French after the war.

Select the answer from the codes given below:

- (a) ii, iii and iv
- (b) i, ii and iii
- (c) i, ii and iv
- (d) i, iii and iv

Which of the following statements about the **Second Carnatic War** are incorrect?

- (i) It began in 1749 and ended in 1754.
- (ii) In the Carnatic, the French supported Chanda Sahib, while the British supported Anwar-ud-din.
- (iii) In 1749 the combined forces of Anwar-uddin and the British defeated and killed Chanda Sahib.
- (iv) In 1752 Anwar-ud-din was killed by Muhammad Ali who then became the new nawab of Carnatic.

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i and iv
- (d) iii and iv

Arrange the following events in chronological order.

- (i) Surrender of Pondicherry to the British
- (ii) Replacement of the French by the English as the Nizam's protectors
- (iii) Departure of d'Ache for France
- (iv) Arrival of Count de **Lally in India**

Choose the answer from the codes given below:

- (a) ii, iv, i, and iii
- (b) iv, iii, ii and i
- (c) iii, ii, i and iv
- (d) i, ii, iii and iv

Who was the English general who defeated Count de Lally in the Battle of Wandiwash, fought on January 22, 1760?

- (a) General Forde
- (b) General Hamilton
- (c) General Harris
- (d) General Eyre Coote

When and by which governor-general was the Carnatic state annexed?

- (a) 1792—Lord Cornwallis
- (b) 1797—Sir John Shore
- (c) 1801—Lord Wellesley
- (d) 1808—Lord Minto

Which of the following statements are true about the state of Sind?

- (i) It became independent under the Kaloras after the decline of the Mughal Empire.
- (ii) In 1783 the *Amirs* of the Talpura tribe of Baluchistan overthrew the last of the Kaloras.
- (iii) Under *Amirs*, Sindh was divided into five units, each under a separate branch of the tribe.
- (iv) The *Amirs* of Sind owed a nominal allegiance to the ruler of Afghanistan.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) i and ii
- (d) iii and iv

Which code gives the correct matching of the following lists?

**List I   List II**

- |       |   |
|-------|---|
| (i)   | (A) Journey of Alexander Burnes up the Indus river<br>1809  |
| (ii)  | (B) Conclusion of a treaty by Lord Bentinck with the <i>Amirs</i> to<br>1831 open up Sind to English trade. |
| (iii) | (C) Conclusion of a Subsidiary Treaty by Lord Auckland with the<br>1832 <i>Amirs</i> .                      |
| (iv)  | (D) Conclusion of a friendship treaty by Lord Minto I with the<br>1839 <i>Amirs</i> .                       |
- (a) i-B, ii-A, iii-C, iv-D
  - (b) i-A, ii-C, iii-D, iv-B

(c) i-D, ii-A, iii-B, iv-C

(d) i-B, ii-D, iii-A, iv-C

Which of the following were the causes for the annexation of Sind by the British?

(i) Commercial possibilities of the Indus.

(ii) Refusal of the *Amirs* to allow the British troops to pass through Sind.

(iii) British fear of the expansion of the Russian empire towards the East.

(iv) British desire to increase its influence in Persia and Afghanistan through control over Sind.

(v) Refusal of the *Amirs* to comply with Auckland's demand for a heavy sum.

Choose the answer from the codes given below:

(a) i, iii and iv

(b) ii, iii and iv

(c) iii, iv and v

(d) ii, iv and v

Pick out the two places which witnessed battles between the English and the *Amirs* before the formal annexation of Sind?

(i) Hyderabad

(ii) Dabo

(iii) Miani

(iv) Mirpur

Choose the answer from the codes given below:

(a) i and iii

(b) ii and iii

(c) iii and iv

(d) i and iii

When and whom did Sir Charles Napier replace as the British resident in Sind?

(a) 1840—Alexander Burnes

(b) 1841—Sir John Keane

(c) 1842—Major James Outram

(d) 1843—Sir Eyre Coote

Who was the First British governor of Sind?

(a) Sir Charles Napier

(b) Sir John Keane

(c) Sir Henry Lawrence

(d) Robert Montgomery

Who was the governor-general of India when Sind was annexed?

- (a) Lord Auckland
- (b) Lord Ellenborough
- (c) Lord Dalhousie
- (d) Lord Hmdinge I

Who confessed: ‘The defeats of many Baillies and Braithwaites will not destroy them. I can ruin their resources by land, but I can not dry up the sea.’?

- (a) Haider Ali
- (b) Tipu sultan
- (c) Sher Singh
- (d) Anwar-ud-din

Who was the governor-general who remarked: ‘What a man is this Lord Macartney! I yet believe that, in spite of the peace, he will effect the loss of the Carnatic.’?

- (a) Warren Hastings
- (b) Lord Cornwallis
- (c) Lord Wellesley
- (d) Lord Dalhousie

Who confessed in the following way? ‘We have no right to seize Sind, yet we shall do so, and a very advantageous, useful, humane piece of rascality it will be.’

- (a) Lord Auckland
- (b) Lord Ellenborough
- (c) Sir Charles Napier
- (d) Major James Outram

Who declared: ‘However contrary it may be to our past views and to our present views, annexation of Punjab is the most advantageous policy for us to pursue.’?

- (a) Lord Hugh Gough
- (b) Sir John Lawrence
- (c) Lord Ellenborough
- (d) Lord Dalhousie

To which place did Murshid Quli Khan transfer his capital from Dacca?

- (a) Kasimbazaar

- (b) Monghyr
- (c) Murshidabad
- (d) Gaur

Who captured and executed Siraj-ud-daula after the Battle of Plassey?

- (a) Miran, son of Mir Jafar
- (b) Robert Clive, the new governor of Fort William
- (c) Mir Jafar, the new nawab of Bengal
- (d) Mir Qasim, the son-in-law of Mir Jafar

After the [recovery of Calcutta](#) in Jan 1757 by the English under Clive, Siraj-ud-daula signed a treaty with the English conceding almost all their demands. What is the name of this treaty?

- (a) Treaty of Calcutta
- (b) Treaty of Alinagar
- (c) Treaty of Futia
- (d) Treaty of Kasimbazar

The British organised a conspiracy with several prominent persons to replace Siraj-ud-daula. But one of the conspirators later demanded a bigger share of the spoils than originally ‘agreed upon, for whose satisfaction Clive is said to have committed the infamous act of forgery?

- (a) Manik Chand
- (b) Jagath Seth
- (c) Rai Durlabh
- (d) Omichand

All the information concerning those-called “Black Hole Episode” is found in a single-sided account of it by an Englishman. What is the name of this Englishman?

- (a) William Hamilton
- (b) John Surman
- (c) Holwell
- (d) Stephenson

Which of the following statements about Murshid Quli Khan are true?

- (i) He served as the wazir of the Mughal Empire between 1700 and 1707.
- (ii) He was made Naib Subahdar and then Subahdar of Bengal by [Farukh Siyar](#) in 1713 and 1717 respectively.
- (iii) In 1719 he was granted the governorship of Bihar also by Farukh Siyar.
- (iv) He stopped recognising the Mughal emperor as his suzerain from 1720

onwards.

Choose the answer from the codes given below:

- (a) i and ii
- (b) i and iv
- (c) ii and iv
- (d) ii and iii

Murshid Quli Khan did not:

- (i) Stop paying tribute and homage to the Mughal Emperors, though he was practically independent.
- (ii) Transfer parts of *jagir* lands into *khalisa* lands.
- (iii) Introduced the system of revenue-farming in place of direct revenue collection by government officials.
- (iv) Discriminate between Hindus and Muslims in providing employment opportunities.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iv
- (c) i and iii
- (d) i and iv

Murshid Quli Khan took various measures to expand trade and commerce of Bengal. Which of the following was/were not included in those measures?

- (i) Providing security to the traders on roads and rivers
- (ii) Allowing his officials to carry on private trade
- (iii) Preventing abuse in customs administration
- (iv) Giving encouragement to Indian merchants and discouraging foreign merchants

Choose the answer from the codes given below:

- (a) Only ii
- (b) ii and iv
- (c) Only iv
- (d) iii and .iv

Which of the following statements about Shujaud-din is/are incorrect?

- (i) He was the governor of Bengal and Orissa between 1727 and 1739.
- (ii) He was the son of Murshid Quli Khan.
- (iii) He was granted the governorship of Bihar also by the Mughal Emperor Muhammad Shah in 1733.
- (iv) He continued to acknowledge the Mughal Emperor as his sovereign.

Choose the answer from the codes given below:

- (a) ii and iii
- (b) iii and iv
- (c) Only ii
- (d) iii only

Which of the following statements are true?

- (i) Sarfaraz Khan succeeded Shuja-ud-din.
- (ii) Alivardi Khan succeeded Shuja-ud-din.
- (iii) Sarfaraz Khan was the son-in-law of Shuja-ud-din.
- (iv) Alivardi Khan was the deputy governor of Bihar before he murdered Sarfaraz and became the nawab.

Select the answer from the codes given below:

- (a) i, iii and iv
- (b) i and iv
- (c) ii and iii
- (d) i and iii

Which of the following statements about Alivardi Khan are true?

- (i) He paid rupees two crore to the Mughal Emperor and received a *farman* in 1740 confirming his position as the governor of Bengal, Bihar and Orissa.
- (ii) He refused to pay any tribute to the Mughal Emperor when the latter demanded it in 1748 through a *farman*.
- (iii) He favoured and chose Shaukat Jung, one of his sons, as his successor.
- (iv) He prohibited the English and the French from fortifying their factories at Calcutta and Chandranagore.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii and iii
- (c) i, iii and iv
- (d) i, ii and iv

Siraj-ud-daula

- (i) Ordered the British to demolish additional fortifications at Calcutta.
- (ii) Conceded almost all the demands of the British by concluding a treaty with them.
- (iii) Protested against the British conquest of Chandranagore.
- (iv) Refused to offer protection to the French after their defeat by the English.

Select the answer from the codes given below:

- (a) i, ii and iv

- (b) i, ii and iii
- (c) iii and iv
- (d) ii and iii

Which of the following statements are true about Siraj-ud-daula?

- (i) He besieged and captured Calcutta in June 1756.
- (ii) He returned to Murshidabad, leaving Calcutta in charge of Mir Jafar.
- (iii) He was not responsible for the ‘Black Hole Tragedy’ in which 123 Englishmen were supposed to have died.
- (iv) He received wholehearted support from his nobles and soldiers in the Battle of Plassey against the British.

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i and iii
- (d) iii and iv

Which of the following statements about Mir Jafar is/are not true?

- (i) He was the *diwan* of Siraj-ud-daula, before the Battle of Plassey.
- (ii) After he was made the Nawab by the British, he granted them the right to free trade in Bengal, Bihar and Orissa and also the Zamindari of the 24 Paraganas.
- (iii) His efforts to replace the British by the Dutch ended in failure with the defeat of the latter by the former at Bedera.
- (iv) He voluntarily abdicated the throne in favour of his son-in-law, Mir Qasim.

Choose the answer from the codes given below:

- (a) i and iv
- (b) ii only
- (c) iv only
- (d) iii and iv

Mir Qasim

- (i) Granted the British the Zamindari of Burdwan, Midnapore and Chittagong.
- (ii) Transferred his capital from Murshidabad to Dacca.
- (iii) Stopped the British from misusing the *dastaks*.
- (iv) Escaped alive after his defeat in the Battle of Buxar.

Select the answer from the codes given below:

- (a) i and ii

- (b) i only
- (c) ii only
- (d) i and iv

Arrange the following Nawabs in chronological sequence.

- (i) Alivardi Khan
- (ii) Nazm-ud-daula
- (iii) Sarfaraz Khan
- (iv) Siraj-ud-daula
- (v) Shuja-ud-din.

Choose the answer from the codes given below:

- (a) v, i, ii, iv and iii
- (b) v, iii, i, iv and ii
- (c) i, v, iv, iii and ii
- (d) i, iv, v, ii and iii

Among the following British governors of Calcutta in the chronological order.

- (i) Vansittart
- (ii) Verelst
- (iii) Drake
- (iv) Warren Hastings
- (v) Cartier

Select the answer from the codes given below:

- (a) iii, i, ii, v and iv
- (b) i, iii, v, ii and iv
- (c) ii, iii, i, v and iv
- (d) iii, i, iv, ii and v

Arrange the following events in the correct chronological order:

- (i) Death of Mir Jafar
- (ii) Battle of Buxar
- (iii) Black Hole Tragedy
- (iv) Treaty of Allahabad
- (v) Departure of Clive to England after his first term as Governor of Calcutta

Choose the answer from the codes given below:

- (a) i, ii, v, iii and iv
- (b) iii, ii, iv, i and v
- (c) iii, v, ii, i and iv
- (d) i, iv, v, iii and ii

Which is the correct chronological sequence of the following events?

- (i) Reinstatement of Mir Jafar as the nawab.
- (ii) Election of Clive as the governor of Calcutta.
- (iii) Battle of Plassey.
- (iv) Grant of the *diwani* of Bengal, Bihar and Orissa to the British by the Mughal Emperor.
- (v) Return of Clive to India for his second term as governor of Calcutta.

Choose the answer from the codes given below:

- (a) iii, ii, i, v and iv
- (b) iii, i, ii, iv and v
- (c) ii, iii, i, v and iv
- (d) i, iii, ii, iv and v

Which is the correct chronological sequence of the following events?

- (i) Accession of Najm-ud-daula as the nawab of Bengal.
- (ii) Formation of an alliance by Mir Qasim with the nawab of Avadh and the Mughal Emperor.
- (iii) Outbreak of war between Mir Quasim and the British.
- (iv) Beginning of the drain of wealth from India to England.
- (v) Abolition of the dual system of Government in Bengal.

Select the answer from the codes given below:

- (a) ii, iii, i, v and iv
- (b) ii, i, iii, iv and v
- (c) iv, ii, i, iii and v
- (d) iv, iii, ii, i and v

Match the following:

**List I**

- (i) Robert Clive
  - (ii) Hector Munro
  - (iii) Shuja-ud-din
  - (iv) Najm-ud-daula
- (a) i-A, ii-B, iii-C, iv-D
  - (b) i-B, ii-A, iii-D, iv-C
  - (c) i-B, ii-A, iii-G, iv-D
  - (d) i-A, ii-B, iii-D, iv-C

**List II**

- (A) Battle of Buxar
- (B) Battle of Plassey
- (C) The last nawab of Bengal, Bihar and Orissa
- (D) The first nawab of Bengal, Bihar and Orissa

**Assertion and Reason**

**Instructions:**

Mark (a) if Assertion ‘A’ is correct, but Reason ‘R’ is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain ‘A’.

*Assertion (A):* The rule of Murshid Quli Khan witnessed the rise and growth of a new landed aristocracy in Bengal.

*Reason (R):* He reorganised the administration and appointed local Hindu Zamindars and moneylenders as revenue-farmers.

*Assertion (A):* The Mughal *Farman* of 1717 to the British has been described as the “Magna Carta of the Company”.

*Reason (R):* It revoked the privileges granted to the British by the *Farman* of 1691.

*Assertion (A):* In 1751 Alivardi Khan bought peace with the Marathas by ceding the revenues of a part of Orissa and an annual payment of Rs 12 lakhs as the *chauth* of Bengal.

*Reason (R):* The First decade of his regime was spent in an unceasing warfare with the Marathas whose repeated incursions caused untold miseries to the people of Bengal.

*Assertion (A):* Siraj-ud-daula seized the English factory at Chandranagore in June 1756.

*Reason (R):* The British gave protection to the enemies of Siraj-ud-daula and refused to surrender them to the nawab.

*Assertion (A):* Siraj-ud-daula defeated and executed Shaukat Jung, who was his stepbrother.

*Reason (R):* Shaukat had plans to become the nawab and even acquired a *Farman* from the titular Mughal Emperor.

*Assertion (A):* Colonel Clive caused the signature of Admiral Watson to be forged on a duplicate copy of the treaty signed with Mir Jafar and his supporters.

*Reason (R):* Clive wanted to cause trouble to Admiral Watson.

*Assertion (A):* The British won the Battle of Plassey without any real fighting.

*Reason (R):* The Battle of Plassey gave the British a political foothold in Bengal.

*Assertion (A):* Mir Qasim abolished all duties on internal trade in 1763 after his unsuccessful attempts to check the misuse of the *dastaks* by the servants of the company.

*Reason (R):* He wanted to place the Indian and British traders on the same footing, without either group enjoying any undue advantage.

*Assertion (A):* Within a short period of Mir Qasim's accession as the nawab, serious differences arose between him and the British.

*Reason (R):* The British got dissatisfied with the inefficient rule of Mir Qasim.

*Assertion (A):* From the military point of view, the Battle of Buxar was much less important than the Battle of Plassey.

*Reason (R):* The British won the Battle of Buxar due to their superior military techniques.

*Assertion (A):* The British acquired an effective control over the administration of Bengal from February 1765.

*Reason (R):* In February 1765, the British concluded a treaty with the new Nawab by which he agreed to leave the entire administration in the hands of a British-nominated *naib subahdar* who could be removed only with their consent.

*Assertion (A):* Clive was sent to India in 1765 by the Home authorities to serve his second term as the governor of Calcutta and consolidate the gains made by the British after the battle of Buxar.

*Reason (R):* He proved himself to be an honest and sincere officer during his first term as the governor.

*Assertion (A):* The Treaty of Allahabad was concluded by the British with the Mughal Emperor Shah Alam II.

*Reason (R):* The Mughal emperor granted the *diwani* of Bengal, Bihar and Orissa to the East India Company in 1765.

*Assertion (A):* In the Dual System of Government in Bengal, the British had all the power but no responsibility.

*Reason (R):* In this system of government, the nawab had neither power nor responsibility.

*Assertion (A):* The Dual system of government was an adroit measure of Clive to mask the real position of the Company in Bengal.

*Reason (R):* The serious defects inherent in the Dual Government caused immense misery to the people of Bengal.

The British organised a conspiracy with some leading people of the Nawab's court to remove Siraj-ud-daula from the nawabship of Bengal. Which of the following people were not included in this conspiracy?

- (i) Manikchand
- (ii) Krishnadas
- (iii) Jagat Seth
- (iv) Ghasiti Begam
- (v) Omichand

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) ii and iv
- (d) iii and iv

Only a few of the officials of Siraj-ud-daula fought for him in the Battle of Plassey. Which of the following are those?

- (i) Rai Durlabh
- (ii) Mohanlal
- (iii) Khadim Khan
- (iv) Rajballabh
- (v) Mir Madan

Select the answer from the codes given below:

- (a) i, ii and iv
- (b) ii and v
- (c) iii and iv
- (d) iv and v

Where did the so-called 'Black Hole Tragedy' take place?

- (a) Murshidabad
- (b) Dacca
- (c) Monghyr
- (d) Calcutta

The Mughal Emperor who unsuccessfully tried to take Bihar forcefully from the nawab of Bengal?

- (a) Alamgir II
- (b) Shah Alam II

(c) Muhammad Shah

(d) Farukh Siyar

Mir Quasim formed an alliance with the nawab of Awadh and the Mughal Emperor to fight against the British. Who was the nawab of Awadh?

(a) Najib-ud-daula

(b) Aziz-ud-din

(c) Shuja-ud-daula

(d) Ghazi-ud-din

Who was the author of the following passage? ‘Shall I only say that such a scene of anarchy, confusion, bribery, corruption, and extortion was never seen or heard of in any country but Bengal; nor such and so many fortunes acquired in so unjust and rapacious manner.’

(a) Colonel Malleson

(b) Colonel Clive

(c) Nabin Chandra Sen

(d) Admiral Watson

Who was the Maratha *sardar* to whom Alivardi Khan ceded the revenues of a part of Orissa?

(a) Raghuji Bhonsle

(b) Trimbak Rao Dhabade

(c) Ranoji Sindhia

(d) Malhar Rao Holkar

Who was the first president of the council of Fort William established in 1700?

(a) Sir Charles Eyre

(b) Sir John Child

(c) Sir Job Charnock

(d) Sir William Norris

Who was the leader of the English mission sent to the Mughal court in 1715 which succeeded in getting the *farm an* of 1717 from the Mughal Emperor, Farukh Siyar?

(a) Thomas Pitt

(b) William Hamilton

(c) Edward Stephenson

(d) John Surman

Which of the following statement are true about the Mughal *farman* of 1717

granted to the East India Company?

- (i) It confirmed the privileges enjoyed by the English in Bengal under the *farman* of 1691.
- (ii) It permitted the servants of the company in Bengal to use the *dastaks* (free passes) which were hitherto permitted to the company only and not to its servants.
- (iii) It permitted the English to rent additional territory around Calcutta.
- (iv) It exempted them from the payment of all dues at Surat in return for an annual payment of Rs 10,000.
- (v) The coins of the Company (minted at Bombay) were allowed to have currency throughout the Mughal Empire.

Select the answer from the codes given below:

- (a) i, ii and iv
- (b) i, ii, iii and iv
- (c) i, iii, iv and v
- (d) i, iii and iv

Who was the author of the *Siyar-ul-Mutakherim*, a contemporary historical account?

- (a) Ghulam Hussain
- (b) Nasir Hussain
- (c) Arif Muhammad
- (d) Shahabuddin

The British officer who defeated Mir Qasim in a series of battles of 1763 was?

- (a) Major Hector Munro
- (b) Major Adams
- (c) Colonel Malleson
- (d) Colonel Holwell

Under the Dual Government of Bengal, the same person acted as the Deputy *Subahdar* on behalf of the nawab as well as the Deputy Diwan on behalf of the Company. Pick him out from among the following:

- (a) Mir Madan
- (b) Abdullah Khan
- (c) Shaukat Jang
- (d) **Muhammad Reza Khan**

In 1773 Warren Hastings signed a treaty with the nawab of Awadh giving

back the latter the two districts of Kara and Allahabad for a payment of Rs 50 lakhs. What is the name of treaty?

- (a) Treaty of Allahabad
- (b) Treaty of Lucknow
- (c) Treaty of Banaras
- (d) Treaty of Faizabad

Which of the following statements is/are not true about the Regulating Act of 1773?

- (i) It made changes in the constitution of the Court of Directors and subjected their actions to the British Government
- (ii) It appointed the first governor-general of India and his council of three members.
- (iii) The governor-general-in-council was given the power to superintend and control the Bombay and Madras Presidencies in certain matters.
- (iv) It established a supreme court at Calcutta.
- (v) It gave permission to the servants of the Company to receive presents, but not bribes.

Choose the answer from the codes given below:

- (a) ii and iii
- (b) iii and iv
- (c) ii and v
- (d) Only v

Which of the following statements are true about the Pitt's India Act of 1784?

- (i) It established a Board of Control, consisting of six members.
- (ii) It increased the number of members of the council of the governor-general.
- (iii) It gave the Court of Directors the right to appoint and recall officials in India.
- (iv) It laid down that the Supreme Court at Calcutta was to have no jurisdiction over the governor-general and his council in discharge of their public duties.
- (v) It clearly subordinated the Bombay and Madras Presidencies to the governor-general-in-council in certain matters.

Select the answer from the codes given below:

- (a) i, ii and iv
- (b) ii, iii and iv
- (c) i, iv and v

(d) i, iii and v

### The Charter Act of 1793

- (i) Renewed the Charter of the Company for 20 more years.
- (ii) Regulated the finances of the Company.
- (iii) Laid down that the salaries of the Board of Control and its staff were to be paid from the British revenues.
- (iv) Prohibited the commander-in-chief from being a member of the governor-general's Council.

Select the answer from the codes given below:

- (a) i, ii and iii only
- (b) i. ii and iv only
- (c) i and ii only
- (d) ii and iii only

### The Charter Act of 1813 did not

- (i) Terminate charter of the company.
  - (ii) Disturb the Company's monopoly of trade in tea and trade with China.
  - (iii) End the company's general monopoly of trade
  - (iv) Require the company's servants to undergo some prior training in England.
- (a) i and ii only
  - (b) ii and iii only
  - (c) i only
  - (d) iv only

### The Charter Act of 1833

- (i) Completed the process of throwing open Indian trade to all British subjects.
- (ii) Renamed the governor-general of Fort William as the governor-general of India.
- (iii) Allow the different Presidencies to make laws for themselves.
- (iv) Include a law member to the Council of the governor-general.

Select the answer from the codes given below:

- (a) i and iv only
- (b) ii, iii and v only
- (c) i, ii and iv only
- (d) ii and iii only

Match List I with List II and select the answer using the codes given below.

**List I**

- (i) First governor-general of Fort William
- (ii) First chief justice of the supreme court
- (iii) First law member of the governor-general's Council
- (iv) First viceroy as well as the governor-general of India

- (a) i-C, ii-A, iii-D, iv-B
- (b) i-C, ii-D, iii-B, iv-A
- (c) i-B, ii-D, iii-A, iv-C
- (d) i-C, ii-D, iii-A, iv-B

Match the following:

**List I**

- (i) Appointment of a separate lieutenant governor for Bengal
- (ii) Provision of an annual sum of one lakh rupees for the spread of education
- (iii) Abolition of the Board of Control and Court of Directors
- (iv) Introduction of the Portfolio System

- (a) i-C, ii-B, iii-D, iv-A
- (b) i-B, ii-A, iii-C, iv-D
- (c) i-A, ii-B, iii-C, iv-D
- (d) i-D, ii-A, iii-C, iv-B

Which code gives the correct pairing of the following lists?

**List I**

- (i) Establishment of the Imperial Legislative Council and the provincial legislative councils
- (ii) Introduction of the system of direct recruitment to the ICS through a competitive examination
- (iii) Appointment of a secretary of state for India

**List II**

- (A) Lord Macaulay
- (B) Lord Canning
- (C) Warren Hastings
- (D) Elijah **Impey**

**List II**

- (A) Charter Act of 1813
- (B) Charter Act of 1853
- (C) Government of India Act of 1858
- (D) Indian Councils Act, 1861

**List II**

- (A) Charter Act of 1853
- (B) Government of India Act, 1858
- (C) Indian Councils Act,

	1861
(iv) Introduction of separate electorates for the Muslims	(D) Indian Councils Act, 1909

- (a) i-C, ii-A, iii-B, iv-D
- (b) i-B, ii-A, iii-C, iv-D
- (c) i-B, ii-D, iii-A, iv-C
- (d) i-A, ii-C, iii-B, iv-D

Arrange the following in chronological order

- (i) Appointment of a high commissioner of India at London.
- (ii) Establishment of direct telegraph link between India and England.
- (iii) Establishment of federal court at Delhi.
- (iv) Introduction of an element of direct elections to the legislative councils.

Choose the answer from the codes given below:

- (a) ii, iii, i and iv
- (b) iv, ii, i and III
- (c) ii, iv, i and iii
- (d) iv, ii, iii and i

Match the following:

### **List I**

- (i) Removal of official majority in the provincial legislative councils.
- (ii) Introduction of bicameralism at the Centre
- (iii) Extension of the principle of separate electorates to other communities, besides
- (iv) Introduction of indirect elections for the non-official members of the legislative councils.

- (a) i-A, ii-D, iii-B, iv-C
- (b) i-B, ii-C, iii-D, iv-A
- (c) i-B, ii-D, iii-A, iv-C
- (d) i-B, ii-G, iii-D, iv-A

### **List II**

- (A) Indian Councils Act, 1861
- (B) Morley Minto Reforms
- (C) Montford Reforms
- (D) Government of India Act, 1935

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if Assertion ‘A’ is correct, but Reason ‘R’ is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain ‘A’.

*Assertion (A):* William Bentinck was the first one to be called governor-general of India.

*Reason (R):* He also had the additional charge of the governorship of Bengal.

*Assertion (A):* The Charter Act of 1853 deprived the Court of Directors of its right to appoint and recall officials in India.

*Reason (R):* The charter empowered the governorgeneral to appoint and dismiss the high officials in India.

*Assertion (A):* Lord Dalhousie was the first real governor-general of India.

*Reason (R):* He was the first governor-general of India without any additional charge.

*Assertion (A):* The ‘India Council’, an advisory body to the secretary of state for India, consisted of 15 members.

*Reason (R):* Half of its members were Indians.

*Assertion (A):* The Indian Councils Act of 1892 allowed the legislative councils at the centre and the provinces to discuss and vote the budget.

*Reason (R):* The Act of 1892 retained official majority in the legislative councils at both the central and provincial levels.

*Assertion (A):* The Morley-Minto Reforms removed the official majority in the Imperial Legislative Council.

*Reason (R):* Even after the Act of 1909 majority of the non-officials in the Imperial Legislative Council were indirectly elected.

*Assertion (A):* The central legislature was made more representative by the Montford Reforms.

*Reason (R):* The Montford Reforms increased the non-official elected majority in the central legislature.

*Assertion (A):* From 1919, the secretary of state for India began to draw his salary from the British exchequer.

*Reason (R):* The high commissioner of India at London was paid, from the beginning, by the Indian Government.

*Assertion (A):* The Montford Reforms introduced ‘Dyarchy’ at both the Central and provincial levels.

*Reason (R):* In 1919 the provinces were given the power of looking after certain subjects of administration by way of delegation from the centre.

*Assertion (A):* The Government of India Act, 1935 introduced provincial autonomy.

*Reason (R):* The Act itself made a clear-cut division of powers between the centre and the provinces.

‘Reserved Subjects’ under Dyarchy in the provinces were administered by the governor and his executive council. Which of the following were included in them?

- (i) Law and order
- (ii) Land revenue
- (iii) Agriculture
- (iv) Irrigation
- (v) Industries

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) i, ii and v
- (d) i, iv and v

The ‘Transferred Subjects’ were to be looked after by the governor and his council of ministers. Which of the following was/were not included in them?

- (i) Education
- (ii) Forests
- (iii) Local self-government
- (iv) Jails
- (v) Public health and sanitation

Choose the answer from the codes given below:

- (a) ii only
- (b) ii and iii
- (c) iv only
- (d) ii and iv

The high commissioner of India at London had certain duties to perform. Which of the following were his duties?

- (i) Procuring stores for the Indian Government.
- (ii) Keeping the British parliament informed of the developments in India.
- (iii) Supplying trade information and promoting commerce between India and

England.

(iv) Acting as a link between the governor-general of India and the secretary of state for India.

(v) Looking after the education of Indian students in England.

Select the answer from the codes given below:

(a) i, iii and v

(b) i, ii and iv

(c) ii, iii and v

(d) ii, iii and iv

In which of the following provinces was bicameralism introduced for the first time in 1935?

(i) Bengal

(ii) Punjab

(iii) Uttar Pradesh

(iv) Bihar

(v) Central Provinces

(vi) Assam

Select the answer from the codes given below:

(a) i, ii, iii and v

(b) i, iii, iv and vi

(c) i, ii, iv and v

(d) i, iv, v and vi

In 1935 the principle of separate electorates were extended to

(i) Sikhs

(ii) Untouchables

(iii) Europeans

(iv) Indian Christians

(v) Anglo-Indians

Choose the answer from the codes given below:

(a) i, ii, iii and v

(b) i, iii and v

(c) i, iii, iv and v

(d) iii, iv and v

## ANSWERS

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (d)  | 2. (b)  | 3. (c)  | 4. (b)  | 5. (a)  | 6. (c)  | 7. (d)  |
| 8. (b)  | 9. (d)  | 10. (c) | 11. (b) | 12. (c) | 13. (a) | 14. (b) |
| 15. (c) | 16. (a) | 17. (b) | 18. (a) | 19. (a) | 20. (c) | 21. (d) |
| 22. (c) | 23. (a) | 24. (b) | 25. (d) | 26. (c) | 27. (c) | 28. (d) |
| 29. (b) | 30. (c) | 31. (b) | 32. (c) | 33. (b) | 34. (c) | 35. (a) |
| 36. (d) | 37. (b) | 38. (a) | 39. (c) | 40. (a) | 41. (d) | 42. (b) |
| 43. (c) | 44. (a) | 45. (c) | 46. (b) | 47. (c) | 48. (a) | 49. (d) |
| 50. (c) | 51. (a) | 52. (b) | 53. (c) | 54. (a) | 55. (b) | 56. (a) |
| 57. (d) | 58. (c) | 59. (b) | 60. (d) | 61. (b) | 62. (c) | 63. (b) |
| 64. (a) | 65. (a) | 66. (d) | 67. (c) | 68. (a) | 69. (b) | 70. (d) |
| 71. (c) | 72. (c) | 73. (d) | 74. (b) | 75. (a) | 76. (c) | 77. (d) |
| 78. (b) | 79. (a) | 80. (c) | 81. (b) | 82. (d) | 83. (a) | 84. (c) |
| 85. (a) | 86. (b) | 87. (b) | 88. (c) | 89. (d) | 90. (b) | 91. (c) |
| 92. (b) | 93. (d) | 94. (a) | 95. (b) | 96. (c) |         |         |



## CHAPTER 15

# ECONOMIC IMPACT OF THE BRITISH RAJ

### GENERAL SURVEY

**Changing Nature of Indian Economy** Under the impact of the British rule in India, radical changes started taking place, rather slowly in the beginning, but fairly rapidly after 1850, in the spheres of administration, means of transport and communications, the structure of commerce, the organisation of agriculture and industries, as also in social and political institutions in the country and more importantly, in the attitude and ideas of the people. During the 17th century and early part of the 18th century, the European trading companies used to purchase various finished goods from India, for sale in European markets. But markets in India for various European goods were then extremely limited. There used to be thus, a net excess of India's exports over her annual imports. This meant that European countries had to pay in gold and silver for the various Indian surplus commodities which they used to purchase.

**Impact of Mercantilist Policies on India** In view of the prevailing Mercantilist ideas, flow of gold and silver from England to India for payment of her exports of finished goods was resented. Also since export of such goods from India hampered the development of English manufactures, free import of such Indian goods into England was also resented as it was against the Mercantilist ideology and practices. The consequence was that severe restrictions came to be placed on the flow of gold and silver from England into India. Restrictions also came to be placed on free import of Indian finished goods into England. These Mercantilist restrictions by England on the Indian exports of finished goods, which were also ousted from the European markets due to the acceptance of the Mercantilist principles and practices there also, brought about radical changes in the composition of

India's export and import trade. Instead of finished goods like textiles and silks, India gradually was compelled to export industrial raw materials and other tropical commodities like raw cotton, indigo, tea, coffee, sugar and food-grains. England wanted these industrial raw materials for her gradually expanding manufacturing industries (as Industrial Revolution was gradually taking place in England from 1750). In return, India was compelled to import cheap manufactured goods like cloth produced in the factories at Lancashire.

**Replacement of Mercantilism by Free Trade Policy** Once England attained industrial and military supremacy, instead of restrictive trade practices of Mercantilism, it adopted the principle of free trade (i.e. duty-free and unrestricted import and export trade). The principle of free trade began to be enforced vigorously after the end of Napoleonic Wars in 1815. Thus, practically all restrictions on trade between England and India (including restrictions on shipping) came to be removed by 1853. This gave a great boost to trade between England and India. Thus, for the period 1854-59, India's annual exports rose to Rs. 22.2 crores and her annual imports to Rs. 15.37 crores. After 1840, some other momentous developments took place. Sailing ships came to be gradually replaced by steamships after 1840. In 1869, the Suez Canal was opened and the sea-route between Europe and India was practically halved. Also, laying down of submarine cables and the spread of international postal facilities gave further impetus to international trade. For long, India's export and import trade was mostly with England; but gradually, other nations also stepped in. The first to step in was Germany; by the end of the 19th century, U.S.A. and Japan were also selling their manufactured goods in Indian markets.

**Impact on India** After 1850, internal markets in India were also being opened up. Railway and road-building programmes began to be undertaken in the country after 1850. The Public Works Department established by Lord Dalhousie started building modern roads in India during 1850s. The first railway line was opened in India in 1853. This was soon to create a veritable revolution in the country, opening up the interior markets as never before. Railway construction, which started in India after 1853, also connected the interior of the country with the port towns of Bombay and Calcutta, thus facilitating movement of goods from the interior to port towns and from port towns into the interior. Tolls that used to be imposed at various places on the internal movement of goods, thus hampering their free and easy movements from place to place and were thus restricting internal trade, were abolished by

1836. A uniform Rupee became the legal tender currency in the whole of India after 1835. This uniform unit of currency facilitated expansion of internal trade. As a result of the adoption of the principle of the free trade by England after 1815 and because of imposition of that principle on India which was a subject country, almost all import duties came gradually to be abolished in India by 1882. Similarly, all export duties came to be totally abolished by 1888.

## **THREE STAGES OF COLONIALISM**

British colonialism established its firm roots in India in three stages, each stage representing a different pattern of subordination of the colony and consequently different colonial policies, ideologies, impact and the colonial people's response. The change from one stage to another was due partly to the changes in the metropolis itself and partly to the changes in the colonies.

The three stages are not strictly bound. But each stage has some main features, though the features of the earlier one may continue into the later one. Again some stages are atrophied in some colonies, as the third stage in India.

### **Period of Mercantilism (1757–1813)**

The objectives of the British during this time were monopoly of trade and direct appropriation of revenue. The main features were:

Very strong element of plunder and direct seizure of power.

Absence of large-scale import of British goods.

No basic changes in the colony's administration, judiciary, culture, economy, etc.

### **Period of Laissez Faire (1813–1860)**

The main features of this period were:

Determination of the administrative policies and economic structure of the colony by the interests of the industrial bourgeoisie of the metropolis.

Making the colony a subordinate trading partner which would export raw materials and import manufactured goods.

Transformation of the colony's economy, polity, administration, society,

culture and ideology under the guise of development and modernisation in order to exploit for furthering British interests.

## MAIN AREAS OF ECONOMIC IMPACT

**Rapid Expansion of India's Foreign Trade:** One consequence of the operation of the British economic activities such as construction of roads and railways, abolition of internal tolls, introduction of a uniform currency -- Rupee, abolition of all import and export duties and adoption of the principle of free trade, was rapid expansion in India's external trade. Thus, during the five-year period of 1864-69 average annual value of India's imports and exports amounted to Rs. 87.5 crores. By 1913-14 this figure rose to Rs. 427 crores.

**Changes in Composition of India's Exports and Imports:** The second consequence was the change in the composition of India's exports and imports. India's exports now mainly consisted of industrial raw materials like raw cotton and jute, minerals, raw materials and agricultural produce like tea, coffee, food grains etc. On the other hand, imports from England into India consisted thereafter mostly of manufactured goods made in the factories of England.

**Decline of Urban Handicrafts:** The consequence of these changes in the composition of India's exports and imports, was rapid decline in the demand for products of various urban handicrafts which at one time were so famous and in a flourishing condition. Formerly, Indian weavers, metal fabricators and various other craftsmen in urban areas used to produce goods for both domestic and foreign markets. Now these urban handicrafts in India were unable to successfully face the challenge posed by free imports into India of cheap manufactured goods produced on a large-scale in factories in England. Also, people engaged in urban handicrafts in India were illiterate, conservative and under the influence of caste and other conventions. The result was that they were not in a position to organize themselves to successfully meet the challenge posed by English manufacturers by introducing modern methods of production. The Government of India which was an alien government interested in safeguarding the interests of their motherland also did nothing to render any help to these unfortunate handicraftsmen. This resulted in the decline of urban handicrafts in India. This process is described as the process of

“deindustrialization”.

**Increasing Pressure on Agriculture:** Gradually several handicrafts in urban areas declined or in some cases vanished for all practical purposes. The unfortunate men who were traditionally engaged in those handicrafts took mostly to agriculture, claiming a share in the family land, to which they were entitled according to the Hindu and Muslim laws of succession and inheritance. This sudden swelling in the number of agriculturists resulted in sub-division and fragmentation of agricultural land. This resulted in the problem of uneconomic holdings, unproductive agriculture and growing rural indebtedness.

**Commercialization of Agriculture:** Due to revolution in the means of transport and communications after 1850 and due to gradually widening opportunities for the sale of agricultural commodities of various types abroad, significant changes began to take place in the pattern of agricultural production in India. Whereas formerly the farmers produced to meet only the needs of their family members and to meet their share of such obligations as the cost of upkeep of village menials and of state revenue, now they began increasingly to produce for cash sales. Thus, subsistence farming began gradually to give place to what is known as ‘commercialization of agriculture’. Instead of growing all types of crops for home consumption as was the traditional practice, farmers began to produce one or two crops suitable to the region and which could be sold for highest profit. This led to certain amount of regional specialization in the field of agricultural production. The use of money or cash began to penetrate villages in India. “Cash nexus” came to be gradually established after 1850 between the Indian villages and the outside world.

**Appearance of Middlemen:** Transition from subsistence farming to commercial farming also brought about another change. A class of middlemen gradually came into existence specializing in collecting and marketing of cash crops now being produced by increasing number of farmers. The middlemen became a sort of link between small cultivators in villages producing commercial crops on the one hand, and export agencies with worldwide connections on the other.

**Linking of Indian Market with World Market:** Gradual establishment of links between the agricultural producers in villages and the world market resulted in bringing prices of agricultural commodities in India

generally in line with world agricultural prices. In respect of cash crops, hereafter the forces of world demand and supply began exerting their influence on prices. This also meant that the level of income and prosperity of Indian farmers especially producing commercial crops came gradually to be influenced by the level of prosperity of industrialized countries like England which were now purchasing many of the agricultural commodities from India.

**Establishment of New Processing Industries:** Changes in the composition of India's exports resulted in gradual emergence of a number of new processing industries like cotton-ginning and cotton-pressing factories, jute-presses, mills for polishing rice, tanneries and leather-works and so on. Expansion of certain mineral products was mainly brought about in response to export needs. Certain forest produces like lac began to be exported. Naturally systematic production of a variety of forest produce began to be undertaken in India at about this time.

**Emergence of Managing Agency System:** The most important among the institutions that came into existence during the second half of the 19<sup>th</sup> century were the European Managing Agency Houses. 'Managing Agency House' was the peculiar product of the Indo-British relations during the 19th century. The Managing Agency Houses raised funds in England and India and took responsibility on behalf of the clients (who had retired from service in India after making lot of money and generally resided in England) to run industries or trading establishments in India. Managing Agency Houses undertook this responsibility on behalf of their clients who provided finance but were not in the position to undertake day-to-day responsibility of running the industrial or trading activities of the Company. Capital from England also began to flow into India during the second half of the 19<sup>th</sup> century when railway construction in India started. Investment of foreign capital in India after 1850 pushed up the pace of economic transition.

**Breakdown of Traditional Self-sufficient Village Economy:** Another significant development was the breakdown of the system of traditional, autonomous, self-sufficient village economy in India. The isolation of the village came to be gradually broken because of developments in the field of transport and communications, i.e., roads and railways. After the conquest of India in 1818, British authorities in India established highly

centralized administration. This new system of administration by taking charge of village administration and of functions previously performed by the village *panchayats* weakened the autonomy of village administration. Functions and duties of village officials came to be supervised by the *taluk* and district headquarters to which now the village officials became responsible. The Indian villages began to be gradually brought into contact with outside world. Also, the more enterprising among the village folk, when compelled by circumstances, moved away from their villages, seeking employment in newly developing factories, mines, plantations or railway construction.

**Changes in Social Institutions and Attitudes and Values:** Another impact right from the establishment of British rule in India was that it brought about certain fundamental changes in the Indian social structure and Indian attitude and values. For example, the joint family system was a typical institution in Indian villages. All the near relations lived under the same roof and held property (especially land) jointly, had common kitchen and common worship. Such a joint family system bestowed certain advantages such as large-scale cultivation of land, economic security to the aged, infants and disabled, better management of property, etc. But it also discouraged initiative and development of individual personality. When Indian villages began to be linked to towns and urban centers, and when some members of the family migrated to towns in search of jobs in factories or in railways or in mines, naturally this started bringing about gradual disintegration of the joint family system. The urban impact, the individualistic spirit fostered by the introduction of English education after 1833, and introduction of the English legal system in India resulted in gradual disintegration of the joint family system not only in towns but also in villages and in its place was gradually substituted the nuclear family system.

## Finance Imperialism (1860–1947)

This period was marked by:

Intense struggle for new, secure and exclusive markets and sources of raw materials among the industrialised countries.

The consequent export of capital by these countries to the colonies.

Replacement of liberal policies by reactionary ones in the administration of

colonies.

## DRAIN OF WEALTH (TRIBUTE)

### Meaning and Nature

During the 200 years of British rule India had to pay a very heavy price for what she got from England. The price which India had to pay for the British contribution to India's political, economic and social progress was not only out of proportion to what India received, but it was also so heavy that the British rule in India left 'poverty amidst plenty'. The British siphoning system adopted to take away India's resources and wealth has come to be appropriately called by economists like R. C. Dutt, Dadabhai and others 'the Economic Drain'.

The Theory of Drain was developed by the Indian nationalist thinkers mainly with a view to analyse one of the main causes of poverty in India. The Drain referred to "the unrequited surplus of exports over imports that was transferred to England." The drain was typically "a phenomenon of the colonial rule."

The transfer of resources (i.e. unrequited exports) from India to England either without getting anything in return or getting only a disproportionately small part of such a transfer of resources has come to be described as the Drain on India's resources.

The person to draw pointed attention to this drain of resources from India to England was Dadabhai Naoroji in his book *Poverty and Un-British Rule in India* (1871).

Dadabhai Naoroji made an attempt, in his book, to explain the causes of the drain, to measure the amount of the drain flowing from India to England, and to trace the consequences of such drain.

Dadabhai tried to prove that the prevailing mass poverty in India was the direct consequence, among other reasons, for the drain of resources from India to England.

### Forms of Drain

According to Dadabhai Naoroji, the following forms of drain can be identified:

Remittances to England by Europeans for the support of families and education of children—a feature of the colonial system of government.

Remittances of savings by employees of the Company, since most employees preferred to invest at home.

Remittances for purchase of British goods for the consumption of British employees as well as purchases by them of British goods in India.

Government purchase of stores manufactured in Britain.

Interest charges on public debt held in Britain (excluding interest payments on railway loans and debts incurred for productive works).

In addition, the government of India had to make huge payments to people in England on account of political, administrative and commercial connections established between India and England. These commitments were called ‘Home Charges’. They included:

Interest on public debt raised in England at comparatively higher rates;

Annuities on account of railway and irrigation works;

Payments in connection with civil departments where Englishmen were employed;

India Office expenses including pensions to retired officials who had worked in India or who had worked for India in England and retired there, pensions to army and naval personnel, and their furlough allowances.

## **Estimate of the Drain**

It is impossible to accurately measure the amount of drain which in the form of resources and gold bullion flowed from India into Great Britain during the British rule. Some idea of the extent of the drain can be got by figures quoted by some authors.

Verelst estimated that within a period of just five years after the Battle of Plassey, goods and bullion worth 4.94 million pounds sterling went out of the country. I. C. Sinha stated that during 1757 and 1730 the amount of drain on Bengal's resources alone was something like 38 million pounds.

With the available information, it was calculated that one-fourth of all the revenues in India came to be annually remitted to England as Home Charges alone.

Different nationalist leaders made attempts to estimate the amount of the drain annually flowing out of India into England. There is considerable

variation in these estimates because different authors adopted different methods for calculating the ‘Drain’, and also because India’s export surplus was undergoing continual change in the upward direction.



Dadabhai Naoroji

## LAND REVENUE SETTLEMENTS

### Battle of Two Philosophies

#### *English or Bengal School*

**Ideals and Objectives of Cornwallis** The Permanent Settlement of Bengal (1793) was an honest attempt to employ the English Whig philosophy of government. It was based on the Whig conviction that political power is essentially corrupting and inevitably abused; that power, to be exercised with safety, must be reduced to a minimum, and even then, kept divided and counterbalanced.

Cornwallis sought to minimise the work of government to the bare task of ensuring the security of person and property. He felt this could be done by permanently limiting the State revenue demand on the land; for he was convinced that the executive wing was bound to abuse its power so long as the State demand was variable from year to year.

The permanent limitation of the revenue demand, and the curbing of executive power which it made possible, were not, however, the most decisive features of the Permanent Settlement. This was rather, the

determination to introduce private property rights in land and uphold them through a Western type of law system. Cornwallis held that everything depended on the recognition of the proprietary rights of the zamindars, the great landholders; and indeed, landed property is the kernel of the Whig conception of political society.

Cornwallis's Minutes in a way, reflected John Locke's classic statement of the Whig theory. He sought to give concrete form to the rule of law in the Bengal Code of Regulations of 1793. In this spirit, Cornwallis undertook a sweeping Anglicization of the British power, removing Indians from all but the petty offices, and taking away from the great Bengal landholders, their last quasi-political power, the right to keep armed retainers and to police their districts.

He sought to establish an impersonal government of law; and he resorted to the classic Whig division of the powers, with its separation of the judiciary and executive. In each district of the Bengal territory, a Collector was appointed, who was supposed to do merely what his name implied—not to be an all-powerful discretionary official, but a mere collector of fixed public dues. He was given no political or magisterial authority, and was not even entrusted with the control of the district police.

The great figure in the district, the basic unit of the British administrative system, was meant to be the District Judge and Magistrate; it was he who was empowered to administer the impersonal law system of the Cornwallis Code of Regulations, even, if need be, against the collector himself in his official capacity. The district judge was given the control of the police, and a status and salary superior to that of the collector.

**Wellesley's Contribution** Wellesley, the next important figure among the Governors General (1798–1805), was a great admirer of these English principles. He declared that the British constitution had provided the model of Cornwallis's work, and felt that he was carrying this work to its proper completion by divesting the Governor General's Council of its function as the high court of the Company's judicial system, and establishing instead, a separate Court of Sadr Diwani and Nizamat Adalat.

## Indian School or Paternalists

**Attitude of Munro School** The opposition to this policy of applying British constitutional principles to the Indian administration came rather

surprisingly, from the brilliant group of subordinates which served Wellesley: from Munro, Elphinstone, Malcolm and Metcalfe. Out of their thought and work came a new and conscious alternative to an anglicized form of administration. They need to be studied closely because they were the dominant school in the formation of Indian policy, when liberalism first began to exercise an influence on internal administration after 1818. Despite differences of age and temperament, there is a unity of thought in founders of a political tradition. Their great work was in different forms, to counter the spirit of the Cornwallis system.

Though most of them spent the major part of their careers in military and diplomatic activities, their concrete and visible achievement was the Ryotwari System of land settlement and general administration, first evolved by Munro, and extended by him throughout the Madras Presidency in the period of his governorship from 1819 until 1827.

Mountstuart Elphinstone, who was rewarded in 1819 for his diplomatic achievements against the Marathas, with the governorship of the Bombay Presidency, adopted the Ryotwari System for the large area of western India that was annexed to the Bombay Presidency as a result of the Maratha defeat; and his work was maintained by his successor, John Malcolm, Governor from 1827 until 1830.

In the north, Metcalfe, the youngest and the last to leave India, threw all the weight of his influence (as Resident of the Delhi Territory and later as member of the Governor General's Council) against the extension of the Cornwallis system to the Ceded and Conquered (afterwards North-Western) Provinces. He ensured that the "village communities" there were made the basis of the revenue settlement, and the executive and magisterial functions permanently reunited in the person of the collector.

The attitude of Munro, Elphinstone, Malcolm and Metcalfe towards the Cornwallis school is of particular importance, because it blends almost imperceptibly, into their attitude to the movement of reform, which picked up momentum in the eighteen-twenties.

As the "Romantic" generation in British-Indian history, they rebelled against what they thought to be the cold, lifeless, mechanical principles informing the Cornwallis system, which would impose English ideas and institutions on Indian society. They did not deny the theoretic virtue of the rule of law and division of the powers, but they denied that these could be introduced unmodified into India.

**General Goal and Specific Objectives of Munro School** The general goal of the paternalist school was to conserve the original institutions of Indian society, rather than to construct that society anew.

Metcalfe had been schooled in Wellesley's haughtiness towards the Indian aristocracy, and hated sharing with it, "the aristocracy of office". But his vision was of a benevolent paternalism founded on the unchanging "village republics", and he never considered a system of direct rule that would rebuild India in the image of the West. He never stopped to acknowledge Munro as master, and to pursue Munro's ideal of a prosperous society of yeoman farmers enjoying a freehold property right.

Malcolm and Elphinstone disliked the notion of sacrificing the aristocracy in the interests of the peasantry, and wanted to preserve the Indian society in all its rich variety. Apart from this difference of emphasis, the group was drawn together by the feeling of having to wage a common struggle against alien forces which were bent on sweeping away the old India they loved.

But, against the Cornwallis system, the four men spoke with one voice. They saw it as a system of abstract principles inapplicable to India, as an impersonal bureaucracy instead of a personal, human and tangible form of government. Government managed from the office, rather than from the tent and the saddle, necessarily proceeded by forms and precedents.

In contrast to the abstractions of the rule of law, and the blind, automatic operation of an impersonal bureaucracy, Munro's school preferred a continuation of the Indian tradition of personal government. Apart from the reservations of Metcalfe, they saw in the preservation of the Indian states, one method of pursuing their aim, and, at the same time, of providing a possible haven for the culture and higher graces of Indian life.

While aware of the irregularity and frequent oppressiveness of princely governments, they recognised that ultimately, these were closer to their own ideal. To the *ryot*, government must be represented simply; not by a multiplicity of officers and a multiplicity of written forms, but by a single officer, who had powers to inquire, to judge and to punish, without the delay and intricacies of the Western legal process. This officer was not to be a distant and awful figure, presiding like a deity in his temple, but a familiar lord, visiting and speaking with them of their quarrels and their crops, and looked up to as *ma-bap*, father and mother. In practical terms, this meant a union of powers, at least at the district level.

None but Metcalfe had the logical nerve to propose their absolute union and

the abolition of a separate judiciary; but they all agreed that the collector should be accorded magisterial powers, which would give him control of the district police and a power of summary punishment. The collector's office was to be the great executive office of local government, controlling in firm subordination, the whole inferior executive arm.

## Zamindari or Permanent Settlement

One of Lord Cornwallis' major achievements was the Permanent Settlement (1793) of land revenue in Bengal. For a quarter century after the grant (1765) of *Diwani* Rights to the John Company, the revenue settlement had been on an annual basis, though a permanent system was also anticipated.

On 10 February 1790, the Governor General announced a decennial settlement. Three years later it was approved by the Court of Directors and made permanent as of 22 March 1793. It constituted Regulation I in the series of regulations passed by the Calcutta Supreme Council on 1 May and collectively known as the Cornwallis Code.

Under the new dispensation, the *zamindars* were recognized as proprietors of land. Land revenue was to be fixed, there being no enhancement of dues to the government, nor could the *zamindar* in return expect any remissions or postponement of dues.

Cornwallis argued that these measures would encourage landlords to obtain the maximum produce as well as reclaim waste land, ensure a permanent income to the government, and save time and effort hitherto wasted on annual settlements. By accepting the hereditary status of *zamindars*, however, the settlement completely ignored the interests of cultivators who were thus thrown to the mercies of big landlords.

The Governor General's views were opposed by most of his advisors, including John Shore and Charles Grant. Shore wanted a proper survey to be carried out before a perpetual assessment was made; Grant was doubtful about the *zamindars'* proprietary rights to the land without an exhaustive study of the records. Ironically, Shore who succeeded Cornwallis was to bear witness to the first results of the Permanent Settlement he had so steadfastly opposed.

The changes it brought about proved to be more of social disorders. The loss of rights of peasants, growth of sub-infeudation, conflicts between old and new houses, absenteeism, pressure of the sale laws, inadequate law

courts and police system, exclusion of the natives from the important offices, decline of trade and commerce and industries—all contributed to an extremely tense and unstable social environment. Within that atmosphere, the *zamindars* failed to stand for improvement. Instead of becoming improving landlords they turned out to be tyrannical and unproductive.

In actual fact the Settlement was the result of a complex causation in which ideas too played a role to the extent that these were relevant to mundane interests and provided a decent appearance to them. Cornwallis not only legitimised a heavy tribute in the form of rent; he also made its collection rigid and harsh. His ideas represented British ruling classes' immediate interests as well as their false view of Bengal's social reality. Viewed in its purely commercial and financial aspects, the Settlement resulted in considerable loss of future revenues. As an administrative measure, its completion required a stronger statutory base and more vigorous executive management than were forthcoming. But looking at the measure solely from a political point of view, it was the means of allaying apprehensions and removing doubts amongst a class of Indians.

## Ryotwari Settlement

Not long after Cornwallis introduced the Permanent Settlement in Bengal, the question of extending it to other territories, acquired by the John Company from time to time presented itself. The capture of Baramahal and Dindigul from Tipu Sultan in the Third Mysore War, and the cession of the [Northern circars](#) in 1794 as a *jagir* brought the issue to the fore. In 1799 Tanjore and Coimbatore and in 1801 Malabar and the territory of the Nawab of Arcot had been annexed to Madras Presidency. Among the first officials to be associated with land revenue settlement in these areas were Alexander Read and Lionel Place. Thomas Munro was one of Read's assistants; in 1800 he had been transferred from Kanara to the Deccan districts ceded by the Nizam of Hyderabad.

While these officials were busy sorting out the complex revenue affairs under their charge, Lord Wellesley, the Governor General, issued a peremptory order to the Madras Government to introduce the Bengal system of Permanent Settlement in its newly acquired dominion. The directive was not well received, for as Munro and his assistants gained in experience, they became extremely critical of the Bengal system. More over they were able to

sell their new ideas to the local administration. In particular, William Bentinck, the Governor of Madras (1803–7), was attracted by what they were doing and ruled that further progress with *zamindari* settlement be stayed. Later (1808), permission was accorded to experiment with village *panchayats*, apart from the *ryotwari* system.

The *ryotwari* system had a staunch champion in Munro. As a result of earlier experiences in Tanjore, Hodgson, who was then powerful in the Madras Board of Revenue, was keen on village *panchayats*. In 1808–9, the *ryotwari* experiment was tried in most of the districts, but much to Hodgson's discomfiture reports regarding village leases were uniformly unfavourable.

In Madras, by 1818, the suppression of landed aristocrats, the *poligars*, the establishment of judicial courts and the improvement of the revenue system had been ensured. However, in the bargain they had claimed a heavy toll. As soon as Munro became Governor in May 1820 the system was declared generally operative in all parts of the Madras Presidency, barring areas already under the Permanent Settlement. As to the latter, every opportunity was taken of getting back, on account of lapses or by means of purchase, the *zamindari mootahs* and such other tenures as existed, with a view to introducing the new system therein.

The central characteristic of Munro's system was that the government demand on land was now permanently fixed and each cultivator could take or reject the field he was offered if he thought its rent to be excessive. Munro reduced the assessment from roughly half (45 or 50 or 55 per cent) to one-third of the estimated produce; even so, in many cases the latter represented the entire economic rent and was thus, by definition, oppressive.

Two other factors impinged on the situation: first, the cultivator had to pay a fixed sum of money irrespective of the actual yield or the prevalent price; secondly, the rent was not calculated through local bodies, as in the North-Western Provinces, but by low-paid agents who made unjust extortions and used oppressive methods. It is to Munro's credit that he strove all through his seven-year administration to lower the assessments and keep the evils of the system under constant check.

In the Bombay area the Maratha system of farming out the revenue was adopted to start with. The districts were farmed out to *desais* and later to *patels* of villages. The Collector or his agent, the *mamlatdar* or *kamavisdar*, had to make the best possible deal with the *desai* for the annual revenue and, provided the amount was duly paid, kept out of the way as far as the *desai*:S

methods were concerned. After 1819, the *ryotwari* system was introduced and the *talati* or village accountant, appointed directly by the Bombay Government, superseded the *desai* or *patel*. Apart from the Madras and Bombay (including Sind) Presidencies, the *ryotwari* system, with such modifications as local conditions demanded, was also prevalent in Berar, Assam, Bunna and Coorg.

## Mahalwari Settlement

The question of introducing a settlement of land revenue in the ceded and conquered provinces came to the fore in the opening years of the nineteenth century. The provinces included territory ceded by the Nawab of Awadh and his tributary, the Nawab of Faizabad, in 1801-2 and conquered by the British in 1803 as a result of Lord Lake's victories over the Marathas. Later they were known as the North-Western Provinces.

On the basis of a recommendation of the Board of Commissioners, Holt Mackenzie had drafted his minutes of 1819, in which he recommended a settlement with village communities after a systematic survey and inquiry. While undertaking operations, a record of the rights was to be prepared-village communities being represented by headmen called *rumba'l'dqrs* (viz. persons having a 'number' in the collector's 'register of persons liable to pay land revenue to the state).

With all ideas of the Bengal system finally abandoned in 1821, Mackenzie's minutes became the basis for a new settlement. In essence, his plea was that revenue be fixed at a moderate rate and the settlement be made with the landlords (viz. *zamindars*) or peasant proprietors where they existed and with the village communities where they held land in common tenancy. Landlords or *talukdars* who claimed rights of land were generally granted compensation from the government treasury, the sum being later collected from the village *zamindars*. As the revenue settlement was to be made village by village and estate by estate and as an estate is called a '*mahal*', it came to be known as the Mahalwari Settlement. The basis of the settlement was the 'net produce' or that portion of the gross produce of land which remained after deducting the expenses of cultivation including the profits of stock (invested capital) and wages of labour.

Regulation VII of 1822 and the settlement were a failure because inquiries needed for a system of record of rights made no progress; detailed

investigations relating to produce of individual fields ‘proved vexatious and futile’; state demand computed at 80 per cent and above was both severe and impracticable. William Bentinck’s Regulation IX of 1833, however, became the true basis of the land settlement in northern India. Moreover, government demand was reduced to two-thirds of the gross rental, and the settlement took 30 years to be completed. R. M. [Bird](#), the Lt. Governor of North-Western Provinces, implemented the settlement, and is rightly known as ‘the father of land settlement in northern India’. Subsequently, the system was introduced in the Central Provinces, the Panjab etc.

## RAILWAYS

The development of Indian railways may, broadly, be divided into five different stages or phases: (i) the ‘old guarantee system’, 1849–69; (ii) state construction and ownership, 1869–82; (iii) the ‘modified guarantee system’, 1882–1924; (iv) nationalisation, 1924–48; and (v) integration and regrouping, 1948–52.

### First Phase (1849–69)

To start with, three experimental lines were sanctioned in 1845: the East Indian Railway, from Calcutta to Raniganj (120 miles); the Great Indian Peninsular Railway, from Bombay to Kalyan (32 miles); and the Madras Railway, from Madras to Arkonam (30 miles).

But Indian railroad building began in right earnest after Lord Dalhousie’s Minute of 1853 on the subject. And the Revolt of 1857 hastened this process by making the British government realise the importance of speedier transport and communications.

Since no large-scale private capital for these huge undertakings was forthcoming, the Company decided that English companies, interest on whose capital investment would be guaranteed by the state, be constituted to take up this work. By the end of 1859 contracts with eight such companies for the construction of 5,000 miles of railroad were signed. In all these cases the government underwrote the capital and guaranteed a 5 per cent return on it, coupled with a free grant of all land required for construction. In return, the companies were called upon to share the surplus profits with the government. The railroads were to be sold to the government on stipulated

terms at the close of 25 years, while during this period the government was to exercise control both over their expenditure as well as working.

The two most controversial features of the arrangement were the ownership of railways by private companies and the guarantee by the government of a minimum return on their capital, especially the latter.

## **Second Phase (1869–82)**

In the second phase, both the Home and Indian Governments accepted the policy of state construction. In his Minute of 1869, John Lawrence strongly recommended state construction and ownership of railways. Progress however was by no means rapid. Thus between 1869–91 the mileage added through government agency totalled 3,297 only. But the state proved as good an agent as the companies in construction and administration, sometimes even better.

The first of the old guaranteed railways to be purchased was the East Indian Railway in 1879. So far as new lines were concerned, their commitment as well as financing was under-written by the state for several years after 1869. By the end of 1879, 6,128 miles of railways had been constructed by various companies as against 2,175 by the state.

## **Third Phase (1882–1924)**

As the existing companies were refusing to raise the requisite additional capital for constructing urgently needed new lines, the central government had to figure out alternative sources. It undertook construction of branch and feeder lines, seemingly unremunerative, with the provincial governments holding out guarantees against loss. A modified guarantee system thus operated during the years 1882–1924. Both government as well as non-government agencies were to undertake construction; the government was to concentrate only on strategic lines or those demanded for purposes of famine relief or other urgent needs.

Besides, the Indian states, district boards and other local authorities were actively encouraged to finance, construct and operate railway lines to serve their areas, either directly or through some other agency.

By March 1923 the total mileage of railways in India stood at 37,618 of which more than 66 per cent was owned by the government, its subordinate agencies and the Indian states, although most of the railways were managed

by private companies. Only three principal railways, North-Western, Eastern Bengal, and Oudh and Rohilkhand and two small lines, Jorhat and the Aden railways, were under the direct management and control of the government, the remaining being worked by companies.

In 1900 the railways showed a small profit for the first time. In succeeding years the net receipts grew rapidly; in 1918-19 railway earnings totalled £ 10 million. In 1924-25 railway finances were separated from the general budget for the first time.

In 1901, Thomas Robertson was appointed special commissioner to examine the entire system of the organisation and working of the Indian railways. He proposed (1903) drastic changes and recommended the constitution of a Railway Board with a chairman, two members and a secretary. The Board was formally set up in March 1905 and made subordinate to the government.

In 1907, the Secretary of State, John Morley, appointed a committee under Sir James Mackay to examine the financial and administrative structure of the railways. It found out that the objective of the Railway Board, viz. an expeditious and speedy disposal of business, was not properly realised; that there was friction between the Board and the government; that defects existed in the constitution of the Board itself.

The Railway Board, as constituted in 1905 and modified in 1909, and again in 1914, did not work satisfactorily. Initially, its chairman and members were men with considerable knowledge and railway experience. This was modified in 1914, when a member with financial and commercial qualifications was appointed. The position was reversed in 1920, when it was decided that all the three members should possess experience of work in the railways. After 1921, when the government assumed direct responsibility for the state railways, it delegated all its powers to the Railway Board.

In 1920 the Secretary of State announced the appointment of the East India Railways Committee under the chairmanship of Sir William Acworth to go into the whole question of railway policy, finances and administration. Also known as the Acworth Committee, it consisted of 10 members, among whom 3 were Indians—V. S. Srinivas Sastri (a member of the Council of States), Sir Rajendranath Mookerjee (an industrialist of Calcutta) and Purshottamdas Thakurdas (a Bombay industrial magnate). The committee ruled favour of state management and its recommendations were to form the basis of much of the later development of the Indian railways.

One of the committee's recommendations was the appointment of a Chief Commissioner of Railways. He took the place of President of the Railway Board and was solely responsible, for decisions on technical matters and on matters of railway policy. Unlike the President of the Board, he was not to be out-voted or over-ruled by his colleagues. The first incumbent, C.D.M. Hindley, was appointed in 1923.

The question of separating general finances from railway finances was also debated by the Acworth Committee which recommended that it be examined in the first instance by the railway finance committee and the Central Legislative Assembly. Subsequently both decided in favour of separation, and from 1924–25 the railway budget was separated in the general budget.

## Forth Phase (1924–48)

In 1932-33 a committee under the chairmanship of P.A. Pope was set up to inquire into all aspects of railway operations. Some of the important recommendations of the report included an intensive use of locomotives, disposal of uneconomic wagons, combining resources between different railways, ticketless travel, methods of increasing earnings, etc.

The Indian Railways Inquiry Committee was appointed in 1936 under Sir Ralph Wedgewood to secure an improvement in net earnings and devise means to place railway finances on a sound and renumerative basis. Its report was submitted in June 37 to the Railway Board, which decided to implement some of its recommendations.

Finally the government appointed a Railway Inquiry Committee in 1947 with K.C. Neogy as Chairman. Owing to the then disturbed and uncertain conditions in the country, the committee soon dispersed.

## Fifth Phase (1948-52)

With the partition of the country, sections of the North-Western Railway in the west and the Bengal and Assam Railway in the east went to Pakistan; along with the Sind section of the Jodhpur railway, the total route mileage handed over to Pakistan was 6,958. The section of the North-Western Railway left in India was now called the Eastern Punjab Railway; the broad gauge of the Bengal-Assam Railway was added to the East Indian Railway, while its meter gauge formed a separate Assam Railway.

## Conclusions

Prior to 1944, Indian railways fell into the following broad categories: (i) state-owned lines managed by the state; (ii) state-owned lines managed by private companies; (iii) company-owned lines managed by the companies; (iv) lines belonging to the Indian government; and (v) miscellaneous lines, company lines or district board lines. By 1944, second and third categories had been completely nationalised; almost all, barring some 533 miles, were either directly with the government or with its agencies.

Thus, by 1944, the nationalisation of practically the entire railway mileage network in India had been completed. In 1946 the total railway mileage was to broad guage 20,686.60; meter gauge 16,004.23; and narrow gauge 3,827.08.

## COMMERCIALISATION OF AGRICULTURE

**Causes** Commercial agriculture, that is, the production of crops for sale rather than for own consumption, grew because of a variety of reasons: One basic reason was the constant need of the peasants under the new land systems to find ways of getting money to meet the mounting demands upon them by the state. The peasants started growing only particular crops. The land in groups of villages was solely used, because of its special suitability, for the cultivation of a single agricultural crop such as cotton, indigo, jute, wheat, sugarcane, tobacco, tea, poppy (from which opium is extracted) and oil seeds. Another basic reason for the rapid growth in the cultivation of cash crops was that the British government of India encouraged this. With the rise of modern industries in England, the necessity of raw materials for those industries grew. The British government in India pursued economic policies which expanded the area for growth of such raw materials as needed by the British industries. The government gradually improved the means of transport which made commerce in agriculture more widespread. Thus the government accelerated the commercialisation and specialisation of Indian agriculture.

**Results** The commercialisation and specialisation of agriculture also disrupted the unity of agriculture and industry in the traditional Indian village. Thus the older rural framework of India, weakened by the new land

system, was shattered by the spread of commercial agriculture.

The commercialisation adversely affected even the economic position of the agriculturist. He now produced for the Indian and world market, and so he became subject to all vicissitudes of even the erratic market. He had to compete with formidable international rivals like the big agrarian trusts of America, Europe and Australia which produced on a mass scale by means of all modern agricultural machinery, while he himself cultivated his small strip of land by means of the labour power of bullocks and the primitive plough. Further, the commercialisation made him dependent, for the sale of his product, on the middlemen, the merchants. The merchant by his superior economic position took full advantage of the poverty ,of the peasant. The poor peasant had to sell his product to the middleman at the harvest time to meet the revenue claims of the state and also the claims of the moneylender. This transaction originating in sheer necessity brought a less amount to the peasant than it would have if he waited. The middleman thus appropriated a very large share of the profit.

## RURAL INDEBTEDNESS AND GROWTH OF LANDLESS LABOUR

Causes of the impoverishment and indebtedness of the peasantry were:  
Impoverishment of the peasantry in *zamindari* areas due to the oppression of the peasants by the *zamindars*.

Their impoverishment in *ryotwari* and *mahalwari* areas due to the excessive revenue demand of the government.

Very little investment by the government to improve agriculture.

Rigid manner of revenue collection.

The impoverished peasant was driven then to borrow money at high rates of interest from the moneylender. And this further worsened his economic position and finally he was deprived of his land.

**Magnitude of Rural Indebtedness** By the early 20th century, rural indebtedness grew unprecedentedly. The total rural debt of India at the beginning of the 20th century was Rs. 300 crores. But, according to the Central Banking Enquiry Committee of 1929, the magnitude of rural indebtedness was about Rs. 900 crores. Following the Great Depression, the

burden of debt in British India alone was estimated to have increased to Rs. 1200 crores.

**Rural Credit Policy** The peasant became an easy prey to the moneylender in the absence of state protection in the form of a rural credit policy. In fact, there existed a credit policy of the government which funded only microscopic needs of the peasant. Even this was formulated in the wake of a number of struggles. The widespread riots that took place in 1875 in the Bombay presidency made even the skeptic authorities of the government realise the seriousness of the situation. A point to be noted here is that one could find anti-moneylender elements in many other uprisings in India in the 19th century. Even in the 1857 revolt, the wrath of the peasants was occasionally directed against the moneylenders. The Santhal Rebellion in the mid-1850s was of course immediately aimed at the money lending community.

**Government Legislation** The Deccan Riots of 1875 led to the legislation of a series of acts regarding this problem and opening of credit banks. The Land Improvements Act (1883), the Agriculturists' Loan Act (1884), the Deccan Agriculturists' Relief Act (1879) and Punjab Land Alienation Act (1902) were some of the acts passed to protect the debtor from the moneylender and ensure government loans to the peasant. In the 20th century, quite a number of acts were passed in the legislature on agricultural indebtedness, like Redemption of the Mortgage Act, 1935; Usurious Loans Act, 1935; Assam Moneylenders Act, 1934; Punjab Debtors' Protection Act, 1936; U.P. Agriculturists' Relief Act, 1934; and U.P. Usurious Loans Amendment Act (which assured that the rate of interest on secured loans should not exceed 7%) etc. These acts, which were passed in the wake of rural unrest, however, were not fool-proof and had several loopholes, allowing the usurer to continue his ruthless exploitation.

**Responsibility of British Policies** In this context, one fact should be made clear regarding the impact of British economic policies on rural indebtedness. Not that exploiters and exploited were absent in the past, but what happened was that the character of the relationship between them changed substantially as a result of British legislation. With the establishment of courts, the moneylenders who were part of a rural society, secured increased power. Land became a valuable and saleable commodity. They charged any amount of interest, and if the tenants failed to pay it, they got the right to grab the

land. Espousing the cause of rural indebtedness, the “Indian Economist” claimed that the moneylender of the time was the direct product of British economical doctrines.

Causes for the rise of moneylenders and transfer of land were:

- The new revenue policy.
- The new legal system.
- Frequent occurrence of famines and scarcity of food.
- The growing commercialisation of agriculture.

Due to the impoverishment of the large section of peasant proprietors, the class of land labourers rapidly grew. The condition of even the poor-peasant owners who still owned their lands, or sub-tenants, was so bad that there was no appreciable difference between them and the land labourers. The class of agricultural labourers combined with the large mass of poor peasants formed the large majority of the agricultural population. Their number increased enormously due to a process of steady impoverishment of the upper peasantry and expropriation of their land.

Thus, on the one hand, the lands of the unprotected proprietors began to be concentrated in the hands of a few moneylenders. And on the other hand, the large masses of the peasantry began to roll down the social ladder first as tenants-at-will and then as agricultural labourers. In this process the political influence and the power of the British government played a major role, as the protagonists of the moneylenders.

The proportion of agricultural labourers to agricultural population was the highest in the *ryotwari* areas and lowest in the joint or *mahalwari* areas. This was so, because in the *ryotwari* areas it was easier for the moneylenders to usurp the lands of the cultivators or force them to become agricultural labourers due to the easiness in the transfer of land in these areas. But this was more difficult in the *mahalwari* areas because the ‘joint village’ was the owner of the whole estate, and the co-shares cannot get rid of the responsibility which is the condition of ownership.

## DEINDUSTRIALISATION

The industries which were worst affected by the policies of the British were the cotton weaving and spinning industries, silk and woollen industries, pottery, glass, paper, metals, shipping, oil-pressing, tanning and dyeing

industries.

The poor state of the Indian handicraft industry can be ascribed to the following causes:

Influx of foreign goods with the adoption of the policy of one-way free trade by the British.

The construction of railways which enabled the British manufacturers to reach the remotest villages of the country.

The oppression practised by the East India Company and its servants on the craftsmen in forcing them to sell their goods below the prevailing wage.

The loss of European markets to Indian manufacturers due to the imposition of high import duties and other restrictions on the import of Indian goods.

The gradual disappearance of Indian rulers and their courts, who were the main customers of town handicrafts.

Rise in the prices of raw materials due to the British policy of exporting raw materials.

The downslide in Indian industries resulted in the following:

Depopulation and ruin of towns and cities which were famous for their manufactures.

Increase in unemployment due to the absence of the growth of modern industries.

Breaking of the union between agriculture and domestic industry in the countryside which in turn led to the destruction of the self-sufficient village economy.

Overcrowding of agriculture by the ruined artisans, thus adding to the general pressure on land.

## Course of Deindustrialisation

**Statistical Evidence** The statistical evidence available on employment in the secondary sector of the economy seems to indicate that, despite the emergence of factories and mines, the proportion of the population dependent on industry declined significantly in the course of the nineteenth century. The emergence of modern industry did not offset the decline in artisan industries. There is only one set of survey figures for comparing the proportion of people dependent on industries around 1800 with the corresponding figure in 1900.

These are the figures recorded by Buchanan Hamilton, during his survey of

the Gangetic districts of Bihar in 1809.

The result is suggestive: The proportion of people deriving their sustenance from industry, declined from 18.6 per cent in 1809 to 8.5 per cent in 1901.

Much of the decline was due to a drastic fall in the number of weavers and spinners in the Gangetic districts of Bihar, in the course of the century. Doubt has been expressed on the accuracy of Hamilton's survey; but it is the only survey made at the beginning of the nineteenth century, and its results are more reliable than other estimates based on mere guesswork. In view of the impressions of contemporary observers, which accord closely with the above statistical account, it is reasonably certain that employment and total output in industry declined in the nineteenth-century India, despite the emergence of modern factories. There is evidence, however, to show that this deindustrialisation was arrested around the beginning of the twentieth century.

## Stagnation and Deterioration of Agriculture

Overcrowding of agriculture and increase in sub-infeudation led to subdivision and fragmentation of land into small holdings, which in turn made it difficult to effect improvements in agriculture. Nonavailability of resources to improve agriculture was due to the extreme poverty of the peasantry. Absence of any incentive to improve agriculture for the cultivator, who was rack-rented by both the government and landlord; and neglect of peasant and agriculture by the government by giving step-motherly treatment to public works and agricultural improvement led to a further decline in the agriculture sector.

# GROWTH OF MODERN INDUSTRIES

## Introduction

**Slow and Hesitant Beginnings** In the beginning, modern business and industry in British India was predominantly European. In the late nineteenth century, an Indian-owned complex of modern industry had sprung up in Bombay and Ahmedabad, but this was an exception. The tea plantations, the coal mines, the jute mills, etc., had developed in eastern India under European enterprise, roughly between the 1850s and the 1880s. Because of

circumstances specific to the Bombay Presidency, the cotton mills there developed under Parsi and Gujarati enterprise before and after the Civil War in the United States.

**Confinement of Indians to the Bazaar** The merchant communities of the interior were engaged at that time in quite a different set of activities—the marketing of agricultural produce, the financing of the inland trade in commodities, the facilitation of the movements of artisan products and peasant crops, etc. They did this by means of the inland bill of exchange, known as the *hundi*, and by the indigenous form of commission agency, known as the *arhat*. Operations in the *bazaar* enabled merchants and bankers to accumulate capital and forge long-distance connections in the inland market. Such connections were to prove crucial when they went into industry. They did so on a broad basis in the period from the outbreak of [the First World War](#) to the advent of independence. The specific process by which *bazaar* bankers and merchants took to industrial investment has been thoroughly researched.

**Impact of British on Indian Industry** On some intensely debated issues, an agreement is still to emerge, especially as regards the impact of British capital and British government on the development (or underdevelopment) of Indian industry. One stream of thought associates the distorted pattern of India's industrial evolution with the colonial factor; the other minimises it and seeks explanation in the low level of the Indian economy.

The first view dwells on the *laissez faire* economics of the Raj and the missed opportunities of industrialisation in the nineteenth century. It delineates the throttling system of monopoly that flourished in the high noon of empire, in around 1900, and then goes on to show how the shaking up of the structure after 1914 opened the way to a limited degree of industrialisation under Indian initiative in the 1920s and 1930s.

As opposed to this stream of thought, the second school emphasises the technological backwardness of the Indian economic structure as the major factor blocking the sustained growth of investment in large-scale industry. By and large, however, the explanation of backwardness is no longer sought in the other worldly values of Indian civilization, the Hindu religious ethic, or the institution of caste. Instead of resorting to uncritical generalisations about values and customs, economic historians now pay closer attention to demand and supply factors.

**Issues Involved** A series of questions crop up regarding the history of industry in India.

Why did the linking of Indian capital to industry come so late?

How was the sophisticated and highly evolved world of the *bazaar*, so completely shut out from the European preserves of modern banks, export-import houses, plantations and factories?

What were the circumstances in which European enterprise carved out the exclusive sphere of corporate industrial operations for itself?

What benefits did this European enterprise confer on the country in terms of economic growth?

How is it that Bombay was the one region where Indian enterprise was able to carve out an early role in that exclusive sphere?

Such questions are closely related to the basic question—why was the Indian economy unable to effect an industrial revolution?

Was it too backward around 1800 for it to take off in the course of the nineteenth century?

Or did under-development “develop” in India as a result of what is referred to as “deindustrialisation” in the course of that century?

**Machine-based industries** The machine age began in India with the starting of cotton textiles, jute and coal mining industries in the 1850s. The development of other mechanical industries such as rice, flour and timber mills, leather tanneries, woollen textiles, paper and sugar mills, iron and steel works, and some mineral industries during the second half of the 19th century and beginning of the 20th century contributed further to the growth of modern industries in India.

**Plantation industries** Growth of plantation industries such as indigo, rubber, tea and coffee during the 19th century was a significant development in the British Indian economic history.

Factors that attracted foreign capital to India were:

Prospects of high profits.

Availability of extremely cheap labour.

Ready and cheap availability of raw materials.

Providing ready market by India and its neighbours for many goods.

World demand for many Indian products such as the jute and manganese.

Willingness of the colonial government and officials to provide all help and show all favours.

The reasons for the domination of Indian modern industries by foreign

capital and not Indian capital were:

British enterprises' use of their close connections with British suppliers of machinery and equipment, shipping and insurance companies, banks, marketing agencies, government officials and political leaders.

Government's policy of favouring foreign capital as against Indian capital.

Government's railway policy of discriminating against Indian enterprises by fixing freight rates in such way which made the import and distribution of foreign goods easier and cheaper, and the distribution of Indian goods more difficult and costly.

The advantages and disadvantages of the foreign-owned industries to Indians were:

The only advantage that the Indians got out of these industries was the creation of unskilled jobs.

But the disadvantages far outweighed the advantages. The Indian workers in these enterprises were extremely low paid and had to work under extremely harsh conditions for long hours.

Moreover, most of their technical staff was foreign and hence the huge salaries earned by them went out of the country.

And also these industries purchased most of their equipment abroad.

Main features of Indian industrial development were:

Slow and painful progress of Indian industries and their inability to compensate even for the displacement of the indigenous handicrafts in terms of production as well as employment. The main reasons for this feature of Indian industrial development was the British policy of artificially restricting and slowing down the growth of Indian industries by not giving them any protection and financial help in their period of infancy.

Almost complete absence of heavy or capital goods industries, without which there can be no rapid and independent development of industries.

It also suffered from extreme regional lopsidedness. Indian industries were concentrated only in a few regions and cities of the country. This uneven economic development not only led to wide regional disparities in income but also affected the level of national integration.

Birth and growth of new social classes: An important social consequence of even this limited industrial development of the country was the birth and growth of two new social classes, the industrial capitalist class and the modern working class, which, though formed a very small part of the Indian population, represented new technology, a new system of economic

organisation, new social relations, new ideas and a new outlook.

## Phases of Industrialisation

There were three distinct phases in the development of large-scale industry in colonial India. These phases overlap to some extent, but are distinct enough to be roughly identified as: (1) 1850–1914; (2) 1914–39; and (3) 1939–47.

**First Phase** The first phase was dominated by the Europeans managing agencies. It saw the development of light manufacturings, and planting and mining industries, which relied heavily on markets abroad. The tea and jute industries of eastern India were almost pure export-led industries, and the greater part of the cotton textile industry of Bombay also catered to markets in the Far East. There was no serious competition as yet with the industries of Britain, in the domestic market of India. The coal industry, while depending on the domestic market, was principally consumed by the railways running to the colonial ports. Steel, which did promise a revolutionary breakthrough based on the domestic market, was produced in too small a quantity to make any perceptible difference to the total value of industrial production. The industries of the period developed in areas of natural advantage, based on rudimentary technology, easily imported from Britain.

**Second Phase** Coming to the second time span, certain new features strike us. This second phase of industry, distinguished from the earlier one by its orientation to the domestic market and from the succeeding one by its simpler technology, saw the development of deadly competition with the industries of the advanced West, for the possession of the mass market for consumers' goods within the country. There sprang up, by the side of the older cotton textiles industry, a new range of light manufactures, all protected by war, tariff and depression. The production of cotton textiles, sugar, paper, etc., surged ahead within the sheltered domestic market, helped by the relatively simple technology. By the end of the period, Manchester cotton textiles, Java sugar and foreign paper of all sorts except newsprint, were more or less eliminated by burgeoning manufacturing units owned by Indian businessmen and industrialists. One critical development that went beyond these changes was the Greater Extensions Programme of Tata Iron and Steel Company (1916-24), the completion of which for the first time, made the steel industry a considerable one.

**Third Phase** Without this development, the third phase, marked by the

beginning of the capital goods industry, would not have been possible at all. Industrial growth during the inter-war period had slowly created a market for the heavy engineering and chemical industries. It was, however, the technological leap of the **Second World War** that enabled Indian industry to launch out on these new and complex lines. The production of basic and heavy capital goods was hampered by formidable technological problems arising from the absence of essential equipment, machinery and technical know how. The problem dictated a new pattern of co-operation between the big Indian houses and several multinational corporations by the time of independence.

## FAMINES IN INDIA

### A. Nature of Famines

1. British rule began in India with a Bengal famine in 1770 and practically ended with disastrous famine of 1943 in Bengal. Before 1850, inadequate or complete failure of rains or floods in certain parts country used to result in scarcity of food grains and fodder in particular local areas. Scarcity of food grains used to mean a famine. These local famines used to occur because it used to be practically impossible to bring food grains from other areas because of absence or inadequate means of transport.
2. With development of roads and railways, nature of famines in India changed. After 1850, famine did not mean absolute scarcity of food grains and fodder, but meant considerable reduction in their supplies and therefore prices of food grains and fodder. It was now possible to rush food grains from other areas; but failure of rains meant absence of employment opportunities in that region and lack of income coupled with extremely high prices of food grains and fodder.

### B. Causes of Recurrent Famines

1. Recurrent failure of monsoon is most important cause of famines in India.
2. Comparative neglect of irrigational works by British is another cause.
3. Absence of alternative occupations in villages resulting in low income of villagers.
4. General poverty of country and people and practical absence of

savings.

### C. Effects of Famines

1. Population losses.
2. Adverse impact on agricultural production.
3. Impact on rural poor like landless agricultural workers, artisans and craftsmen.
4. Other results such as reduced purchasing power, decline in trade and industries, decline in land revenue and other taxes, additional expenditure to government on account of famine relief works.

### D. History of Famines in India

1. The earliest famine under the Company's rule occurred in 1770 in Bengal, Bihar and Orissa.
2. In 1790-93 there was a serious famine engulfing Bombay, Gujarat, Northern Circars, Orissa and parts of Madras.
3. During 1806-07 a famine again affected Madras and Camatic.
4. After Revolt of 1857, agriculture remained unsettled for some years. In 1860 famine conditions prevailed in U.P., Ajmer and eastern Punjab.
5. The famine of 1866-67 affected Madras, Orissa, Bengal and Bihar. Government set up a committee under Campbell. His report was first detailed report on famines and on famine-relief policy.
6. In 1876-78, when North India faced famine conditions, Government of India set up the First Famine Commission under Strachey.
7. The famine of 1896-97 led to appointment of the Second Famine Commission under Lyall.
8. The famine of 1899-1900 led to appointment of the Third Famine Commission under [MacDonnell](#).
9. The famine in Bengal in 1943 was major disaster in which about 3 million people died. This was a 'man-made famine'. Woodhead Commission was appointed in 1944 to enquire into its causes.
10. The famines of 1876-78 and 1896-97 were famines of all-India nature. As years passed, and experience gained, the Government's famine relief machinery and famine relief measures became more efficient and effective.

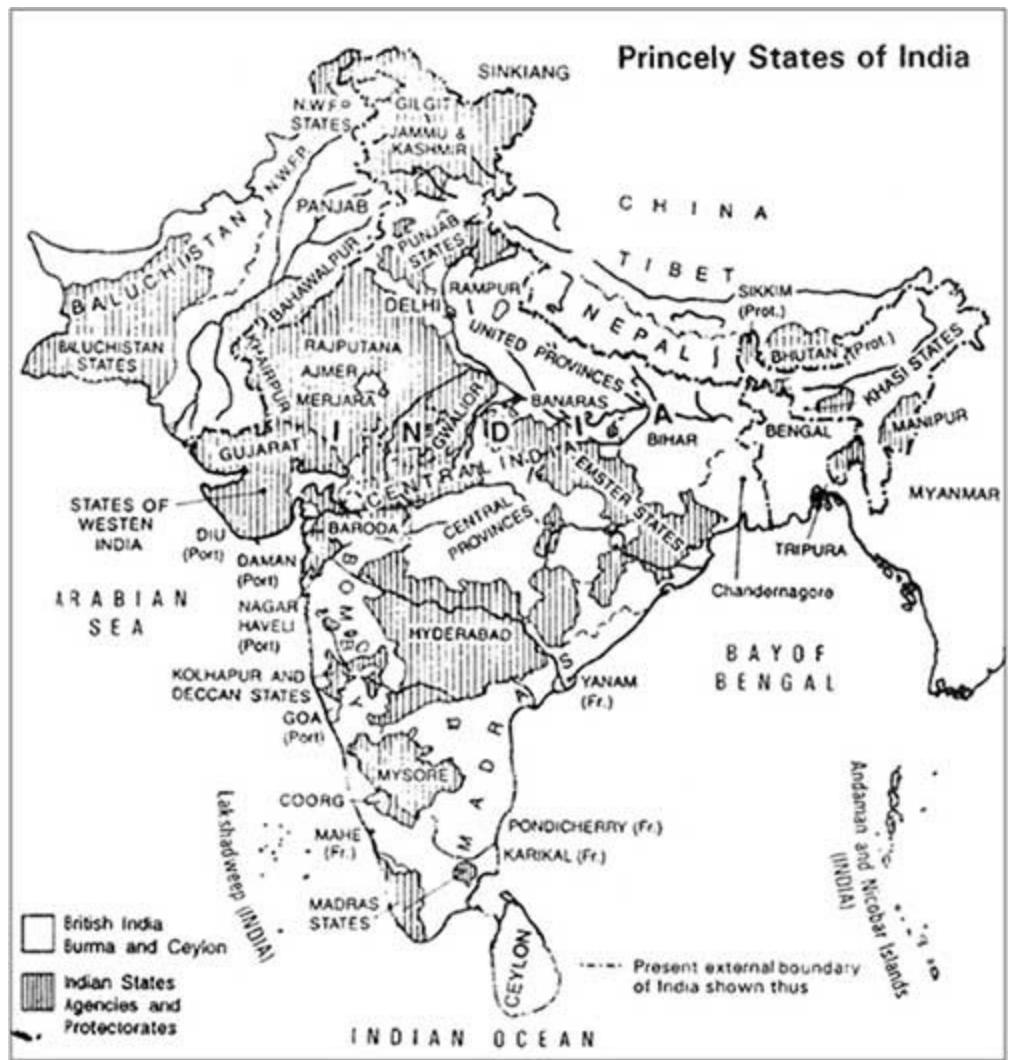
## **E. Famine Relief Policy**

### **I. Famine Relief under Company**

1. The Company did not pay much attention to problems of famine and famine-relief. It had no administrative machinery and experienced personnel to deal with the problems of famine.
2. In early 19<sup>th</sup> century it did try to solve problems of famine-affected people by half-hearted measures. For example, in 1812, the Company prohibited export of food grains from affected areas and tried to import food grains from other parts of country into famine-affected areas.

### **II. Famine Relief under Crown**

1. **First Famine Commission (1880):** After the famine of 1876-78 Government of India appointed first Famine Commission in 1778 under John Strachey, which submitted its Report in 1880. It formulated general principles of famine-relief policy and suggested preventive and protective measures for famine relief.
2. **Second Famine Commission (1898):** The famine of 1896-97 led to appointment of second commission under James Lyall. It mostly endorsed earlier recommendations, and recommended freer grant of gratuitous relief, a more liberal remission of land revenue and special attention to weaker sections.
3. **Third Famine Commission (1901):** The famine of 1899-1900 led to appointment of Third Famine Commission in 1901 under Antony MacDonell. It emphasized moral strategy of putting heart into famine-affected people and building up their will-power by rendering assistance to them immediately after danger of famine is scented.
4. **Woodhead Commission (1944):** [The Bengal famine](#) of 1943 led to appointment of Woodhead Commission. It recommended creation of All-India Food Council, monopoly procurement and distribution of food grains through a chain of fair-price shops, etc.



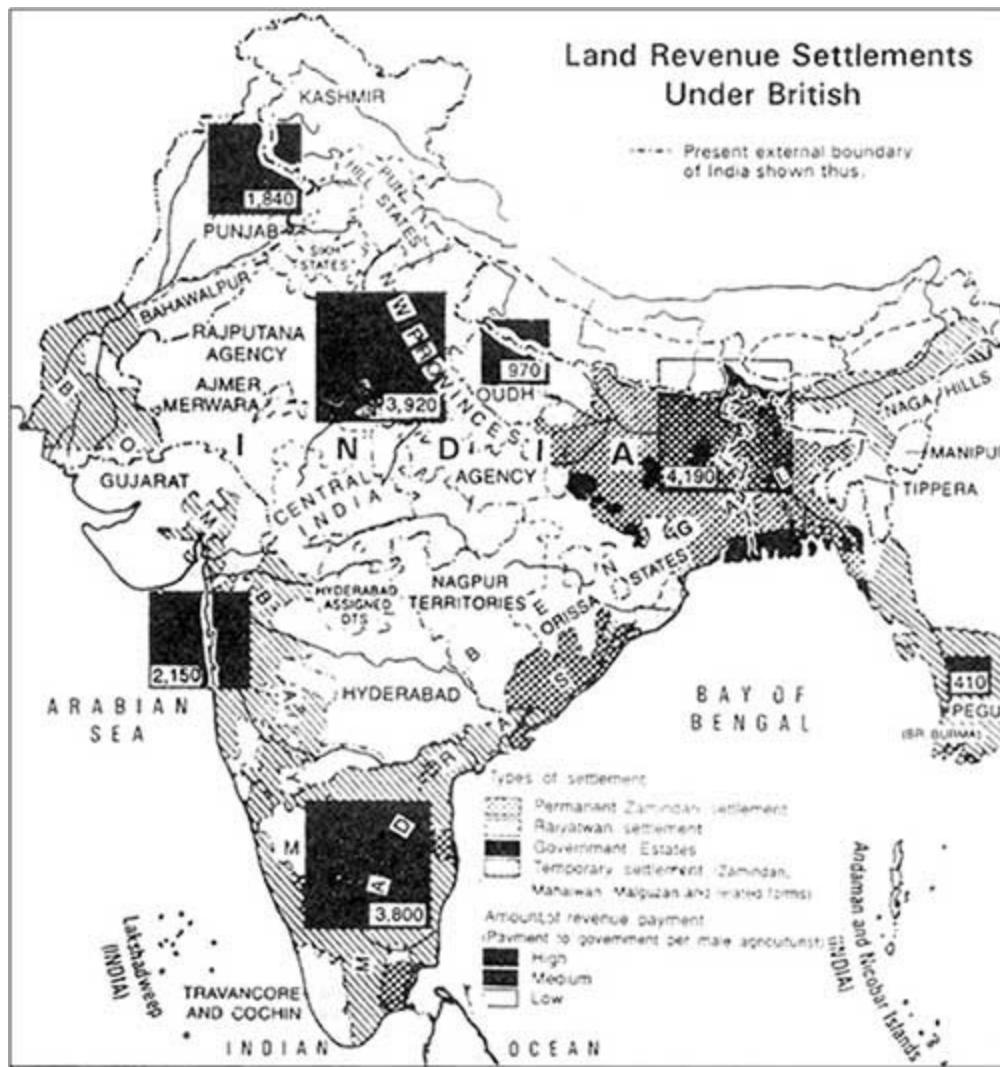
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The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.



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Revenues paid to the British government are indicated for each province by proportional squares. Within each square the figures specify the amount of payment in thousands of rupees in 1872.

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## Development of means of transport and communications

The transport and communication network in British India was established

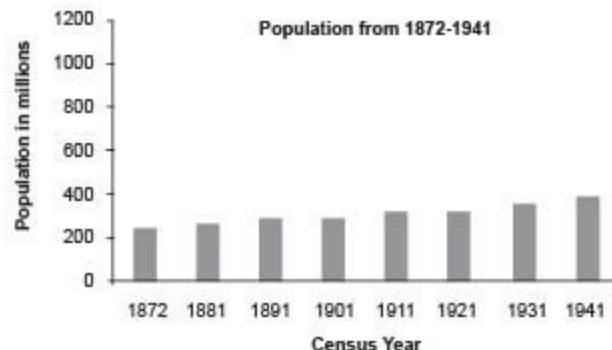
with the following developments:

Introduction of steamships on the rivers.

Improvement and construction of roads.

Introduction of railways.

Introduction of modern postal system and the telegraph.



Population from 1872-1941

## QUESTIONS-I

Who among the following governor-generals created the Covenanted Civil Service of India, which came to be known as the Indian Civil Service from 1861 onwards?

- (a) William Bentinck
- (b) Wellesley
- (c) Cornwallis
- (d) Warren Hastings

*Laissez Faire* policy of the British in India aimed at

- (a) Establishing monopoly of the East India Company over Indian trade.
- (b) Removing all restrictions on the export of Indian handicrafts and cottage goods to England.
- (c) Exporting British capital to India in order to start modern industries here.
- (d) Removing all restrictions on the export of Indian raw materials to England and on the import of British manufactured goods into India.

Who was responsible for the establishment of the College of Fort William at Calcutta to train young civil servants of India?

- (a) Wellesley
- (b) Dalhousie

(c) William Bentinck

(d) Cornwallis

During whose viceroyship did the high courts come into existence at the three Presidential cities of Calcutta, Madras and Bombay?

(a) Warren Hastings

(b) John Lawrence

(c) Dalhousie

(d) Canning

Who passed the Widow Remarriage Act?

(a) Canning

(b) Dalhousie

(c) Auckland

(d) William Bentinck

Jonathan Duncan founded the Sanskrit College in 1792 at

(a) Calcutta

(b) Allahabad

(c) Bombay

(d) Varanasi

When did the British make English the medium of instruction in India?

(a) 1813

(b) 1833

(b) 1835

(d) 1844

Who among the following gave official sanction to the education of girls in India?

(a) Dalhousie

(b) William Bentinck

(c) Hardinge I

(d) Ellenborough

Sir Charles Wood, who drafted the Education Despatch of 1854, was the then

(a) Secretary of state for India

(b) President of the Court of Directors

(c) President of the Board of Control

(d) Prime minister of England

Who was the president of the Indian Education Commission of 1882?

(a) Thomas Raleigh

- (b) W W Hunter
- (c) Macaulay
- (d) Sadler

When did Indian universities assume teaching functions.

- (a) 1857
- (b) 1882
- (c) 1897
- (d) 1904

By which act did education officially come under Indian control for the first time?

- (a) Indian Councils Act of 1892
- (b) Indian Councils Act of 1909
- (c) Government of India Act of 1919
- (d) Government of India Act of 1935

When was the ‘Double Government’ consisting of the Board of Control and the Court of Directors, created at the Home Government level?

- (a) 1784
- (b) 1813
- (c) 1833
- (d) 1853

Which act was responsible for the ultimate death of the Presidency System?

- (a) Regulating Act of 1773
- (b) Pitt’s India Act of 1784
- (c) Charter Act of 1813
- (d) Charter Act of 1833

Who was the first to attempt decentralisation of financial administration?

- (a) Ripon
- (b) Mayo
- (c) Curzon
- (d) Lytton

Which act created the first ‘official legislature’ in India?

- (a) Indian Councils Act of 1861
- (b) Indian Councils Act of 1892
- (c) Charter Act of 1833
- (d) Charter Act of 1853

Who among the following did not belong to the so-called ‘Indian School’

which favoured a paternalistic role for the collector as opposed to his limited role of the ‘English School’?

- (a) Thomas Munro
- (b) Elphinstone
- (c) Cornwallis
- (d) John Lawrence

Who is generally acknowledged as the pioneer of local self-government in modern India?

- (a) Ripon
- (b) Mayo
- (c) Lytton
- (d) Curzon

When did the practice of holding ICS examinations simultaneously in England as well as in India begin?

- (a) 1912
- (b) 1922
- (c) 1932
- (d) 1935

During which period did India properly witness the process of ‘deindustrialisation’ due to British economic policies?

- (a) 1600–1757
- (b) 1757–1813
- (c) 1813–1860
- (d) 1860–1947

Warren Hastings’ experiment of auctioning the right to collect revenue to the highest bidder is almost similar to

- (a) *Poligar* system of Vijayanagara Empire
- (b) *Iqta* system of Delhi Sultans
- (c) *Jagir* system of the Mughals
- (d) *Ijara* system of the Mughals

The British continued with the ‘Downward Filtration Theory’ till 1854 to justify one of their colonial policies in India. Pick it out from the following:

- (a) Social policy
- (b) Commercial policy
- (c) Industrial policy
- (d) Educational policy

Who was the president of the Board of Revenue when Lord Cornwallis introduced Permanent Settlement in Bengal and Bihar?

- (a) Sir John Shore
- (b) Sir Metcalfe
- (c) Sir Charles Napier
- (d) Sir Denison

Who was mainly responsible for the introduction of the *ryotwari* system in Madras?

- (a) Elphinstone
- (b) Thomas Munro
- (c) Macartney
- (d) John Lawrence

Which of the following is not one of the causes responsible for the rise of moneylenders in British India?

- (a) New revenue policy
- (b) New legal system
- (c) New educational system
- (d) Commercialisation of agriculture

The proportion of agriculture labourers to agricultural population was

- (a) The highest in the zamindari areas and lowest in the *ryotwari* areas.
- (b) The highest in the mahalwari areas and lowest in the *zamindari* areas.
- (c) The highest in the *ryotwari* areas and lowest in the *zamindari* areas.
- (d) The highest in the *ryotwari* areas and lowest in the *mahalwari* areas.

Which one of the following is not a result of the destruction of the Indian handicraft industries by the British?

- (a) Depopulation and ruin of towns and cities
- (b) Rise of self-sufficient village economies
- (c) Increase in unemployment
- (d) Overcrowding of agriculture

Who was the founder of the ‘Drain Theory’ which, among others, exposed the constant drain of wealth from India to England?

- (a) Dadabhai Naoroji
- (b) Gopala Krishna Gokhale
- (c) R C Dutt
- (d) S N Banerji

Which one of the following was not one of the earliest machine-based

modern industries to come into existence in India?

- (a) Cotton textile industry
- (b) Jute industry
- (c) Iron and steel industry
- (d) Coal mining industry

Which of the following was not a plantation industry in British India?

- (a) Indigo
- (b) Tea
- (c) Coffee
- (d) Saltpetre

The first telegraph line introduced by Lord Dalhousie in 1853 ran between?

- (a) Bombay and Thane
- (b) Calcutta and Madras
- (c) Bombay and Agra
- (d) Calcutta and Agra

During whose period did the European soldiers stage the so-called ‘White Mutiny’ in India?

- (a) Dalhousie
- (b) Canning
- (c) Mayo
- (d) Ripon

What is the chronological order of the following governor-generals?

- (i) Minto
- (ii) John Shore
- (iii) Cornwallis
- (iv) Warren Hastings
- (v) Lord Hastings
- (vi) Wellesley

Select the answer from the codes given below:

- (a) iv, iii, ii, vi, i and v
- (b) iv, ii, iii, vi, i and v
- (c) iv, vi, ii, iii, v and i
- (d) iv, v, i, iii, vi and ii

Arrange the following governor-generals in chronological sequence.

- (i) Ellenborough I
- (ii) William Bentinck

- (iii) Canning
- (iv) Auckland
- (v) Dalhousie
- (vi) Hardinge I

Choose the answer from below:

- (a) iv, ii, v, vi, i and iii
- (b) vi, i, ii, v, iv and iii
- (c) ii, iv, i, vi, v and iii
- (d) v, ii, vi, iv, i and iii

What is the historical order of the following viceroys?

- (i) Northbrook
- (ii) Dufferin
- (iii) Lytton
- (iv) Mayo
- (v) Ripon

Choose the answer from the codes given below:

- (a) ii, v, iii, i and iv
- (b) v, i, iii, iv and ii
- (c) iii, ii, iv, i and v
- (d) iv, i, iii, v and ii

Arrange the following viceroys in chronological order.

- (i) Hardinge II
- (ii) Reading
- (iii) Chelmsford
- (iv) Curzon
- (v) Minto II

Select the answer from the codes given below:

- (a) v, iv, i, iii and ii
- (b) iv, v, i, iii and ii
- (c) iii, iv, ii, i and v
- (d) ii, iv, v, i and iii

What is the historical sequence of the following viceroys?

- (i) Linlithgow
- (ii) Wavell
- (iii) Irwin
- (iv) Mountbatten
- (v) Wellingdon

Select the answer from the codes given below:

- (a) v, i, iii, ii and iv
- (b) ii, iii, v, i and iv
- (c) iii, v, i, ii and iv
- (d) i, v, iii, ii and iv

Arrange the following events of Warren Hastings' period in the chronological order.

- (i) [Begums of Oudh Affair](#)
- (ii) Nand Kumar Episode
- (iii) Chait Singh Affair
- (iv) Rohilla War
- (v) Foundation of the Asiatic Society of Bengal

Select the answer from the codes given below:

- (a) iv, ii, iii, i and v
- (b) ii, i, iii, v and iv
- (c) iii, ii, v, iv and i
- (d) v, ii, iv, i and iii

What is the historical order of the following social and humanitarian events of the British period?

- (i) Prohibition of human sacrifice
- (ii) Prohibition of *sati*
- (iii) Prohibition of female infanticide
- (iv) Passage of Native Marriage Act
- (v) Passage of Widow Remarriage Act

Choose the answer from the codes given below:

- (a) ii, iv, i, iii and v
- (b) iii, i, ii, iv and v
- (c) i, ii, iii, v and iv
- (d) ii, iii, i, v and iv

What is the chronological order of the following developments in the field of education in India?

- (i) Establishment of the first three Universities in India.
- (ii) Establishment of the Indian Education Service,
- (iii) Establishment of provincial education departments.
- (iv) Sadler Commission.
- (v) Hunter Commission.
- (vi) Raleigh Commission.

Choose the answer from the codes given below:

- (a) i, ii, iii, vi, iv and v
- (b) iii, i, v, ii, vi and iv
- (c) ii, i, iv, iii, v and vi
- (d) v, ii, i, iii, vi and iv

Arrange the following events in the evolution of the civil service in the India in the correct sequence.

- (i) Lee Commission
- (ii) Aitchison Commission
- (iii) Creation of UPSC
- (iv) Scholarship Scheme
- (v) Scheme of Statutory Civilians

Select the answer from the codes given below:

- (a) iii, ii, i, v and iv
- (b) ii, iv, v, i and iii
- (c) iv, v, ii, i and iii
- (d) v, iii, i, iv and ii

What is the chronological order of the following revenue systems in British India?

- (i) *Ryotwari* System
- (ii) Permanent Settlement
- (iii) *Mahalwari* System
- (iv) Auctioning System

Choose the answer from the codes given below:

- (a) iv, ii, i and iii
- (b) ii, iii, i and iv
- (c) iv, i, ii and iii
- (d) i, iv, ii and iii

Which one of the following is correctly matched?

- (a) Wood's Despatch—Primary education
- (b) Hunter Commission—Secondary education
- (c) Raleigh Commission—University education
- (d) Sadler Commission—Rejection of filtration theory

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) Cornwallis

**List II**

- (A) Subsidiary Alliance System

- |                        |   |
|------------------------|---|
| (ii) Wellesley         | (B) Doctrine of Lapse   |
| (iii) William Bentinck | (C) Separation of judicial administration from revenue administration |
| (iv) Dalhousie         | (D) Abolition of the provincial courts of appeal and circuit          |

- (a) i-A, ii-C, iii-D, iv-B
- (b) i-C, ii-A, iii-D, iv-B
- (c) i-C, ii-A, iii-B, iv-D
- (d) i-A, ii-C, iii-B, iv-D

Match the following:

**List I**

- (i) Bombay Presidency
- (ii) Madras Presidency
- (iii) Agra Province
- (iv) Public Works
- (v) Department

- (a) i-A, ii-D, iii-B, iv-E
- (b) i-B, ii-E, iii-C, iv-D
- (c) i-D, ii-C, iii-A, iv-B
- (d) i-C, ii-B, iii-D, iv-A

**List II**

- (A) William Bentinck
- (B) Dalhousie
- (C) Wellesley
- (D) Hastings
- (E) Cornwallis

Which code gives the correct matching of the following lists?

**List I**

- (i) Gorkha War
- (ii) Suppression of
- (iii) Freedom of Indian press
- (iv) Introduction of postal system

- (a) i-C, ii-B, iii-D, iv-A
- (b) i-B, ii-D, iii-C, iv-A
- (c) i-D, ii-B, iii-A, iv-C
- (d) i-B, ii-D, iii-A, iv-C

**List II**

- (A) Metcalfe
- (B) Hastings thuggee
- (C) Dalhousie
- (D) William Bentinck

Consider List I and List II:

**List I**

- (i) Mayo
- (ii) Northbrook

**List II**

- Beginning of the system of state railways
- Visit of prince of Wales to India

- |              |   |
|--------------|---|
| (iii) Lytton | Holding of the <a href="#">Delhi Durbar</a> |
| (iv) Ripon   | First census taken in India                 |

Which of the above are correctly paired? Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, ii and iv

Consider List I and List II:

<b>List I</b>	<b>List II</b>
(i) Queen Victoria's Proclamation	Lytton
(ii) Statistical Survey of India	Canning
(iii) Strachey Famine Commission	Mayo
(iv) Repeal of the Vernacular Press Act	Ripon

Which of the above are incorrectly matched? Select the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, iii and iv

Match List I with List II and select the answer from the codes given below:

<b>List I</b>	<b>List II</b>
(i) Curzon	(A) Department of Agriculture and Commerce
(ii) Ripon	(B) Famine Code
(iii) Mayo	(C) Durand Commission
(iv) Lansdowne	(D) Ancient Monuments Preservation Act

- (a) i-B, ii-D, iii-C, iv-A
- (b) i-B, ii-D, iii-A, iv-C
- (c) i-D, ii-B, iii-A, iv-C
- (d) i-D, ii-B, iii-C, iv-A

Match the following:

<b>List I</b>	<b>List II</b>
(i) Scholarship Scheme	(A) Dufferin
(ii) Scheme of Statutory Civilians	(B) John Lawrence

- |   |                           |
|---|---------------------------|
| (iii) Aitchison Commission<br>(iv) Lee Commission<br>(a) i-A, ii-C, iii-D, iv-B<br>(b) i-C, ii-A, iii-B, iv-D<br>(c) i-D, ii-B, iii-C, iv-A<br>(d) i-B, ii-D, iii-A, iv-C | (C) Reading<br>(D) Lytton |
|---|---------------------------|

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if only ‘Assertion’ (A) is correct.

Mark (b) if only ‘Reason’ (R) is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and if ‘R’ is the correct explanation of ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, and if ‘R’ is not the correct explanation for ‘A’.

*Assertion (A):* In the Mercantile stage of British colonialism in India large scale export of British goods to India was absent.

*Reason (R):* In the first stage of colonialism the British did not introduce any basic change in India’s economy, society and culture.

*Assertion (A):* From 1813 onwards the economic as well as non-economic policies of the British in India were determined by the interests of the industrial bourgeoisie of England.

*Reason (R):* In the second stage of British colonialism, India was made an equal trading partner with England.

*Assertion (A):* The Court of Directors established the East India College at Haileybury to replace the college of Fort William-at Calcutta.

*Reason (R):* The Home Government did not want to leave the task of establishing and consolidating British rule in India to the Indians.

*Assertion (A):* The British introduced a uniform civil code for all Indians irrespective of their different religions.

*Reason (R):* A law commission headed by Lord Macaulay codified all the available Indian laws.

*Assertion (A):* The British government in India generally followed a policy of only partial transformation and cautious modernisation of Indian society.

*Reason (R):* All Englishmen, whether they were conservatives or radicals,

desired the safety and perpetuation of British rule in India.

*Assertion (A):* English education made good progress in the three presidencies of Bengal, Bombay and Madras enter 1844.

*Reason (R):* Lord Hardinge decided to give government employment to those Indians who were educated in English Schools.

*Assertion (A):* Mass education hardly made any real progress all through the period of British rule in India.

*Reason (R):* The British government in India generally followed a policy of opening a large number of elementary schools instead of a few colleges.

*Assertion (A):* Wood's Despatch of 1854 is generally known as the 'Magna Carta of English Education in India'.

*Reason (R):* It outlined a comprehensive plan for the future development of education system in India.

*Assertion (A):* Under the zamindari system, the revenue collectors and other intermediaries in revenue administration were overnight converted into landlords.

*Reason (R):* Under this system, the zamindar could keep for himself only  $\frac{1}{11}$ th of the rental that he got from the peasantry, while paying  $\frac{10}{11}$ ths of it to the Government.

*Assertion (A):* The permanent settlement is said to have initially resulted in increased agricultural production.

*Reason (R):* In this system the zamindar could keep for himself any increase in the rental of his estate.

*Assertion (A):* In the ryotwari areas, the peasant had to pay land revenue to the government even when his produce was partially or totally destroyed.

*Reason (R):* Under the ryotwari system the land revenue demand of the government was fixed once for all.

*Assertion (A):* In the mahalwari areas each peasant was individually responsible to the government for the payment of revenue.

*Reason (R):* In these areas the government reserved the right to revise land revenue demand periodically.

*Assertion (A):* Under the new land revenue systems, the peasant was in constant need of finding ways to get money.

*Reason (R):* The rise of modern industries in England resulted in growing

demand for raw materials from India.

*Assertion (A):* The commercialisation of Indian agriculture during the British period adversely affected the economic position of the peasant.

*Reason (R):* The commercialisation, besides making the peasant heavily dependent on the middleman for the sale of his product, made him subject to all the vicissitudes of the erratic Indian as well as the world market.

*Assertion (A):* After the acquisition of the *diwani* of Bengal, the company directly organised the ‘Drain of Wealth’.

*Reason (R):* After 1765 the company began to send to England the revenues of Bengal through what were called ‘investments’.

## ANSWERS

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (d)  | 3. (a)  | 4. (b)  | 5. (b)  | 6. (d)  | 7. (c)  |
| 8. (a)  | 9. (c)  | 10. (b) | 11. (d) | 12. (c) | 13. (a) | 14. (d) |
| 15. (b) | 16. (d) | 17. (c) | 18. (a) | 19. (b) | 20. (c) | 21. (d) |
| 22. (d) | 23. (a) | 24. (b) | 25. (c) | 26. (d) | 27. (b) | 28. (a) |
| 29. (c) | 30. (d) | 31. (d) | 32. (b) | 33. (a) | 34. (c) | 35. (d) |
| 36. (b) | 37. (c) | 38. (a) | 39. (d) | 40. (b) | 41. (c) | 42. (a) |
| 43. (c) | 44. (b) | 45. (c) | 46. (d) | 47. (a) | 48. (b) | 49. (c) |
| 50. (d) | 51. (c) | 52. (a) | 53. (d) | 54. (b) | 55. (c) | 56. (c) |
| 57. (a) | 58. (c) | 59. (d) | 60. (c) | 61. (a) | 62. (b) | 63. (d) |
| 64. (c) | 65. (c) |         |         |         |         |         |



## CHAPTER 16

# CULTURAL ENCOUNTER AND SOCIAL CHANGES

### GENERAL SURVEY

**Regeneration of Indian Society** The 19th century saw India make a late entry into the modern age from medieval times. The activities of missionaries and the policies of British government resulted in the growth of socio-religious reform movements to safeguard Indian religions from the Christian onslaught and to put an end to the social evils eating into the vitals of Indian culture and civilization. These movements were generally linked with religious beliefs and practices. The ideas and activities of Raja Ram Mohan Roy, Ishwar Chandra Vidya Sagar, Vivekananda, Swami Dayanand Saraswati, Veeresalingam Panthulu and many other reformers were directed at the regeneration of Indian society.

**Problems Plaguing India** Caste intolerance was a common malady raging all over the country. Illiteracy was prevalent everywhere. Amongst the educated also, the majority were conservative in outlook. Women's status was at the lowest ebb; female infanticide and polygamy were common practices. To liberate the masses from ignorance, few liberal men undertook the mammoth task of reforming the Indian society. They were mainly western educated intellectuals belonging to upper and middle classes in the initial stages of reform movement. On the religious front, however, few leaders, like Dayanand, opposed tooth and nail the influence of western culture.

**Reformation and Revivalism** Almost all the leaders gave importance to education in their efforts to reform the society. Abolition of *sati*, widow remarriage, property rights for women and similar reforms were taken up with zeal. There were a few organisations like the Arya Samaj and the Theosophical Society which gave prime importance to revivalism than to

reformation. This had a negative impact on the society and the reform movement as well. Vivekananda's contribution lies mainly in the sphere of elevating Hinduism to unprecedented levels in the West. His voice did a great deal to swell feelings of national pride. Sayyid Ahmed Khan was the pioneer of reform movement in the Muslim community. He helped the Muslims to get modern education and turn British sympathies towards his community.

**Nature of Indian Renaissance** It is to be noted that the reformers, with the sole exception of Tilak, depended on the colonial power to introduce social and religious reforms. Moreover, all the important reform movements of the 19th century were religious rather than secular in nature. Their political and economic ideas were never radical and fell within the natural economic principles of the day. There were several differences among the reformers regarding the approach and methods of the movement. Though the achievements of the reform movements in the 19th century are not so impressive in the immediate sense, they did make a beginning and influenced the future developments. The spirit of nationalism which emerged from the cultural revolution highlighted the necessity to fight for reforms.

## **INTRODUCTION OF WESTERN EDUCATION AND MODERN IDEAS**

First Phase (1758-1812)

Second Phase (1813-53)

Third Phase (1854-1900)

Fourth Phase (1901-20)

Fifth Phase (1921-47)

### **First Phase (1758–1812)**

The English East India Company showed very little interest in the education of its subjects during this period, the only two minor exceptions being the Calcutta *Madrasah* set up by Warren Hastings in 1781 for the study and teaching of Muslim law and related subjects, and the Sanskrit College at Varanasi by Jonathan Duncan in 1792 for the study of Hindu law and philosophy (both were designed to provide a regular supply of qualified Indians to help the administration of law in the courts of the Company).

## ASIATIC SOCIETY

It was founded on January 15, 1784 by Sir William Jones and thirty other members who had responded to his call for pursuing various branches of Asiatic studies. Membership was voluntary but, until 1829, no Indians were admitted. The first volume of its publication, *Asiatic Researches*, was brought out in 1789. Credit for widespread interest in the field of indological studies in England and the West is deservedly given to the work of this society.

### Second Phase (1813–53)

Due to the strong pressure exerted on the Company by the Christian missionaries and many humanitarians, including some Indians, to encourage and promote modern education in India, the Charter Act of 1813 required the Company to spend rupees one lakh annually for encouraging learned Indians and promoting the knowledge of modern sciences in India.

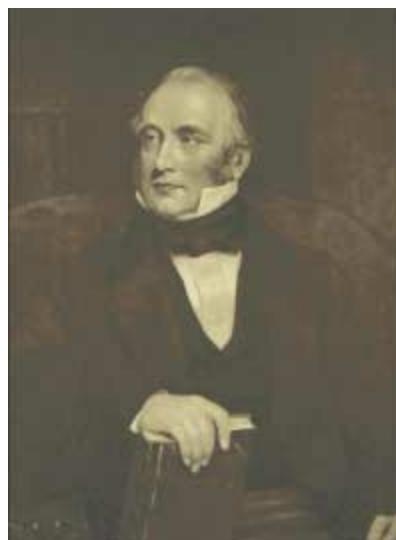
Two controversies about the nature of education arose during the first part of this phase. They were—whether to lay emphasis on the promotion of modern western studies or on the expansion of traditional Indian learning and whether to adopt Indian languages or English as the medium of instruction in modern school and college to spread western learning?

**Macaulay's Minute on Education** Submitted by Thomas Babington Macaulay in his capacity as president of the Committee on Public Instruction on February 2, 1835, it was to form the basis of the Company's educational policy in India. It marked the victory of the so-called 'Anglicists' as well as 'progressive' Indians, who supported the introduction and popularisation of English education over the opposing school of thought represented by the 'Orientalists' who preferred to encourage the pursuit of traditional learning.

In late January 1835, the two factions of the Committee—Orientalists (James Sutherland, John Shakespear, the brothers James and Henry Prinsep and Elliot Macnaghten) and Anglicists (WW Bird, CB Saunders, GA Bushby, JR Colvin and CE Trevelyan)—put forward their respective arguments before the Supreme Council. The Orientalists argued that any substantial reduction of Sanskrit and Arabic instruction would contravene the Charter Act of 1813. Macaulay, on the other hand, defended the views of the Anglicists on the

Committee. On the basis of ‘Macaulay’s Minute’, Bentinck ruled that all the funds appropriated for the purpose of education would be best employed on English education alone. Consequently, a resolution based on Macaulay’s Minute and accepted by William Bentinck’s government on March 7, 1835 proclaimed English as India’s official language.

According to Macaulay, from the new system would emerge a class who though Indian in blood and the colour of the skin would be ‘English in tastes, in opinions, in morals and in intellect’. These Indians would not only act as interpreters between the English rulers and the Indian subjects but also further help education gradually filter down to the masses by refining ‘the vernacular dialects with terms of science borrowed from the western nomenclature’.



Lord Macaulay

In 1844, Lord Hardinge decided to give government employment to Indians educated in English schools. The success of English education was thus assured and it made good progress in the three presidencies of Bengal, Bombay and Madras where a number of schools and colleges were opened between 1813 and 1853.

Three other developments also took place during this phase. A great upsurge in the activities of the missionaries who did pioneering work in almost every field of modern education. Establishment of medical, engineering and law colleges, which marked a beginning in professional education. Official sanction accorded to the education of girls (Lord Dalhousie, in fact,

offered the open support of government).

The government policy of opening a few English schools and colleges instead of a large number of elementary schools led to the neglect of the education of the masses. This was so because the government was not willing to spend more than an insignificant sum on education. To cover up this defect in their policy, the British took recourse to the so-called ‘Downward Filtration Theory’ which meant that education and modern ideas were supposed to filter or radiate downwards from the upper classes. In other words, the few educated persons from the upper and middle classes were expected to assume the task of educating the masses and spreading modern ideas. This policy continued until the very end of the British rule in practical terms, though it was officially (in theory only) abandoned in 1854.

### **Third Phase (1854–1900)**

The Educational Despatch of 1854, also known as Wood’s Despatch (because it was drafted by Sir Charles Wood, the then president of the Board of Control, who later became the first secretary of state for India) and generally considered as the ‘Magna Carta of English Education in India’, formed a landmark in the history of modern education in India. It outlined a comprehensive plan which supplied the basis for the subsequent development of education system in India. This dispatch rejected the ‘filtration theory’ and laid stress on mass education, female education and improvement of vernaculars, and favoured secularisation of education and a coordinated system of education from the lowest level (primary school) to the highest stage (university). The second half of the 19th century witnessed the gradual implementation of the policies laid down by the Despatch of 1854.

Creation of education departments in the provinces of Bombay, Madras, Bengal, NorthWestern Provinces and Punjab in 1855 and later in the new provinces which were formed at a later date; organisation of the Indian Education Service in 1897 to cover the seniormost posts; and establishment of the Universities of Calcutta (January 1857), Bombay (July 1857), Madras (September 1857), Punjab (1882) and Allahabad (1887) were some landmark developments of this period.

The Indian Education Commission of 1882, generally known as ‘Hunter Commission’ (Sir W. W. Hunter was its President) was appointed by Lord Ripon to enquire into the manner in which effect had been given to the

principles of the Despatch of 1854 and to make the necessary recommendations with regard to the primary education (which was the chief object of its inquiry). The Commission recommended that the newly founded local bodies (district boards and municipalities) should be entrusted with the management of primary schools.

With regard to the private enterprise, the commission recommended that the government should maintain only a few colleges, secondary schools and other essential institutions, and the rest of the field should be left to private enterprise. These recommendations, along with others, of the Commission were accepted by the government and implemented.

## Fourth Phase (1901–20)

Lord Curzon convened the first conference of Directors of Public Instruction in 1901 and initiated an era of educational reform based on its decisions. He appointed a Universities Commission under Thomas Raleigh (Law member of the Viceroy's Executive Council) in 1902, and based on its recommendations Indian Universities Act of 1904 was passed.

The Act enabled the universities to assume teaching functions (hitherto they were mainly examining bodies), constituted syndicates for the speedier transaction of business, and provided for strict conditions of affiliation and periodic inspection of the different institutions.

All these provisions led to a substantial measure of qualitative improvement in higher education, though the Act was severely criticised by the nationalist Indians for recommending tightening of government control over universities.

In 1910 a separate Department of Education was established at the centre, and in 1913 the Government of India Resolution on Education Policy called for the opening of residential universities, and wanted to improve the training of teachers for primary and secondary schools.

The Sadler Commission (1917–19) was appointed by Lord Chelmsford to review the working of the Calcutta University. The commission recommended that secondary education should be left to the control of a board of secondary education and that the duration of the degree course should be three years.

By 1921 the number of universities in India increased to 12, the seven new ones being Benaras, Mysore, Patna, Aligarh, Dacca, Lucknow and

Osmania. Similar growth could be seen at the secondary and primary levels of education, though this growth rate was hardly sufficient for the purpose of mass education.

It was also during this phase that the concept of national education was coined for the first time by leaders like Gandhi, Lala Lajpat Rai and Annie Besant. According to them, the existing system of education was unhelpful and even antagonistic to national development, and hence a new system capable of fostering love of the motherland should be evolved. Accordingly, a number of national institutions, such as Kashi Vidyapith and Jamia Millia Islamia, were established, and they worked independently of the official system.

## **Fifth Phase (1921–47)**

During this phase, education for the first time officially came under Indian control in the sense that it became, under the provisions of the Montford Act of 1919 (and the resultant dyarchical provincial governments), a provincial transferred subject administered by a minister responsible to the provincial legislature. As a result, there was unprecedented expansion at all levels of education. Some significant developments of this period were—increase in the number of universities (20 in 1947); improvement in the quality of higher education due to the introduction of reforms based largely on the recommendations of the Sadler Commission; establishment of an Inter-University Board (1924) and beginning of inter-collegiate and inter-university activities; significant achievements in the field of women's education and the education of the backward classes due to the liberal concessions given to them by the popular ministries.

**Hartog Committee Report (1928–29)** In May 1928 the Simon Commission appointed a five-member committee with Sir Philip Joseph Hartog as its chairman to report on the growth of education in British India and explore the potentialities of its further progress. In its report, the Committee made the following observations:

Responsibility for mass education rests primarily with the state, and provision of educational facilities for all should not be left entirely to the mercy of the local authorities.

The general condition of secondary education was satisfactory but what was appalling was the large number of failures at the matriculation examination.

Unitary universities alone were not adequate and most of them contained a large number of undeserving students.

There was a considerable wastage of manpower resources particularly in the primary system; hence various remedies for combating this were suggested.

There was need to establish a centralised education agency at Delhi.

The transfer of control over primary education to local bodies was not desirable, and larger powers were thus needed to be assumed by provincial governments.

Finally, there was need for improvement in the salary scales of teachers, increase in the inspectorate, improvement of curricula, emphasis on tutorial work in colleges, adult education and other such cognate subjects.

**Basic or Wardha Scheme of Education (1937)** Basic education, also called *Nai Talim*, was not so much a methodology of education as the expression of an idea for a new life and a new society. The basic premise was that only through this system of education could India build an independent, non-violent society. The scheme was first put forward by Mahatma Gandhi in 1937 in a series of articles in his weekly, the *Harijan*. He emphasised that the concept of free and compulsory primary education on a nationwide scale should centre around some form of manual or productive work. All other aspects to be developed or training imparted should, as far as possible, be integrated with a central handicraft chosen with due regard to the environment of the child.

The first conference on ‘National Education’, as it was called, was convened at Wardha on October 22-23, 1937. It appointed a committee under the presidentship of Dr. Zakir Husain to prepare the syllabus, which it did by December 1937.

The Scheme was, in fact, the capstone of Gandhi’s socio-political edifice. After Independence, the scheme was accepted both by the union as well as state governments as the pattern of national education at the elementary stage.

**Sargent Education Report (1944)** The Central Advisory Board of Education, with Sir JP Sargent as its chairman, presented in 1944 its report on the post-war educational development in India. The report provided for pre-primary education for children between 3 and 6 years of age; universal, compulsory and free primary or basic education for all children between the ages of 6 and 14; high school education for 6 years for selected children between the ages of 11

and 17;  
a university course of 3 years beginning after the higher secondary examination, for selected students;  
technical, commercial and art education for full time and part time students on an adequate scale;  
liquidation of adult illiteracy and the development of a public libraries system in about 20 years;  
full provision for the proper training of teachers required for the implementation and continuation of the scheme;  
organisation of compulsory physical education, medical inspection followed by after-treatment and provision of milk and midday meals for undernourished children;  
creation of employment bureaus;  
education of the physically and mentally handicapped children;  
social and recreational facilities on a fairly liberal scale.

## **INDIAN RENAISSANCE: SOCIAL AND RELIGIOUS REFORM MOVEMENTS**

### **Introduction**

**Diversities in Experiences and Reactions** The experience of those who were conquered and then administered by the English varied sharply, depending on the time and the circumstances that saw them incorporated into the new colonial world. Their reactions were also shaped by the regional culture in which they lived, by their place in the social hierarchy, and by their membership in a particular religious community. The British themselves changed in their attitudes and in their own culture as the 18th century gave way to the 19th, and then to the 20th.

**Meaning and Context of Colonial Milieu** The term “colonial milieu” may be used to indicate areas of time and place where the indigenous civilizations of Indian subcontinent came into active contact with British culture. A sphere of military and political control was established first, while the zone of cultural interaction evolved slowly from within the conquered territories. Conquest did not necessarily create the colonial milieu for all individuals or

for a given region; that was determined by human interaction, by those who found it expedient or necessary to become part of the new colonial world and the culture which it contained.

**Two Types of Movements** The uneven development of a colonial milieu and the persistence of indigenous forms of socio-religious dissent produced two distinct types of movement within the period of British rule, the one “transitional”—and the other “acculturative”.

**Transitional Movements** had their origins in the pre-colonial world and arose from indigenous forms of socio-religious dissent, with little or no influence from the colonial milieu, either because it was not yet established or because it had failed to affect the individuals involved in a particular movement. The clearest determinant of a transitional movement was an absence of anglicised individuals among its leaders and a lack of concern with adjusting its concepts and programmes to the colonial world. Transitional movements linked the pre-colonial period with the era of English political domination and, if successful over time, with the colonial milieu. Once in contact with it, transitional movements made limited adjustments to that environment.

**Acculturative Movements** originated within the colonial milieu and was led by individuals who were products of cultural interaction. The founder of such a movement may or may not have been drawn into the world of British culture, but his followers and those who moved into positions of leadership were largely English-educated Indians, influenced by the specific culture of England. Acculturative movements sought an accommodation to the fact of British supremacy to the colonial milieu that such supremacy had created, and to the personal position of its members within the colonial world. The basis of such movements and many of their declared aims rested on the indigenous heritage of social and religious protest. In no way were acculturative movements totally new or without roots in the established cultures of India and the specific subcultures of a given region. Thus, the difference between the transitional and acculturative movements was primarily at their point of origin.

**Their Historic Role** The socio-religious movements of a given area must be examined in relation to British influence and political dominance, in terms of the local and regional culture, and according to patterns of interaction between different religious communities. The historic role of socio-religious movements can only be understood within the context in which they originated and functioned.

## Brahmo Samaj

Rammohun Roy established the Brahmo Samaj at Calcutta in 1828 in order to purify Hinduism and to preach monotheism. The Samaj under him was based on the twin pillars of reason and the ancient Hindu scriptures (only the *Vedas* and the *Upanishads*), and incorporated the best teachings of other religions as well.

### **Rammohun Roy (1772–1833)**

Born in 1772 at Radhanagar in Burdwan district in West Bengal, he is unanimously considered as the first ‘modern man’. He was a pioneer of socio-religious and political reform movements in modern India. He passed away at Bristol in England in 1833. He was sent to England by the titular Mughal emperor to plead with the British crown for a larger sum of pension.

**His religious ideas and reforms** He studied different languages (Persian, Arabic, Sanskrit, English, French, Latin, Greek, Hebrew, etc.) in order to study the various religious scriptures in their original. He believed in monotheism (Doctrine of the Unity of God-head) and opposed idol worship. In 1803 he published a Persian treatise caned *Tuhfat-ul-Muwahidin* or ‘A gift to monotheists’ wherein he explains his concept of monotheism.

He established the Atmiya Sabha in Calcutta (1815) in order to propagate monotheism and to fight against the evil customs and practices in Hinduism. Later in 1828 he established the Brahmo Samaj at Calcutta in order to purify Hinduism and to preach monotheism.

He laid emphasis on human reason and rationality in all religious matters. He also applied rationality to Christianity, by publishing in 1820 a book entitled *The Precepts of Jesus, the Guide to Peace and Happiness*, which embodied the moral and spiritual precepts of Jesus without the narratives of the miracles. Further, he defended Hinduism and its *Vedanta* philosophy, as found in the *Vedas* and the *Upanishads*, from the ignorant attacks of Christian missionaries.

**His social ideas and reforms** He led a life-long crusade against the practice of *sati* and finally in 1829 he succeeded in persuading Lord William Bentinck to abolish it. He championed women’s rights, like right of inheritance and property, and attacked polygamy and the degraded state of widows.

He fought for the introduction and spread of modern education through

the medium of English. He made Bengali the vehicle of intellectual intercourse in Bengal.

**His political ideas and reforms** He believed in the unification of divergent groups of Indian society in order to bring about national consciousness in India. He initiated public agitation on political questions like the need for reforms in the British administration, trade and economic policies etc. He also pioneered Indian journalism in order to educate the public on current issues and to represent public opinion before the government.

## Brahmo Samaj after Roy

### ***Debendranath Tagore (1817–1905)***

He established the Tattvabodhini Sabha (1839) at Calcutta to propagate Rammohun Roy's ideas. Formally he joined the Brahmo Samaj in 1843 and reorganised it.

He promoted the systematic study of India's past through the *Tattvabodhini Patrika*, a Bengali monthly. He remained the undisputed leader of the Brahmo Samaj till 1866 and carried on the socioreligious reform work initiated by Roy.

### ***Keshab Chandra Sen (1838–84)***

He joined the Brahmo Samaj in 1857 and became the right hand man of Debendranath. During this time differences developed between the older and conservative section led by Debendranath and the younger and progressive section led by Sen over the issues of social reforms (particularly the caste system) and of the relationship between Hinduism and Brahmoism (while the latter group stood for the complete abolition of the caste system and maintained that Brahmoism is different from Hinduism, the former group wanted to retain caste system, though criticising its rigidity, and asserted that Brahmoism is Hinduism). This led to the secession of Sen's group from the parent body (which had come to be known as the Adi Brahmo Samaj) in 1865 and formation of a new organisation, known as the Brahmo Samaj of India, by it in 1866.

He spread the message of Brahmo Samaj in other parts of India including Bombay and Madras by his tours (once in 1864 and again in 1868). He adopted a much more radical and comprehensive scheme of social reform and infused *bhakti* into Brahmoism. Further, he formed the 'Indian Reform

Association' (1870) and persuaded the British government to enact the Native Marriage Act of 1872 (popularly known as the Civil Marriage Act) which legalised the Brahmo marriages and fixed the minimum age for the groom and the bride at 18 and 14 respectively.

## **Second Schism in Brahmoism**

The second schism in Brahmoism occurred in 1878 when a group of Sen's followers, under Ananda Mohan Bose and Shivanatha Shastri, left him and formed the Sadharana Brahmo Samaj. The causes for this split were the question of management of the Samaj and the violation of the Native Marriage Act by Sen himself (he gave his eldest daughter in marriage to the ruler of Cooch Bihar, but neither of them had attained the marriageable age under the Act).

## **MANAV DHARMA SABHA**

Durgaram Manchharam (1809–78) was a leading figure among the small group of educated Gujaratis who in the 1830s became strong critics of contemporary society. Participants in this group were Dadoba Panderung, Dinmani Shankar, Dalpatram Bhagubai, and Damodar Das. They founded the Manav Dharma Sabha at Surat in 1844 and held meetings every Sunday that were open to anyone who wished to attend.

As part of its programme, the Manav Dharma Sabha challenged magicians and the reciters of incantations to demonstrate their skills. They also criticised caste, but took no direct action against this institution. The Manav Dharma Sabha had only a short career as an active organisation. It began to Shatter in 1846 when Dadoba Panderung returned to Bombay, and ceased to function in 1852 when Durgaram Manchharam left for Rajkot. Although its life was severely limited, this Sabha was directly linked to later developments in Maharashtra and Gujarat as its members carried with them the ideals of the movement and became leaders in similar organisations.

## **Paramahansa Mandali**

Its history was closely linked to the Manav Dharma Sabha and to the leadership of Dadoba Panderung (1814–82). Dadoba outlined his doctrines in

*Dharma Vivechan* (1848). He listed seven principles that became the basis for the new association. They are:

- God alone should be worshipped;
- real religion is based on love and moral conduct;
- spiritual religion is one;
- every individual should have freedom of thought;
- our daily words should be consistent with reason;
- mankind is one caste; and
- the right kind of knowledge should be given to all.

These principles denied the polytheism of popular Hinduism, the caste system, and the Brahmanical monopoly of knowledge.

In 1849, Dadoba and his friends organised the Paramahansa Mandali at Bombay, a radical socio-religious society that met in secret. Ram Bal Krishna Jayakar became president of the Mandali. All members were required to pledge that they would abandon caste restrictions. Each initiate had to take food and drink prepared by a member of the lower castes. Meetings were held at set times in the homes of various members and sympathisers. They read papers and discussed a variety of social and religious topics. The group soon came to an agreement on two major principles. First, they would not attack any religion and, secondly, they rejected any religion which claimed infallibility.

Branches of this organisation were established in Poona, Ahmadnagar, and Ratnagiri. The Mandali, following the path of the Manav Dharma Sabha with its attempts to reject the caste system, idols, orthodox rituals, and Brahmanical authority, left little behind it in concrete achievements. Its insistence on remaining a secret organisation illustrated an unwillingness to openly challenge Hindu orthodoxy. Yet the ideas seen in the Manav Dharma Sabha and the Paramahansa Mandali appeared once more in the form of a new socio-religious movement.

## **Prarthana Samaj**

An off-shoot of the Brahmo Samaj, it was founded in 1867 in Bombay by Dr. Atmaram Pandurang (1823–98). In 1870 M.G. Ranade and R.G. Bhandarkar joined it and infused new strength in it. It was reform movement within Hinduism and concentrated on social reforms like inter-dining, intermarriage, remarriage of widows, and uplift of women and depressed classes.

## Arya Samaj

The Arya Samaj was founded by Swami Dayanand Saraswati at Bombay in 1875. The most distinctive feature of Arya Samaj was the *suddhi* movement, which means the reconversion of those Hindus who had once been willingly or forcibly converted into other religions, but were now willing to come back into the fold of Hinduism. It was considered by the Arya Samajists as a potent instrument for effecting socio-religious and political unity of India. The Arya Samaj, though founded in Bombay, became very powerful in Punjab and spread its influence to other parts of north India like Uttar Pradesh, Rajasthan, Gujarat, etc.

### ***Swami Dayanand Saraswati (1824–83)***

Originally known as Mula Shankara, Dayanand was born in 1824 in the town of Tankara in Gujarat. He spent 15 years (1845-60) as a wandering ascetic and later received education from Swami Birajananda at Mathura. He founded the Arya Samaj at Bombay in 1875.

**His religious and social ideas and reforms** He considered the *Vedas* as eternal and infallible. He was against idolatry, ritual and priesthood (in his opinion priests had perverted Hinduism with the help of the *Purallas* which were full of falsehood). He attacked child marriages and caste system based on birth; encouraged inter-caste marriages and widow remarriage; favoured the spread of western sciences; and organised social services during natural calamities, etc. He started the *shuddhi* movement.

He wrote three books, viz. *Satyartha Prakash* (in Hindi), *Veda-Bhashya Bhumika* (partly in Hindi and partly in Sanskrit) and *Veda-Bhashya* (in Sanskrit and toured India extensively to spread his teachings

After the death of Dayanand (1883), serious differences arose between two sections of the Arya Samaj over the question of the system of education to be followed, resulting in a split in 1892. One section, known as the Gurukula section led by Swami Shraddhanand, advocated the adoption of the ancient system of Hindu education and established institutions for boys only, the most important among them being the one at Hardwar. The other one called the College section led by Lajpat Rai and Hans Raj, stood for the spread of English education and established a number of Dayanand Anglo-Vedic (DAV) schools and colleges both for girls and boys: the most important being the one at Lahore.



Dayanand Saraswati

## Ramakrishna Mission and Ramakrishna Math

The former is a social service and charitable society formed by Swami Vivekananda in 1897 at Belur, with the objective of carrying on humanitarian relief and social work through the establishment of schools, colleges, hospitals, orphanages, etc. The latter is a religious order or trust founded by Vivekananda in 1887 at Baranagar (Belur has become the headquarters of both the Mission and the Math since 1898), with the objective of bringing into existence a band of dedicated monks who would propagate the teachings of Ramakrishna Paramahansa (the universal message of Vedanta). Though legally two distinct entities with separate funds and finances, the Mission and the Math are in practice single body, with the members of the Math forming the principal workers of the Mission and the trustees of the Math forming the governing body of the Mission.

### ***Ramakrishna Paramahamsa (1836–1886)***

Originally known as Gadodhar Chattopadhyay, he was born in 1836 in

Kamarpukur village in Hooghly district in West Bengal. He became a priest in the temple of Goddess Kali at Dakshineshwar near Calcutta (1856). He married Sharadamani, a minor girl, in 1860 (she later came to Dakshineshwar and served him till the end).

He sought religious salvation in the traditional way of renunciation, meditation and devotion. He emphasised that there were several roads to god and salvation and that service of man was service of god.

### ***Swami Vivekananda (1863–1902)***

Originally known as Narendranath Datta, he was born in 1863 in Calcutta. His first visit to Ramakrishna, his future guru, was in 1881, and made frequent visits to him thereafter. He established a monastery at Baranagar (1887) after the death of his guru.

He made an extensive tour of India which brought him into close contact with the people and enabled him to realise the true condition of India. He also attended the World Parliament of Religions (1893) at Chicago (USA) and raised the prestige of India and Hinduism very high. From USA, he visited Europe and returned to India in 1897.

Meanwhile he started publishing two papers—the monthly *Prabudha Sharata* in English and the fortnightly *Udbodhana* in Bengali. Later he made his second visit to USA in 1899 and also spoke at the Congress of the History of Religions at Paris (1900). He returned to India in 1900 and soon expired in 1902 due to ill-health.

**His socio-religious ideas and reforms** He popularised his guru's religious message and tried to put it in a form that would suit the needs of contemporary Indian society. He stressed that social action was essential without which knowledge was useless in this world. Further, he condemned the caste system and the current Hindu emphasis on rituals, ceremonies, etc. and urged the people to imbibe the spirit of liberty, equality and free thinking.

He proclaimed the essential oneness of all religions. *Vedanta* according to him was a fully rational system.

### **Theosophical Society**

Founded in New York (USA) in 1875 by Madam H.P. Blavatsky (1831–91), a Russian lady, and H.S. Olcott (1832–1907), an American colonel, with three main objects:

To form a universal brotherhood of man.

To promote the study of ancient religions and philosophies.

To make a systematic investigation into the mystic potencies of life and matter, which is called occultism.

They arrived in India in 1879 and established their headquarters at Adyar, near Madras in 1882. Later Mrs. Annie Besant arrived in India in 1893 and succeeded to the presidentship of the society after the death of Olcott in 1907.

The society under Besant concentrated on the revival of Hinduism and its ancient ideas. In order to provide Hindu religious instruction, she founded the Central Hindu school at Varanasi (1898), which was later developed into the Benaras Hindu University by Madan Mohan Malaviya.



H.P. Blavatsky

## Young Bengal Movement

Its founder was Henry Vivian Derozio, who was born in Calcutta in 1809 and who taught at the Hindu college between 1826 and 1831. He died of cholera in 1831. His followers were known as the Derozians and their movement as the Young Bengal movement.

**Their socio-religious views** They attacked old traditions and decadent customs. Also advocated women's rights and their education and educated the public on the current socio-economic and political questions through the press and public associations. They carried on public agitation on public questions like freedom of the press, trial by jury, protection of peasants, etc.

## **Other Hindu Reformers and Social Workers**

### ***Pandit Ishwar Chandra Vidyasagar***

He contributed to the uplift of Indian women by struggling in favour of widow remarriage (his efforts bore fruit in 1856 when the British passed the Hindu Widow's Remarriage Act), by opposing child marriage and polygamy, and by campaigning in favour of education of women.

He evolved a new technique of teaching Sanskrit and a modern prose style in Bengali. He also admitted non-Brahmin students into Sanskrit College at Calcutta (of which he became the principal in 1851) and introduced the study of Western thought in it.

### ***Gopal Hari Deshmukh***

A champion of new learning and social reform in Maharashtra, he was popularly known as Lokahitawadi. He made powerful rationalist attacks on Hindu orthodoxy, and preached religious and social equality.

### ***M.G. Ranade***

This famous socio-religious reformer of Maharashtra was one of the prominent members of the Prarthana Samaj as well as the source of inspiration for the foundation of the Deccan Education Society (1884) by Agarkar. He inaugurated the Indian National Social Conference in 1887. G.K. Gokhale acknowledged him as his *guru*.

### ***Gopal Ganesh Agarkar***

One of the greatest rationalist thinkers from Maharashtra, he advocated the power of human reason. He was totally opposed to any blind dependence on tradition or false glorification of India's past. He founded the Deccan Education Society at Poona in 1884 in association with B.G. Tilak, V.K. Chiplunkar and Madhavrao Namjoshi.

### ***Jyotiba Phule***

Belonging to a low caste from Maharashtra and being aware of the degraded position of the untouchables and non-Brahmins, he waged a life-long struggle against upper caste domination and Brahmanical supremacy through his Satyashodak Samaj (1873). He pioneered the widow remarriage movement in Maharashtra and worked for the education of women.

### ***Tulsi Ram***

Popularly known as Shiva Dayal Saheb, he founded the Radha Soami Satsang, an esoteric sect, in 1861 at Agra, with the aim of propagating a monotheistic doctrine. According to him, the only means of salvation was the practice of *surat sabdyoga* (union of the human soul with the spirit-current or word) under the guidance of a Sant Satguru or sincere lover of the Supreme Being. His teachings were embodied in two books, each named *Sarr Bachan* (Essential Utterance). The sect recognises no God of the Hindu pantheon, nor any temples or sacred places except those sanctified by the presence of the guru or his relics'.

### ***Shivanarayan Agnihotri***

Hailing from UP, he was educated in the Engineering College at Rurki and later became an active member of the Lahore branch of the Brahmo Samaj. But due to differences with the other leaders of the Samaj, he left it and founded the Deva Samaj in 1887 at Lahore with aims similar to those of the Brahmo Samaj but with an additional element, namely the predominance of the guru. The religious text of this Samaj was *Deva Shastra* and the teaching *devadharma*. The *guru*, claiming supernatural powers, was practically regarded and worshipped as a god by his disciples.

### ***Gopala Krishna Gokhale***

This famous moderate nationalist leader was also a renowned social worker. He founded the Servants of India Society in 1905 at Bombay with the aim of training Indians in different fields for the service of their motherland. Earlier he was an active member of the Deccan Education Society (founded by G.G. Agarkar in 1884 at Poona) but left it after some time due to serious differences with Tilak who was also its member.

### ***N.M. Joshi***

Initially a member of Gokhale's Servants of India Society, he founded the Social Service League at Bombay in 1911 with the aim of securing for the masses better and reasonable conditions of life and work. He also founded the All India Trade Union Congress in 1920 at Bombay, but left it in 1929 when it showed leaning towards the Soviet Union, and started the Indian Trades Union Federation.

### ***H.N. Kunzru***

He founded the Seva Samiti at Allahabad in 1914 with the objective of

organising social service during natural calamities, and promoting education, sanitation, physical culture, etc. He was also a member of the Servants of India Society earlier.

### ***Shri Ram Bajpai***

Another member of the Servants of India Society, he founded the Sea Samiti Boy Scouts Association in 1914 at Bombay on the lines of the world-wide Baden-Powell Organisation, which at that time banned Indians from joining it. Though later Baden Powell, after a private visit to India, lifted the colour bar, Bajpai's organisation continued its separate existence, for it had the aim of bringing about the complete Indianisation of the Boy Scout movement in India.

### ***Vireshalingam Pantulu***

He was the most prominent social reformer of south India in the second half of the 19th century. He founded the Rajahmundry Social Reform Association in Andhra Pradesh in 1878 with the principal objective of promoting widow remarriage.

## **Muslim Reform Movements**

### ***Aligarh Movement***

It was a movement started by Sir Syed Ahmad Khan (1817–98) for the social and educational advancement of the Muslims in India. Other prominent members of the movement were Altaf Hussain Hali, Dr. Nazir Ahmad, Nawab Mushin-ul-Mulk, Chirag Ali, etc. Sir Syed fought medieval obscurantism through his journal *Tahzib-ul-Akhlaq*, and advocated a rational approach towards religion. 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. In order to promote English education among the Muslims, he founded in 1875 a modern school at Aligarh, which soon developed into the Muhammadan Anglo-Oriental College (1877) and later into a full fledged university. And in 1866, he founded the Muhammadan Educational Conference as a general forum for spreading liberal ideas among the Muslims. But unfortunately, this movement in the later stages became anti-Congress and anti-Hindu, and pro-British due to some misconceived fears of Hindu domination.

### ***Deoband Movement***

It was the movement that began after the foundation of the Dar-ul-Ulum (name of the institution) at Deoband in 1866 by Maulana Husain Ahmab and others with the aim of resuscitating classical Islam and improving the spiritual and moral conditions of the Muslims. The liberal interpretation of Islam by its founders created political awakening among its followers, and some of them like Maulana Abul Kalam Azad played an important role in the national movement.

### ***Ahrar Movement***

It was a movement founded in the 1910 under the leadership of Maulana Muhammad Ali, Hakim Ajmal Khan, Hasan Imam, Maulana Zafar Ali Khan and Mazhar-ul-Haq in opposition to the loyalist politics of the Aligarh movement. Moved by modern ideas of self-government its members advocated active participation in the nationalist movement.

### ***Ahmadia Movement***

Also known as the Qadiani movement, it was founded by Mirza Ghulam Ahmad (1837-1908) at Qadiani in Punjab, towards the end of the 19th century with the objective of reforming Islam and defending it against the onslaughts of Christian missionaries and the Arya Samajists. It gave religious recognition to modern industrial and technological progress. And it has become the most closely knit and the best organised Muslim group in India.

## **Other Muslim Reformers**

### ***Muhammad Iqbal (1873–1938)***

He emphasised the need for a reconstruction of Muslim religious thought in the light of the problems posed by the modern world; criticised those ascetic elements of religious thought which made man parasitic and indolent, and preached a life of self-assertion and self-realisation; influenced the contemporary Muslim religious attitude through his poetry.

### ***Maulana Shibli Numani***

He founded the institution of Nadwah-ul-Ulama at Lucknow in 1894 with the objectives of recasting Muslim educational system, developing religious sciences, reforming Muslim morals and putting an end to theological controversies with in Islam.

### **Syed Nazir Husain**

He founded the sect of Ahl-i-Hadis (People of the *hadis*) in Punjab in the second half of the 19th century. This group considered only the *hadis* (Sayings of the Prophet) and the *Quran* as the only and the ultimate authority on Islam, and refused to recognise none of the existing four schools of jurisprudence.

### **Abdullah Chakralavi**

He founded the sect of Ahl-i-Quran (People of the *Quran*) in Punjab in the late 19th century. Its members, also known as the ‘Chakralavis’, considered only the *Quran* as the ultimate authority on Islam.

### **Ahmad Riza Khan**

He founded the Barelwi school in Punjab in the late 19th century. Its members, known as ‘Barelwis’, preached the revival of many old Islamic practices and vehemently opposed the Deoband school and its preachings.

## **Parsi Reform Movement**

The refugee Zoroastrians from Iran, known as Parsis, are said to have reached Gujarat in 936 AD. Their temples and *dokmas* (towers of silence), where the dead were exposed, were closed to non-Parsis. Over the period the Indian Parsis retained a limited contact with those followers of Zoroastrianism still living in Iran, known as the ‘Gabars’. In 1746 the Indian Parsis got divided into two groups, when a group of them decided to accept the Irani calendar and came to be known as the ‘Kadmi’ (ancient section) as opposed to the ‘Shahanshahis’ (royalists), who retained the calendar used in Gujarat. This major division of the community lasted into the 20th century. A second division was created by the movement of Parsis into Bombay where many of them became wealthy as merchants, shipbuilders, and commercial brokers.

Besides, the Parsi religion ‘was frequently targeted by the Christian missionaries. In this background, Naoroji Furdunji edited in the 1840s the *Fam-i-Famshid*, a journal aimed at defending the cause of Zoroastrianism. He also wrote a number of pamphlets and published the book, *Tarikha Farthest* (1850), in which he convincingly argued that Zoroaster pre-dated Jesus Christ. All these events led to the formation of a socio-religious movement designed to codify the Zoroastrian religion and reshape Parsi social life.

In 1851, a small group of educated Parsis from Bombay founded the

Rahnumai Mazdayasnan Sabha (Parsis' Reform Society), with funds provided by K.N. Kama, Furdunji Naoroji became its president and S.S. Bengali, the secretary. The latter was an ardent writer, whose main subjects were the glories of ancient Iran and popularising the new western knowledge. In 1850, he began publishing a monthly journal, *Jagat Mitra* (Friend of the World), to further the acceptance of his ideas among literate Parsis. In 1851, he started another journal, *Jagat Premi* (Lover of the World), for spreading knowledge of ancient Iran. The Sabha also issued its own Journal, *Rast Goftar* (The Truth Teller), as the main voice of their movement. The leaders of the Sabha criticised elaborate ceremonies at betrothals, marriages, and funerals. They opposed both infant marriage and the use of astrology.

But the activities of the Sabha divided the Parsis into two groups—those who advocated radical change, and those who wished only limited alterations in customs and rituals. The latter organised the Raherastnumai Mazdayasnan Sabha in opposition to the radicals. In 1863 M. H. Kama founded the orthodox journal, *Suryodaya* (Sunrise), edited by M.B. Minocheer. This division between radical and orthodox Parsis continued into the 20th century.

## Sikh Reform Movement

### *Nirankaris*

Baba Dayal Das (1783–1855) was the founder of this movement of purification and return. In the 1840s, he called for the return of Sikhism to its origins and emphasised the worship of God as *nirankar* (formless). Such an approach meant a rejection of idols, rituals associated with idolatry, and the priests who conducted these rituals. Stressing the importance and authority of Guru Nanak and of the *Adi Granth*, he prohibited eating meat, drinking liquor, lying, cheating, using false weights, etc. Before his death Dayal Das named his son, Baba Darbara Singh (1814–70), as his successor.

Determined to cut all ties with Hinduism, Darbara Singh began to issue *hukamnames* (statements describing both doctrine and approved rituals). Under him the Nirankaris had their most rapid period of expansion; for in fifteen years he opened forty new subcentres.

Rattan Chand, younger brother and successor of Darbara Singh, also established new centres and appointed *biredars* (leaders) for each congregation or *sangat*. The *biredars* oversaw these groups and were charged with reciting the *hukamnames* every fifteen days. Thus they provided a tie

between the head of the Nirankari movement and its members.

Between 1909 and 1947, Baba Gurdit Singh, son and successor of Rattan Chand, headed the movement.

The Nirankaris laid emphasis on Guru Nanak and on Sikhism before the establishment of the Khalsa by Guru Gobind Singh at Anandpur. In this they pursued a path open to both orthodox Sikhs, *kesadharis*, and to the non-baptised ranks of the *sahajdharis*, but drew members mainly from the urban non-Jat section of the Sikh community. Their dependence on Guru Nanak and early Sikhism for their model of ‘pure’ religion separated them from another movement, the Namdharies.

## Namdharies

Baba Ram Singh (1816–85) was the founder of this movement. In 1841, he became a discipline of Balak Singh of the Kuka movement. Those who accepted Balak Singh’s leadership saw him as a reincarnation of Guru Gobind Singh. Before his death, Balak Singh chose Ram Singh as his successor.

In 1857, Ram Singh formally inaugurated the Namdhari movement with a set of rituals modelled after Guru Gobind Singh’s founding of the Khalsa.

To initiate followers into the new community, Ram Singh used a recitation of *gurbani* (hymns from the *Granth Sahib*), *ardas* (the Sikh prayer), a flag, and baptism. Every baptised Sikh was required to wear the five symbols (*kakka*). Instead of the sword, Ram Singh required them to keep a *lathi*. In addition the Namdharies wore white clothes with a white turban and carried a rosary to further set them apart from all others.

The Namdharies were to abandon the worship of gods, goddesses, idols, graves, tombs, trees, and snakes. They were also told to abstain from drinking, stealing, adultery, falsehood, slandering, backbiting and cheating. Further, the consumption of beef was strictly forbidden, since protection of cattle remained one of the Namdharies’ most ardently held values.

## Singh Sabhas

**Amritsar Singh Sabha** Shaken by Namdhari unrest, the speeches of Shraddha Ram of Arya Samaj, and by Christian conversions, a small group of prominent Sikhs decided to form the Singh Sabha of Amritsar, which held its first meeting on 1 October 1873. Thakur Singh Sandhawalia became its

president and Giani Gian Singh its secretary. The aims of the Sabha were: restoring of Sikhism to its past purity; publishing historical religious books, magazines and journals; propagating knowledge using Punjabi; returning Sikh apostates to their original faith; and involving high placed Englishmen in the educational programme of the Sikhs.

It was joined by members of the landed gentry, the aristocracy, and by various types of temple servants—*pujaris* (who conducted rituals), *granthis* (who recited the Sikh scriptures), *mahants* (who administered the *gurudwaras*), *gianis* and descendants of the *gurus*. One of the main activities of the Sabha was the preparation of a definitive text of the *Dassam Granth*. When this task proved very demanding, a separate organisation, the Gurmal Granth Pracharak Sabha, was founded to finish it. The Sabha published numerous tracts and books and in 1894 organised the Khalsa Tract Society to popularise Punjabi, the *Gurmukhi* script, and to issue monthly tracts on the Sikh religion.

**Lahore Singh Sabha** Soon the Amritsar Sabha was emulated and rivalled by a new organisation, viz. the Lahore Singh Sabha, which held its first meeting on 2 November 1879. The latter was led by Professor Gurmukh Singh and Bhai Ditt Singh. It announced goals similar to those of the former. The first president of the Lahore Sabha was Diwan Buta Singh, and Bhai Gurmukh Singh served as its secretary.

Differences between the two societies soon came to the forefront. The Lahore Sabha was more democratic and accepted members from all castes including untouchables. Their programme of purifying Sikhism directly opposed the vested interests of the Amritsar Sabha. The career of Bhai Ditt Singh illustrates the type of friction that erupted between the two societies. Ditt Singh, coming from a low-caste, wanted to remove the evils of caste system and the institution of *guru* from the Sikh community. His tract, *Sudan Natak*, ridiculed the religious establishment and resulted in a court case.

The Lahore Sabha expanded with local branches in many of the Punjab towns. The Amritsar Sabha developed its own societies, but its growth was far slower than the Lahore society.

**Other Sabhas** In 1880 a General Sabha was founded at Amritsar to provide a central organisation for all Singh Sabhas. On 11 April 1883 this was renamed the Khalsa Diwan, Amritsar. It included 36 to 37 different Singh

Sabhas as well as the Lahore association. But this effort at unity was short-lived.

In 1886 the Lahore Singh Sabha created its own Khalsa Diwan (Sikh Council). Only the Sabhas of Faridkot, Amritsar, and Rawalpindi allied with the original Diwan; the rest turned to the Lahore leadership and to its radical ideology of social and religious change. The Lahore Khalsa Diwan received assistance from the Maharaja of Nabha as its patron, while Sir Attar Singh served as its president and Bhai Gurmukh Singh as its secretary.

The Singh Sabhas continued to expand, new branches were founded that, at times, created their own distinct ideas and programmes. The Bhasur Singh Sabha became a hub of Sikh militancy under the leadership of Bhai Teja Singh. It was aggressive in its missionary zeal and extreme in its ideology. In time it developed into the Panch Khalsa Diwan and competed with other Khalsa Diwans. Not all deviation or enthusiasm by local Singh Sabhas proved as controversial.

The low-caste Sikhs, particularly the Rahtias (untouchable weavers) from the Jullundur Doab, demanded that the Singh Sabhas remove their social and religious liabilities, caste system. Since the Singh Sabha leaders did not respond to their pleas, they turned to the Arya Samaj, which welcomed them and conducted public ceremonies of *shuddhi* for Rahtias.

Thus, in the 20th century the Singh Sabhas were overwhelmed by other organisations. In the first decade they were supplanted by the Khalsa Diwans and then in the second decade by the struggle for control over the Sikh places of worship.

## Akali Movement

The next important Sikh reform movement was the akali movement in the 1920s. The main aim of the Akalis was to purify the management of the Sikh *gurudwaras* or shrines by removing the corrupt and selfish *mahants* (priests) from them. Their movement led to the enactment of a new Sikh Gurudwaras Act by the British in 1925, and with the help of this Act and sometimes through direct action, they removed the *mahants* from the *gurudwaras* and managed them through the Shiromani Gurudwara Prabhandhak Committee (SGPC).

# **NATURE AND LIMITATIONS OF 19TH CENTURY**

## **Renaissance**

### ***Nature and Character***

The socio-religious ferment that characterised this period was religious in character. Secularisation was not yet a viable stance, although a few anticipated it. The leaders couched their appeals in religious language and were heard as spiritual persons.

By and large, they stayed away from politics. Only a few had opposed British rule and preached for its overthrow.

The economic ideas of the reform leaders represented the traditional outlook. They never possessed radical economic ideas, for the time was not ripe to breed such ideas.

A lot of difference can be observed in the approach and methods of the leaders in carrying out the reform movement. Roy broke away from the mainstream of traditional Hindu society. Ranade followed the path of gradual reform within Hindu society, Dayanand displayed an attitude of intransigence and rigidity towards foreign influences.

## **Achievements of Renaissance**

One should give credit to the 19th century reformers for initiating social and religious awakening in India.

It was due to their work that great self-respect, self-confidence and pride were fostered among Indians.

The problems of women were highlighted by almost all the reform leaders. Though the result was not spectacular, the road was laid in the proper form.

During the first two decades of the 20th century, much attention was paid to the problem of depressed classes in society.

## **Limitations of Renaissance**

At the same time, the religious reform movement was concentrated upon and benefited only a microscopic minority of the Indian population.

Further, it started tending to look backward, appeal to past greatness and to

rely on scriptural authority.

The supremacy of the human reason and scientific outlook was undermined. The neglect of medieval Indian history showed serious repercussions both socially and politically, in later periods.

One of the main limitations of the Indian renaissance was a lack of unity and a sound organisation. Opposition from orthodox elements was there at every attempt of the reformers. For instance, **Radhakanta Dev** organised the Dharma Sabha to protest against reforms of Roy, Sayyid Ahmed Khan was attacked by the conservatives of Deoband Movement.

Rise of revival during the last decade of the 19th century in the form of Theosophical society, also contributed to the declining zeal of the reform movements.

The upsurge of militant nationalism, with its revivalist undertones, strengthened this trend.

These movements were carried under constraints inherent in a colonial society. They tended to lean more on alien rulers for help in their efforts to achieve their ends.

Also the reformers lacked mass support as their ideas and programmes never went beyond the reach of middle classes and their problems.

On top of all this, feudalism, though moribund, continued to be a major force and its ideology did not show signs of a real break-up.

### Hindu Socio-Religious Movements

Name of the organisation	Year	Place	Founder	Remark
Atmiya Sabha	1815	Calcutta	Rammohun Roy	Its aim was to attack the evils in Hinduism and to propagate monotheism.
Brahmo Samaj	1828	Calcutta	Rammohun Roy	It was initially known as Brahmo Sabha and its aim was the same as above.
Dharma Sabha	1829	Calcutta	Radhakanta Dev	It was founded as a rival to Brahmo

				Samaj and its aim was to defend orthodox Hinduism.
Tattvabodhini Sabha	1839	Calcutta	Debendranath Tagore	Its aim was to propagate Rammohun Roy's ideas.
Manav Dharma Sabha	1844	Surat	Durgaram Manchharam	Its main aim was to break caste restrictions.
Paramahansa Mandali	1849	Bombay	Dadoba Panderung	Its main aim was to break caste restrictions.
Radha Soami Satsang	1861	Agra	Tulsi Ram	Its aim was to propagate a monotheistic doctrine.
Brahmo Samaj of India	1866	Calcutta	Keshab Chandra Sen	A group of Brahmos under Sen established this new organisation after seceding from the original Samaj (established by Roy) over the question of social reforms. After this secession, the old one came to be known as the 'Adi Brahmo Samaj'.
Prarthana Samaj	1867	Bombay	Dr. Atmaram Pandurang	In 1870 it was joined by M.G. Ranade and R G Bhandarkar. Its aim was reformation of

				Hindu religious thought and practice.
Arya Samaj	1875	Bombay	Swami Dayanand Saraswati	Its main aims were reform of Hinduism and prevention of the conversion of Hindus to other religions.
Theosophical Society	1875	New York (USA)	Madame H P Balvatsky and Col. H S Olcott	They came to India (1879) and established their headquarters at Adyar, near Madras (1882). Its main aims were promotion of ancient religions and philosophies, formation of universal brotherhood of man, etc.
Sadharan Brahmo Samaj	1878	Calcutta	Ananda Mohan Bose, Shivanatha Shastri, etc.	As the result of a second schism among the Brahmos, a group of young followers of K. C. Sen left him over the question of management of the Samaj and social reforms.
Deccan Education	1884	Poona	GG Agarkar	Its aim to remodel the education of the

Society				young in order to prepare them for the service of the country.
Indian National Social Conference	1887	Bombay	M G Ranade	Its aim was to remove the social evils prevalent in the Indian society and to promote the welfare of women.
Dava Samaj	1887	Lahore	Shivanarayan Agnihotri	Its aim was same as that of the Brahmo Samaj; but unlike the Brahmos, its followers worshipped their guru.
Ramakrishna Mission	1897	Belur	Swami Vivekananda	Its main aim was to carry on humanitarian relief and social work.
Servants of India Society	1905	Bombay	Gopalakrishna Gokhale	Its aim was to train Indians in different fields for the service of their motherland.
Poona Seva Sadan	1909	Poona	Mrs Ramabai Ranade and Mr G K Devadhar	Its aim was to promote the welfare of women.
Social Service League	1911	Bombay	N M Joshi	Its aim was to secure for the masses better and reasonable conditions of life and work.

Seva Samiti	1914	Allahabad	H N Kunzru	Its aim was to organise social service during natural calamities, and to promote education, sanitation, physical culture etc.
Seva Samiti Boy Scouts' Association	1914	Bombay	Shri Ram Bajpai	Its aim was to bring about the complete Indianisation of the Boy Scout Movement in India.
Women's Indian Association	1923	Madras	Not available	Its aim was to promote the welfare of Indian women (from 1926 All India Women's Conference began to hold annual meetings).
Rahnumai Mazdayasnan Sabha (Religious reform organisation of the Parsis)	1851	Bombay	Naoroji Furdunji, Dadabhai Naoroji, SS Bengalee and others	Its aims were to reform the Zoroastrian religion, to modernise the Parsi women (Avesta—Sacred book of the Parsis, Ahura Mazda—their god, Zoroaster—founder of their religion).
Nirankaris	1840s	Punjab	Dayal Das, Darbara Singh, Rattan Chand, etc. in	Purification of Sikhism

			succession	
Namdhari (Successors of Kukas)	1857	Punjab	Ram Singh	Same as above

### Muslim Socio-Religious Movements

Movement /Institution	Year (s)	Place	Founder	Aims and Significance
Dar-ul-Ulum	1866	Deoband	Maulana Husain Ahmad and others	<p>Its aims were to resuscitate classical Islam and to improve the spiritual and moral conditions of the Muslims. The liberal interpretation of Islam by its founders created political awakening among its followers. Some of them, like Maulana Abul Kalam Azad, played an important role in the national movement.</p>
Nadwah-ul-Ulama	1894	Lucknow	Maulana Shibli Numani and others	<p>Its aims were to recast Muslim educational to develop religious sciences, to reform Muslim morals and put an end to the logical</p>

				controversies within Islam.
Ahl-i-Hadis (People of the Hadis)	Second half of 19th century	Punjab	Maulana Syed Nazir Hussain	This group of theologians refused to recognise the existing four schools of jurisprudence and considered only hadis (Sayings of the Prophet) and the Quran as the ultimate authority on Islam.
Ahl-i-Quran (People of the Quran)	-do-	Punjab	Maulavi Abdullah Chakrlavai (his followers are also known as 'Chakralavis')	They considered only Quran as the ultimate authority on Islam.
Barelwis	Second half of 19th century	Punjab	Maulana Ahmad Riza Khan	They preached the revival of many old Islamic practices, and vehemently opposed the Deoband school and its preachings.
Quadini or movement	End of the 19th century	Qadiani in Punjab	Mirza Gulam Ahmad	Its aim was to reform Islam and to defend it against Christian missionaries and Arya Samajists. It

				gave religious recognition to modern industrial and technological progress; it was the most closely knit and the best organised Muslim group in India.
Muhammadan Educational Conference	1886	Aligarh	Sir Syed and Ahman Khan others	Its aim was to promote the education of Muslim masses on western lines (this and other educational and social service activities of Sir Syed and his followers are together known as the ‘Aligarh Movement’)

## GROWTH OF INDIAN MIDDLE CLASS

By the Charter Act of 1833 the East India Company was transformed from a business organisation into a political institution. As the Company was debarred from functioning as a business organisation and trade in India was thrown open to the Europeans, many European capitalists came to India and invested their capital. This increased the Indian import and export trade manifold. In this commercial growth, the share of the Indians was negligible.

Whatever share the Indians had, the major portion of it was in the hands of the Marwaris, Mughals and the Parsis. Next to these three communities came the Bengalis. With the spread of trade and commerce there was the rise of *naibs*, *gomasthas*, brokers and accountants and with the rise in the number

of cases and spread of education there was increase in the number of the lawyers, teachers, doctors and other professionals. People of these different professions constituted the middle class which became a very strong section of the society. The most important effect of the British administration was the end of the importance, social status and power of the former ruling classes and the rise of new social divisions.

As an inevitable result of the establishment of British rule in India, particularly as a result of close contact with European merchants and missionaries, there was a great change in the social attitude and mentality of the Indians. This change began from the second half of the 18th century and continued all through the 19th century. The impact of Western education and culture on Indian society continued to grow deeper and wider. The resultant change began at first in Bengal and then spread to other parts of India.

In place of former social divisions new class divisions began to rise. Despite differences in wealth, education and profession, people belonging to different communities formed a new class which came to be known as the middle class. The middle class in the West had brought about the end of feudalism and the authority of the Church thereby establishing social, economic and individual liberty and economic individualism and freedom of competition. The Indian middle class had contributed to these fields in appreciable measure though they did not succeed in equal measure. However, in the spread of nationalism among the Indians and in winning freedom of the country the contribution of the middle class was quite significant.

There were two factors that contributed to the rise of the middle class in India, viz. (i) the end of the feudalistic mentality and behaviour due to the abolition of the former ruling class, and (ii) rise of new land-owning, mercantile and intellectual classes.

The rise of the middle class was also due to the trade commerce and industrial activities of the Europeans in India. Naturally, Calcutta, Bombay and Madras were the first to see the rise of the middle class.

These cities were the first to get the opportunity of Western education and outlook as also the taste of Western city life. Merchants, industrial entrepreneurs, capitalists, technologists and people who were experts in the export and import trade first made Calcutta the centre of their activities.

Naturally of the three presidencies Calcutta had greatest importance. Though the middle class emerged first in towns and cities, gradually this class also began to grow in villages. As a result of the Permanent Settlement

the number of large estate holders was only twenty thousand whereas that of small landholders was one lakh thirty thousand in Bengal. The owners of big estates came over to towns for luxurious living while the small landholders continued to remain in villages and they formed the nucleus of rural middle class. To this class were added the *naibs*, *gomasthas*, moneylenders and *darogas* of the villages.

In order to meet administrative necessities the British had to encourage the spread of English education and educated Indians were appointed in the service of the Company. These service holders and contractors who undertook to construct roads, buildings, etc. others who took to service under merchants added to this numbers to the urban middle class. Contractors, small scale business men, *dalals*, *banias*, etc., although not highly educated, earned enough money and came to be known as the *baboo* class who lived a riotous life of lavish expenditure.

It has to be mentioned here that the British did not desire the growth of statesmen, intellectuals, persons who could give leadership to the nation, or persons fit for high military posts. Rise of persons of such capabilities from among the Indians was undesirable from the point of view of quiet British rule over India.

However equipped with a Western education and emboldened by their exposure the middle class became conscious of their rights and status and of the need for progress. The obstacles put in the way of their self-expression by the ruling class made them nationally conscious and set the stage for a national movement. It became clear to the middle class that the only means of social, political and economic emancipation of the Indians was the end of foreign rule.

## THE PRESS AND ITS IMPACT

**Origin** The press in India was largely an English institution. The first newspaper that appeared in Calcutta in January 1780 was the weekly *Bengal Gazette*, though best known as ‘Hicky’s Gazette’ after the name of its founder, J.A. Hicky. The *Calcutta Gazette*, which came into existence in 1784, later became the official gazette of the Bengal government.

The first vernacular newspaper, the *Samachar Darpan*, appeared in 1818, in Bengali due to the efforts of the famous Serampore missionaries—William

Ward, [William Carey](#) and Joshua Marshman. Between 1835 and 1857 the press spread to other metropolitan towns—Delhi, Agra, Gwalior and Lahore. But of the 33 popular publications on the eve of the 1857 Revolt, only six survived it. Next, Lytton's Vernacular Press Act IX of 1878 muzzled the language press all over India.

**Growth in the Late 19th Century** The introduction of public postal service in 1870 provided for a uniform rate of payment irrespective of distance. Another positive development was the invention of a printing press operated by steam power. The *Statesman* was the first to import a rotary printing machine. *Reuter's* office in India was established in 1866 itself. The formation of *Associated Press of India* was another landmark, though the *APT* reports were viewed as biased.

The formation of the Congress ushered in a new era in the history of journalism. The *Illustrated Weekly* (1878) was started in Bombay and the *Capital* was set up in Calcutta as a commercial and financial weekly (in 1888).

**Growth in the Early 20th Century** The twentieth century witnessed further growth of the press. The *Bombay Chronicle*, inspired by Pherozeshah Mehta, was launched in 1913. The *Leader* was started in Allahabad by Pandit Madan Mohan Malaviya. It was essentially a mouthpiece of the moderates popularise the Home Rule Movement, Annie Besa bought the *Madras Standard* and renamed it *New India*.

The *Servant of India* appeared in 1918 with V.S. Srinivasa Sastri as its first editor. In 1919, Motilal Nehru set up the *Independent* which survived only four years. Another newspaper to come into existence in 1919 was the *Hindustan Times* with K.M. Panikkar as its first editor. Later it became the official organ of the Swaraj Party.

Gandhi also contributed to the growth of journalism India: In South Africa he started *Indian Opinion*, and later in India he began *Young India* (a English weekly) and *Navajivan* (Gujarati weekly) 1920 saw the foundation of a Hindi daily, the A supporting the Congress programme. The first national news agency, the *Free Press of India*, was set up in 1927. It was sponsored by Annie Besan M.R. Jayakar, Purshottamdas Thakurdas, G.D. Birla and Walchand Hirachand, with S. Sadanand as tt managing editor.

**Growth in the 30s** The Civil Disobedient Movement witnessed the foundation of several nationalist papers. *The Indian Express* and *Dinamani*

(in Tamil) were established in Madras in 1933. The *Harijan*, a weekly in English, also appeared in 1911. The *Star of India* was started in Calcutta to support the Muslim League, while the *Dawn* was founded by Jinnah. The *Hindustan*, a Hindi counterpart of *Hindustan times*, was set up in the late 30s while *Blitz*, a weekly, appeared in Bombay, in 1941.

**Government Curbs** From 1882 to 1907 there was no separate press legislation as such, sedition being dealt with by the adoption of Section 124A of the Indian Penal Code. The Newspapers (Incitement to Offences) Act was passed in 1908. The Indian Press Act of 1910 was aimed at keeping the press generally within the limits of legitimate discussion. Together, however, both the 1908 and 1910 Acts caused the closure of several presses and newspapers.

The Indian Press Ordinance of 1930 further curbed the freedom of the press, for the definition of an offence was made more comprehensive. The Indian Press (Emergency Powers) Act of 1931 prohibited the publication of any kind of Congress propaganda. It was ultimately repealed only after Independence.

### Growth of Indian Press

Paper/Journal	Founder(s)	Year	Place
<i>Bengal Gazette</i> (First paper from India)	James Augustus Hicky	1780	Calcutta
<i>India Gazette</i>	Not available	1787	Calcutta
<i>Madras Courier</i> (First paper from Madras)	Not available	1784	Madras
<i>Bombay Herald</i> (First paper from Bombay)	Not available	1789	Bombay
<i>Digdarshana</i> (First Bengali monthly)	Not available	1818	Calcutta
<i>Samachar Darpan</i> (First Bengali newspaper)	William Carey and others	1818	Calcutta
<i>Mirat-ul-Akhbar</i> (First journal in Persian)	Raja Rammohun Roy	1822	Calcutta
<i>Jam-i-Jahan Numah</i> (First paper in Urdu)	An English firm	1822	Calcutta

<i>Bangaduta</i> (A weekly in four languages: English, Bengali, Persian and Hindi)	Rammohun Roy. <b>Dwarakanath Tagore</b> and others	1822	Calcutta
<i>Bombay Samachar</i> (First paper in Gujarati)	Not available	1830	Bombay
<i>Bombay Times</i> (It became the <i>Times of India</i> in 1861)	Not available	1838	Bombay
<i>Rast Goftar</i> (A GUjarati fortnightly)	Dadabhai Naoroji	1851	Bombay
<i>Hindu Patrir:Jr</i>	Girishchandra Ghosh (Later Harishchandra MUkerji became its owner-cum-editor)	1853	Calcutta
<i>Somaprakasha</i> (First Bengali paper to devote itself to politics)	Dwarakanath Vidyabhushan	1858	Calcutta
<i>Indian Mirror</i>	Devendranath Tagore	1862	Calcutta
<i>Bengalee</i>	Girishchandra Ghosh (S N Banerji took it over in 1879)	1862	Calcutta
<i>National Paper</i>	Devendranath Tagore	1865	Calcutta
<i>Madras Mail</i> (First evening paper in India)	Not available	1868	Madras
<i>Amrita Bazar Patrika</i> (Started as a Bengali paper but became English paper in 1878 to escape from the Vernacular Press Act)	Sisirkumar Ghosh	1868	Calcutta
<i>Bangadarshana</i> (A Bengali monthly)	Bankimchandra Chatterji	1873	Calcutta
<i>Statesman</i>	Robert Knight (called the ‘Bayard of India’ by the Indian press)	1875	Calcutta
<i>Hindu</i>	G. S. Aiyar and Viraraghavachari	1878	Madras

<i>Tribune</i>	Dayal Singh Majeetia	1881	Lahore
<i>Kesari</i> (Maratha Daily) and <i>Maharatla</i> (English Weekly) (Before Tilak became the editor, Agarkar and Kelkar edited them respectively)	Tilak, Chiplunkar, Agarkar, etc.	1881	Bombay
<i>Swadeshamitram</i> (A Tamil paper)	G S Aiyar	—	Madras

## RISE OF MODERN LITERATURE IN INDIAN LANGUAGES

### Bengali Literature

Modern Bengali literature was largely developed and introduced by the missionaries of Serampore and by the Fort William College. Nathaniel B. Halhead published the Bengali grammar in 1778 and William Carey (1761–1834) translated the Bible into Bengali in 1801. The Bengali prose thus developed in the early 19th century was nothing more than a mixture of Sanskrit, Arabic and Persian words.

The first Bengali book of prose was Ramram Basu's *Raja Pratapaditya Charita*, published in 1801. The author later wrote another book *Lipimala*. In 1802, *Batrisa Simhasana* written by Mritunjaya Vidyalankar was published, the same writer also published three other books—*Hitopadesh*, *Rajabali*, (*Vedanta chandrika*) and *Prabodh Chandrika*.

Raja Rammohan Roy published his first book of prose called *Vedanta Grantha* in 1815. During the period 1815–1830, Rammohan Roy wrote thirty books in Bengali. He translated some of the *Upanishads* and rendered the *Bhagwat Gita* in Bengali verse.

Later on, other writers like Bankim Chandra, Sharad Chandra Chatterjee, Rabindranath Tagore, Ishwar Chandra Vidyasagar, Pyarichand Mitra and Tekchand Thakur enriched Bengali prose with their pioneering works. Since then Bengali prose has gone through a complete course of evolution.

### Tagore's Works at a Glance



Poems & Books	Prose-Poems	Novels	Short-Stories	Lyrical Plays	Plays
<p><i>Manasi</i> (1890), <i>Sonar Tari</i> (1893), <i>Chitra</i> (1896), <i>Gitanjali</i> (1910), <i>Balaka</i> (1916), <i>Karna and Kunti</i>, <i>Chaitali</i> (1896) <i>Kalpana</i> (1900), <i>Ksanika</i> (1900), <i>Naivedya</i> (1901), <i>Puravi</i> (1925), <i>Mahuya</i> (1929), <i>Prantika</i> (1938), <i>Navajataka</i> (1940) &amp; <i>Janmadine</i> (1941). The poems <i>Sisu</i> (1903) and <i>Sisu Bholanatha</i> (1922)</p>	<p><i>Punasca</i> (1932), <i>Sesa</i>, <i>Saptaka</i> (1935), <i>Patraputa</i> (1936) and <i>Shyamali</i> (1936).</p>	<p><i>Bauthakuranir Hat</i> (1885), <i>Choker Bali</i> (1902), <i>Gora</i> (1910), <i>Chaturanga</i> (1916), <i>Raja Aur Rani</i>, <i>Muktdhara</i>, <i>Raj Rishi</i>, <i>Ghare Baire</i> (1916), <i>Seser Kavita</i> (1929), <i>Yogayoga</i> (1930), <i>Car Adhyaya</i> (1934) and <i>Nauka Dubi Bindoni</i>.</p>	<p><i>Kabuli Wallah</i> and <i>Kshidit Pashan.</i></p>	<p><i>Malini</i> (1895), <i>Chaitranganada</i> (1936), <i>Shyama</i> (1938) and <i>Chandalika</i> (1938).</p>	<p><i>Raja O Rani</i> (1889), <i>Visarjana</i> (1890), <i>Goday Gala</i> (1892), <i>Malini</i> (1895), <i>Vaikunther Khata</i> (1897), <i>Chirakumare Sabha</i> (1901), <i>Raja</i> (1910), <i>Achalayatan</i> (1911), <i>Dakghar</i> (1912), <i>Tapati</i> (1920), <i>Muktadhara</i> (1922), <i>Raktakaravi</i> (1924), <i>Tase Desa</i> (1933) and <i>Bansari</i> (1933).</p>

were meant  
for  
children.

Ishwarchandra Vidyasagar (1820–91), who is considered as the father of modern Bengali literary prose, wrote *Sakuntala* (1854), *Sitar Vanavasa* (1860) and *Bhranti-vilasa* (1869) based on the dramas of Kalidasa, Bhavabhuti and Shakespeare respectively.

Other important Bengali writers and novelists of the 19th and the 20th centuries include Charu Chandra Banerjee (1876–1938), Indira Devi (1880–1922), Anurupa Devi (1882–1958), Nirupama Devi (1883–1951), Saurindramohan Mukherjee (1884–1966), Rakhaldas Banerjee (1885–1930), Gokul Chandra Nag (1895–1925), Sailajananda Mukherjee (1900–1976), Bibhutibhusan Banerjee (1899–1950), Rabindranath Maitra (1896–1933), Rajsekhar Basu (1880–1960), Prabodhkumar Sanyal (b.1907), Sita Devi (1896–1974) and Santa Devi (b.1894).

## Hindi Literature

The Modern Period in Hindi literature began in the middle of the 19th century. The most important development of this period was the evolution of *khariboli* prose and proliferation of the use of *khariboli* in poetry in place of *braj bhasha*. This period in the growth of Hindi poetry has been divided into four phases: the age of Bharatendu or the Renaissance (1868–1893), *Dwivedi Yug* (1893–1918), *Chhayavada Yug* (1918–1937) and the Contemporary Period (1937 onwards).

Bharatendu Harishchandra (1849–1882), who brought in a modern outlook in Hindi literature, is described as the ‘Father of Modern Hindi Literature’. Radhakrishna Das, Pratapnarayan Mishra, Balkrishna Bhatta, Badrinarayan Chaudhuri and Sudhakar Dwivedi were other important writers of this phase.

Mahavir Prasad Dwivedi (1868–1938), who brought in a refined style of writing in Hindi prose, is regarded as the architect of modern Hindi prose. During this phase, social, political and economic problems were portrayed through the medium of poetry. Other important writers of this period are Nathuram Sharma Shankar (1859–1932), Ayodhya Sinha Upadhyay (1865–1947), Maithali Saran Gupta (1886–1964), Ram Naresh Tripathi (1889–1962) and Gopala Sarana Sinha (1891–1960). Maithali Saran Gupta revived

the epic tradition with his long narrative poems like *Jayadrath Vadh* (1910), *Pancavati* (1925), *Saket* (1931) and *Yashodhara* (1932). He also translated Madhusudan Dutt's *Meghnadvadh-kavya* into Hindi. This period, which has been described as 'the didactic' period, served as a bridge between the Bharatendu age and the *Chayavad*.

The post-Dwivedi *Yug* witnessed a new romantic upsurge in the form of the *Chayavad* style of poet. This new poetic movement was described as an aesthetic, subjective movement that revolted against formalism and didacticism. Makhanlal Chaturvedi (1888–1968), Balkrishna Shama 'Navin' (1897–1959), Siyaram Sharan Gupta (b.1895), Jayashankar Prasad, Surya Kant Tripathi 'Nirala' (1897–1963), Sumitranandan Pant (1900–1977), Mahadevi Verma (b.1907) and Subhadrakumari Chauhan (1904–1948) were the leading *Chayavad* poets. Makhanlal Chaturvedi's works include *Hima-kiritni* and *Hima-tarangani*. Nirala's powerful poetry is reflected in works like *Juhि Ki Kali*, *Parimala*, *Anamika*, *Archana* and *Aradhana*. Sumitranandan Pant has several important works to his credit including *Pallava*, *Gunjana*, *Yugavani*, *Gramya*, *Svarnakirana*, *Silpi* and *Lokayatana*. The other important literary works of the *Chayavad* period include Jayashankar Prasad's *Kamayani*, *Jharna*, *Amsu* and *Lahar*; Mahadevi Varma's *Rashmi* (1932), *Niraja* (1934), *Sandhyagita* (1936), *Yama* (1940) and *Dipasikha* (1942); Navin's *Kvasi* and *Apalaka*; Gupta's *Gandhi*, *Unmukta*, *Nakula* and *Mrinmayi* and Subhadrakumari Chauhan's *Jhansi Ki Rani*, *Mukul* (1931) and *Unmadini*.

The decline of the *Chayavad* movement saw the emergence of several different styles in Hindi poetry. One popular style known as *Pragativada* or progressive movement was popularised by the writings of Balakrishna Sharma Navin (1897–1960), Bhagvati Charan Varma (b.1903), Ramdhari Singh Dinkar (b.1908), Rameshwar Shukla 'Anchal' (b.1915) and Narendra Sharma (b.1916). Harivansh Rai Bachchan (b.1907) enriched the world of Hindi poetry with his three beautiful collections, *Madhusala* (1935), *Madhubala* (1936) and *Madhukalas* (1936). Bachchan's poetry was distinct from the romanticism of *Chayavad* and the enthusiasm of the *Pragativad*. His kind of poetry is sometimes referred as '*Hridayvad*' or the poetry of passion. Then followed an experimental movement called *Prayogavada*, which came to be known in later times as the *Nai Kavita*. This movement brought about a new poetic content and talent that reflected modern insight. The pioneers of this trend were S.H. Vatsyayan 'Ajneya' (b.1911), Shivmangal Singh

‘Suman’ (b.1916), Girija Kumar Mathur (b.1917), Gajananmadhav Muktibodh (1918–1964), Dharamvir Bharati (b.1926), Nirmal Verma and others. The history of Hindi poetry, thus, extends over a period of almost one thousand years.

The development of Hindi prose has been classified into three periods – the first phase (1868-1918), the phase of growth (1918-1937) and the present phase (1938 onwards).

Literating prose of the Bharatendu and Dwivedi era covers the first phase. The writers of this age developed the drama, novel, short story, essay and literary criticism. Bharatendu Harishchandra, Bal Krishna Bhatt and Radha Krishna Das were the prominent writers of this period.

This phase of growth is represented by Jay Shankar Prasad (*Chaya. Akash Deep*), Rai Krishna Das and Mahadevi Varma. Premchand (1880–1936) was the greatest stalwart in the field of fiction. His works of fiction include *Sevasadana*, *Premasrama*, *Nirmala*, *Kayakalpa*, *Rangabhumi*, *Ghaban* and *Godan*. His last novel *Godan* has been translated in all major Indian languages.

Important fiction writers of the contemporary period include Jainendra Kumar (*Sunita*, *Tyagapatra*, *Sukhada*, *Vivarta*), Phanishwar Nath Renu (*Maila Anchal*), Satchinanda Vatsyayan (*Sekhar Ek Jivani*), Dharamvir Bharati (*Suraj Ka Satvan Ghoda*), Yash Pal (*Dada-comrade*, *Desh Drohi*, *Divya* and *Manusya Ke Rupa*), Jagdamba Prasad Dikshit (*Murdaghar*) and Rahi Masoom Raza (*Adha Gaon*).

## Urdu Literature

Modern Urdu literature covers the period from the last quarter of the 19th century till the present day and can be divided into two periods: the period of the Aligarh Movement started by Sir Sayyid Ahmed Khan and the period influenced by Sir Mohammed Iqbal, followed by the Progressive movement and movements of *Halqa-e-Arbab-e-Zouq*, encompassing with Modernism and Post-modernism.

However, Altaf Hussain Hali (1837–1914) is the actual innovator of the modern spirit in Urdu poetry. Hali lent showered a critical approach to the art of writing biographies as seen in his biographies *Hayat-e-Sadi* and *Hayat-e-Jaweed*. Shibli Nomani (b.1857) is considered the father of modern history in Urdu. He produced several works based on historical research, especially on

Islamic history, like the *Seerat-un-Noman* (1892) and *Al Faruq* (1899). Mohammed Hussain Azad was an important writer and poet of this period. He laid the foundation of the modern poem in Urdu.

Other leading poets of the modern period include Syyid Akbar Husain Akbar Allahabadi (1846–1921), who had a flair for extempore composition of satiric and comic verses, Khushi Mohammed Nazir (1872–1944), Mohammed Iqbal (1873–1938), Durga Sahai Suroor (d.1910), Mohammed Ali Jauhar (d.1931) and Hasrat Mohani (d.1951). Iqbal's poetry underwent several phases of evolution from Romanticism to Indian Nationalism and finally to Pan-Islamism.

The short story in Urdu began with Munshi Premchand's *Soz-e-Vatan* (1908). Premchand's short stories cover nearly a dozen volumes. Mohammed Hussan Askari and Khwaja Ahmed Abbas are counted among the leading lights of the Urdu short story.

Novel writing in Urdu can be traced to Nazir Ahmed (1836–1912) who composed several novels like *Mirat-ul-Urus* (1869), *Taubat-un-Nasuh* (1877), *Fasana-e-Mubtala* (1885), *Ayama* (1891) and others. Pandit Ratan Nath Sarshar's (1845–1903) *Fasana-e-Azad*, Abdul Halim Sharar's (1860–1920) *Badr-un-Nisa Ki Musibat* and *Agha Sadiq ki Shadi* and Mirza Muhammed Hadi Ruswa's *Umrao Jan Ada* (1899) are some of the great novels and novelettes written during this period. Niaz Fatehpuri (1887–1966) and Qazi Abdul Gaffar (1862–1956) were the other eminent early romantic novelists in Urdu.

However, it was Premchand (1880–1936) who tried to introduce the trend of realism in Urdu novels. His important novels include *Bazare-e-Husn* (1917), *Gosha-e-Ajyat*, *Chaugan-e-Hasti*, *Maidan-e-Amal* and *Godan*. Premchand's realism was further strengthened by the writers of the Indian Progressive Writers' Association like Sajjad Zaheer, Krishn Chander and Ismat Chughtai.

## Marathi Literature

The Modern Period can be divided into four ages. The first period spans 1800 to 1885, the second 1885 to 1920, the third 1921 to 1945, and the last 1946 to the present. This period witnessed the development of all forms of prose and poetry, including scientific and technical literature.

Several attempts were made to translate English works into Marathi. The

first Marathi dictionary and the first treatise on Marathi grammar appeared in 1829, while the first newspaper was started in 1835. The starting of the newspaper *Kesari* in 1880–81 gave a boost to the development of Modern Marathi Literature.

Keshavasuta (1866–1905) is credited with the launching of the Modern Marathi poetry movement in 1885. Around 1923 a group of poets led by Madhav Julian (1894–1939) formed a group called *Ravikiran Mandali*, which soon attained eminence in the Marathi literary scene. Madhav Julian's poetic tale *Virahatarang* is a noteworthy work. B.R. Tambe (1874–1941), Chandra Shekar Gorhe (1871–1937) and Manorambai Ranade (1896–1926) were other prominent poets.

Among the nationalist poets were Bal Gangadhar Tilak, V.D. Savarkar, G.T. Davekar (1874–1956), S.N. Ranade (1892–1984) and N.G. Deshpande. B.S. Mardhekar, P.S. Rage, N.C. Kelkar (1872–1947), S.K. Kolhatkar, C.V. Joshi, Vinda Karandikar, Vasant Bapat and Shanta Shelke are some of other well-known names of the last phase of the Modern Period of Marathi literature.

Hari Narayan Apte's (1864–1919) *Madhali Sthiti* was the first novel to be published in Marathi. Baba Padamji's *Yamuna Paryatan* (1857) was the first Marathi novel written on social reform. Natha Madhav, C.V. Vaidya, Prof V.M. Joshi, V.S. Khandekar, Sane Guruji, Kusumvati Deshpande and Kamalabai Tilak are prominent novelists of the Marathi language. Daya Pawar's *Baluta* is one of the first Dalit autobiographies in Marathi.

## Tamil Literature

The modern period witnessed the impact of Islam and Christianity on Tamil literature. Umaruppulavar (1605–1703 AD) was the earliest among the Muslim Tamil poets. He composed the *Sirappuranam*, which is a narrative in verse, on the life of Prophet Muhammad. Another work dealing with the Islamic faith was *Muhaidin Puranam* (1845 AD) by Mohammad Ibrahim. Constanzio Beschi (1680–1747 AD), who adopted the pseudonym of 'Viramamunivar', wrote a classic *Tembavani*, on the life of Jesus Christ.

Subramanya Bharati (1882–1921 AD) was one of the greatest modern Tamil literatures. He is renowned for his patriotic and devotional songs and intense prose writings on contemporary social affairs. His *Panchali Sabadam* is an epic poem based on a single episode of the *Mahabharata*. His other

great works include *Kalippattu*, *Kannanpattu* and *Kuyilpattu*.

Other renowned Tamil poetic works of modern times include *Meyyariyu* and *Padal Tirattu* of V.O. Chidambaram; *Malarum-malaiyum* and *Umarkkayyam-padalkal* of Desikavinayagam; *Podumai Vettal*, *Tamiizhan Idayam* and *Sankoli* of Kalyanasundaram; *Avalum Avanum* of N.K. Ramalingam; *Azhakin Sirippu* and *Pandiyan Parisu*, of Bharatidasan.

*Paramartta Gurukathai* written by Viramamunivar in the 18th century affords the earliest specimen of Tamil novel writing. However, Vedanayagam Pillai (1824–1889) is credited with writing the first novel in Tamil, *Pirataba Mudaliyarcharittiram* in 1875. C.N. Annadurai has two important works to his credit—*Nallatambi* and *Rangoon Radha* (1952).

## English Writing in India

The beginning of Indian literature in English is traced to the end of the 18th century and the beginning of the 19th, by which time English education was more or less firmly established in the three major centers of British power in India—Calcutta, Madras and Bombay.

It may be mentioned that most Indian writers in English from the early period hailed from Calcutta, the first stronghold of the British. Ram Mohun Roy was the pioneer of Indian writing in English. Roy was followed in the early 19th century in Bengal by the poets Henry Derozio and Michael Madhusudan Dutt. Dutt started out writing epic verse in English, but returned to his native Bengali later in life.

The poems of Toru Dutt (1855–1876), who died at a tender age of 21, and the novel *Rajmohan's Wife* by Bankimchandra Chatterjee have received academic acceptance as the earliest examples of Indian literature written in English. Toru Dutt not only composed poetry in English, but more interestingly, translated French poetry as well. Her best works include *Ancient Ballads* and *Legends of Hindustan*.

However, the most famous literary figure of this era was Rabindranath Tagore (1861–1941), who won the Nobel Prize for Literature in 1913 for his book *Gitanjali*, which is a free rendering of his Bengali poems. Sarojini Naidu (1879–1949) was a great poetess whose romanticism charmed readers in India and Europe. Her *Golden Threshold* (1905) and *The Broken Wing* (1917) are works of great literary merit. Aurobindo Gosh (1872–1950) was a poet philosopher and sage, for whom poetry was akin to a form of mediation.

His epic, *Savitri* and *Life Divine* (in 2 volumes) are outstanding works in English literature.

The freedom struggle resulted in a revolutionary brand of writing that voiced sentiments against the British Empire. Several political leaders from different parts of the country such as Bal Gangadhar Tilak, Lala Lajpath Rai, Kasturi Ranga Iyengar and T Prakasham emerged as literary figures. The English language became a sharp and strong instrument in the hands of Gandhiji, who edited and wrote for papers like *Young India* and *Harijan*. He also wrote his autobiography, *My Experiments With Truth*, which is known for its literary flair Jawaharlal Nehru (1889–1964) stands out as another prominent leader who excelled in prose. He is particularly remembered for his *Glimpses of World History*, *Discovery of India* and *An Autobiography* (1936).

Mulk Raj Anand, R.K. Narayan and Raja Rao were among the earliest Indian English novelists, who began to write in the early thirties. Mulk Raj Anand (b.1905), best known for his short story *The Lost Child* has written numerous works of prose, poetry and drama. His novels *Coolie* (1933), *Untouchable* (1935) and *The Woman and the Cow* (1960) reveal his concern for the downtrodden and underprivileged in India. R.K. Narayan is another prolific Indian English novelist. Most of his work, starting from his first novel *Swami and Friends* (1935), is set in the fictional town of Malgudi. *Bachelor of Arts* (1937), *The Financial Expert* (1952), *The Guide* (1959) and *Waiting for the Mahatma* (1955) are his other popular novels. The last of the harbingers of Indian English literature is Raja Rao (b.1909), whose novel *Kanthapura* (1938), set in rural India, established him as a major figure on the Indian literary scene. His other novels are *The Serpent and the Rope* (1960) and *The Cat and Shakespeare* (1965). Nirad Choudhuri (1897–1999) was another internationally renowned Indian writer whose autobiography *An Unknown Indian* (1951) is a celebrated literary work.

## **OFFICIAL SOCIAL REFORM MEASURES BEFORE 1857**

### **British Social Policy & Reform Measures**

*Human Sacrifice and Female Infanticide*

Female infanticide was banned by Bengal Regulation (XXI) of 1795.  
Problem of human sacrifice was suppressed by Wellesley.

### ***Suppression of Thuggee***

Bentinck set up a special department under Sleeman in 1835.  
During 1831-37 more than 3000 Thugs were convicted.

### ***Abolition of Sati***

In 1803 Wellesley proposed to abolish it, but failed.  
In 1829, sati was declared illegal by Bentinck.

### ***Emancipation of Women***

Indian pressures to raise minimum marriage age, and to permit remarriage of Hindu widows.

Government was persuaded by Vidyasagar to pass Hindu Widows Remarriage Act of 1856.

Age of Consent Act (1891) by Lansdowne fixing 12 yrs for girls as consummation age & Child Marriage Restraint or Sharda Act (1929) by Irwin fixing marriageable age as 14 yrs for girls.

## **OBJECTS OF OFFICIAL SOCIAL LEGISLATION**

The British government was anxious to avoid interfering in social order. The Court of Directors put it in a dispatch sent in 1808 to Minto on the subject of Christian missions. According to them, it was the government's function to preserve social order rather than to reform it.

But towards the end of 18<sup>th</sup> century, there had begun to grow in Britain, a degree of pressure in favour of opening up Company's dominions to Christian proselytism. Evangelicals, like William Wilberforce in Britain and Charles Grant in India, believed that government of India should proceed against social evils.

The Company resisted both missionaries and reform, but terms of the Charter Act of 1813 compelled it to allow some Christian activity in Company territories. And government's policy could not fail to be influenced by general pressure against its toleration of less humane practices of Hindu society.

## **Human Sacrifice and Female Infanticide**

The problems of human sacrifice and female infanticide first attracted government action in 1802. After an investigation made by the Baptist missionary, William Carey, Lord Wellesley suppressed human sacrifice. Female infanticide was discovered to be more widespread, existing not only among some so-called primitive tribes but also among certain Rajput castes. By a Bengal Regulation (XXI) of 1795 the practice was declared to constitute murder and the territory to which the Regulation applied was extended in 1804.

Although a number of states prohibited female infanticide, it still proved impossible to stamp out completely. As late as 1870, the government was compelled to pass yet another Act attempting to enforce the registration of births and regular verification of the fact that girl children were still alive. Gradually, however, the practice of infanticide was reduced.

## **Abolition of Sati**

Among other abuses which offended the ‘universal moral law’ was ‘suttee’ or *sati* (meaning, virtuous one). The rite itself should properly be called *sahamarana* or ‘accompanying in death’. The practice was of long standing in India, and virtuous widows usually gave up their dead husband’s by allowing themselves to be burned to death on funeral pyre. In general, the rite was confined to high caste Hindus. Muslim invaders found it particularly objectionable, and the Mughal emperors tried to discourage it.

Although a number of individual British officials interfered at various times to prevent particular cases of sati, there was no official policy. In 1803, Lord Wellesley proposed to abolish it in the Company’s territories but he first referred the idea to the Supreme Court in Calcutta. The court’s answer was cautious and pedantic. The government, it suggested, would be well advised to be guided by ‘the religious opinions and prejudices of the natives’. The government therefore compromised with half measures, Understandably, the government’s attitude was ineffective in reducing the number of satis.

The Governor General Amherst was convinced that the time was not right for abolishing *sati* by legislative action. When William Bentinck arrived in 1828, however, there was a change of tempo. The Directors had instructed him to take steps to end the practice of suttee, gradually or immediately, using his personal discretion. Bentinck’s own temperament, inclined him towards instant reform. Though Rammohun Roy and H. H. Wilson a leading

British orientalist, both submitted that gradual approach would arouse undiscontent and was much to be preferred. Bentinck himself could anticipate no such discontent from immediate abolition.

On December 4, 1829, suttee was declared illegal in the Bengal Presidency (Regulation XVII). By this Regulation anyone assisting a voluntary sacrifice was to be held guilty of culpable homicide and anyone using violence to force a widow to burn herself was to be liable to the death sentence. A similar resolution was passed in Madras on February 2, 1830 and action was also taken to make it effective in Bombay. The Regulation aroused considerable agitation in Bengal, and a petition was submitted to Bentinck, protesting strongly against it. The petitioners even went so far as to appeal to the Privy Council in London (January 1830). However, the appeal was dismissed and there were no disturbances in India.

## Suppression of Thuggee

The campaign for the suppression of Thuggee was one act of the government that aroused no public hostility, because its practical advantages were plain to everybody. The word ‘thug’ was probably derived from the Sanskrit verb *thagna* (to deceive), and the men who were called Thugs should more accurately be termed *phansidars* (noose-holders), because strangulation was the method they used for murdering their victims before robbing them.

The practice of Thuggee was of considerable antiquity. It is mentioned in a 14th century historical account and probably dates back very much further. During the reign of Shah Jahan, the French traveller, de Thevenot reported that the road between Delhi and Agra was infested by Thugs. The British first realised the existence of these brigands towards the end of the 18th century, but they did not begin effective action against them until 1829.

It was William Sleeman who proved the existence of the powerful Thug confederacy operating over the whole of northern India. In 1829, in the course of his reforms, William Bentinck authorised a special department to investigate and destroy the practice of Thuggee, and Sleeman was placed in charge of the whole operation in 1835. In 1839 he was appointed Commissioner for the Suppression of Thuggee and Dacoity. Thug gangs were often protected by petty rajas and landowners, as well as by revenue-farmers who shared their profits. But the British were determined to suppress Thuggee once they had grasped its proportions. They attacked the menace of

Thuggee with single-minded energy and stamped it out. Between 1831 and 1837 more than three thousand Thugs were convicted. Five hundred of these saved their skins by becoming ‘approvers’, or informers. By 1860, Thuggee was no more, though the office of Superintendent of Thuggee and Dacoity was maintained until 1904.

## Emancipation of Women

The general movement of reform became subsidiary to the government’s military preoccupations from the end of the 1830s, though there was little reduction in reformist pressures either in Britain or in India. Much of this agitation was concerned with the position of women in Hindu society.

The government was not willing to provide education for women, and did not do so until the end of Company rule. Most schools for girls were the product of missionary activity. In response both to missionary pressure and the infiltration of general ideas of Western liberalism, a certain amount of agitation did, however, grow up over the status of women in general and widows in particular.

A number of Indians proposed legislations to raise the minimum marriage age, and to permit the remarriage of Hindu widows. The governments although, preferred not to initiate legislation itself and generally resisted attempts to pressurise it into enacting legislations, which it believed would interfere in religious matters. Eventually it allowed itself to be persuaded by Ishwar Chandra Vidyasagar to pass the Hindu Widows Remarriage Act of 1856.

Hindu polygamy was another matter which brought many petitions to the government between 1855 and 1857. The particular offenders were a Brahmin caste in Bengal known as Kulins. Legislation was drafted, but the outbreak of the Mutiny held up proceedings. When the Lieutenant-Governor of Bengal later asked the Government of India to enact the legislation it refused on the grounds that it might set a precedent which might not be approved by others practicing polygamy (principally Muslims) outside Bengal.

The period up to 1857 was one wherein certain essential reforms were achieved as a result of legislative action stimulated by a positive desire for reform. The limits of security, however, made the government distinctly reluctant to go further. Western ideas, both secular and religious, had their

effect on Indian intellectuals, and Hindu reform movements emerged in response to both governmental reforms and the government's unwillingness to do more.

**Age of Consent Act, 1891:** It was a British legislation enacted on 19 March 1891 raising the age of consent for sexual intercourse for all girls, married or unmarried, from ten to 12 years in all jurisdictions. Its violation was subject to criminal prosecution as rape. The act was an amendment of the Indian Penal Code and Code of Criminal Procedure, Section 375, 1882, and was introduced as a bill on 9 January 1891 by Sir Andrew Scoble in the Central Legislature. It was debated the same day and opposed by council member Sir Romesh Chunder Mitter (from Bengal) on the grounds that it interfered with orthodox Hindu code, but supported by council member Rao Bahadur Krishnaji Lakshman Nulkar (from Bombay) and by the President of the council, the Governor-General and Viceroy Lord Lansdowne.

While an 1880 case in a Bombay high court by a child-bride, Rukhmabai, renewed discussion of such a law, the death of an eleven-year-old Bengali girl, Phulomnee, due to forceful intercourse by her 35-year-old husband in 1889, necessitated intervention by the British. The act received support from Indian reformers such as Behramji Malabari and social organisations. The law was never seriously enforced and it is argued that the real effect of the law was reassertion of Hindu patriarchal control over domestic issues as a nationalistic cause.

**Child Marriage Restraint Act 1929:** Popularly known as the Sharda Act after its sponsor Rai Sahib Harbilas Sharda to the British India Legislature, it was passed on 28 September 1929, fixing the age of marriage for girls at 14 years and boys at 18 years. It came into effect six months later on 1 April, 1930 and it applies to all of British India, not just to Hindus. It was a result of social reform movement in India. The legislation was passed by the British Indian Government.

It was the first social reform issue which was taken up by the organized women in India. They played a major role in the development of argument and actively used the device of political petition and in the process contributed in the field of politics.

The various organized women's associations got the opportunity of playing independent political role when the cautious British India

government, under the pressure of the world opinion, the social reformist in India and Nationalist freedom fighters, referred the Sharda's Bill (Hindu Child Marriage Bill) to a select committee of 10 headed by Sir Moropant Visavanath Joshi. The All India Women's Conference, Women's India Association and National Council of Women in India, through their members developed and articulated the argument in favour of raising of the age for marriage and consent before the Joshi Committee.

Even the Muslim women represented to the Joshi Committee. The Muslim women presented their views in favour of raising the age limit of marriage even when they knew that they would face opposition from Muslim Ulema. Pro-reform politicians, such as Motilal Nehru, were caught off guard when the organized women's association met with leaders to ask for their support in the bill. The all-India women's association pressured politicians for their support in the bill, standing outside their delegations holding placards and shouting slogans such as 'if you oppose Sharda's bill, the world will laugh at you'. It was also this group who pushed for, and eventually succeeded in having Gandhi address the evils of child marriage in his speeches. Victory for the bill can be credited to the women's associations, who presented the act as a means for India to demonstrate it's commitment to modernity.

Women in India were now challenging the double standards set in place by ancient shastras. Declaring they would begin to make their own laws, free of male influence, the women's organizations brought liberal feminism to the forefront. Although this is a victory for the women's movement in India, the act itself was a complete failure. In the two years and five months it was an active bill, there were 473 prosecutions, of which only 167 were successful. The list goes on with 207 acquittals, with 98 cases still pending during August 1932. Out of the 167 successful prosecutions, only 17 or so did either all of or part of their sentence. The majority of cases were in Punjab and the United Provinces.

A 1931 census was available to the public during the summer of 1933 in order to give a status report of how the bill was doing: the number of wives under 15 had increased from 8.5 million to 12 million, but the number of husbands under the age of fifteen had gone from 3 to more than 5 million. The number of wives under the age of five had quadrupled (originally the numbers were about 218,500, which then shot up to 802,200). The percentage of widowed children had decreased from about

400,000 to about 320,000. Though these numbers are startling, during the six months between when it was passed and when it became an active bill, it's suggested that only about three million girls and two million boys were forced into a child marriage; the largest percent of these marriages were between Muslim children. The bill's census report, however, shows that the law reached and affected the masses, even if the numbers are very slight. However, the Act remained a dead letter during the colonial period of British rule in India.

## Women as Focus of Social Reform

### *Introduction*

**Civilizing Mission of British** In the nineteenth century, the “woman question” loomed large. This was not a question of “what do women want?”, but rather “how can they be modernised?” It became the central question in nineteenth-century British India because the foreign rulers had focused their attention on this particular aspect of society. Enamoured with their “civilizing mission,” influential British writers condemned Indian religions, culture and society for their rules and customs regarding women.

**Ideas Influencing British Rulers** The ideas which gained currency among the British rulers of India included humanitarianism, utilitarianism, social Darwinism and nationalism. Positivist and social Darwinian theory developed rankings of religions and cultures showing India lower on the evolutionary scale than countries of the Middle East or Western Europe. If there was any hope for India, it would follow from the introduction of Western ideas and institutions. Yet, few Western critics of Indian society really believed total regeneration was possible. At any rate, a new gender ideology and modification of the actual treatment of women would be the necessary prelude to any positive change.

## Indian Response to Colonial Challenge

**Redefining Gender Relations** Colonial domination set the change in motion; Indians reshaped the imported ideas and institutions to fit the social and cultural milieu. The impact of imported ideas can be seen first in the Bengal Renaissance, when intellectuals in eastern India were rediscovering their past and engaging in new intellectual activity. The ideology that

emerged to redefine gender relations was an amalgam of new foreign ideas, indigenous concepts and the response of Indian men and women to the foreign presence in their midst.

**Emergence of Two Groups** Not all agreed that gender relations needed modification. A number of Indian intellectuals praised their own culture's treatment of women or compared the conditions of Indian women with those of European women and concluded that females in both countries suffered hardships. Those who accepted the idea that society's ills could be traced to the oppressed condition of women saw female education and female emancipation as the first steps towards progress. But both groups—those who extolled gender relations and those convinced of the need for reform—shared an ideology, later linked to the nationalist project that separated the home from the world.

**Pity as the Driving Force of Reform** By the last decade of the nineteenth century, there was a recognisable reformist ideology. The shape of this ideology—particularly in its view of women—was retained throughout much of the twentieth century. First and foremost, Indian women were to be pitied. In 1839, Mahesh Chundra Deb spoke to the Society for the Acquisition of General Knowledge about the daily life of young married women: “Suffice it to say that every man who has carefully examined the condition of Hindu women cannot help pitying the benighted and miserable situation in which they are placed.”

**Mixture of Humanitarianism with Revivalism** The theme of Deb's speech—the misery of Indian women—echoed the Western critics of Indian society and was repeated in speeches and essays throughout the century. But humanitarianism was only one of the arguments used to urge reform. Inspired and influenced by Western ideas, these reformers were also conversant with their own traditions. Rammohun Roy, Pandit Vidyasagar, Swami Dayananda Saraswati and many others were trained in Hindu classics and saw India as recovering from a dark age. There had been a “golden age,” they argued, when women were valued and occupied positions of high status. This view of the Vedic past had been adopted from the Indologists and was useful to refute Mill's version of India. During this “golden age” women were educated, married only after they had reached maturity, moved about freely, and participated in the social and political life of the time. The power of such an idea may well have stifled serious historical research on women's lives until

recently.

## Twin Concepts of Golden and Dark Ages

Acceptance of a golden age was widespread but explanations of “the fall” differed widely. Some reformers simply commented on wars and invasions, claiming that political disorder inevitably led to restrictions on women’s education and mobility.

A number of reformers located the decline during the time of the *smritis*, that is, to a period when the vast body of law codes such as the *Manusmriti*, commentaries, epics and *puranas* were written. These theorists argued that the decline in women’s status could be traced to these writings.

But most of the reformers blamed Muslim rule. Ignoring the fact that rulers such as Akbar attempted to abolish sati and that Muslim law accorded women a higher status than Hindu law, these writers claimed child marriage, prohibitions on widow marriage, seclusion and restrictions on female education were responses to the Muslim threat to women’s safety.

Both the “golden age” and the “dark age” are problematic for historians, but these concepts proved useful in the development of an ideology legitimating social reform. It was the postulation of a “dark age” that made self-criticism palatable. The past had been squandered and change and reform were necessary to regain for society its lost vigour.

These reformers were not revivalists, they were speaking to the colonial administrators in the language that had gained currency in the contest for moral authority. Colonial officials agreed that religion was central to Indian life, Indian people were slaves to religion, and sati and many other customs were religious practices.

That the discourse on Indian military weakness versus British success focused on the topic of gender relations to the exclusion of a range of other issues such as trade patterns, technological innovation, the technology and methods of warfare and dynastic failure is nothing short of amazing. Yet, this is what happened.

**Reform Being in Harmony with Natural Law and Reason** The discovery of the golden age and of the errors that had led to the fall made it possible for Indians to prescribe change. Once people understood the misery of women and the means of improving the situation, it was simply a matter of will. Reform, actually a return to the past according to most social reformers, was

in harmony with both natural law and the dictates of reason. “Evil customs” such as child marriage and polygyny, were not in harmony with nature.

Rammohun Roy wrote of women who were “forced upon the pyre,” “bound” with ropes so they would perish with their husbands. Vidyasagar wrote of customs which had “hampered the evolution of her [woman’s] faculties,” and D. K. Karve wrote of a caste widow who “fell victim to the passion of some brute.” According to reformers, these customs were perverted, twisted, distorted practices born of ignorance and fear and followed without recourse to common sense.

The first generation of Western-educated young men had evoked reason as the touchstone for both ideas and action. These later advocates of social reform combined rationalism with their appeal to revive the golden age.

According to Vivekananda, there should be no hesitation in applying the full panoply of Western analytical methods to the “science of religion.” Similarly, Swami Dayanand made it clear that he would not defend “the falsehoods” of the Hindu religion but would unveil them just as he had exposed the errors of other religions. The tests of reason, of course, supported the social system these reformers claimed had existed during the golden age.

## Changing the Lives of Women

**Condition of Women before Reform** What do we know about women’s lives on the eve of this transformation? There are, of course, the records of the reformers (mentioned earlier), but these are tainted by polemics. Constructing a clear picture of the lives of women before colonial rule is difficult, although recent feminist scholarship has added a great deal to our view of the past. The pre-British records include an abundance of prescriptive texts, but few documents that shed light on the actual lives of women.

Tryambakayajvan’s *Stridharmapaddhati* (“Guide to the Religious Status and Duties of Women”) is the only extant work totally devoted to women’s duties. Written in the eighteenth century, before the reformist programs, this text describes the lives of women from the highest ranking, land-holding groups.

Unfortunately, “there are no references to women agricultural labourers, market women, or any of the vast army of women who must have been living and working outside the context of the court.”

Among the higher castes, the female child spent her youth preparing for

marriage. Her marriage to a man of the same caste and ideally, higher status, was arranged by her parents. Following the marriage ceremony, she was sent to her husband's home and required to adjust to their customs.

The aging woman watched her children mature and marry and accepted the new roles of mother-in-law and grandmother. If her husband died before her, she became a widow with abstemious habits.

**Different Reactions** Historically, women experienced these rules and prescriptions differently, depending on religion, caste, class, age, place in the family hierarchy and an element of serendipity. There were women who lived up to the ideal, but there were also women who rebelled against these prescriptions. The historical record confirms that women found an escape from conventional roles in religion and scholarship, and occasionally through political action. Some women were able to live outside patriarchal households and gain status as courtesans. But the options open to women of extraordinary talent or those unhappy with their lives were limited. Surviving records inform us that a few women became educated, attained fame and commanded armies, but most were denied men's opportunities to acquire knowledge, property and social status.

**Appearance of Reformers** By the second half of the nineteenth century, there were reform groups in all parts of British India. They focused attention on *sati*, female infanticide, polygyny, child marriage, purdah, prohibitions on female education, *devadasis* (temple dancers wedded to the gods), and the patrilocal joint family. Their activity acted as a stimulus and encouragement to reform-minded individuals in other areas, and gradually, reformist organisations with an all-India identity began to emerge.

## Contribution of Male Reformers

**Bengal** Across India, there is a long list of reformers who undertook major efforts on women's behalf. In Bengal, Iswar Chandra Vidyasagar championed female education and led the campaign to legalise widow remarriage, and Keshub Chandra Sen sought to bring women into new roles through schools, prayer meeting, and experiments in living. By the turn of the century, Swami Vivekananda was arguing that women could become a powerful regenerative force.

**North India** In North India, Swami Dayananda Saraswati encouraged female education and condemned customs he regarded as degrading to

women: marriages between partners of unequal ages, dowry and polygyny. At the same time, Rai Salig Ram (also known as Huzur Maharaj), a follower of the Radhasoami faith, advocated female emancipation in his volumes of prose, *Prem Patra*. Among Muslims, Khwaja Altaf Husain Hali and Shaikh Muhammad Abdullah introduced education for girls.

**Western India** In western India, Mahadev Govind Ranade founded the National Social Conference to focus attention on social reforms. At the same time, the Parsee journalist Behramji Malabari captured the attention of the British reading public with his articles in *The Times* on the evils of child marriage and the tragedy of enforced widowhood for young women. Dhondo Keshav Karve offered a practical solution with his institutions in Poona to educate young widows to become teachers in girls' schools.

**South India** In South India, R. Venkata Ratnam Naidu opposed the *devadasi* system while Virasalingam Pantulu worked for marriage reform. Both sought to increase opportunities for female education. Reformers were found throughout India and among all communities. They addressed a number of issues, most of them relating to marriage and the importance of female education.

**Merits of Reformers** What is especially interesting about these nineteenth-century reformers is their activism. Their ideas on gender were rooted in personal experience; during their lives, they attempted to change those with whom they lived and worked. They were not simply reacting to British pressure—these issues were very real and they responded to them with passion.

**Their Shortcomings** These reformers viewed women as their subjects—to be changed as a consequence of persuasive arguments, social action, education and legislation.

They were concerned primarily with modifying relationships within their own families and sought only “limited and controlled emancipation” of their womenfolk.

Women themselves were not partners in the schemes created for their regeneration; more often, they were portrayed as opposed to their own liberation. Without first-hand accounts by these women, their reluctance to change in the ways prescribed by their husbands and fathers could be read as nascent feminist resistance, an intelligent reading of their true interests, or plain and simple opposition to any change.

But these reformers were unwilling to relinquish the power of the patriarchy or redistribute wealth. They dreamed of a world where women would be educated and free from some of the worst customs of the society – child marriage, sati, polygyny, etc. But at the same time, these new women would be devoted to home and family.

## **“New Woman” of Late Nineteenth Century**

**New Concept of Womanhood** During the course of the nineteenth century, the pattern of women's lives began to change. In reality, the concept of the “perfect wife” was being redefined.

First, there were modifications in the appropriate activities for a female at different stages of her life.

Second, the appropriate arena for female action was expanded.

And third, there was a new and growing approval of individualism.

**Separation of Work from Home** As a consequence of changes set in motion by the British conquest of India, by the end of the nineteenth century, there were a number of women who were educated, articulate, mobile and increasingly involved in public activities. In the rural setting, life was dominated by the household – for both men and women. With increased urbanisation and the growth of new professions associated with colonial domination, work was increasingly separated from the home.

**Establishment of New Types of Institutions** Paralleling this change was the establishment of new educational, religious and social institutions. As families moved from their village homes to the cities, they increased their contact with “foreigners” and witnessed the erosion of traditional household activity. Like boys of an earlier generation, some of these girls attended educational institutions, social gatherings unrelated to family affairs, and new religious ceremonies. These “new women” were part of a modernising movement which sought to modify gender relations in the direction of greater equality between men and women.

**Changes in Beliefs and Practices** Many of the “new women” were educated in their homes and then sent to a girls' school. Parents who cared about female education waited until their daughters were older before arranging their marriages or occasionally allowed young married women to continue their education.

Older brides became mothers at a later age and often played a greater role in

child-rearing. Often, there were opportunities to exercise some choices of their own and consequently, their status was far less derivative than had been true for a previous generation.

There were also significant changes in what women could do. But the shift was neither abrupt nor permanent and many women, who briefly attended a school or emerged from purdah to attend a “mixed” function, returned to the household where they continued to live in the traditional fashion.

**Increased Opportunities for Self-expression** Women also experienced increased opportunities for the expression of their individuality. Although women in earlier times were certainly not an undifferentiated group, we do not have sufficient records to go beyond generalisations about their lives. Formal education and particularly the development of publications intended for and written by women gave women a voice. It is impossible to enumerate, let alone locate, all the literature from this period, but we know that in Bengal, women produced almost 400 literary works, ranging from poetry to novels and autobiographies, and twenty-one journals. Through their writings, they were able to communicate with each other and develop new social networks.

### **Conclusion**

**Need for an Explanation of India’s Subjugation** The goal of the male reformers was progress. Without social reform to substantially improve women’s status, regeneration seemed doomed to failure. Humiliated by their colonial status, Indians of the late nineteenth century were obsessed with the issues of strength and power. They needed an explanation for the weakness that had led to their defeat and an answer to the question of how to build up their strength. If they accepted the nineteenth-century European theory that the status of women was integral to the level and strength of civilization and the European conclusion that Indian customs were degrading to women’s status, they gained an explanation for their defeat and a prescription for reform.

**Regeneration of Mother India** In Bankim Chandra Chattopadhyaya’s patriotic novel *Anandamath* (1882), nationalists were born when they came face to face with a battered and neglected image of the Mother Goddess. Dedicating their lives to the regeneration of the Mother, they took up the slogan, “Bande Mataram” (Hail to the Motherland).

**Triple Vow of Modern Indian** In the hands of the great reformer

Vivekananda, worship of the Goddess, reverence for the Motherland, and a commitment to female education and improving the status of women became the triple vow of the modern man. But Vivekananda regarded most of the social reform programs of his contemporaries as inadequate to the great task of “national reconstruction.” Change was essential but not through reliance on Western guidance. It must come from the people, guided and educated by the intelligentsia.

**Age of Consent Act** The debate over the Age of Consent Act in 1891, an Act to raise the age of consent from ten to twelve, degenerated into a battle for control of Indian women’s sexuality. By this time, many of the best-educated and influential men were involved with nationalist politics and the “woman question” was no longer a subject on which educated Indians and British rulers could agree. But these issues were not discarded as the “new women” moved forward to set up their own organisations and reorganise social reform priorities.

**Linking Women’s Emancipation with Modernisation** The changes these male reformers proposed could not resolve the “woman question.” They had little understanding of women’s lives beyond those of women in their own families.

Moreover, many of them doubted the efficacy of legal measures even as these changes were enacted. Nevertheless, the steps taken by these respectable and well-educated Indian men linked improving women’s status with the modernisation agenda. Their campaign set in motion, further attempts to establish institutions that would be supportive of a new generation of women leaders.

## CHRISTIAN MISSIONARY ACTIVITIES

### Arrival of Missionaries

Christianity came to India with St. Thomas in 52 AD. When Portuguese traders came to India in the 16<sup>th</sup> century, the total number of Indian Christians was not less than one and a half lakh.

After British acquired political control in India, demand for spreading Christianity in India started in England. Religious-minded civil servants felt that Indian society was haunted by idolatry and other superstitions and thought that only salvation to this society was to turn it to Christianity.

Through proselytization and westernization, they hoped problems to be solved.

In this endeavour they sought paternalistic support of government for their work of religious propaganda. They also sought support of British merchants and manufacturers by holding out hope that converted India would be a better market for their goods. They were allowed free entry into India through Charter Act of 1813.

### **Their Major Activities**

Having belief in superiority of western world, thousands of missionaries passionately carried their faith to India and engaged themselves in humanitarian activities such as opening of schools, orphanages and hospitals.

Their important contribution to Indian society was in field of education. Missionaries influenced colonial government to transfer educational matters to their control. In process of their educational propaganda, Christian missionaries linked illiteracy and ignorance to backwardness of Indian society.

They were to focus attention on social practices such as sati, child marriage and enforced widowhood as indicators of backwardness.

Their motive behind introduction of modern education was that it would destroy faith of people in their own religions and lead them to Christianity. In fact, missionaries were successful in converting a considerable section of population into Christians. Untouchability and poverty were mainly responsible for this trend.

### **Outcome of their Activities**

The major outcome was development of deep-rooted suspicion in minds of traditional Indians. They believed that Christianity would destroy Hinduism. On seeing government's patronage to missionary activities, this fear was strengthened. Enactment of Converts' Inheritance Act in 1850 was more than what they could stomach. Behaviour of missionaries was very much resented by Indians. Activities of missionaries were among important causes for outbreak of Revolt of 1857.

Their vigorous activities and vehement criticism of Hindu religion and society helped to rouse Hinduism from its slumber. With a view to putting a stop to rapid conversion of Indians to Christianity and cleaning Indian society of its many ills, Raja Ram Mohan Roy, Swami Dayanand Saraswati, Swami Vivekananda and many reformers appeared on scene.

If their religious work helped indirectly for awakening of Hinduism, their social work helped in spread of education, and in alleviating untouchables and poor from misery to a considerable extent.

## COLONIAL ARCHITECTURE

### European Architecture

*Portuguese Architecture:* Europeans brought to India a whole baggage of the history of European architecture—Neo-Classical, Romanesque, Gothic and Renaissance.

The initial structures were utilitarian warehouses and walled trading posts, giving way to fortified towns along the coastline.

The Portuguese adapted to India the climatically appropriate Iberian galleried patio house and the Baroque churches of Goa.

*Se Cathedral* and *Arch of Conception* of Goa were built in the typical Portuguese-Gothic style.

The St. Francis Church at Cochin, built by the Portuguese in 1510, is believed to be the first church built by the Europeans in India.

The Portuguese also built the fort of *Castella de Aguanda* near Mumbai and added fortifications to the Bassein fort built by Bahadur Shah of Gujarat, in 1532 AD.

The Bassein fort is famous for the *Matriz* (Cathedral of St. Joseph), the Corinthian pillared hall and the *Porte da Mer* (The Sea Gate).

*Danish and French Architecture:* The Danish influence is evident in Nagapatnam, which was laid out in squares and canals and also in Tranquebar and Serampore.

The French gave a distinct urban design to its settlement in Puducherry by applying the Cartesian grid plans and classical architectural patterns.

The *Church of Sacred Heart of Jesus* (*Eglise De Sacre Coeur De Jesus*), the *Eglise de Notre Dame de Anges* and the *Eglise de Notre Dame de Lourdes* at Pondicherry have a distinct French influence.

### English Architecture

*Company Rule:* The British left a lasting impact on the India architecture. They saw themselves as the successors to the Mughals and used architecture as a symbol of power. The British followed various

architectural styles—Gothic, Imperial, Christian, English Renaissance and Victorian being the essentials.

The **first buildings** were factories but later courts, schools, municipal halls and *dak* bungalows came up, which were ordinary structures built by garrison engineers.

A deeper concern with architecture was exhibited in **churches and other public buildings**. Churches were built in great style. Based on London prototypes, several churches evolved with variations as highly original works. The earliest example is the St. Mary's Church in Fort St. George in Chennai.

Most of the buildings were **adaptations** of the buildings designed by leading British architects of that time.

- For instance, the Church of St. John at Calcutta was built in 1787 inspired by St. Stephens Church at Walbrooks;
- the Government House in Calcutta was built by Capt. Charles Wyatt modelled on the Kedleston Hall of Derbyshire;
- the Indian Government Mint in Calcutta is a half-scale replica of the Temple of Minerva at Athens; and
- the Pachaiyappa's Hall in Chennai was modelled on the Athenium Temple of Theseus.

Unlike Europe, however, these buildings were **built mostly of brick** and stuccoed with lime or *chunam*, sometimes “facades” incised to look like stones. Some later buildings were, however, built with stones.

**Neo-Gothic architecture** flourished in different parts of India under the British, inspired by the Houses of Parliament in London. Colonel Thomas Cowper built the town hall in Bombay during 1820 to 1835.

Governor Sir Bartle Frere tried to give a truly imperial ambience to the city of **Bombay**. During his reign the old town walls were broken down and the Gateway of India was built in the Gothic style of architecture.

- The Secretariat, University Library, Rajabai Tower, Telegraph Office and the Victoria Terminus all followed the Victorian Gothic style, similar to buildings in London.
- Undoubtedly, the Victoria Terminus, designed by the architect Frederick Willaim Stevens modelled on the St. Pancras Station, is the finest example of Gothic architecture with a subtle hint of the Indo-Saracenic motifs.
- Stevens also designed other buildings like the Churchgate Terminus and the Municipal Building opposite the Victoria Terminus.

In **Calcutta**, a High Court was constructed following the Gothic style. Fort William, the stronghold of the British in mid-19<sup>th</sup> century that took 13 years to construct at a cost of more than \$3.5 million and the Victoria Memorial in Calcutta (1921), designed by Sir William Emerson, are probably the most imposing of all British structures in India.

In **Varanasi**, one of the true Gothic monuments is Queen's College, built in a perpendicular style by Major Kitoe from 1847 to 1852.

In **Allahabad**, the British built a series of edifices including the University, All Saints Cathedral, the High Court and the Mayo College.

**Crown Rule:** The passing of power from the East India Company to the British Crown, the rise of Indian nationalism and the introduction of Railways were the watersheds in the British Colonial Indian architectural history.

**New materials** like concrete, glass, wrought and cast iron opened up new architectural possibilities. The British also started assimilating and adopting the native Indian styles in the architecture. All these factors led to the development of a new architecture towards the end of the 19<sup>th</sup> century.

Victorian in essence, **Indo-Saracenic architecture** borrowed heavily from the Islamic style of Mughal and Afghan rulers. In fact, it was a *potpouri* of architectural styles; a hybrid style that combined in a wonderful manner diverse architectural elements of Hindu and Mughal with Gothic cusped arches, domes, spires, tracery, minarets and stained glass.

The Indo-Saracenic style was Indian on the outside and British inside since the facade was built with an Indian touch while the interior was solely Victorian. F. S. Growse, Sir Swinton Jacob, R.F. Chisholm and H. Irwin were the **pioneers of this style** of architecture.

The Chepauk Palace in Chennai designed by Paul Benfield is said to be the first Indo-Saracenic building in India. Other **outstanding examples** of this style of architecture include the Law Courts, Victoria Memorial Hall, Presidency College and Senate House of Chennai, Muir College at Allahabad, Napier Museum at Thiruvananthapuram, the Post Office, Prince of Wales Museum and the Gateway of India in Mumbai, the Maharaja's Palace at Mysore and M.S. University and Lakshmi Villas Palace at Baroda.

The architecture of **New Delhi** was the crowning glory of the British Raj.

Robert Byron described New Delhi as “The Rome of Hindostan”. The British built New Delhi as a systematically planned city after it was made the capital in 1911.

The British Viceroy made **Sir Edward Lutyens** responsible for the overall plan of Delhi. He was specifically directed to “harmonize externally with the traditions of Indian art”. Thus, the Western architecture with Oriental motif was realized with *chajjas*, *jalis* and *chhattris*, as stylistic devices in the Viceroy’s House (now Rashtrapati Bhawan).

**Herbert Baker** added the imposing buildings of the South Block and the North Block, which flank the Rashtrapati Bhawan.

Another Englishman called **Robert Tor Tussell** built the Connaught Place and the Eastern and Western Courts.

**St Martin’s Garrison Church** marks the culmination of the British architectural ventures in India. The Church is a huge monolith with a high square tower and deeply sunken window ledges reminiscent of Dutch and German architecture.

**Lutyens’ Delhi** The architects for New Delhi were Sir Edwin Lutyens, a genius of the Arts and Crafts movement and his friend Sir Herbert Baker. Lutyens, the greater architect of the two, was called upon in 1912 to design a new capital for the British rulers of India.

Lutyens sketched out the **flowing lines** of New Delhi – the Rashtrapati Bhavan (President’s House), the Parliament, the Raj Path from the President’s house to the India Gate and the Canopy beyond for the statue of King George. Offices of the British Resident, the North and the South Blocks, flanking the side of the Rashtrapati Bhavan melted into the buildings that housed the local administration.

It took nearly **20 years** to construct these and the 112 bungalows, built beyond the President’s house, with pillars and porticos. Truly it was the most beautiful city planned by the British. The city was completed in 1931.

New Delhi’s **systematic lay-out** is the highest evolution of rational principles. The Viceregal Palace (now Rashtrapati Bhavan) together with the Secretariat blocks occupies the highest point – Raisina hill.

A great **east-west axis** – the Kingsway (now Raj Path) – proceeds from Raisina to the Yamuna and the oldest city of all (Indraprastha). It is cut at right angles by the other axis of the city – the Queensway (now Janpath).

At the heart of the city stood a **statue of the King-Emperor**, while

arrayed around the hexagon around it that delineated Prince's Park, were the palaces of the Maharajas friendly to the British. The whole, thus, expressed a rational, well-planned city, where the Viceregal Palace symbolized the paramountcy of the British empire over the native rulers, who affirmed their loyalty to the King.

With its wide, straight, tree lined boulevards the city has often been **compared to Paris** of Haussman. The resemblance is strengthened by the enormous All-India War Memorial Arch (now known as India Gate, it was built to commemorate soldiers killed in World War I) that stands in Prince's Park, astride the Kingsway.

But **much** of Lutyens' Delhi eventually **remained on paper**, because the rapid decline of the British Empire meant that Delhi remained an unfinished city. The Delhi that might have been – the institutions, hospitals, libraries, museums, offices that were doubtless intended to fill in the capital.

### **Post-Independence Architecture**

The post-Independence period saw the emergence of **two schools of thought** in architecture – the Revivalist and the Modernist.

- The **Revivalists**, who advocated “continuity with the past”, could not break the shackles of the colonial legacy and left no significant impact on the neo-Indian architecture.
- The **Modernists** too depended heavily on the European and American models and tried to adopt them in India without taking into consideration the regional aspirations, diversities and requirements.

The contemporary Indian architecture was also beset with **other problems** like population explosion, lack of vision among the planners, lack of support from the government and a less than satisfactory standard of architecture education. The result was that during the initial years after the Independence, foreign architects continued to play a leading role in Indian architecture.

Jawaharlal Nehru had called for an open architectural competition for the design of the **Ashoka Hotel** in 1956, which was won by **B.E. Doctor**, an architect from Bombay. Using technology to create large pillar-less spaces, Doctor created a facade that borrowed from Islamic, Hindu, British and modern architecture.

Indian architecture witnessed a revolution when the Punjab government engaged **Le Corbusier** to design the new city of **Chandigarh**. Built in

three stages, the city was divided into three sections.

- The ‘head’ consisted of political, bureaucratic and judicial buildings, the administrative parts of the city.
- The ‘body’ housed the university and residential complexes in the heart of the city.
- The ‘feet’ consisted of industrial sectors and the railway station. Apart from the initial layout of the city, Corbusier also designed several buildings in Chandigarh.

Taking inspiration from Le Corbusier’s creativity, a young Indian architect **D.V. Joshi** designed the Institute of Indology in Ahmedabad.

**Charles Mark Correa**, Doshi’s contemporary, designed the Hindustan Lever pavilion for the India International Trade Fair in 1961. The pavilion was an exposed concrete structure resembling a crumpled packing case made of concrete with a zigzag ramp to walk along. Correa also designed the Gandhi Sanghralaya in Ahmedabad as a tribute to Mahatma Gandhi.

## MODERN INDIAN PAINTING

### Bengal School

The first notable movement in modern Indian painting was initiated by the well known ‘Bengal School’ of **Abanindranath Tagore**.

The body of work generated by him and **others** – Gaganendranath Tagore, Nandalal Bose, Benodebehari Mookherjee, Mukul Dey and Asit Haldar – had an enduring impact on the Indian art scene.

With its **centers** in Calcutta and Shantiniketan, this movement exerted a huge influence on the art schools of the subcontinent.

Triggered by **nationalism** and the search for an Indian identity, the Bengal School tried to revive India’s traditional art within a nationalistic format.

Yet to dismiss its artists as mere ‘revivalists’, and its art as wishy washy overly sentimental ‘**romantic naturalism**’ would be doing injustice to their real contribution to ‘modernism’ in Indian art.

Its greatest exponents **did not believe in art ‘manners’** or conformity to any system—traditional or foreign. They stressed personal search and sensitivity to the impulses of a living environment.

Each, searched and experimented with **different expressive modalities** – Persian, Japanese, Chinese and, in the case of Gaganendranath even Cubism – to find their appropriate form of expression.

And for **content** they delved into personal mysticism, mythology, the romantic past, and occasionally in Gaganendranath even light social satire. Less mature disciples did stray into ‘mannerism’, but those who got teaching positions in government art colleges, were able to **influence the future** generations.

### **Amrita Sher-Gil**

Amrita Sher-Gil, who returned to Shimla from the Ecole des Beaux Arts in Paris, injected a **new dynamism** into the Indian art scene.

Her main theme – the life of **village India** – was projected in compositions, which vividly synthesized Indian and post-impressionist styles, particularly that of Gaugin.

Sher-Gil pointed to the **rich variety** of content available to Indian artists in their immediate environment, and taught them the importance of technical ‘painterly’ values in art.

### **Calcutta Group**

But the most radical change came later, with the formation in 1943 of the Calcutta group of artists against a **background** of violent social and political upheaval—war, famine and widespread political and sectarian violence.

**Prominent artists** like Paritosh Sen, Rathin Maitra, Sunil Madhav Sen, Gopal Ghosh, Subho Tagore, Nirode Majumdar and others, expressed their protest in their own distinctive voices.

The **group broke up** in 1953, when the members started to leave one by one for Paris—the artists’ Eldorado. When some of them returned after long periods, the momentum was gone.

### **Progressive Artists’ Group**

In 1948 the Progressive Artists’ Group with F. N. Souza, Ara, Bakre, Gade, M. F. Hussain and S. H. Raza among its **founder-members** was started in Bombay.

Though not unified by a single aesthetic, these artists wished to escape the limits of both ‘colonial’ academic art and the ‘nationalist’ revival of the Bengal School. Wanting to express their originality in a **modern idiom**, they looked towards the contemporary international art scene for exploratory exposure.

**Souza and Raza** left the country shortly afterwards, but held frequent shows in India. Bakre followed.

But **Hussain** stayed back, assimilating influences from and experimenting with both Western and Indian models to eventually develop a vividly emotional ‘epic’ style that expressed the rich diversity of post-colonial India.

The Bombay Group, with Krishen Khanna and Gaitonde among its **last members**, didn’t last long. Though its individual artists produced original and sensitive works, they were essentially loners, sharing no commitment to any social or artistic ideology. They left therefore no singular influence on the total art scene.

Bombay, as India’s cosmopolitan hub, went on to produce many **eminent ‘originals’**, including K.K. Hebbar, Tyeb Mehta, Akbar Padamsee, Sudhir Patwardhan, Jehangir Sabavaia, N. S. Bendre and more recently, Atul Dodiya and Jaideep Mehrotra.

### **Baroda Group**

In 1957, the Baroda Group of Artists was formed under the guidance of N.S. Bendre. **Prominent artists** of Baroda include, Bhupen Khakkar, Gulam M. Sheikh, Ratan Parimoo, Rekha Rodwittiya, Jyotsna Bhatt and Vivan Sunderam.

This dynamic group evolved from a significant occurrence in 1950 in the Indian art scene—the founding of the **Faculty of Fine Arts** in Baroda University.

With renowned Bengal sculptor Sankho Chowdhury as its first advisor and a faculty staffed with legendary names from India’s art milieu (including N. S. Bendre and Jeram Patel from Bombay, and K.G. Subramanyan from Shantiniketan), the Baroda School was to become a **vibrant creative center** and workshop for gifted artists from all over India.

While proclaiming their adherence to Indian tradition, both faculty and students grappled creatively with the issues of **cubism, abstraction and other formal concerns** of style and language.

### **Delhi School**

There was no collective voice or artistic impulse that ruffled the surface of the Delhi art scene till painter-sculptor K.S. Kulkarni founded the avant garde **Delhi Shilpa Chakra** in 1947.

Born in Belgaum, and educated at Bombay’s JJ School of Art, **Kulkarni** was then working at AIFACS (All India Fine Arts and Crafts Society). The Delhi Shilpa Chakra gave the city’s young forward looking artists a platform from which to challenge the insipid forms of traditional art then

in vogue.

The following year, Kulkarni established the reputed **Triveni Kala Sangam**. Though starting with two or three students, eventually these two institutions became the conduits for his creative ideas.

In the 19 years that Kulkarni was Director of Triveni's Art Department, he trained a number of **brilliant students** who are eminent artists today. Others, such as Gade, Gaitonde and Laxman Pai gravitated towards Delhi from other parts of India to work and some eventually settled there.

The **famous names** in Delhi today, are, among others Aryan, Anjoli Ela Menon, Arpana Caur, Arpita Singh, Kishen Khanna, Paramjit Singh, Rameshwar Broota, Ram Kumar and Satish Gujral.

### **Madras School**

When reputed painter and sculptor **D.P. Roy Chowdhury** became the Superintendent of the **Madras College of Art** in 1929, he brought with him the traditions of the Bengal School. In his thirty years in Madras, he tried to synthesize Eastern ideas with Western techniques, thus providing the required impetus towards modernism in the south.

But it was **K.C.S. Panikar** succeeding Roy Chowdhury as Principal, who pioneered a new trend in painting. In the late fifties and early sixties, he led a small group of **promising artists** including N. Viswanadhan, A.P. Santharaj, Redepa Naidu and Ramanujam, trying to extricate themselves from the grip of the Western Renaissance art tradition.

The figurative style of folk art, the anecdotal style of Indian miniatures, the grand epic style of traditional sculpture and the enrichments of iconic and calligraphic imagery, all became **salient features** in their work.

Premier art institutions sprang up in **other states of South India**. And artists from the South have since made their presence felt in the national and international arena. They include L. Munuswamy, Acchutan Kudallur, Surya Prakash, Yusuf Arakkal, K. M. Adimoolam and K.R. Subban.

Veteran Goan artist **Laxman Pai** trained at the JJ School of Art in Bombay and worked for a while in that city. Subsequently, he spent ten years in Paris, and after his return settled down to work in Delhi. Finally, he opted to settle down in his home territory of Goa.

### **Contemporary Art**

The history of contemporary Indian art over the **last six decades** has been one of dynamic evolution. Over the years Indian artists have evolved a wide variety of expressive styles.

**Interpretative Realism** or personalized illumination of objective reality, sometimes accented with oblique, humorous or satirical social pointers, is presented with distinctive creative variations in the works.

The most **prominent artists** include Bhupen Khakkar, Paritosh Sen, Krishen Khanna, Bikash Bhattacharjee, Sunil Das, Dharmanarayan Dasgupta, Sudhir Patwardhan, Shyamal Dutta Roy, Ghulam Mohammed Sheikh, A.G. Ramachandran, Shuvaprasanna, Sajal Roy, Jai Zharotia, Atul Dodiya and Jaideep Mehrotra among others.

Realism becomes **fantasy** in the powerful linearity and surreal forms of Jogen Chowdhury, underlined with acerbic social comment; and in the romantic tenderness of Sanat Kar, the child's vision of Madhvi Parekh and Amitava Das, and the heightened sensory experience of Manjit Bawa.

A **recurring theme** in Indian art is its engagement at many levels with the natural world – whether presented directly as in Paramjit Singh's light sculpted landscapes, illuminated with folk motifs as in the works of Madhvi Parekh, or abstracted into almost spiritualized form in the works of Ganesh Haloi and Ram Kumar.

Some of modern India's most **innovative art** is rooted in the new ethos. We have Ganesh Pyne's luminous introspective reveries drawn from mundane experience; and the iridescent poetry of J. Swaminathan's abstracted, imaginative reworkings of Indian design elements.

**Cosmic and Tantric symbols** – often combined with calligraphy or figurative imagery – are charged with resonant energy in the art of G.R. Santosh, Biren De, K.C.S. Panikar, K.V Haridasan, Prafulla Mohanty or Om Prakash.

And even the familiar acquires **mystic overtones** in works of artists like Rameshwar Broota and Wasim Kapoor, when their subject appears in magnified format, with details stripped down to fundamental significance.

## HISTORY OF INDIAN CINEMA

### Imported Films and Indian Initiatives

The motion pictures were first imported and exhibited in India on July 7, 1896, when the Lumiere Brothers, the inventors of cinematograph, unveiled six soundless short films at Watson Hotel, Esplanade Mansion in Bombay. In 1897 an unknown foreign photographer shot the first short films, *Cocoanut Fair* and *Our Indian Empire*. In 1898, two Italians,

Colorello and Cornaglia organised film shows in tents at Azad Maidan in Bombay. In January 1898 three other imported narrative films *The Death of Nelson*, *Noah's Ark* and *Call on the London Fire Brigade* were exhibited.

The first exposing of celluloid in camera by an Indian and its consequent screening took place in 1899, when Harishchandra Bhatvadekar (Save Dada) shot two short films and exhibited them under Edison's projecting kinetoscope. Hiralal Sen and F.B. Thanawalla were two other Indian pioneers engaged in the production of short films in Calcutta and Bombay in 1900. Thanawalla made short films like *Splendid New Views of Bombay* and *Taboot Procession* in 1900, while Sen made his own short film *Indian Life and Scenes* in 1903.

Short narrative films continued to be imported and shown in India. Some of these famous films were *Life of Christ* (1901), *Aladdin and the Wonderful Lamp* (1902), *Alibaba and 40 Thieves* (1903) and *Napolean Bonaparte* (1904). Around 1902, J.F. Madan and Abdullah Esoofally launched their career with Bioscope shows of imported short films.

The first cinema was established in 1900 in Madras by Major Warwick. In 1907 Jamshedjee Madan opened the Elphinstone Picture Palace in Calcutta. Madan's early films were topicals of historic value like *Great Bengal Partition Movement and Procession* (1905), *Delhi Durbar and Coronation* (1911) and *Cotton Fire at Bombay* (1912). In South India, Madras's first permanent cinema, the *Gaiety*, was built by R. Venkaiah and R.S. Prakash. In 1916 Universal Pictures set up Hollywood's first agency in India.

### **Silent Movies of India**

India began making silent feature films in early 20th century. In 1912, N.G. Chitre and R.G. Torney made the first silent feature film *Pundalik*, which was half British in its make. The birth of India's first fully indigenous silent feature film took place on May 3, 1913, when Bhundiraj Govind Phalke, more popularly known as Dada Saheb Phalke, produced *Raja Harishchandra*. The film had titles in Hindi and English and was released at the Coronation Cinema, Bombay. Phalke followed with other feature films like *Mohini Bhasmasur* (1913), *Satyavan Savitri* (1914) and *Lanka Dahan* (1917), the last one being India's first big box-office hit. Two new film companies, the Kohinoor Film Co. and Phalke's Hindustan Cinema Films Co. were established in 1918.

By 1920 film-making transformed into a regular industry and the number of films produced increased to 207 in 1931 from a mere 27 when the silent films were started in India. The first Indian love story, Dhiren Ganguly's *Bilat Ferat (England Returned)* was released in 1921. In the same year Kohinoor studios of Bombay produced *Bhakt Vidur*, a chapter from *Mahabharata*. The new decade saw the arrival of many new companies and film-makers. Baburao Painter (*Savkari Pash*), Suchet Singh (*Sakuntala*), Chandulal Shah (*Guna Sundari*), Ardershir Irani and V. Shantaram were the prominent film-makers of the twenties.

Some of the noteworthy silent films of the period were Madan's *Nala Damayanti* (1921), *Pati Bhakti* (1922) and *Noor Jehan* (1923); Baburao Painter's *Maya Bazaar* (1923), *Kala Naag* (1924) and *Cinema Queen* (1926); Chandulal Shah's *Bhaneli Bhamini* (1927); Ardeshir Irani's *Anarkali* (1928); V. Shantaram's *Gopal Krishna* (1929); Jagdish Co's *Chandramukhi* (1929); Seth Manecklal Patel's *Hatim Tai* (1929); S.S. Agarwal's *Diler Jigar* (1931) and *Gulaminu Patan* (1931); Debaki Bose's *Rajrani Meera* (1933); Ranjeet Co's *Gunsundari* (1934); Bombay Talkies' *Achhut Kanya* (1936) and New Theatre's *Street Singer* (1938).

The film *Amar Jyoti* (1936) directed by V. Shantaram was the earliest film to tackle the subject of women's emancipation. Fatima Begum, who was perhaps the first Indian woman producer and director, released her film *Bulbul-e-Parastan* in 1926. The first international co-production was with Italy for making the film *Nala Damayanti* in 1921. The first Indo-German co-production was Himansu Rai's *Prem Sanyas/Light of Asia* (1929) while his *A Throw of Dice* (1930) was the second such co-production. Kohinoor Production's *Bhakta Vidur*, which was banned in Madras in 1921, became Indian cinema's first censorship controversy. Entertainment tax on film exhibition first began to be levied in Calcutta in 1922 and then in Bombay in the following year.

The silent films were of several genres like mythologicals, folklores, historicals and fantasies. The silent films, however, were never completely silent. Music and dance were the common accompaniments of the silent movies. Silent movies were often seen in the theatres with the accompaniment of harmonium, tabla, *sarangi* or violin. The silent films in India had the main titles in English and a regional language. The sub-titles were generally in four languages – English, Gujarati, Hindi (or Bengali, Marathi and Tamil) and Urdu. Although the silent film era of India

occurred under the British regime, censorship was limited to political films. The British did not interfere with film-making as long as it did not interfere with their rule. Thus, unlike today, scenes depicting kissing and lovemaking were not considered as taboo. The earliest kissing scenes were depicted in films like *Pati Bhakti* (1922), *A Throw of Dice* (1930) and *Karma* (1933).

Among the important actresses of the 1920s mention may be made of Patience Cooper, Sinora Minelli, Sulochana (Ruby Meyers), Sita Devi (Renee Smith) and Tara. D. Billimoria, Sampat, Himansu Rai, Charu Roy, V. Shantaram, Gohar and Raja Sandow were among the important male leads of Hindi cinema.

### Era of Indian Talkies

The first Indian talkie *Alam Ara* produced by the Imperial film company and directed by Ardershir Irani was released on March 14, 1931 at the Majestic Cinema in Bombay. *Alam Ara* was the genesis of the talkie feature films. The movie is significant because it gave Indian cinema its first singer, W.M. Khan. The film's popular Hindustani dialogues and seven songs made it a big hit which resulted in other filmmakers to raise the number of songs in their films till it reached a whooping 71 in *Indrasabha*. Film songs soon became a Pan-Indian phenomenon. *Ghar Ki Lakshmi* (1931) became the second talkie of Bombay. A substantially improvised talkie film emerged later in that year in the form of Madan Theatre's *Shirin Farhad*.

The talkie had brought revolutionary changes in the whole set up of the industry and completely over-shadowed the silent movies at a time when they were at a peak. However, it also brought into focus many peculiar problems which needed to be tackled – there were no dialogue writers or lyricists and songs had to be sung during the filming as prerecording facilities were not known. Minimum instruments were used, as the instrumentalists had to be camouflaged behind the singer. But the talking film had come to stay. Many of the early talkie movies were created by Bengali producers. The era of the talkies brought about social awareness as they focused on themes like practice of human sacrifices, women's liberation and arranged marriages.

The 30s saw the emergence of three big banners in Indian cinema – *Prabhat*, *Bombay Talkies* and *New Theatres* – which took the lead in making serious films with gripping social themes meant for all classes of

the cinema audience. The studio system was beginning to emerge in the early 1930s. Its most successful initial product was P. C. Barua's film *Devdas* (1935), whose Hindi re-make established the legendary career of Kundanlal Saigal. Some of the notable early talkie films include *King of Ayodhya* (1932), *Lal-e-yaman* (1933), *Char Darvesh*, *Daku Ki Ladki*, *Miss 1933*, *Bambai Ki Mohini* (1934) and *Nai Duniya*.

A number of films of this period like V. Shantaram's *Duniya Na Mane*, *Aadmi* and *Padosi*, Franz Osten's *Achut Kanya*, Mehboob's *Watan*, *Ek hi Raasta* and *Aurat* made a strong plea against social injustices. Veteran historical film-maker Sohrab Modi played a remarkable role in shaping the Indian films by enriching their style and presentation. Prabhat's *Sairandhri*, which was processed and printed in Germany in 1933, became India's first colour film. However, the first indigenously made colour film was Ardashir Irani's *Kisan Kanya* made in 1937 and directed by Gidwani.

J.B.H. Wadia and Homi Wadia were the forerunners of the stunt films in India with their *Hunterwali* (1935). The 30s was a period in Indian cinema when 'Wadia' and 'Nadia' were synonymous. The Australian actress Mary Evans became a stunt actress for the Wadias and earned the sobriquet "Fearless Nadia". The Wadias made films like *Toofan Mail*, *Flying Ranee*, *Punjab Mail* and so on. J.B.H. Wadia's *Naujawan* (1937) became the first song-less film. Prakash was another Bombay company, which specialized in making thrillers. Its *Passing Show*, with Jayant in the role of a masked hero, and Mehboob's *Deccan Queen*, which portrayed a female mask-wearing bandit, became great treats. *Premsagar* (1939) produced and directed by K. Subrahmanyam, was the first Hindi film to be made in South India. India's first dream girl, Devika Rani, began her career in the 1930's and became the top heroine of her days, starring in movies such as *Kara* and *A Throw of Dice*. The other renowned female leads were Durga Khote, Nadia, Jamuna, Padma Devi and Kanan Devi. The important male leads of the 1930s were Prithviraj Kapoor, K.L. Saigal, Ashok Kumar and P.C. Barua.

The 1940s was a tumultuous decade; the first half was ravaged by war and the second saw drastic political changes all over the world. V. Shantaram, the doyen of lyrical films, made *Dr. Kotnis Ki Amar Kahani*, *Padosi*, *Do Aankhen Barah Haath*, *Pinjra*, *Chaani*, *Jhanak Jhanak Payal Baaje* and *Geet Gaya Pattharon Ne*. The 40s witnessed production of

several memorable films like Ranjit's *Achhoot*; Acharya's *Bandhan*; Mehboob's *Aurat* (the original version of *Mother India*) and *Roti*; Chetan Anand's *Neecha Nagar*; Abbas's *Dharti Ke Lal*; Sohrab Modi's *Sikander*, *Pukar*, *Ek Din Ka Sultan* and *Prithvi Vallabh*; S. Nazir's *Laila Majnu*; Kidar Sharma's *Chitralekha*; J.B.H. Wadia's *Court Dancer*; S.S. Vasan's *Chandralekha*; Vijay Bhatt's *Bharat Milap* and *Ram Rajya*; Rajkamal Kalamandir's *Shakuntala*; S. Mukherjee's *Kismat*, Santoshi's *Shehnai*; Prakash's *Samaj Ko Badal Dalo* and Kamal Amrohi's *Mahal*.

In 1948, the famous modern dancer, Uday Shankar made his only film *Kalpana*, which was woven entirely in dance numbers. In 1949, Western India Theatre's *Ajit* was the first picture to be photographed in India on Kodachrome 16 mm film and then blown up in the USA. The first film in techni-colour was Sohrab Modi's *Jhansi Ki Rani* (1953). The leading actors of 1940s were Kishore Sahu, Jairaj, Pahari Sanyal, Pankaj Mullick, Bharat Bhushan, Ulhas, Ghulam Mohammad and Ashok Kumar while the leading actresses were Kanan Devi, Jamuna, Lalita Pawar, Nurjehan (who later migrated to Pakistan), Suraiya and Madhubala.

The fifties brought onto the scene the famous trinity – Dilip Kumar, Raj Kapoor and Dev Anand – each of whom developed their own image and huge fan followings. The R.K. Films was launched in 1950 with *Barsaat*. It was the same year when the Central Board of Film Censors was set up with Justice Agarwal, the former Judge of the Patna High Court as its Chairman. The first International Film Festival of India, which was held in early 1952 at Bombay, had great impact of Indian Cinema. In 1953 Bimal Roy's *Do Bigha Zameen* won an award at the Cannes. The first National film awards were given to the feature film *Shyamchi Aai* and Jagat Murari's short *Mahabalipuram*, in the year 1954. In 1955, Satyajit Ray's *Pather Panchali* won the Cannes award for 'the best human document', along with several other foreign and national awards.

In 1957 *Mother India*, which brought the character of mother at the centre-stage in Hindi films, was nominated for an Oscar as best foreign language film. The first Indo-Soviet co-production *Pardesi* by K.A. Abbas was also made in 1957. The first film in cinema scope was Guru Dutt's *Kagaz Ke Phool*, which was made in 1958. The first documentary film festival was held in Bombay in the same year. Several distinguished films were produced which include Ranjit's *Jogan*; Bimal Roy's *Devadas* and *Madhumati*; Kedar Sharma's *Bawre Nain*; Raj Kapoor's *Boot Polish*, *Shri-*

420 and *Jagte Raho*; Mehboob's *Mother India*; Gurudutt's *Pyaasa* and *Kagaz Ke Phool*; K.A. Abbas's *Aadhi Raat* and *Anhonee*; Devendra Goel's *Vachan*; Amiya Chakrabarty's *Seema*; Prakash's *Baiju Bawra*; Hrishikesh Mukherjee's *Musasfir*; Ramesh Saigal's *Phir Subah Hogi*; Savak Vachha's *Yahudi* and B.R. Chopra's *Kanoon*, *Dhoot Ka Phool* and *Ek Hi Raasta*.

Colour films *Aan* and *Jhansi Ki Rani* were also released. Sohrab Modi's *Mirza Ghalib* (1954) became the first Hindi film to get the President's Gold Medal. S.K. Ojha's *Naaz* (1954) was the first Hindi film to have location work done abroad, in London and Cairo. Guru Dutt's *Kaagaz Ke Phool* was the first black and white Indian film to be made in Cinemascope. Dilip Kumar, Raj Kapoor, Dev Anand, Kishore Kumar, Mahipal, Raj Kumar, Balraj Sahni and Shammi Kapoor were among the leading heroes of the 50s while Sandhya, Vijayantimala, Nargis, Nutan, Suchitra Sen, Waheeda Rehman and Asha Parekh were among the leading heroines of the period.

The 60s experienced the use of most melodious music in the Indian films, which is difficult to be replicated. K. Asif released his *Mughal-E-Azam* that broke all the previous records at the box-office. It was followed by notable productions like Raj Kapoor's *Jis Desh Mein Ganga Behti Hai*, *Sangam*, Gurudutt's *Sahib Bibi Aur Gulam*, Dev Anand's *Guide*; Bimal Roy's *Bandini*, S. Mukherji's *Junglee*, Sunil Dutt's *Mujhe Jeene Do*, Basu Bhattacharya's *Teesri Kasam*, K.A. Abbas's *Aasman Mahal* (1965), Pramod Chakravorty's *Love in Tokyo*, Ramanand Sagar's *Arzoo*, Shakti Samanta's *Aradhana*, Hrishikesh Mukherji's *Aashirwad* and *Anand*, B.R. Chopra's *Waqt* and *Gumraah* and Manoj Kumar's *Upkar*.

Raj Kapoor's film *Sangam* popularised the trend for shooting on foreign locales. During the 1960s, popular cinema had shifted its social concerns towards more romantic genres. The period is also notable for a more assertive Indian nationalism. Following the Indo-Pakistan wars of 1962 and 1965, the Indian officer came to be a rallying point for the national imagination in films such as *Sangam* (Raj Kapoor, 1964) and *Aradhana* (Shakti Samanta; 1969). Chetan Anand's *Haqeeqat* (1964) was a memorable war film of the decade. Hemant Kumar's mystery thriller *Bees Saal Baad* (1962) became a runaway hit.

The Film Institute was started in Pune in 1960 on the former Prabhat Studio premises. It coincided with the starting of the Institute for Film

Technology in Madras. In 1961, the second Film Festival of India was held in Delhi. The Dadasaheb Phalke Life-time Achievement Awards were started in 1969. Towards the end of 60s, Rajesh Khanna emerged as a romantic megastar with the big success of *Aradhana*, which also put the singer Kishore Kumar to great fame. Dilip Kumar, Sunil Dutt, Ashok Kumar and Manoj Kumar were among the leading heroes of the sixties while Vijayantimala, Madhubala, Nutan and Waheeda Rehman were among the leading heroines. Rajesh Khanna emerged as the undisputed romantic hero of the 60s and early 70s following major hits like *Andaz*, *Aradhana*, *Kati Patang*, *Do Raaste* and *Dushman*.

### Famous Personalities

**Ashok Kumar:** He was one of the greatest actors of the Hindi cinema. His first film was *Jeevan Naiya* (1936), which was soon followed by the more renowned *Achhut Kanya* (1936). His important films in his long film career include *Kangan* (1939), *Azad* (1940), *Mahal* (1949), *Deedar* (1951), *Chalti Ka Naam Gaadi* (1958), *Dhoot Ka Phool* (1959), *Gumrah* (1963), *Chitralekha* (1964), *Bahu Begum* (1967), *Aashirwad* (1968), *Aradhana* (1969), *Satyakam* (1969), *Paakezah*, (1971), *Guddi* (1971) and *Chhotisi Baat* (1975).

**Dada Kondke:** He was the Marathi comedian who became famous for his *double entendres* and broad comedy. Starting off his career as actor and director in Marathi film *Songadya*, he made a hit team with actress Usha Chavan with whom he worked in almost all his films. Among his hits were *Pandu Havaldar*, *Boat Lavin Tithye Gudgulya*, *Muka Ghya Muka*, *Ram Ram Gangaram* and Hindi films like *Tere Mere Beech Mein* and *Andheri Raat Mein Diya Tere Haat Mein*. His name was recorded in the *Guiness Book of World Records* after he gave a series of nine consecutive hits in Marathi films.

**Dhundiraj Govind Phalke:** Popularly known as Dadasaheb Phalke (1870-1944), he is regarded as the '*Father of the Indian Cinema*'. He made India's first indigenous feature film *Raja Harishchandra* in 1912. His next film was *Mohini Bhasmasur* (1914), which was followed by *Savitri Satyavan* (1914) and *Lanka Dahan* (1917). Phalke produced several comedies (*Pithache Panje*, *Soulagna Rasa*, *Animated Coins*, *Vichitra Shilpa*), topical (*Sinhasta Parvani*, *Kartiki Purnima Festival*, *Ganesh Utsava*) and documentaries (*Bird's Eye-view of Bodh Gaya*, *Rock-*

*cut Temples of Ellora).* Phalke also made a short film on film-making called *How Films are Prepared* in 1917. As an acknowledgment of his great contribution to the Indian cinema, the Government of India introduced in 1960 the Dadasaheb Phalke award, the highest award in film industry.

**Dev Anand** He made his debut in Hindi films in 1946 and went on to become one of the most popular filmstars of his time with hits such as *Baazi*, *Taxi Driver*, *Kala Bazaar*, *Kala Pani*, *Pocketmaar*, *Solva Saal*, *Teen Deviyan*, *Sharabi*, *Tere Ghar Ke Saamne*, *Guide*, *Johnny Mera Naam*, *Jewel Thief*, *Hare Krishna Hare Ramu*, *Des Pardes* and others. He later took to producing and directing his own movies under the Navketan Films banner, which is celebrating its 50<sup>th</sup> anniversary. He won two Best Actor awards for his roles in *Kala Pani* (1959) and *Guide* (1967).

**Devika Rani:** She was the leading heroine of Hindi films during the 30s and 40s. She was often described as the '*First Lady of the Hindi Screen*'. She founded the Bombay Talkies in 1934 along with her husband Himanshu Rai. She was instrumental in introducing the thespian Dilip Kumar to Hindi films. Her '*Karma*' and '*Achchut Kanya*' were the most memorable films of her time. She is the recipient of several honours and awards including Padma Shri (1958), etc.

**Dilip Kumar:** He is regarded as the epitome of emoting and the 'monarch of tragedy'. He was born in Peshawar in 1922 as Yousuf Khan. It was Devika Rani who introduced Dilip Kumar to filmdom. His debut film was *Jwar Bhata* in 1944. His long list of noteworthy films include *Mela* (1948), *Andaaz* (1949), *Babul* (1950), *Jogan* (1950), *Deedar* (1951), *Aan*, *Daag* (1952), *Footpath* (1953), *Azaad*, *Udan Khatola* (1955), *Naya Daur* (1957), *Madhumati* (1958), *Amar* (1959), *Kohinoor*, *Mughal-e-Azam* (1960), *Ganga Jamuna* (1961), *Leader* (1964), *Dil Diya Dard Liya* (1966), *Ram Aur Shyam* (1967), *Reshma Aur Shera* (1971), *Bairaag* (1976), *Kranti* (1981), *Shakti*, *Vidhaata* (1982), *Mashaal* (1984), *Karma* (1986), *Saudagar* (1991) and *Qila* (1998). He is the only Indian actor to receive Pakistan's highest civilian award, the *Nishan-e-Imtiyaaaz*.

**Guru Dutt:** He is remembered in the history of Indian cinema as the brooding intense romantic who attempted to reflect the changing social situation in India in the 50s. Guru Dutt embarked on his career as an actor and director in 1944. Within his short life, he created some of India's most

socially conscious movies like *Baazi* (1951), *Pyaasa* (1957) and *Kaagaz ke Phool* (1959). He introduced Waheeda Rehman in *CID* (1956) and propelled her to stardom through his films. Guru Dutt's films are marked by certain kind of nostalgia, most evident in *Chaudvi Ka Chand* (1960) and *Sahib, Bibi Aur Gulam* (1962). In all of his films, Guru Dutt has shown mastery over cinematic elements, from lighting and camera-work to film composition; and every film bears the unmistakable imprint of his work. His brilliant career came to a premature end with his suicide, following a protracted struggle with alcoholism, in 1964.

**K.L. Saigal:** He (1904-47) is regarded as the greatest singer of the century. He was a musical genius who became a legend in his lifetime. His first recording was 'Jhulna Jhulao' by Hindustan Records of Calcutta in 1932. As an actor-singer, Saigal attained unprecedented fame and popularity through New Theatres' productions beginning with '*Chandidas*' in 1934, followed by *Devadas* in 1935. His first ghazal 'Nukta-chin hai game-dil' in the film *Yahudi Ki Ladki* (1933) became a countrywide sensation. Saigal loved Urdu poetry and he created a new fusion of the music and the poetry. The great Urdu poet Mirza Ghalib was his favourite. Saigal rendered Ghalib's ghazals in his immortal voice in the famous movie *Mirza Ghalib* produced by Sohrab Modi in 1954.

**Lata Mangeshkar:** She is the indisputable and reigning queen of the Indian film music. She started off as a singing actress in the Marathi film *Pahili Manglagaur*. Her first Hindi song, which was picturised on her, was a patriotic number for Marathi film *Gajabhai* in 1944, but the first mainstream Hindi song was for the film *Aap Ki Sewa Mein*. She acted in some Marathi and Hindi films but later restricted herself only to playback singing. She has several honours and awards to her credit including Padma Bhushan, the Dada Saheb Phalke Award and the Fellowship of the Sangeet Natak Akademi. The Madhya Pradesh government has instituted an annual Lata Mangeshkar Award in her honour.

**Madhubala:** Known originally as Begum Mumtaz Jehan (1933-69), she created a sensation in the Hindi cinema with her beautiful face and characteristic smile. Her first major hit was Kedar Sharma's *Neel Kamal* (1947). Her other memorable films include *Mahal*, *Amar*, *Mr and Mrs 55*, *Chalti Ka Naam Gaadi*, *Howrah Bridge*, *Jhumroo*, *Kala Paani* and *Mughal-e-Azam*. She died in 1969 at a young age of 36.

**Majrooh Sultanpuri:** He was a famous poet and film lyricist. One of the greatest poets in the Urdu language since the time of Faiz Ahmed Faiz, Sultanpuri was especially famous for his romantic lyrics in dialogue form. Majrooh belonged to the phalanx of left-of-centre poets who emerged in the 1940s and 1950s: Sahir Ludhianvi, Kaifi Azmi, Shailendra, Janisar Akhtar and Ali Sardar Jafri. Recipient of Indian cinema's highest award, the Dadasaheb Phalke, Majrooh wrote the lyrics for around 350 films in a career spanning 50 years. He won immediate acclaim with his very first film *Shahjehan* for songs like '*jab usne keshu bikrahe*' and '*gum diya mustakil*'. Majrooh, who also wrote several books in Urdu, however, got fame among the masses through his film lyrics.

**Meena Kumari:** She (1932-72) acted in her first film at the age of six. She shot into stardom in the early 50s as the tragic heroine with the release of *Baiju Bawra* (1952). By 1953, Meena Kumari had starred in three other commercially successful films – *Daera*, *Do Bigha Zameen* and *Parineeta*. *Parineeta* became a turning point in her career. She married Kamal Amrohi who directed some of her best films. *Sahib Bibi Aur Ghulam* (1962), *Dil Ek Mandir*, *Phool Aur Pathar* and *Pakeezah* (1971) were among her most memorable films.

**Raj Kapoor:** Rightly described as a megastar, producer, director, actor and all-round showman, Raj Kapoor has permanently carved for himself a special niche in commercial Hindi cinema. The son of actor Prithviraj Kapoor, Raj Kapoor bagged his first film role at the age of eleven. In 1948, he set up his own studio and made his first feature film, *Aag*, which was followed by a series of successes, including *Barsaat*, *Andaaz* (1949), *Awara* (1951), *Boot Polish* (1954), *Shri 420* (1955), *Jagte Raho* (1956), *Jis Desh Mein Ganga Behti Hai* (1960), *Sangam* (1964), *Mera Naam Joker* (1970), *Bobby* (1973), *Satyam Shivam Sundaram* (1978) and *Ram Teri Ganga Maili Ho Gayi* (1985). Raj Kapoor made every effort to ensure that his movies appealed to every section of society, in particular the mythical 'common man'.

**Ritwik Ghatak:** Coming to films from the stage, he was the pioneer of the New Cinema movement in Bengal, along with Satyajit Ray and Mrinal Sen. His notable films are *Nagarik* (1953), *Ajantrik* (1958), *Bari Theke Paliye* (1959), *Kato Ajanare* (1959), *Meghe Dhaka Tera* (1960), *Komal Gandhar* (1961), *Subarnarekha* (1965), *Titash Ekti Nadir Naam* (1973)

and *Jukti Takko Ar Gappo* (1974). Besides, he made several documentary and short films like *Oraon* (1955), *Scissors* (1962), *Fear* (1965), *Rendezvous* (1965) and *Ramkinkar* (1975).

**Satyajit Ray:** Ray was India's most awarded and feted director. His first film was *Pather Pancheli*. Acclaimed as India's foremost director, Satyajit Ray has made 30 feature films and five documentaries, tackling a wide range of rural, urban historical themes. The Appu Trilogy – *Pather Panchali* (1955), *Apur Sansar* and *Aparajito* – along with *Charulata*, *Jalsaghar*, *Goopy Gyne Bagha Byne*, *Ashani Sanket*, *Agantuk* and *Shatranj Ke Khiladi* are some of his outstanding films. Ray's other works like *Mahanagar* (1963), *Seemabadha* (1971), *Pratidwandi* (1970) and *Jana Aranya* (1975) focussed on urban middle-class existence. Besides film making, his other interests were painting, illustrations, typography, music and short-story writing. Satyajit Ray was posthumously awarded the Bharat Ratna in 1988. In March 1992 Satyajit Ray was presented with the Oscar Award for mastery of art in motion pictures and humanitarian outlook. Satyajit Ray's first colour creation was *Kanchenjungha* (1962).

**V. Shantaram:** This doyen of lyrical films, made several memorable films like *Dr. Kotnis Ki Amar Kahani*, *Padosi*, *Do Aankhen Barah Haath*, *Pinjra*, *Chaani*, *Jhanak Jhanak Payal Baaje* and *Geet Gaya Patharon Ne*. He also played the leading role in *Saukari Pash* (1925). He won the President's Gold Medal for his film *Do Aankhen Barah Haath*.

## QUESTIONS

Who founded the Indian Reform Association in 1870?

- (a) Ram Mohun Roy
- (b) Debendranath Tagore
- (c) Keshab Chandra Sen
- (d) Ishwar Chandra Vidyasagar

Which of the following books was not written by Swami Dayanand Saraswati?

- (a) *Satyarlha Prakash*
- (b) *Veda Prakash*
- (c) *Satyarlha Bhumika*

(d) *Veda Bhashya Bhumika*

When and where did the Theosophical Society establish its head-quarters in India?

- (a) 1882—Adyar
- (b) 1885—Belur
- (c) 1890—Avadi
- (d) 1895—Vellore

Which socio-religious reformer from Maharashtra was popularly known as Lokahitawadi?

- (a) Jyotiba Phule
- (b) M G Ranade
- (c) Gopal Hari
- (d) G G Agarkar Deshmukh

Who among the following was the founder of the Aligarh Movement?

- (a) Muhammad Iqbal
- (b) Abdul Kalam Azad
- (c) Badruddin Tyabji
- (d) Chirag Ali

Who was the Deoband scholar to have played a prominent role in the Nationalist Movement?

- (a) Abul Kalam Azad
- (b) **Muhammad Ali Jinnah**
- (c) Badruddin Tyabji
- (d) Chirag Ali

Who was Sharadamani?

- (a) Wife of Ram Mohun Roy
- (b) Wife of Ramakrishna Paramahansa
- (c) Mother of Vivekananda
- (d) Daughter of Keshab Chandra Sen

What is the chronological Order of the foundation of the following socio-religious organisations?

- (i) Brahmo Samaj of India
- (ii) Adi Brahmo Samaj
- (iii) Sadharana Brahmo Samaj
- (iv) Atmiya Sabha

Choose the answer from the codes given below:

- (a) iii, i, ii and iv
- (b) iv, ii, i and iii
- (c) i, ii, iv and iii
- (d) ii, iv, iii and i

Arrange the following socio-religious reformers in the chronological order of their birth:

- (i) Ramakrishna Paramahansa
- (ii) Swami Dayanand Saraswati
- (iii) Ram Mohun Roy
- (iv) Debendranath Tagore
- (v) Swami Vivekananda
- (vi) Keshab Chandra Sen

Select the answer from the codes given below:

- (a) i, iii, ii, vi, iv and v
- (b) ii, iii, i, iv, vi and v
- (c) iii, iv, ii, i, vi and v
- (d) iv, iii, i, ii, v and vi

What is the chronological order of the following events in the life of Swami Vivekananda?

- (i) Speech at the Congress of the history of religions at Paris
- (ii) First extensive tour of India
- (iii) Establishment of a monastery at Baranagar
- (iv) Speech at the World Parliament of Religions at Chicago

Choose the answer from the codes given below:

- (a) iii, ii, iv and i
- (b) ii, iii, iv and i
- (c) iii, i, ii and iv
- (d) iv, ii, i and iii

What is the historical sequence of the foundation of the following associations?

- (i) Arya Samaj
- (ii) Tattvabodhini Sabha
- (iii) Prarthana Samaj
- (iv) Ramakrishna Mission
- (v) Deccan Education Society
- (vi) Indian National Social Conference

Select the answer from the codes below:

- (a) iii, iv, ii, i, v and vi
- (b) ii, v, iv, vi, i and iii
- (c) v, iv, ii, i, iii and vi
- (d) ii, iii, i, v, vi and iv

Arrange the following events in the life of Rammuhan Roy in the chronological order.

- (i) His publication of a book entitled *The Precepts of Jesus, The Guide to Peace and Happiness*.
- (ii) His visit to England as an ambassador of the titular Mughal emperor.
- (iii) His publication of a Persian treatise called *Tuhfat-ul-Muwahidin* (A gift to monotheists).
- (iv) Establishment of the Atmiya Sabha.

Choose the answer from the codes given below:

- (a) iv, ii, i and iii
- (b) i, iv, ii and iii
- (c) iii, iv, i and ii
- (d) ii, iii, iv and i

Which of the following statements about the religious ideas of Rammohun Roy are true?

- (i) He believed in monotheism, the doctrine of the unity of godhead.
- (ii) He considered the Vedas to be eternal and infallible.
- (iii) He laid emphasis on human reason and rationality in all religious matters.
- (iv) He opposed idol worship.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) i, ii and iv

Which of the following statements about Ram Mohun Roy are incorrect?

- (i) His book on Christianity embodied the moral and spiritual precepts of Jesus as well as the narrations of the miracles.
- (ii) He defended Hinduism and its Vedanta philosophy from the ignorant attacks of Christians.
- (iii) In his Brahmo Samaj meetings, he allowed the Vedas to be read by all non-brahmins.
- (iv) He incorporated the best teachings of other religions as well.

Select the answer from the codes below:

- (a) i and iii
- (b) ii and iii
- (c) iii and iv
- (d) i and iv

Ram Mohun Roy:

- (i) Campaigned against the practice of Sati and succeed in getting it abolished by the British Government.
  - (ii) Championed women's rights like the right of inheritance and property.
  - (iii) Attacked polygamy and the degraded condition of widows.
  - (iv) Fought for the spread of traditional education' through the medium of Sanskrit.
  - (v) Made Bengali the vehicle of intellectual intercourse in Bengal.
- (a) i, ii and iii
  - (b) ii, iii and iv
  - (c) i, ii, iii and v
  - (d) i, iii, iv and v

Ram Mohun Roy:

- (i) Strove to bring about national consciousness in India.
  - (ii) Pioneered Indian journalism in order to educate the public on current issues.
  - (iii) Initiated public agitation on political questions like the need for reforms in the British administration.
  - (iv) Passed away in India in 1833.
- (a) i, ii and iii
  - (b) ii, iii and iv
  - (c) i, ii and iv
  - (d) i, iii and iv

Which of the following statements about Debendranath Tagore are not true?

- (i) He was the elder brother of Rabindranath Tagore.
- (ii) He formally joined the Brahmo Samaj in 1843 and reorganised it.
- (iii) He published a Bengali monthly, called *Tattvabodhini Patrika*.
- (iv) He remained the undisputed leader of the Brahmo Samaj till his death.

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i and iv

(d) ii and iv

Which of the following statements about the first schism in Brahmoism are true?

- (i) The first schism in Brahmoism occurred due to serious differences between the older section and the younger section.
- (ii) The younger section stood for the complete abolition of the caste system.
- (iii) The older section wanted to maintain caste system, though criticising its rigidity.
- (iv) The younger section asserted that Brahmoism was Hinduism.
- (v) The older section maintained that Brahmoism was universal and hence different from Hinduism.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) All of them

Which of the following statements about Keshab Chandra Sen are true?

- (i) He joined the Brahmo Samaj in 1857.
- (ii) He seceded from it due to differences with the older members and formed a new organisation.
- (iii) He was the first social reformer to undertake extensive tours of India.
- (iv) He passed away in 1905.

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i, ii and iii
- (d) All of them

Keshab Chandra Sen

- (i) Adopted a radical and comprehensive scheme of social reforms.
  - (ii) Infused the concept of bhakti into Brahmoism.
  - (iii) Influenced the socio-religious reformers in Bombay and Madras.
  - (iv) Opposed the introduction of western education in India.
- (a) i, ii and iii
  - (b) ii, iii and iv
  - (c) i, iii and iv
  - (d) All of them

Which of the following statements about the Native Marriage Act of 1872 are incorrect?

- (i) It was popularly known as the Civil Marriage Act.
- (ii) It was passed by Lord Lytton.
- (iii) It legalised the Brahmo marriages.
- (iv) It fixed the marriageable age for girls and boys at 18 and 20 respectively.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) ii and iv

Which of the following statements about the second schism in Brahmoism are true?

- (i) It occurred in 1870.
- (ii) A group of Keshab Chandra Sen's followers, including Ananda Mohan Bose and Shivanath Shastri left Sen's organisation.
- (iii) The splinter group formed a new organisation called the 'Sadharana Brahmo Samaj'.
- (iv) One of the main causes for the split was the marriage of Sen's minor daughter with the minor ruler of Cooch Bihar.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Which of the following statements about the Prarthana Sabha are true?

- (i) It was an off-shoot of the Brahmo Samaj of India.
- (ii) M G Ranade and R G Bhandarkar joined it in 1870 and infused new strength in it.
- (iii) It was a reform movement outside Hinduism.
- (iv) It concentrated on social reforms like interdining, intermarriage, remarriage of widows and upliftment of women and depressed classes.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Which of the following statements about Swami Dayanand Saraswati are incorrect?

- (i) He was born in 1824 in a small town of Punjab.
- (ii) He belonged to the vaishya caste.
- (iii) He spent 15 long years as a wandering ascetic.
- (iv) He received education from Swami Birajananda at Mathura.
- (v) He passed away in 1890.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) i, ii and v

Swami Dayanand

- (i) Considered the *Vedas* to be fallible.
- (ii) Opposed idolatry, ritual and priesthood.
- (iii) Considered the *Puranas* to be full of false-hood.
- (iv) Considered the two epics, the *Ramayana* and the *Mahabharata*, as nothing more than good literary pieces.
- (v) Defended the caste system based on birth.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) ii, iv and v

Swami Dayanand

- (i) Attacked child marriages and polygamy.
- (ii) Encouraged intercaste marriage and widow remarriage.
- (iii) Opposed the spread of western sciences.
- (iv) Organised social services during natural calamities like floods, droughts, epidemics and the like.

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

To which of the following places the Arya Samaj spread its influence?

- (i) Punjab
- (ii) Uttar Pradesh

- (iii) Bengal
- (iv) Rajasthan
- (v) Gujarat
- (vi) Madras

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) i, ii, iv and v
- (d) ii, iv, v and vi

Which of the following statements about the ‘Great Split’ in the Arya Samaj are true?

- (i) It occurred in 1892 over the question of the system of education to be followed.
- (ii) The ‘gurukula section’ advocated the adoption of the ancient system of Hindu education.
- (iii) The ‘college section’ advocated the spread of English education.
- (iv) The ‘gurukula section’ was led by Lala Lajpat Rai and the ‘college section’ by Lala Hans Raj.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Ramakrishna Paramahansa

- (i) Became a priest in the temple of goddess Kali at Dakshineshwar.
- (ii) Sought religious salvation in the traditional way of renunciation, meditation and devotion;
- (iii) Emphasised that there was only one road to god and salvation.
- (iv) Maintained that service of man was service of god.

Select the answer from the codes given below:

- (a) i. ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Which of the following statements about Swami Vivekananda are true?

- (i) He popularised his guru’s universal message of *Vedanta* and tried to put it in a form that would suit the needs of contemporary Indian society.

(ii) He stressed social action without which knowledge was useless in the world.

(iii) He proclaimed the essential oneness of all religions.

(iv) He declared *Vedanta* Va be a fully rational system.

Choose the answer from the codes given below:

(a) i, ii and iii

(b) ii, iii and iv

(c) i iii and iv

(d) All of them

Which of the following were the main objectives of the Theosophical Society?

(i) To form a universal brotherhood of man.

(ii) To spread Christianity in the world.

(iii) To promote the study of ancient religions and philosophies.

(iv) To make a systematic investigation into the mystic potencies of life and matter, known as Occultism.

Select the answer from the codes given below:

(a) i, ii and iii

(b) ii, iii and iv

(c) i, ii and iv

(d) i, iii and iv

Which of the following were the original founders of the Theosophical Society?

(i) Madam H P Blavatsky

(ii) Mrs. Annie Besant

(iii) Colonel H S Olcott

(iv) Colonel O P Wallburn.

Choose the answer from the codes given below:

(a) i and ii

(b) ii and iii

(c) i and iii

(d) iii and iv

Who were associated with the foundation of the ‘Rahnumai Mazdayasnan Sabha’?

(i) G K Devadhar

(ii) S S Bangali

(iii) Dadabhai Naoroji

(iv) R G Bhandarkar

Select the answer from the codes given below:

- (a) ii and iii
- (b) i and iv
- (c) ii and iv
- (d) i and iii

Which of the following statements about Mrs. Annie Besant are true?

- (i) She was one of the founders of the Theosophical Society.
- (ii) She became the president of the society in 1907.
- (iii) Under her, the society concentrated on the revival of Hinduism and its ancient ideas.
- (iv) She founded the Central Hindu school at Allahabad in order to provide Hindu religious instruction.

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iii

Which of the following statements about Henry Vivian Derozio are true?

- (i) He was born in Calcutta in 1809.
- (ii) He taught at the Sanskrit college between 1826 and 1830.
- (iii) He died of cholera in 1835.
- (iv) His followers were known as Derozians and their movement as the Young Bengal Movement.

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iv

Pandit Ishwar Chandra Vidyasagar

- (i) Struggled in favour of widow remarriage.
- (ii) Opposed child marriage and polygamy.
- (iii) Campaigned in favour of education of women.
- (iv) Evolved a new technique of teaching Sanskrit and a modern prose style in Bengali.
- (v) Became the principal of Sanskrit college at Calcutta and admit non-Brahmin students into it.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) All of them

Which of the following statements about Jyotiba Phule are true?

- (i) He came from a high caste family in Maharashtra.
- (ii) He waged a lifelong crusade against Brahmanical supremacy.
- (iii) He pioneered the widow remarriage movement in Maharashtra.
- (iv) He worked for the education of women.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Which of the following statements about Gopala Krishna Gokhale are true?

- (i) He was a famous moderate nationalist leader as well as a renowned social worker.
- (ii) He was an active member of the Deccan Education Society.
- (iii) He left the Deccan Education Society due to serious differences with M Granade.
- (iv) He founded a new organisation with the aim of training Indians in different fields for the service of their motherland.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) i, iii and iv
- (d) All of them

Which of the following statements about N M Joshi are not true?

- (i) He founded a social service organisation with the aim of securing for the masses better and reasonable condition of life and work.
- (ii) He founded the AITUC (All India Trade Union Congress) in 1910 at Calcutta.
- (iii) In 1929 he left the AITUC and started a new association, viz. Indian Trade Union Federation.
- (iv) He passed away in 1930.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) ii and iv
- (d) iii and iv

Which of the following statements about Vireshalingam Pantulu are true?

- (i) He was the most prominent, social reformer of south India in the second half of the 19th century.
- (ii) He founded the Rajahmundry Social Reform Association in Andhra Pradesh.
- (iii) Its principal objective was education of women.
- (iv) Its principal objective was promotion of widow remarriages.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Which of the following persons were the illustrious members of the ‘Servants of India Society’?

- (i) Gopal Ganesh Agarkar
- (ii) N M Joshi
- (iii) H N Kunzru
- (iv) Shri Ram Bajpai
- (v) Jyotiba Phule

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) i, iii and v

Which of the following statements about the Ahrar Movement are true?

- (i) It was founded in the first quarter of the 20th century.
- (ii) One of its founders was Maulana Muhammad Ali.
- (iii) It was begun in opposition to the loyalist politics of the Aligarh movement.
- (iv) Its members, moved by modern ideas of self-government, advocated active participation in the Nationalist Movement.

Choose the answer from the codes given below:

- (a) i, ii and iii

- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Which of the following persons were the prominent members of the Ahrar Movement?

- (i) Hakim Ajmal Khan
- (ii) Syed Nazir Husain
- (iii) Hasan Imam
- (iv) Maulana Zafar Ali Khan
- (v) Chirag Ali
- (vi) Mazhar-ul-Haq.

Select the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) i, iii, iv and vi
- (d) All of them

Which of the following statements about Sir Syed Ahmad Khan are true?

- (i) He was born in 1817.
- (ii) He worked for the social and educational advancement of the Indian Muslims throughout his life.
- (iii) He published a journal called *Tahzib-ul-Akhlaq*.
- (iv) He passed away in 1908.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Sir Syed Ahmad Khan

- (i) Fought against medieval obscurantism and advocated a rational approach towards religion.
- (ii) Asked for a reinterpretation of the Quran in the light of reason to suit the new trends of the time.
- (iii) Founded a modern school, at Aligarh in 1875, which became the Muhammadan Anglo-Oriental college in 1877 and later a full-fledged university.
- (iv) Founded the Muhammadan Educational Conference in 1886 as a general forum for spreading liberal ideas among the Muslims.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Which of the following are correct to describe the character of the Aligarh movement?

- (i) Anti-British
- (ii) Pro-British
- (iii) Anti-Congress
- (iv) Pro-Congress
- (v) Anti-Hindu
- (vi) Pro-Hindu

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) ii, iii and v
- (d) i, iii and v

Muhammad Iqbal

- (i) Emphasised the need for a reconstruction of Muslim religious thought in the light of the problems posed by the modern world.
- (ii) Propagated the ascetic elements of the Muslim religious thought.
- (iii) Preached a life of self-assertion and selfrealisation.
- (iv) Influenced the contemporary Muslim religious attitude through his poetry.
- (v) Was born in 1883 and passed away in 1948.

- (a) ii, iii and iv
- (b) ii, iii and v
- (c) i, iii and iv
- (d) All of them

Which of the following were the objectives of the Nadwah-ul-Ulama, founded by Shibli Numani in 1894?

- (i) Recasting the Muslim education system
- (ii) Developing religious sciences
- (iii) Reforming Muslim morals
- (iv) Putting an end to theological controversies within Islam

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Which of the following statements about the Akali Movement are true?

- (i) Its main aim was to purify the management of the *gurudwaras* or Sikh shrines.
- (ii) It led to the enactment of a new Sikh *gurudwaras* Act by the British in 1920.
- (iii) The Akalis removed the corrupt *mahants* or priests from the *gurudwaras* with the help of the *new act* and sometimes through direct action.
- (iv) They began to manage the *gurudwaras* through the Shiromani Gurudwara Prabandhak Committee.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Which of the following persons were the prominent members of the Aligarh movement?

- (i) Altaf Husain Hali
- (ii) Dr Nazir Ahmad
- (iii) Abul Kalam Azad
- (iv) Nawab Mushin-ul-Mulk
- (v) Chirag Ali
- (vi) Badruddin Tyabji

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) i, ii, iv and v
- (d) iii, iv, v and vi

Which of the following statements about Deoband movement are true?

- (i) It was started in 1866 at Deoband.
- (ii) One of its founders was Badruddin Tyabji.
- (iii) Its aim was resuscitating classical Islam and improving the spiritual and moral conditions of the Muslims.
- (iv) Its founders gave liberal interpretation to Islam, which in turn created

political awakening among its followers.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Match List I with List II and choose the answer from the codes given below:

**List I**

- (i) Servants of India
  - (ii) Seva Samiti
  - (iii) Women's Indian Association
  - (iv) Indian Reform Association
- (a) i-D, ii-B, iii-C, iv-A
  - (b) i-C, ii-A, iii-D, iv-B
  - (c) i-B, ii-D, iii-A, iv-C
  - (d) i-A, ii-C, iii-B, iv-D

**List II**

- (A) Madras
- (B) Bombay
- (C) Calcutta
- (D) Allahabad

Match the following:

**List I**

- (i) Rahnumai Mazdaya snan Sabha
- (ii) Dar-ul-Ulum
- (iii) Nadwah-ul-Ulama
- (iv) Muhammadan Educational Conference

**List II**

- (A) Deoband
- (B) Bombay
- (C) Afigarh
- (D) Lucknow
- (E) Kanpur

- (a) i-A, ii-B, iii-C, iv-E
- (b) i-B, ii-A, iii-D, iv-C
- (c) i-D, ii-C, iii-A, iv-B
- (d) i-C, ii-D, iii-B, iv-E

Which of the following is correctly matched?

- (a) Atmiya Sabha—Radhakanta Dev
- (b) Dharma Sabha—Debendranath Tagore
- (c) Tattvabodhini Sabha—Rammohun Roy
- (d) Prarthana Samaj—Dr Atmaram Pandurang

Match List I with List II and select the *answer* from the codes given below.

**List I**

**List II**

- (i) Indian Social Conference
- (ii) Brahmo Samaj
- (iii) Brahmo Samaj of India
- (iv) Sadharana Brahmo Samaj

- (a) i-A, ii-C, iii-D, iv-B
- (b) i-C, ii-A, iii-B, iv-D
- (c) i-D, ii-A, iii-C, iv-B
- (d) i-B, ii-C, iii-A, iv-D

56. Match the following:

**List I**

- (i) Arya Samaj
- (ii) Ramakrishna Mission
- (iii) Deccan Educational Society
- (iv) Deva Smaj

- (a) i-C, ii-A, iii-D, iv-B
- (b) i-C, ii-B, iii-E, iv-D
- (c) i-B, ii-A, iii-D, iv-C
- (d) i-E, ii-C, iii-A, iv-D

- (A) Rammohun Roy
- (B) Ananda Mohan Bose
- (C) Keshab Chandra Sen
- (D) M G Ranade

**List II**

- (A) Swami Vivekananda
- (B) Shivanarayana Agnihotri
- (C) Dayanand Saraswati
- (D) G G Agarkar
- (E) Bal Gangadhar Tilak

Which code gives the correct pairing of the following lists?

**List I**

- (i) Poona Seva Sadan
- (ii) Social Service League
- (iii) Seva Samiti
- (iv) Seva Samiti Boy Scouts Association
- (v) Servants of India Society

- (a) i-C, ii-D, iii-B, iv-E, v-A
- (b) i-E, ii-C, iii-A, iv-B, v-D
- (c) i-A, ii-E, iii-D, iv-C, v-B
- (d) i-B, ii-A, iii-C, iv-D, v-E

**List II**

- (A) H N Kunzru
- (B) Shri Ram Bajpai
- (C) N M Joshi
- (D) G K Gokhale
- (E) Mrs Ramabai Ranade

Which of the following is correctly matched?

- (a) Ahl-i-Hadis-Maulavi Abdullah Chakralavi
- (b) Ahl-i-Quran-Maulana Ahmad Riza Khan
- (c) Qadianis-Mirza Ghulam Ahmad

(d) Barelwis-Maulana Syed Nazir Hussain

Match List I with List II and select the answer using the codes given below:

**List I**

- (i) Ram Mohan Roy
  - (ii) Dayanand Saraswati
  - (iii) Ramakrishna Paramahamsa
  - (iv) Swami Vivekananda
- (a) i-B, ii-A, iii-C, iv-D
  - (b) i-A, ii-D, iii-B, iv-C
  - (c) i-B, ii-C, iii-A, iv-D
  - (d) i-C, ii-A, iii-D, iv-B

**List II**

- (A) Tankara
- (B) Calcutta
- (C) Radhanagar
- (D) Kamarpukur

Which code gives the correct matching of the following lists:

**List I**

- (i) Dayanand Saraswati
  - (ii) Ramakrishna Paramahamsa
  - (iii) Swami Vivekananda
  - (iv) Shiva Dayal Saheb
- (a) i-C, ii-D, iii-A, iv-B
  - (b) i-B, ii-C, iii-D, iv-A
  - (c) i-A, ii-B, iii-C, iv-D
  - (d) i-D, ii-A, iii-B, iv-C

**List II**

- (A) Tulsi Ram
- (B) Mula Shankara
- (C) Gadodhar Chattopadhyay
- (D) Narendranath Datta

Match the following:

**List I**

- (i) Brahmo Samaj
  - (ii) Paramahamsa Mandali
  - (iii) Deccan Education Society
  - (iv) Theosophical Society
- (a) i-C, ii-E, iii-D, iv-B
  - (b) i-C, ii-D, iii-A, iv-B
  - (c) i-D, ii-C, iii-A, iv-B
  - (d) i-C, ii-D, iii-E, iv-A

**List II**

- (A) Poona
- (B) New York
- (C) Calcutta
- (D) Bombay
- (E) Nagpur

Who said: ‘So long as the millions live in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pay not the least

heed to them, ?

- (a) Swami Vivekananda
- (b) M K Gandhi
- (c) B G Tilak
- (d) G K Gokhale

### **Assertion and Reason**

#### **Instructions:**

Mark (a) if the ‘Assertion’ (A) is correct, but the ‘Reason (R) is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct and ‘R’ explains ‘A’

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain ‘A’.

**Assertion (A):** Ram Mohan is unanimously considered as the first modern Indian.

**Reason (R):** He studied different languages, like Persian, Arabic, Hebrew and Sanskrit in order to study the various religious scriptures in their original.

**Assertion (A):** Brahmo Samaj used the *shuddhi* movement for effecting socio-religious and political unity of India.

**Reason (R):** *Suddhi* movement meant the reconversion of those Hindus who had’ once been willingly or forcibly converted into other religions, but were now willing to come back into the fold of Hinduism.

**Assertion (A):** The Ramakrishna Math was formed as a social service society.

**Reason (R):** Its objective was to bring into existence a band of dedicated monks who, would propagate the teachings of Ramakrishna Paramahansa.

**Assertion (A):** The Ramakrishna Mission is a charitable society.

**Reason (R):** Its objective is to carry on humanitarian relief and social work.

**Assertion (A):** The Ramakrishna Math and the Ramakrishna Mission are legally two distinct entities with separate funds and finances.

**Reason (R):** The members of the Math form the principal workers of the Mission and the trustees of the Math form the governing body of the Mission.

**Assertion (A):** Lord Baden Powell, after a private visit to India, lifted the colour bar and admitted Indians into his world-wide organisation.

**Reason (R):** The Seva Samiti Boy Scouts’ Association merged itself with the Baden Powell Organisation after the latter removed the colour bar on Indians.

**Assertion (A):** Avesta is the sacred book of Parsis.

*Reason (R):* K R Cama made significant contribution in reforming the Parsi society and uplifting the Parsi women.

*Assertion (A):* The enactment of Age of Consent Act of 1891 by the British government was opposed by Balagangadhar Tilak.

*Reason (R):* According to Tilak the foreign government had no right to interfere with the religious and social customs of the Indians.

*Assertion (A):* The ‘Gurukul’ faction of the Arya Samaj started the Hardwar Gurukul in 1902.

*Reason (R):* The ‘Gurukul’ faction was led by Swami Shraddhanand, whose original name was Lala Munshi Ram.

*Assertion (A):* The Child Marriage Restraint Act of 1929 was also known as the Sharada Act.

*Reason (R):* It was moved in the central legislature by Rai Sahib Harbilas Sharada.

Who remarked in the following way? “There is a danger of our religion getting into the kitchen. We are neither Vedantists, most of us now, nor Pauranics, or Tantrics. We are just “don’t touchists”. Our religion is in the ‘kitchen. Our god is in the cooking-pot, and our religion is “don’t touch me, I am holy”. If this goes on for another century, everyone of us will be in a lunatic asylum’.

- (a) Ram Mohan Roy
- (b) Debendranath Tagore
- (c) Keshab Chandra Sen
- (d) Swami Vivekananda

Who said: ‘What we see around us today is a fallen nation—a nation whose primitive greatness lies buried in ruins’?

- (a) Ram Mohan Roy
- (b) Keshab Chandra Sen
- (c) Swami Dayanand Saraswati
- (d) Swami Vivekananda

Who remarked in the following way? ‘What shall we revive? Shall we revive the old habits of our people when the most sacred of our castes indulged in all the abomi- nations? The dead and the burnt once for all and the dead past can not, therefore, be revived’ ..

- (a) Ishwar Chandra Vidyasagar
- (b) Gopala Krishna Gokhale

(c) M.G.Ranade

(d) Bal Gangadhar Tilak

## ANSWERS

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (b)  | 3. (a)  | 4. (c)  | 5. (d)  | 6. (a)  | 7. (b)  |
| 8. (b)  | 9. (c)  | 10. (a) | 11. (d) | 12. (c) | 13. (b) | 14. (a) |
| 15. (c) | 16. (a) | 17. (c) | 18. (a) | 19. (c) | 20. (a) | 21. (d) |
| 22. (b) | 23. (c) | 24. (d) | 25. (d) | 26. (c) | 27. (c) | 28. (a) |
| 29. (b) | 30. (d) | 31. (d) | 32. (c) | 33. (a) | 34. (b) | 35. (d) |
| 36. (d) | 37. (b) | 38. (b) | 39. (c) | 40. (c) | 41. (b) | 42. (d) |
| 43. (c) | 44. (a) | 45. (d) | 46. (c) | 47. (c) | 48. (d) | 49. (c) |
| 50. (c) | 51. (c) | 52. (c) | 53. (b) | 54. (d) | 55. (c) | 56. (a) |
| 57. (b) | 58. (c) | 59. (d) | 60. (b) | 61. (b) | 62. (a) | 63. (d) |
| 64. (b) | 65. (b) | 66. (c) | 67. (d) | 68. (a) | 69. (d) | 70. (c) |
| 71. (d) | 72. (c) | 73. (d) | 74. (b) | 75. (c) |         |         |



## CHAPTER 17

# RESISTANCE TO BRITISH RULE

### GENERAL SURVEY

**Causes of 1857 Revolt** There was no aspect of public life which was untouched or unexploited by the colonial power. It completely disrupted the traditional economy, throwing millions out of work and causing disastrous conditions for them and their families. The colonial regime hurt the religious sentiments of both the Hindus and Muslims in India. The activities of Christian missionaries created suspicion in the Indian mind that they would be converted to the foreign religion. Politically, the arrogance and dictatorial attitude of Lord Dalhousie and his predecessors shocked the traditional rulers of the country. His policy of annexation rocked the country with a wave of resentment. The annexation of Awadh for misgovernment was the most dangerous step which put the government in bad faith. The conditions of Indian sepoys employed in the British army, were heinous and unbearable. The slightest pretext was enough to play havoc, and this was supplied by the introduction of greased cartridges. The greased cartridges alone would not have, however, sufficed to provoke such an explosion, but for other grievances.

**Scale and Intensity of Revolt** The Revolt began and spread like wild fire through most of north India. In May 1857, soldiers of the British Indian army shot their British officers, and marched on Delhi. Their mutiny encouraged rebellion by considerable numbers of Indian civilians in a broad belt of northern and central India—roughly from Delhi in the west to Benares in the east. For some months, the British presence in this area was reduced to beleaguered garrisons, until forces were able to launch offensives that had restored imperial authority by 1858. The important incidents were the siege of Delhi and its recovery by the British force in late September, the military operations around Kanpur and Lucknow and the central Indian campaign in 1858 of Tantia Tope and the Rani of Jhansi. In this great event, several native

princes, Sikhs and certain other sections supported British operations. Besides, Deccan and south India was largely passive. It was fought with great ferocity on both sides, and reprisals were often savage.

**Shock and Introspection among English** British public opinion was profoundly shocked by the scale of the uprising and by the loss of life on both sides—Involving the massacre by the rebels of captured Europeans, including women and children, and the indiscriminate killing of Indian soldiers and civilians by the avenging British armies. Shock inevitably stimulated much self-examination, out of which emerged an explanation of these terrible events; this explanation has exercised a powerful influence over opinion in Britain ever since. Indians were assumed to have been a deeply conservative people whose traditions and ways of life had been disregarded by their British rulers. Reforms, new laws, new technology, even Christianity, had been forced upon them. They found these deeply offensive and were driven to resist them with violence.

**Controversy on the Nature of Revolt** There is also a general controversy on the nature and character of the revolt. In this, an attempt is made to answer a number of questions such as whether it was just a mutiny as the British called it or the first national war of Indian Independence as characterised by some early nationalist historians; whether it was a spontaneous outburst of sepoy discontent or an organised and premeditated revolt; whether it was limited to the army or was it a popular rebellion. In the end, it can be said that the revolt of 1857 was the first and the most severe outburst of anger and discontent accumulated in the hearts of Indian people ever since the advent of Britishers following the Battles of Plassey and Buxar. Though the apologists of imperialism dubbed it as a ‘Sepoy Mutiny’, the Indian historians have praised it as the ‘First War of Indian Independence’. In the words of Nehru: “It was much more than a military mutiny and it rapidly spread and assumed the character of a popular rebellion and a war of Indian independence.”

### ***Wahabi Movement***

Appearance of Wahabism in India in the early 19th century as a religio-political movement. In its religious aspect, it was a reform movement to remove the religious corruptions and abuses that had crept into Islamic society in India. In its political aspect, it was a movement to revive and restore Muslim power in India by bringing about the overthrow of the British.

Founder in India by Ahamad of Bareilly in 1820, it began in Rohilkhand

and later spread to Bihar, Bengal, Punjab, North Western Frontier Province and Deccan. Systematic organisation of the Wahabis and appointment of Vilayat Ali, Shah Muhammad Hussain and Farhat Hussain (all from Patna) as *Khalifas* or spiritual vice-regents were done by Saiyid Ahmad (1822).

Training of the Wahabis in the use of arms and march of Saiyid Ahmad to North Western Frontier Province to enlist the support of tribes in his holy war against Sikhs of Punjab (Till the occupation of Punjab by British, Wahabi Movement was not only anti-British but also anti-Sikh); his war against the Sikhs (1826–31) and his death in the battle of Balakot in 1831 were the other major events of the early phase.

Assuming leadership of the Wahabis, Vilayat Ali appointed Maulavi Nasiruddin as commander-in-chief of the Wahabis in their fight against the British and the Sikhs. A part of Sikh territory was occupied by the Wahabis after the death of Ranjit Singh, but the occupation of Punjab by British led to their defeat and expulsion from Punjab (1847).

Death of Vilayat Ali and succession of Inayat Ali as the leader of Wahabis in India (1852); preparations by Inayat to wage a full-scale war against British and open preaching of sedition by the Wahabis in Meerut, Bareilly, Delhi and in my districts of Bengal and defeat of Inayat by British in a major encounter in 1853 and his escape; death of Inayat due to illness at Swat in 1858 and succession of Maqsud Ali as the leader were some of the important developments of the mid-19th century.

During the Revolt of 1857, the Wahabis did not play an important role, though at a few places the wahabis did participate in the revolt. Death of Maqsud Ali (1861) was followed by the succession Abdullah, son of Vilayat Ali, as the leader of the Wahabis at Sittana. (Sittana in North West Frontier Province was the head-quarters of the Wahabis from 1850 onwards).

### **Early Uprisings Against The British**

Name of the movement	Area affected	Year	Leader(s)	Main cause(s)	Course of the movement and consequences
Revolt of Kattabomman	Tirunelveli in Tamil Nadu	1792-99	Veerapandya Kattabomman (Ruler of Panchalakurichi)	Attempts of the British to force Kattabomman to accept their suzerainty and his refusal	Defiance of the British by Kattabomman for 7 years; his final capture and execution by the British (1799); annexation of his territory by the British (1799).

Rebellion of the Paiks	Orissa	1804-06	First under the Raja of Khurda and later under Jagabandhu	British occupation of Orissa (1803); resentment of the Paiks (a militia class occupying rent-free lands under the zamindars) against British land and land revenue policies	Unsuccessful attempt of the Raja of Khurda to organise a rebellion with the help of the Paiks, and confiscation of his territory by the British (1804); continuous unrest among the Paiks between 1804 & 1806; rise of the Paiks under Jagabandhu and their occupation of Puri after defeating the British force (1817); final suppression of the movement by force and conciliatory measures by British.
Revolt of Velu Thambi Revolt of Rao Bharmal	Travancore Cutch and Kathiawar	1808-09	Velu Thambi (Dewan of Travancore)	Financial burden imposed on the state by the British through the subsidiary system; the high handedness of the British Resident there; and British demand for the removal of Dewan.	Beginning of the war between the two sides (December 1808); fall of Trivandrum (capital of Travancore) to the British (February 1809); death of Velu Thambi in forest due to serious injuries.
Revolt of Ramosis	Poona	1822-29	Rao Bharmal (ruler of Cutch)	Anti-British feeling due to British expansionist policy and their interference in internal affairs of Cutch.	Final defeat and deposal of Rao Bharmal; imposition of Subsidiary Treaty on Cutch.
Revolt of Rao Bharmal	Poona	1822-29	Chittur Singh and Umaji	British annexation of Peshwa's territory (1818),	Revolt of the Ramosis under Chittur Singh (1822-24); their revolt under Umaji (1822-24); establishment of peace

				resulting in large scale unemployment among Ramosis (under the Peshwa, they served in inferior ranks of police.	by the British by pardoning all the crimes of the Ramosis and also by granting them lands and recruiting them as hill police.
Revolt of Ramosis	Kittur (near Dharwar in Karnataka)	1827-40	Channamma and Rayappa	Death of Shivalinga Rudra Desai (chief) of Kittur (1824), leaving no male to recognise the adopted issue; refusal of the British son as the Desai and assumption of administration of Kittur by British.	Revolt of Channamma (widow of late Desai) in 1824 and murder of English officers including Thackeray (collector of Dharwar); conquest of Kittur and its annexation by the British; revolt of the people of Kittur under Rayappa who declared independence and set up the adopted boy as the Desai (1829); capture and execution of Rayappa by British, and death of Channamma in Dharwar prison.
Kittur Rising	Sambalpur (Orissa)	1840-41	Surendra Sai	Frequent interference of British in the internal affairs of Sambalpur, such as the issue of succession.	Death of Maharaja Sai (ruler) and outbreak of civil war; succession of Mohan Kumari (widow of the late Raja) with the support of the British and revolt of other claimants under Surendra Sai; final arrest and life imprisonment of Surendra Sai by British (1840).
Sambalpur Outbreaks	Satara (Maharashtra)	1842	Dhar Rao Pawar and Narsing Dattatreya Parkar	Deposal and banishment of Pratap Singh, the popular ruler of Satara by the British	Revolt of the people of Satara under Dhar Rao in 1840; their revolt under Narsing and seizure of Badami in 1841; defeat and capture of Narsing by the British (he was transported for life).

Satara Dis-turbances Bundela Revolt	Sagar & Damoh (Bundel-khand)	1844-45	Mahukar Shah and Jawahir Singh	Resentment against British land revenue policy	Revolt of the Bundelas under Shah and Singh; murder of police officers and disruption of British administration; capture and execution of Madhukar Shah and Singh by British.
Gadkari rebellion	Kolhapur (Maharashtra)	1839-45	Not Available	Assumption of direct administration of Kolhapur by British and reforms of D.K. Pandit; resentment of the Gadkaris (a militia class who had earlier held revenue free lands in return for their services to the ruler) against the revenue reforms.	Revolt of the Gadkaris, followed by a popular revolt in the city of Kolhapur and all other parts of the state of Kolhapur; final suppression of the movement by the British.
Satavandi Revolt	Satavandi (Maharashtra)	1827-33	Phond Savant (leading noble) and Anna Sahib (heir apparent)	Despolar of Khen Savant (ruler of Satavandi) and appointment of a British officer to administer the state; resentment of the people against British system of administration	Revolt of the nobles and their attempts to drive away the British; transformation of the revolt into a popular movement with the common people all over the state rising in arms against the British; proclamation of material law and suppression of the movement by the British.
Raju Rebellion	Visakhapatnam (A.P.)	1831-32	Birabhadra Raju	Birabhadra was dispossessed of his estate by the British in return for a small amount	Revolt of Birabhadra and his defiance of British authority till he was captured.

				of pension.	
Palakonda Outbreak	Palakonda (Andhra Pradesh)	1835-37	Zamindar of Palakonda	Attachment of the property of the zamindar of non-payment of revenue.	Revolt of the zamindar; suppression of the revolt and forfeiture of Palakonda estate to the British.
Gumsur Outbreak	Gumsur (Ganjam District)	1829-35	Dhananjaya Bhanja (zamindar of Gumsur)	His failure to clear the arrears of revenue to the British.	Revolt of the zamindar; Appointment of Mr. Russel as the Commissioner; final suppression of the movement after large scale military campaign in 1837.
Parlakimedi Outbreak	Parlakimedi (Orissa)	1804-60	Jagannath Gajapati Narayan Rao	Attachment of his zamindari for arrears by the British in 1827.	Revolt of the zamindar, followed by a popular rising of the people; final suppression of the movement.
Movement of the Faraizis (In the later stages it was amalgamated with the Wahabi movement)	East Bengal	1820-70	Shariafullaj and Muslim-mad Mushin (better known as Dudhu Mian)	Degeneration of the Islamic society and loss of power to the British (Hence its aims were to remove abuses from Islamic society as well as to restore Muslim rule by expelling the British from India).	Foundation of the movement by Shariatullah of Faridpur; the movement under him was mainly religious in character, through the had declared British as enemies; his death in 1837; succession of Dudhu Main as the leader of the Movement; under him it became mainly political in nature; his success in mobilizing all the Muslim peasants of East Bengal against zamindars and indigo planters; his arrest and confinement in the Alipore jail.
Wahabi Movement (for details see the Note on Wahabi movement)	North India and Deccan	1825-35	Saiyad Ahamed (Founder of the Movement)	Degeneration of the Islamic society and loss of power to the British (Aims—same as above)	Fight of the Wahabis against the British for 50 long years, and their final suppression by British after a series of trials in the 1860s.

Movement of Pagal Panthis	Sherpur (East Bengal)	1845-72	Karam Shah and Tipu	Resentment of the peasants against the oppression of the zamindars.	Under Karam Shah (founder), it was mainly a religious movement, but under Tipu (son and successor of Shah) it became a political movement against the oppressive zamindars and British; its final suppression by British after large scale military operations.
Kuka Movement (for details see Kuka movement)	Punjab		Bhagat Jawahar Mal (founder)	Degeneration of Sikh religion and loss of Sikh sovereignty	Though it started as a religious reform movement, it became a movement for the restoration of Sikh sovereignty after the annexation of Punjab by the British.

### **British expeditions against Wahabi camp at Sittana:**

Failure of 16 British expeditions, sent between 1850 and 1857, to destroy the Wahabis at Sittana.

British expedition under Sir Sydney Cotton and capture of Sittana (1858).

Recovery of Sittana by the Wahabis (July, 1863), and failure of Sir Neville Chamberlain to recapture it and crush the rebels (October, 1863).

Defeat of the Wahabis by General Warcock (November, 1863).

### **State Trials and suppression of the Wahabi Movement in India:**

Ambala Trial (May, 1864) and passing of the sentence of transportation for life on Yahya Ali, Abdul Rahim, Muhammad Jaffer and many others.

Patna Trial (1865) and transportation of Ahmadullah (leader of the Wahabis at Patna) for life.

Malda Trial (September, 1870) and transportation of Maulavi Amiruddin of Maida for life.

Rajmahal Trial (October, 1870) and transportation of Ibrahim of Islampore for life.

The suppression of the movement in India led to the end of the movement at Sittana also, for it used to receive all its supplies (men and material) from main-land India (particularly from Patna).

## **Kuku Movement**

The Kuka movement in Punjab was also, like the Wahabi movement, a religio-political movement; religious aim—reformation of Sikhism; political aim—restoration of Sikh sovereignty in Punjab by driving the British away. It was founded by Bhagat Jawhar Mal, popularly known as Sian Sahib, in western Punjab in the forties of the 19th century. Jawhar Mal was succeeded by his disciple, Balak Singh, as the leader of the Kukas. After Balak Singh, Ram Singh (1863) became the leader of the Kukas. Under Ram Singh, the political aspect of the movement manifested itself at its best: appointment of *subas* and *naih subas* to organise the sect in different parts of Punjab; recruitment of a large number of people (mainly Jats) as members and imparting of military training to them; destruction of idols and shrines, and murder of butchers of cows by the Kukas, bringing them into open conflict with the British authorities; open revolt of a group of Kukas and their attack on Malaudh and Kotla killing 10 people; surrender of 68 Kukas to the British and execution of all of them (49 of them were executed without trial by Mr. Cowan, Deputy Commissioner of Ludhiana, and the rest were tried and executed) by the British (January, 1872). Ram Singh was held responsible for the Kuka outbreak of 1872 and was transported to Rangoon where he died in 1885. Kukas recognised Guru Gobind Singh as the only true Guru of the Sikhs. Their religious reforms included prohibition of all worship, abolition of caste and of restrictions on intermarriage, abstinence from meat, liquors and drugs, and comparatively free intercourse between the sexes.

## Main Causes for Tribal Revolts or Movements

The main causes for the tribal movements were:

Resentment of the tribals against extension of British rule to their areas, e.g. Revolts of Chuars (1768), Bhils (1818–48), Hos (1820–22), Khasis (1829–32), Singphos (1830), etc.

Their resentment against penetration of their areas by outsiders from the plains such as moneylenders, traders, contractors, etc., and against the protection given to these outsiders by the British government, e.g. Revolts of Bhils (1818–48), Hos (1832), Khasis (1829–32), Koyas, Santhals (1855–56), Munpas (1899–1900), etc.

Their resentment against the tightening of control by the British over forest zones for revenue purposes, e.g. Revolts of Thadoe Kukis (1917), Oraons (1914), Chenchus (1921–22), etc.

Reaction of the tribals to the activities of the Christian missionaries in their areas, e.g. Revolt of Mundas (1899–1900).

Their resentment against British efforts to recruit unpaid tribal labour for menial work, e.g. Revolts of Thadoe Kukis (1917–19), Koyas (1922–24), etc. Their resentment against British efforts to suppress certain tribal traditions and practices (infanticide, human sacrifices, etc.), e.g. Revolt of Khonds (1846–48).

### Tribal Movements in 19th and 20th Centuries

Name of the movement	Area affected	Year	Leader(s)	Course of the movement and consequences
Chuars	Nanbhumi and Barabhum (West Bengal)	1768 & 1832	Not available	Defiance of British authority by Chuars; suppression of the Revolt by the British through use of force as well as conciliatory measures.
Bhils	Khandesh	1818 to 1848	Not available	Beginning of revolt of Bhils with British occupation of Khandesh (1818) and their defiance of British for 30 years; final suppression through military operations combined with conciliatory measures.
Hos	Singhbhum and Chota Nagpur	1820, 1822 & 1832	Not available	Occupation of Singhbhum by British and revolt of the Hos (1820); its suppression after extensive military operations; their revolt again in 1832.
Kolis	Sahyadri Hills (Gujarat and Maharashtra)	1824, 1828, 1839 & 1844–48	Not available	Repeated revolts of Kolis and their final suppression after the capture of all their leaders.
Khasis	Khasi Hills (Assam & Meghalaya)	1829–32	Tirut Singh and Bar Manik (Chiefs of Nounklow & Molim respectively)	Unsuccessful attempts of the Khasis to drive away the British from their territory; surrender of all Khasi chiefs, including Triut Singh, to the British in 1832.
Singphos	Assam	1830–39	Not available	Suppression of 1830 revolt by Captain Neufville; murder of Colonel White (British Political Agent of Assam) by Singphos in 1839 but their ultimate defeat by British.
Kols	Chota Nagpur	1831–32	Buddho Bhagat	Suppression of the revolt after extensive military operations by British and death of Bhagat.
Koyas	Rampa	1840,	Alluri	Repeated revolts of the Koyas, the major ones

	Region (Chodavarm in Andhra Pradesh)	1845, 1858, 1861– 62, 1879– 80, 1922– 24	Sitarama- raju (1922– 24)	being the 1879–80 and 1922–24 revolts; capture and execution of Raju by British in May 1924.
Khonds	Khondmals (Orissa)	1846– 48, 1855 and 1914	Chakra Bisayi	The first two revolts, led by Bisayi, were put down with great difficulty by the British.
Santhals	Rajmahal Hills (Bihar)	1855– 56	Sidhu & Kanhu	Revolt of Santhals and establishment of their own government (Jury, 1855); defeat of British under Major Burrough by Santhals; transfer of the disturbed area to the military and final suppression of the revolt by the end of 1856: creation of a separate district of Santhal Paraganas to prevent Santhals from revolting again in future.
Naikdas	Panch Mahals (Gujarat)	1858– 59 & 1868	Rupsingh Joria and Bhagat	Revolt of Naikdas under Rupsingh in 1858 and conclusion of peace between British and Rupsingh in 1859; their revolt again in 1868, and establishment of a kingdom with Joria as the spiritual head and Rupsingh as temporal head; suppression of the revolt after the capture and execution of Rupsingh and Joria.
Kacha Nagas	Cacher (Assam)	1882	Sambhudan	—
Mundas	Chota Nagpur	1899– 1900	Birsa Munda	Foundation of a new religious sect, with Singh Bonga as the only true god, by Birsa (1895); British fears over Birsa's preachings among Mundas, and arrest and imprisonment of Birsa (1895–97); release of Birsa and revival of his doctrine (1898); revolt of Mundas and their attack of churches and police stations (1899); defeat of Mundas by British (Jan, 1900) and capture of Birsa (he died of cholera in jail in June 1900).
Bhils	Banswara and Dangapur (Southern Rajasthan)	1913	Govind Guru	It began as a purification movement, but later developed into a political movement; failure of their attempts to set up a Bhil Raj due to British armed intervention.
Oraons	Chota Nagpur	1914– 15	Jatra Bhagat	Launching of a monotheistic movement by Jatra in 1914 and its transformation into a radical political movement of drive away the British in 1915; its suppression by British through

				repressive measures.
Thadoe Kukis	Manipur	1917–19	Tribal Chiefs led by Khotinthang Sithou	They declared war on the British for the preservation of independence of Manipur. It lasted for three years during which 4900 people were killed.
Nagas	Nagaland	1929–33	Jadonang and his neice, Rani Gaidinliu	The Heraka was a religious movement that got transformed into a political one. Beginning from the Zeliangrong tribes, they sought to establish inter-tribal solidarity and unity.
Chenchus	Nallamala Hills (Andhra Pradesh)	1921–22	Hanumanthu	Their revolt against increasing British control over forests.

## THE 1857 REVOLT

### Background

**History in Two Halves** The lesson that the British drew from 1857 was that caution must prevail: Indian traditions must be respected and the assumed guardians of these traditions—priests, princes or landholders—were to be conciliated under firm authoritarian British rule. Thus, British Indian history in the 19th century is often divided into two halves, separated by the great watershed of 1857: an age of ill-considered reform, followed by an age of iron conservatism. Conservatism was eventually to provoke a different form of reaction, the nationalism out of which modern India was to be born. There are, however, serious difficulties in any interpretation of 19th century Indian history that divides it into an age of reform that gave way under the shock of rebellion, to an age of conservatism. This may in a very rough sense, reflect the intentions of India's British rulers, but what the British intended and what they were able to achieve were often very different things.

**Genesis of Disaffection** In the first half of the 19th century, when the East India Company still ruled India on Britain's behalf, there was a heady rhetoric of reform and improvement in some British circles. The aspiration of Thomas Macaulay to foster “a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect” is often quoted. Less often quoted is his preceding sentence, in which he admitted that “it is impossible for us, with our limited means, to attempt to educate the body of

the people”.

The means of the Company’s government were indeed limited. The greater part of its resources was spent on its armed forces, not on schemes for improvement. An insecure government moved cautiously, in spite of its rhetoric, and at the time, the Indian economy was generally stagnant.

European influences were strongest in the towns of India. This was especially true in the old bases of British trade, such as Calcutta, Madras or Bombay, where a new Indian intelligentsia had begun to take root. Whatever the British may have intended, their early rule seems generally to have consolidated the hold of what they regarded as ‘traditional’ intellectuals, rather than displacing them by new ones; and the authority of Brahmins and of doctrines of caste separation grew stronger, not weaker.

In the countryside, the vital issues were the control of the land, the amount of tax the peasants had to pay, and the outlets they had to find for their surplus crops. Early British occupation was disruptive: aristocracies lost power and influence to the new rulers, the conditions under which land was held could be changed, and taxation was more rigorously enforced.

**Growth of Disaffection** Any attempt to explain the revolt of 1857 as traditional India’s rejection of modern reform is far too crude. Impulses towards change before then had been weak and uneven. In Bengal and in the south, which had long been under British rule, there were no revolts. In the areas that did rebel in 1857, the British succeeded in creating disaffection, and deposed Indian rulers from their thrones. In the most recent British acquisition of all, the kingdom of Awadh (Oudh), annexed in 1856, not only had the ruler been deposed, but many landowners (*talukdars*) had lost control over their estates.

Western influences were limited in the towns, but the first Christian missions had appeared there, and new colleges had opened, which seemed to be an unwelcome intrusion to many devout Hindus and Muslims. They also fed fears of a Christian offensive and of forced conversions.

Northern India had a long tradition of spasmodic disorder and resistance to government. These upheavals would probably have become more intense in the mid-19th century, but could have been contained if the British had not alienated a group of people on whom their security depended.

These people were the soldiers, or sepoys of the Bengal army, whose mutiny eventually set off the 1857 rebellion. The Bengal army was recruited not from Bengal itself, but from northern India, especially from Awadh. To be a

soldier in the Bengal army had become an occupation to which high status was attached. The sepoys considered themselves privileged. Over many years, the Bengal army had fought faithfully for the British, but on their own terms.

Supplies of more flexible soldiers who would not stand on their privileges were becoming available in Nepal and the Punjab, and the Bengal army was told it must modernise—by accepting obligations to serve outside India, and by using a new rifle.

The spark that ignited the soldiers' great fear – that their cherished status was to be undermined—was the rumour concerning the use of animal fat (forbidden in the Muslim and Hindu religions) as lubricant on the cartridges for the new rifles. Cantonment after cantonment rebelled.

When the soldiers refused to acknowledge British authority, the way was left open for disaffected princes and aristocrats, and for village and town people with grievances, to revolt alongside the soldiers.

## Causes

### *Grievances of native rulers*

Dalhousie's annexation of states through Doctrine of Lapse. Satara in 1858, Jaitpur (UP) and Sambalpur (Orissa) in 1849, Baghat (a hill state south of the Sutlej) in 1850, Udaipur (the state in Central Provinces and not the one in Rajputana) in 1852, Jhansi in 1853, and Nagpur in 1854. The annexation of Baghat and Udaipur were, however, cancelled and they were restored to their ruling houses. When Dalhousie wanted to apply the Doctrine of Lapse to Karauli (Rajputana), he was overruled by the Court of Directors.

Dalhousie's annexation of Awadh on the ground of misrule in 1856: Sir James Outram, who had been the British Resident there since 1854, was appointed as the first Chief Commissioner in 1856, but he was also replaced within matter of months by Sir Henry Lawrence (he was the Chief Commissioner when Revolt broke out).

### Revolt of 1857: Causes

Negative Features of British Rule	Positive Features of British Rule
Grievances of Native Rulers	Grievance of orthodox and

<ul style="list-style-type: none"> <li>• Dalhousie's annexations through Doctrine of Lapse and that of misrule</li> <li>• Abolition of titles and pensions.</li> </ul>	<p><b>conservative people</b></p> <ul style="list-style-type: none"> <li>• Social reform &amp; humanitarian measures.</li> <li>• Modernization of education, transport and communications</li> <li>• Official Policy of taxing religious lands.</li> <li>• Activities of the Christian missionaries.</li> </ul>
<p><b>Grievance of Sepoys</b></p> <ul style="list-style-type: none"> <li>• Mistreatment and discrimination;</li> <li>• Refusal to pay batta.</li> <li>• Religious objections to Act of 1856.</li> <li>• Encouragement of missionaries</li> </ul>	<p><b>Military Causes</b></p> <ul style="list-style-type: none"> <li>• Exposure of British invincibility as a myth by a series of events.</li> <li>• Disproportionate ratio of sepoys.</li> </ul>
<p><b>Grievances of the Masses</b></p> <ul style="list-style-type: none"> <li>• Artisans and craftsmen</li> <li>• Peasants and traditional zamindars</li> </ul>	<p><b>Immediate Cause</b></p> <ul style="list-style-type: none"> <li>• Introduction of new Enfield Rifle with greased cartridges.</li> </ul>
<p><b>Basic Foreigners of British</b></p> <ul style="list-style-type: none"> <li>• Different from other foreign conquerors.</li> </ul>	

- Racial superiority and arrogance

Abolition of titles and suspension of pensions: Dalhousie abolished the titles of the Nawab of Camatic and the Raja of Tanjore, and refused to grant the pension to the adopted son (Dhondu Pandit, better known as Nana Saheb) of the last Peshwa (Baji Rao II) after the latter's death in 1851. He also announced in 1849 that the successors of Bahadur Shah II would have to leave the Red Fort. Canning's announced in 1856 that the successors of Bahadur Shah were to be known only as princes and not as kings.

## Grievances of sepoys

Discrimination in payment and promotions; mistreatment of the sepoys by the British officials; refusal of the British to pay foreign service allowance (batta) while fighting in remote regions such as Punjab or Sindh; religious objections of the high caste Hindu sepoys to Lord Canning's General Service Enlistment Act (1856) ordering all recruits to be ready for service both within and outside India (i.e. across the seas); encouragement given to the Christian missionaries by the British army officers.

All these led to disaffection among the sepoys which manifested itself on a number of occasions in the form of mutinies before 1857. They were:

Mutiny of the sepoys in Bengal in 1764.

Vellore Mutiny in 1806.

Mutiny of the sepoys of the 47th Regiment at Barrackpur in 1824.

Mutinies of the 34th Native Infantry (N.I.), the 22nd N.I., the 66th N.I. and the 37th N.I. in 1844, 1849, 1850 and 1852 respectively.

All these mutinies occurred due to the above mentioned grievances particularly the third and fourth grievances. And all of them were put down by the British with terrible violence; the leaders were executed and the regiments were mostly disbanded.

## Grievances of orthodox and conservative people

Fear of the Indians (both Muslim and Hindu) due to the activities of the Christian missionaries and the protection and encouragement given to them by the British government; resentment of the conservative and orthodox elements against the social reforms and humanitarian measures introduced by

the government, e.g. abolition of *sati* (1829), legalization of widow remarriage (1856), protection of the civil rights of converts from Hinduism (by the Religious Disabilities Act of 1856), spread of western education, etc.; disaffection caused by the official policy or taxing lands belonging to temples, charitable institutions, mosques, etc. all of them alienated these sections from British.

## **Grievances of the craftsmen, peasants and zamindars**

*Artisans and craftsmen*—Destruction of village industries and handicrafts due to the one-way free trade policy of the British.

*Peasants*—Loss of their lands to the moneylenders due to the land and land-revenue policies of the British, particularly the *ryotwari* system, and their system of law and administration (which favoured the moneylenders at the cost of the peasants).

*Traditional Zamindars*—Many of them lost their *zamindaris* to the new class of urban-based absentee landlords due to the introduction of the *zamindari* or the permanent settlement and the strict manner of revenue collection by the British.

## **Grievances of middle and upper classes**

Due to their total exclusion from high administrative and military posts; ruin of those persons who depended on Indian rulers' patronage of arts and literature.

## **Basic foreignness of Britishers**

They fundamentally differed from the other foreign conquerors of India like the Mughals or the Delhi Sultans, by not making India their home, and by their racial superiority.

## **Military causes**

Jolts given to the British armed strength by certain events like the First Afghan War, Anglo-Sikh War, Crimean War and the Santhal Uprising; combined with these, the disproportionate ratio of the sepoys to the Europeans in the British Indian Army (6:1) and the faulty disposition of the

troops (There was only an insignificant number of European soldiers compared to the strength of the sepoys at important military centres like Delhi and Allahabad) on the eve of the revolt gave sepoys some confidence.

## Immediate cause

Introduction of the new Enfield Rifle (January, 1857) with greased (supposedly with the fat of cows and pigs) cartridge, whose end had to be bitten off before loading it into the rifle caused disaffection among the sepoys and led to disobeyal of orders by the sepoys of the 19th Native Infantry stationed at Berhampur on February 26, 1857, and its disbandment by the British Government (Colonel Mitchell—its commanding officer).

It also led to the mutiny of Mangal Pandey, a sepoy of the 34th N.I. stationed at Barrackpur, on 29th March, 1857 (Pandey severely wounded Lt. Baugh, Adjutant to the C.O. of Barrackpur, General Hearsey); futile attempt to commit suicide, his execution and the disbandment of the unit. Then came the disobey of orders by 85 men of the 3rd cavalry at Meerut, their court-martial and imprisonment on 24th April. Refusal of the sepoys of the 7th Awadh regiment at Lucknow to use the greased cartridges on 2nd May 1857 and its disbandment were the other important events.



Mangal Pandey

## Course of Revolt

### *Beginning*

On 10th May, 1857, the Sepoys of the Third Cavalry at Meerut openly revolted by swarming the prisons and releasing their comrades (85 troopers

of this unit were court-martialled and imprisoned earlier due to their refusal to touch the greased cartridge). They were immediately joined by the men of the 11th and 20th Native Infantries, and together they murdered some English officers (including Colonel Finnis of the 11th Native Infantry) and then marched to Delhi. Failure of General Hewitt, the C.O. of Meerut to pursue the mutineers; arrival of the Meerut sepoyys at Delhi (where not a single European regiment was stationed at that time) on 11th May and declaration of Bahadur Shah II as the Emperor of India; massacre of British civil and military officers; blowing up of the Delhi magazine by Lt. Willoughbly, the officer-in-charge of it, after defending it just for a few days, etc. where the other initial development of outback of the Revolt.

### Course of the Revolt

Centre	Leader	British Officer	Fate of Leader	Remark
Delhi	Bahadur Shah & Bakht Khan	John Nicholson	Deported to Rangoon	Bakth died fighting in U.P.
Kanpur	Nana Saheb and Tantia Tope	Havelock	Escaped to Nepal	Betrayed and executed in 1859 in M.P.
Lucknow	Hazrat Mahal	Campbell	Escaped to Nepal	Death of Lawrence, Neill and Havelock
Jhansi	Laxmibai	Hugh Rose	Died fighting at Gwalior	Rose regarded her as best fighter
Bareilly	Khan Bahadur	Campbell	Escaped to Nepal	—
Arrah	Kunwar Singh	Taylor & Eyre	Injured & died in native place	Raja of Jagdishpur

### *Spread*

Mutinies took place at a few places in Punjab (Naushera and Hoti Mardan), but they were easily put down by **Sir John Lawrence**, Chief Commissioner of

Punjab (he maintained comparative peace in Punjab throughout the Revolt and the Sikh army rendered valuable service in suppressing the Revolt). More important were the like mutinies at other places Mathura and Lucknow, Bareilly and Shahjahanpur, Kanpur and Banaras, Jhansi and Allahabad, and at many other places in north India.

## Important centres and their leaders

Delhi—Bahadur Shah II (nominal Leader) and General Bakht Khan (who was an ordinary subedar in the British army at Bareilly and who had let the revolt of the sepoys at Delhi).

Kanpur—Nana Saheb, Rao Sahib (nephew of Nana), Tantita Tope and Azimullah Khan (advisors of Nana).

Lucknow—Begam of Awadh (Hazarat Mahal) and Ahmadullah (advisor of the ex-nawab of Awadh).

Jhansi—Rani Lakshmi Bai (widow of the ex-king of Jhansi).

Bareilly—Khan Bahadur Khan (grandson of the last ruler of Rohikhand).

Arrah—Kunwar Singh (the dispossessed *zamindar* of Jagdishpur in Bihar) and Amar Singh (brother of Kunwar).

Other leaders—Maulavi Ahmadullah of Faziabad, Firuz Shah (a relative of the Mughal Emperor).



Rani Lakshmi Bai



Bahadur Shah Zafar

## Suppression

**Delhi** Its recapture by General John Nicholson in September, 1857 (Nicholson died soon due to a mortal wound received during the fighting); murder of the Mughal Emperor's sons and a grand son by Lt. Hodson; arrest and deportation of Bahadur Shah II to Rangoon.

**Kanpur** Its defense by Sir Hugh Wheeler against Nana's forces till 26th June 1857 and surrender of the British on 27th on the promise of safe conduct to Allahabad by Nana (murder of all Englishmen while they were leaving the place in boats on 27th June and murder of all English women and children, after a short period of confinement on 15th July); its recapture by Major General Havelock on 17th July after defeating Nana in a series of battles (Brigadier General Neill who arrived here soon took revenge by butchering many Indians); its occupation by the mutinous Gwalior contingent under Tantia Tope in November 1857; and its final recovery by Sir Colin Campbell in December, 1857 (he became the new commander-in-chief of the Indian Army in August 1857).

**Lucknow** Seizure of the British Residency at Lucknow and death of Sir Henry Lawrence on 2nd July 1857; arrival of Havelock, Outram and Neill with reinforcements (25th September) and death of Neill; relief of the besieged British by Sir Colin Campbell on 17th November, death of Havelock in December, 1857, and its occupation by Tantia Tope; its final reoccupation by Campbell on 21st March, 1858.

**Jhansi and Gwalior** Jhansi's recapture by Sir Hugh Rose on 4th April, 1858 and the escape of Rani Laxmibai; capture of Gwalior (whose soldiers revolted and drove out their ruler, Sindhia) by Rani and Tantia; death of Rani on 17th June, 1858 and recapture of Gwalior by Rose on 20th June.

**Bareilly** Its recapture by Campbell on 5th May, 1858.

**Arrah** Suppression of the Bihar movement under Kunwar Singh by William Taylor and Vincent Eyre temporarily in August, 1857; escape of Kunwar to Awadh and his return to Bihar in April, 1858, to fight his last battle (he died on 9th May).

**Banaras and Allahabad** Recaptured by Neil in June 1857.

**Central India** The whole of central India and Bundhelkhand was brought under British control by Sir Hugh Rose in the first half of 1858. But Tantia Tope, after losing Gwalior, escaped to Central India and carried on Guerrilla war for 10 months. Finally he was betrayed by Man Singh (a feudatory of Sindhia) and was executed by the British on 18th April 1859. Nana Saheb, Begam of Awadh, and Khan Bahadur escaped to Nepal in December 1858 and died there. General Bakht Khan went to Awadh after the fall of Delhi, and died fighting the British on 13th May, 1859. Maulavi Ahmadullah was treacherously murdered by Raja of Puwain in June, 1858.

## Military Operations to Suppress the Revolt

### *Causes for the failure*

Unsympathetic attitude and even hostility of many native rulers and their ministers—Sindhia and his minister Sir Dinkar Rai, the Nizam and his minister Sir Salar Jung, Holkar, Gulab Singh of Kashmir, Begam of Bhopal, Sir Jung Bahadur (Prime Minister of Nepal), Raja of Jodhpur and other rulers of Rajputana and many others.

Non-participation of Bengal, Bombay, Madras, western Punjab and Rajputana. Unsympathetic attitude of modern educated Indians.

Hostility of moneylenders, merchants, a significant number of traditional zamindars, and the whole new class of urban based absentee land-lords.

Weaknesses of the rebels—Lack of organisation, discipline, common plan of action, centralised leadership, modern weapons and other materials of war; Selfishness and cliquishness of the leaders, etc.

Strong points of British—Immense resource, superior military weapons and

techniques, able leadership, end of the Crimean War enabling them to get large reinforcements.

## Nature of the 1857 Revolt

Divergent opinions have been expressed about its nature. There may be broadly divided into two categories. One section opines that it was primarily a mutiny of sepoys, the other expresses a feeling that the revolt was, indeed, the first war of Indian independence.

British historians insisted that the rising was nothing more than a sepoy mutiny. The main pillars of this belief were that Sikhs remainder loyal and that the native states which had escaped annexation were mostly neutral. The British concentrated on the greased cartridges and the activities of the revellious sepoys. The civil unrest which accompanied the mutiny was ignored altogether.

V.D. Savarkar called it the First War of Indian Independence. But a war of independence necessarily implies definite plan and organisation. The circumstances under which Bahadur Shah, Nana Saheb, Jhansi Lakshmi and others cast their lot with the mutinous sepoys are sufficient to expose the limitations of the theory that it was a struggle for independence.

The sudden and unexpected way in which the mutiny spread across the country has always excited the suspicion that it must have been planned in advance. The wide circulation of chapatis is regarded by many as an important evidence. But this mysterious circulation of chapatis does not provide any satisfactory explanation. It will be totally misleading to say that the revolt was the result of a careful and secret plan.

It would also be a travesty of truth to describe the Revolt of 1857 as a national war of independence, for the upsurge of the people was limited mainly to north India. Moreover, nationalism in the modern mould was yet to come. A large section of the people, in fact, actively cooperated with the British during the revolt.

It was definitely something more than a sepoy mutiny but something less than a national revolt. The sepoys were undoubtedly the mainstay of the rebellion. But millions of ordinary citizens also participated in the rebellion. There are many indications testifying the insurrection to be not just a mutiny but a widespread uprising.

It took place everywhere in the name of one sovereign and under his flag

and it enjoyed strong mass support. The decisive evidence showing the broad character of the rebellion is the note of communal harmony it struck and the spirit of mutual accommodation it evoked in both the communities. Though religion heightened the appeal of the revolt, its content remained predominantly political. Its leaders were temporal, not spiritual, spokesmen of society.

This revolution, however, was an attempt to return to the earlier and traditional relations. In fact, it can be said that it was the decaying reactionary elements, the discontented princes and feudal forces which led the opposition. They were joined by the common people who were groaning under the burden of over taxation, rack-renting and social humiliation. The revolt was a feudal upheaval. The rebellion, thus, could never become an authentic all encompassing popular uprising, though it supplied a vent to all those who were discontented or in debt.

## **Significance of the Revolt**

The revolt was a glorious landmark in our history in as much as Hindus and Muslims fought shoulder to shoulder against a common enemy. It left an indelible impression on the minds of the Indian people and thus paved the way for the rise of a strong movement.

After the revolt, the British rule underwent a major transformation in its policy. It started protecting and fostering the princes as its puppets. Reactionary social and religious practices were jealously guarded and preserved against the demands of progressive Indian opinion for their reform. After the initial harsh treatment of Muslims, rulers began having a more favourable attitude towards Muslim subjects.

The direct result of the revolt was the end of the Company's rule and the passing of the responsibility of Indian administration into the hands of the British Queen.

## **Aftermath of 1857 Revolt**

**Conservatism of New Royal Government** After the rebellion had been put down, the new royal government of India that replaced that of the East India Company promised that it had no intention of imposing 'our convictions on any of our subjects'. It distanced itself further from the Christian missionaries. A stop was put to the deposing of princes, and greater

care was shown to the rights of landlords. The major part of the army was in future, to be drawn from so-called ‘martial races’. The huge parades, or durbars, at which the new empress of India received the allegiance of the hierarchies of traditional India through her viceroy, seemed to symbolise the new conservatism of the regime.

**Rapid Changes in Indian Society** Yet, beneath the trappings of conservatism, Indian society changed much more rapidly in the second half of the 19th century than it had done in the first. The British had much more to offer Indians. Imports of Western technology had been limited before the 1850s.

Thereafter, a great railway system was constructed—28,000 miles of track being laid by 1904—and major canal schemes were instituted that more than doubled the area under irrigation in the last 20 years of the century.

The railways, the vastly increased capacity of steamships, and the opening of the Suez Canal linked Indian farmers with world markets to a much greater degree. A small, but significant minority of them could profit from such opportunities to sell surplus crops and acquire additional land.

Some industries developed, notably Indian-owned textile manufacturing in western India. The horrific scale of the famines of the 1880s and 1890s showed how limited any economic growth had been, but the stagnation of the early 19th century had been broken.

Universities, colleges and schools proliferated in the towns and cities, most of them opened by Indian initiative. They did not produce replica English men and women, as Macaulay had hoped, but Indians who were able to use English in addition to their own languages, to master imported technologies and methods of organisation and who were willing to adopt what they found attractive in British culture.

The dominant intellectual movements cannot be called Westernisation. They were revival or reform movements in Hinduism and Islam, and were the development of cultures that found expression in Indian languages.

Within the constraints of a colonial order, a modern India was emerging by the end of the 19th century. British rule of course, had an important role in this process, but the country that was emerging fulfilled the aspirations of Indians, rather than the colonial designs of what a modern India ought to be.

## PEASANT MOVEMENTS

## **Introduction**

**Easy Containment of New Areas of Conflict** In the Revolt of 1857, a major driving force had been popular resistance to the system of rule imposed on India by the British. Once British power had been destroyed in northern India by the army revolt, many popular grievances coalesced with explosive power. The defeat of the revolt left most of these grievances unresolved. As the imperial power consolidated its hold during the course of the next half a century, new areas of conflict emerged. These conflicts were, however, more easily contained by the state. Improvements in communications, the development of the machine gun and the expansion of the police and military, all these made it easier to crush popular insurgency before it could spread beyond a fairly local area. Conflicts therefore, tended to remain localised and confined to particular grievances.

**Disjoined Collection of Histories of Agrarian Struggles** The history of popular resistance to the British rule is essentially a disjointed collection of histories of local agrarian relationships and struggles, each of which had its own timetable of revolt. Only with the development of new forms of leadership at the national level after 1918 with Gandhi, and with the Congress championing peasant and worker demands more militantly did popular resistance begin to link up once more across the subcontinent, to pose a formidable challenge to the colonial state, becoming, once again, something more than a collection of isolated struggles. Although popular resistance did not thus pose a direct threat to British rule except in 1857, it was a force which continually worried colonial officials.

**Colonial Officials and Historians** British administrators, as well as colonial historians, frequently sought in their reports and writings to deny the rationality of such resistance. Revolts were labelled as being ‘backward-looking’ and ‘unprogressive’, the blind hitting out of a people enslaved by a ‘primordial’ or ‘superstitious’ consciousness. Colonial officials believed that they knew what was in the best interests of the Indians, and that they had, for their own good, to be forced to accept the system imposed on them by the state.

**Repetition of Colonial Terminology by Indian Historians** This attitude has continued to be expressed by many Indian historians even after Indian independence, with popular movements being treated largely in terms of how they related to British policy in India.

No understanding or sympathy was revealed for the peoples' motives, nor analysis carried out of the way in which they mobilised and fought. The derogatory language of the colonial officials was often repeated in a wholly uncritical manner in such studies.

In many studies, it has been argued that rural resistance had in most cases, been led by the upper classes of the countryside, such as landlords and rich peasants, who had used ties of patronage and caste to mobilise the poorer peasants.

The great revolt of 1857 was often explained in such terms. In addition, when the poor had rebelled, their resistance was often described as mere outlawry or a form of 'communalism', rather than as a protest against harsh agrarian conditions. In this way, most peasant resistance had been written out of Indian history.

**Revival of Interest in Peasant Insurgency due to Naxalism** However, a few scholars have correctly contended that there was in fact, a strong history of rural revolt against colonial rule and the indigenous beneficiaries of colonial rule. From the 1960s onwards, an interest began to emerge in the masses of nineteenth-century India, not as the mere 'objects' of colonial rule, but as the subjects of their own history. The emergence of the Naxalite movement in the late 1960s forced many historians to revise their opinion about popular resistance. Through this revolt, the poor and landless demonstrated that they could be every bit as assertive and political as the more prosperous classes. The Naxalite movement led to a revival of interest in the history of peasant insurgency in India. It was discovered that this history had been either denied or marginalised in most existing histories. Only a few claimed that the peasant militancy seen in the Naxalite movement had a long history.

## TYPES OF PEASANT RESISTANCE

Some scholars have attempted to divide popular resistance into five types: (1) restorative rebellions to drive out the British and restore earlier rulers and social relations; (2) religious movements for the liberation of a region or an ethnic group so as to establish a new form of government; (3) social banditry; (4) terrorist vengeance, with ideas of meting out collective justice; (5) mass insurrections for the redress of particular grievances.

Others see the chief areas of resistance as follows: (1) anti-European

planter; (2) anti-landlord; (3) anti-moneylender; (4) anti-land tax bureaucracy; and (5) anti-forest officials.

The history of popular resistance to British rule must necessarily be the history of many disparate movements.

Resistance never linked up with that cumulative explosive power which transformed local struggles into widespread rebellion. It had happened in 1857; it occurred less dramatically in 1920-22; it happened on a large scale once more in 1942.

## Three Phases of Peasant Movements

Historically, the peasant movements in pre-independence India can broadly be grouped in the following three distinct phases: the first phase was characterised by the absence of proper leadership; the second phase witnessed the rise of well-organised peasant movements in which the Congress Party, under the leadership of Mahatma Gandhi, took active part; and the third phase was marked by the emergence of the class conscious peasant organisations. Its distinct feature was that, during this period, peasant movements were led by people who gave priority to *kisan* (peasant) problems in the struggle for national liberation.

**Indigo Agitation of Bengal (1859–60)** The Indigo agitation of Bengal was the result of the oppression and exploitation of the peasants of Bengal by the European monopolistic indigo planters. This was vividly portrayed by Dina Bandhu Mitra in his play, *Nil Darpan*, enacted in 1869.

Following this oppression the peasants refused to cultivate indigo and took to armed resistance against the planters. Bishnucharan Biswas and Digambar Biswas played a prominent role in this resistance. Further, the intelligentsia of Bengal organised a powerful campaign in support of the rebellious peasants. This led to the appointment of the Indigo Commission of 1869 by the government and removal of some of the abuses of indigo cultivation.

**Pabna Movement or Peasant Unrest in East Bengal (1872–76)** In East Bengal the peasantry was oppressed by zamindars through frequent recourse to ejection, harassment, illegal seizure of property, arbitrary enhancement of rent and use of force. Consequently, the peasants organised no-rent unions and launched armed attacks on the zamindars and their agents. Pabna district

was the storm-centre of this movement, and hence the movement is known as the Pabna movement.

The movement was suppressed only after armed intervention by the government. Later an enquiry committee was appointed to look into the complaints of the peasantry which led to the enactment of an act.

**Bengal Tenancy Act (1885)** Under the new law, the peasant was given occupancy rights if he had held land in the same village for 12 years; the practice of shifting was stopped and no eviction was possible except for misuse of land or breach of contract. Thus occupancy rights were made hereditary; yet they were not transferable. Further, the peasant was denied the right to sub-lease without the landlord's consent. Limits on enhancement of rent were set aside, and the rent itself could now be increased by 12 per cent by a contract out of court. Compensation for improvement in cases of eviction was provided.

Evidently the complexities of the act gave ample opportunities for resort to law and it was the *zamindar*, not the tenant, who was an adept at going to the law court. A mere threat to do so was enough to persuade a recalcitrant tenant to agree to an increase.

Still there can be no denial of the gains made by the tenant, who had now secured his three F's—fair rent, fixity of tenure and free sale of occupancy rights. Tenant-farmers did receive protection, though limited in scope. The importance of the new law, thus, lay primarily in its recognition of their rights, and in setting a precedent for future legislation.

**Deccan Riots (1875)** Excessive land revenue demand of the British facilitating exploitation of peasants by moneylenders was responsible for the uprising in the Deccan. Social boycott of moneylenders by the peasants was later transformed into armed peasant revolt in the Poona and Ahmednagar districts of Maharashtra. The peasants forcibly seized from the moneylenders debt bonds, decrees and other documents, and set them on fire. When the police failed to suppress the riots, army help was sought to put down the riots. It was the appointment of a commission and the enactment of the Deccan Agriculturists' Relief Act of 1879 which prohibited the imprisonment of the peasants of the Maharashtra Deccan for failure to repay debts to the moneylenders.

**Peasant Unrest in Punjab (1890–1900)** Resentment of the peasants against the growing alienation of their lands to the moneylenders led to the

assault and murder of moneylenders by the peasants. The government responded by the enactment of the Punjab Land Alienation Act of 1902 which prohibited the transfer of lands from peasants to moneylenders and the mortgages for more than 20 years.

**Champaran Satyagraha (1917)** The main reason behind this movement was the oppression of the peasants of Champaran (a district in Bihar) by the European indigo planters through the system of *tinkathia* in which European planters holding *thikadari* leases from the big local *zamindars* made peasants cultivate indigo on part of their land at unremunerative prices and by charging *sharahbeshi* (rent-enhancement) or *tawan* (lump sum compensation) if the peasants wanted to be exempted from the obligation to grow indigo. This led to refusal of the peasants either to grow indigo or to pay the illegal taxes; arrival of Gandhi along with Rajendra Prasad, J. B. Kripalani, A. N. Sinha, Mazhar-ul-Haq, Mahadev Desai, etc. in order to conduct a detailed enquiry into the condition of the peasantry and to get their grievances redressed; initial attempt of the government to suppress the movement; success of Gandhi in forcing the government to appoint an enquiry committee with himself as one of its members; acceptance of the recommendations of the committee by the Government and the abolition of the *tinkathia* system.

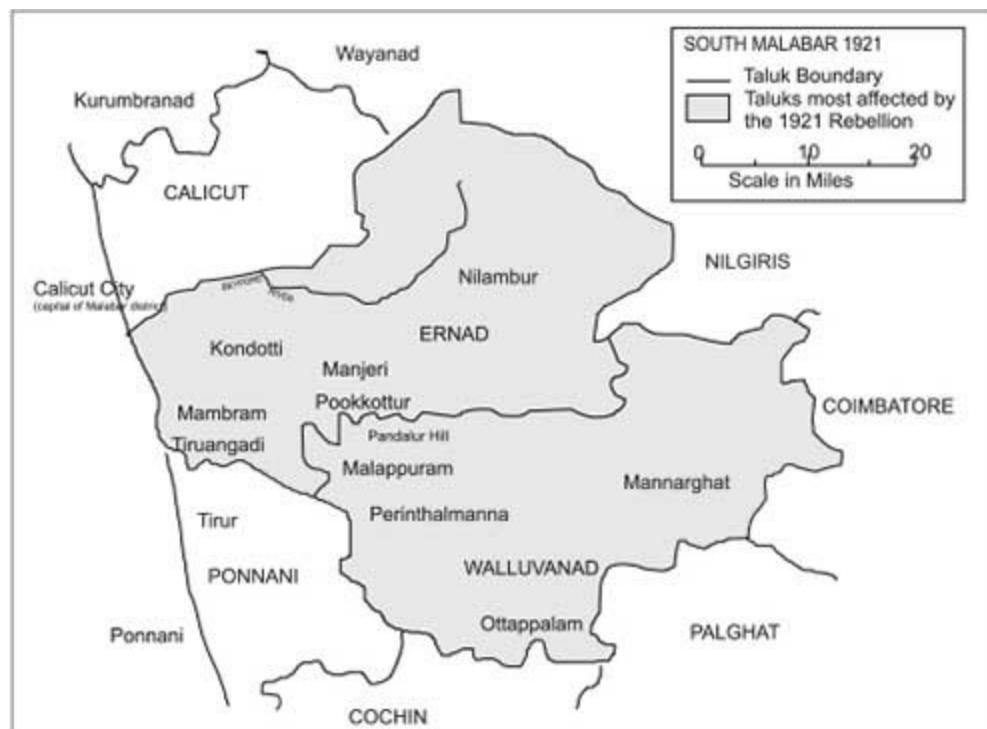
**Khaira Satyagraha (1918)** Its course was as follows: failure of crops due to drought in the Khaira district of Gujarat; refusal of the government to exempt the peasants from the payment of land revenue; launching of a no-revenue campaign by the Khaira peasants under the leadership of Gandhi and Vallabhbhai Patel; suspension of the land-revenue collection for the time being by the government.

## MOPLAH REBELLION (1921)

Oppression and exploitation of the Muslim Moplah peasants of Malabar (Kerala) by the Hindu *zamindars* (*Jenmis*) and British government was the main cause of this revolt. Its major events were: outbreak of the rebellion in August 1921 (after a police raid on Tirurangadi masque in search of arms) and widespread attacks on police stations, public offices, communications and houses of oppressive landlords and moneylenders; total loss of control by the British over Ernad and Walluvanad taluks for several months; establishment of 'Republics' at several places by the Moplahs under leaders like Kunhammad Haji, Kalathingal Mammad, Ali

Musaliar, Sithi Koya Thangal, etc., bloody suppression of the rebellion by the British, leaving 2337 rebels killed, 1650 wounded, and more than 45,000 as prisoners. At Podnur 66 Moplah prisoners were shut in a railway wagon and died of suffocation on 20th November 1921.

It was anti-British as well as anti-zamindar, and to some extent anti-Hindu also because most of the local *zamindars* were Hindus.



### Moplah Revolt of 1921

**Bardoli Satyagraha (1928)** Enhancement of land revenue (by 22%) in the Bardoli district of Gujarat by the British government (1927) led to the organisation of a 'No Revenue campaign' by the Bardoli peasants under the leadership of Sardar Vallabhbhai Patel, and their refusal to pay the land revenue at the newly enhanced rates. Unsuccessful attempts of the British to suppress the movement by large scale attachment of cattle and land resulted in the appointment of an enquiry committee to look into the land-revenue assessment, and reduction of the land revenue on the basis of the committee's recommendations.

**Emergence of Class-conscious Peasant Organisations** The third decade of the 20th century was marked by the organisation of *ryots* associations and agricultural labour unions in the Guntur district of Andhra by N G Ranga

(July-December 1923) and their gradual spread to Krishna and West Godavari districts (1924-26); organisation of *kisan sabhas* in Bengal, Bihar, Uttar Pradesh and Punjab (1926-27); organisation of the Andhra Provincial Ryots Association by N.G. Ranga and B.V. Ratnam (1928). Then came the foundation of the South Indian Federation of Peasants and Agricultural Labour in 1935 with N.G. Ranga as General Secretary and EMS Namboodripad as a Joint Secretary, followed by the holding of the first All India Kisan Congress at Lucknow and the formation of the All India Kisan Sabha (1936). Its first session was presided over by Swami Sahajanand, the peasant leader from Bihar. From 1936 onwards, All-India Kisan Day was celebrated on 1st September, every year. The Kisan Manifesto of 1936 demanded abolition of zamindari, a graduated tax on agricultural incomes in excess of Rs. 500 in place of the present land-revenue, and cancellation of debts. It included also a minimum charter of demands: 50% cut in revenue and rent, full occupancy rights to all tenants, abolition of *begar* (forced labour), scaling-down of debts and interest rates, and restoration of customary forest rights. It launched some heroic struggles in different parts of India, for instance the anti-settlement movement against *zamindari zulum* in Andhra Pradesh, the movement for the abolition of *zamindari* system in Bihar and Uttar Pradesh; the movement against the oppressive forest laws in south India, etc.

## Nature and Limitations of Peasant Organisations

Some tentative generalisations about the peasant organisations that developed and declined in India between 1925 and 1947 may be attempted.

**Transitory Character** The way peasant organisations emerged in different parts of India strongly indicates their agitational character. They were basically agrarian agitations rather than ‘parties’ or ‘organisations’ in the strict sense. Their activities gathered or lost momentum as the pressure of genuine peasant grievances increased or decreased. Therefore, the peasant parties were essentially transitory in character.

**Lack of Identity** Peasant organisations almost always suffered from an identity crisis. They searched for recognition from or affiliations to one or the other national political party—whether the Congress, socialist or Communist parties. The inability of peasant parties to sustain themselves as independent and genuinely peasant political organisations was fully exploited by the all-

India political parties. The latter either set up their own satellite Kisan Sabhas or captured the existing ones in order to utilise them for their own political ends.

**Caste Limitations** Caste identity and solidarity played an important part in the peasant organisations, particularly in their ‘take-off’ stage. However, it was not very significant either in the formulation of the policy/programme of demands, or in their agitations which tended to represent specific agrarian class interests.

**Regional Outlook** Despite the fact that the peasant parties made a genuine effort to organise a class-oriented peasant movement, their success was only a regional, rather than an all-India phenomenon. Above all, none of them ever succeeded in building up a strong disciplined revolutionary organisation.

**Class Composition** Leadership of the peasant organisations came from either well-to-do, middle peasants, or the urban middle class including professionals, the intelligentsia and politicians. The peasant, the actual cultivator, seldom demonstrated any potential for leadership. Initially, the leaders’ personalities played a dominant role and eclipsed the peasants’ aspirations, although later, the class outlook of leaders became manifest in the programmes and, consequently perhaps, changed the class composition of the parties.

**Pro-Rich Nature** As regards the class base of peasant parties it could be said that from 1925 till 1938 or so, it was predominantly the middle peasants, rich and well-to-do farmers, and substantial tenants, who took the leading part in organising the parties. It was only after 1940, when the most influential peasant body of that period, the A.I.K.S., turned to the problems of poor peasants and landless labourers, that it ceased to be an exclusively rich and middle peasant party.

Thereafter, the response from poor peasants was overwhelming.

**Mixed Ideologies** The ideologies of peasant organisations vacillated between Gandhism on the one hand and Marxism-Leninism on the other. Varying emphases on ends and means and a curious mixture of the two combined with Fabian Socialism often characterised their concepts, demands, and overall agrarian policies. But during the period under review, the peasant parties moved gradually away from the Gandhian approach and came nearer Marxism and Communism.

**Divided Motives** The outstanding feature of peasant organisations of this

period was their failure to grasp the diversity and complexity of agrarian social structures in India and also to understand the developing agrarian crisis and class contradictions in rural society. Confusion about defining basic agrarian problems and priorities and an ideological morass were the outcomes of that failure. Party manifestoes or charters of demands were influenced by political expediency and internal pressures and were sometimes even mutually contradictory.

**Assessment of Peasant Movements** These failures, however, must be attributed to the constant repression and the dynamics of political alliance within the nationalist movement, which compelled the Indian Left to resort to the politics of survival.

The fact that peasant revolts in India have been repressed more often than they succeeded does not lessen their historical importance. Moreover, the ‘success’ and ‘failure’ of a movement can never be assessed in absolute terms.

The achievement of peasant revolts in India, if viewed in the context of their proximate aims, are not as unimpressive as they sometimes appear: each of the movements that we have examined was followed by some legislative or ameliorative measure. Some legal reforms, some modification in the structure of land control, always followed peasant resistance.

Until the new era of progressive land reforms began in India around 1949-50, most of these measures consisted only of minor adjustments in the social arrangements on land. They restored the balance, keeping the existing system going, and did not involve any drastic changes such as redistribution of economic power and privilege.

## TRADE UNION MOVEMENT

### Causes for Rise and Growth

The Indian workers worked under intolerable working conditions in the industries, factories, mines, plantations, etc.

The industrialists, both Indian and foreign, as well as colonial government were unwilling to improve the lot of the workers.

The outbreak of the World War I had produced a shortage of shipping facilities, and consequently the imports to India were restricted, while there

was a huge demand from the allies as well as the neutral countries for Indian products. There was an unprecedented boom in Indian trade and industry. While the prices of essential commodities and services were increasing at a fast rate, the wages could not catch up with the rising cost of living. This made the workers to agitate.

A proper guidance and leadership was provided by some of the nationalist leaders, who wanted to enlist the support of the workers for their movement.

The Russian Revolution of 1917 and the establishment of USSR held out the prospect of a new social order to the workers.

The establishment of the International Labour Organisation (ILO) in 1919 after the World War I and its protection and preservation of the interests of the workers and its tripartite constitution also helped the growth of labour association in India.

Trade Union movement in India grouped through the following stages.

**First Stage (1875–1918)** During the whole of the first stage, no trade unions were organised and no concrete steps were taken except that some enlightened leaders convened meetings to submit memorandum and representations before government appointed commissions and committees.

**First Factory Commission and Act** Due to the growing menace of all the evils of factory system, the first Factory Commission was appointed in Bombay in 1875 and the first Factory Act was passed in 1881. The main provisions of the act were as follows:

No child below 7 years of age should be employed; those between 7 and 12 were to work for only 9 hours a day; they were not to operate any dangerous machinery or be employed in two different factories on the same day.

Four holidays a month and a break of an hour during working hours were provided for.

Though no restrictions were placed on the employment of adult labour, provision was made to guard against such parts of machinery as could be dangerous if left unfenced, and for the reporting of accidents.

Supervisors were appointed by the provincial governments to ensure that the law was properly implemented.

The term factory was defined as ‘any premises (other than indigo, tea, coffee plantations) wherein work was carried on for not less than four months in any year by any process utilising mechanical or steam power and wherein not less than 100 persons were employed.’

Though the act was ‘a pioneering measure’, it remained a dead letter in

nearly all provinces due to an almost complete lack of adequate inspection machinery. Most factories worked from day-break to sunset, Sundays being usually working days. While a few newspapers welcomed the act as a humanitarian measure, majority of them condemned it as an effort to strangle the infant Indian cotton and jute industries. Further, the exemption of British-dominated tea, coffee and indigo plantations from its operation was considered as a blatant example of racial discrimination.

**Second Factory Commission and Act** So another Factory Commission was appointed in 1884. Mr. Lokhande organised a conference of workers in Bombay and drew up a memorandum to be presented to the Factory Commission. This was the beginning of trade unionism in India. The memorandum included demands for a weekly rest, half an hour recess, compensation for disablement, payment of wages not later than 15th of every month, and limitation of working hours from 6 AM to 6 PM. But the **second Factory Act** (1891) which was passed on the recommendations of the second factory commission was another great disappointment, because it provided only a few improvements like a weekly holiday, fixation of working hours for only women and children, but the hours of work for men were still left unregulated.

**Second Stage (1918–24)** During the second stage, a good number of trade unions were organised. The Madras Labour Union (1918), was the first trade union of modern type in India. Its president Mr. B.P. Wadia, an active member of Home Rule Movement took pains to develop it. Many unions were organised in other places.

In 1920, the All India Trade Union Congress (AITUC) was organised at Bombay by N.M. Joshi and others and 64 trade unions with a total membership of about 1,40,000 were affiliated to it. Its first session (1920) was presided over by Lala Lajpat Rai. While the interests of workers of different industries were looked after by the concerned unions, the AITUC looked after the interests of labour in general.

The rise of trade unions was accompanied by a large number of strikes. The demands of the workers were an increase in wages, grant of bonus, rice allowance, reduction of working hours and extra holidays.

Another important feature of trade unionism in India during this period was its inability to make much headway in the well established manufacturing industries like mining, textile, jute, etc. But it was strong and stable among those who are called ‘white coloured employees’.

**Third Stage (1924–34)** The Gaya session (1922) of the Congress adopted a resolution enabling party workers to participate in trade union activities. But after 1925 communist influence became strong. Two leading members, Dhundiraj Thengdi and S.V. Ghate, both strongly oriented towards Moscow, had emerged, while older leaders such as N.M. Joshi, Diwan Chaman Lall and Y.Y. Giri established close links with the Trade Union Congress and the Labour Party in UK, and other social democratic parties in Europe. In 1928 the Communists made a powerful bid to capture the AITUC. Their candidate for presidentship, B.D. Kulkarni, however, lost narrowly to Jawaharlal Nehru. This reverse notwithstanding, the Bombay textile strike of 1928 registered a great victory for the Communists and their Mumbai Girni Kargar Union.

Thus, during this stage the influence of communist ideology was clearly seen at work. Communists had begun to infiltrate into the trade unions as early as 1925. Their infiltration had brought about a change in the pattern of strikes. Harsh and impolite language, and brutal methods were quite commonly used.

Trade unionism during this stage received a set back due to the ideological conflicts among the trade unionists. Radical elements with an intention to use the trade union movement to further their political motives towed the line of the fraternal political body at Moscow. On the contrary, the moderates in trade unions desired to keep the movement away from the communists. Consequently the struggle to capture and strengthen their respective positions in the AITUC began widening the gulf between the Congress and the Communist followers.

The ideological differences led to the division of the AITUC in 1929 when the moderate faction left it and formed a new organisation, viz. Indian Trades Union Federation (ITUF). A farther split occurred in the AITUC, and a section under the influence of M. N. Roy formed the 'Red Tuc'. All these developments occurred when the country was under the impact of Great depression and Civil Disobedience Movement.

One important achievement of the trade union movement during this period was the enactment of the Trade Union Act in 1926. This Act made provision for voluntary registration and gave certain rights and privileges to registered trade unions in return for certain obligations. Towards the end of this period attempts were made to forge unity among various trade unions. The attempts of people like N. M. Joshi, R.R. Bakhale, etc. resulted in the

foundation of National Trades Union Federation (NTUF) 1933.

**Whitley Commission (1929–1931)** The Whitley Commission on Labour, or more accurately the Royal Commission on Labour, under the chairmanship of John Henry Whitley, was set up in 1929.

The commission, which submitted its report in 1931, consisted of eleven members, six of them being Indians, viz. Srinivas S. Sastri, Ibrahim Rahimtoola, Kabeer-ud-Din Ahmed, G. D. Birla, N. M. Joshi and D. Chaman Lall. It was to inquire into the existing conditions of labour in industrial undertakings and plantations in India.

The commission made the following recommendations:

A policy of standardised wages should be adopted in the Bombay cotton mills, and in the jute industry also early steps should be taken in that direction both for time and piece workers.

In order to promote cordial relations between managements and employees, three measures were suggested—the development of stable trade unions, appointment of labour officers, and formation of works committees. It also recommended the appointment of conciliation officers to bring about settlements between parties in the earlier stages of disputes.

Other subjects dealt by the commissions were transport services; public works contracts; fines and deductions; compensation; recruitment of labour for tea gardens in Assam, in mines as well as the railways; labour legislation; working conditions in factories and unregistered factories.

Except for the appointment of conciliation officers, which provision was made in the Trade Disputes (Amendment) Act, 1938, nothing was done for a long time to implement the recommendations of the commission.

**Fourth Stage (1935–39)** In the fourth stage union activities were revived and there was also an increase in strikes. There are some reasons for the revival of the union activities during this period:

The Provincial Congress Ministries, which had come into existence with the Government of India Act of 1935, had adopted a policy of keeping industrial peace not by suppressing the labour organisations and denying their demands, but by prescribing minimum standards of living and general rights of citizenship.

The Act of 1935 provided for the election of labour representative through labour or trade union constituencies.

A change of attitude of the employers also encouraged the growth of trade unionism. It had been suggested by the ILO that the employers should

not be hostile but friendly towards the trade unions.

Unity moves were also initiated which resulted in the merger of Indian Trades Union Federation (ITUF) with the National Trades Union Federation (NTUF), the merger of the Red TUC with AITUC and finally the affiliation of NTUF with AITUC in 1938.

**Fifth Stage (1939–45)** The fifth stage corresponds with the war period. The World War II indirectly offered unprecedented protection to Indian Industries. The supply of foreign goods was denied to the Indian market partly because there was shortage of shipping facilities and partly because the peace time British industries in India and abroad switched over to war production. As a result Indian industries stepped up their activity. Industrial production in India increased and established new records. However, prices rose sharply and inflation prevailed on account of the continuous purchase by Great Britain in India against sterling securities.

There was rapid increase in profits but not in the wages.

Strikes were, however, very few and wherever they were, they brought concessions to workers. The decline in the number of strikes was due to certain factors:

The communist leaders who supported war did not favour strikes.

Other sections of trade unions did not have the right type of leaders to guide the movement and to formulate the grievances of the workers.

The attitude of the employers was not that hostile.

The government of India, under the Defence of India Rules, assumed powers to prevent strikes and refer any dispute for adjudication and enforce the award.

On the whole, the importance given to trade unions was enhanced. A permanent tripartite collaborative machinery was formed consisting of government representatives, labour union leaders and employers. And under the National Service Ordinance of 1940, the rights of the workers were protected, while it was made clear that it was their duty to work.

**Likewise the Essential Services Maintenance Ordinance of 1941** prohibited the employers from dismissing the workers without valid reasons.

**Sixth Stage (1945–47)** The sixth stage i.e., the post-war period was also marked by a further growth in trade unionism, since the end of war brought no material benefits to the workers. The rise in prices and the cost of living showed no signs of abatement in the post-war period. The political

developments in the country during this period also promoted the growth of trade unionism. Every political party wanted to secure a foot-hold in the labour movement. Moreover, the attitude of the government was also helpful in this regard. Both the central and state governments, far from suppressing the labour movement, have realised that labour has to play a valuable role in the changed circumstances. So the Trade Union Act was amended in 1947 to secure compulsory recognition of trade unions by the employers, provided they fulfilled certain requirements.

Another important feature of trade union movement during this period was the increase in the number of women members of the trade unions. Due to this, their position in trade unions as well as society enhanced considerably.

A large number of smaller unions came to be organised. But these small and local unions could not carry out effective collective bargaining and ensure the effective implementation of awards and agreements, while the employees' organisations became powerful and centrally organised. This necessitated the formation of new interstate, regional organisations among the workers.

As a result, the strikes increased in number. Bombay and West Bengal, followed by Madras and Uttar Pradesh were the leading states so far as the industrial disputes were concerned. The Government of Independent India was greatly worried, because the rising unrest caused a decline in the industrial production. Therefore, in December 1947, an Industries Truce Conference was held and attended by the representatives of government, workers and employers. This conciliated the workers, who accepted the principle of compulsory conciliation and arbitration by the government and the Industrial Disputes Act of 1947 (which provided for the appointment of conciliation machinery, was passed.

## CASTE MOVEMENTS

**Causes for the Rise of Caste Movements** One of the major causes was the grievances of the educated men belonging to the lower and intermediate castes. They raised their voice against a system which discriminated against them, as for instance in Justice movement in south India and Satyashodak movement (its urban aspect) in Maharashtra.

The desire of some of the lower castes to move upward in the social ladder through the process of *sanskritisation* (that is, castes asserting a higher status for themselves through borrowing customs, manners and taboos from groups traditionally superior) also led to these movements, for example, movements of the Nadars and Pallis of Tamil Nadu and those of the Ezhavas and Nairs of Kerala.

Further, the desire of some radical elements to improve the lot of the lower and intermediate castes by attacking Brahmin domination, and at times by challenging the very basis of the caste system, played a dominant role in these movements, for instance. Self-respect movement in Tamil Nadu, and the Mahar and Satyashodak movements (the latter in its rural aspect) in Maharashtra.

Finally, the British also contributed to the rise of these movements. Their contribution was indirect before 1901 (through their policy of divide and rule, that is, turning caste against caste) and direct after 1901 (the 1901 Census began the practice of classifying castes in a social hierarchical order which encouraged a flood of claims and counter-claims by different castes).

## South India

**Justice Movement** It was an intermediate caste movement launched in Madras around 1915-16 by C.N. Mudaliar, T.M. Nair and P. Tyagaraja Chetti on behalf of intermediate castes (like Tamil Vellalas, Mudaliars and Chettiar; Telugu Reddis, Kammas and Baliza Naidus; and Malayali Nair's) and against Brahmin predominance in education, government service and politics.

They founded a new political party, known as the 'Justice Party' which exhibited its loyalty to the British government in the hope of getting more government jobs and representation in the new legislatures.

**Self-respect Movement** It was a populist and radical movement founded in 1925 in Tamil Nadu by E.V. Ramaswamy Naicker popularly known as 'Periyar', against the Brahmin domination. It advocated weddings without Brahmin priests, forcible temple entry, burning of the *Manu Smriti* and outright atheism at times. Periyar founded a Tamil journal, *Kudi Arasa*, in 1924 in order to propagate his ideas.



E.V. Ramaswamy Naicker

<http://www.countercurrents.org/sagar260415.htm>

**Nadar Movement** In the Ramnad district of south Tamil Nadu, an untouchable caste of toddy tappers and agricultural labourers, originally called ‘Shanans’, emerged as a prosperous mercantile class by the end of the 19th century, and began to call themselves by the prestigious title of ‘Nadars’ to claim Kshatriya status.

They organised a ‘Nadar Mahajan Sangam’ in 1910, imitated upper caste customs and manners (*sanskritisation*), and raised funds for educational and social welfare activities.



Founder-Members of Justice Party

**Movement of the Pallis** In northern Tamil Nadu, the Pallis, a lower caste people, began to claim Kshatriya status from 1871. They called themselves ‘Vanniya Kula Kshatriya’ and imitated upper caste customs like the taboo on widow remarriage.

**Ezhava Movement** The untouchable Ezhavas of Kerala, under the leadership of Nanu Asan (also known as Narayan Guru), began in the early 20th century a movement, known as the ‘SNDP yogam’ (Sri Narayan Dharma Paripalana Yogam). Its twin objectives were to abolish untouchability and to build a simplified system of rituals regarding worship, marriage and funerals. They also imitated some of the customs of the higher castes. In the latter period they became the firmest supporters of the communists in Kerala.

**Nair Movement** In the state of Travancore the intermediate caste of Nair’s (numerically the dominant caste) started in the late 19th century a strong movement against the social and political domination of the Nambudri Brahmins and the non-Malayali Brahmins (Tamil and Maratha).

C. V. Raman Pillai organised the Malayali Memorial (1891) which attacked Brahmin predominance in government jobs. His historical novel *Martanda Varma* (1891) attempted an evocation of the lost Nair military glory. His group was, however, easily accommodated within the official elite by the late 1890’s.

After 1900, however, a more energetic Nair leadership emerged under K. Rama Krishna Pillai and M. Padmanabha Pillai. The former edited the *Swadeshabhimani* from 1906 till 1919 when its attacks on the court and demands for political rights led to his expulsion from Travancore. Padmanabha Pillai founded the Nair Service Society (1914) which worked for the social and political advancement of the Nair’s.

## Western India

**Satyashodak Movement** It was a movement started by Jyotiba Phule in Maharashtra. Phule, through his book *Ghulamgiri* (1872), and his organisation Satyashodak Samaj (1873) proclaimed the need to save the lower castes from the hypocritical Brahmins and their opportunistic scriptures.

This movement was dual in character. That is, it had an urban elite-based conservatism (the trend representing the desire of the urban-educated

members of the intermediate and lower castes to move upwards in the social ladder by *sanskritisation*) as well as a more genuine rural mass-based radicalism (the trend representing the desire of the rural Maratha peasants to do away with the evils of the caste system itself).

**Mahar Movement** It was the movement of the untouchable Mahars of Maharashtra, under the leadership of Dr B.R. Ambedkar (their first graduate), which gained momentum in the 1920's. Their demands included the right to use public drinking water tanks and enter temples, abolition of the *mahar watan* (traditional services to village chiefs), and separate representation in the legislative councils. From 1927, some of them even started burning the *Manu Smriti* as a symbol of a sharper break with Hinduism.

## Northern and Eastern India

**Kaivartas** Kaivartas of Midnapur in Bengal belonged to a lower caste but were economically well off. They began calling themselves 'Mahishyas', and started a 'Jati Nirdharani Sabha' (1897) and a 'Mahishya Samiti' (1901), which later played a prominent role in the nationalist movement.

**Namshudras** Namshudras of Faridpur in Bengal, forming an untouchable caste of poor peasants, started developing associations after 1901 at the initiative of a tiny elite of educated men and some missionary encouragement.

**Kayasthas** Kayasthas of northern and eastern India, having interprovincial professional connections, started the All-India Kayasta Association and a newspaper, the Allahabad based *Kayasta Samachar* in 1919. But on the whole, in northern and eastern India, Brahmin domination was less clearcut, with other high-caste groups (like Rajputs and Kayasthas in Uttar Pradesh and Bihar, and Vaidyas and Kayasthas in Bengal) serving as buffers. Hence, mobilisation along caste lines came much later in these regions than in western and southern India. Further, movements of the lower and intermediate castes in these regions were not as prominent and powerful as those in western and southern India.

**B R AMBEDKAR (1891–1956)**



Babasaheb Ambedkar

Bhimrao Ramji was born in the Mahar untouchable community at Mhow in Madhya Pradesh. His father, a subedar in the army, hailed from Ambad in Ratnagiri district of the then Bombay presidency. He took his surname ‘Ambavadekar’ from the name of his native village; it was, however, changed to Ambedkar in the school records.

In 1913 he joined Columbia University in New York, where two years later he took his M A in Economics. In 1926, he obtained a doctorate from the same university. Meanwhile, in 1916 he had moved to the London School of Economics and prepared for the Bar. A year later, however, he had to discontinue his studies owing to financial exigencies. In 1921 he resumed his studies in London and obtained an M.Sc. (1921) and D.Sc. (1923).

1924 saw Ambedkar returning home to start legal practice at the Bombay High Court. In the same year he established the Depressed Classes Institute ('Bahishkrit Hitkarnini Sabha') in Bombay for the moral and material progress of untouchables. In 1927, he started a Marathi fortnightly, *Bahishkrit Bharat* and in November 1930, a weekly, *the Janata*. Another institution that Ambedkar founded, in 1927, was the Samaj Samata Sangh, its objective being to propagate the gospel of social equality among untouchables and caste Hindus.

In 1927 Ambedkar launched a *satyagraha* to assert the right of untouchables to draw water from a public tank at Malad, in Kolaba district. In 1930 he led another *satyagraha* to claim his community's right to enter the famous temple of Kalaram at Nasik.

Meanwhile he was emerging as a leader of the depressed classes, in which capacity he continued to be a nominated member (1926-34) of the Bombay Legislative Council. He was also an official nominee to the

Round Table Conference. Following the British government's 'Communal Award', Ambedkar and Gandhi signed an accord called the 'Poona Pact' which provided for reservation of seats for the community in the general (Hindu) constituencies.

He founded the Independent Labour Party in 1936 which captured all the scheduled caste seats in Bombay presidency in the 1936-37 general elections. Later, in 1942, he organised the All India Scheduled Castes Federation as a political party. To promote the interests of his community he established the Peoples Education Society in July 1945.

Ambedkar served on the Governor-General's Executive Council as member for Labour during 1942-46. Later, the Congress nominated him to the Constituent Assembly in whose deliberations he was to play a prominent role. Apart from being the law minister in Jawaharlal Nehru's Cabinet, he was also chairman of the Constituent Assembly's drafting committee. He also made a signal contribution towards the drafting of the Hindu Code Bill, which made him known as 'a modern Man. His prominent works include *Castes in India: their mechanism, genesis and development* (1916) and *Pakistan or Partition of India* (1946).

In the late 19th century also the Mahars organised themselves under Gopal Baba Walangkar, an ex-serviceman and demanded more jobs in the army and other government services.

## JYOTIBA PHULE



Jyotiba with Savitribai Phule

<http://www.mahatmaphule.com/gallery.htm>

One of the prominent social reformers of the 19<sup>th</sup> century India, he led the movement against the prevailing caste-restrictions. He revolted against the

domination of the Brahmins and for the rights of peasants and other fellow low-castes. He was also believed to be the first Hindu to start an orphanage for the unfortunate children.

**Personal Life:** Born in Satara district of Maharashtra in 1827, he belonged to the 'mali' caste. His mother passed away when he was nine months old. He was intelligent but due to poor financial conditions at home, he had to stop his studies at an early age. He started helping his father by working on the family's farm. Recognising the talent of the child prodigy, few months later, a neighbour persuaded his father to send him to school. In 1841, Jyotirao got admission in the Scottish Mission's High School, Poona. He was married to Savitribai, when he was 13 years old. He devoted his entire life for the liberation of untouchables from the exploitation of Brahmins. He revolted against the tyranny of the upper castes. On 28 November, 1890, this great reformer passed away.

**Reform Movement:** In 1848, an incident took place in his life that later sparked off the dalit revolution in the Indian society. Jyotirao made up his mind to defy the prevailing caste system and social restrictions. He then started his campaign of serving the people of lower castes who were deprived of all their rights as human beings. After reading Thomas Paine's famous book 'The Rights of Man', Jyotirao was greatly influenced by his ideas. He believed that enlightenment of the women and lower caste people was the only solution to combat the social evils.

Jyotirao attacked the orthodox Brahmins and other upper castes and termed them as 'hypocrites'. He campaigned against the authoritarianism of the upper caste people. In 1851, he established a girls' school and asked his wife to teach the girls in the school. Later, he opened two more schools for the girls and a separate school for the lower castes. To protect the widows and their children, he established an orphanage in 1854.

**Satya Shodhak Samaj:** After tracing the history of the Brahmin domination in India, Jyotirao blamed the Brahmins for framing the inhuman laws. He concluded that the laws were made to suppress the shudras and rule over them. In 1873, Jyotiba Phule formed the Satya Shodhak Samaj (Society of Seekers of Truth). The purpose of the organization was to liberate the people of lower-castes from the suppression of the Brahmins.

## SAVITRIBAI PHULE

Savitribai Phule was born in the backward Mali community on 3rd January, 1831 in a small village Naigaum of Satara district in Maharashtra. She was married at a very tender age of nine to Jyotiba Phule. She was the first female teacher of India's foremost women's school. She was also a poet and was considered a pioneer of Marathi poetry. Her husband encouraged her to get proper education and engage herself in the liberation of the female folk of Naigaum. In the year 1852, a school for untouchable girls was opened by her.

**Personal Life:** Born 10 years before Pandita Ramabai, Savitribai could express herself in the most radical and eloquent terms. She was the first woman teacher, the first woman educationist, the first poet and the foremost emancipator of women. If Savitribai were not to undergo the ordeals she went through, the women of India would not have attained even the status they have today in society.

Savitribai Phule worked enormously for social reform. During the time of epidemic, she herself fed around two thousand children. However, she also suffered from the disease and passed away on 10 March, 1897. Her name would be scripted in gold whenever history of women development in India would be accounted.

**Education of Women and Other Reforms:** Savitribai Phule continued with teaching the girls despite all oppositions from the society. Slowly she established herself and was honoured by the British government for her contribution to education. She also supported her husband in every social struggle that he launched. They were moved by the condition of the widows and untouchables in the society. Thus, Savitribai shared every activity in which her husband was engaged. After his death, she took over the charge of Satya Shodhak Samaj. Savitribai's poems and other writings are still an inspiration to others. Her two books of poems Kavya Phule and Bavan Kashi Subodh Ratnakar were published.

## PANDITA RAMABAI



The Pundita Ramabai and Her Daughter

On 11 March, 1889 the Indian activist known as Pandita Ramabai opened her Sharada Sadan (or Home for Learning) in Chowpatty, an area of Mumbai (earlier known as Bombay). She designed this institution to further a cause dear to her heart: security and education for Hindu women who were widowed young. With this, after spending five years abroad in England and the USA, Pandita Ramabai launched her mission to improve the lives and opportunities of Indian women.

**Personal Life:** She was born as Ramabai Dongre, a high-caste Brahmin. While she was still very young her family fell into poverty and took to the roads as religious vagrants, travelling the length and breadth of the Indian subcontinent and learning many of its languages. When she was 16 both of her parents died of starvation, closely followed by her sister. Only she and her brother were left. Despite these horrors, her taste for reading enabled her to become the first woman in India to earn the titles of *pandita* and *Sarasvati* at the age of 20, after passing the examination by the faculty of the University of Calcutta. She then married a man of a labouring caste.

Ramabai's husband died less than two years afterwards, leaving her with a daughter. In the first year of her widowhood she did three highly significant things. She founded the Arya Mahila Samaj, a society of high-caste Hindu women working for the education of girls and against child marriage. She published her first book in Marathi called *Stri Dharma Niti*

(Morals for Women). And she testified before the Hunter Commission on Education.

The year after that she sailed for England, where she hoped to study medicine. Ramabai found, apparently, that a greater impediment to her own medical education in England than being female or being Indian was the fact that she was deaf. Instead she used her time in England to continue the study of Christianity which she had begun in India (her faith in Hinduism had been shaken by the deaths of her parents) and had herself and her young daughter baptised as Anglican Christians. Having relinquished her own dreams of a medical degree, she travelled on to the USA to attend the graduation from the Women's Medical College in Philadelphia of Anandibai Joshee, the first Indian woman to become a medical doctor, who was also her distant relation.

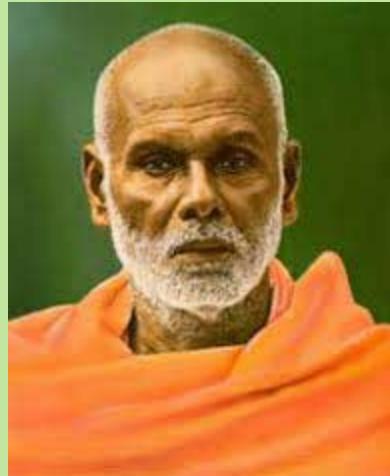
**Reform Movement:** Pandita Ramabai was by now full of plans for reforms in India, and spent much of her time in America (and briefly in Canada) fund-raising. She took up American causes too, supporting in print the Massachusetts Society for the Prevention of Cruelty to Animals, and speaking at the first meeting of the International Council of Women in 1888 (a body which brought together activists from the US, Britain and Canada). She took a course in kindergarten teaching. In America she found the kind of democracy and the kind of women's education that she was looking for.

By the end of 1888, Pandita Ramabai was back in India, where she very soon founded her Sharada Sadan or Home for Learning. Women in this community were taught the doctrines of Christianity, though they were also free to continue in their Hindu beliefs. Ramabai ran into problems in India when she was seen as part of the Christian missionary effort, though the same perception was useful when she was raising funds in the USA. The Sharada Sadan was only one of her many initiatives working for the education of women (from young girls to adults) and for security for widows.

When famine and plague struck the central Indian provinces in the late 1890s, she turned her attention to the housing and education of famine victims, creating a new organization for this purpose. She wrote in Hindi and Sanskrit as well as in Marathi and English. Her travel books about England and America interestingly reverse the conventions of the western travel writer in the East. Her last, posthumous work was a translation of

the entire Bible into Marathi. Indian society, as it is today, owes an immeasurable debt to feminist thinkers like Pandita Ramabai.

## SREE NARAYANA GURU



Narayana Guru

Source URL: <https://3.bp.blogspot.com/-QnCbwYIiYsg/UJ1HIHQ3zHI/AAAAAAAoA/FS2Gh7M0uWU/s1600/>

He was born to a farmer in 1856 AD in the village of Chempazhanthi near Trivandrum. His parents endearingly called him 'Nanu'. At the age of five, he began his education in the neighboring school in the old "Gurukula" model. After his elementary education in this school, he became the disciple of a Sanskrit scholar Raman Pillai Asan of Puthuppally Varanappally family in Central Travancore. He learned poetry, drama, logic, poetics and grammar from Kummampally Asan. In 1881 he returned from Varanappally and started teaching children for some time. From that time the people respectfully called him Nanu Asan.

**Personal Life:** Nanu began his career as an itinerant sanyasin. He became a 'Parivrajaka' (one who wanders from place to place in quest of Truth). Initially he stayed for a short while in the house of Perunnalli Krishnan Vaidyar, a renowned scholar and physician of Travancore, and studied some rare medical books written by him. It is believed that he first met the Chattampi Swami here. Their meeting proved to be the beginning of a intimate friendship. In 1884 Nanu met Thykkattu Ayyavu, a distinguished

yoga guru of Trivandrum. Ayyavu Swami was a well-known instructor of yogic practices. From him Nanu learned 'yogasanas'. Nanu observed tapas and meditation in Pillathadam cave at the top of the Maruthwamala Hills, located in the Kanyakumari district of Tamil Nadu. He got enlightened in this cave.

After enlightenment Sree Narayana Guru began evolving his mission in life: redressing the evil customs and removing caste discriminations which corroded the Indian society. He was to uplift the oppressed classes in the caste system. He spent his time mostly among the low-caste people and partook food with them. Soon they came to believe that he was a great yogi who performed miracles. People of all religions, including Christians and Muslims, respected him. There were also those who misunderstood Gurudev, out of ignorance about his life and deeds. But he was unaffected by praise or criticism. He slept in inns, wayside rest-houses and on open grounds. Experiencing the inequalities, injustices and evil customs which existed in society, this itinerant life went on for four to five years and it played a vital role in moulding Narayana Guru's later activities.

**Reform Movement:** The origin of the Sree Narayana Dharma Paripalana Yogam (SNDP movement) lies among the Izhavas (toddy-tappers) of Kerala. In the traditional caste hierarchy the Izhavas were considered as unapproachable, so much so that they had to maintain a distance of at least 34 feet from the Nambudri Brahmins. They suffered from many civic and ritual disabilities. Because of social awakening of 19<sup>th</sup> century, some of the Izhavas chose to convert themselves while a majority remained in the fold of Hinduism and vowed to fight against their disabilities. This was possible mainly due to the efforts of Sri Narayana Guru. He was a charismatic leader and was responsible for a thorough transformation of the style of life involving new religious beliefs, ritual, and outlook. He established a parallel source of legitimacy with his institutions of temples, priests, monks and monasteries.



Mahatma Ayyankali

Mahatma Ayyankali was one of those renowned social reformers who played a vital role in cleansing the Hindu society of social evils. He was born in 1863 in Venganoor under the rule the Travancore state. He was one of seven children belonging to a *Pulaya* family (Pulayas were considered untouchables in those days). They were not allowed to walk through public roads. Their women were not allowed to cover their chests in public places. Their children were not allowed access to education.

**Personal Life:** Although Ayyankali was uneducated, he was determined to rebel against the existing forms of discrimination in society. He started his rebellion by daring to ride his bullock cart into the market through the public roads of Venganoor. Enraged by his audacity, the upper-castes physically attacked him. But that did not dissuade Ayyankali from reaching his goal. His valor encouraged other Dalits to throw off the fetters of servility. Ayyankali went on to lead a group of pulaya youngsters to the village market. Inspired by him, other Dalits throughout southern Kerala launched a movement for civil rights. This movement tasted success in 1900 when the Dalits of Travancore won the right to walk along the public roads.

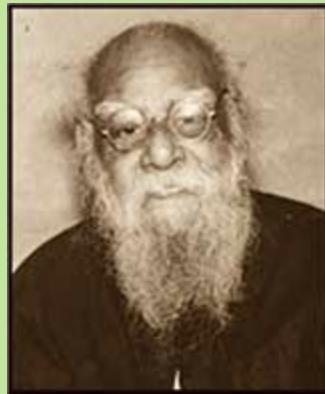
But that was just the beginning. Knowing how lack of education had kept them in darkness, Ayyankali opened a school to teach the children belonging to Dalit families at Venganoor. Unfortunately his school was set ablaze by a group of upper-caste people. Rather than losing hope, Ayyankali launched another mass movement to ensure the right to education for all Dalits. Like his previous movement, this one was also successful when in 1907 the Travancore government passed an order mandating that all Dalit children be admitted into public schools. But

many government officials tried their best to annul this order which led to a clash between them and Ayyankali. After a tussle of three years the order was released to the public in 1910.

Mahatma Ayyankali also pioneered a movement for democratizing public places and asserting the rights of workers even before the establishment of any trade unions in Kerala. He soon became a voice for the untouchables in Kerala and associated himself with genuine social reformers who were aiming to restructure the decadent Hindu society. Ayyankali was later nominated to the assembly of Travancore in 1910 as a mark of recognition of his leadership abilities. In the assembly, the high caste members who scoffed at him being an illiterate low-caste were shocked to find in him an eloquent speaker. Finally on 18 June, 1941, he passed away leaving behind a legacy of social reform, progress and a lasting legacy. But as with the venerable Sree Narayana Guru, this savant is not known to the vast majority of Indians except his followers in Kerala.

**Reform Movement:** With the support he received from his well-wishers, Ayyankali established Sadhu Jana Paripalana Sangham to help the Dalits by providing them education, finance and legal support. During that period, after Sree Narayana Guru's SNDP, the next most powerful welfare organization was Ayyankali's SJPS with the slogan '*Progress through education and organization.*' Within a short period it had close to a thousand branches in all parts of Kerala.

While all these changes were taking place, several missionaries based in Kerala were asking the untouchables to accept Christianity to escape caste discrimination. When Ayyankali was informed of this issue, he asked the missionaries as to why the numerous Syrian Christians who were already residing in the state practiced caste-based prejudices, concluding correctly that conversion to Christianity will not do untouchables any good. He also rejected the missionary misinformation about the spurious **Aryan-Dravidian racial constructs**. Along with Sree Narayana Guru, Ayyankali asked the Hindu society to reform itself to save it from dissolution. He gave his support to the efforts taken by other organisations to eradicate caste prejudices.



E.V. Ramaswamy Periyar

[http://www.periyar.org/html/ap\\_bios\\_eng1.asp](http://www.periyar.org/html/ap_bios_eng1.asp)

Popularly known as “Periyar”, he was a radical social reformer of Tamil Nadu. What is less known about him is that he was also active in the freedom struggle for sometime, participating in the non-cooperation movement, offering satyagraha and defending khadi. But soon he gave them up to start a strong Dravidian movement. Portraying Periyar as just anti-Brahmin or anti-God would be to do injustice to a man who fought against Hindu orthodoxy with the kind of rare energy and conviction that transformed the social landscape of Tamil Nadu. To understand why Periyar's advocacy of rationalism and social reform caught the imagination of the underclass, his movement must be placed in the context of the rigid rituals that had legitimised caste oppression at that time.

**Personal Life:** He was born on 17 September, 1879 in Erode of Madras Presidency to a wealthy family of Balijas. At a young age, he witnessed numerous incidents of caste and gender discrimination. His parents were deeply religious and they frequently arranged religious discourses to be given at a temple or in other public places. While all the other members of the family listened to the discourses with great devotion, even in his early teens Ramasami displayed a keen rationalistic tendency and ridiculed the pundits who gave the talks, by pointing out the contradictions in their statements and also their incredible exaggerations. As he grew up, he became convinced that some people used religion only as a mask to deceive innocent people. That was why he took it as one of the duties in his life to warn people against superstitions and priests.

He joined the Congress Party in 1919, but resigned in 1925 when he

felt that the party was only serving the interests of Brahmins. In 1924 he participated in the Vaikom Satyagraha of Kerala. From 1929 to 1932 he toured British Malaya, Europe, and Russia, which influenced him. In 1939 he became the head of the Justice Party and later in 1944 changed its name to *Dravidar Kazhagam*. The party later split and one group led by CN Annadurai formed the DMK in 1949. While continuing the Self-Respect Movement, he advocated for an independent Dravida Nadu.

He propagated the principles of rationalism, self-respect, and eradication of caste. His work has greatly revolutionised the Tamil society and has significantly removed caste-based discrimination. He is also responsible for bringing new changes to the Tamil alphabet. The citation awarded by the UNESCO described him as “the prophet of the new age, the Socrates of South East Asia, father of social reform movement and arch enemy of ignorance, superstitions, meaningless customs and base manners.”

**Social Reforms:** Periyar made great efforts towards eradication of caste and other social reforms. He wanted the government and political parties along with social workers to identify the evils in society and boldly adopt steps to remove them. His philosophy did not discriminate between political service and social service. He felt that first and foremost the duty of government is to efficiently run the social organization, and that the philosophy of religion was to arrange social system. He strongly believed that the Muslims and Christians were abiding by this role, but Hindu religion remained unsuitable for progress in society.

One of the major areas of Periyar focuses on upliftment of rural population. In a booklet known as Village he pleaded for rural reform. He also wanted to eradicate the idea of "village" as a differentiating word among places, just as idea of "outcast" among social groups. Further, he also encouraged for urbanization of villages by providing public facilities like schools, libraries, radio stations, roads, transport and police stations.

Periyar felt that a tiny number of cunning people created caste differences to dominate the society. Hence he also emphasized the view that people must look to develop self-respect and rationality. He explained that caste system in South India was due to Indo-Aryan influence linked with the arrival of Brahmins from the north. Ancient Tamil land, which is actually a part of Tamilakkam, had a different stratification of society in five regions, determined by natural surrounding and also adequate means

of living.

## QUESTIONS

What is the chronological order of the annexation of following Indian States by Dalhousie between 1848 and 52?

- (i) Jaitpur (UP)
- (ii) Udaipur (MP)
- (iii) Satara (Maharashtra)
- (iv) Baghat (Punjab)

Select the correct answer from the codes given below:

- (a) ii, iv, i and iii
- (b) iv, ii, iii and i
- (c) i, iii, ii and iv
- (d) iii, i, iv and ii

Arrange the following sepoy mutinies in the historical order:

- (i) Vellore mutiny.
- (ii) First mutiny of the sepoys in Bengal.
- (iii) Mutiny of the 19th Native Infantry at Berhampur.
- (iv) Mutiny of the 47th Regiment at Barrackpure.

Choose the answer from the codes given below:

- (a) i, ii, iv and iii
- (b) ii, iii, i and iv
- (c) ii, i, iv and iii
- (d) iii, ii, i and iv

Match the following states annexed by Dalhousie with their respective years of annexation with the help of the codes given below:

### List I

- (i) Jhansi (MP)
- (ii) Sambalpur (Orissa)
- (iii) Awadh (UP)
- (iv) Nagpur (MP)

- (a) i-D, ii-A, iii-C, iv-B
- (b) i-C, ii-B, iii-A, iv-D
- (c) i-A, ii-C, iii-D, iv-B

### List II

- (A) 1849
- (B) 1853
- (C) 1854
- (D) 1856

(d) i-B, ii-A, iii-D, iv-C

The annexation of some Indian states by Dalhousie was cancelled by the Court of Directors. Which were they?

- (i) Sambalpur
- (ii) Baghat
- (iii) Nagpur
- (iv) Udaipur
- (v) Jhansi

Choose the correct answer from the codes given below:

- (a) i, ii and iv
- (c) i and ii
- (c) i and ii
- (d) ii and iv

At Delhi the Mughal Emperor's wife is said to have sabotaged the work of the rebels by acting as the informer to the British. What is her name?

- (a) Hazarat Mahal
- (b) Zinnat Mahal
- (c) Mumtaz Mahal
- (d) Fatima Begam

Which of the following statements about Nana Saheb are true?

- (i) Nana Saheb was the adopted son of the last Peshwa.
- (ii) The original name of Nana Saheb was Dhondu Pandit.
- (iii) The last Peshwa, Baji Rao II, was murdered by Nana Saheb.
- (iv) Dalhousie refused to recognise Nana Saheb as the Peshwa and suspended his pension.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) I, iii and iv

Which of the following statements about Dalhousie are incorrect?

- (i) He annexed Karauli in Rajputana by applying the Doctrine of Lapse.
- (ii) He abolished the titles of the ex-rulers of the Carnatic and Travancore after their death.
- (iii) He declared that the successors of Bahadur Shah II would have to leave the Red Fort.

(iv) He also announced that the successors of Bahadur Shah II would be known only as princes and not as kings.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iv

Which of the following were the grievances of the sepoys?

- (i) Discrimination in payment and promotions.
- (ii) Mistreatment of the sepoys by the British officials.
- (iii) Refusal of the British to pay *batta* while fighting in remote regions.
- (iv) British Government's order requiring the Sepoys to serve overseas when required.
- (v) Encouragement given to Christian missionaries by British army officers.

Choose the correct answer from the codes given below:

- (a) i, ii and v
- (b) i, iii and iv
- (c) ii, iii and v
- (d) All of them

Which of the following Acts were passed by the British Government in 1856?

- (i) Hindu Widow Remarriage Act
- (ii) Abolition of *sati* (Regulation XVII)
- (iii) Religious Disabilities Act
- (iv) General Service Enlistment Act

Choose the correct answer from the codes given below:

- (a) i and iii
- (b) ii and iv
- (c) i, iii and iv
- (d) i, ii, and iii

Which of the following were the grievances of the conservative and orthodox sections of Indians?

- (i) Protection and encouragement given to the Christian missionaries by the British Government.
- (ii) Resentment against the social reforms and humanitarian measures introduced by the British Government.
- (iii) British official policy of taxing-lands belonging to temples, mosques,

and charitable institutions.

(iv) Neglect of Indian culture by the British government.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i and iii
- (d) ii and iv

Arrange the following chief commissioners of Awadh in chronological order:

(i) Sir Henry Lawrence

(ii) Sir James Outram

(iii) Coverly Jackson

(iv) Brigadier Inglis

(a) i, iii, ii and iv

(b) ii, iii, i and iv

(c) iii, iv, i and ii

(d) i, iii, ii and iv

Which of the following events before the Revolt of 1857 gave jolts to the British armed strength?

(i) First Afghan War

(ii) Anglo-Sikh Wars

(iii) First Anglo-Burmese War

(iv) Crimean War

(v) Santhal Uprising

(vi) Third Anglo-Maratha War

(a) i, ii, iii and vi

(b) ii, iii, v and vi

(c) iii, iv, v and vi

(d) i, ii, iv and v

What was the ratio of the Indian sepoys to the Europeans in the British Indian Army on the eve of the outbreak of the Revolt of 1857?

(a) 4: 1

(b) 5: 1

(c) 6: 1

(d) 7: 1

When was the new Enfield Rifle with greased cartridges introduced in the British Indian Army?

- (a) November 1856
- (b) December 1856
- (c) January 1857
- (d) February 1857

Which of the following statements about Mangal Pandey are not correct?

- (i) He was a sepoy in the 19th Native Infantry stationed at Berhampur.
- (ii) In March 1857, he single-handedly revolted and killed two English officers.
- (iii) He made a futile attempt to commit suicide when he realised the hopelessness of the situation.
- (iv) He was executed by the British.

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) i and iv
- (d) i and iii

What is the chronological sequence in which the following places witnessed sepoy revolts?

- (i) Naushera
- (ii) Delhi
- (iii) Meerut
- (iv) Hoti Mardan

Select the correct answer from the codes given below:

- (a) ii, iii, i and iv
- (b) iii, ii, i and iv
- (c) iv, iii, ii and i
- (d) i, iii, iv and ii

Which code gives the correct pairing of the following lists?

- |                          |  |
|--------------------------|--|
| (i) Colonel<br>Mitchell  | (A) Commanding Officer of kanpur on the eve of the Revolt        |
| (ii) General<br>Hearsey  | (B) Commanding Officer of the 34th Native Infantry at Barrackpur |
| (iii) General<br>Hewitt  | (C) Commanding Officer of the 19th Native Infantry at Berhampur  |
| (iv) Sir Hugh<br>Wheeler | (D) Commanding Officer of Meerut on the eve of the Revolt.       |

- (a) i-D, ii-A, iii-C, iv-B
- (b) i-A, ii-D, iii-B, iv-C
- (c) i-B, ii-C, iii-A, iv-D
- (d) i-C, ii-B, iii-D, iv-A

Arrange the following places of revolt in chronological order:

- (i) Mathura
- (ii) Jhansi
- (iii) Bareilly
- (iv) Kanpur

Choose the answer from the codes given below:

- (a) i, iii, iv and ii
- (b) ii, iv, i and iii
- (c) iii, ii, i and iv
- (d) iv, ii, iii and i

Match List-I with List-II and select the answer using codes the given below:

List I	List II
(i) Lt. Baugh	(A) The officer who blew up the magazine at Delhi so that it would not fall into the hands of sepoys.
(ii) Col. Finnis	(B) The officer who murdered Mughal Emperors' sons after the recapture of Delhi
(iii) Lt. Willoughby	(C) The officer who was severely wounded by Mangal Pandey.
(iv) Lt. Hodson	(D) The officer who was the Commanding Officer of the 11th Native Infantry at Meerut and who was killed by the sepoys.

- (a) i-D, ii-A, iii-B, iv-C
- (b) i-A, ii-B, iii-C, iv-D
- (c) i-C, ii-D, iii-A, iv-B
- (d) i-B, ii-C, iii-D, iv-A

Consider the following pairs:

- (i) Nana Saheb—Kanpur
- (ii) Begam Hazarat Mahal—Lucknow
- (iii) Rani Laxmibai—Jhansi
- (iv) Khan Bahadur Khan—Arrah
- (v) Kunwar Singh—Bareilly

Which of the above are correctly matched?

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) iii, iv and v

Which of the following statements about Bakht Khan are true?

- (i) He was an ordinary subedar in the British army.
- (ii) He led the revolt of the sepoys at Meerut and brought them to Delhi.
- (iii) He was the de facto leader of the sepoys at Delhi, the nominal leader being the Mughal emperor.
- (iv) After the recapture of Delhi by the British, he went to Awadh and died fighting the British in May 1859.

Select the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) i, iii and iv
- (d) ii, iii, and iv

Match the following:

**List I**

- (i) Azimullah Khan
  - (ii) Ahmadullah
  - (iii) Amar Singh
  - (iv) Firoz Shah
  - (v) Rao Saheb
- (a) i-C, ii-E, iii-D, iv-B, v-A
  - (b) i-E, ii-D, iii-C, iv-A, v-B
  - (c) i-D, ii-C, iii-E, iv-A, v-B
  - (d) i-C, ii-D, iii-E, iv-A, v-B

**List II**

- (A) A relative of Mughal emperor
- (B) Nephew of Nana Saheb
- (C) Adviser of Nana Saheb
- (D) Adviser of the ex-nawab of Awadh
- (E) Brother of Kunwar Singh

Which of the following statements about Maulavi Ahmadullah are true?

- (i) He was a native of Delhi.
- (ii) Just before the outbreak of the Revolt of 1857, he led a minor revolt of the people against the British at Faizabad.
- (iii) He was one of the main leaders of the rebels at Lucknow and after its fall at Bareilly during the revolt.
- (iv) He was captured and executed by the British after the revolt.

Choose the answer from the codes given below:

- (a) ii and iii
- (b) i and iv
- (c) i and ii
- (d) iii and iv

Match the following with the help of the codes given below:

<i>Places</i>	<i>Britishers who recaptured them</i>
(i) Delhi	(A) Sir Colin Campbell
(ii) Kanpur	(B) Sir Hugh Rose
(iii) Lucknow	(C) Major General Havelock
(iv) Jhansi	(D) General John Nicholson
(v) Allahabad	(E) Brigadier General Neill

(a) i-C, ii-E, iii-D, iv-A, v-B  
 (b) i-D, ii-C, iii-A, iv-B, v-E  
 (c) i-B, ii-E, iii-D, iv-C, v-A  
 (d) i-A, ii-D, iii-B, iv-E, v-C

Which of the following statements about Kanpur during the Revolt of 1857 are true?

- (i) The besieged British surrendered to the rebels after a few days of resistance.
- (ii) Despite Nana Saheb's promise of safe conduct to Allahabad, all the Englishmen were murdered by the rebel sepoys while the former were leaving Kanpur in boats.
- (iii) After a brief period of confinement, all the English women and children were put to death by the followers of Nana Saheb.
- (iv) The British, after defeating Nana Saheb, reoccupied Kanpur in July 1857.
- (v) The mutinous Gwalior regiment under Tantia Tope tried to capture it from the British in November 1857, but failed.

Choose the answers from the codes given below:

- (a) i, ii, iii, and iv
- (b) i, ii, iv and v
- (c) ii, iii, iv and v
- (d) i, iii, iv and v

Match the following places with the Britishers who recaptured them using the codes given below:

**List I**

**List II**

- |               |                            |
|---------------|----------------------------|
| (i) Gwalior   | (A) Sir Colin Campbell     |
| (ii) Bareilly | (B) William Taylor         |
| (iii) Arrah   | (C) Brigadier General Neil |
| (iv) Banaras  | (D) Sir Hugh Rose          |
|               | (E) General Nicholson      |

- (a) i-B, ii-D, iii-C, iv-E
- (b) i-A, ii-C, iii-B, iv-D
- (c) i-E, ii-D, iii-A, iv-B
- (d) i-D, ii-A, iii-B, iv-C

Match List I with List II and select the answer using the codes given below:

<b>List I</b>	<b>List II</b>
(i) Kunwar Singh	(A) Died fighting the British at Gwalior
(ii) Nana Saheb	(B) Died in his ancestral home due to injuries.
(iii) Bakht Khan	(C) Murdered by Raja of Puwain
(iv) Maulavi Ahmadullah	(D) Escaped to Nepal
(v) Rani Laxmibai	(E) Died fighting the British in Awadh

- (a) i-D, ii-E, iii-A, iv-C, v-B
- (b) i-A, ii-C, iii-D, iv-B, v-E
- (c) i-B, ii-D, iii-E, iv-C, v-A
- (d) i-C, ii-D, iii-B, iv-A, v-E

Which of the following statements about Tantia Tope are true?

- (i) He was the brother of Nana Saheb.
- (ii) After the fall of Kanpur to the British, he joined Rani Laxmibai against the British.
- (iii) After losing Gwalior, he escaped to central India and carried on guerrilla war for 10 months.
- (iv) He was betrayed and handed over to the British by Man Singh, a feudatory of Sindhia.
- (v) He was transported for life by the British in April, 1859.

Choose the answer from the codes given below:

- (a) i, ii, and v
- (b) ii, iii, and iv
- (c) ii, iii and v
- (d) ii, iv and v

Who among the following British officers lost their lives at Lucknow?

- (i) General John Nicholson
- (ii) Brigadier General Neill
- (iii) Major General Havelock
- (iv) Sir Henry Lawrence

Select the answer from the codes given below:

- (a) all of them
- (b) i, ii, and iii
- (c) ii, iii and iv
- (d) i, iii and iv

Which of the following statements about Lucknow are true?

- (i) When the revolt broke out, the British under Sir Henry Lawrence took refuge in the residency at Lucknow.
- (ii) Havelock and Outram arrived at Lucknow with reinforcements, but they were also besieged.
- (iii) The besieged British at Lucknow were relieved by Sir Hugh Rose.
- (iv) In December 1857 it was again occupied by the supporters of Tantia Tope.
- (v) It was finally reoccupied by the British under Colin Campbell in 1858.

Select the answer from the codes below:

- (a) i, ii, and iii
- (b) ii, iii and iv
- (c) i, ii, iv and v
- (d) i, ii, iii and iv

Which of the following classes participated in the Revolt of 1857?

- (i) Peasants (ii) Capitalists
- (iii) Artisans (iv) Old Zamindars
- (v) Dispossessed rulers

Choose the answer from the codes given below:

- (a) i, iii and v
- (b) ii, iv and v
- (c) i, ii, iv and v
- (d) i, iii, iv and v

Which of the following classes did not participate in the Revolt of 1857?

- (i) Moneylenders
- (ii) Merchants
- (iii) Modern intelligentsia
- (iv) Agricultural labourers

(v) Urban-based absentee landlords

Select the correct answer from the codes given below:

- (a) i, ii, iii and v
- (b) ii, iii, iv and v
- (c) i, iii, iv and v
- (d) i, ii, iii, and iv

Which of the following rulers of Indian states cooperated with the British in suppressing the Revolt of 1851?

- (i) Nizam of Hyderabad
- (ii) Sindhia of Gwalior
- (iii) Holkar of Indore
- (iv) Ex-Nawab of Rohilkhand
- (v) Gulab Singh of Kashmir
- (vi) Raja of Jodhpur

Choose the answer from the codes given below:

- (a) i, ii, iv, v and vi
- (b) i, ii, iii, v and vi
- (c) i, iii, iv, v and vi
- (d) ii, iii, iv, v and vi

Which of the following prime ministers of native states cooperated with the British in suppressing the Revolt of 1857?

- (i) Sir Dinkar Rao
- (ii) Sir Khan Bahadur
- (iii) Sir Salar Jang
- (iv) Sir Jang Bahadur

Choose the correct answer from the codes given below:

- (a) i, ii, and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Which of the following regions/presidencies did not participate in the Revolt of 1851?

- (i) Bengal
- (ii) Madras
- (iii) Bombay
- (iv) Central India
- (v) Western Punjab

(vi) Rajputana

Select the answer from the codes given below:

- (a) i, ii, iii, v and vi
- (b) ii, iii, iv, v and vi
- (c) ii, iii, v and vi
- (d) ii, iv, v and vi

Which of the following were the causes for the failure of the rebels in 1857–58?

- (i) Disorganisation
- (ii) Indiscipline
- (iii) Participation of the masses
- (iv) Common interests
- (v) Decentralised leadership
- (vi) Use of traditional weapons

Choose the answer from the codes given below:

- (a) i, ii, iii and v
- (b) ii, iv, v and vi
- (c) i, ii, v and vi
- (d) ii, iii, iv and vi

Which of the following were the main factors for the success of the British in suppressing the Revolt of 1857?

- (i) Immense resources
- (ii) Superior military weapons and techniques
- (iii) Able leadership
- (iv) Assistance of some of the Indian rulers.
- (v) End of Crimean War which enabled them to concentrate most of their troops in India.

Select the answer from the codes given below:

- (a) i, ii and iv
- (b) ii, iii and v
- (c) i, iii and iv
- (d) All of them

### **Assertion and Reason**

#### ***Instructions:***

Mark (a) if the ‘Assertion’ (A) is correct, but the ‘Reason’ (R) is wrong.

Mark (b) if the ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if the ‘A’ and ‘R’ are correct, and ‘R’ explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain ‘A’.

*Assertion (A):* The faulty deployment of troops on the eve of the Revolt of 1857 may be considered as one of the main causes for the revolt.

*Reason (R):* There was only an insignificant number of European soldiers compared to that of the sepoys at important military centres like Delhi and Allahabad on the eve of the revolt.

*Assertion (A):* The British, though introduced a unitary or highly centralised system of Government in India, continued to follow the policy of divide and rule.

*Reason (R):* British refused to pay foreign service allowance to the Indian sepoys while they were fighting in remote regions like Punjab or Sind.

*Assertion (A):* The British followed a policy of religious persecution of Hindus and Muslims in the army in order to forcibly convert them into Christians.

*Reason (R):* The British government gave full protection and encouragement to the Christian missionaries in India.

*Assertion (A):* The immediate cause of the Revolt of 1857 was the introduction of the new Enfield rifle in the British Indian army.

*Reason (R):* The sepoys were required to, before loading the cartridge into the new rifle, bite off its end which was feared to have been greased with the fat of cows and pigs.

*Assertion (A):* The Sikh army rendered valuable service to the British in the suppression of the Revolt of 1857.

*Reason (R):* Sir Henry Lawrence, the chief commissioner of Punjab during the revolt, failed to maintain peace in Punjab.

*Assertion (A):* The British remained as perpetual foreigners in India.

*Reason (R):* Some of the foreign conquerors of India, like Mughals and Delhi Sultans, made India their home.

*Assertion (A):* The Indian middle and upper classes were totally excluded from high administrative and military posts by the British.

*Reason (R):* Many of the traditional zamindars lost their zamindaris to the new class of urban-based absentee landlords.

*Assertion (A):* In some places artisans and craftsmen participated in the

Revolt of 1857.

*Reason (R):* The British policy of ‘one-way’ free trade destroyed village industries and handicrafts in India.

Who was the famous Urdu poet who witnessed the massacre of male civilians of Delhi by the British soldiers after it was recaptured?

- (a) Firaq Gorakhpuri
- (b) Josh Malihabadi
- (c) Mirza Ghalib
- (d) Mir Babar Ali Anis

Who was the British general who esteemed Rani Laxmibai of Jhansi as ‘the best and bravest military leader of the rebels’?

- (a) Sir Colin Campbell
- (b) Major General Havelock
- (c) Sir James Outram
- (d) Sir Hugh Rose

Who wrote the following passage? ‘In no instance is a friendly glance directed to the white man’s carriage ... Oh? that language of the eye! Who can doubt? Who can misinterpret it?’

- (a) G B Malleson
- (b) J W Kaye
- (c) W H Russell
- (d) T R Holmes

Match the following lists of books with their authors and select the answer from the codes given below the lists:

*Books*

(i) *History of Indian Mutiny*

(ii) *A History of the Sepoy War in India*

(iii) *Indian Mutiny of 1857*

(iv) *The sepoy Revolt, its Causes and its Consequences*

(v) *Eighteen Fifty Seven*

- (a) i-E, ii-B, iii-A, iv-D, v-C
- (b) i-B, ii-A, iii-D, iv-C, v-E
- (c) i-A, ii-D, iii-C, iv-E, v-B

*Authors*

- (A) G B Malleson
- (B) Sir J W Kaye
- (C) S N Sen
- (D) H Mead
- (E) T R Holmes

(d) i-D, ii-C, iii-E, iv-B, v-A

Who was the author of the book, *The Indian War of Independence*, 1857?

- (a) Sir Syed Ahmad Khan
- (b) V D Savarkar
- (c) S R Sharma
- (d) R C Majumdar

Which of the following statements about Virapandya Kattabomman are true?

- (i) He was the ruler of Panchalakurichi in the Tirunelveli district of Tamilnadu.
- (ii) He revolted because of British attempts to impose their suzerainty over him.
- (iii) In the end he was captured and executed by the British.
- (iv) His territory was restored to one of his minor sons.

Select the correct answer from the codes given below:

- (a) All of them
- (b) ii and iv only
- (c) i, ii, and iii
- (d) iii and iv

What is the chronological order of the following revolts?

- (i) Kittur Rising
- (ii) Ramosi Revolt
- (iii) Paik Rebellion
- (iv) Satavandi Revolt

Choose the correct answer from the codes given below:

- (a) ii, iv, i and iii
- (b) iv, ii, iii and i
- (c) i, iii, iv and ii
- (d) iii, ii, i, and iv

Which of the following statements about the Paiks are true?

- (i) They were militia class in Orissa occupying rent-free lands under the zamindars.
- (ii) After the British occupation of Orissa, they were also required to pay land revenue to the British.
- (iii) They revolted first under the leadership of the Raja of Parlakimedi.
- (iv) In their second revolt, they defeated the British forces and occupied Puri for a short period.

Choose the answer from the codes given below:

- (a) i, ii and iii

- (b) i, ii and iv
- (c) ii, iii and iv
- (d) i, iii and iv

Arrange the following revolts in the correct sequence:

- (i) Satara disturbances
- (ii) Sambalpur outbreak
- (iii) Bundela revolt
- (iv) Gadkari rebellion

Select the answer from the codes given below:

- (a) ii, iii, iv and i
- (b) iv, ii, i and iii
- (c) i, iii, ii and iv
- (d) ii, i, iii and iv

Which of the following statements about Velu Thambi are true?

- (i) He was the Raja of Travancore state.
- (ii) He revolted because of British demand for his removal.
- (iii) Despite of the stiff resistance put up by his forces, Trivandrum, the capital of Travancore, fell to the British forces.
- (iv) He was captured and executed by the British.

Select the correct answer from the codes given below:

- (a) ii and iii
- (b) i, and ii
- (c) ii and iv
- (d) iii and iv

Which of the following statements about Rao Bharmal are not true?

- (i) He was the ruler of Mandu in central India.
- (ii) He revolted due to the frequent interference of the British in the internal affairs of his state.
- (iii) He was defeated and killed in a battle with the British.
- (iv) The British imposed a subsidiary treaty on his successor.

Choose the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) i and iii
- (d) ii and iv

Which is the correct chronological sequence of the following?

- (i) Revolt of Rao Bharmal
- (ii) Revolt of Velu Thambi
- (iii) Rebellion of Birabhadra Raju
- (iv) Rebellion of Kattabomman

Choose the answer from the codes given below:

- (a) iv, ii, i and iii
- (b) ii, iii, iv and i
- (c) iii, i, ii and iv
- (d) i, iv, ii and iii

Match List I with List II and select the answer from the codes given below:

**List I**

- (i) Chittur Singh
  - (ii) Channamma
  - (iii) Dhar Rao Pawar
  - (iv) Madhukar Shah
- (a) i-D, ii-B, iii-A, iv-C
  - (b) i-D, ii-A, iii-B, iv-C
  - (c) i-A, ii-B, iii-D, iv-C
  - (d) i-B, ii-C, iii-A, iv-D

**List II**

- (A) Leader of Kittur Revolt
- (B) Leader of Satara outbreak
- (C) Leader of Bundela Rebellion
- (D) Leader of Ramosi Revolt

Which of the following statements about Ramosis are true?

- (i) Under the Peshwa they served in the ranks of police.
- (ii) After the annexation of Peshwa's territory, the British dispensed with their service.
- (iii) Their revolt created serious disturbances in Poona and the surrounding areas for quite some time.
- (iv) All the Ramosis who participated in the revolt were finally captured and executed by the British.

Select the answer from the codes given below:

- (a) i, ii and iv
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Which code gives the correct pairing of the following lists?

**List I**

- (i) Umaji

**List II**

- (A) Leader of Bundela revolt

- |  |   |
|--|---|
| (ii) Rayappa<br>(iii) Narsing Dattatreya Petkar<br>(iv) Jawahir Singh  | (B) Leader of Ramosi Revolt<br>(C) Leader of Kittur revolt<br>(D) Leader of Satara Disturbances |
| (a) i-D, ii-A, iii-B, iv-C<br>(b) i-B, ii-C, iii-A, iv-D<br>(c) i-C, ii-B, iii-D, iv-A<br>(d) i-B, ii-C, iii-D, iv-A |   |

Which of the following statements about Kittur are true?

- (i) Kittur was a small chiefdom in Kathiawar.
- (ii) Its chief, known as the Desai, died without having any male issue of his own.
- (iii) The British refused to recognise an adopted boy as the Desai of Kittur and assumed its administration.
- (iv) The supporters of the late Desai revolted and murdered some English officers.
- (v) The British suppressed the revolt, but restored Kittur to a descendant of the late Desai.

Choose the answer from the codes given below:

- (a) i, ii and iv
- (b) ii, iii and iv
- (c) ii, iii and v
- (d) i, ii and v

Which of the following is correctly matched?

- (a) Sivalinga Rudra—The ruler of Satara who was deposed by the British.
- (b) Pratap Singh—The ruler of Sambalpur who was deposed by the British.
- (c) Mohan Kumari—The Desai of Kittur who died without leaving any male issue.
- (d) Khen Savant—The ruler of Satavandi who was deposed by the British.

Which of the following statements about Satara Disturbances are incorrect?

- (i) The Satara disturbances were mainly due to the disposal and banishment of its popular ruler by the British.
- (ii) In 1840 the people of Satara revolted against the British.
- (iii) The people of Satara revolted for a second time in 1845 and seized Badami.
- (iv) Satara was conquered and annexed by the British in 1845.

Choose the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) ii only
- (d) iv only

Which of the following statements about Gadkaris are true?

- (i) Gadkaris, a militia class, held revenue-free lands in the state of Kolhapur in return for their services to its ruler.
- (ii) The British assumed direct administration of Kolhapur, and appointed D K Pandit, a member of the Bombay Civil Service, as Minister of Kolhapur.
- (iii) D K Pandit was made responsible to the ruler of Kolhapur, who continued to be recognised as its lawful ruler by the British.
- (iv) Gadkaris resented the revenue reforms of D.K. Pandit because his reforms made their land holdings also liable to be taxed.

Select the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) i, ii and iii
- (d) i, ii and iv

Which of the following statements about Satavandi are true?

- (i) Satavandi was a small state in Maharashtra.
- (ii) The British deposed its ruler and took over its administration.
- (iii) The nobles of Satavandi resented the British system of administration and revolted.
- (iv) The revolt of nobles was followed by a popular revolt of the common people against the British.
- (v) The British reinstated the deposed ruler.

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv, and v
- (c) i, iii and v
- (d) ii, iv and v

Which of the following were the leading personalities of the revolt of Satavandi?

- (i) Ram Kumar
- (ii) Phond Savant
- (iii) Appa Sahib
- (iv) Anna Sahib

(v) Karan Savant

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) ii and iv
- (d) iii and v

The British attached the zamindaris and property of a number of zamindars for non-payment of revenue, resulting in the revolt of those zamindars against the British. Which of the following zamindars fall under this category?

- (i) Zamindar of Palakonda
- (ii) Zamindar of Kurnool
- (iii) Zamindar of Parlakimedi
- (iv) Zamindar of Gumsur

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Match List I with List II and select the answer using the codes given below the lists:

**List I**

- (i) Faraizi movement
- (ii) Wahabi movement
- (iii) Pagal Panthi movement
- (iv) Kuka Movement

- (a) A-4, B-2,C-3, D-1
- (b) A-3,B-1,C-4,D-2
- (c) A-2, B-4, C-1, D-3
- (d) A-1, B-3, C-2, D-4

**List II**

- (A) Karam Shah
- (B) Shariatullah
- (C) Bhagat Jawahar Mal
- (D) Saiyid Ahmad

Which of the following statements about the Faraizi movement are true?

- (i) It was founded in 1804.
- (ii) In the beginning it was mainly a religious reform movement.
- (iii) Its activities were confined to Bihar and Uttar Pradesh.
- (iv) In the later stages, it was amalgamated with the Pagal Panthi movement.

Choose the answer from the codes given below:

- (a) i and iii

- (b) ii and iv
- (c) i and ii
- (d) iii and iv

Which of the following statements about the movement of the Pagal Panthis are true?

- (i) It began as a political movement against the oppressive zamindars and the British, but later became a religious reform movement.
- (ii) Its period is placed between 1825 and 1833.
- (iii) It was confined to Sherpur in West Bengal.
- (iv) The movement under Tipu was finally suppressed by British after large scale military operations.

Select the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) ii and iv
- (d) i and iv

Arrange the following leaders of the Wahabi movement in the chronological order?

- (i) Inayat Ali
- (ii) Vilayat Ali
- (iii) Abdullah
- (iv) Saiyid Ahmad
- (v) Maqsud Ali

Choose the answer from the codes given below:

- (a) iv, i, ii, iii and v
- (b) ii, iii, i, iv and v
- (c) i, v, iii, iv and ii
- (d) iv, ii, i, v and iii

Which of the following statements about Wahabi movement are true?

- (i) It was founded in India in 1810 as a religio-political movement.
- (ii) In its religious aspect, it was a reform movement to remove abuses from the Islamic society.
- (iii) In its political aspect, it was a movement to revive and restore Muslim power in India.
- (iv) The movement first began in Rohilkhand.

Select the answer from the codes given below:

- (a) i, ii and iii

- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Which of the following areas were affected by the Wahabi Movement?

- (i) Bihar
- (ii) Bengal
- (iii) Assam
- (iv) Punjab
- (v) North-Western
- (vi) Rajasthan Frontier Province
- (vii) Deccan

Select the correct answer from the codes given below:

- (a) i, ii, iii, v and vi
- (b) i, ii, v, vi and vii
- (c) i, ii, iv, v and vii
- (d) i, iii, iv, vi and vii

Which of the following statements about the Wahabis are true?

- (i) The Wahabis occupied a part of Punjab after the death of Ranjit Singh.
- (ii) After the occupation of Punjab by the British, the Wahabis were defeated and expelled from Punjab by the British.
- (iii) The Wahabis under Inayat Ali were defeated in a major encounter by the British.
- (iv) Inayat Ali was captured and executed by the British.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Arrange the following state trials of the Wahabis in the chronological sequence:

- (i) Patna trial
- (ii) Rajmahal trial
- (iii) Malda trial
- (iv) Ambala trial

Choose the answer from the codes given below:

- (a) ii, i, iii and iv
- (b) iv, ii, i and iii

(c) iii, ii, i and iv

(d) iv, i, iii and ii

Match the following:

*State trial*

(i) Malda trial

(ii) Patna trial

(iii) Rajmahal trial

(iv) Ambala trial

(a) i-A, ii-D, iii-B, iv-C

(b) i-D, ii-A, iii-C, iv-B

(c) i-C, ii-B, iii-D, iv-A

(d) i-B, ii-C, iii-A, iv-D

*Wahabi leaders*

(A) Yahya Ali

(B) Ahmadullah

(C) Maulavi Amiruddin

(D) Ibrahim Mandal

Which of the following statements about the Kuka Movement are true?

(i) It was founded in western Punjab in the sixties of the 19th century.

(ii) Its religious aim was reformation of Sikhism.

(iii) Its political aim was restoration of Sikh sovereignty.

(iv) Its founder was popularly known as Sian Sahib.

Choose the answer from the codes given below:

(a) i, ii and iii

(b) ii, iii and iv

(c) i, ii and iv

(d) i, iii and iv

Which of the following statements about the leaders of Kukas are incorrect?

(i) Sian Sahib was succeeded by Balak Singh.

(ii) Balak Singh was captured and executed by the British.

(iii) Balak Singh was succeeded by Hari Singh.

(iv) Ram Singh was the last leader of the Kukas.

(v) Ram Singh was transported to Rangoon by the British.

Select the answer from the codes given below:

(a) i and iii

(b) ii and iv

(c) i and v

(d) ii and iii

Ram Singh

(i) became the leader of the Kukas in 1860.

(ii) appointed *subas* and *naib-subas* to organise the sect in different parts of

Punjab.

- (iii) recruited a large number of Jats as members of his sect.
- (iv) imparted military training to his followers.
- (v) died in 1885 at Ludhiana.

Select the correct answer from the codes given below:

- (a) i, ii and iv
- (b) i, ii and v
- (c) ii, iii and iv
- (d) ii, iv and v

Which of the following statements about the Kukas are true?

- (i) Destruction of idols and shrines and murder of butchers by the Kukas brought them into open conflict with the British.
- (ii) In Jan, 1872 a group of Kukas openly revolted and attacked Malaudh and Kotla killing some people.
- (iii) 68 rebellious Kukas surrendered to the British unconditionally.
- (iv) All the surrendered Kukas were given a general pardon by Mr. Cowan, Deputy Commissioner of Ludhiana.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Which of the following were included in the religious reforms of the Kukas?

- (i) Prohibition of all worship
- (ii) Abolition of caste
- (iii) Prohibition of intermarriage
- (iv) Abstinence from meat, liquor and drugs
- (v) Prohibition of free intercourse between the sexes

Choose the correct answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv, and v
- (d) i, ii and v

Which one of the Sikh gurus was recognised as the only true guru of the Sikhs by the Kukas?

- (a) Guru Angad
- (b) Guru Amar Das

- (c) Guru Hargobind
- (d) Guru Gobind Singh

Which of the following tribes live in the Chota Nagpur area?

- (i) Hos
- (ii) Garos
- (iii) Kols
- (iv) Mundas
- (v) Angamis
- (vi) Oraons

Select the correct answer from the codes given below:

- (a) i, iii, iv and v
- (b) ii, iii, v and vi
- (c) i, iii, iv and vi
- (d) ii, iii, iv and vi

Match List I with List II and select the answer using the codes given below.

**List I**

- (i) Chuars
- (ii) Bhils
- (iii) Kolis
- (iv) Khasis

- (a) i-D, ii-A, iii-B, iv-C
- (b) i-B, ii-D, iii-A, iv-C
- (c) i-B, ii-C, iii-D, iv-A
- (d) i-C, ii-D, iii-A, iv-B

**List II**

- (A) Sahyadri hills
- (B) West Bengal
- (C) Meghalaya
- (D) Khandesh

Match the following:

**List I**

- (i) Singphos
- (ii) Koyas
- (iii) Khonds
- (iv) Santhals

- (a) i-A, ii-C, iii-B, iv-D
- (b) i-C, ii-A, iii-D, iv-B
- (c) i-B, ii-A, iii-D, iv-C
- (d) i-D, ii-A, iii-B, iv-C

**List II**

- (A) Andhra Pradesh
- (B) Orissa
- (C) Bihar
- (D) Assam

Consider List I and List II:

**List I**

- (i) Naikdas
- (ii) Kacha Nagas
- (iii) Thadoe Kukis
- (iv) Chenchus

**List II**

- Assam
- Gujarat
- Manipur
- Andhra Pradesh

Which of the above are correctly matched?

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) ii and iii
- (d) iii and iv

Which of the following statements about the Revolt of the Bhils are true?

- (i) The Bhils revolted in 1818 due to the occupation of their territory by the British.
- (ii) They defied British authority for 50 year from 1818.
- (iii) Their revolt was finally ended by the British through military operations as well as conciliatory measures.
- (iv) The leader of the Bhil revolt was Ram Charan.

Choose the answer from the codes given below:

- (a) i and ii
- (b) i and iii
- (c) ii and iii
- (d) ii and iv

Who were the leaders of the Revolt of Khasis in 1820–32?

- (i) Tirut Singh
- (ii) Shambu Singh
- (iii) Bar Manik
- (iv) Vir Manik

Select the correct answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) i and iii
- (d) ii and iv

Consider List I and List II:

**List I**

- (i) Colonel White

**List II**

- Suppressed a Singpho revolt in 1830

(ii) Major Burrough	Was murdered by Singphos in 1839
(iii) Captain Neufville	Was defeated by the Santhals in 1855
(iv) Mr. Bastian	Provided the immediate cause for the Koya revolt of 1922–24.

Which of the above are incorrectly matched?

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Which of the following statements about the Santhal Revolt are true?

- (i) The Santhals of Rajmahal hills revolted against the British in 1855.
- (ii) They set up their own government and defeated a British force under Colonel White.
- (iii) The British suppressed the revolt by transferring the disturbed area to the military in 1856.
- (iv) The British created a separate district of Santhal Paraganas to prevent santhals from revolting again in future.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) i, ii and iv

Which code gives the correct pairing of the following lists:

<i>Leaders</i>	<i>Tribal Revolts</i>
(i) Buddho Jagat	(A) Khond revolt of 1846–48
(ii) Alluri Sitarama Raju	(B) Kol revolt of 1831–32.
(iii) Chakra Bisayi	(C) Kacha Naga revolt of 1882
(iv) Sambhudan	(D) Koya Revolt of 1922–24.

(a) i-B, ii-D, iii-A, iv-C  
 (b) i-A, ii-D, iii-C, iv-B  
 (c) i-D, ii-B, iii-A, iv-C  
 (d) i-C, ii-A, iii-B, iv-D

Which of the following persons played a prominent role in the Santhal revolt?

- (i) Sidhu
- (ii) Shambhu
- (iii) Kanhu
- (iv) Birsa
- (v) Jagat

Select the correct answer from the codes given:

- (a) i and ii
- (b) ii and iv
- (c) i and iii
- (d) iii and v

Which of the following statements about the Naikdas of Panch Mahals are true?

- (i) They revolted against the British in 1858 under Rupsingh.
- (ii) Rupsingh concluded peace with the British in 1859.
- (iii) They revolted again in 1868.
- (iv) They setup an independent kingdom with Rupsingh as the spiritual head and Joria Bhagat as the temporal head.
- (v) The British suppressed the revolt, but pardoned Rupsingh and Joria Bhagat.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) ii, iv and v

Match the following:

**List I**

- (i) Revolt of Oraons
- (ii) Revolt of Chenchus
- (iii) Revolt of Mundas
- (iv) Revolt of Thadoe Kukis

**List II**

- (A) 1899–1900
- (B) 1914–1915
- (C) 1917–1919
- (D) 1921–1922

- (a) i-D, ii-A, iii-C, iv-B
- (b) i-A, ii-C, iii-B, iv-D
- (c) i-C, ii-B, iii-D, iv-A
- (d) i-B, ii-D, iii-A, iv-C

Which of the following statements about Birsa Munda are true?

- (i) He founded a new religious sect with Sing Bonga as the only true God.
  - (ii) He was arrested and imprisoned by the British for his preachings among the Mundas.
  - (iii) After two years of imprisonment, he escaped from the British prison and revived his preachings among the Mundas.
  - (iv) The Mundas under him revolted and attacked churches and police stations.
  - (v) He was killed in a battle with the British.
- Select the answer from the codes below:
- (a) i, ii and iii
  - (b) ii, iii and iv
  - (c) i, ii and iv
  - (d) iii, iv and v

Which of the following statements about the Bhils of Banswara and Dungarpur in southern Rajasthan are true?

- (i) Gobind Guru began a purification movement among them.
- (ii) It soon developed into a political movement against the British.
- (iii) They set up a Bhil Raj with Gobind Guru as the head.
- (iv) The British suppressed their political movement through quick military action.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) i, iii and iv

Who was the leader of the Revolt of the Oraons?

- (a) Jatra Bhagat
- (b) Joria Bhagat
- (c) Kanhu Bhagat
- (d) Buddho Bhagat

Which of the following were the main causes for the tribal revolts against the British?

- (i) Resentment of the tribals against extension of British rule to their areas.
- (ii) Resentment against penetration of their areas by outsiders from the plains and against the protection *given* to these outsiders by the British.
- (iii) Resentment against the tightening British control over forest zone.

(iv) Resentment against British efforts to recruit unpaid tribal labour for manual work.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Which tribe revolted due to British efforts to suppress the practice of human sacrifice?

- (a) Thadoe Kukis
- (b) Khonds
- (c) Oraons
- (d) Naikdas

Which tribal revolt is the best example of the reaction of the tribals to the activities of the Christian missionaries in their areas?

- (a) Chenchu Revolt
- (b) Koya Revolt
- (c) Munda Revolt
- (d) Chuar Revolt

Who among the following is popularly known as ‘Periyar’?

- (a) C V Raman Pillai
- (b) C N Mudaliar
- (c) E V Ramaswamy Naicker
- (d) K Ramakrishna Pillai

Who was the first important leader of the untouchable Mahars?

- (a) Gopal Baba Walangkar
- (b) Jyotiba Phule
- (c) Gopal Hari Deshmukh
- (d) B R Ambedkar

Who is the author of the first modern novel of Kerala, *Indulekah*, written in 1889?

- (a) M Padmanabha Pillai
- (b) Chander Menon
- (c) K Ramakrishna Pillai
- (d) C V Raman Pillai

When and by whom was the book *Ghulamgiri* written?

- (a) 1925—B R Ambedkar
- (b) 1872—Jyotiba Phule
- (c) 1900—Gopal Hari Deshmukh
- (d) 1895—M G Ranade

Tamil Journal, *Kudi Arasu*, was founded by whom?

- (a) Anna Durai
- (b) P Tyagaraja Chetti
- (c) T M Nair
- (d) E V Ramaswamy Naicker

When and by whom was the ‘Nair Service Society’ founded?

- (a) 1905—Narayana Guru
- (b) 1910—T M Nair
- (c) 1914—M Padmanabha Pillai
- (d) 1916—K Ramakrishna Pillai

Which of the following were among the persons who launched the Justice movement?

- (i) Chander Menon
- (ii) C N Mudaliar
- (iii) T M Nair
- (iv) C V Raman Pillai
- (v) P Tyagaraja Chetty

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) ii, iii and v

Which of the following statements about Justice Movement are true?

- (i) It was a movement of the intermediate castes against Brahmin predominance in government service and politics.
- (ii) It was launched around 1915–16.
- (iii) It was a lower caste movement against Brahmin supremacy.
- (iv) It was anti-British in nature.

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv

(d) i and iv

Which of the following statements about the Self-respect movement are true?

- (i) It was a populist movement against Brahmin domination.
- (ii) It was founded by E V Ramaswami Naicker in 1925.
- (iii) It was a radical alternative to ‘Justice Elitism’.
- (iv) E V R founded an English journal to propagate his ideas.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Self-respect movement advocated:

- (i) Weddings without Brahmin priests.
- (ii) Forceable entry into temples.
- (iii) Burning of the *Manu Smriti*.
- (iv) Outright atheism at times.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) All of them

Which of the following statements about the Nadar movement are true?

- (i) Nadars of the Ramnad district were originally called ‘Shanans’, and belonged to an untouchable caste of toddy tappers and agricultural labourers.
- (ii) They emerged as a prosperous mercantile class by the end of the 19th century.
- (iii) They began to claim Vaishya status for their caste.
- (iv) They began to sanskritise themselves, and raised funds for educational and social welfare activities.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Which of the following statements about the movement of the Pallis are correct?

- (i) Pallis belonged to a lower caste.
  - (ii) From 1871 they began their movements in northern Tamilnadu
  - (iii) They called themselves ‘Vanniya Kula Kshatriya’.
  - (iv) They imitated upper caste customs like the taboo on widow remarriage.
- Choose the answer from the codes given below:
- (a) i, ii and iii
  - (b) ii, iii and iv
  - (c) i, ii and iv
  - (d) All of them

Which of the following statements about the Ezhavas are incorrect?

- (i) They belonged to an untouchable caste.
- (ii) They began to attack Brahmin domination in the beginning of 20th century.
- (iii) Their leader was Shankar Nair.
- (iv) Later they became the strongest opponents of the communists.

Select the answer from the codes given below:

- (a) i and iii
- (b) ii and iv
- (c) iii and iv
- (d) i and iv

Which of the following statements about the novel *Martanda Varma*, are true?

- (i) It was a historical novel.
- (ii) It was written by C V Raman Pillai in 1891.
- (iii) It attacked Nambudri social domination and *tarvad* constraints on romantic love.
- (iv) It attempted an evocation of the lost Nair military glory through its hero, Ananda Padmanabhan.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Which of the following statements about the movement of the Nairs are true?

- (i) The Nairs were numerically the dominant caste in the princely state of Travancore.
- (ii) In the late 19th century they launched a relentless campaign against the

social and political domination of the numerically small Nambudri Brahmins and the non-Malayali Brahmins.

(iii) C V Raman Pillai organised an association and attacked Brahmin predominance in government jobs.

(iv) K Ramakrishna Pillai attacked the court of Travancore state through his journal *Swadeshabhimani*.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, iii and iv
- (c) ii, iii and iv
- (d) All of them

Which of the following statements about Jyotiba Phule are true?

(i) He came from the lowly caste of ‘Mahar’ in Maharashtra, but was well educated.

(ii) He founded the Satyashodak movement in 1870’s.

(iii) He proclaimed the need to save the lower castes from the hypocritical Brahmins and their opportunistic scriptures.

(iv) He founded a newspaper, *New India* in 1880.

Select the answer from the codes given below:

- (a) i and ii
- (b) iii and iv
- (c) ii and iii
- (d) i and iv

Which of the following statements about the Satyashodak movement are true?

(i) It was dual in character, containing both elitebased conservatism and mass-based radicalism.

(ii) Elite-based conservatism could be seen in the trend representing the desire of the urban educated members of the intermediate and lower castes to move upwards in the social ladder by *sanskritisation*.

(iii) Mass-based radicalism could be seen in the trend representing the desire of the rural Maratha peasants, to do away with the evils of the caste system itself.

(iv) Both the trends were, however, anti-British.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv

(c) i, iii and iv

(d) All of them

Which of the following statements about the Mahar movement are true?

(i) Mahars were the untouchables of Maharashtra.

(ii) In the late 19th century they organised themselves for the first time under Gopal Baba Walangkar, and demanded more jobs in the army and other government services.

(iii) From the 1920's they developed an autonomous movement under Dr B R Ambedkar, their first graduate.

(iv) They held their first political conference in 1927.

Select the answer from the codes given below:

(a) i, ii and iii

(b) ii, iii and iv

(c) i, iii and iv

(d) All of them

Which of the following were the demands of the Mahars?

(i) Right to use tanks and enter temples.

(ii) Abolition of the *mahar watan* or traditional services to village chiefs.

(iii) Grant of revenue-free lands to its members by the government.

(iv) Separate representation in the Legislative councils.

Select the answer from the codes given below:

(a) i, ii and iii

(b) i, ii and iv

(c) ii, iii and iv

(d) All of them

Match List I with List II and select the answer from the codes given below:

**List I**

(i) Nadar Mahajan Sangam

(ii) Jati Nirdharani Sabha

(iii) Malayali Memorial

(iv) Vokkaliga Sabha

**List II**

(A) 1891

(B) 1897

(C) 1906

(D) 1910

(E) 1912

(a) i-C, ii-D, iii-B, iv-E

(b) i-A, ii-E, iii-D, iv-B

(c) i-D, ii-B, iii-A, iv-C

(d) i-E, ii-A, iii-C, iv-D

Match the following:

**List I**

- (i) Mahishya Samiti
- (ii) Mysore Praja Mitra mandali
- (iii) Satyashodak Samaj
- (iv) Lingayat Education Fund Association

- (a) i-C, ii-A, iii-D, iv-B
- (b) i-B, ii-D, iii-A, iv-C
- (c) i-A, ii-B, iii-C, iv-D
- (d) i-D; ii-C, iii-B, iv-A

**List II**

- (A) 1873
- (B) 1901
- (C) 1905
- (D) 1917

Which code gives the correct pairing of the following?

*Organisations*

- (i) Mysore Praja Mandali
- (ii) Satyashodak Samaj
- (iii) All-India Anti-League
- (iv) Malayali Memorial

- (a) i-B, ii-D, iii-A, iv-C
- (b) i-C, ii-A, iii-B, iv-D
- (c) i-B, ii-D, iii-C, iv-A
- (d) i-C, ii-A, iii-D, iv-B

*Founders*

- (A) Jyotiba Phule
- (B) C V Raman Pillai
- (C) C R Reddy Untouchability
- (D) M K Gandhi

Match the following:

*Movements*

- (i) Self-respect movement
- (ii) Nair movement
- (iii) Mahar movement
- (iv) Mahishya movement

- (a) i-A, ii-D, iii-B, iv-C
- (b) i-B, ii-C, iii-D, iv-A
- (c) i-B, ii-D, iii-A, iv-E
- (d) i-D, ii-E, iii-C, iv-B

*Regions*

- (A) Maharashtra
- (B) Tamil Nadu
- (C) Karnataka
- (D) Travancore state
- (E) Bengal

Consider List I and List II:

**List I**

**List II**

(i) Satyashodak movement	Maharashtra
(ii) Ezhava movement	Kerala
(iii) Nadar movement	Southern Tamil Nadu
(iv) Palli movement	Northern Tamil Nadu

Which of the above are correctly matched?

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) All of them

Which of the following is correctly paired?

- (a) Justice movement—North India
- (b) Kayastha movement—Karnataka
- (c) Lingayat movement—South India
- (d) Namshudra movement—Bengal

### **Assertion and Reason**

#### ***Instructions:***

Mark (a) if ‘Assertion’ is correct, but ‘Reason’ is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain ‘A’.

**Assertion (A):** By 1927 some of the Mahars started burning the *Manu Smriti*.

**Reason (R):** It demonstrated the sharp break of the Mahars with Hinduism.

**Assertion (A):** In southern and western India the lower and intermediate caste movements were very powerful and prominent.

**Reason (R):** In northern and eastern India Brahmin domination was less clear-cut, with other high caste groups serving as buffers.

**Assertion (A):** The Justice Party steadfastly followed a pro-British policy.

**Reason (R):** It hoped to get for its members and supporters more government jobs and more representation in the new legislatures.

**Assertion (A):** From 1901 the British made a direct contribution to the growth of caste movements in India.

**Reason (R):** From the 1901 census onwards, the British tried every 10 years to classify castes on the basis of ‘social precedence as recognised by native

public opinion'.

*Assertion (A):* The main cause for the Justice movement was the desire of some radical elements to improve the lot of the lower castes by attacking Brahmin domination and at times by challenging the very basis of the caste system.

*Reason (R):* The movements of the Nadars, Pallis, Ezhavas and Nairs were mainly due to the social desire of these castes to move upward in the ladder through the process of *sanskritisation*.

Who was the first President of the Andhra Provincial Ryots Association founded in 1928?

- (a) B V Ratnam
- (b) N G Ranga
- (c) Dr Pattabi Sitaramaiah
- (d) T Prakasam

When and where was the South Indian Federation of Peasants and Agricultural Labour founded?

- (a) 1930—Guntur
- (b) 1933—Vijayawada
- (c) 1935—Madras
- (d) 1938—Madras

When and where was the All-India Kisan Sabha formed?

- (a) 1935—Bombay
- (b) 1942—Kanpur
- (c) 1938—Calcutta
- (d) 1936—Lucknow

Who presided over the first session of the All India Kisan Sabha?

- (a) Swami Sahajanand
- (b) N G Ranga
- (c) Indulal Yajnik
- (d) PC Joshi

Which day is celebrated as the All-India Kisan Day?

- (a) first April
- (b) first September
- (c) first November
- (d) first December

The minimum charter of demands, mentioned in the Kisan Manifesto of

1936, included:

- (i) Fifty per cent cut in revenue and rent.
- (ii) Full occupancy rights to all tenants.
- (iii) Abolition of *begar* or forced labour.
- (iv) Scaling down of debts and interest rates.
- (v) Restoration of customary forest rights.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) iii, iv and v
- (d) All of them

Which of the following struggles were launched by the All-India Kisan Sabha?

- (i) Anti-settlement movement against ‘zamindari zulum’ in Andhra.
- (ii) The movement for the abolition of the zamindari system in Bihar.
- (iii) The movement against the oppressive forest laws in south India.
- (iv) The Anti-Razakar movement in the state of Hyderabad.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

Which of the following statements about the play *Nil Darpan* are true?

- (i) It was written in 1860.
- (ii) Its author is Premchand.
- (iii) Its author is Dina Bandhu Mitra.
- (iv) It portrayed the exploitation of Deccan peasants by moneylenders.
- (v) It portrayed the oppression of Bengal peasants by the European indigo planters.

Choose the answer from the codes given below:

- (a) i, ii and iv
- (b) i, iii and v
- (c) i, ii and v
- (d) i, iii and iv

Arrange the following events in chronological order.

- (i) Enactment of the Deccan Agriculturists’ Relief Act.
- (ii) Appointment of the Indigo Commission.

(iii) Enactment of the Punjab Land Alienation Act.

(iv) Enactment of the Bengal Tenancy Act.

Select the answer from the codes given below:

(a) iii, i, iv and ii

(b) i, iii, ii and iv

(c) iv, ii, iii and i

(d) ii, iv, i and iii

Which of the following statements are true about the Indigo agitation of Bengal?

(i) The peasants refused to cultivate indigo and put up armed resistance against the oppressive European planters.

(ii) Bishnucharan Biswas and Digambar Biswas played a prominent role in their resistance.

(iii) The Bengal intelligentsia organised a powerful campaign in support of the rebellious peasants.

(iv) Despite this agitation all the abuses of indigo cultivation' continued unabated in Bengal.

Choose the answer from the codes given below:

(a) i, ii and iii

(b) i, ii and iv

(c) i, iii and iv

(d) All of them

Which of the following statements about the Pabna movement are true?

(i) The main cause of this movement was the oppression of the peasantry by the zamindars.

(ii) The peasants organised no-rent unions, and even made armed attacks on the zamindars and their agents.

(iii) It was finally put down by the use of force.

(iv) The government on the basis of the recommendations of a committee, passed an act conferring permanency of tenure upon some classes of tenants.

Select the answer from the codes given below:

(a) i, ii and iii

(b) ii, iii and iv

(c) i, ii and iv

(d) All of them

Which of the following statements about the Deccan riots are true?

(i) Moneylenders were the main targets of attack by the peasants in these

riots.

- (ii) Surat and Kolhapur were the main centres of these riots.
- (iii) After the failure of the police to suppress these riots, the army was called in to put them down.
- (iv) The British passed an Act in 1879 prohibiting the imprisonment of the peasants of the Maharashtra Deccan for failure to repay debts to the moneylenders.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) i, iii and iv
- (d) All of them

The Punjab peasants

- (i) Resented the growing alienation of their lands to the moneylenders.
- (ii) Assaulted and murdered a good number of moneylenders during the last decade of the 19th century.
- (iii) Revolted against the zamindari oppression and exploitation in the first decade of the 20th century.
- (iv) Succeeded in getting an act passed by the British government in 1902, prohibiting the transfer of lands from peasants to moneylenders.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) i, iii and iv
- (d) All of them

Which of the following statements about the Champaran *satyagraha* are true?

- (i) The main cause of this movement was the oppression of the peasants of Champaran by the European indigo planters.
- (ii) Gandhi was invited by the peasants of Champaran to come and help them.
- (iii) Gandhi finally succeeded in forcing the government to appoint an enquiry committee with himself as one of its members.
- (iv) The government accepted the recommendations of the committee and redressed the grievances of the peasants of Champaran.

Choose the answer from the codes given below:

- (a) ii, iii and iv
- (b) i, iii and iv
- (c) i, ii and iv

(d) All of them

Which of the following persons accompanied Gandhi to Champaran?

- (i) Rajendra Prasad (ii) Jawaharlal Nehru
- (iii) J B Kripalani (iv) Vallabhbhai Patel
- (v) Mazhar-ul-Haq (vi) Mahadev Desai

Select the answer from the codes given below:

- (a) i, ii, iv and vi
- (b) i, iii, v and vi
- (c) ii, iii, iv and vi
- (d) i, ii, iv and v

Which of the following statements about the Khaira movement are true?

- (i) It arose in protest against the government refusal to exempt the peasants of Khaira from revenue payment despite the failure of crops due to drought.
- (ii) The Khaira peasants launched a no-revenue campaign under the leadership of Gandhi and Vallabhbhai Patel.
- (iii) The movement succeeded in getting the revenue collection suspended for the time being.
- (iv) The movement failed completely due to the repressive measures of the government.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Which of the following statements about the Moplah Rebellion are true?

- (i) The Muslim Moplah peasants resented their exploitation by the Hindu zamindars and the British government.
- (ii) The immediate cause of the rebellion was the police raid on Tirurangadi mosque in search of arms in August.
- (iii) The Moplahs established their total control over some areas for a while and also set up their ‘republics’ in some places.
- (iv) The rebellion resulted in the death of more than 2,399 Moplahs.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) All of them

Which of the following were the targets of attack of the rebel Moplahs?

- (i) Police stations
- (ii) Public offices and communications
- (iii) Christian houses and churches
- (iv) Houses of oppressive Hindu landlords
- (v) Temples and priests

Choose the answer from the codes given below:

- (a) i, iii and iv
- (b) ii, iv and v
- (c) i, ii and iv
- (d) iii, iv and v

Which of the following persons were the leaders of the Moplah rebellion?

- (i) Kunhammad Haji
- (ii) Kalathingal Mammad
- (iii) Ali Musaliar
- (iv) Siti Koya Thangal
- (v) Yakub Hasan

Choose the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iii, iv and v
- (c) iii, iv, v and vi
- (d) i, iii, iv and v

Which of the following statements about the Bardoli movement are true?

- (i) It was launched against the enhancement of the land revenue by the government in the Bardoli district.
- (ii) Under the leadership of Vallabhbhai Patel, the Bardoli peasants refused to pay the land revenue at the enhanced rates.
- (iii) The British succeeded in suppressing the movement by large scale attachment of cattle and land.
- (iv) The land revenue continued to be collected at the enhanced rates.

Select the answer from the codes given below:

- (a) i and iii
- (b) ii and iv
- (c) i and ii
- (d) iii and iv

Which of the following statements about the emergence of class conscious peasant organisations are true?

- (i) The first *ryots* association was organised by B V Ratnam in the Krishna district of Andhra Pradesh in 1922.
- (ii) The first *ryots* association was founded by N G Ranga in the Guntur district of Andhra in 1923.
- (iii) *Ryots* associations and agricultural labour unions were organised in the Krishna and West Godavari districts of Andhra between 1924 and 1926.
- (iv) A number of kisan sabhas were organised in Bengal, Bihar Uttar Pradesh and Punjab between 1926 and 1927.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, iii and iv
- (d) i, ii and iv

What is the chronological sequence of the following movements?

- (i) Deccan riots
- (ii) Indigo agitation
- (iii) Movement against land alienation in Punjab
- (iv) Pabna movement

Select the answer from the codes given below:

- (a) ii, iii, i and iv
- (b) i, iii, iv and ii
- (c) ii, iv, i and iii
- (d) iv, ii, iii and i

What is the historical order of the following movements?

- (i) Moplah rebellion
- (ii) Bardoli movement
- (iii) Champaran movement
- (iv) Khaira satyagraha

Choose the answer from the codes given below:

- (a) ii, iii, i and iv
- (b) i, iii, iv and ii
- (c) iv, ii, i and iii
- (d) iii, iv, i and ii

Match List I with List II and select the answer from the codes given below:

**List I**

- (i) Pabna movement

**List II**

- (A) Maharashtra

- |                       |                   |
|-----------------------|-------------------|
| (ii) Moplah rebellion | (B) East Bengal   |
| (iii) Deccan riots    | (C) Gujarat       |
| (iv) Bardoli movement | (D) Malabar       |
|                       | (E) Uttar Pradesh |

(a) i-E, ii-C, iii-D, iv-B

(b) i-D, ii-A, iii-B, iv-E

(c) i-B, ii-D, iii-A, iv-C

(d) i-C, ii-D, iii-A, iv-B

Consider List I and List II

**List I**

- (i) Indigo agitation
- (ii) Khaira satyagraha
- (iii) Anti-Razakar movement
- (iv) Champaran satyagraha

**List II**

- Bengal
- Gujarat
- Bihar
- Telengana

Which of the above are correctly matched?

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iv

**Assertion and Reason**

**Instructions:**

Mark (a) if ‘Assertion’ is correct, but ‘Reason’ is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ are is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain ‘A’.

**Assertion (A):** The Anti-Zamindari Movement in East Bengal was popularly known as the ‘Pabna Movement’.

**Reason (R):** Pabna district was the storm-centre of this movement.

**Assertion (A):** Before the outbreak of the Deccan riots the peasants organised a social boycott of the moneylenders.

**Reason (R):** During the Deccan riots the peasants forcibly seized from the moneylenders debt-bonds, decrees and other documents, and set them on fire.

**Assertion (A):** The European indigo planters exploited the peasants of

Champaran through the *tinkathiya* system.

*Reason (R):* According to the *tinkathiya* system, the peasants were compelled to grow indigo on part of their land at unremunerative prices.

*Assertion (A):* The Moplah rebellion was antizamindar as well as anti-British in nature.

*Reason (R):* Most of the local zamindars were Christians.

*Assertion (A):* The peasants participated in the Noncooperation movement of 1921–22 on a very large scale.

*Reason (R):* The sudden withdrawal of the movement by Gandhi had tragic consequences for the majority of them.

Who was responsible for the organisation of the first conference of workers in Bombay?

- (a) N M Joshi
- (b) B P Wadia
- (c) Aruna Asaf Ali
- (d) Lokhande

Which was the first modern trade union in India and when did it come into existence?

- (a) Bombay Trade Union—1919
- (b) Calcutta Labour Union—1914
- (c) Madras Labour Union—1918
- (d) Ahmedabad Trade Union—1919

When was the All India Trade Union Congress established at Bombay?

- (a) 1929
- (b) 1925
- (c) 1929
- (d) 1939

When was the first Trade Union Act, providing for voluntary registration, enacted?

- (a) 1924
- (b) 1926
- (c) 1928
- (d) 1939

Which act provided for the election of labour representatives through labour constituencies for the first time?

- (a) Indian Councils Act of 1909
- (b) Government of India Act of 1919
- (c) Government of India Act of 1935
- (d) Industrial Disputes Act of 1947

By which act/ordinance was the compulsory recognition of trade unions by the employers secured?

- (a) Industrial Disputes Act of 1947
- (b) Defence of India Rules, 1939
- (c) National Service Ordinance of 1940
- (d) Trade Union (Amendment) Act of 1947

Which of the following statements about factory commissions and acts are true?

- (i) The first Factory Commission was appointed in 1875.
- (ii) On the basis of the recommendations of the first commission, the first Factory Act was passed in 1876.
- (iii) The second Factory Commission was appointed in 1886.
- (iv) The second Factory Act, based on the report of the second commission, was passed in 1891.

Choose the answer from the codes given below:

- (a) i and iv only
- (b) ii and iii only
- (c) i, ii and iii
- (d) All of them

The second Factory Act provided for

- (i) A weekly holiday.
- (ii) Half an hour recess.
- (iii) Compensation for disablement.
- (iv) Fixation of working hours for women and children.
- (v) Fixation of working hours for men.

Select the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and v

Which one of the following periods of trade union movement in India witnessed growing influence of communist ideology on trade unionism for

the first time?

- (a) 1918–24
- (b) 1924–34
- (c) 1934–39
- (d) 1939–45

Which of the following trade unions split away from the AITUC in 1929?

- (i) NTUF
- (ii) ITUF
- (iii) Red Tuc
- (iv) HMS

Choose the answer from the codes given below:

- (a) i and ii only
- (b) i, ii and iv
- (c) ii, iii and iv
- (d) ii and iii only

Which of the following statements about the Trade Union Movement in 1938 are true?

- (i) Indian Trades Union Federation (ITUF) got merged into the National Trades Union Federation (NTUF).
- (ii) Red Trade Union Congress got merged into the All India Trade Union Congress (AITUC).
- (iii) NTUF got itself affiliated to the AITUC.
- (iv) AITUC was finally replaced by the Hindustan Mazdoor Sangh.

Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) All of them

What is the minimum strength of members required for a trade union to get itself registered under the first Trade Union Act in India?

- (a) Five
- (b) Seven
- (c) Ten
- (d) Twenty

When were the Payment of Wages Act and the Minimum Wages Act passed respectively?

- (a) 1920 and 1926
- (b) 1926 and 1936
- (c) 1936 and 1948
- (d) 1925 and 1935

In the postwar period, industrial strikes became very frequent in several parts of India. Arrange the following states in the descending order in the matter of industrial disputes.

- (i) Bengal
- (ii) Bombay
- (iii) Uttar Pradesh
- (iv) Madras

Select the answer from the codes given below:

- (a) i, ii, iv and iii
- (b) ii, iv, i and iii
- (c) i, ii, iii and iv
- (d) ii, i, iv and iii

Which of the following ordinance Acts were passed by the British during the war period (1939-45) to preserve industrial peace?

- (i) Defence of Realm Act
- (ii) Defence of India Rules
- (iii) National Service Ordinance
- (iv) Essential Services Maintenance Ordinance

Choose the answer from the codes given below:

- (a) All of them
- (b) i, ii and iii
- (c) ii, iii and iv
- (d) i, iii and iv

### **Assertion and Reason**

#### ***Instructions:***

Mark (a) if ‘Assertion’ is correct, but ‘Reason’ is wrong.

Mark (b) if ‘A’ is wrong, but ‘R’ is correct.

Mark (c) if both ‘A’ and ‘R’ are correct, and ‘R’ explains ‘A’.

Mark (d) if both ‘A’ and ‘R’ are correct, but ‘R’ does not explain ‘A’.

**Assertion (A):** The first Factory Act was a great disappointment for the workers in general.

**Reason (R):** It provided for the protection of only child labour.

*Assertion (A):* There was an unprecedented boom in Indian industry and trade during the period of the World War I.

*Reason (R):* There was a tremendous improvement in the real wages of the workers in India during this period.

*Assertion (A):* In the first phase of trade union movement in India, covering 1875 to 1918, two Factory Acts were passed.

*Reason (R):* This phase was marked by the absence of trade unions in India.

*Assertion (A):* Trade unionism initially failed to make much head way in the well-established industries like jute, textiles, mining, and the like.

*Reason (R):* These well-established industries were scattered over wide parts of India.

*Assertion (A):* There was a drastic fall in the number of strikes during the period of the World War II.

*Reason (R):* The communist support to the British in the war, among others, was of crucial importance in the maintenance of industrial peace during the war period.

## ANSWERS

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 1. (d)   | 2. (c)   | 3. (d)   | 4. (d)   | 5. (b)   | 6. (b)   | 7. (d)   |
| 8. (d)   | 9. (c)   | 10. (a)  | 11. (b)  | 12. (d)  | 13. (c)  | 14. (c)  |
| 15. (a)  | 16. (b)  | 17. (d)  | 18. (a)  | 19. (c)  | 20. (b)  | 21. (c)  |
| 22. (d)  | 23. (a)  | 24. (b)  | 25. (a)  | 26. (d)  | 27. (c)  | 28. (b)  |
| 29. (c)  | 30. (c)  | 31. (d)  | 32. (a)  | 33. (b)  | 34. (d)  | 35. (a)  |
| 36. (c)  | 37. (d)  | 38. (c)  | 39. (d)  | 40. (b)  | 41. (c)  | 42. (a)  |
| 43. (d)  | 44. (d)  | 45. (c)  | 46. (c)  | 47. (d)  | 48. (c)  | 49. (a)  |
| 50. (b)  | 51. (c)  | 52. (d)  | 53. (b)  | 54. (d)  | 55. (a)  | 56. (c)  |
| 57. (a)  | 58. (b)  | 59. (a)  | 60. (d)  | 61. (b)  | 62. (d)  | 63. (b)  |
| 64. (d)  | 65. (a)  | 66. (c)  | 67. (d)  | 68. (c)  | 69. (c)  | 70. (c)  |
| 71. (d)  | 72. (b)  | 73. (c)  | 74. (a)  | 75. (d)  | 76. (c)  | 77. (b)  |
| 78. (d)  | 79. (c)  | 80. (a)  | 81. (d)  | 82. (d)  | 83. (c)  | 84. (b)  |
| 85. (d)  | 86. (d)  | 87. (b)  | 88. (c)  | 89. (a)  | 90. (b)  | 91. (a)  |
| 92. (c)  | 93. (a)  | 94. (b)  | 95. (c)  | 96. (b)  | 97. (a)  | 98. (d)  |
| 99. (b)  | 100. (c) | 101. (c) | 102. (a) | 103. (b) | 104. (b) | 105. (d) |
| 106. (c) | 107. (d) | 108. (a) | 109. (a) | 110. (d) | 111. (c) | 112. (d) |

- |          |          |          |          |          |          |          |
|----------|----------|----------|----------|----------|----------|----------|
| 113. (c) | 114. (c) | 115. (d) | 116. (c) | 117. (a) | 118. (d) | 119. (b) |
| 120. (c) | 121. (b) | 122. (d) | 123. (c) | 124. (d) | 125. (d) | 126. (c) |
| 127. (d) | 128. (c) | 129. (c) | 130. (b) | 131. (a) | 132. (c) | 133. (d) |
| 134. (a) | 135. (b) | 136. (d) | 137. (a) | 138. (b) | 139. (d) | 140. (a) |
| 141. (d) | 142. (c) | 143. (b) | 144. (d) | 145. (b) | 146. (a) | 147. (d) |
| 148. (c) | 149. (a) | 150. (c) | 151. (b) | 152. (c) | 153. (d) | 154. (c) |
| 155. (a) | 156. (c) | 157. (d) | 158. (c) | 159. (a) | 160. (d) | 161. (d) |
| 162. (c) | 163. (a) | 164. (b) | 165. (c) | 166. (d) | 167. (a) | 168. (c) |
| 169. (b) | 170. (d) | 171. (a) | 172. (b) | 173. (c) | 174. (d) | 175. (c) |
| 176. (c) | 177. (a) | 178. (d) | 179. (a) | 180. (c) |          |          |



## CHAPTER 18

# INDIAN FREEDOM STRUGGLE— THE FIRST PHASE

## GROWTH OF NATIONAL CONSCIOUSNESS

### Indian Nationalism—Background

#### *Causes of Indian Nationalism*

- Grievances of Indians due to the economic policies of the British.
- Administrative and economic unification of India.
- Spread of western education and thought through English.
- Role of the press in spreading liberal ideas.
- Role of socio-religious reformers.
- Racism of the British.

#### *Reactionary regime of Lord Lytton (1876-80)*

- Second Afghan War
- Delhi Durbar
- Vernacular Press Act
- Indian Arms Act

**Ilbert Bill Controversy (1883)** Ilbert bill presented during the viceroyalty of Lord Ripon, aimed at enabling Indian judges to try Europeans as well. It was vehemently opposed by the British who succeeded in getting it amended.

India came under British rule mainly because, there was lack of the spirit of nationalism in the modern sense in India at that time. The country was divided into a number of independent states, and there was only regional patriotism or loyalty to a local chief. The first attempt at a national revolt against the British in 1857 failed because the whole country did not participate in the revolt. So it was only after the failure of this revolt that several factors or causes contributed to the rise and growth of freedom struggle or of nationalist movement in India.

**Grievances of Different Sections of the Indian Society** The economic policies of the British (trade, industrial and revenue policies) adversely affected the interests of almost all sections of Indian society such as the peasants, workers, middle classes particularly the educated section, industrialists, etc. Even among those classes with vested interest in the continuance of British rule such as the native rulers, landlords, zamindars, village moneylenders, etc., there was some amount of resentment due to the British racial superiority and discrimination.

## **Administrative and Economic Unification of India**

The British had gradually introduced a uniform and modern system of government throughout the country and thus unified it administratively. The destruction of the rural and local self-sufficient economy and the introduction of modern trade and industries on all-India scale had increasingly made India's economic life a single whole and interlinked the economic fate of people living in different parts of the country. Besides, introduction of the new means of transport and communications (Railways, Telegraph and Postal system) had brought the different parts of the country together and promoted mutual contact among the people, especially among the leaders. This unification was, of course, done by the British in their own interest. Yet it did facilitate the rise and growth of nationalist movement in India.

**Spread of Western Education and Thought** English language, which was made the medium of instruction in schools and colleges in 1835, became the language of the educated people of India, irrespective of their region. It provided the best means of understanding and developing close contact among them. These Indians came into contact with the Western ideas and thought (Liberty, Equality, Democracy, Socialism, etc.), and some of them had even direct contact with the Western Civilization. It is these English educated Indians who developed, organised and led the nationalist movement.

**Introduction of Printing Press** After its introduction in India, the Press became the chief instrument through which the nationalist Indians spread the message of patriotism and modern liberal ideas, and thus created an all-India consciousness. From the second half of the 19<sup>th</sup> century a large number of newspapers and journals were published in different regional languages of India, apart from in English. Both the socalled vernacular and the English

papers and journals constantly criticised the official policies, put forward the Indian point of view, and asked the people to unite and work for national welfare, besides popularising modern ideas of self-government, democracy, etc. Nationalist literature in the form of novels, essays, and patriotic poetry also played an important role in arousing national consciousness.

**Socio-religious Reform Movements** Reformers like Raja Rammohan Roy, Swami Vivekananda, Swami Dayanand Saraswati, etc. by pointing to the rich cultural heritage of India, created among the Indians self-confidence in themselves and respect for their own religions and culture. In this way they were able to counter the British propaganda that the Indians had never been able to rule themselves in the past, that Hindus and Muslims had always fought one another, and that Indians were destined to be ruled by foreigners. Swami Dayanand, for instance, was the first to use the word, *swaraj*. Many Arya Samajis were in the fore-front of the national movement, and were primarily responsible for the rise of extremism in the Indian National Congress. The work of the Theosophical Society was also responsible for restoring self-confidence and self-respect among the Indians.

**Racial Superiority of the British and their Practice of Social Exclusiveness** Racial discrimination came to be practised quite openly in each and every respect in eligibility to public posts, in the administration of justice, in payments to the employees, and even in personal matters. All these practices and happenings were given wide publicity in the Indian newspapers, which in turn created a feeling of national humiliation among the Indians. Thus the feelings of Indians were inflamed against the British, facilitating the growth of national consciousness.

**Reactionary Regime of Lord Lytton (1876–80) and the Ilbert Bill Controversy (1883)** The former gave Indian Nationalism a visible form, while the latter gave it an organised form. Lord Lytton's regime is notorious for the Vernacular Press Act which curbed the liberty of the Indian press, the Arms Act which disarmed the Indians on a large scale, the second Afghan War which affected the economy of India badly, holding of the Imperial Durbar in Delhi at a time of terrible famine in India. The abolition of import duties on British textiles, the reduction in the maximum age limit for the ICS examination thus reducing the chances for Indian further, etc. All these events fed the smouldering discontent against British rule, while the Ilbert Bill Controversy provided the necessary spark.

## ILBERT BILL (1884)

Officially called the Criminal Procedure Amendment Code Bill, the Ilbert Bill (popularly known so after Sir Ilbert, then Law member in the Governor-General's Executive Council) was introduced in February 1883. Its aim was to give Indian district magistrates and sessions judges the right to try European and British offenders. Further, it also aimed at authorising the local governments to appoint Justices of the Peace from among the Indian civil servants on the basis of merit alone. The concurrence of even the secretary of state was obtained for the proposed changes.

But the bill provoked an unprecedented storm of indignation and protest from European officials and non-officials alike. By forming a 'European and Anglo-Indian Defence Association', the latter sought to protect their rights and privileges. The Indians, on the contrary, welcomed the measure and organised an all-India campaign in support of the bill. The stage was thus set for an open confrontation. Though Ripon refused to withdraw the bill, he agreed to a compromise. The amended bill was passed in January 1884.

Under the new law all district magistrates and sessions judges would be *ex-officio* Justices of the Peace, authorised to try European and British subjects, and pass a sentence. But, and herein lay the compromise, a European or British-born subject could claim the right to trial by jury, half of which was to consist of Europeans or Americans. The compromise was thus a virtual negation of the essential part of the original bill.

The success of the European organised protest against the original bill hastened the development, of Indian national consciousness, resulting soon enough in the foundation of the Indian National Congress.

Organisation	Founder(s)	Year	Place
Landholders' Society	Dwarakanath Tagore	1830	Calcutta
British India Society	William Adam	1839	London
Bengal British India Society	Not available	1843	Calcutta
British India Association (Result of the merger of the first two organisations)	Devendranath Tagore	1851	Calcutta

Madras Native Association	Not available	1852	Madras
Bombay Association	Jagannath Shankershet	1852	Bombay
East India Association	Dadabhai Naoroji	1866	London
National Indian Association	Mary Carpenter (biographer of Rammohun Roy)	1867	London
Poona Sarvajanik Sabha	S H Chiplunkar, G V Joshi, M G Ranade, etc.	1870	Poona
Indian Society	Anandamohan Bose	1872	London
Indian Association	Anandmohan Bose and S N Banerji	1876	Calcutta
Madras Mahajan Sabha	G.S. Aiyer, M. Viraraghavachari, Anandacharlu, etc.	1884	Madras
Bombay Presidency Association	Pherozeshah Mehta, K.T. Telang, Badruddin Tyabji, etc.	1885	Bombay

## ESTABLISHMENT OF THE INDIAN NATIONAL CONGRESS

Though a good number of nationalist organisations came into existence prior to the foundation of the Indian National Congress, the most important among them was the Indian Association of Calcutta, founded by Surendranath Banerji and Anandamohan Bose in 1876. The association organised agitations over several issues such as the reform of the system of the civil service examinations, the protection of the rights of the tenants against the zamindars and those of the plantation workers against the foreign tea planters, etc. It also opened branches in different towns and villages of Bengal, and in many cities outside Bengal. It even tried to become an all-India body by convening two all-India conferences in 1883 and 85.

All the pre-congress nationalist organisations have served a useful purpose. Yet, all of them, including the Indian Association of Calcutta, were

essentially local in their scope, membership and functioning. Hence the politically conscious Indians were increasingly becoming aware of the need for an all-India organisation. So, when A.O. Hume, a retired English civil servant took the initiative in organising such an association, all of them cooperated with him. Thus came the foundation of the Indian National Congress. Its first session was held in Bombay in December, 1885 under the Presidentship of W.C. Bonnerji, and it was attended by 72 delegates from all over India. Its second session was held in Calcutta in December, 1886.



The First Indian National Congress, 1885

The history of the Indian nationalist movement from now onwards can be seen in three different phases or periods—the Moderate phase or the period of the Early Nationalists (1885–1905), the Extremist phase or the period of the Militant Nationalists (1905–18), and the Gandhian Era (1918–47).

Periods of Nationalism	Involvement of Social Classes
Moderate Phase (1885-1905)	Urban English educated upper middle classes
Extremist phase (1906-1918)	Urban lower middle classes
Gandhian Phase (1919-1947)	Real Masses (Peasants and workers)

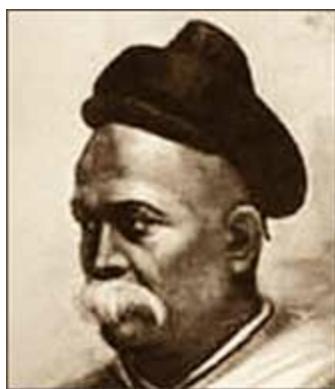
## **MODERATE PHASE (1885–1905)**

### **Changing Nature of Congress under Moderates**

At first the Congress passed resolutions criticising some of the actions and policies of the British government and demanding reforms. In criticising the government's policies, the Congress used dignified and moderate language. Every year it passed resolutions expressing loyalty to the British Crown. The attitude of the British government towards the Congress was also favourable in the beginning, but soon the government regarded the Congress as representing only a small minority. Due to this change in the attitude of 'the British, changes also started appearing in the demands as well as in the methods of agitation of the Congress by the close of 19<sup>th</sup> century. And by the beginning of the 20<sup>th</sup> century, the moderate nationalists put forward the claim of self-government within the British empire as in the colonies of Australia, New Zealand and Canada. This demand was first made from the Congress platform by Gokhale in 1905 and then by Dadabhai Naoroji in 1906.

### **Important Moderates**

The important moderate leaders were Dadabhai Naoroji, M.G. Ranade, Surendranath Banerji, Pherozeshah Mehta, Badruddin Tyabji, Gopala Krishna Gokhale, Dinsa Wacha, Anandamohan Bose, Rashbehari Ghosh, and others.



MG Ranade



GK Gokhale



SN Banerji

**Main Demands of Moderates** The main demands of the moderates were:

- Expansion and reform of the legislative councils, leading to popular control of administration.
- Greater opportunities for Indians in the public services by holding ICS examinations simultaneously in England and India.
- Reimposition of import duties on cotton goods.
- Reduction of military expenditure.
- Spread of technical and general education.
- Separation of the judiciary from the executive.
- Grant of self-government to India within the British Empire as in the colonies of Australia, Canada, etc. (1905).

## Methods of Moderates

The methods of the Moderates can best be described as ‘Constitutional agitation’. They confined themselves to meetings, speeches, resolutions and petitions. On rare occasions only, they resorted to the boycott of foreign

goods and the use of Indian goods (*swadeshi*). They believed in peaceful and bloodless struggle. They confined their political activity to the educated classes only, not willing to involve the masses in the national movement. Moreover, they wanted to attain political rights and self-government in a prolonged stage-by-stage evolution, and not all of a sudden.

## Achievements of Moderates

The main achievements of the moderates were:

- Creation of a wide national awakening among the people and training them in the art of political work.
- Popularisation of the ideas of democracy and nationalism among the people.
- Exposition of the exploitative character of British imperialism and the consequent evil results for India, for example Dadabhai Naoroji's *Drair Theory*.
- Creation of a common political and economic programme around which the Indians gathered and waged political struggle.
- Providing a solid base and foundation on which the Indian national movement built up momentum turn and vigour in later years.
- Providing impetus to the campaign against medieval obscurantism and authoritarianism.
- Succeeded in getting the Indian Councils Act of 1892 passed by the British.

## Failures of Moderates

They failed to realise the importance of mass struggle, and hence their confinement of the movement to the educated middle classes. Also most of them failed to realise the true nature of the British for considerable time. It was only by the end of the 19<sup>th</sup> century that they realised that their faith in the fairmindedness of the British was misplaced. Finally, they failed to get anything substantial from the British through their constitutional methods.

# GROWTH OF EXTREMISM (1906–1918)

## **Causes for Rise of Extremism**

### *Growing Consciousness among the Indians*

There was a growing consciousness among the Indians of the exploitative character of the British colonial rule in India. The evil economic consequences of British rule manifested themselves in the disastrous famines between 1896 and 1900.

### *Failure of the Moderate Methods of Agitation*

The failure of the moderate methods of agitation (meetings, resolutions, petitions, and speeches in the legislative councils) to get anything substantial from the British government led to the demand for more vigorous political action and radical methods. The Indian Councils Act of 1892 was, for instance, a great disappointment for the Indians.

### *Repressive Policies of the British Government*

Some of the repressive policies of the British government also led to the rise of extremism. For instance, the enactment of a law making it an offence to preach nationalism (1898) and the enactment of the Indian Official Secrets Act to restrict the freedom of the press (1904). Also, the imprisonment of Tilak and some other editors for preaching nationalism (1897) and the deportation of Natu brothers without trial (1897) aggravated the Indian sentiments.

### *Realisation of the Need for Mass Action*

The realisation of the need for mass action (by extending the movement to the masses) and of the need for continuous political activity, instead of just annual conferences, in order to attain *swaraj* or independence awakened the people to radical action.

### *Growth of Self-respect among the Indians*

Growth of self-respect among the Indians and their attainment of self-confidence in their own capacity to govern themselves and to guide the future of their own country generated the need for extremist actions. That is why Tilak declared that *swaraj* was the birth right of every Indian and not a gift which would be granted to the Indians by the British after the former had passed all the tests prescribed by the latter.

### *Influence of Western Education and Ideas*

Influence of western education and ideas, and the problems created by large-scale unemployment also led to the rise of extremism. The growth of western

education resulted in a large number of educated Indians who were very receptive to western ideas of democracy, nationalism and radicalism, and hence receptive also to the objectives and policies of militant nationalism. Besides, these educated Indians began to face the problem of unemployment increasingly, which they realised could not be solved under British rule.

**Realisation of the Social and Cultural Evils of British Rule** There was a strong realisation of the social and cultural evils of British rule. For instance, in the field of education there was no balanced growth (primary and technical education recorded insignificant growth), and also the British system of education was held to be anti-national. Hence, efforts were made to promote national education particularly from the time of Anti-Partition and Swadeshi Movement (e.g. Rabindranath Tagore's Shantiniketan and Satischandra Mukherji's Dawn Society in Bengal).

**Existence of a Militant Nationalist School of Thought** The existence of a militant nationalist school of thought from the beginning of the nationalist movement (represented by Rajnarain Bose and Ashwini Kumar Dutt in Bengal and Vishnu Shastri Chiplunkar in Maharashtra) and the emergence of eminent extremist leaders in the beginning of the 20<sup>th</sup> century, e.g. Bal Gangadhar Tilak in Maharashtra, Bipin Chandra Pal and Aurobindo Ghosh in Bengal, Lala Lajpat Rai and Azit Singh (uncle of Bhagat Singh) in Punjab, T. Prakasham and M. Krishna Rao in Andhra, V.O. Chidamabaram Pillai in south Tamil Nadu, etc.

**Influence of International Events** Influence of certain international events like the rise of Japan and its defeat of Russia in 1905 and the defeat of an Italian army by the Ethiopians in 1896 (these events shattered the myth of European invincibility), and the revolutionary movements in Ireland, Russia, Egypt, Turkey and China and Boer war in South Africa (these events inspired the Indians to step up their struggle for *swaraj*).

## **Immediate Cause: Curzon's Rule**



Lord Curzon

The immediate cause for the rise of extremism was the reactionary rule of Lord Curzon (1889–1905) and his partition of Bengal (1905).

Curzon's eventful tenure as viceroy was to mark the end of an epoch in the British period. His viceroyalty falls broadly into two uneven halves with the Delhi Darbar (1903) serving as a dividing line. During the first four years, he was not only admired in India but also supported at home; in the last two, however, his popularity in India began to wane while his relationship with Whitehall got increasingly strained.

During the first half he launched a programme of administrative reform covering twelve major fields. Commissions were constituted to deal with irrigation, railways, agricultural banks and police. His financial reforms soon began to bear fruit while the currency reform was widely applauded.

His Calcutta Municipal Act (1899) sought to officialise municipal administration and diminish the Indian control. The measure proved to be extremely controversial and was ultimately undone in 1923.

The widespread famine of 1897-8 made him to revise the earlier Famine Code. Through the Punjab Land Alienation Act (1901) he sought to protect cultivators from eviction. To promote agricultural production, he set up an Agricultural Research Institute at Pusa in Delhi. He also ordered a land survey under Sir Colin Scott Moncrieff who recommended widespread irrigation. A new department of commerce and industry was started to promote, among other things, railway construction.

The Police Commission (1901) under Sir Andrew Fraser was appointed to inquire into all facets of the force. On the basis of its recommendations a new covenanted police service was constituted and a criminal intelligence department established.

During Curzon's viceroyship a coronation Darbar was held at Delhi (1903) to mark the accession of King Edward VII (1902–12).

Curzon partitioned Bengal, ostensibly for administrative convenience, but in reality for curbing the growing nationalism. Consequently the Indians put up passive resistance in the form of the Swadeshi movement. Curzon thus sought to stifle nationalism with bureaucracy. In fact in his single mindedness he aided rather than deterred the forces undermining the British position in India.

## Main Objective of Extremists

It was the attainment of *swaraj* which meant to them complete autonomy or independence and not just selfgovernment as in the colonies of Australia, New Zealand, etc. (aim of the moderates), and which has to be as soon as possible and not through gradual stages.

## Methods of the Extremist

The methods used by the extremists were:

- Passive resistance, i.e. non-cooperating with the British government by boycotting government service, courts, schools and colleges.
- Promotion of *swadeshi* and boycott of foreign goods.
- Building up a new nation through the introduction and promotion of national education.

A very significant role was played by the following extremist leaders.

## The “Lal-Bal-Pal” Trio



Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal (L-R)

## Bal Gangadhar Tilak (1856–1920)

He was known as ‘Lokmanya’ to the Indians and as the ‘Father of Indian Unrest’ to the British. He began his political career as a moderate and remained so till the fag end of the 19<sup>th</sup> century, but by the beginning of the 20<sup>th</sup> century became an extremist.

He was a pioneer in many ways, for instance, in the use of religious orthodoxy as a method of mass contact through his organisation of the Ganapati festival (1893). Also he was the first to develop a patriotic-cum-historical cult through his organisation of the Shivaji festival (1895). Further, he experimented with a kind of no-revenue campaign among the famine stricken peasants of Maharashtra in 1896–97.

His view on social reforms: Though a radical in politics, he was a conservative in social reforms.

He considered social and political reforms to be distinct and not interlinked and advocated that political freedom should precede social reform. He opposed initiative by the British government (because it was an alien government) as well as by the Congress party (because it would estrange the masses from it).

He was a prominent member of the Deccan Education Society and helped to found the New English School, which later became the Fergusson College. He was the editor for two newspapers, that is, the *Maharatta* in English and the *Kesari* in Marathi. He also founded the Home Rule League in April 1916 and declared ‘Swaraj is my birth right, and I will have it’.

He was imprisoned twice by the British for his nationalist activities—once in 1897 for 18 months and again in 1908 for 6 years (in the Mandalay jail in Burma). He played a prominent role in the anti-partition movement of 1905–08, and was mainly responsible for making it an all-India movement.

## Lala Lajpat Rai (1865–1928)

Popularly known as the ‘Punjab Kesari’, he was the leader of the ‘college’ faction of the Arya Samaj and worked for the social and educational reforms in the early period of his life. He became an extremist leader in the beginning of the 20<sup>th</sup> century and played an important role in the Anti-Partition

movement, for which he was deported to Burma by the British in 1907. After his release, he visited the USA, founded the Indian Home Rule League there in 1914.

He edited a newspaper, called the *Punjabee*, and authored a book, viz. *Unhappy India*. While leading a protest procession against the Simon Commission he was severely wounded and died of injuries.

## **Bipinchandra Pal (1858–1932)**

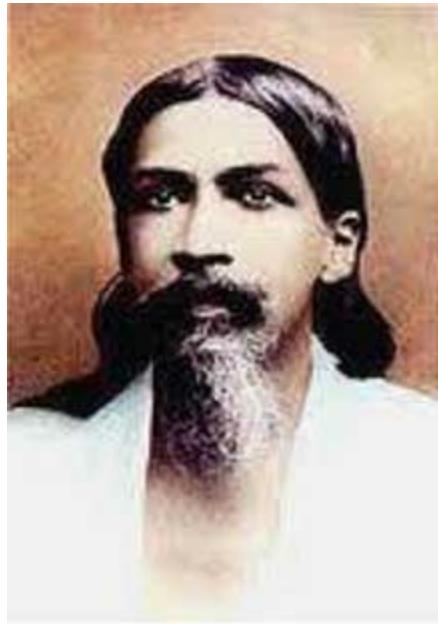
Popularly known as the ‘father of revolutionary thought in India’, he belonged to the extremist trio of ‘Lal-Bal-Pal’. He began his journalistic career when he started the *Paridarsak* (a weekly), and later became the assistant editor of *Bengal Public Opinion* and the *Tribune*. Another journalistic venture, *New India*, was started in 1901 to propagate his brand of nationalism.

Though Pal began his political career as a moderate, the impending failure of the constitutional methods made him to drift away. After the Partition of Bengal, Pal switched over to radical protest. Along with Aurobindo Ghosh he was recognised as one of the chief exponents of a new national movement revolving around the ideals of *swaraj*, *swadeshi*, boycott and national education.

The *Bande Mataram*, started in 1906 and edited by Aurobindo Ghosh as well as Pal, became a powerful organ propagating the extremist’ ideology. In 1907 he was sentenced to six months’ imprisonment on account of his refusal to tender evidence against Aurobindo during the latter’s trial in the ‘Bande Mataram’ sedition case.

After his imprisonment (March–August 1908) his political thinking took on a different shape and form precipitating during his self-imposed exile (1908–11) in England. During the remaining 20 years of his life, he did not play any active role in the nationalist movement.

## **Aurobindo Ghosh (1872–1950)**



He launched a systematic criticism of moderate politics through a series of articles entitled ‘New Lamps for Old’ (1893-94), while serving as a lecturer in Baroda. He also advocated the doctrine of ‘Passive Resistance’ in a series of articles in 1907 in *Bande Mataram*, of which he was the editor.

He played an important role in the Anti-Partition movement. Later he became the principal of the Bengal National College started in Calcutta in 1906 as part of the scheme of national education.

He was arrested by the British in 1908 due to his involvement in the Kennedy murders, following which he escaped to Pondicherry in 1910 and concentrated on philosophical, spiritual and literary activities. Some of his books were *Savitri* (the longest epic poem in English), *The Life Divine*, etc.

## ECONOMIC NATIONALISM AND SWADESHI MOVEMENT

### Introduction

**Emergence of Lal-Bal-Pal Trio due to Weaknesses of Moderates** The major drawback of the early nationalists was that the movement was confined to educated Indians and the middle class and was concentrated in the Presidencies. The method of functioning was within the law and slow. The

Indian leaders gradually became disillusioned with the British Government and the new leaders began to assert for the attainment of Swaraj, which could be achieved only by working among the masses and their participation in political affairs. They used popular festivals like Ganesh Utsav in Maharashtra to spread the new awakening. They also used political agitations like *hartal* and boycott of foreign goods. The prominent extremists were Lala Lajpat Rai (1865–1928) from Punjab, Lokmanya Bal Gangadhar Tilak (1856–1920) from Maharashtra, Bipin Chandra Pal from Bengal, etc. They together formed the famous trio, Lal-Bal-Pal, whose activities were a source of alarm for the British. Tilak raised the famous slogan “*Swaraj is my birthright and I shall have it*” and his paper *Kesari* in Marathi and *Maratha* in English, became the mouthpiece of the new group of nationalists.

**Launch of Anti-Partition Movement under Moderates** On 16<sup>th</sup> October 1905, Bengal was partitioned by Curzon on the pretext of it being too big to administer. Instead of dividing it on the basis of non-Bengali areas, the division was on the basis of Hindus and Muslims. British thought that by partitioning, they would succeed in dividing Hindu politicians of West and East Bengal and increase Hindu-Muslim tensions. The tremor of partition was felt throughout India and was regarded as an insult and challenge to Indian nationalism. A movement was launched under the moderates. Militant and revolutionary leadership took over in the later stages. *Swadeshi* and *Swaraj* became the slogan of the common man and the whole of India was drawn into the National movement.

**Subsequent Developments** *Swadeshi* implied that people should use only the goods produced in India and boycott foreign goods. *Swaraj* on the other hand, meant self-government. In 1915-16, under the leadership of Tilak and Annie Besant, the Home Rule Movement was started. It demanded the grant of self-government to India after the war. The growing nationalist feeling and the urge for national unity produced two historic developments at the Lucknow session of the Indian National Congress in 1916. First, the two wings of Congress – Moderate and Extremist – were re-united. Secondly, the Congress and the Muslim League sank their old differences and put up common political demands before the government on the condition of separate electorates. This unity, popularly known as the Lucknow Pact, based on the two separate entities of Hindus and Muslims, left the way open to the future resurgence of communalism in Indian politics.

## **Anti-Partition Movement**

**Spontaneous Protests against Partition Proposals** In December 1903, the Bengal partition proposals became publicly known. An immediate and spontaneous protest followed. The strength of this protest can be gauged from the fact that in the first two months following the announcement, 500 protest meetings were held in East Bengal alone, especially in Dhaka, Mymensingh and Chittagong. Nearly fifty thousand copies of pamphlets giving a detailed critique of the partition proposals, were distributed all over Bengal.

**Press Campaign against Partition Proposals** Surendranath Banerjea, Krishna Kumar Mitra, Prithwishchandra Ray and other leaders launched a powerful press campaign against the partition proposals through journals and newspapers like the *Bengalee*, *Hitabadi* and *Sanjibani*. Vast protest meetings were held in the town hall of Calcutta in March 1904 and January 1905, and numerous petitions (sixty nine memoranda from the Dhaka division alone), some of them signed by as many as 70,000 people—a very large number keeping in view the level of politicisation in those days – were sent to the Government of India and the Secretary of State. Even, the big zamindars who had hitherto been loyal to the Raj, joined forces with the Congress leaders who were mostly intellectuals and political workers drawn from journalism, law and other liberal professions.

**Government's Decision to go ahead with Partition** The Government of India, however, remained unmoved. Despite the widespread protest voiced against the partition proposals, the decision to partition Bengal was announced on 19<sup>th</sup> July 1905. It was obvious to the nationalists that their moderate methods were not working and that a different kind of strategy was needed. Within days of the government announcement, numerous spontaneous protest meetings were held in mofussil towns such as Dinajpur, Pabna, Faridpur, Tangail, Jessore, Dhaka, Birbhum and Barisal. It was in these meetings that the pledge to boycott foreign goods was first taken. In Calcutta, students organised a number of meetings against the Partition and for *Swadeshi*.



Source: Ahmed, Nafis (1958)

[http://bigpictures.club/resize.php?  
img=http://www.indianetzone.com/photos\\_gallery/60/Map\\_of\\_Bengal\\_during](http://bigpictures.club/resize.php?img=http://www.indianetzone.com/photos_gallery/60/Map_of_Bengal_during)

## Course of Swadeshi Movement

**Origin of Swadeshi Movement** The Swadeshi movement had its origin in the anti-partition movement. Although it is a fact that Bengal with a population of 78 million, had become administratively difficult to manage the real motive for partitioning Bengal was political. Bengal was the nerve-centre of Indian nationalism and the partition was intended to fracture that strength. The struggle for freedom received an impetus with the start of the Swadeshi movement. People from all walks of life joined in and became actively involved in politics. This movement also saw the emergence of all the major

political trends of the national movement.

**Launching of the Movement** The formal proclamation of the Swadeshi movement was made on 7<sup>th</sup> August 1905, in a meeting held at the Calcutta town hall. Even moderate leaders like Surendranath Banerjea toured the country urging the boycott of Manchester cloth and Liverpool salt. On September 1, the Government announced that partition was to be effected on 16 October 1905. The following weeks saw protest meetings being held almost everyday in Bengal; some of these meetings, like the one in Barisal, drew crowds of ten to twelve thousand. That the message of boycott went home is evident from the fact that the value of British cloth sold in some of the mofussil districts fell by five to fifteen times between September 1904 and September 1905.

**Vande Mataram Theme** The day partition took effect—16<sup>th</sup> October 1905—was declared a day of mourning throughout Bengal. People fasted and no fires were lit at the cooking hearth. In Calcutta, a strike was called. People took out processions and band after band walked barefoot, bathed in the Ganges in the morning and then paraded the streets singing *Vande Mataram*, which almost spontaneously, became the theme song of the movement. People tied *rakhis* on each other's hands as a symbol of the unity of the two halves of Bengal. Later in the day, Anandmohan Bose and Surendranath Banerjea addressed two huge meetings which drew crowds of 50,000 to 75,000 people. These were, perhaps, the largest mass meetings ever to be held under the nationalist banner this far. Within a few hours of the meetings, a sum of Rs. 50,000 was raised for the movement.

**Creative Use of Festivals and Melas** The Swadeshi period saw the creative use of traditional popular festivals and *melas* as a means of reaching out to the masses. The Ganapati and Shivaji festivals, popularised by Tilak, became a medium for Swadeshi propaganda not only in western India, but also in Bengal. Rabindranath's contribution lay in the fact that he prepared his people mentally and emotionally for the Swadeshi movement. He himself plunged into action at the very start. Besides making public speeches, he wrote profusely in Bangla periodicals—essays, short stories, poems—inspiring the Bengali mind. The other great contribution was his musical compositions. His patriotic songs swayed the Bengali heart with its lyrical and melodic quality, touching a chord within and filling them with love and pride for their country.

## **Impact of Swadeshi Movement**

**Economic Impact** Self-reliance also meant an effort to set up Swadeshi or indigenous enterprises.

- The period saw a mushrooming of Swadeshi textile mills, soap and match factories, tanneries, banks, insurance companies, shops, etc.
- While many of these enterprises, whose promoters were more endowed with patriotic zeal than with business acumen, were unable to survive for long.
- But some others, such as Acharya P.C. Ray's Bengal Chemicals Factory, became successful and famous.
- Further, the economic policy followed by the British had reduced the Indian craftsmen to a status of farm labourers. As a result of this movement, these craftsmen got their work back.

**Cultural Impact** It was, perhaps, in the cultural sphere that the impact of the Swadeshi Movement was most marked.

- The songs composed at that time by Rabindranath Tagore, Rajani Kanta Sen, Dwijendralal Ray, Mukunda Das, Syed Abu Mohammed and others, later became the moving spirit for nationalists of all hues.
- Rabindranath's *Amar Sonar Bangla*, written at that time, was to inspire liberation struggle of Bangladesh later and was adopted as the national anthem of that country in 1971.
- The Swadeshi influence could be seen in Bengali folk music, popular among masses.
- It evoked collections of Indian fairy tales such as, *Thakurmar Jhuli* (Grandmother's Tales) written by Dakshinaranjan Mitra Majumdar, which delights Bengali children to this day.

## **Artistic and Scientific Impact**

- In art, this was the period when Rabindranath Tagore broke the domination of Victorian naturalism over Indian art and sought inspiration from the rich traditions of Rajput, Ajanta and Ellora paintings.
- Nandalal Bose, who left a major imprint on Indian art, was the first recipient of a scholarship offered by the Indian Society of Oriental Art founded in 1907.
- In science, Jagdish Chandra Bose, Prafulla Chandra Ray and others

pioneered original research that was praised the world over.

## Political Impact

- This movement created great enthusiasm amongst the people at large.
- The students boycotted government schools and colleges, organised meetings and demonstrations, picketed the shops and burnt foreign goods.
- Even the women jumped into the field and marched shoulder to shoulder with men in processions, demonstrations, meetings, *prabhat pheris*, picketing and bonfires. Thus, it encouraged nationalism and patriotism amongst the people.

## Origins of Surat Split

**Shortcomings of Moderates** By 1907, the moderate nationalists had exhausted their historical role. Their achievements were impressive, considering the low level of political consciousness and the immense difficulties they had to face when they began. Their failures too were numerous. They lacked faith in the common people, did not work among them and consequently, failed to acquire any roots among them. Even their propaganda did not reach them. Nor did they organise any all-India campaigns and when, during 1905-07, such an all-India campaign did come up in the form of the Swadeshi and Boycott Movement, they were not its leaders. Their politics was based on the assumption that they would be able to persuade the rulers to introduce economic and political reforms, but their practical achievement in this field was meager. Instead of respecting them for their moderation, British treated them with contempt.

**British Policy of Divide and Rule** The Government of India, headed by Lord Minto as Viceroy and John Morley as the Secretary of State, offered a bait of fresh reforms in the Legislative Councils and in the beginning of 1906, began discussing them with the moderate leadership of the Congress. The moderates agreed to cooperate with the Government and discuss reforms even while a vigorous popular movement, which the Government was trying to suppress, was going on in the country. The result was a total split in the nationalist ranks.

**Growing Differences between Moderates and Extremists** There was a

great deal of public debate and disagreement among moderates and extremists in the years 1905-1907, even when they were working together against the partition of Bengal. The extremists wanted to extend the movement from Bengal to all over the country. They also wanted to extend the boycott of foreign goods to eventually, all kinds of association with the colonial rulers. The moderates were opposed to all these ideas. Matters nearly came to a head at the Calcutta Congress in 1906, over the question of its presidentship. A split was avoided by choosing Dadabhai Naoroji, who was respected by all the nationalists as a great patriot. Four compromise resolutions on the Swadeshi, Boycott, National Education and Self-Government demands were passed. Throughout 1907, the two sides fought over different interpretations of the four resolutions. By the end of 1907, they were looking over each other as their main political enemy.

## Course of the Split

**Role of Hardliners of Both Sides** The extremists were convinced that the battle of Independence has begun as the people had been roused. They felt that this was the time for the big push and the moderates were a big drag on the movement. Most of them, led by Aurobindo Ghosh, thought that the time has come to part ways with the moderates, push them out of the leadership of the Congress, and split the organisation if the moderates could not be deposed. Most of the moderates led by Pherozeshah Mehta, were no less determined on a split. To remain with the extremists was, they felt, to enter dangerous waters. They were afraid that the Congress, built carefully for the past twenty years, would be shattered. Government was bound to suppress any large-scale anti-imperialist movement; why invite premature repression?

**Attempts of Top Leadership at Reconciliation** The main public leaders of the two wings, Tilak (for the extremists) and Gokhale (for the moderates) were mature politicians who had a clear grasp of the dangers of disunity in the nationalist ranks. Tilak could foresee that a powerful national movement could not be built at this juncture without the unity in the nationalist ranks. His tactics was to organise massive support for his political line and force the moderates to a favourable compromise. But having roused his followers in Maharashtra and pushed on by the more extreme elements of Bengal, Tilak found that he could not dismount from the tiger he found himself riding. When it came to the crunch, he had to go with the more extreme leaders like

Aurobindo Ghosh. Gokhale, too, saw the dangers of a split in the nationalist ranks and tried to avoid it. But he did not have the personality to stand up to a willful autocrat like Pherozeshah Mehta. He, too, knuckled under pressure.

**Unruly Incidents at Surat** The Congress session was held on 26 December, 1907 at Surat, on the banks of the river Tapti. The extremists were excited by the rumours that the moderates wanted to scuttle the four Calcutta resolutions. The moderates were deeply heart by the ridicule and venom poured on them in mass meetings held at Surat on the previous three days. The delegates, thus, met in an atmosphere surcharged with excitement and anger. To force the moderates to guarantee that the four resolutions would be passed, the extremists decided to object to the duly elected President for the year, Rash Behari Ghosh. Both sides came to the session prepared for a confrontation. In no time, the 1600 delegates were shouting, coming to blows and hurling chairs at each other. In the meantime, some unidentified person hurled a shoe at the dais which hit Pherozeshah Mehta and Surendranath Banerjea. The police came and cleared the hall. The Congress session was over and the only victorious party at the end of the day were the rulers.

**Formalisation of the Split** Tilak had seen the coming danger and made last minute efforts to avoid it. But he was helpless before his followers. The suddenness of the Surat fiasco took Tilak by surprise. He now tried to undo the damage. He sent a virtual letter of regret to his opponents, accepted Rash Behari Ghosh as the President of the Congress and offered his cooperation in working for Congress unity. But Pherozeshah Mehta and his colleagues won't relent. They thought they were on a sure wicket. They continued indulging in their own foolish beliefs. They gave up all radical measures adopted at the Benares and Calcutta sessions of the Congress, spurned all overtures for unity from the extremists and excluded them from the party.

**Government Crackdown** The Government immediately launched a massive attack on the extremists. Extremist newspapers were suppressed. Tilak, their main leader, was sent to Mandalay jail for six years. Aurobindo Ghosh, their ideologue, was involved in a revolutionary conspiracy case and immediately after being judged innocent, left politics and settled down in French Pondicherry and took up religion. B.C. Pal temporarily retired from politics and Lala Lajpat Rai left for Britain in 1908. After 1908 the national movement as a whole, declined. But while the upsurge was gone, the aroused nationalist sentiments did not disappear. The people waited for the next

phase. In 1914, Tilak was released and he picked up the threads of the movement.

## **THE ACT OF 1909 AND BRITISH POLICY OF DIVIDE AND RULE**

### **Background of 1909 Act**

Popularly known as the Minto-Morley Reforms, they took their name after their official sponsors, Minto, the Governor-General and John Morley, Secretary of State for India. In 1908, the British Parliament appointed a Royal Commission on Decentralisation to inquire into relations between the Government of India and the provinces and suggest ways and means to simplify and improve them. More specifically, it was asked to suggest ‘how the system of government could be better adapted both to meet the requirements and promote the welfare of the different provinces.’ Later in the year, on the basis of its recommendations a Bill was introduced in Parliament which, in May 1909 emerged as the new scheme of constitutional reform.

### **Provisions of 1909 Act**

Its authors claimed that the chief merit of the Act, lay in its provisions to further enlarge the legislative councils and at the same time make them more representative and effective. This was sought to be done under two main heads—constitutional and functional. Constitutionally, the councils were now bigger, their numbers doubled in some cases and more than doubled in others. Thus, whereas the Indian Councils Act of 1892 had authorized only a maximum of 16 additional members, that figure was now raised to 60. In much the same manner, the number of additional members for the Presidencies of Madras, Bombay and Bengal were raised, from 20 to 50.

The proportion of official to non-official members in the Governor-General’s Council was substantially reduced, the new figures were 36 to 32. Of the latter 27 were to be elected and 5 nominated. In this way, the Council continued to have the official majority. This was a deliberate policy. In the Provinces, there was to be a non-official majority for the first time. In Bengal there was even an elected majority, outnumbering both the official as well as

nominated nonofficial blocs—28 to 20 and 4 respectively.

The system of election was introduced in an ingenious manner. The Act enabled certain recognised bodies and associations to recommend candidates who, even though there was no obligation to accept them, were in practice rarely rejected. Provision was also made for some members to be elected in accordance with regulations made under the Act with regard to the principle of representation. A necessary corollary of this was the provision for separate electorates for Muslims, landholders, chambers of commerce and universities on the plea that ‘with varying and conflicting interests, representation in the European sense was an obvious impossibility’. The separate electorates thus introduced for Muslims were later viewed by the Simon Commission as ‘a cardinal problem and ground of controversy at every revision of the Indian electoral system’.

Apart from their constitution, the functions of the councils also underwent a change. They could now, for instance, discuss the budget before it was finally settled, propose resolutions on it and divide upon those resolutions. The budget apart, members could discuss matters of public importance through resolutions and divisions. Additionally, the right to ask questions was enlarged and supplementaries allowed. It may be noted that the resolutions were in the nature of recommendations and were not binding on the government.

A much trumpeted change was the appointment of an Indian to the Executive Council of the Governor-General; Indians were also appointed to the councils in Madras and Bombay. [Satyendra Prasanna Sinha](#), later Lord Sinha, was the first Law Member. Two Indians were appointed to the Council of the Secretary of State in London. In Madras and Bombay, the Executive Councils were enlarged from 2 to 4. Such councils were also to be formed in provinces ruled by Lieutenant Governors. An executive council was thus constituted in Bengal (1909), Bihar, Orissa (1912) and the United Provinces (1915).

## Evaluation of the Act

The 1909 Reforms did not envisage a responsible government. The executive could not be driven out of office by an adverse vote of the legislature and the Governor-General-in-Council remained responsible to the British Parliament through the Secretary of State for India. It was this bottleneck which made

the authors of the Montagu-Chelmsford Report confess that the 1909 reforms ‘afforded no answer and could afford no answer, to Indian political problems’.

Morley however was quite clear as to what his objective was—‘If I were attempting to set up a parliamentary system in India, or if it could be said that this chapter of reforms led directly or indirectly to the establishment of a parliamentary system in India, I for one would have nothing to do with it.’ The idea of India emerging as a self-governing colony was, Morley noted, ‘a mere dream’.

## **British Policy of Divide and Rule**

The British adopted different policies to counter and contain the rapidly growing nationalist movement. They encouraged pro-English individuals like Sir Syed Ahmed Khan and Raja Siva Prasad to start an anti-Congress movement. Later, they fanned the Hindu-Muslim communal rivalry, first among the educated Indians and, then, among the common people through the introduction of communal electorates. They even exploited the controversy around Hindi and Urdu and the cow-protection movement.

Relentless efforts were made to create a split in the nationalist ranks by adopting a more friendly approach towards the more conservative or moderate sections. In the 1890’s efforts were made to separate the radicals of yesterday like Justice Ranade and others from leaders such as Dadabhai Naoroji who came to be considered extremists. Similarly, in the first two decades of the 20<sup>th</sup> century moderates were sought to be played against extremists.

The British also succeeded in turning the traditional feudal classes like princes and *zamindars* against the new intelligentsia and the common people. Princes were won over by the creation of the Chamber of Princes in 1921. *Zamindars* were already won over by the introduction of the Permanent Settlement. Attempts were also made to turn one caste against another even among the Hindus. For example, the Communal Award of 1932 attempted to treat Harijans as a separate political entity.

**Policy of Carrot and Stick** The British also followed the policy of apparent concession or conciliation, on the one hand, and ruthless repression on the other to check the growth of nationalism. Some were appeased by making concessions in recruitment of the Indian Civil Service, passing the

Indian Councils Act of 1892 and 1909, Acts of 1919 and 1935. Simultaneously, a policy of repression was followed to frighten the weak-hearted. This policy was relentlessly pursued throughout the freedom struggle and knew no bounds particularly during the Anti-partition, Non-cooperation, Civil Disobedience and Quit India Movements.

**Policy of Appeasement of Reactionary Forces** The British authorities felt that the spread of modern education had been a major cause of the growth of nationalism. So, they deliberately followed a policy of joining hands with the socially and intellectually reactionary forces in order to prevent the spread of modern ideas. Plans were now set afoot to impose greater government control over education and to change its modern liberal character into a conservative and reactionary one. Modern secular education was sought to be replaced by a system based on religious and moral training. This new system was reactionary as it did not cultivate a forward looking modern spirit among the Indian youth.

## **CONGRESS-LEAGUE PACT OF 1916**

Signed by the Indian National Congress and the Muslim League at Lucknow in 1916, the Lucknow Pact marked an important step forward in the Hindu-Muslim unity. The pact, which resulted largely due to Tilak's efforts, enabled the two political organisations to demand a common scheme of political reforms from the British government and in fact succeeded in getting the Montford Reforms. It was, however, based on the acceptance of the communal electorates which was to prove disastrous for the country later.

Against some minor losses in the Muslim majority provinces, in the Muslim minority provinces they obtained a representation almost double of what they would have got on a purely numerical basis. Similarly, at the centre they obtained 1/3 representation in the legislative council from separate Muslim constituencies. Subsequently, most of these principles as well as other constitutional provisions provided for in the pact were incorporated later in the Montague-Chelmsford Reforms of 1919.

The significance of the pact was that it was considered to be a mutually acceptable solution of the Hindu-Muslim problem. In retrospect, however, it is necessary to realise that it contained within it seeds of the country's future discord and disunity. While the Muslims became dissatisfied with the fixed

and disproportionate percentage of the seats they had earlier accepted, by recognising the separate political identity of the Muslims the Hindus had unintentionally committed themselves to the idea of a separate state for them.

## Evaluation of Extremism

**Achievements** The main achievements of the extremists can be summed up as follows:

- First to demand *swaraj* or independence as a matter of the birth right of every Indian.
- First to advocate the involvement of the masses in the freedom struggle, and thus broadened the social base of the nationalist movement.
- Evolved a higher concept of the forms of struggle (passive resistance) in order to improve the techniques of political action.
- First to organise an all-India political movement, viz. the Anti-Partition movement.

**Failures** The extremists met with the following two main failures:

- Though they believed in mass agitation, they failed to reach and mobilise the real masses, viz., the peasants, agricultural labourers and workers.
- Despite evolving a higher concept of the forms of struggle, they could not implement it fully.

## HOME RULE MOVEMENT (1916–17)

**Establishment of two Home Rule Leagues** Two home rule leagues were established, one by B.G. Tilak in April 1916 and the other by Mrs Annie Besant in September 1916. The idea of starting a Home Rule League originated with Mrs Besant as early as 1914 and she announced it publicly in September 1915 though Tilak started the league before Besant could.

**Main Causes for their Foundation** The main causes for their foundation were the nature of the Indian National Congress, which continued to remain under the moderates as purely deliberative body unsuitable for any sustained political agitation and the inspiration derived from the Irish Home Rule movement. Mrs. Besant moved a resolution for starting a Home Rule League

in the Bombay Session (1915) of the Congress, but it was overruled by its president.

**Main Objective** The main objective was to attain home-rule for India within the British Empire (on the lines of the autonomous colonies of Australia, New Zealand, etc). For instance, Tilak, who had demanded complete independence for India during the Anti-Partition movement had, however, made it very clear in 1916 when he declared: '*The swaraj of today is within the Empire and not independent of it*'.

**Activities of the Leagues** They consisted in organising discussion groups and reading-rooms in cities, mass sale of pamphlets and lecture tours. These were not very different in form from the older moderate activities, but significantly new insofar as their intensity and extent.

**Cooperation between the two Leagues** The two leagues cooperated with each other as well as with the Congress and the Muslim League (after the Lucknow Reunion and the Lucknow Pact) in putting forward their demand of home-rule for India. While Tilak's League concentrated on Maharashtra and Central Provinces, Mrs. Besant's League carried on the movement in the rest of the country.

**Significance** The real significance of the two leagues and their movement lay in the extension of the nationalist movement to new areas and groups; (urban professional groups like the Kayasthas and Kashmiri Brahmins in the United Provinces; the Hindu **Amil** minority in Sind; younger Gujarati industrialists, traders and lawyers in Bombay city and Gujarat) and to a new generation (Jawaharlal Nehru in Allahabad, Satyamurti in Madras, Jitendralal Banerji in Calcutta, Jamnadas Dwarakdas, Umar Sobhani and others in Bombay and Gujarat).

**End of the Movement** The Home Rule movement soon died because Mrs. Besant overnight became a pro-British in late 1917 after Montague's promise of responsible government, and Tilak became increasingly involved in a libel suit against Valentine Chirol and left for England to fight his case in September 1918. Above all, emergence of Gandhi totally eclipsed the Home Rule movement.

## AUGUST (1917) DECLARATION

On August 20, 1917, Montague, then secretary of state for India, made a

momentous declaration in the House of Commons on the British policy towards future political reforms in India. Growing pressure from Indian militant nationalists and the advocates of Home Rule made the British government to consider some political concessions for India.

According to the declaration, the policy of the British government was that of the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions, with a view to the progressive realisation of '*responsible government*' in India as an integral part of the British empire. The declaration, in effect, signified the transformation of the empire into a commonwealth of nations.

## Government of India Act of 1919

### Background

- The Montagu-Chelmsford Reforms, named after their principal co-sponsors, E. S. Montagu, then Secretary of State for India and Lord Chelmsford, then Governor-General, were a logical sequel to the historic Declaration of 20 August 1917.
- Prior to it, the accepted principle of government had been that both authority as well as responsibility for the governance of India was vested in the King-in-Parliament, who exercised it through the agency of the Secretary of State in London, the Governor-General-in-Council in India and the governors-in-council in the different provinces.
- The association of Indians in the legislative sphere was designed only to acquaint the rulers with the thoughts and aspirations of the governed. It was clearly appreciated that, to the extent power had been constitutionally transferred to Indian hands, intervention by Parliament and its agents should cease.
- Thus the Speaker of the House of Commons ruled in 1921, that parliamentary criticism should not extend to 'transferred' subjects in the provinces. As for the central government and the 'reserved' subjects in the provinces, since legal responsibility for them vested in Parliament, there could be no abrogation of control.
- Even here, the Joint Select Committee on the India Bill (1919) ruled that "in the exercise of his responsibility to Parliament, which he cannot delegate to anyone else, the Secretary of State may reasonably

consider that only in exceptional circumstances should he be called upon to intervene in matters of purely Indian interest where the government and legislature of India are in agreement".

- This was to be particularly so in matters of fiscal policy. The Committee had expressed the view that the relations of the Secretary of State and the Governor General-in-Council should be regulated by similar principles so far as 'reserved' subjects were concerned.

## Central Administration

**Two Cardinal Principles** In regard to central administration, the two cardinal principles of the Act were:

- (i) The Government of India was to remain responsible to Parliament, although the Imperial Legislative Council was to be enlarged and popular representation and influence in it enhanced;
- (ii) The control of Parliament and the Secretary of State over the Government of India (and the provinces) was to be relaxed in proportion to the changes contemplated in (i).

**Devolution Rules** The 'devolution rules', which were part of the Act, distinguished carefully between the spheres of the central and provincial governments, even though the demarcation was not as rigid as it usually is in a federal set up.

- In the sphere of ***financial devolution***, the provinces now framed their own budgets, whereas previously, provincial budgets were part of the central budget. Additionally, they made their own taxation proposals; previously, prior sanction of the Governor General was necessary to do so.
- In ***legislative devolution***, a measure of central control was exercised. Thus, an authentic copy of every Act to which the governor had given his assent had to be sent to the Governor General, who may or may not accord his assent to it. If the Governor General gave his assent, a copy of the Act had to be sent to the Secretary of State who, again, may or may not give his assent.

**Executive Power** As there was no transfer of power at the Centre, the Governor General-in-Council continued to be responsible to Parliament through the Secretary of State-in-Council in respect of all matters.

- Before the 1919 Act, the strength of the Governor General's

Executive Council was six ordinary members and one extraordinary member.

- Under the new Act, there was greater elasticity in the size of the Council, while the number of Indians on it was raised from two to three.

## Central Legislature

**Bicameralism** The legislature at the Centre was bicameral, consisting of the Legislative Assembly, the lower house, and the Council of State, the upper house.

- Elections to the lower house were direct, the principle of communal or separate representation was recognised, while industry, commerce and land-holders were given special representation.
- The Legislative Assembly was to have 145 members, although its strength could be increased, if necessary. At least five-sevenths of its total membership was elected, while one-third of the remainder were to be non-officials.
- The representation of communities and special interests were broadly on similar lines to those followed for the provincial legislatures.
- Except in special constituencies, elected members of both houses were returned through territorial constituencies on the basis of a high property franchise—qualifications in respect of the upper house being set much higher than those for the lower house.

**Legislative Procedure** As in the provincial legislatures, normal procedure laid down that all legislative measures as well as the annual budget relating to the Centre, should be passed by the central legislature.

- But insofar as the Governor General's ultimate responsibility was to the Parliament—and not to the central legislature—he was, in his individual capacity, empowered to certify bills and restore grants that had not been approved. He was also empowered to issue ordinances.
- In the legislative field, the powers of the Council of State were coordinate with those of the Assembly. Since the government could always depend upon a majority of the Council to support its measures, the popular majority in the Assembly could not enforce its will against it in any legislative matter.
- In the budget, a number of items were non-votable, with the result

that the legislature was not even allowed to discuss them.

**Governor General's Powers** The Governor General's powers in the legislative field were extensive.

- He could refuse permission to introduce certain bills where such advance permission was necessary.
- If the legislature rejected a bill recommended by him, he could certify its being essential 'for the safety, tranquillity and interests' of British India.
- The only check on him was that such Acts were required to be laid before the Parliament for at least 8 days prior to their receiving Royal assent.
- He could refuse assent to bills passed by the legislature whenever he deemed it necessary.
- In financial matters, he could restore, if necessary, any grant rejected or cut by the Assembly.

## Diarchy

**Purpose of Diarchy** Since, in terms of the August Declaration, there was to be a gradual transfer of authority to Indian hands, the mode and measure of such transfer required to be worked out. Again, to the extent that transfer of responsibility in the provincial sphere as a whole was considered premature, a system of Diarchy was established.

**Contribution of Curtis and His Round Table Group** A signal contribution in working out the details was made by Lionel George Curtis and his Round Table group and finds its fullest elaboration in his work entitled *Diarchy* (1920). Under it, ministers responsible to the legislature held charge of such subjects as were 'transferred' to popular control, while the governor and his councillors were to be in charge of 'reserved' subjects for which they were responsible to Parliament.

## Division of Provincial Subjects

- '**Transferred**' subjects included: local self-government, medical administration, education other than European and Anglo-Indian, agriculture, fisheries, co-operative societies, excise, the development of industries and religious endowments.

- ‘**Reserved**’ subjects comprised land revenue administration, famine relief, administration of justice, police and prisons. The broad criteria for ‘transferred’ subjects were:
  - those which afforded most opportunity for local knowledge and service;
  - in which Indians had shown themselves to be keenly interested;
  - in which mistakes, even though serious, would not be irremediable;
  - which stood most in need of development;
  - which concerned the interests of classes that would be adequately represented in the legislature (and not those which could not be so represented).

**Sources of Revenue** While the functions of the ‘reserved’ and ‘transferred’ areas were clearly defined, their sources of revenue were combined. The allocation of expenditure by the two was a matter of agreement; the Governor acting as an arbiter in case of differences.

- A taxation measure or proposal was to be discussed by the entire government, but a decision on it was to be taken only by the part that initiated it.
- The governor was to regulate business in such a manner as to make sure that responsibility of the two halves in respect of matters under their respective control was kept ‘clear and distinct’.
- He was to encourage the habit of joint deliberation between his ministers and councillors.

**Governor’s Powers** Even though power had been transferred in certain areas, the governor could yet refuse his ministers’ advice ‘if [he had] sufficient cause to dissent from their opinion’.

- He could over-rule them, and act on his own, if by accepting the advice in question—the safety and tranquillity of the province was likely to be threatened; the interests of the minority communities—communal or racial—or of the members of the public services were affected; or when unfair discrimination was made in matters affecting commercial or industrial interests.
- In all this, the governor was to keep the major objective of the reforms constantly in view, viz. that people were trained to ‘acquire such habits of political action and respect such conventions as will best, and soonest, fit them for self-government’.

- As with provincial administration, there was also to be complete popular control ‘so far as possible’, in the field of local government; it was, largely independent of the Government of India and responsible, if partly, to popular representatives.

## **Provincial Legislatures**

**Enlargement and Democratisation of Councils** On the legislative side, the councils were considerably enlarged. The proportion of elected members was not less than 70%, and of officials not less than 20%.

- In 1926, the composition of the legislatures of all the provinces taken together was: 14.5% officials; 8.6% non-officials nominated to represent aborigines, backward tracts, depressed classes, Anglo-Indians, labour; 9.9% elected members representing special interests – landholders, universities, commerce and industry; and 67% elected members, returned through territorial constituencies.
- The last category, members elected through territorial constituencies, comprised ‘general’, Muslims, Sikhs (in the Punjab), Indian Christians (in Madras), Anglo-Indians (in Madras and Bengal) and Europeans (in all the provinces except the Punjab, the Central Provinces and Berar and Assam).
- The ‘general’ constituency included such voters as did not find a place in any of the communal or special constituencies. In the distribution of seats, the minority communities were given weightage —viz. representation in excess of their population ratio.
- As for franchise, property qualifications were considerably lowered and women given the right to vote in all the provinces. In 1926, the proportion of those enfranchised to the total population stood at 2.8%.
- Since uniform territorial constituencies were deemed unsuited to Indian conditions, constituencies were designed to represent particular communities (e.g. Muslims) or special interests (e.g. landholders or chambers of commerce).
- Franchise was restricted. It revolved around:
  - residence in the constituency for a minimum period of time;
  - ownership or occupation of a house which had a minimum rental value; and
  - payment of a minimum municipal tax or income tax or some other

tax or receipt of a military pension.

**Legislative Procedure** Normally, all legislative measures and annual budgets were to be passed by the provincial councils. However, insofar as the ‘reserved’ half was outside the purview of a council, the Governor was empowered to certify such bills and restore such grants as had been rejected by the legislature if he considered such action necessary for the proper fulfilment of his responsibility to Parliament.

- While the 1909 Act had laid down the maximum number of seats in the councils, the Act of 1919 specified the minimum. Thus, as against a maximum of 50 in the provinces, the new chambers had a minimum of over 100. Madras had 118, Bombay, 111 and Bengal, 125.
- Members could ask questions as well as supplementaries. They could discuss resolutions to ventilate public grievances and move for adjournment to take note of matters of urgent public interest. Not only did they have a general discussion on the budget but they also voted on grants.
- Their major limitation lay in the special powers with which the Governor was vested, both in law-making, as well as voting on the budget.
- The term of a council was three years. After its dissolution, a new council was to be elected within a period of 6 months.

## QUESTIONS

Who founded the *Amrita Bazar Patrika*?

- (a) Sisirkumar Ghosh
- (b) Girishchandra Ghosh
- (c) Harishchandra Mukherji
- (d) S. N. Banerji

What is the name of the Bengali monthly founded and edited by Bankimchandra Chatterji in 1873?

- (a) *Somaprakasha*
- (b) *Bangaduta*
- (c) *Bangadarshana*
- (d) *Bengalee*

Who was the secretary of state for India at the time of the foundation of

Indian National Congress?

- (a) Lord Morely
- (b) Lord Elgin
- (c) Lord Hamilton
- (d) Lord Cross

Who among the following did not attend the first session of the Congress at Bombay?

- (a) W C Bonnerji
- (b) S N Banerji
- (c) Badruddin Tyabji
- (d) K T Telang

Who among the following viceroys became a victim of one of the convicts during his visit to the Andamans?

- (a) Lytton
- (b) Ripon
- (c) Mayo
- (d) Curzon

Which the following statements is incorrect?

- (a) *Amrita Bazar Patrika*' was originally a Bengali paper, but became a full-fledged English paper in 1878 in order to circumvent the Vernacular Press Act.
- (b) *Hindu* was founded by G S Aiyar and Viraraghavachari.
- (c) *Sanjibani*, started in 1883, was a Marathi paper.
- (d) *Bombay Times* became the *Times of India* in 1861.

Which of the following statements is not true?

- (a) *Kesari* (a Maratha daily) and the *Maharatta* (an English weekly) were edited by Agarkar and Prof. Kelkar respectively before Tilak became their editor.
- (b) Harishchandra Mukherji, one of the greatest Indian editors of the 19<sup>th</sup> century, was the editor of the *Hindu Patriot* for a long time.
- (c) Robert Knight, one of the few English journalists who had sympathy for Indian cause, was called the “Bayard of India” by the Indian press.
- (d) The *Bengalee* was founded by Surendranath Banerji.

Which of the following was not an objective of the Indian National Congress when it was founded?

- (a) Attainment of complete independence from the British.

- (b) Promotion of cordial relations among the nationalist workers from different parts of the country.
- (c) Development and consolidation of the feeling of national unity.
- (d) Formulation of the popular demands and their presentation before the British Government.

Which of the following is/are true?

- (i) Before 1857 the British while conquering India treated it as one nation.
- (ii) The British justified their conquest of India on the pretext of benefiting its people.
- (iii) After 1857 also they continued to treat India as one nation because they found it useful to do so.
- (iv) After 1857 they pursued the policy of dividing Indians with less vigour.
- (v) After 1857 they found the usefulness of the existence of the native princely states.

Choose the answer from the codes given below:

- (a) i, iii, iv and v
- (b) ii, iii, iv and v
- (c) i, ii and v
- (d) only i and ii

Which of the following is/are not true?

- (i) British scholars maintained that India was never a nation
- (ii) Indian scholars argued that though India had remained politically divided, culturally it has always remained united.
- (iii) Britishers refused to accept the Indian contention that the factors which contribute towards the formation of Nationalism were already existing in India even prior to the coming of the British.
- (iv) Indians rejected the British contention that nationalism in the modern sense developed in India fully only during the British rule.

Select the answer from the codes given below:

- (a) ii and in
- (b) only i
- (c) ii and iv
- (d) only iv

One of the main causes for the rise and growth of the Indian National movements was the grievances of several sections of the Indian society, except a few, against the British. Which of the following sections were the

exceptions?

- (i) Peasants and artisans
- (ii) Native rulers and landlords
- (iii) Middle classes and modern intelligentsia
- (iv) Workers and industrialists
- (v) Moneylenders and traditional intellectuals

Choose the answer from the codes given below:

- (a) ii and iv only
- (b) iii and v only
- (c) iv and v only
- (d) ii and v only

The administrative and economic unification of India by the British also paved the way for the rise of Indian National movement. Which of the following statements is/are incorrect in this regard?

- (i) The British unified India administratively by introducing a uniform and modern system of government throughout the country.
- (ii) The destruction of local self-sufficient economy had increasingly atomized India's economic life.
- (iii) The introduction of modern trade and industries had interlinked the economic fate of people living in different parts of India.
- (iv) The introduction of the modern means of transport and communications had promoted mutual contact among the people.

Select the answer from the codes given below:

- (a) ii and iii
- (b) only ii
- (c) only iii
- (d) iii and iv

The Indian press played an important role in spreading the message of patriotism and modern ideas among the people. Which of the following is/are not true about its activities?

- (i) Criticising official policies.
- (ii) Urging the people to unite and work for national welfare.
- (iii) Putting forward the view of Indians as well as those of the British Government.
- (iv) Popularising modern ideas of self-government, democracy, and the like.
- (v) Enabling nationalist workers to exchange views with one another.

Select the answer from the codes given below:

- (a) only iii
- (b) only i
- (c) i and iii
- (d) iv and v

Which of the following statements about the Indian press is/are not true?

- (i) The *Bengal Gazette*, a weekly paper, was started by James Augustus Hicky an English-man, in 1780.
- (ii) Hicky, a pioneer in the history of journalism in India, had very cordial relations with Warren Hastings, the then governor-general.
- (iii) The *Calcutta Journal* was started by J S Buckingham in 1818.
- (iv) The *Bengalee* and the *Arnrit Bazar Patrika* were the first vernacular papers in India

Choose the answer from the codes given below:

- (a) ii and iii
- (b) ii and iv
- (c) i and iii
- (d) iii and iv

Who are known as the ‘Liberators of the Indian press’?

- (i) Sir Charles
- (ii) Lord Minto Metcalfe
- (iii) Sir Thomas Munro
- (iv) Lord Macaulay
- (v) Lord Wellesley

Select the correct answer from the codes given below:

- (a) i and iii
- (b) ii, iv and v
- (c) i and iv
- (d) iii and iv

Which of the following statements is/are true about the Vernacular Press Act, 1878?

- (i) It was passed by Lord Mayo.
- (ii) It came to be known as the ‘Gagging Act’.
- (iii) It liberated the Indian press from restrictions.
- (iv) It was replaced by Lord Ripon in 1882.

Choose the answer from the codes given below:

- (a) i and ii
- (b) ii and iv
- (c) i and iii
- (d) iii and iv

Which of the following statements about the regime of Lord Lytton (1876–80) is/are incorrect?

- (i) The reactionary regime of Lord Lytton gave a visible form to the Indian nationalism.
- (ii) The second Afghan war during his period improved the economic position of India.
- (iii) He arranged the Delhi Durbar to declare Queen Victoria as the empress of India.
- (iv) His Arms Act permitted Indians to keep arms. Select the answer from the codes given below:

- (a) ii and iv
- (b) only ii
- (c) only iii
- (d) i and iii

Which of the following statements about the Ilbert Bill is/are not true?

- (i) The controversy around the Ilbert Bill helped Indian Nationalism to take up an organised form.
- (ii) According to the original bill, Indian judge could try Europeans also.
- (iii) It was passed without any amendment despite the vehement opposition of the British residents in India.
- (iv) The Indians did not organise any campaign in favour of the bill.

Choose the answer from the codes given below:

- (a) i and iv
- (b) ii and iii
- (c) iii and iv
- (d) iv only

Which is the correct chronological sequence of the following associations:

- (i) Poona Sarvajanik Sabha
- (ii) Indian Association of Calcutta
- (iii) Bombay Presidency Association
- (iv) Madras Mahajana Sabha

Select the answer from the codes given below:

- (a) i, ii, iv and iii
- (b) ii, iii, iv and i
- (c) i, iv, ii and iii
- (d) iii, ii, i and iv

Arrange the following organisations in chronological order.

- (i) East India Association in London
- (ii) Landholders' Society at Calcutta
- (iii) Madras Native Association
- (iv) Bengal British Indian Society
- (v) British Indian Association

Choose the answer from the codes given below:

- (a) ii, iii, i, iv and v
- (b) i, iv, iii, v and ii
- (c) iii, v, iv, i and ii
- (d) ii, iv, v; iii and i

Arrange the following events in the correct chronological order.

- (i) Repeal of the Vernacular Press Act.
- (ii) Appointment of the first Famine Commission.
- (iii) Passing of the Ilbert Bill.
- (iv) Passing of the first Indian Factory Act.

Select the answer from the codes given below:

- (a) ii, iv, i and iii
- (b) ii, i, iii and iv
- (c) iv, ii, i and iii
- (d) iv, ii, iii and i

Match List I with List II and select the answer from the codes given below the lists:

**List I**

- (a) Digidarsana (1818)
  - (b) Samachar Darpan (1818)
  - (c) Mirat-ul-Akhbar (1822)
  - (d) Bombay Samachar (1822)
- (a) a-4, b-2, c-1, d-3
  - (b) a-2, b-4, c-1, d-3
  - (c) a-4, b-2, c-3, d-1

**List II**

- 1. First paper in Urdu
- 2. First Bengali monthly
- 3. First journal in Persian
- 4. First Bengali newspaper

(d) a-2, b-4, c-3, d-1

Match the following:

**List I**

- (a) *Bangaduta*
- (b) *Madras Courier*
- (c) *Bombay Herald*
- (d) *Bombay Samachar*

(a) a-5, b-2, c-4, d-1

(b) a-3, b-2, c-1, d-4

(c) a-4, b-2,c-1, d-3

(d) a-3,b-2,c-1,d-5

**List II**

- 1. First paper from Bombay
- 2. First paper from Madras
- 3. A weekly paper in four languages
- 4. First paper in Gujarat
- 5. First paper from Bengal

Consider List I and List II:

**List I**

- (i) *Hindu Patriot* Ghosh (1853)
- (ii) *Rast Goftar* (1851)
- (iii) *Akhbar-o-Saudagar* (1852)
- (iv) *Indian Mirror* (1862)

**List II**

- Girishchandra
- Dadabhai Naoroji
- Dabadhi Kavasji
- Devendranath Tagore

Which of the above are correctly matched? Select the answer from the codes given below:

(a) All of them

(b) i, ii and iii

(c) ii, iii, and iv

(d) i, iii and iv

Which of the following are correctly paired?

- (i) *Statesman* (1875)—Oevendranath Tagore
- (ii) *National Paper* (1865)—Robert Knight
- (iii) *Tribune* (1862)—Oayal Singh Majeetia
- (iv) *Bengalee* (1881)—Girish Chandra Ghosh

Choose the answer from the codes given below:

(a) i and ii

(b) ii and iii

(iii) iii and iv

(iv) i and iv

Match the following:

**List I**

- (a) National Indian Association (1867)
  - (b) Indian Society (1872)
  - (c) Servants of India Society (1905)
  - (d) British India (1839)
- (a) a-1, b-3, c-2, d-4
  - (b) a-3, b-4, c-2, d-1
  - (c) a-4, b-1, c-2, d-3
  - (d) a-3, b-1, c-2, d-4

**List II**

- 1. William Adam
- 2. Gokhale
- 3. Mary Carpenter
- 4. Ananda Mohan Society Bose

Which code gives the correct matching of the following lists?

**List I**

- (i) Second session of the Congress
  - (ii) Third Session
  - (iii) Fourth Session (Allahabad)
  - (iv) Fifth Session (Bombay)
  - (v) Sixth Session
- (a) i-B, ii-O, iii-E, iv-C, v-A
  - (b) i-B, ii-A, iii-C, iv-O, v-E
  - (c) i-C, ii-B, iii-A, iv-O, v-E
  - (d) i-A, ii-E, iii-C, iv-B, v-D

**List II**

- (A) Phorozeshah Mehta (Calcutta)
- (B) Oadabhai Naoroji (Madras)
- (C) **Sir William Wedderburn**
- (D) Badruddin Tyabji
- (E) **George Yule** (Calcutta)

### Assertion and Reason

#### **Instructions**

Mark (a) if ‘Assertion’ is correct, but ‘Reason’ is wrong.

Mark (b) if ‘Assertion’ is wrong, but ‘Reason’ is correct.

Mark (c) if both ‘Assertion’ and ‘Reason’ are correct, and ‘Reason’ explains ‘Assertion’.

Mark (d) if both ‘Assertion’ and ‘Reason’ are correct, but ‘Reason’ does not explain ‘Assertion’.

**Assertion (A):** The introduction of western system of education and English language was an important cause for the rise and growth of nationalism in india.

**Reason (R):** The Indian National Movement would not have been possible without the English language as the medium.

*Assertion (A):* The Indian political leaders from the second half of the 19<sup>th</sup> century onwards agitated for a bigger role for the Indian languages in the educational system.

*Reason (R):* Modern ideas spread faster and deeper in countries where they were propagated through indigenous languages rather than English.

*Assertion (A):* Arya Samajis were responsible for the rise of extremism in the Indian National Congress.

*Reason (R):* Many of them were in the forefront of the National Movement.

*Assertion (A):* Swami Dayanand was the first to recommend *swadeshi*.

*Reason (R):* He was the first to use the word *swaraj*.

*Assertion (A):* British residents in India vehemently protested against the Ilbert Bill.

*Reason (R):* The bill proposed to establish social equality in the administration of justice.

*Assertion (A):* In the second half of the 19<sup>th</sup> century several political associations were established by the modern Indian intelligentsia.

*Reason (R):* This period witnessed the flowering of national political consciousness.

*Assertion (A):* Raja Rammohan Roy was one of the first Indian leaders to start an agitation for political reforms.

*Reason (R):* He founded the Landholders' Society at Calcutta in 1838.

*Assertion (A):* Most of the pre-Congress nationalist organisations were not real representative bodies.

*Reason (R):* Their leadership as well as membership was confined to a few people, and they dealt mostly with local questions.

*Assertion (A):* Dadabhai Naoroji organised the East India Association in London.

*Reason (R):* He wanted to influence the British public opinion.

*Assertion (A):* Dwarakanath Tagore was one of the founder-members of the Landholders' Society of Calcutta.

*Reason (R):* The society was the first example of an organised constitutional agitation of redress of grievances.

*Assertion (A):* In 1851 the Landholders' Society and the Bengal British India Society merged to form the British Indian Association.

*Reason (R):* Surendranath Banerji played an important role in this merger.

*Assertion (A):* The Bombay Association founded in 1852 was the first political association in the Bombay presidency.

*Reason (R):* The Madras Native Association was at first a branch of the British Indian Association of Calcutta, but later became an independent organisation.

*Assertion (A):* Indian Association of Calcutta was the most important of all the pre-Congress nationalist organisations.

*Reason (R):* It was the only pre-Congress organisation which seriously tried to become an all India body through convening two all- India conferences.

Who was the first woman president of Indian National Congress?

- (a) Sarojini Naidu
- (b) Sucheta Kripalani
- (c) Rajkumari Amrit Kaur
- (d) Annie Besant

Who was the first Muslim president of the Indian National Congress?

- (a) Muhammed Ali Jinnah
- (b) Badruddin Tyabji
- (c) Sir Syed Ahmed Khan
- (d) Abul Kalam Azad

Who presided over the Surat session of the Indian National Congress?

- (a) Dadabhai Naoroji
- (b) Gopala Krishna Cokhale
- (c) **Rashbehari Ghosh**
- (d) S N Ranerji

When did the British pass a law making it an offence to preach nationalism?

- (a) 1890
- (b) 1895
- (c) 1898
- (d) 1904

Who described Bal Gangadhar Tilak as the “Father of Indian Unrest”?

- (a) Valentine Chirol
- (b) Disraeli
- (c) Minto II
- (d) Chelmsford

When did Tilak declare “Swaraj is my birth right, and I will have it”?

- (a) 1905
- (b) 1907
- (c) 1914
- (d) 1916

Who was the first propounder of the doctrine of “passive resistance”?

- (a) BG Tilak
- (b) Aurobindo Ghosh
- (c) G K Gokhale
- (d) M K Gandhi

Which of the following statements about Tilak are incorrect?

- (i) Believed that political freedom should precede social reform.
- (ii) Favoured initiative by the Congress in the matter of social reform.
- (iii) Opposed British Government initiative in the matter of social reforms.
- (iv) Did not consider social and political reforms to be interlinked.
- (v) Separated religion from politics.

Choose the answer from the codes given below:

- (a) Only v
- (b) ii and v
- (c) ii, iv and v
- (d) Only iv

Which of the following statements about Gokhale are not true?

- (i) He was a moderate in politics, but a radical in matters of social reforms.
- (ii) He wanted political progress and social reform to go on simultaneously.
- (iii) He was opposed to ‘passive resistance’ in India as well as in South Africa.
- (iv) He was totally opposed to western civilisation.

Select the answer from the codes given below:

- (a) Only v
- (b) iii and v
- (c) ii and v
- (d) ii, iii and v

The extremist method of “passive resistance” did not include

- (i) Refusal to co-operate with the government.
- (ii) Sending petitions to the government.
- (iii) Boycott of government service, courts, schools and colleges.

(iv) Refusal to pay rents to the zamindars.

Choose the answers from the codes given below:

- (a) Only ii
- (b) i and ii
- (c) Only iv
- (d) ii and iv

Who has written the following passage? “I say, of the Congress, this that its aims are mistaken, that the spirit in which it proceeds towards their accomplishments is not a spirit of sincerity ... and that the methods it has chosen are not the right methods, and the leaders in whom it trusts, not the right sort of men to be leaders; in brief, that we are at present the blind-led, if not by the blind, at any rate by the one-eyed ....”

- (a) Lala Lajpat Rai
- (b) Bipinchandra Pal
- (c) Tilak
- (d) Aurobindo Ghosh

Who said: “The Congress movement was neither inspired by the people nor devised or planned by them”?

- (a) Lala Lajpat Rai
- (b) Sir Syed Ahmed
- (c) Lord Curzon
- (d) Lord Dufferin

Who exclaimed: “When the queen desires that none should die, when the governor declares that all should live .. will you kill yourselves by timidity and starvation?”

- (a) Bipinchandra Pal
- (b) Dadabhai Naoroji
- (c) Bal Gangadhar
- (d) Gokhale Tilak

Match List I with List II and choose the answer from the codes given below the lists:

**List I**

- (i) Hindu Mahasabha
- (ii) Indian Liberal
- (iii) Muslim League

**List II**

- (A) 1906
- (B) 1915 Federation
- (C) 1916

(iv) Home Rule Leagues

(D) 1918

- (a) i-B, ii-D, iii-A, iv-C,
- (b) i-B, ii-A, iii-D, iv-C,
- (c) i-C, ii-B, iii-D, iv-A,
- (d) i-D, ii-A, iii-C, iv-B,

Match the following:

**List I**

- (i) Foundation of Women's University
- (ii) Creation of governorship of Bengal
- (iii) Ancient Monuments II Preservation Act
- (iv) Indian Councils Act of 1891

- (a) i-B, ii-A, iii-C, iv-D,
- (b) i-D, ii-C, iii-A, iv-B,
- (c) i-C, ii-D, iii-B, iv-A,
- (d) i-D, ii-C, iii-B, iv-A

**List II**

- (A) Lord Lansdowne
- (B) Lord Curzon
- (C) Lord Hardinge
- (D) Lord Chelmsford

**ANSWERS**

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (a)  | 2. (c)  | 3. (d)  | 4. (b)  | 5. (c)  | 6. (c)  | 7. (d)  |
| 8. (a)  | 9. (c)  | 10. (d) | 11. (d) | 12. (b) | 13. (a) | 14. (b) |
| 15. (c) | 16. (b) | 17. (a) | 18. (c) | 19. (a) | 20. (d) | 21. (a) |
| 22. (d) | 23. (b) | 24. (a) | 25. (c) | 26. (b) | 27. (a) | 28. (a) |
| 29. (c) | 30. (c) | 31. (b) | 32. (c) | 33. (c) | 34. (a) | 35. (c) |
| 36. (c) | 37. (d) | 38. (a) | 39. (d) | 40. (c) | 41. (d) | 42. (b) |
| 43. (c) | 44. (c) | 45. (a) | 46. (d) | 47. (b) | 48. (b) | 49. (b) |
| 50. (d) | 51. (d) | 52. (a) | 53. (c) | 54. (a) | 55. (d) |         |



## CHAPTER 19

# GANDHI AND HIS THOUGHT

### GANDHI (1869–1948)

Accepting an offer from a firm of Muslims, Gandhi went to Pretoria, capital of Transvaal in South Africa, in 1893. Influenced by Thoreau's essay 'Civil Disobedience', in 1909 he started corresponding with Leo Tolstoy whose *Kingdom of God is within you* had moved him deeply, as had John Ruskin's *Unto This Last*.

But in 1901 itself he moved to Johannesburg to practise law and soon became a leader of the Indian community in South Africa. He also established his Phoenix Farm near Durban. In 1907 when the Transvaal legislature passed a law requiring all Asians to take out registration cards, he launched a campaign of passive resistance, coining the phrase, *satyagraha*. He also set up Therolstoy Farm (1910) for all those taking part in the movement.

His principal mouthpiece was *Indian Opinion* ( 1903). The peaceful march of men, women and children that he led to Transvaal was remarkable. Despite its initial reign of terror, the government finally yielded ground. A settlement was reached through the Gandhi-Smuts Agreement (June, 1914) which enabled Gandhi to return to India.

On his way home, Gandhi raised an Indian ambu-lapce unit in England for which, on return, he received a Kaisar-i-Hind gold medal. After arriving in India he established a Satyagraha Ashram on the banks of the Sabarmati near Ahmedabad. During the next two years (1916-18) he organised the peasant movements of Champaran (Bihar) and Khaira (Gujarat).

To redress the wrongs inflicted by the Rowlatt Act, the Jallianwala Bagh massacre and the Khilafat, the Gandhian-Ied Congress organised the Non-cooperation Movement. After a trial in 1922 he was sentenced to 6 years' imprisonment, but was released in February 1924 for an emergency appendicectomy. During the next 5 years Gandhi concentrated on the

‘constructive programme’—spinning and *khadi*, Hindu-Muslim unity, prohibition, village uplift, and the like.

His Civil Disobedience Movement was temporarily suspended by the Gandhi-Irwin Pact and he attended the second session of the Round Table Conference in England. On returning home, he resumed the movement but was again imprisoned. When the Communal Award was announced in August 1932, he started a fast and signed the Poona Pact. After release from prison, he launched the weekly, *Harijan* (1933), which took the place of his earlier paper, *Young India* (1919–32).

Gandhi formally left the Congress in 1934, but continued, until his death, to be the party’s moving spirit. Setting up a new ashram at Sevagram, near Wardha, he made it the nerve-centre of his ‘constructive programme’ which now came to include among others an active scheme of Basic Education. In 1940, he briefly assumed leadership of the Congress but gave it up the following year.

His last-bid call to win freedom became catch-words to Indians. But before he could start the Quit India Movement he was put behind bars. During his imprisonment in the Aga Khan Palace at Poona, his wife Kasturba died. Released in 1944, he was engaged in the fruitless negotiations with Jinnah for a political settlement. Gandhi’s influence in the counsels of the Congress was, however, reduced after 1945.

## **HIS TECHNIQUES OF MASS MOBILISATION**

### **Theory and Practice of Satyagraha**

*Satyagraha* was based on truth and non-violence. It was influenced by Thoreau, Emerson and Tolstoy. The literal meaning of *satyagraha* is holding on to truth. He was anxious to distinguish *satyagraha* from passive resistance (the method adopted by the extremists). There are different techniques of *satyagraha*, such as fasting, *hijrat* or voluntary migration, strikes and *hartals*.

In India the first time Gandhi was obliged to resort to *satyagraha* was in the Champaran district of Bihar in 1917. For the second time, he put the technique into practice in 1918 at Ahmedabad. In the same year, he launched *satyagraha* for the third time in the Khera district of Gujarat. All these above *satyagrahas* were launched to solve local issues. But they provided him with

the required experience to launch future movements at an all-India level.

The technique of *satyagraha*, being based on non-violence, could easily attract the masses. However, as a politician Gandhi, in practice, sometimes settled for less than complete non-violence. The resultant perspective on controlled mass participation objectively fitted in with the interests and sentiments of socially-decisive sections of the Indian people. The Gandhian model proved acceptable to business groups as well as to the relatively better-off or locally dominant sections of the peasantry all of whom, stood to lose something if political struggle turned into uninhibited and violent social revolution. In more general terms, the doctrine of *ahimsa* lay at the heart of the essential unifying role assumed by Gandhi and the Gandhian Congress.

## Non-Cooperation and Civil Disobedience

To Gandhi, non-cooperation with the evil-doers was the duty of the virtuous man. It was considered by Gandhi as a mild form of agitation and it was resorted to by him between 1921–1922. This technique had an immediate appeal to the masses.

Civil disobedience of the laws of the unjust and tyrannical government was a strong and extreme form of political agitation. According to Gandhi, this technique could be more dangerous and powerful than armed rebellion and, hence, should be adopted only as a last resort. To the masses whose suffering reached an extreme point in the late 1920's, due to the worldwide economic crisis, this technique seemed to be the only way to deal with their sufferings.

## Constructive Gandhian Programmes

- Gandhi's Khadi programme had a real attraction for the peasants and the artisans.
- The programme of village reconstruction got him the support of rural folks.
- His programme of Harijan welfare, aimed at improving the lot of the untouchables, naturally endeared him to the hearts of these people.
- His Hindu–Muslim unity programme attracted both communities.

## KHILAFAT AND NON-COOPERATION

# MOVEMENTS

## Rowlatt Act (1919)

The Anarchical and Revolutionary Crimes Act (1919) is popularly known as the Rowlatt Act after Sir Sydney Rowlatt, the president of a committee set up in 1917 to look into the subversive activities. The Committee made recommendations to arm the government with powers to suppress all unlawful and dangerous activities. On the basis of its report, the government drew up a bill empowering itself to short-circuit the due process of law so as to check terrorist activities.

In the Imperial Legislative Council all the 22 elected Indian members, irrespective of their political alignments, opposed the bill. Yet it was passed with 35 official members voting in favour, the only Indian among them being Sankaran Nair, then a member of the Viceroy's Executive Council.

Called the Black Act, it came to be widely opposed. An all-India *hartal* was organised on April 6, 1919, which was to mark the beginning of a *satyagraha* campaign. Meetings were held all over the country to signify popular disapproval of the Act. But unfortunately there were several violent incidents in the Punjab, Gujarat and Bengal. Deeply upset, Gandhi admitted that in launching his movement without prior preparation he had committed a 'mistake of Himalayan magnitude' and decided to call off the movement. But already this Rowlatt *satyagraha* set into motion a chain reaction culminating in the Jallianwala Bagh Massacre and the subsequent developments.

## JALLIANWALA BAGH MASSACRE

Jallianwala Bagh was developed as a garden by one of Maharaja Ranjit Singh's courtiers, Pandit Jalla and came to be known after him. When the Congress called for a *harrat* on April 8 (1919), it received unprecedented support. Facing a violent situation, the civil government handed over the administration to the military authorities under Brigadier-General Dyer.

Dyer not only banned all public meetings but also detained all the important political leaders. In this volatile situation a public meeting was called at Jallianwala Bagh (April 13) in open defiance of the ban, and a crowd had gathered at the Bagh. Apprised of the situation, Dyer marched in and, without warning, opened fire on the crowd. The crowd converged toward the exits on either side in a frantic effort to get away, but shooting

was directed straight at them. An approximate 20,000 people were caught beneath the hail of bullets. The firing, which continued for 10 to 15 minutes, stopped only after the ammunition ran out.

This massacre was not an isolated incident, and similar atrocities, though of lesser magnitude, were repeated at other places in the Punjab. But, on the other hand, it gave a tremendous impetus to the freedom struggle. Thousands of hitherto uncommitted people were drawn into the vortex of political activism, and the freedom movement had at last acquired a national character.

## Khilafat Movement

**Causes** To begin with, it was caused by the resentment among Indian Muslims over the defeat in World War I of the Ottoman Turkish empire.

Secondly, the harsh terms of the Treaty of Sevres (1920) with Turkey further added fuel to the fire. Thirdly, revolts in Arab lands engineered, at British instigation, against the Sultan's empire made the Muslim sentiments in India to flare up. The whole movement was based on the Muslim belief that the Caliph was the religious as well as the temporal head of the Muslim world.

**Background** At the Muslim League's 1918 annual session in Delhi, M.A. Ansari demanded the restoration of the Arab lands to the Caliph. The Congress under Gandhi echoed Ansari's sentiments and gave full support to the Muslim cause. In April-May 1919 the All-India Khilafat Conference was brought into being. At a conference in Lucknow in September 1919, an All-India Khilafat Committee was set up with Seth Chhotani of Bombay as President and Maulana Shaukat Ali as Secretary.

The Khilafat Conference held in Calcutta (February 1920) under the presidentship of Maulana Abul Kalam Azad passed a resolution in favour of non-cooperation and decided that a Khilafat day would be observed. In the succeeding months a number of other meetings were held. When the Treaty of Serves with Turkey was announced on May 15, 1920, the Central Khilafat Committee meeting at Bombay announced its decision to start its non-cooperation movement from August 1.

**Course** The Nagpur session of the Congress (December 1920) passed a resolution in support of the Khilafat movement. The Congress as well as the

Khilafat Committee had agreed upon the triple purpose of non-cooperation-redressal of the Punjab grievances, rectification of the Khilafat wrongs and establishment of *swaraj*.

The movement, though had thoroughly roused the country, drew little response from the British. Consequently, the All-India Khilafat Conference held at Karachi on July 8, 1921 called upon Muslim soldiers in the Indian army to quit their jobs.

Gandhi's decision to suspend the Non-cooperation movement early in 1922 sharply divided the Khilafatists. But it was the Kemalist revolution in Turkey (1922) that took the wind out of the agitation's sails and made it redundant.

## Non-Cooperation Movement (1921–1922)

### Causes

The main causes which led to the non-cooperation movement were:

- Annulment of the Rowlatt Act and remedying the 'Punjab wrong', i.e. the British government should express its regret on the happenings in the Punjab, particularly in Amritsar.
- Remedyng the 'Khilafat wrong', i.e. the British should adopt a lenient attitude towards Turkey, which was one of the defeated countries in the first World War.
- Satisfying the nationalist urge for *swara*) by offering a new scheme of meaningful and substantial reforms.

### Launching

When the British refused to meet anyone of the main demands of the Congress, an All-Party Conference as held at Allahabad in June, 1920 and a programme of boycott of government schools, colleges and law courts was approved. The Congress met in a special session in September, 1920 at Calcutta, and agreed to start the non-cooperation movement, unless the British met its demands. This decision 'as further endorsed at its Nagpur session held in December, 1920. The Congress, therefore, under the leadership of Gandhi started the Non-Cooperation movement in right earnest in January, 1921.

### Programmes

The movement included certain negative as well as positive programmes. The negative programmes were:

- Boycott of government or semi-government schools, colleges, courts, elections to be held for the councils as suggested by the reforms of 1919 and finally of foreign goods.
- Surrender of titles and honorary offices and resignation from nominated seats in local bodies.
- Refusal to attend government or semi-government functions.
- Refusal by the military, clerical and labouring classes to offer themselves as recruits in Mesopotamia.

Through these negative programmes, the Indians sought to refuse to cooperate with the British in administering and exploiting their motherland.

The positive programmes were:

- Establishment of national schools and colleges and private arbitration courts, known as *panchayals*, all over India.
- Popularisation of *swadeshi* and *khadi* by reviving hand-spinning and hand-weaving.
- Development of unity between Hindus and Muslims.
- Removal of untouchability and other measures for Harijan welfare.
- Emancipation and upliftment of women.

The first two sought to remove the hardships caused to the people by the negative programmes, while the last three ensured the participation of Muslims, Harijans and women in the movement in order to make it a success.

## Different Phases

The first phase (January–March, 1921) was marked by the boycott of government schools and colleges by teachers and students, and of courts by the lawyers.

During the second phase (April–June, 1921) the focus was on raising funds (Rs one crore) for the ‘Tilak Swaraj Fund’, enrolling common people as members of the Congress, and installing *charkhas* (spinning wheels) on a large scale.

The third phase (July–November, 1921) was marked by a focus on the boycott of foreign goods and on organisation of volunteer bands to organise a nation-wide hartal on the eve of the visit of the Prince of Wales.

The fourth phase (November, 1921–February, 1922) witnessed certain

developments which nearly brought the government to its knees. Some militant sections, angered by the repressive policy of the British, were demanding complete independence and were in favour of giving up the non-violence dogma. The general mood of the people also was quite rebellious. But unfortunately the whole movement was abruptly called off on 11<sup>th</sup> February, 1922, at Gandhi's insistence, following the news of the burning of 22 policemen by angry peasants at Chauri Chaura in Gorakhpur district of UP on February 5, 1922.

## Significance

The Indian Nationalist movement, for the first time in history, acquired a real mass base with the participation of different sections of Indian society such as peasants, workers, students and teachers, women, merchants and so on. However, the big industrialists, capitalists, and *zamindars* still remained hostile.

Secondly, the movement witnessed the spread of nationalism to the remotest corners of the country.

Thirdly, it transformed the Indian National Congress from a deliberative assembly into an organisation for action, as evident from the various programmes of the movement.

Fourthly, it marked the height of Hindu-Muslim unity which could be seen in the merger of the Khilafat movement with this movement.

Finally, the movement demonstrated to a remarkable degree the willingness and ability of the masses to endure hardships and make sacrifices in the cause of national independence.

Thus, though the movement failed to achieve any of one of its three main demands, it was, nevertheless, a great step forward in the course of the Indian nationalist movement.

## CIVIL DISOBEDIENCE MOVEMENT

### Simon Commission (1927)

On November 8, 1927 the British government announced the setting up of the Indian Statutory Commission under Sir John Simon. It consisted, apart from

the chairman, of six members. Partywise, there were four Conservatives, two Labourites and one Liberal. This all-white Commission with no Indian representation caused a great controversy even before it began its task of enquiring into the working of the system of government in British India, and reporting on the desirability and extent of establishing the principle of responsible government.

Its impending visit to India provoked a popular political and even social boycott. All the major political parties—the Congress, the All-India Liberal Federation, the Muslim League, the Hindu Mahasabha—as well as the Federation of the Indian Chambers of Commerce and the Mill-owners' Association were signatories to a statement calling for a boycott of the Commission. Those who welcomed it were either splinter groups, such as a section of the Muslim league, or representatives of special or sectarian interests, like Europeans, Anglo-Indians and the Depressed Classes.

The Commission, nevertheless, completed its task. Its report, submitted in 1930, omitted any mention of Dominion Status even as a distant goal and rejected all ideas of transfer of power at the centre. Autonomy in the provinces, which was to replace the Montford version of Dyarchy, was nothing but a camouflage.

Predictably these proposals were completely rejected by the major political parties in the country, including the Muslim League. Even Lord Irwin found its findings as 'lacking in imagination' and sought to divert attention by stressing the independent role of the forthcoming Round Table Conference. Besides, the Commission's findings were outpaced by events like the Nehru Report as well as the viceroy's declaration of October 31, 1929 promising Dominion Status for India in the future.

## **Butler Committee (1927)**

Along with the Simon Commission, the British government also announced the setting up of a three member committee consisting of Harcourt Butler, W.S. Holdsworth and S.C. Peel to inquire into the relationship between the Indian States and the Paramount Power and to suggest ways and means for a more satisfactory adjustment of the existing economic relations between them and British India.

Officially called the Indian States Committee, it visited 16 Indian States. Its report, submitted in 1929, observed that the relationship of the Paramount

Power with the States was not merely a contractual relationship, but a living, growing relationship shaped by circumstances and policy, and resting on a mixture of history and theory. Further, it maintained that in view of this historical nature of the relationship, the States should not be transferred without their own agreement to a relationship with a new government in British India responsible to an Indian legislature.

Later the Simon Commission substantially endorsed the Butler Committee's findings and agreed that the viceroy, and *not* the governor-general-in-council, should be the 'agent of the Paramount Power' in its relations with the Princes. And the Government of India Act 1935 even stipulated that the two offices of the governor-general and the viceroy were indeed separate and distinct in their functions.

## Nehru Report (1928)

In opposition to the appointment of the Simon Commission, an all-parties conference was convened at Delhi on February 12, 1928, which was attended by representatives of 29 organisations. At the Bombay meeting on May 19, 1928, the All-Parties Conference appointed a committee with Motilal Nehru as its chairman to consider and determine the principles of the constitution for India.

The Nehru Committee presented its report to the fourth session of the All-Parties Conference at Lucknow in August 1928. The central theme of the Committee's recommendations was the assumption that the country's new constitution would rest on the solid base of Dominion Status.

Other important recommendations of the Report were as follows: (i) provision for freedom of conscience, profession and practice of one's religion; (ii) lower houses in the central legislature and the provincial councils to consist of members elected by joint mixed electorates with reservation of seats for Muslims or Hindus wherever they were in a minority; (iii) no reservation of seats for Muslims in the Punjab and Bengal; (iv) reservation of seats on the basis of population and for a fixed period of 10 years; and (v) provision for adult universal suffrage.

When it was placed before the All-Parties Convention at Calcutta, there was a violent clash between Jinnah (representing the Muslim League) and M.R. Jayakar (who put forth the Hindu Mahasabha view point). The former demanded, among others, one-third of the total seats in the proposed central

legislature for Muslims. The latter, on the other hand, questioned Jinnah's *locus standi* as a representative of the Muslims and warned the Convention against going back on the Report. Consequently, Jinnah's proposed amendments were overwhelmingly outvoted. Thus, the Report proved to be a non-starter and became a mere historical document.

## The Fourteen Points (1929)

At a meeting of the Muslim League in Delhi on March 28, 1929. M.A. Jinnah announced the 'Fourteen Points'. Rejecting the Nehru Report, he maintained that no scheme for the future government of India would be acceptable to Muslims until and unless the following basic principles were given effect to. They were as follows:

The future constitution should be federal with the residuary powers vested in the provinces.

All legislatures and other elected bodies should be constituted on the principle of adequate representation of minorities in every province.

A uniform measure of autonomy should be guaranteed to all provinces.

In the Central Legislature, Muslim representation should not be less than one-third.

Representation of communal groups should be continued through separate electorates.

Any future territorial redistribution should not affect the Muslim majority in Punjab, Bengal and the North-West Frontier Province (NWFP).

Full religious liberty should be granted to all communities.

No bill should be passed in any elected body if three-fourths of the members of any community in that particular body were to oppose such a bill.

Sind should be separated from the Bombay Presidency.

Reforms should be introduced in the NWFP and Baluchistan as in other provinces.

Muslims should be given an adequate share in all the services.

Adequate safeguards should be provided for the protection of Muslim culture.

No cabinet should be formed without at least one-third Muslim ministers.

No change should be made in the constitution except without the concurrence of the federating states.

## Nationalist Muslim Party

The rise of the nationalist Muslims as an organised group may be traced to the formation of the Congress Muslim Party at Bombay on July 29, 1929. At the same time Maulana Abul Kalam Azad who presided over the first All-India Nationalist Muslim Conference at Allahabad pledged to develop among Muslims a spirit of nationalism. Even earlier, at the Muslim League session at Delhi in March 1929, leaders of the Khilafat Conference had supported the Nehru Report. But the hall was stormed by some outsiders and supporters of the Report were thrown out, some of whom decided to form the Nationalist Muslim Party.

Initiative also came from the Congress, which was naturally anxious that nationalist Muslims should have an independent organisation to support its programme and the Nehru Report. Finally, Khaliquzzaman, some representatives from the Punjab and Bengal, as well as Dr. Sheikh Muhammad Alam formed the new Muslim Nationalist Party. Dr. M A Ansari became its president and Khaliquzzam its secretary. Though Maulana Abul Kalam Azad and Rafi Ahmad Kidwai did not oppose the formation of the new party, they kept aloof from it. Almost simultaneously there was the emergence in the North-West Frontier Province of the Khudai Khidmatgars (Red Shirts) under Khan Abdul Ghafar Khan and Dr Khan Sahib, giving a great boost to the nationalist Muslim cause.

## Civil Disobedience Movement (1930–34)

### Demands and Launching

Before starting the movement, Gandhi served on the British government an ‘Eleven Point Ultimatum’, which, though did not include the demand for complete independence, represented the specific grievances of the Indians. The ultimatum included the following demands:

- 50% reduction in land revenue.
- Abolition of the salt tax and government salt monopoly.
- Reservation of coastal shipping for Indians.
- Lowering of the rupee-sterling exchange ratio.
- Protection of indigenous textile industry.
- 50% cut in military expenditure.
- 50% reduction in expenditure on civil administration.
- Total prohibition of intoxicants.

- Release of all political prisoners.
- Changes in the Central Intelligence Department.
- Changes in the Arms Act enabling citizens to bear arms for self-protection.

Of the demands the first two were essentially peasant demands, three to five were bourgeois in nature, while the last six represented the common grievances of the Indian people. After waiting in vain for the government response to his ultimatum for 41 days, Gandhi started the movement with his famous Dandi March (March 12 to April 6, 1930) from the Sabarmati Ashram to Dandi on the Gujarat coast.

## **Dandi March**

The Lahore session of the Congress (December 1929) witnessed the unfurling of the flag of *purna swaraj* (complete independence). 26 January, 1930 was observed as ‘independence day’ throughout the country with Gandhi’s call to the people that ‘it was a crime against God and man’ to submit to the ‘Satanic British rule’ (Gandhi’s words). Next, Gandhi decided to start his campaign by breaking the Salt Laws. On 12 March, Gandhi along with his group of 78 or 79 volunteers started his trek from Sabarmati Ashram to Dandi on the Gujarat coast. Of the *satyagrahis*, who were drawn from all parts of India, two were Muslims, one Christian and the rest Hindus.

On April 5, Gandhi and his party reached Dandi. Next morning Gandhi and his volunteers picked up salt lying on the coast, symbolically breaking the salt laws. With this, salt became the symbol of India’s will to freedom. This Salt *Satyagraha* lasted another two months, petering out as soon as the monsoon arrived.

## **Different Phases**

The first phase (March to September, 1930) witnessed the high point of bourgeois participation in towns and peasant mobilisation in the villages on issues like salt, no-revenue, picketing of liquor shops, and non-payment of *chaukidari* tax.

The second phase (October 1930 to March 1931) was marked by a clear decline in the participation of the urban bourgeoisie (merchants and industrialists) and also by their attempts to bring about a compromise between the government and the Congress, which finally resulted in the

## Gandhi-Irwin Pact of March 1931.

The third phase (January 1932 to April 1934) saw ruthless repression practised by the government on the people and the eventual withdrawal of the movement by the Congress.

### **GANDHI-IRWIN PACT**

The ceaseless efforts of Sir Tej Bahadur Sapru, Dr. Jayakar and others to bring about a compromise between the government and the Congress resulted in the signing of a pact by Gandhi and Lord Irwin, the Governor-General, in March 1931. According to the Pact, the government agreed to:

- Withdraw all ordinances and end prosecutions.

- Release all political prisoners, except those guilty of violence.

- Restore the confiscated property of the *satyagrahis*.

- Permit peaceful picketing of liquor and foreign cloth shops.

- Permit the tree collection or manufacture of salt to persons residing within a specific distance from the sea coast.

The Congress, in its turn, consented to the following:

- To suspend the civil disobedience movement.

- To participate in the second session of the Round Table Conference.

- Not to press for investigation into police excesses.

Gandhi accordingly attended the second session of the Round Table Conference in London, but its failure and revival of the oppressive policy by the government led to the revival of the Civil Disobedience movement in January 1932.

## Comparison between Civil Disobedience

### *Movement and Non-Cooperation Movement*

The Civil Disobedience movement (1930-34) was a step further over the Non-cooperation movement (1921-22) in several respects:

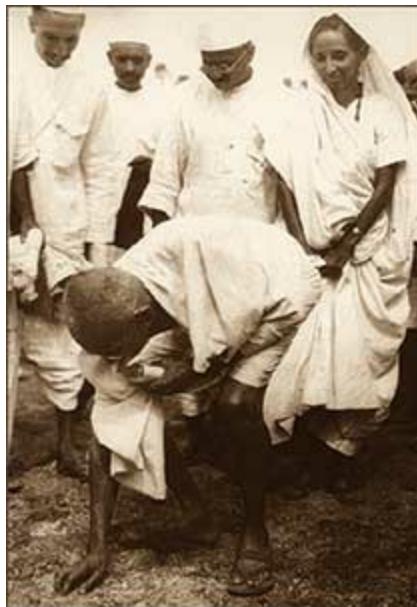
- The former had an objective (the achievement of complete independence) much greater than that of the latter (the remedying of two specific ‘wrongs’ and the demand for a vague *swaraj*).
- As the very names of the movements suggest, the methods adopted during the former (involving deliberate violation of law) were evidently more militant than those of the latter (involving only non-

cooperation).

- Participation in the former involved greater risk for the people than in the latter. For the government adopted a policy of ruthless repression from the very beginning in the case of the former movement.
- The participation of women, business groups and peasantry was much greater in the former than in the latter.
- The former resulted in the Congress becoming organisationally much stronger than the latter.

However, the Civil Disobedience movement was a retrograde step in comparison to the Non-cooperation movement in certain other aspects:

- The former was not marked by the same Hindu-Muslim unity as was the latter. This was evident from the low Muslim participation in the Civil Disobedience movement.
- The participation of the labour in the former was insignificant when compared to the latter.



Dandi March

## Round Table Conference

The Indian Round Table Conference held three sessions which are sometimes referred to, albeit erroneously, as the First, Second and Third Round Table Conferences.

*First Session (November 12, 1930 to January 19, 1931)*

It was Sir John Simon, the Chairman of the Simon Commission (appointed in 1927 by the conservative ministry headed by Mr. Baldwin to report on the working of the reforms of 1919 and to recommend further constitutional reforms for India), who suggested in a letter from India on 16<sup>th</sup> October, 1929, to the British Prime Minister,

Ramsay MacDonald (his Labour Party came to power in 1929) to convene a conference of the representatives of both British India and the Indian States to take a final decision on the question of constitutional reforms for India. His suggestion was accepted by the British Cabinet, and subsequently Lord Irwin, the Governor-General of India, made his famous declaration, known as the ‘Deepavali Declaration’ (October 31. 1929) according to which the objective of British policy was to grant Dominion Status to India and a round table conference would be held in London after the Simon Commission had reported.

It was attended by 16 representatives of the three British political parties, 16 delegates from the Indian States, and 57 delegates from British India. The Congress, which was unhappy with the report of Simon Commission, boycotted the conference but other political parties and interest groups were well represented-Muslim League by Muhammad Ali, Muhammad Shafi, Jinnah, the Aga Khan and Fazul Haq; Hindu Mahasabha by Moonje and Jayakar; Indian Liberal Federation by Tej Bahadur Sapru, C.Y. Chintamani, M.R. Jayakar and Srinivas Shastri; and Depressed Castes were represented by B.R. Ambedkar.

The conference ended with the Indian princes agreeing for a federation with a weak responsible central government (the British saw to it that the promise of central responsibility was hedged in a series of reservations and safeguards), but the communalist parties could not come to an agreement on the question of minority representation.

The British realised the futility of holding a conference on the question of constitutional reforms for India without the representatives of the Congress.

#### *Second Session (September 7 to December 1931)*

It was attended by Gandhi as the sole representative of the Congress (according to the terms of the Gandhi-Irwin Pact of 1931) along with all the representatives of other political parties, interest groups. etc. Before any progress could be made, the conference was soon deadlocked on the minorities issue, with separate electorates being demanded now not only by Muslims but also by the Depressed Castes. Indian Christians, Anglo-Indians

and Europeans.

Gandhi desperately fought against the concerted move to make all constitutional progress conditional on a solution of the communal problem, and even offered to accept all Muslim claims provided they supported the Congress demand for independence, but the Muslim delegates rejected the offer while the Hindu Mahasabha and the Sikhs strongly opposed it. With regard to the question of federation too, the Indian princes were less enthusiastic than in the first session.

The Conference ended with Ramsay MacDonald announcing the formation of two new Muslim majority provinces (North Western Frontier Province and Sind) and the setting up of an Indian consultative committee, and three expert committee (on franchise, finance and states), and holding out the prospect of a unilateral British communal award if the Indians failed to agree on the minorities issue. An out manoeuvred and dejected Gandhi returned to India and was immediately arrested and imprisoned by the British.

### *Third Session (November 17 to December 24, 1932)*

It was held without Congress representation, and was attended by a far smaller number of representatives than that of the first two. In this session, the delegates agreed on almost all the issues. The British government, on the basis of the discussion at the three sessions, drafted its proposals for the reform of the Indian constitution, which were embodied in the White Paper published in March 1933. The White Paper was examined and approved by a joint committee of the British Parliament (October, 1934) and a bill, based on the report of this committee, was introduced and passed in the British Parliament as the Government of India Act of 1935.

## **The Communal Award (1932)**

On August 16, 1932, Prime Minister Ramsay MacDonald made an announcement in the British Parliament about the representation of Indian communities in the provincial legislatures. Popularly known as the 'Communal Award', it provided for separate electorates for Muslims, Sikhs, Christians, Anglo-Indians and Europeans. Secondly, the Depressed Classes were assured separate special constituencies with a right to vote in the remaining general constituencies also. Thirdly, special constituencies with separate communal electorates were to be constituted for women in all

provinces except the NWFP. Lastly, seven seats were to be reserved for the Marathas in certain selected plural-member constituencies in the Bombay Presidency.

The provision about Depressed Classes became the subject of a serious controversy. Gandhi who was then in jail was vehemently opposed to it. His decision (September 1932) to go on a fast unto death brought about negotiations with B.R. Ambedkar culminating in the Poona Pact, which secured a major modification of the original provision. Eventually, the pact came to be included as an integral part of the Communal Award.

## **Government of India Act, 1935**

### *Background*

**Disillusionment with Montford Reforms** The Montagu-Chelmsford Reforms soon caused a great amount of disillusionment. In other words, their failure to satisfy the country's political aspirations made all parties to join hands to agitate for a further revision of the constitutional set-up.

- Even in the first few years of the life of reformed Provincial Councils, a resolution moved in the Central Legislative Assembly had urged the establishment of full responsible government in the provinces and a simultaneous transfer of control of all the central departments, except for the army and foreign affairs.
- The force of public opinion in the Legislative Assembly led to the appointment of the Muddiman Committee under the then Home Member. Its terms of reference were narrow and, even though the majority report held that the new system had not been given a fair trial, the minority emphasised that the diarchic experiment had failed and that no other transitional system could be set up.
- Additionally, there was need for a constitution which ensured 'stability in the government and willing co-operation of the people.'
- As expected, the British government refused to go beyond the majority report and, in 1927, Lord Irwin even warned that Parliament could not be pressurised into a decision by the Congress policy of coercion.

**Change in Government's Attitude** But the appointment of the Simon Commission was eloquent testimony of the government's changed thinking. The Commission functioned in an atmosphere of boycott and non-

cooperation; its thunder stolen by the All-Parties Conference and the Nehru Report.

- Meanwhile, Lord Irwin's announcement on Dominion Status as the goal of India's political aspirations and the decision to call a Round Table Conference made the Simon report look irrelevant.
- After the last session of the Round Table Conference was over, the Secretary of State affirmed that (i) the new constitutional structure would be a federation if 50 per cent of Indian States, in terms of number and population, acceded; (ii) Muslims would be assured one-third of British India's representation in the central legislature; (iii) Sind and Orissa would be separate provinces.
- Later, in 1933, these proposals were embodied in a White Paper. It rested on three major principles as the bases for the proposed constitutional set-up: a federation, provincial autonomy and special responsibilities and safeguards vested in the executive, both at the center and in the provinces.

**Longest and Most Complicated Legislation** The White Paper proposals provided the basis for the new legislation which, insofar as it stirred up controversy, was handed over to a Joint Select Committee of both Houses of Parliament, with Lord Linlithgow as chairman. Twenty-one delegates from British India and the Indian States were associated as assessors. The Committee submitted its report in November 1934.

- The Government of India Bill, based on its recommendations, was passed by the Parliament and received Royal assent on 2 August, 1935.
- The new Act comprised 451 clauses with 15 schedules, making it the longest and the most complicated piece of legislation ever adopted by the British Parliament.
- Its two notable features were: absence of a preamble and a proposal to prescribe the franchise, subject to Parliament's approval.

## Federalism

The Act of 1935 visualised the creation of a federal structure of government. In order to do so, it wanted first to break the existing British Indian government into autonomous provinces and then unite them in a federal framework expected to include the Indian States. An Instrument of Accession

was formulated to rope the States in. Theoretically, it could vary from State to State and thereby, create as many federal compacts as there were Indian States in the federation.

**Central Executive** The Governor General, appointed by the Crown usually for a period of 5 years, had a dual role. He was Governor General with regard to British India as well as Crown Representative in dealings with the Indian States.

- In the former capacity, he was Head of the federal executive, but in his latter role, he held charge of royal prerogative, being the paramount authority in relation to the States. In matters relating to defense, foreign affairs, ecclesiastical affairs, governance of excluded and partially excluded areas, he acted in his discretion.
- There were three Counsellors to assist him in this work. Responsible only to him, their functions were purely advisory in character.
- While acting in his discretion, the Governor General was responsible to the Secretary of State and, through him, to the British Parliament.
- Insofar as the executive at the Center was of a diarchic character, in such areas as were ‘transferred’ to popular control, the Governor General was aided by a Council of Ministers responsible to the federal legislature. Technically, the Governor General acted as a constitutional head in the ‘transferred’ field.
- But the authority exercised by the ministers had certain limitations, which included the following:
  - (i) the erosion of authority consequent upon the creation of the Reserve Bank of India and the Federal Railway Authority with autonomous powers and statutory privileges;
  - (ii) the special responsibilities of the Governor General in respect of the protection of minorities; and
  - (iii) provisions in respect of commercial discrimination.

## Bicameral Federal Legislature

**Representation of Princely India** In the Council of States (the upper house), Indian States were allocated two-fifths of the seats, while in the House of Assembly (the lower house), the proportion was one-third.

- Allocation of seats in the Council was based on the relative rank and importance of the individual State; in the Assembly, on the basis of

population.

- Only a few States were large enough to have individual representation; the rest, divided into two groups, returned representatives either by rotation or jointly, as laid down in the Act.
- Procedure for the selection of members for seats assigned for the States was left to the Ruler or Rulers concerned: it was hoped, though, that a system of popular election would be devised.

**Representation of British India** In the case of British India, the allocation of seats among the provinces in respect of both houses was on the basis of population.

- Representation of communal and special interests was on familiar lines, with Muslims claiming one-third of British Indian seats.
- It was hoped that a convention would develop, to the satisfaction of different communities, regarding the composition of representatives from the States in the legislature.
- British India members of the upper house were to be returned in general, by direct election through territorial constituencies, while those of the lower house were to be returned, by direct election—through electoral colleges composed of members of the provincial legislatures.
- In other words, members of those communities – general, Muslim and Sikh – who were also members of the provincial legislative assemblies, would elect them on the basis of a single transferable vote.

**Strength of the Lower House** The lower house would have a maximum of 375 members – 250 from British India and 125 from the Indian States, thereby giving the latter, one-third representation with a population that was barely one-fourth of the total. Of the membership from British India, 3 represented commerce and industry and 1, labour. The term of the house was 5 years.

**Strength of the Upper House** The upper house was to consist of 260 members – 156 from British India and 104 from the Indian States, thereby giving the latter over 40 per cent representation. Of the members from British India, the distribution was: 7 Europeans, 1 Anglo-Indian, 2 Indian Christians and 6 nominated by the Governor General in his discretion, with the rest distributed among the provinces. It was a permanent body, with a third of its

members retiring every 2 years.

**Executive Supremacy** The Governor General was an integral part of the legislature.

- Acting in his discretion, he could summon or prorogue either house or dissolve the Assembly at his discretion.
- He was to prohibit discussion on certain matters and had the right to address or send messages to the two houses.
- He could give his assent to a bill passed by the legislature, withhold it, return it for reconsideration or reserve it for His Majesty's pleasure.
- He could issue ordinances when the legislature was not in session. And on subjects within his purview, he could do the same even when the legislature was in session.
- Finally, he could enact permanent laws in the form of Governor General's Acts on subjects which were his special responsibility.

**Subjects under Governor General's Purview** A large number of subjects fell within the purview of the Governor General's individual judgement. These included:

prevention of any grave menace to the peace and tranquillity of India or part thereof;

safeguarding the financial stability and credit of federal government;

safeguarding legitimate interests of minorities;

securing of legal and equitable rights and safeguarding of legitimate interests of members of the public services;

prevention of discrimination by executive action against British subjects domiciled in the UK and companies incorporated in that country;

prevention of executive action which would subject goods from UK or those of British origin imported into India to discriminatory or penal treatment;

j)protection of rights of any Indian State or its ruler;

i)securing of due discharge of functions with regard to which he was required to act in his discretion or exercise his individual judgement.

**Limitations of Legislature** Apparently, the federal legislature enjoyed its role only by courtesy. For both in the legislative and financial fields, its hands were practically tied and powers restricted. Thus, it had no powers of initiative in raising revenues and exercised little control over items charged on the revenues of the federation.

## Federal Court

**Composition and Terms** The court was to consist of at least 3 judges (a Chief Justice and 2 Associate Judges) and located at Delhi.

- The Crown was to appoint its judges who were to hold office until they reached 65 years of age.
- Their salaries were fixed at the time of appointment and were not to be altered subsequently to their disadvantage.
- A judge could be removed only on proven misbehaviour.
- He was entitled to a pension on retirement on the basis of his length of service.
- His conduct as a judge was not to be a subject of debate in the legislature or outside.

**Court's Triple Jurisdiction** The court had a triple jurisdiction: original, appellate and advisory.

- In the first, it was to hear all disputes between the units of the federation, between the units and the center alone, or with one or more units on one side and one or more on the other, where an interpretation of the Constitution was involved. In the second, it was to hear every case decided by the High Court in which the latter affirmed that it involved an interpretation of a provision of the Constitution Act.
- Appeals against a decision of the Federal Court could be taken to the Judicial Committee of the Privy Council.
- The Court's advisory opinion was given whenever sought, on a matter of law or fact, by the Governor General.

## Provincial Autonomy

*Provincial Executive*

**Reorganisation and Abolition of Diarchy** With regard to the provinces, Burma was separated from India and two new provinces, viz. Orissa and Sind, were created. In view of the federal form of government at the center, the provinces were provided legal identity. With the abolition of Diarchy, all provincial subjects were transferred to popular control.

- Governors were appointed on the advice of the Secretary of State, for a period of 5 years. Normally, senior officers of the I.C.S. were

chosen, although there was no bar to an outsider being appointed.

- The Governor acted in three distinct ways: on the advice of his ministers; in his individual judgement, where he might consult the ministers, even though he was not bound to abide by their advice; in his discretion, where he would act without consulting his ministers.
- The Governor selected his Council of Ministers to aid and advise him in the discharge of his duties. They were appointed in consultation with a person who, in his opinion, commanded a majority in the legislature. They held office during his pleasure.
- But the Governor acted in his individual judgement in the appointment and dismissal of the Attorney-General of a province.
- **Governor's Special Powers** The Governor's special powers and responsibilities comprised: (i) prevention of any grave menace to the peace and tranquillity of the province; (ii) safeguarding the legitimate interests of minorities; (iii) securing the legal and equitable rights and safeguarding the legitimate interests of the public services; (iv) prevention of discrimination against British subjects domiciled in the UK or companies incorporated in that country; (v) securing the peace and good government of the partially excluded areas; (vi) protection of rights of any Indian State and the rights and dignity of its Ruler; (vii) securing the execution of orders or directions issued by the Governor General in his discretion.

**Governor's Financial Powers** The entire executive authority of the province was vested in the Governor, who had special powers in the financial field.

- A finance bill could only be introduced on the recommendation of the Governor.
- He directed an annual financial statement, i.e., budget, to be laid before the legislature in two parts: (i) sums charged on the revenues of the province; and (ii) sums required to meet other expenses proposed to be incurred from the revenues of the province.
- The Governor could, in his discretion, decide whether or not an item was a charged item which, in turn, made it non-votable. The legislature could accept, refuse to accept or accept with reduction of expenditure all items except the charged items. However, it had no power of enhancement.
- In case of refusal to grant the sums asked for, or their reduction, the

Governor could, in his discretion, restore the demands if he felt that their denial would have an adverse effect on the proper discharge of his special responsibilities.

**Governor's Legislative Powers** He also exercised important powers in the legislative field.

- He could summon a meeting of the legislature or a joint session of the two houses whenever necessary.
- He determined rules of procedure of the legislature; address a meeting thereof or send messages to it.
- He could give his assent to a bill passed by the legislature, withhold assent, return it for reconsideration or reserve it for consideration of the Governor General.
- He could prorogue the two houses or dissolve the lower house.
- His prior consent was necessary for introducing bills relating to any Governor's Act or Ordinance promulgated by him in his discretion, or regarding any matter relating to the police force.
- He could issue ordinances when the legislature was not in session; or even when the legislature was in session, in regard to certain subjects; or enact the Governor's acts which had the force of law.
- The Governor was not to issue such ordinances without the previous sanction of the Governor General, but if he was not able to contact the latter, he could issue the ordinance and then report.

**Executive Responsibility to Legislature** The real test of a parliamentary system generally lies in the extent of responsibility of the executive to the legislature.

- Either the executive is responsible to the legislature or the latter is dissolved and a new legislature elected whose confidence the executive gains.
- Under the 1935 Act, however, a third alternative was provided. If at any time, the Governor was satisfied that a situation existed in which the government of the province could not be carried out in accordance with the provisions of the Act, he could, by proclamation, take upon himself the administration of the province.
- In view of this, it has been remarked that the parliamentary system in the provinces was of a 'controlled' type, with its primary strings in the hands of the Governor.

## Nature and Composition of Provincial

### *Legislatures*

- Six of the provinces, viz. Assam, Bengal, Bihar, Bombay, Madras and the United Provinces, had bi-cameral legislatures—a Legislative Assembly and a Legislative Council, the Lower and the Upper houses respectively.
- The other five provinces (viz. Punjab, NWFP, Sind, Orissa, Central Provinces & Berar) had a unicameral legislature—a Legislative Assembly only.
- Members of the legislature were elected on the basis of constituencies demarcated on religious, racial or interest affiliations. Communal or separate electorates were provided for Muslims, Sikhs, Anglo-Indians, Indian Christians and Europeans.
- Besides the ‘general’ constituencies, special interests recognised for representation were industry, commerce, landholders, the universities and labour. A small number of seats were reserved for women who were, however, not debarred from contesting other seats.
- Election was to be direct. Though franchise varied from province to province, it generally rested on the basis of minimum land revenue a person paid or the house rent he derived.
- Either a certain minimum educational qualification or military service was also considered adequate. Around 14% of the population, as against only 3% under the 1919 Act, got the right to vote.
- The term of the Assembly was 5 years. The Council, however, was a permanent body, with a third of its members retiring every 3 years.
- The majority of the members of the Council were to be elected directly, others indirectly and the rest nominated by the Governor in his discretion.

## Legislative Powers and Procedure

- Except in financial matters, both Houses had equal powers. But all money bills had to be initiated in the Assembly, with the Council having no voice in the matter of grants. In case a conflict between the two houses persisted for over 12 consecutive months, the Governor could summon a joint session to resolve the deadlock.
- The provincial legislature could make laws on all subjects embodied

in the provincial list. There were, however, two limitations: (i) when two or more provinces, by resolutions of their legislature, authorised the federal legislature to legislate on a subject included in the provincial list; (ii) or when the Governor General, through a proclamation of emergency, authorised the federal legislature to legislate on provincial subjects.

- The provincial legislature could also make laws on subjects listed in the concurrent list so long as such legislation did not conflict with any federal law. Even when such a conflict existed, it was stipulated that, should the Governor General give his assent to the provincial law, it would prevail over the federal law.

## Implementation of the Act

The Act foresaw that some time was bound to elapse before negotiations for the establishment of the Federation could be completed. It therefore, required that provisions in respect of provincial autonomy were to come into force immediately, as well as those in respect of the Federal Court, the Federal Public Service Commission and the Federal Railway Authority. In the case of other matters relating to the center, the provisions of the Act of 1919 were to continue in force until such time as the federation was established.

- Between 1937 and 1939, i.e., during the working of the Act of 1935, Indian political leaders for the first time, had the opportunity to form governments based upon joint responsibility.
- The terms Prime Minister and Council of Ministers also came to be used in India for the first time.
- Minority representation did not figure as a major problem, necessitating either the intervention of the Governor or hampering the smooth functioning of the Cabinet.
- None of the Governors had an occasion to dismiss any ministry; nor did the latter, as a result of fundamental differences, submit its resignation.
- Distribution of work and its allocation among different ministers was done mainly on the discretion of the ministers, rather than of the Governor.
- Parliamentary secretaries to ministers were appointed so as to train potential leadership in the government.

There was little opposition from the Governor to any of the new legislations enacted.

- Governors, for most part, acted as constitutional heads and there was the ‘substance of independence’ in the provincial field.
- The representative character of the legislature and the executive’s responsibility to it worked out smoothly, in practice.

## Congress Ministries, 1937–39

### *General Elections of 1937*

- The **federal part** of the Act of 1935 **could not come into force** because of the hostile attitude of all the political parties and the reluctance of the Indian rulers. Only the other part of the Act which relates to the Provinces came into force in 1937. Consequently, elections were held for the Provincial Legislatures in February, 1937.
- Although the Congress was vehemently opposed to many provisions of the Act, it decided to fight the elections not to work it, but to wreck it from within. In other words, the **object of the Congress** was to make the working of Provincial autonomy impossible by refusing to cooperate with the Government. The Muslim League and the Liberals also agreed to fight the elections in order to judge the merits of the Act.
- The elections yielded significant results. The **Congress obtained clear majorities** in Madras, Bihar, UP, Bombay, Central Provinces and Orissa, the provinces which claimed two-thirds of the Indian population. In Assam, the Congress emerged as the single largest party by capturing 35 out of 108 seats. In NWFP also, it gained 19 out of 50 seats.
- The **Muslim League fared relatively badly** at the polls. It could secure only 51 of the total of 482 seats reserved for the Muslims in provincial assemblies. Nationalist Muslims contested 58 seats on Congress tickets and captured 26. The League could not show its strength even in Muslim majority provinces of Punjab, Bengal and NWFP. But it rather made notable gains in Hindu majority provinces of UP, Central Provinces, Bombay and others.
- In the Punjab, the **Unionist Party**, which was a coalition of all the communities, emerged as the strongest party. In Bengal, the **Praja**

**Party** and the Independents captured two-thirds of the total seats.

- There raged for a time, acute controversy in the Congress circles over the question of the formation of ministries in the Congress-dominated Provinces. The issue was decided in favour of offices acceptance. And in July, 1937, the **Congress formed its ministries in six Provinces** of UP, Bihar, Madras, Bombay, Orissa and Central Provinces. In NWFP and Assam, it agreed to form coalition ministries with the cooperation of other political parties.
- In provinces where it had gained a clear majority, it refused to give any concession to the League in the cabinet. It felt that a set of ministers divided in loyalties would not be able to work in, a team spirit. The **non-inclusion of League members** in the cabinet, however, proved harmful. It strained the relations between the Hindus and Muslims. Muhammad Ali Jinnah levelled several charges against Congress.

## **Working of the Provincial Autonomy**

**Eleven Provincial Ministries of British India** The ministries formed in 1937 in eleven provinces of India had different stories to tell. They could not function smoothly. In Bengal, Sind and Punjab the new setup worked for ten years. In other provinces, the so-called responsible governments remained in saddle just for two years. In October, 1939, the Congress ministries in eight provinces tendered their resignations on the war issue. The Governors in those provinces, by issuing a Proclamation of Emergency, assumed all the executive and legislative powers to themselves. The Governors' rule lasted till 1946, when fresh elections were held and responsible governments once again set up in the provinces.

**Role of Governors in Congress-ruled Provinces** In Congress-dominated provinces, the Governors usually behaved decently. They did not interfere much with the work of the Ministers. Instances when the Governor exercised their special powers were also few. They extended their cooperation to the ministries by giving their assent to nearly all the Acts passed by the legislatures. Hence, the initial fear that the Governors, by invoking their special responsibilities, would obstruct and undo the work of the ministers, proved untrue. No doubt, a few deadlocks and crises did occur in Congress Provinces, but they were soon resolved.

**Question of Political Prisoners in UP and Bihar** The Congress ministries in UP and Bihar decided to release all the political prisoners in February, 1938. The Governors of both the provinces opposed this move on the excuse that such a step would disturb the peace and tranquillity of the provinces. The Governor General under Section 126 of the Act, directed the Governors to refuse the release of prisoners by invoking their special responsibility. The ministries made it a prestige issue and resigned. It seemed for the time being, that even the provincial part of the Act was also not going to work well. The British Government ultimately relented. Negotiations started between the Governor General and the Congress and it was decided that the political prisoners would be released gradually, after examining each individual case thoroughly.

## **Alleged Congress Persecution of Muslims in UP**

The Congress decision not to join hands with any communal organisation had severe repercussions. When the Congress left out the League in selecting the team of ministers, the League began to raise the bogey of Hindu tyranny over the Muslims. It alleged that Congress was essentially a Hindu organisation and was committing atrocities on the poor Muslims.

- The Congress rebutted the League's charges and demanded a judicial inquiry into the allegations made by Jinnah. The Viceroy, however, cancelled the proposal of inquiry, because he himself was satisfied with the fair and secular conduct of the Congress.
- The Governor General and the Governors refused to interfere with the working of Congress ministries in the name of safeguarding the interests of the minorities. Mr. Jinnah was sorely disappointed.
- Thus, the working of the Provincial Autonomy till 1939, remained quite satisfactory. The Governors remained true to the assurance given by the Governor General before the acceptance of office by the Congress. They acted as constitutional heads. After the resignation of Congress ministries in 1939, they once again became the real heads of the provinces.

**Part Played by Governors in Non-Congress Provinces** In non-Congress provinces, the Governors enjoyed unlimited powers. There was no strong and organised party to challenge or block their interference.

- For instance, when the Governor General consulted the Punjab

Governor on the question of the release of political prisoners, the latter, without even consulting the Chief Minister, Sir Sikandar Hayat Khan, wrote back that the Punjab Government was not going to release them.

- In October, 1942, Allah Bukhsh, the Chief Minister of Sind, was dismissed by the Governor arbitrarily. The reason was that the Chief Minister had expressed doubts in the claim of the British Government that it was fighting the World War II in the interest of the people. When Allah Bukhsh gave up his title of Khan Bahadur, the Governor dismissed him immediately, although he enjoyed the solid support of the legislature.
- In Sind, Bengal and NWFP, the governors showed undue favour to the League and tried to keep it in power in spite of its poor strength in the assembly. It was clearly unconstitutional. Shri Shyama Prasad Mukherjee was constrained to say that the Governor of Bengal, in view of his pro-Muslim leaning, ought to have been on the Muslim League benches.

## **Working of the Ministries**

**Conventions and Precedents** The responsible governments in the provinces functioned quite freely for two years. As a matter of convention, the leader of the majority party in the assembly was invited to form the ministry. Every ministry held its office till it enjoyed the confidence of the assembly. The allocation of portfolios, which was constitutionally to be done by the Governors, was in practice, done on the advice of the leader of the majority party.

**Principle of Joint Responsibility** The ministries worked also on the principle of joint responsibility. The members of the assembly could put questions to the ministers and demand information. The assembly could also obtain the resignation of the ministry; by passing a vote of no-confidence. The Congress chief ministers in all the provinces, made it a point to include Muslims in the cabinet. In Orissa, the Congress refused to do so because there was no eminent Muslim to be given a ministerial post. The Muslims started an agitation against it and waited on the Governor. The Governor told the Muslims that although he could not interfere, he could assure them that their interests would not suffer in the least.

**Responsible Government** According to the Act, the cabinet meetings were to be presided over by the Governor. The Congress deemed it as inconsistent with the concept of a responsible form of Government. Since the amendment of the Constitution was out of question, the Congress ministries began to hold informal meetings without inviting the Governor. In formal meetings presided over by the Governor, the ministries did not discuss matters of serious importance. In non-Congress provinces, the presence of Governors was rather gaily welcomed. Sir Sikandar Hayat Khan, the Chief Minister of Punjab, once stated that the Governor with his mature administrative experience, was always helpful in cabinet meetings.

**Resignation of Congress Ministries** Even after the resignation of Congress ministries, the British Government made a few vain attempts to observe the rules of responsible government.

- In Orissa and Assam, the Governors called the leaders of minority groups to form the cabinets. Orissa chief ministership was offered to a person who had the support of only 14 in a house of 60 members. Similarly, Chief Minister of Assam was retained in his office even after being defeated at the polls.
- On the other hand, the chief ministers of Sind and Bengal were dismissed although they had the solid backing of a stable majority in the legislature.
- Another strange thing about it was that the removal of a minister did not lead to the resignation of all ministers. Such a practice was highly repugnant to the canons of a responsible form of government.
- This broke the time-honoured convention of collective responsibility and its natural upshot was that the cabinets became ridden with rivalries and intrigues. The ministries became unstable. From 1937 to 1948 in Sind alone, the ministries were formed and dissolved five times.

## Achievements of the Ministries

### *Constructive Work*

The Congress did laudable work during its term of office in various provinces. The Congress Ministers busied themselves with constructive work.

- Soon after assuming office, they set about tackling the questions of

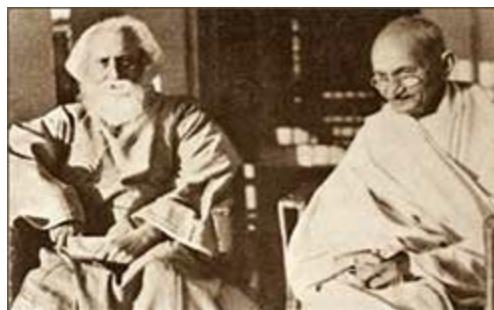
elementary education, industrial wages, cottage industries and uplift of Harijans.

- They provided relief to the agriculturists from indebtedness.
- Efforts were made to abolish the evil of drinking and to benefit the farmers by passing tenancy laws.
- The political prisoners were released and their properties restored.

**Other Beneficial Results** The working of Provincial Autonomy yielded beneficial results in other ways too.

- It served as a good training ground in public administration.
- The ministers gained confidence to shoulder the responsibilities of a similar nature after independence.
- The short period of Congress rule gave a taste of self-government to the people whose desire for full independence became stronger day by day in the succeeding years.

## QUIT INDIA MOVEMENT



Mahatma Gandhi with Gurudev

<http://www.thehansindia.com/posts/index/News-Analysis/2016-08-16/Gurudevs-nationalism-is-ever-relevant/248701>

### August 8, 1940 Offer

The outbreak of World War II and India's automatic involvement in it without consultation by England made the Congress to demand a clear-cut definition of the British government's war and peace aims as applicable to India.

In July 1940 the Congress formally asked England to affirm its adherence

to the goal of independence for India and to induct immediately into office, at the centre, a national government. The governor-general, after holding consultations with several political leaders, issued a statement from Simla on 8 August. It promised: (i) an immediate expansion of the Viceroy's Executive Council by inducting a number of Indians; (ii) the establishment of a War Advisory Council comprising representatives of British India and the Indian States; (iii) the promotion of steps to arrive at an agreement among Indians on the form which the postwar representative body would take.

Not surprisingly, nationalist reaction to the socalled 'August Offer' was hostile. For it effectively meant more than the addition of a few more Indians to the Governor-General's Executive Council without transferring responsibility from the British Parliament to the Indian legislature. The British, however, went ahead with its implementation. Accordingly, in July 1941 the Viceroy's Executive Council was enlarged from 7 to 12 members, of whom four were British and eight Indians as against three (Indians) earlier. But no member of the Congress or the League joined the new council.

## Cripps Mission (1942)

Through the mission of Sir Stafford Cripps, a member of the British War Cabinet, England made a serious attempt to break the political impasse in India. The Cripps scheme was in two parts. The first part laid down the procedure for framing the Dominion Status constitution. The initial step in this direction was the holding of fresh elections to all the provincial legislatures. Along with the representatives of the Indian States they were to constitute an electoral college which would, in turn, elect the constitution-making body. It also prescribed that if a province expressed its unwillingness to accept the constitution, it could refuse accession to the Indian Union and instead formulate its own constitution. The second part of the scheme related to immediate and interim arrangements during the war, which however did not propose any major change either in the Government of India Act of 1935 or in the British government's control over the defence of the country.

With regard to the first part, the Congress took exception to the provision for the provincial option, which, it argued, implied acceptance of the principle of Pakistan. It was also unhappy with the mode of selection of representatives of the princely states by their rulers. In the second part, controversy arose over the question of the status of the Executive Council

and especially its defence minister. The Congress, though conceded that Indian independence could be recognised only after the war, argued that without the transfer of *de facto* power and responsibility the change contemplated would not be of any significance. Therefore, it demanded satisfactory assurances on the question of the proposed ‘National government’. When none of the demands was met, Gandhi finally rejected it by terming it as ‘a postdated cheque on a crashing bank’.

Ultimately, Cripps was repudiated by his own government both on the question of a ‘National’ government and on Defence. It would, in fact, appear that in sending him the principal objective had been to win over public opinion. For it had no intention to transfer power to Indian hands, but felt impelled to take the risks in response to heavy pressures from their wartime allies.

It is not surprising that only the Muslim League welcomed the Cripps scheme, while most of the other political parties—the Akalis, the Hindu Mahasabha, the National Liberal Federation and the Indian Christians—were opposed to it.

## Quit India Movement or Revolt of 1942

### Causes

- The new popular mood of August 1942 was caused by the rout of the British by the Japanese in South East Asia. The people came to believe firmly that the British rule was ending.
- The steeply rising inflation and the acute shortage of foodstuffs caused by the war had a major role. The British, who were successfully managing the war economy at home, did not make any serious effort to do the same in India. The arrogant behavior of most of the foreign soldiers (British, American and Australian) stationed in India added fuel to the fire.
- Calculations by the Congress leaders, a majority of whom including Gandhi, began to calculate India’s national interest in the event of an Allied defeat, which was very much on the cards in the mid-1942.
- British provocation before the passage of the Quit India resolution and their policy of wholesale repression after its passage by the congress were equally responsible for the Revolt of 1942.

## **Outbreak**

The failure of the Cripps Mission left no meeting ground between the Congress and the British government. The Congress now decided to take active steps to compel the British to accept the Indian demand for independence. The All India Congress Committee met at Bombay on August 8, 1942, and passed the famous ‘Quit India’ resolution, proposing to start non-violent mass struggle to achieve this aim. On the night of this day, Gandhi gave his call of ‘Do or Die’. But before the Congress could start its non-violent movement, the government rounded up all the important leaders, including Gandhi in the morning of August 9. This unwise act of the government unleashed an unprecedented and country-wide wave of mass fury. Left leaderless and without any organisation, the people reacted in any manner they could.

## **Different Phase**

The first phase (August 9 to 15), which was massive and violent but quickly suppressed, was predominantly urban in nature, and included *hartals*, strikes and clashes with the police and army in most cities.

The second phase (August 15 to September 30) saw the focus being shifted to the countryside, with militant students fanning out from urban centres to rural areas in order to lead peasant rebellions and to destroy communications on a large scale.

The third phase (October to December), which was the least formidable phase, was characterised by terrorists activity by educated youth directed against communications and police and army installations. But such activities, however, no longer posed a serious threat to the British rule or its war plans.

## **Significance**

The British, though succeeded in suppressing the revolt, realised the advantages of trying for a negotiated settlement rather than risk another confrontation as massive and violent as this revolt.

The imprisonment of the Congress leaders proved beneficial of them in an indirect way. For it helped them to avoid taking a clear public stand on the Japanese war issue, something which otherwise would have been very embarrassing for a few months in 1944 when S.C. Bose’s INA appeared on the borders of Assam at a time when on the world scale the Allies were

clearly winning the war.

The revolt weakened the leftist groups and parties in India considerably. The Socialists and Bose's followers charged the Communists with 'treachery' (the Communists did not participate in the revolt because of their support to the Allies, including Soviet Union) and the latter charged the former with 'fifth-columnist' activity (because of the former's plan to win freedom for India with the help of the Axis powers).

## OTHER STRANDS IN THE NATIONAL MOVEMENT—REVOLUTIONARIES

### *Formation of Secret Societies in India and Abroad*

**Anushilan Samiti** The Anushilan Samiti of Calcutta was formed by Barindrakumar Ghosh, Jatindranath Banerji and Pramotha Mitter in 1902. The Anushilan Samiti of Dacca was founded by Pulin Das in 1902. These were the first revolutionary secret societies in Bengal.

**Mitra Mela** The Mitra Mela was formed by the Savarkar brothers in 1899. This society was the first one in Maharashtra as well as in India.

**Abhinava Bharat** Ganesh Savarkar (elder brother of V. D. Savarkar) founded the Abhinava Bharat in 1907.

**Hindustan Republican Association** The Hindustan Republican Association was formed in 1924 by Sachin Sanyal and Jogesh Chandra Chatterji. It was the first association at the all-India level.

**Ghadar Party** The Ghadar Party was formed by Har Dayal and Sohan Singh Bhakna in 1913 in the USA (San Francisco).

**Indian Independence League** The Indian Independence League was founded by Rashbehari Bose in 1942 in Japan.

## Publication of Newspapers and Journals

The important newspapers and journals published during this period were:

- *Yugantar* (1906) by Barindrakumar Ghosh and Bhupendranath Dutta in Bengal.
- *Sandhya* (1906) by Brahmobandhab Upadhyay in Bengal.
- *Kal* (1906) in Maharashtra.

- *Indian Sociologist* by Shyamji Krishna Varma from London.
- *Bande Mataram* by Madam Cama from Paris.
- *Talvar* by Virendranath Chattopadhyay from Berlin.
- *Free Hindustan* by Taraknath Das from Vancouver.
- *Ghadar* by Ghadar party from San Francisco.
- *Langal* and *Ganabani* (1927) by Gopu Chakravarti and Dharani Goswami in Bengal.
- *Kirti* (1926) by Santosh Singh in Punjab.
- *Kranti* (1927) by S.S. Mirajkar, K N Joglekar and S.V. Ghate in Maharashtra.
- *Bandi Jivan* by Sachindranath Sanyal in Bengal.
- *Atmashakti. Sarathi. Dhumketu. Bijoli*, etc. in Bengal.

**Assassination of Oppressive Officials** During this period several attempts were made by the revolutionaries to assassinate oppressive officials. Some of the important ones, successful or not, are listed below:

- Assassination of two unpopular British officials (Mr Rand and Lt Ayerst) by the Chapekar brothers (Damodar and Balkrishna) at Poona in 1897.
- Unsuccessful attempt on the life of the Lt. Governor of East Bengal (Fuller) by Barindrakumar Ghosh and Bhupendranath Dutta in 1906.
- Kennedy murders in 1908 by Khudiram Bose and Prafulla Chaki; though the original target in this, the sadistic judge of Muzffarpur, Kingsford, escaped unhurt. (Many revolutionaries, including Aurobindo Ghosh, were arrested by the British immediately after the Kennedy murders).
- Attempt on the life of Lord Hardinge by Rash Behari Bose and Sachin Sanval in 1912 when the Viceroy was making his official entry into the new capital (Delhi).
- Assassination of Curzon-Willie, a bureaucrat in the India Office, by Madanlal Dhingra in 1909 in London.
- Murder of Saunders by Bhagat Singh, Azad and Raj Guru in Lahore in December 1928, as revenge for the assault on Lajpat Rai.
- Throwing of a bomb in the Central Legislative Assembly by Bhagat Singh and Batukeshwar Dutta in April 1929.
- An attempt to blow up Lord Irwin's train near Delhi in December, 1929 by some members of the Hindustan Socialist Republican Association.

- Murder of Mr Steven, district magistrate of Tippera in Bengal, by two school girls, Shanti and Suniti Chaudhuri, in December, 1932.

## KOMAGATA MARU INCIDENT (1914–15)

The Komagata Maru was a Japanese steamer, commissioned by Gurdit Singh, to transport Indian immigrants to Canada. A total of 376 passengers reached Vancouver on May 23, 1914; but they were prevented by the Canadian authorities from disembarking. Consequently the steamer was forced to retrace its steps, starting back on its voyage.

The hapless passengers, all except 25 of whom were Sikhs, fared no better on return. The British, on their arrival at Calcutta, herded them into waiting trains and bundled them off to the Punjab.

Canada's policy of racial discrimination combined with the British Indian government's apathy aroused the nationalists at home and abroad. By this time the, Ghadar party's activities had also reached a climax. Thirsting for revenge, the Ghadarites returned home to drive out their alien masters.

## Other Activities of Revolutionary Terrorists

Other activities of the revolutionary terrorists were:

- Plan of Bengal revolutionaries under Jatin Mukherji (popularly known as Bagha Jatin) to organise disruption of rail communication, seizure of Fort William etc. Its failure due to poor coordination and death of Jatin near Balasore (Orissa) while fighting the British in September, 1915.
- Plan of Rash Behari Bose and Sachin Sanyal and some Ghadarites to organise a coordinated revolt on February 21, 1915, based on mutinies by Ferozpur, Lahore and Rawalpindi garrisons. It failed due to treachery and Rash Behari Bose had to escape to Japan, and Sanyal was deported for life.
- Setting up of the Indian 'Independence Committee' in Berlin in 1915 under Virendranath Chattopadhyay, Bhupendranath Dutta, Har Dayal, etc. in collaboration with the German foreign office under the 'Zimmerman Plan'.
- Setting up of a Provisional Government of Free India at Kabul in

1915 by Mahendra Pratap, Barkatullah (a Ghadarite) and Obaidulla Sindhi (a Deoband Mullah).

- Seizure of the Chittagong armoury by revolutionaries under Surya Sen in 1930, and the issuing of an independence proclamation in the name of the Indian Republican Army.
- Martyrdom of Jatin Das who died in jail on the 64<sup>th</sup> day of a hunger strike in 1929 for improvement in the status of political prisoners.
- Execution of Bhagat Singh, Sukh Dev and Raj Guru by the British on March 23, 1931.
- Death of Chandrasekhar Azad in 1931 in a shooting encounter with the police in a public park at Allahabad.
- Arrest of Surya Sen in 1933 and his execution soon after.
- Jatindranath Balldopadhyay ended his days as a Ramakrishna Mission Swami.

## SWARAJISTS

**Irigin and Objectives** The origin of the Swaraj Party can be traced to the Gaya session of the Congress in December 1922, when some leading members including C.R. Das, Motilal Nehru, Hakim Ajmal Khan, Ali Brothers and others, declared that the Non-cooperation Movement had been a failure. They proposed an alternative programme of diverting the movement to a restricted one which would encourage Congress members to enter the legislative councils established under the Montford Reforms of 1919 and to use moral pressure to compel the British concede the Indian demand for self-government. But a large and powerful section under C. Rajagopalachari, however, opposed any diversion from Gandhi's known objectives and programmes. The former group was known as the 'pro-changers', while the latter was referred to as the 'no-changers'.

On January I, 1923 C.R. Das formally announced the formation of the new party within the Congress. Its aims were identical to those of the Congress, namely, the achievement of self-government; yet the methods to be employed were to be different. First of all, they wanted to prevent all regressive legislation as well as that which was inimical to national interests and retarded the country's progress towards the attainment of its goal. Secondly, they also planned to ensure that the constitution finally adopted

would be suited to the conditions of the country. Thirdly, if the government was uncooperative, they would obstruct normal functioning through the councils.

**Relationship with the Congress** As early as February 1923, Maulana Abul Kalam Azad tried to narrow down the differences between the two Congress factions. Finally in May, the Congress Working Committee endorsed the Swaraj Party demand to contest elections on its own. Gandhi also relented by 1925 and accepted the Swaraj Party as the political wing of the Congress.

**Activities** In the general elections held in November 1923, the Swarajists successfully routed the Moderates as well as the Liberals. In the Central Provinces, they gained an absolute majority of seats while in Bengal, the United Provinces, Bombay and Assam their gains were sizeable. Forty-eight members of the party were returned to the Central Legislative Assembly, where they joined with the Independents, under M.A. Jinnah, to form the Nationalist Party.

They voiced grievances and demanded the release of political prisoners and Indianisation of the civil as well as the defence services. They also attacked government policies, and exposed its various acts of omission and commission. In the Central Legislative Assembly the finance bill was rejected and thrown out in 1924. To pacify the Nationalists and Independents, the government set up the Muddiman Committee to inquire into the working of the Reforms of 1919.

**Decline** But gradually differences began to appear among the Swarajists, and in the elections of 1926 the party lost much ground-faring especially badly in the Punjab and the United Provinces and not much better in Madras, Bengal and Assam. Finally in 1930, the Swarajists boycotted the legislatures and returned to the parental Congress fold.

## Muddiman Committee (1924)

A nine-member Reforms Enquiry Committee under the chairmanship of Sir Alexander Muddiman was set up to examine the working of Dyarchy of the Montague-Chelmsford Reforms. Its report, submitted in 1925, consisted of two parts. The majority consisting of officials and loyalists felt that the system had not been given a fair trial and hence recommended only minor changes. The minority (consisting of only non-official Indians), on the other hand, felt that Dyarchy had clearly failed. It also opined that what was needed

was a constitution framed on a permanent basis with a provision for automatic progress in the future. It, therefore, recommended the appointment of a royal commission or any other agency with in more free terms of reference and a broader scope of inquiry. But Lord Birkenhead, then secretary of state for India, made the expected statement that action would be taken on the basis of majority report.

## THE LEFT

### Causes of their Rise

Radical sections were not satisfied with the ideals and attitude of Gandhi. Agrarian and labour policies of the Congress also caused disappointment among them. The rise and growth of independent peasants' and workers' organizations was, in fact, partly due to a very moderate stand taken by the Congress towards genuine grievances of peasants and workers.

They began to be gradually attracted towards socialism. Though not all of them were convinced of violent struggle, many of them seriously thought that national independence should be pursued with ultimate object of establishing a socialist or at least socialistic pattern of society.

Adverse effects of World Depression gave a further boost to growth of the left. Workers and peasants asked for better working conditions, while government and employers were in no mood to do so. Progress of the USSR also raised many hopes in them.

### Socialists

Congress Socialist Party (1934) was founded by Acharya Narendra Dev, Jai Prakash Narayan and other Congressmen who broke away from INC in order to establish a socialist order by non-violent means. CSP's quick advance in provinces like UP was illusionary. Much of the support was purely opportunistic. Yet CSP's propaganda did help in stimulating thinking in Congress ranks and leadership on questions like radical agrarian reform, problems of industrial labour, etc.

### Communists

**First Stage (1920–28)** In 1920, M.N. Roy, Abani MukheJji and some Mujahirs founded the Communist Party of India in Tashkent, but nothing came off it. Mujahirs trying to re-enter India were tried in five Peshawar Conspiracy Cases (1922–27). In 1924 Muzaffar Ahmed, S.A. Dange, and Nalini Gupta were jailed in the Kanpur Conspiracy Case. The Indian Communist Conference was held in Kanpur in 1925. Its skeleton organisation was soon taken over by determined Communists, and it was later acknowledged to be the formal foundation. During 1925–27, four workers' and peasants' parties were set up. But these could achieve nothing till some communists like Spratt arrived in India from Britain. On the whole they followed a unity-cum-struggle policy with regard to Congress, criticising its limitations but striving to build an anti-imperialist united front.

**Second Stage (1929–34)** It began with adoption of a new ultra-leftist policy dictated by the Sixth Comintern. They launched an all-out attack on Congress, leading to its isolation. The only success of CPI during this period was the capture of the leadership of AITUC. It called for a general strike, which succeeded, but government took its revenge by declaring CPI along with a dozen other trade unions illegal.

**Third Stage (1934–40)** It began with the adoption of a policy by communists to infiltrate into the Congress, CSP, Forward Bloc and different students organizations. They gained large success, but their game could not continue for long and were thrown out.

**Fourth Stage (1941–41)** World War II created another problem for CPI. Russia asked Indian communists to support the British Indian Government. Since they agreed to it, the party was declared legal by the government, which, in turn, secured its loyalty. This again brought down image of party among Indians.

## SUBHAS CHANDRA BOSE AND THE INA

### Early Life

Born in 1897, Subhas Chandra Bose was deeply influenced by the intellectual and cultural milieu of Bengal at the turn of the century. In school and college he was a pure humanitarian, social reformer and eventually a political

activist. By the time he graduated from Calcutta University, studied philosophy in Cambridge and qualified for the Indian Civil Service, his sense of mission was not in doubt. Subsequently he resigned from the ICS as he did not want to wear “the emblem of servitude”.

## Role as Congressman

Subhas' acceptance of Chittaranjan Das as his political guru during the non-cooperation and *Khilafat* movements was a surrender to a man similarly dedicated to the cause of India's freedom, based on Hindu-Muslim unity. His exile in Burmese prisons witnessed the transformation of a lieutenant to a leader. A leader, along with Jawaharlal Nehru, of the left-leaning younger generation of anti-colonial nationalists. Between his numerous spells in prison he played a major role in the student, youth and labour movements. India, he believed, should become “an independent federal republic”. He warned Indian nationalists not to become “a queer mixture of political democrats and social conservatives”.

His demand at the Calcutta Congress of 1928, that “complete independence”, instead of “dominion status”, should be the goal of Indian nationalists, was a sign that he was a step ahead of his contemporaries. He repeatedly spoke on behalf of the rights of three large communities—women, depressed classes and the labouring masses.

When the Civil Disobedience Movement was launched, Subhas was in prison. He was elected mayor of Calcutta, while in jail, in 1932. It was at the Karachi Congress and the second session of the Naujawan Bharat Sabha in the previous year that he spoke of the need for a new Indian variant of socialism. Eventually in February 1933 he was released after being put on a ship setting sail for Europe. The greater part of his enforced exile was spent as an unofficial ambassador of India's freedom. This was the period which saw the transformation of a leader into a statesman. Despite being in poor health Subhas travelled tirelessly, spreading India's message almost all across Europe and north Africa.

Back home as president of the Indian National Congress, Subhas provided an incisive analysis of the strengths and weaknesses of the worldwide structure of British imperialism and an egalitarian vision of the socio-economic reconstruction of free India.

Towards the end of his first term as president his rift with the Gandhian

right-wing of the Congress grew wider over the issues related to his uncompromising opposition to the federal part of the 1935 Act, due mostly to his socialistic leanings and insistence on inner-party democracy. In 1939, he defeated Gandhi's nominee Pattabhi Sitaramayya to be re-elected Congress president. Faced with a campaign of non-cooperation against him launched by the Mahatma, he resigned months later.

Throughout this political crisis he received strong support, as ever, from his brother Sarat Chandra Bose and from Rabindranath Tagore. The poet who regarded Subhas as "*Deshnayak*" was confident that his apparent defeat would turn into a permanent victory.

## **Escape and Association with INA**

On July 2, 1940 Subhas was arrested for the 11<sup>th</sup> time. He was sent home on December 5 after he had been on a fast-unto-death for 10 days. The government had worked out "a-cat-and-mouse policy" of taking him back to prison as soon as he had recovered his health. On the night of January 16–17, 1941 Subhas, however, made a planned escape. He was driven from his Elgin Road home in Calcutta, by his nephew Sisir, to Gomoh in Bihar from where he went on to Peshawar. He finally reached Germany.

Subhas went to Europe primarily to gain access to Indian soldiers in the British Indian Army, who were being held as prisoners of war. He had long believed that subverting the loyalty of Indian soldiers to the Raj was a crucial part of the final phase of the anti-imperialist movement. The German invasion of the Soviet Union upset his plans for an armed thrust from the north-west in support of India's unarmed freedom fighters at home. Disappointed, he left Europe for Southeast Asia by submarine, a journey which took him 90 days to complete.

Netaji assumed leadership of the Indian National Army (INA) as its supreme commander. More than two million Indian civilians living in Southeast Asia responded to his call for "total mobilization". In his army of liberation Punjabi, Muslim, Sikh and Pathan professional soldiers fought side by side with Tamil and Malayalee rubber plantation workers. In his Azad Hind Movement, Netaji was able to demonstrate, by example, how to achieve Hindu-Muslim unity and amity and also give women their rightful role in public affairs.

He proclaimed the Provisional Government of Free India in Singapore

and with “Chalo Delhi” on their lips the INA crossed the Indo-Burma frontier. The promised march to Delhi was halted at Imphal and Netaji was forced to retreat on foot with men and women to Malaya. “The roads to Delhi are many”, he wrote, “and Delhi still remains our goal.”

## Estimate

In the winter of 1945 Netaji’s soldiers were brought to the Red Fort of Delhi. The trial of some of their officers and the saga of the INA reached every Indian home. Netaji had hailed the Mahatma as “the father of our nation”; Gandhi now returned the compliment by describing Subhas as “the prince among patriots”. Long after his mortal end, he remains deathless in the form of an alternative vision.

## Indian National Army (INA)

Between the revolt of 1942 and the end of the war in 1945, there was scarcely any political activity in India. The Indian nationalist movement, however, found a new expression outside the country’s frontiers in the form of the Indian National Army or the Azad Hind Fauj.

The INA, though founded by Captain Mohan Singh with the help of the Japanese in 1942 in Singapore, remained in a state of suspense till it was taken over and reorganised by S.C. Bose in 1943.

The INA joined the Japanese army in its march to India, and in fact, captured Kohima in May 1944. But with the defeat and final surrender of Japan in 1945, the INA also surrendered to the Allies. And S.C. Bose was believed to have died in an aeroplane accident on his way to Tokyo.

Though INA failed in achieving its objective, it did acquire great significance in the history of Indian national movement. Following are the achievements of the INA:

- The INA internationalised the question of Indian independence, and thus speeded up the process.
- It proved that the Indian soldier was not merely a mercenary, but a patriot too, and hence the British could no longer depend on him for the subjugation of his own country.
- It also demonstrated that the non-violent methods of the Congress did not exhaust the armoury of the struggle for freedom.
- Its organisation set a brilliant example of communal harmony and

comradeship.

- Role of Women in the Nationalist Movement

### *Introduction*

**Legitimisation of the Nationalist Movement** From liberal homes and conservative families, urban centers and rural districts, women—single and married, young and old—came forward and joined the struggle against colonial rule. Though their total numbers were small, their involvement was extremely important. Women's participation called into question the British right to rule, legitimised the Indian nationalist movement and won for activist women, at least for a time, the approval of Indian men.

**Altering Goals and Activities of Organised Women** Politics completely altered the goals and activities of organised women. Education, social reform and women's rights appealed to some progressive women, but the movement to rid the country of its foreign rulers attracted people from all classes, communities and ideological persuasions. Nationalist leaders deliberately cultivated linkages with peasants, workers and women's organisations to demonstrate mass support for their position. Women were amazed to find political participation approved of by men who wanted their wives to behave in the home like the perfect wives in religious texts.

**Other Consequences** The story of women's role in the nationalist struggle is not simply one of those who were told when to march and where to picket. First, the numbers of women who played some role in this movement, however small, far exceeded expectations. The nature of their work influenced how women saw themselves and how others saw their potential contribution to national development. At the same time, their involvement helped to shape women's view of themselves and of their mission.

## **Their Early Contribution to the Nationalist Movement**

**Decorative and Symbolic Contribution** Bankim Chandra Chattopadhyaya (1838–94) wrote the novel *Anandamath* (1882) that portrayed revolutionaries sacrificing their lives for the Motherland. Bankim's emotional hymn, *Bande Mataram* ("Hail to the Mother") became famous throughout India. This call to save the Motherland was not a call to women to join the political movement but rather a linking of idealised womanhood with nationalism.

- The situation began to change after a number of Bengali women

wrote to the Viceroy in support of the Ilbert Bill. In 1889, four years after the Indian National Congress (INC) was founded, ten women attended its annual meeting. In 1890, Swarnakumari Ghosal, a woman novelist, and Kadambini Ganguly, the first woman in the British Empire to receive a BA and one of India's first female medical doctors, attended as delegates.

- From this time on, women attended every meeting of the INC, sometimes as delegates, but more often as observers. Attending with their fathers and husbands, their contribution was both decorative and symbolic.
- A chorus of fifty-six girls from all regions of India performed the song "Hindustan" in 1901. The next year, two Gujarati sisters sang a translation of this song at the opening session.
- These educated and politically knowledgeable girls and their mothers informed the world that India was as advanced as any Western country in its vision of women's public roles.

**Participation in Swadeshi Movement** In 1905, when the British partitioned the province of Bengal, women joined men in protesting this division by boycotting foreign goods and buying only *swadeshi* goods. Nirad Chaudhuri has recalled how his parents decided to put away the children's foreign-made clothes and buy Indian-made outfits. Later, in 1909, his mother took a sudden and violent dislike to a glass water pitcher that survived the *swadeshi* movement and ordered one of her sons to smash it.

**Support to Revolutionary Terrorism** Still other women gave their support to the revolutionary organisations. Nanibala Devi (1888–1967) was widowed at fifteen, and was forced to take shelter with her nephew Amarendranath Chattopadhyay. He was the leader of the new Jugantar (New Age) Party, dedicated to violent defeat of the foreign rulers. Nanibala joined the party and acted as their housekeeper, occasionally posing as the wife of one of the revolutionaries.

**Division of Public and Private Roles** In this context, where public and private roles were sharply divided by both ideology and physical arrangements, women's political acts were hidden from the British authorities.

- Women hid weapons, sheltered fugitives and encouraged the men, their domestic roles providing cover for these subversive and

revolutionary acts. The activities of these Bengali women sympathetic to the *swadeshi* movement were quite different from their representative roles in the INC.

- There the delegates appeared as the equals of men, but their true significance was symbolic. They sang in praise of Mother India and posed as regenerated Indian womanhood.
- In the protest movement against the partition of Bengal, women did not do the same things as men. Instead, they used their traditional roles to mask a range of political activities.
- While the public and the private continued to exist as distinct categories usual definitions of appropriate behaviour in each sphere were redefined and given political meaning.

## Gandhi's Role in Mobilizing Women

**Gandhi's Early Advice** Soon after Gandhi's return to India from South Africa and introduction to Bombay society, he met women who belonged to women's social reform organisations. He was invited to talk to one of these groups, composed of middle-class women, about the poverty of the masses. He told his audience the India needed women leaders who were "pure, firm and self-controlled" like the ancient heroines Sita, Damayanti and Draupadi. It was these heroines Gandhi recalled when he told women to wake up and recognise their essential equality with men. Only when they appreciated the strength of their ancestresses, would women comprehend their right to freedom and liberty.

**Development of a Program for Women** With the end of World War I and renewed demands for self-rule, Gandhi began to develop a program for women. On April 6, the day marked for a general strike throughout India, he addressed a meeting of "ladies of all classes and communities," and asked them to join the *satyagraha* movement to facilitate the total involvement of men. Within a week, hundreds of peaceful protesters were massacred in a walled garden in the city of Amritsar. Men, women, and children were killed in this brutal massacre, unmasking forever, Britain's "civilizing mission." Gandhi called off the campaign, but it was already clear that women had joined the fight against the British. Gandhi urged them to take the *swadeshi* vow to give up foreign goods and spin every day. India's poverty, he explained, was caused by ignoring indigenous crafts and purchasing foreign-

made goods.

**Evocation of Sacred Legends** Gandhi evoked India's sacred legends, especially the *Ramayana*, when he asked Hindu women to join the political movement. In a series of articles and speeches on British atrocities in the Punjab, Gandhi compared the British rulers to the demon Ravana who abducted Sita. Under colonialism, the enslaved people were losing all sense of *dharma*. Restoration of the rule of Ram would come only when women, emulating the faithful and brave Sita, united with men against this immoral ruler. Appearing with Maulana Shaukat Ali at a meeting in Patna, Gandhi modified his message to appeal to Muslim women. Gone were references to the *Ramayana* and the *Mahabharata*; now Gandhi asked women to spin and encourage their husbands to join the movement. On other occasions, Gandhi told Muslim women that British rule was the rule of Satan and exhorted them to renounce foreign cloth to save Islam.

**Gandhi's Success in Mobilising Women** Shrimati Ambujammal, one of Gandhi's loyal followers from Madras, outlined how Gandhi touched the hearts of both Hindu and Muslim women.

- First, he explained to women there was a place for them in the movement, then he expressed his faith in their courage.
- It was possible to help the movement without leaving home or neglecting the family. "Do what you can," Gandhi advised women, convincing them that every act counted.
- At the same time, he reassured families their women would not sacrifice family honour or prestige.
- Sucheta Kripalani credited Gandhi for his special attention to male attitudes: "Gandhi's personality was such that it inspired confidence not only in women but in guardians of women, their husbands, fathers and brothers."

## Police Violence against Women Nationalists

**Questioning Britain's Civilising Mission** The role of women in the non-cooperation movement of the 1920s and the civil disobedience movement of the 1930s called into question Britain's civilizing mission in India. Beginning in the nineteenth century, British rulers justified their rule by calling attention to the degraded status of India's women. They regarded their efforts to provide education and medical care and pass laws to protect women as proof

of their moral purpose.

- The involvement of women in the nationalist struggle severely challenged the notion that the British were the legitimate rulers of India, and at the same time, lent full support to the Congress as the rightful heirs to political power.
- The construction of the British as moral rulers was called into question by widely publicised accounts of their violent attacks on peaceful demonstrators. British mistreatment of women clashed with prevailing gender ideology and seriously undermined their self-proclaimed role of protector.
- The scriptures of both Hinduism and Islam praise modest and chaste women. The ideal woman, valorised in law, legend and folklore, was faithful to her husband and untouched, sometimes unseen, by other men. Men who protected women were honourable.
- When Gandhi asked women to take part in the political movement, he instructed them to be like Sita. The British were the equivalent of Ravana and the world would not be set right until the moral rule of Ram was re-established.
- These ideas resonated with his female audience for whom Sita was a living legend. Although not many girls went to school, they were taught these legends in the home and even low-caste people learned them through folk theater and stories.

**Brutal Treatment of Women Demonstrators** From the earliest days of women's protests, the British were charged with brutal treatment of women demonstrators. In 1920, [Sarojini Naidu](#) accused the Martial Law Administration in the Punjab of grossly mistreating women. The British expressed shock; the Secretary of State for India Edwin Montagu had his secretary reply: "Mr. Montagu finds it difficult to believe that anybody could for one moment, have thought that such occurrences were possible." In reply, Mrs. Naidu quoted details from the Report of the Enquiry Committee of the Indian National Congress. She reminded Montagu's secretary that "*pardah* is as sacred to the Indian women as is her veil to the Catholic Nun and forcibly to unveil an Indian woman constitutes in itself, a gross outrage."

- During the civil disobedience movement, accounts of police brutality against women were epidemic. In Bardoli District, Gujarat, the peasants of the village of Badmani stopped paying taxes. The police, in their efforts to intimidate the villagers, beat many people. They

locked one elderly woman in a house without food or water.

- In Bombay, three young women complained that the officer arresting them, Sergeant Mackenzie, and another police constable visited their cells after midnight and made indecent gestures.
- Lilavati Munshi, a leader of the Desh Sevikas, made this incident the subject of a rousing speech she delivered to a crowd collected to congratulate Jawaharlal on his jail sentence.
- A huge rally was held in Bombay to protest the police decision to pick up women demonstrators, transport them out of the city, and abandon them in a jungle at night. Lady Jagmohandas called this action tantamount to rape.
- The heavy hand of the police was felt in the rural areas. Newspaper accounts and Congress reports seldom mentioned these women by name, but reported their mistreatment as symbolic of British disregard for Mother India and Indian womanhood.
- For example, it was reported that in January of 1931, the police beat “women of Borsad” unconscious when they participated in demonstrations. Kasturbabai Gandhi communicated that she had seen police grab women by the hair, hit their breasts, and utter indecent insults.
- The British authorities denied these charges, but occasionally, the assaulted women pressed charges and the courts heard their cases. The British, like many of their Indian subjects, did not regard Indian women without male guardians worthy of protection from physical and sexual harassment.

**Investigation by India League** In 1932, the Indian National Congress invited the India League of London to investigate charges of police brutality. The League accepted and their delegation, composed of two British women, one British man and one Indian man, travelled to India to see conditions first-hand.

- In India, they requested permission to see the jails and speak with political prisoners. Eager to discredit this delegation before its work began, British officials charged that it was dominated by “suffragettes” and denied it interviews with political prisoners.
- The delegation found substantial evidence of violence, both in the enforcement of ordinances and in lock-ups. After citing reliable information that women had been sexually threatened, sexually

abused, beaten and raped, the delegation, in a masterful example of understatement, concluded: “Nor has womanhood been respected as it ought to have been by the agents of a so-called civilized Government.”

- The report of this delegation made it clear, to the British public as well as to Indians, that the British rulers were not protectors of women, but rather perpetrators of violence against women.

## Evaluation of Women’s Role

Women’s participation in agitational politics must be viewed, first, in terms of what it meant for the nationalist movement and, second, how these actions shaped the women’s movement.

### Merits

- The participation of women **legitimised the Indian National Congress**. Women’s activities validated Indian unity and *satyagraha*. The techniques of the *satyagrahis* were designed to wrest moral authority from the Raj and return it to the unarmed, non-violent subjects. Even the British understood that this method had a special appeal for women.
- The participation of women in the freedom movement also **shaped the movement for women’s rights**. Most important, it legitimised their claim to a place in the governance of India. Saraladevi Chaudhurani posed the question: “How can we attain rights?” and answered: “By the strength of our agitation. We must force menfolk to concede to our demands and at the same time, carry on propaganda among ourselves.”
- Women **won great respect for their political work and social benefits followed**. In the years following the civil disobedience movement, more and more women entered the professions, and some men learned to work side by side with them as colleagues. The legal structure for family law was reviewed, and efforts to modify it were undertaken. And there were psychological gains. The stories of what participation meant can best be told by individuals.

### Shortcomings

- At the same time, the participation of women had some clear drawbacks. Those demonstrating claimed to represent all Indian women, but the **number of groups involved**, other than upper- and middle-class Hindu women, **was never large**. A few Muslim women were steadfast followers of Gandhi; many more either found it difficult to accept the overtly Hindu ideological basis of his ideas or were neglected by the Congress organisers.
- There were **distinct regional differences** in the number of women who joined, in their relationship with Congress leaders, and the extent to which they synthesised women's interests with nationalist issues.
  - **Bombay** women were the best organised, the most independent, and fielded the largest demonstrations. Most of their leaders also belonged to women's organisations and they articulated a clearly "feminist nationalism."
  - In **Bengal**, women attracted a great deal of attention because of their militancy. Marching alongside men in the Congress parade and later, joining the revolutionary parties, they became the subjects of folksongs and legends. Their peaceful demonstrations were fewer but they too attracted a great deal of attention in a society where purdah was widely practiced. These women espoused a feminist ideology but time and again, put it aside in favour of the broader struggle.
  - In **Madras**, where leaders were unwilling to use women's talents, fewer women joined the movement.
  - In **North India**, the Nehru and the Zutshi families provided strong women leaders who put the nationalist agenda first. One cannot doubt their grasp of the importance of feminist issues, but their immediate concern was mobilising women for political demonstrations. They did not think it possible to raise women's consciousness about both politics and women's rights at the same time.
- Most women leaders were **unable to get beyond their own sense of respectability** when they sought recruits. An exception to this of course were the women who joined the revolutionary movement. They worked closely with men, wore disguises, travelled alone or in the company of strangers, and learned how to shoot, drive cars and make bombs. Even though they were valorised, they were not

regarded by all as “respectable” women. Gandhi called them “unsexed” and Rabindranath Tagore wrote a novel in which the sexual allure of the revolutionary heroine was used to recruit young men to the cause. The revolutionary women have described themselves as sacrificing all the things a woman wants – marriage, children and home—for the country. No one, including the revolutionary women themselves, considered revolutionaries representative of Indian womanhood.

- The demonstrations organised by the women in cities **did little to generate a feminist consciousness**. They marched and picketed in sex-segregated groups, usually wearing distinctive orange or white saris to emphasise their purity and sacrifice. Their directives came from the Congress Committees. Rural women, unless they were widows, protested with their families. Male guardianship prevailed even though the Indian freedom movement was not characterised by “patriarchal nationalism.” Women could “come out” because the house was on fire. The expectation was that once the fire was out, women would go back inside the house.

## QUESTIONS

Match the following:

### List I

- (i) Death of Tilak
  - (ii) Death of Gokhale
  - (iii) Resignation of S N Banerji from the Congress
  - (iv) Col. Young-husband’s expedition to Tibet
- (a) i-C. ii-D. iii-A. iv-B,
  - (b) i-D. ii-A. iii-B. iv-C,
  - (c) i-D. ii-C. iii-A. iv-B,
  - (d) i-C. ii-A. iii-D, iv-B.

### List II

- (A) 1918
- (B) 1904
- (C) 1920
- (D) 1915

Which of the following is currently paired?

- (a) Anti-Partition and Swadeshi movements—Lord Lansdowne
- (b) Factory Act of 1891—Lord Curzon
- (c) Establishment of an Agricultural Research Institution at Pusa—Lord Minto

(d) Rowlatt Act-Lord Chelmsford

Consider List I and List II:

**List I**

- (i) *Sandhya*
- (ii) *Bande Mataram*
- (iii) *New India*
- (iv) *Dawn*

**List II**

- Brahmobandhab Upadhyay
- Satishchandra Mukherji
- Bipinchandra Pal
- Aurobindo Gosh

Which of the above are correctly matched? Choose the answers from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) iii and iv
- (d) i and iii

Which of the following is correctly paired?

- (a) *Panjabeen*—T Prakasam and M Krishna Rao
- (b) *Bharath Mata*—Ajit Singh
- (c) *Krishna Patrika*—M G Ranade
- (d) *Quarterly Journal*—Lajpat Rai

Find out the correct pairing of the following lists with the help of the codes given below the lists.

**List I**

- (i) *Comrade*
  - (ii) *AI-Hilal*
  - (iii) *Zamindar*
  - (iv) *Commonwealth*
- (a) i-A, ii-B, iii-D, iv-C,
  - (b) i-C, ii-B, iii-D, iv-A,
  - (c) i-B, ii-C, iii-D, iv-A,
  - (d) i-A, ii-C, iii-D, iv-B.

**List II**

- (a) Mrs Annie Besant
- (b) Muhammad Ali
- (c) Abul Kalam Ajad
- (d) Zafar Ali Khan

Match the following:

**List I**

- (i) Rabindranath Tagore
- (ii) Dadabhai Naoroji
- (iii) Dinabandhu Mitra

**List II**

- (A) *Nil Darpan*
- (B) *Economic History of India*
- (C) *Gora*

(iv) R C Dutt

(D) *Poverty and the British rule in India*

- (a) i-C, ii-D, iii-B, iv-A,
- (b) i-C, ii-B, iii-D, iv-A,
- (c) i-C, ii-B, iii-A, iv-D,
- (d) i-C, ii-D, iii-A, iv-B,

Which of the following novels was/were written by Bankimchandra Chatterji?

- (i) *Sitaram*
- (ii) *Debi Chaudhurani*
- (iii) *Anandmath*
- (iv) *Ghare Baire*

Select the correct answers from the codes given below:

- (a) Only iii
- (b) i. ii and iii
- (c) iii and iv
- (d) only iv

Which of the following statements about Dadabhai Naoroji are incorrect?

- (i) Faith in the good intentions of the British and their fair sense of justice;
- (ii) The Congress should not leave the question of social reforms to the people;
- (iii) Belief in the adoption of constitutional methods for getting demands fulfilled;
- (iv) Did not consider the British rule as a curse for India on any occasion in any matter;
- (v) Was in favour of making the British reforms work, instead of boycotting them

Choose the answer from the codes given below:

- (a) only ii
- (b) ii and V
- (c) ii and iv
- (d) only iv

Arrange the following events in chronological order.

- (i) Champaran Satyagraha
- (ii) Launching of the Khilafat Movement
- (iii) Reunion of the Congress
- (iv) Nagpur Session of the Congress

Choose the correct answer from the codes given below:

- (a) iii, i, ii and iv
- (b) iii, i, iv and ii
- (c) i, iii, iv and ii
- (d) i, iv, iii and ii

What is the chronological sequence of the following happenings?

- (i) August Declaration
- (ii) Lucknow Pact
- (iii) Jallianwala Bagh Massacre
- (iv) Khaira Satyagraha

Select the answer from the codes given below:

- (a) iv, ii, iii and i
- (b) iii, i, ii and iv
- (c) ii, iv, i and iii
- (d) ii, i, iv and iii

### **Assertion and Reason**

#### ***Instructions***

Mark (a) if ‘Assertion (A)’ is correct, but ‘Reason (R)’ is wrong.

Mark (b) if ‘Assertion (A)’ is wrong, but ‘Reason (R)’ is correct.

Mark (c) if both ‘Assertion (A)’ and ‘Reason (R)’ are correct, and ‘Reason (R)’ explains ‘Assertion (A)’.

Mark (d) if both ‘Assertion (A)’ and ‘Reason (R)’ are correct, but ‘Reason (R)’ does not explain ‘Assertion (A)’.

**Assertion (A):** In the life of Dadabhai Naoroji, there was a slow transition from liberalism and modernisation to some form of radicalism and extremism.

**Reason (R):** He was gradually disillusioned with British politicians and their policies.

**Assertion (A):** Till the fag end of the 19<sup>th</sup> century, Tilak did not advocate “passive resistance”.

**Reason (R):** Till his death, his idea of self-government, meaning to him complete autonomy, did not change.

**Assertion (A):** Gokhale claimed self-government not as a matter of right but as a reward by the display of wisdom, experience and moderation.

**Reason (R):** He was greatly influenced by British ideas of moderation and

peaceful evolution.

*Assertion (A):* Aurobindo Gosh was the most typical representative of extremist nationalism in its intense metaphysical and religious form.

*Reason (R):* Nationalism, to him, was not a mere political programme, but a religion that had come from God.

*Assertion (A):* Bipinchandra Pal was a moderate till 1904.

*Reason (R):* Bipinchandra Pal along with Ajit Singh, was deported by the British in 1907 for his extremist views.

Who was the author of *Pather Dabi*, a novel which glorified the path of violent revolution and which was banned by the British Government?

- (a) Premchand
- (b) Saratchandra Chatterji
- (c) Bankimchandra Chatterji
- (d) Ajay Ghosh

Who was the founder of the secret society, Abhinava Bharat?

- (a) Naren Bhattacharji
- (b) Jatin Mukherji
- (c) Ganesh Savarker
- (d) Damodar Chapekar

Who was the revolutionary terrorist who ended his days as a Ramakrishna Mission Swami?

- (a) Aurobindo Ghosh
- (b) Hemachandra Kanungo
- (c) Ajit Singh
- (d) Jatindranath Bandopadhyay

Which one of the following newspapers/journals was from Maharashtra?

- (a) *Kranti*
- (b) *Atmashakti*
- (c) *Sarathi*
- (d) *Sandhya*

Which of the following newspapers/journals was not from Bengal?

- (a) *Yugantar*
- (b) *Kal*
- (c) *Bandi Jivan*
- (d) *Dhumketu*

Which of the following were the causes for the emergence and growth of revolutionary terrorism in India?

- (i) Frustration of the youth with the constitutional methods of the moderates and the passive resistance of the extremists;
- (ii) Failure of the Swadeshi and Anti-partition movements to get the partition of Bengal repealed;
- (iii) Protection and cooperation given by the masses to the terrorists;
- (iv) Growing hatred among the youth for foreign rule due to racial arrogance of the British and the repressive measures adopted by the government;
- (v) Influence of the Irish terrorists and the Russian Nihilists.

Select the answers from the codes given below:

- (a) i, ii and iv
- (b) ii, iii and v
- (c) i, ii, iv and v
- (d) ii, iii, iv and v

Which of the following statements about the activities of the revolutionary terrorists are true?

- (i) Organisation of secret societies in India and abroad;
- (ii) Publication of newspapers and journals, pamphlets.
- (iii) Assassination of oppressive British officials as well as those Indians who were traitors;
- (iv) Organisation of military conspiracies;
- (v) Organisation of raids on banks, police stations and government armouries;
- (vi) Organisation of mass public meetings.

Choose the answers from the codes given below:

- (a) i, ii, iv, v and vi
- (b) i, ii, iv and v
- (c) i, iii, v and vi
- (d) i, ii, iii, iv and v

Which of the following statements about the revolutionary terrorists are true?

- (i) They came mainly from the lower classes;
- (ii) Most of them belonged to upper castes;
- (iii) Most of them came from rural areas;
- (iv) They neglected the real demands of the peasants and workers.

Select the correct answer from the codes given below:

- (a) i, ii and iii

- (b) ii and iv
- (c) ii, iii and iv
- (d) i and iii

Which of the following was/were not responsible for the failure of the revolutionary terrorists?

- (i) Class and caste limitations;
- (ii) Lack of central leadership and a common plan;
- (iii) Secular beliefs of the terrorists;
- (iv) Lack of communication facilities;
- (v) Ruthless and repressive policy of the British.

Select the correct answer from the codes given below:

- (a) only ii
- (b) only iii
- (c) i and iii
- (d) iii and iv

Which of the following was/were not contributed by the revolutionary terrorists?

- (i) Setting a rare example of death-defying heroism in the cause of the motherland;
- (ii) Being the first to demand “Dominion Status”, much before the Congress did;
- (iii) Production of a wealth of patriotic songs, and creation of a new interest in regional and local history and folk traditions;
- (iv) Establishment of worldwide contacts.

Choose the answer from the codes given below:

- (a) only ii
- (b) only iv
- (c) ii and iv
- (d) iii and iv

Which of the following persons was/were not involved with the foundation of the Anushilan Samiti of Calcutta in 1902?

- (i) Promotha Mitter
- (ii) Abani Mukherji
- (iii) Barindrakumar Ghosh
- (iv) Jatindranath Banerji
- (v) Pulin Das

Select the correct answer from the codes given below:

- (a) ii and iv
- (b) iii and v
- (c) ii and v
- (d) iii and iv

Which of the following statements is/are not true about the Hindustan Republican Association?

- (i) It was founded by Sachin Sanyal and Jogeshchandra Chatterji.
- (ii) It was the first revolutionary terrorist association at the all-India level.
- (iii) It was renamed as Hindustan Communist Republican Association by Chandrashekhar Azad.
- (iv) It was later joined by Bhagat Singh.
- (v) In 1929 some of its members tried to blow Lord Reading's train near Delhi.

Choose the answers from the codes given below:

- (a) only iii
- (b) iii and iv
- (c) only v
- (d) iii and v

Match List I with List II and select the answers from the codes given below the lists:

**List I**

- (i) Mitra Mela (1899)
- (ii) Anuoshilan Samiti
- (iii) Ghadar Party
- (iv) Indian Independence Movement
- (a) i-C, ii-D, iii-A, iv-B,
- (b) i-B, ii-C, iii-D, iv-A,
- (c) i-C, ii-D, iii-B, iv-A,
- (d) i-B, ii-A, iii-C, iv-D,

**List II**

- (A) Har Dayal
- (B) Rashbehari Bose
- (C) Savarkar Brothers
- (D) Pulin Das League (1942)

Match the following:

**List I**

- (i) Yugantar
- (ii) Sandhya
- (iii) Kirti

**List II**

- (A) Santokh Singh
- (B) Barindra Kumar Ghosh
- (C) Sachin Sanyal

(iv) *Bandhu Jivan*

(D) Brahmo Bandhab Upadhyay

- (a) i-B, ii-D, iii-A, iv-C,
- (b) i-C, ii-A, iii-B, iv-D,
- (c) i-B, ii-A, iii-D, iv-C,
- (d) i-D, ii-B, iii-A, iv-C,

Which code gives the pairing of the following lists?

**List I**

- (i) *Indian Sociologist*
  - (ii) *Bande Mataram*
  - (iii) *Talvar*
  - (iv) *Free Hindustan*
  - (v) *Ghadar*
- (a) i-B, ii-A, iii-E, iv-C, v-D
  - (b) i-C, ii-D, iii-A, iv-B, v-E
  - (c) i-A, ii-C, iii-D, iv-B, v-E
  - (d) i-D, ii-B, iii-A, iv-C, v-E

**List II**

- (A) Virendranath Chattopadhyay
- (B) Taraknath Das
- (C) Shyamji Krishna Varma
- (D) Madame Cama
- (E) Sohan Singh Bhakna

Which one of the following is correctly matched?

- (a) Chapekar brothers—Day
- (b) Madanlal Dhingra—Rand and Lt Ayerst
- (c) Gopinath Saha—Curzon Wyllie
- (d) Bhagat Singh—Saunders

Match List I with List II and select the answer using the codes given below the lists.

**List I**

- (i) Martyrdom in jail while on a hunger strike
  - (ii) Arrest and execution by the British
  - (iii) Death in a shooting encounter with police in a public park
  - (iv) Arrest and transportation for life
  - (v) Death in Balasore while fighting with the police
- (a) i-B, ii-E, iii-C, iv-D,
  - (b) i-D, ii-E, iii-A, iv-B,

**List II**

- (A) Chandrashekhar Azad
- (B) Jatin Mukherji
- (C) Jatin Das
- (D) Bhagat Singh
- (E) Sachin Sanyal

- (c) i-C, ii-B, iii-E, iv-D,
- (d) i-C, ii-D, iii-A, iv-B,

Arrange the following in chronological order.

- (i) Throwing of a bomb in the Central Legislative Assembly by Bhagat Singh and B K Dutta;
- (ii) Attempt on the life of lieutenant-governor of East Bengal, Fuller, by B K Ghosh and Bhupen Dutta
- (iii) Attempt to blow up Lord Irwin's train near Delhi
- (iv) Attempt on the life of Lord Hardinge by Rashbehari Bose and Sachin Sanyal.

Choose the answers from the codes given below:

- (a) ii, i, iii and iv
- (c) i, iii, iv and ii
- (b) ii, iv, i and iii
- (d) i, iv, ii and iii

Which of the following statements is/are not true?

- (i) Khudiram Basu and Prafulla Chaki assassinated Mr Kingsford, the judge of Muzaffarpur.
- (ii) Stevens, the district magistrate of Tippera in Bengal, was murdered by Santi and Suniti Chaudhuri.
- (iii) Many revolutionaries, including Aurobindo Ghosh, were arrested by the British immediately after the Kennedy murders.
- (iv) Saunders was assassinated by Bhagat Singh and others as a revenge for the police assault on Bipinchandra Pal.

Choose the answer from the codes given below:

- (a) only i
- (b) i and iv
- (c) only iv
- (d) ii and iv

## **Assertion and Reason**

### ***Instructions:***

Mark (a) if 'Assertion' is correct, but 'Reason' is wrong.

Mark (b) if 'Assertion' is wrong, but 'Reason' is correct.

Mark (c) if both 'Assertion' and 'Reason' are correct, and 'Reason' explains 'Assertion'.

Mark (d) if both 'Assertion' and 'Reason' are correct, but 'Reason' does not

explain ‘Assertion’.

*Assertion (A):* The Chittagong armoury was seized by Surya Sen and his group.

*Reason (R):* Surya Sen escaped to Japan along with his followers.

*Assertion (A):* Rashbeheri Bose was captured and executed by the British.

*Reason (R):* He, along with Sachin Sanyal, planned to organise a coordinated revolt in February 1915.

*Assertion (A):* Bengal revolutionaries under Jatin Mukherji planned to organise disruption of rail communications and seizure of Fort William, in Bengal.

*Reason (R):* Jatin Mukherji was popularly known ‘Bagha Jatin’.

*Assertion (A):* In the early stages of revolutionary terrorism in India, Muslims kept aloof or remained hostile to it.

*Reason (R):* Most of the early secret societies were marked by intense religiosity.

*Assertion (A):* The daring plans and desperate deeds of the revolutionary terrorists won them a lasting place in the memory of the nation.

*Reason (R):* Most of the politically conscious people did not agree with their political approach.

*Assertion (A):* The worldwide contacts that the revolutionary terrorists established in quest of arms and shelter had important ideological consequences.

*Reason (R):* A good number of the revolutionary terrorists got converted to socialists and communists in the later period.

The masses were attracted to Gandhi due to his certain simple and saintly habits. Which of the following was/were not included in them?

- (i) Nature-therapy
  - (ii) Experiments in sexual restraint
  - (iii) Use of English in preference to Hindustani
  - (iv) Travelling by third class
  - (v) Wearing only a loincloth from 1921 onwards
- Choose the answer from the codes given below:
- (a) only ii
  - (b) ii and iii
  - (c) only iii

(d) i and iii

Gandhi distinguished his technique of *satyagraha* from the extremist method of ‘passive resistance’.

Which of the following is/are not true about such distinction?

- (i) Passive resistance is an act of expediency, while satyagraha is a moral weapon based on the superiority of the soul-force over physical force.
- (ii) The former is the weapon of the weak, but the latter is that of the bravest.
- (iii) The former is static, but the latter is dynamic.
- (iv) The former is negative in approach, but the latter is positive in approach.
- (v) The former aims at wearing the opponent away from error by love and patient suffering, while the latter aims at embarrassing the opponent into submission.

Select the answer from the codes given below:

- (a) ii and iii
- (b) only v
- (c) ii and v
- (d) only ii

The technique of *satyagraha* included various methods. Which of the following was/were not included by Gandhi in those methods?

- (i) Fasting
- (ii) Hijrat or voluntary migration
- (iii) Scorched-earth policy
- (iv) Strikes and hartals
- (v) Underground activities

Choose the answer from the codes given below:

- (a) iii and v
- (b) only iii
- (c) only v
- (d) iv and v

Gandhi attracted the masses also by his socioeconomic programmes. Which of the following was not one of those programmes?

- (i) Programme of *khadi*
- (ii) Programme of industrialisation
- (iii) Programme of village reconstruction
- (iv) Programme of Hindu-Muslim unity
- (v) Programme of Harijan welfare

Select the answer from the codes given below:

- (a) v
- (b) iv
- (c) ii
- (d) i

The Non-cooperation Movement was started by Gandhi to pressurise the British to concede certain demands. Which of the following was/were not included in those demands?

- (i) Remedyng the ‘Punjab Wrong’ (make amends for the atrocities in the Punjab)
- (ii) Remedyng the ‘Khilafat Wrong’ (offer more lenient terms to Turkey)
- (iii) Satisfy the nationalist urge for *poorna swaraj*
- (iv) Annulment of the Rowlatt Act.

Choose the answer from the codes given below:

- (a) only iii
- (b) iii and iv
- (c) only iv
- (d) ii and iii

Which of the following statements about the Jallianwalla Bagh Massacre is/are true?

- (i) The crowd had gathered in the garden at Amritsar to protest against the arrest and deportation of their popular leaders, Dr Satyapal and Dr Kitchlu.
- (ii) General Dyer was lieutenant-governor of the Punjab at that time.
- (iii) Micheal O’ Dwyer was the person who ordered police firing on the unarmed crowd.
- (iv) Rabindranath Tagore renounced his knighthood in protest against the massacre
- (v) Gandhi returned the Kaiser-i-Medal in protest against the massacre.

Select the answer from the codes given below:

- (a) i, ii and iv
- (b) i, iv and v
- (c) i, iii and iv
- (d) i and iv

Which of the following was/were not included in the positive programmes of the Non-Cooperation Movement?

- (i) Establishment of national schools, colleges and private arbitration courts

- (ii) Popularisation of *swadeshi* and revival of *khadi*
- (iii) Development of harmony between Hindus and Christians
- (iv) Removal of untouchability for Harijan welfare
- (v) Emancipation and upliftment of women

Choose the answer from the codes given below:

- (a) only v
- (b) iii and v
- (c) only iii
- (d) ii and iv

Which of the following social groups and classes did not participate in the Non-Cooperation Movement?

- (i) Students and teachers
- (ii) Peasants and labourers
- (iii) Landlords
- (iv) Merchants
- (v) Big capitalists and industrialists

Select the answer from the codes given below:

- (a) iii, iv and v
- (b) iii and v
- (c) ii, iii and v
- (d) ii and iv

An Anti-Non-cooperation Association was started in 1920 by a group of industrialists. Which of the following persons did not belong to that group?

- (i) Purushottamdas Thakurdas
- (ii) Jamanlal Bajaj
- (iii) Jamunadas Dwarakadas
- (iv) Setalved
- (v) G D Birla

Choose the answer from the codes given below:

- (a) ii and v
- (b) i and ii
- (c) iii and iv
- (d) iv and v

Which of the following statements is/are not true about the Non-Cooperation and Khilafat Movements?

- (i) At the Vijaywada session of AICC (April, 1921), the Tilak Swaraj Fund

was started to finance the Non-Cooperation Movement.

(ii) At the same session, it was decided to enroll one crore members in the congress by the end of June 1921.

(iii) At the Karachi Khilafat Conference in July 1921 the Ali brothers called on the Muslims to resign from the army, and hence they were jailed by the British in November 1921.

(iv) Some Khilafat members like Hasrat Mohani began demanding complete independence by the end of 1921.

(v) The Jamia Millia Islamia was started in Delhi in 1921.

Select the answer from the codes given below:

(a) only iv

(b) iii and iv

(c) only v

(d) iv and v

Gandhi sent an eleven point ultimatum to Lord Irwin before starting the Civil Disobedience Movement. Which of the following was/were not included in it

(i) Fifty per cent reduction in land revenue, and abolition of the salt tax and government salt monopoly;

(ii) Lowering of the rupee-sterling exchange ratio, giving textile protection, and reservation of coastal shipping for Indians;

(iii) Fifty per cent cut in military expenditure and expenditure on civil administration;

(iv) Prohibition of cow slaughter;

(v) Release of all political prisoners and change in the Anns Act.

Choose the answer from the codes given below:

(a) only ii

(b) ii and v

(c) iv and v

(d) only iv

Who among the following played an important role in the signing of the Gandhi-Irwin Pact?

(i) Motilal Nehru

(ii) Tej Bahadur Sapru

(iii) **Madanmohan Malaviya**

(iv) Jayakar

(v) Chintamani

Select the correct answer from the codes given below:

- (a) i and ii
- (b) ii and iv
- (c) ii and iii
- (d) iv and v

Which of the following clauses was/were not included in the Gandhi-Irwin Pact?

- (i) Withdrawing all ordinances and ending prosecutions
- (ii) Release of all kinds of political prisoners
- (iii) Restoration of the confiscated property of the satyagrahis
- (iv) Permitting peaceful picketing of liquor, opium and foreign cloth shops
- (v) Permitting all the Indians to collect or manufacture salt, free of duty.

Choose the answer from the codes given below:

- (a) only ii
- (b) i and ii
- (c) ii and v
- (d) only i

The Civil Disobedience Movement was an advance over the Non-Cooperative Movement in many respects, except a few. Which are those exceptions?

- (i) Stated objective
- (ii) Methods adopted
- (iii) Participation of women and teenagers
- (iv) Hindu-Muslim unity
- (v) Response from business groups
- (vi) Participation of labourers

Select the correct answers from the codes given below:

- (a) iii, iv and vi
- (b) iv and vi
- (c) iv and v
- (d) iii and v

Which of the following were the causes for the Quit India Movement or the Revolt of 1942?

- (i) The popular mood of August 1942, caused by the rout of the British by an Asian power (Japan) in South-East Asia
- (ii) The condemnable behaviour of most of the foreign troops stationed in

India

- (iii) Shooting up of prices and shortages of certain essential commodities like rice and salt
- (iv) Calculations by the Congress leaders with an Allied defeat very much on the cards in 1942
- (v) British provocation before the passage of the Quit India resolution and their policy of wholesale repression after its passage.

Choose the answer from the codes given below:

- (a) i, ii, iii and v
- (b) i, ii and v
- (c) i, iii and v
- (d) All of them

## ANSWERS

1. (a)	2. (d)	3. (d)	4. (b)	5. (c)	6. (d)	7. (b)
8. (c)	9. (a)	10. (d)	11. (c)	12. (a)	13. (c)	14. (c)
15. (a)	16. (b)	17. (c)	18. (d)	19. (a)	20. (b)	21. (c)
22. (d)	23. (b)	24. (b)	25. (a)	26. (c)	27. (d)	28. (a)
29. (a)	30. (b)	31. (d)	32. (d)	33. (b)	34. (b)	35. (a)
36. (b)	37. (d)	38. (c)	39. (d)	40. (c)	41. (c)	42. (b)
43. (a)	44. (c)	45. (a)	46. (d)	47. (c)	48. (b)	49. (a)
50. (c)	51. (d)	52. (b)	53. (c)	54. (b)	55. (d)	



## CHAPTER 20

# SEPARATIST TRENDS IN INDIAN NATIONALIST POLITICS

## SEPARATIST TRENDS

### Causes

The primary cause for separatist trends in Indian nationalist politics was the grievances of the Muslim minority against the Hindu majority, due to the latter's domination of trade, industry, government service, education and professions. When the company supplanted the Muslims, they suffered loss of wealth and social status along with that of political power. The Revolt of 1857 dealt a heavy blow to the aspirations of the Muslims and made their position still worse. Western education as a pre-condition for government office also resulted in a gradual decrease in the percentage of Muslim government employees. Their avoidance of western education, keeping away from trade and industry and adherence to feudal ways were also responsible for their backwardness in the field of politics and economics.

The economic backwardness of the country in general also contributed to the rise of separatist trends. Unemployment was an acute problem. There was, in consequence, an intense competition for the few available jobs. Many thought of such shortsighted and short-term remedies as communal, provincial, or caste reservations in jobs.

The educational movement of Sir Sayyid Ahmed Khan added fuel to the fire by arousing Muslims to a sense of degradation as a community. Politically conscious Hindu intellectuals began to claim India for Indians which, in effect, meant for the majority community. The majority of the Muslims did not accept this nationalistic future of Indian democracy which did not include adequate safeguards for them. As a result, a new phase of anti-national, rather anti Hindu, activity commenced.

The method of teaching Indian history in schools and colleges also contributed to the growth of communalist feelings. British as well as Indian historians described the medieval period as Muslim period and the ancient period as the Hindu period. This communal approach of history came to generate divisive tendencies.

Extremism and revolutionary terrorism were a great step forward in almost every respect except in that of the growth of national unity. The speeches and writings of extremists and revolutionaries had a strong religious and Hindu fervour. They emphasized ancient Indian culture to the exclusion of medieval Indian culture. This does not mean that militant nationalists were anti-Muslim or even wholly communal. Most of them, favoured Hindu-Muslim unity. Still there is no denying the fact that there was a certain Hindu tinge in their political works and ideas.

## **Course and Nature**

The separatist tendency among a section of the Muslims reached a climax in 1906 when the all-India Muslim League was founded. The League supported the partition of Bengal and demanded special safeguards for the Muslims. Later it secured the acceptance of the demand for separate electorates. The League soon became one of the main instruments with which the British hoped to fight the rising national movement.

Though no organized party of Hindu communalists was formed alongside the Muslim League, there was a rise in communal ideas. Many Hindu writers and political workers talked of Hindu nationalism and declared that Muslims were foreigners in India. Hindu communalism came to acquire an organized form in 1915 with the formation of the Hindu Mahasabha by Madan Mohan Malaviya. Again, in 1925, Hindu communalism found another organized expression in the foundation of the RSS. Hindu communalists echoed the Muslim communalists and accepted the two-nation theory of the League.

The two communities, thus, developed a narrow self-centred mentality in matters relating to material welfare and social and political status, which was accentuated by the British policy of Divide and Rule. British statesmen were apprehensive about the safety and stability of their empire in India. To check the growth of a united national feeling in the country, they decided to divide the people along religious lines. The partition of Bengal (1905) and the grant of communal electorates by the Reforms of 1909 fully exemplify the British

policy of Divide and Rule.

Communal groups did not hesitate to join hands against the Congress. Another characteristic was their tendency to adopt pro-government political attitudes. In fact, none of the communal groups or parties took part in the struggle against foreign rule. Above all, they shied away from the specific demands of the masses. They began as elite organisations and continued to remain so.

## Results

- Separatist groups weakened nationalist force due to divisions created by communal feelings.
- They led to the rise and growth of communal organisations.
- They even delayed the achievement of independence at least by a few years.
- The demand for a separate state for Muslims and hence the eventual partition of India was also due to them.
- Above all, separatist groups resulted in the new social problem of communal riots and the consequent senseless massacre of numerous innocent people, which has become almost a permanent feature of independent India.

## RISE AND GROWTH OF MUSLIM LEAGUE

It was formed at Dacca in December 1906 by Nawab Viqar-ul-Mulk who also presided over its first session. After the Muslim deputation to Minto at Simla in October 1906, Aga Khan had appealed to the Muslims to establish a separate political organisation of their own. From 1906 to 1910 the party's central office remained at Aligarh, and was nothing more than an adjunct of its educational institution. But after its headquarters had been shifted to Lucknow, its political activities increased.

Led by the Maulanas (Mohamed Ali and Shaukat Ali), Fazlul Haque, and Mazharul Haque, and Fazli-i-Hussain, by 1912 it was joined by not only many young Muslims but also some Muslim members of the Congress who, however, retained their membership of the latter. During the Khilafat Movement (1920-24), the party existed only nominally, holding its sessions wherever the Khilafat Conference met. Till Jinnah's takeover in 1934, the

League's fortunes did not improve much. For instance, in 1927, the party's total membership was 1,330 only; in 1930, ... at the Allahabad session, when Dr Muhammad Iqbal presented his historic address demanding the establishment of a north-western Muslim state in India, the annual general meeting did not have even its quorum of seventy five members.

A parliamentary board was nominated by Jinnah in 1936 to contest elections to the provincial assemblies as well as the Central Legislative Assembly. In the Punjab, Jinnah could not get any support, for Fazl-i-Hussain, having retired from the Governor General's Executive Council, returned to his home state to revive the Unionist Party. Jinnah's electoral prospects appeared so bleak even the Aga Khan gave financial support to the Unionist Party rather than the League.

Soon after, however, the League succeeded in galvanising Indian Muslims into a political force second only to the Congress. Despite the initial limitations, the League did not fare too badly in the 1937 general elections. It contested altogether a little more than half the seats reserved for Muslims in separate constituencies and won around 60 per cent of these. Yet, except for Bengal, it drew almost a blank in the Muslim majority provinces.

The Lucknow Session (1937) reaffirmed the League's two-nation theory, but only the Lahore session (1940) passed a resolution demanding partition of the country. The Lahore Resolution was termed by the Indian nationalist press as the 'Pakistan resolution', although the word itself was not mentioned either in the speeches made or in the text of the resolution.

The League became really strong during the World War II partly due to the political wilderness in the Congress and partly due to the government's covert support. By 1946 the League had a membership of some three million and its organisation had penetrated the countryside. In the general elections to the legislatures in 1946, it fared very well and captured almost all the Muslim seats both at the centre and in the provinces. The League polled about 4.5 million or 75 per cent of the Muslim vote in the elections, winning 460 out of 533 Muslim seats in the central and provincial legislatures.

## PAKISTAN MOVEMENT

### Background

During the 1930s the forces that were to shape the final form of independent India became increasingly clear. Certainly the British did not commit themselves during this decade to leaving India nor was it at all apparent that the struggle to achieve independence was anywhere near being won. However, there was a crystallization of the Indian forces that would need to be reckoned with in achieving any settlement. If the trend of events in the 1920s and Gandhi's influence upon them had made the Congress position and its demands unmistakable, the 1930s were to provide the background against which the Muslim League was to formulate its objectives and to begin establishing itself as an organisation with some pretensions to a mass base. By the end of the decade, it had become clear who were the major protagonists on the Indian scene and what were the problems that would need to be solved once the British were forced to take the decision of conceding independence. A prospect that seemed to be in the disturbingly near, rather than the comfortingly distant, future.

The framework for many of the significant developments of the decade was provided by the latest British exercise in constitution making. This was the Government of India Act of 1935. It had the doubtful distinction of being the largest piece of legislation, the most voluminous law, in the history of the British Parliament. Its size matched the length of time it had been in the making. The first stage of its creation had been the appointment of the Simon Commission in 1927 and its subsequent, and largely ignored, Report. The second was the Round Table Conference in London in 1930-32 at which Britons and Indians had jointly hammered out the recommendations to be laid before Parliament. Subsequent stages included the publication of a White Paper summarising the Government's version of the proposals and extended debates in Parliament on the new advance, towards responsible government, that would be magnanimously granted to India.

The Ministries formed by the Congress were on the whole successful. Their capacity to govern surprised even hostile and prejudiced observers while the energy with which they implemented a wide range of legislation proved refreshing. They were able to undertake matters that had been avoided by the British administration. They tackled the problems of basic education and adult literacy; became involved in rural reconstruction and agrarian legislation; they concerned themselves with matters of public health and implemented items such as prohibition, from Gandhi's programme. On the whole their record was impressive and made even more so by control from

the Congress headquarters. This gave their legislative activity in the various provinces a degree of unity, otherwise not possible while the federal part of the scheme was not in operation. There was of course some political infighting within the Ministries at the provincial level and charges, largely unfounded, were made that their activities had a communal and anti- Muslim bias.

The center of the political scene was held fairly firmly by the Congress during the thirties. Undoubtedly it was the major organisation in the country and it had no effective contenders at the all-India level, despite some opposition from specific parties and bodies in particular provinces. Nevertheless, during the elections and during the formation of Ministries, it ran into problems with Muslims and particularly with the Muslim League. Partly as a result of these confrontations and partly in response to other developments, the League began to reform and by 1940 had emerged as a significant force on the political scene and one, moreover, that had come to demand a national territory for Muslims. This marked a major re-orientation. No longer was protection of Muslim interest and assertion of their separate identity enough, there was now a national demand for a separate Muslim homeland.

## **Genesis of the Movement**

It is perhaps possible to find precedents in the late nineteenth and early twentieth centuries for such a demand. There were occasional Muslim thinkers and leaders who did speak of an autonomous Muslim territory carved out of India. But such views carried little weight and had even less impact on the course of events. The community's separate identity and interests that had been urged by Sir Sayyid and entombed in the Morley-Minto Reforms and, a decade later, in the Montagu-Chelmsford Scheme were sufficient for the needs of the day. However, in the first half of the 1920s it seemed no longer sufficient. The President of the 1921 League session, Maulana Hasrat Mohani, suggested that the four Muslim-majority provinces be used as a counter-weight to the seven Hindu-majority provinces in British India, with the provinces strong and the center weak. Although this view moved towards the idea of a separate territory it did not take the idea to its conclusion; Muslims were still to remain within a united India. Such an approach was gradually given increasing currency and was, in 1928,

expounded with some force by the Aga Khan in his advocacy of sovereign regions united in a voluntary federation free states.

It was not until 1930 that Muhammad Iqbal, the clearest and ultimately the most influential exponent of the two-nation theory, publicly took up the position. Even then, he was somewhat ambiguous. Muhammad Iqbal was the President of the Muslim League 1930, and probably India's most popular and influential Muslim poet. In his address, Iqbal maintained that the religious ideal of Islam was organically related to the social order. To reject one meant rejecting the other. In India where each group, each religion and each community was jealous of the others existence, a future Indian nation should aim not at integrating or assimilating these values but rather of harmonising them. At the same time, provided that the separate rights of Muslims were permitted and they were allowed to develop freely along their own lines, Iqbal supported the battle for the freedom of India. He also accepted the resolution of the All-Parties Muslim Conference held in Delhi the previous year that the future shape of an independent India should be based on a federal model, with the provinces possessing autonomous and residuary powers. So far in his address there had been nothing new or startling. But he went on to add: "Personally, I would go further than the demands embodied in it (i.e. the Muslim Conference resolution). I would like to see the Punjab, North West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-government within the British Empire or without the British Empire, the formation of a consolidated North West Indian Muslim State appears to me to be the final destiny of the Muslims at least of north west India."

Precisely what he envisaged is somewhat unclear-subsequent commentators have maintained that he foreshadowed a separate, free, Muslim nation. This seems somewhat doubtful; more likely he was advocating a virtually autonomous united Muslim north western India within a weak federation. Whatever their precise meaning, the views remained his own and were not formalised in any League Resolution nor did they become popular even among Muslim intellectuals for some time. By the mid-thirties, however, Iqbal's position was clearer. By then he considered Muslims 'a nation' and 'a distinct political unit' and was attempting to bring Jinnah around to his viewpoint—ultimately with considerable success.

In the meantime, the debates surrounding the Government of India Act of 1935 had reinforced Muslim separatism since the Act reaffirmed the

representation of interests rather than of numbers. It not only gave the Muslims separate seats, a convention which was by then firmly established, but also virtual perpetual majorities in the new full provinces of Sind and the NWFP, the Punjab and 48.6 per cent of seats in Bengal. But fears of Hindu domination would continue since the proposed federation would be strong rather than loose and residuary powers would rest with the center and not with the provinces. Though the movement towards a Muslim state had been advanced by a constitutional discussion, it had still not been taken to its logical conclusion.

## COINING OF THE TERM PAKISTAN

In 1933 [Rahmat Ali](#), a Muslim student at Cambridge, published a pamphlet in which he advocated a separate Muslim State in the north-west of India. He named it Pakistan which meant ‘the land of the pure’ and was coined from the first letters of Punjab, Afghania (i.e. NWFP), Kashmir, Sind and the final part of Baluchistan. Again, the territorial area was delimited and did not include Bengal, where Muslims were concentrated. The idea of a separate nation, of Pakistan, had thus achieved definite shape and was mooted but, in 1935-6, it had little support and was not at all an important issue of the day. Muslim opinion accepted the reality of the community’s separate interests and identity but was not prepared to go further and consider the Muslims as a separate national entity. Within five years the opinion changed.

## Growth of the Movement

Even in 1934 Muslim politics were in the doldrums. The League was disunited, its organisation was minimal and its membership sparse and elitist in nature. It had little influence upon Muslim politics which in the NWFP were dominated by the Congress-oriented ‘Red Shirts’, the *Khudai Khidmatgar*, under Abdul Ghaffar Khan; in the Punjab by the Unionist Party (which also had non-Muslim members) led by Sir Fazil-i-Husain; in the Sind there were three different Muslim organisations and in Bengal too the most important and intransigent was the *Krishak Praja Samiti*, led by Fazlul Haq. In Muslim minority provinces like the UP and Bombay its position was slightly better but only marginally so.

The League's fortunes took an upturn after 1934 when Jinnah, then permanently residing in England, was persuaded by the UP politician [Liaqat Ali Khan](#) to return to India and take charge of the virtually moribund organisation. He did so, was elected Permanent President in March 1934 and soon began to make his presence felt. At this stage, though, he still seems to have wanted to co-operate with the Congress and to work with it on the basis of equality. Communal feeling at the time was not generally pronounced, either at the leadership level or amongst the masses. There was little tension and comparatively little rioting.

The elections of 1937 were to alter the picture somewhat. As part of his general programme of revitalising the League and giving the Muslims greater influence, Jinnah felt that a specifically Muslim party should attempt to play a role in legislation. The 1936 League session at Bombay accepted his view and decided to contest the elections. A Central Parliamentary Board was established and Jinnah was charged with implementing a three-point programme.

The conclusions that the League drew from the elections and from the logistics of the situation created by the Act of 1935 were far-reaching. In the minority provinces, it seemed that they were fated never to form a government and would always be dominated by the Congress with its strong grip over non-Muslim India. If the federation ever came into operation, the pattern would be repeated at the center where Muslims would only have one-third of the seats allotted to British India. In the majority provinces the weightage of seats worked to their disadvantage and gave them just under a majority of the total in Bengal and Punjab. In any case, 1937 demonstrated that their hold on these provinces was tenuous. The conclusions were inescapable even though not immediately evident or acceptable. It was clear that the League would have to seek to capture the Muslim majority provinces, preferably by bringing non-League Muslim leaders into the fold; in addition, it would have to oppose a constitutional scheme that doomed it to political ineffectiveness while, as the final resort, it would have to be prepared to change its self-image and no longer consider itself merely as a separate minority within the Indian polity, but as a separate nation.

One of the crucial factors in promoting this change of attitude was brought about by the aftermath of the elections. The Congress and the League had not really been rivals during the campaign and, at least in UP, a gentleman's agreement seems to have existed between them to co-operate

with one another. The success of Congress, however, made it decide to form governments on its own. It did admit, and in fact include, Muslims in its Ministries provided they accepted the Congress creed and the view that the Congress was the only organisation in the struggle against the British. It did not allow members of the Muslim League to enter cabinets. The decision alienated the League and probably marked the turning point in its attitude.

In 1937, at Lucknow, the League decided to continue its 1936 programme and did so with a will hitherto lacking. Jinnah re-emphasised the need to build up the organisation and to gain support from the masses rather than the intelligentsia. Within three months, 170 branches were opened and, it was claimed, 1,00,000 new members enrolled in UP alone. Mullahs and priests spread the doctrine among rural and urban masses while an attempt, made, with some success, to capture non-League Muslim, Muslim politicians in the provincial legislatures.

An anti-Congress propaganda drive was also mounted. Muslims were told they could not expect fair play or justice under a Congress raj and complaints were made of Congress mal-administration. In the Pirpur Report and the Shareef Report specific instances of the Ministries' persecution of Muslims were cited and, generally, of the injustice done to them. It was claimed that the new administration had encouraged the playing of music in front mosques, did not permit the sacrifice of cows and that mosques had been desecrated. The truth of these charges is doubtful but they did serve to heighten Muslim feelings against the Congress and hence improve the position of the League. When, in 1939, the Congress Ministries resigned, Jinnah proclaimed a Day of Deliverance.



At the all India Muslim League Working Committee, Lahore Session, March 1940

Concurrently, the idea of Pakistan had obtained wider currency. In 1938 the Sind Provincial Muslim League used the term ‘nation’, in League propaganda, for the first time while in the same year the annual session of the League authorised Jinnah to examine alternative forms of government. It was at this time that Iqbal’s pressure on Jinnah reached its height. In 1939, the Working Committee of the League formed a sub-committee to examine various schemes and, finally in 1940 the Lahore Session of the League adopted a resolution known as the Pakistan Resolution.

In other words, the League decided that India must be divided along religious lines and separations created. There were at least two nations in India and each must have its homeland, its territory and its own State. The problem of India was not internal, it was international. Congress opposed this view and took up the position that being itself a secular and unified body it represented all sections and groups within the country, that there was one Indian nation and that free India must equally be secular and united. The two approaches were incompatible and it was another seven years before a ‘solution’ was found to the problem.

## Conclusion

It is easy to overemphasise the inevitability of the formulation of the demand for Pakistan and to view it as the logical outcome of forces going back perhaps to 1937, perhaps to 1934, to 1920, to 1919 or even to the days of Sir Sayyid. The events of these years may have been significant milestones but they did not inevitably lead to Pakistan. Nor indeed did the Lahore Resolution itself inexorably foreshadow the formation of an Islamic state. In 1940 the Pakistan demand seemed somewhat quixotic, an unreal objective. It was still not widely accepted seriously even by Muslim intellectuals and leaders, much less by the middle class or by the masses. Some writers have interpreted the formulation of the demand not as a serious objective but rather as a bargaining point which the League could use to exact the maximum concessions from any future constitutional settlement. If so, then even after 1940, Pakistan was not inevitable and it does seem that Jinnah was prepared at certain later stages to accept something significantly less than Pakistan. The issue as a whole provides one of the major controversies in South Asian history.

## THE POST-1945 DEVELOPMENTS: PARTITION AND INDEPENDENCE

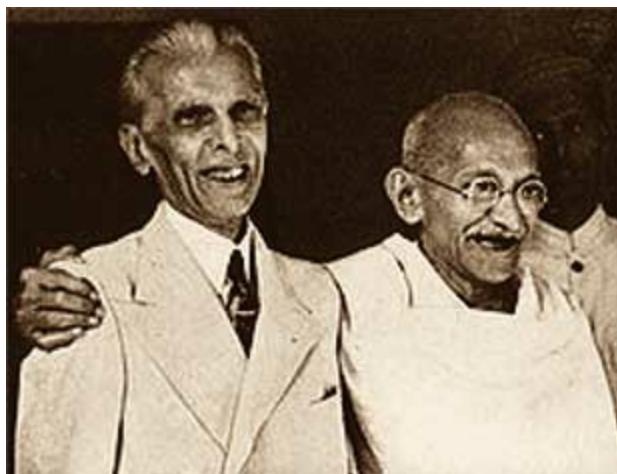
### C R Formula (1944)

C. Rajagopalachari, realising the necessity of a settlement between the Congress and the Muslim League for the attainment of independence by India, evolved in 1944, a formula, called the C R Formula. Its main contents were:

- The Muslim League should cooperate with the Congress in the formation of provisional interim government for the transitional period.
- After the close of war, a commission shall be appointed to demarcate the boundaries of the Muslim-dominated districts in the north-west and east of India. The people of these districts shall decide, by plebiscite, the issue of separation from India. ‘
- In the event of separation, a mutual agreement shall be entered into between the two governments for jointly safeguarding defence, commerce, communications and other essential sectors, etc.

## Gandhi–Jinnah Talks (1944)

The talks began on September 9, 1944 in Bombay, and continued up to September 27, when Jinnah announced their termination and failure to reach agreement. Gandhi maintained that since the ‘C R Formula’, conceded the substance of the Muslim League demand, he wanted the League to renounce its Lahore Resolution which, in his opinion, was based on the two-nation theory. But Jinnah argued that Gandhi should accept this premise and recognise that Hindus and Muslims were two independent nations.



Gandhi with Jinnah

## Desai–Liaqat Pact (1945)

Talks between Bhulabhai Jivanji Desai and Liaqat Ali Khan, leaders of the Congress and the League respectively, were meant to find a way out of the 1942–45 political impasse. After Desai’s declaration at Peshawar on April 22, 1945, Liaqat Ali published the gist of the agreement. According to it, the Congress and the League would form the interim government at the centre on the following lines: (i) nomination of equal number of persons by both in the central executive; and (ii) representation of the minorities, in particular of the scheduled castes and the Sikhs.

Known as the Desai-Liaqat pact, it was never formally endorsed either by the Congress or the League.

## Wavell Plan and Simla Conference (1945)

After the failure of the Gandhi-Jinnah talks based on the C R Formula, Lord

Wavell, the then governor-general, offered a new plan to end the constitutional deadlock. He summoned a conference of the leaders of all the Indian political parties and interest groups at Simla in 1945 to discuss it.

His plan proposed to leave the executive council completely in charge of the Indians, excepting the commander-in-chief, and to give equal representation to the Muslims and Hindus in the council. This was to be an interim arrangement till a new constitution was drafted for India.

But the plan as well as the conference ended in failure due to the unreasonable attitude of the Muslim League, headed by Jinnah. He wanted that the League alone should choose the Muslim members of the Executive Council, which was, however, not acceptable to the Congress.

## Cabinet Mission Plan (1946)

In the 1945 general elections of England, the Conservatives under Churchill were routed by the Labour Party under C.R. Attlee who took over as the new prime minister. Soon after Lord Wavell was summoned to London and informed that Britain had made up its mind to quit India.

Later, in the same year (1945–46) elections were held in India also to the provincial assemblies and the legislative assembly at the centre. In these general elections, the Congress won 57 seats in the Central Legislative Assembly. The Muslim League captured all the 30 seats reserved for Muslims. In the provinces, while in 1937 the Congress had 714 seats, in 1946 it won 923. The League did even better: in 1937, its representatives numbered a bare 109 out of the Muslim quota of 492; in 1946, it won 425 seats, its percentage going up to eighty-six.

On March 24, 1946, a special mission of cabinet ministers consisting of Lord Pethick-Lawrences, Sir Stafford Cripps and A.V. Alexander came to India to help her to achieve freedom as speedily as possible. The mission spent nearly five weeks in discussions with the representatives of the Indian States as well as those of British India. Finally, a conference of leaders of the Congress and League was begun at Simla on May 5 to consider the grouping of provinces; character of the federal union; and the setting up of a constitution-making machinery.

When the Congress and League differences were found to be irreconcilable, the conference was closed. On May 16 the mission published a statement putting forward their recommendations, which came to be known

as the Cabinet Mission Plan. Its main provisions were as follows:

1. A Union of India, comprising both British India and princely states, should deal with three subjects viz. foreign affairs, defence and communications.
2. It should have an executive as well as a legislature.
3. All subjects other than the Union subjects and all residuary powers should vest in the provinces of British India.
4. The princely states would retain all subjects other than those ceded to the Union.
5. Provinces should be free to form groups (subfederal).
6. The constitution of the Union and the groups should contain a provision whereby any province could by a majority vote of its legislative assembly call for a reconsideration of the terms of the constitution after an initial period of ten years.
7. The formation of a constituent assembly on the basis of the recently elected provincial legislatures by allotting to each province a total number of seats proportional to its population. Elections were to be held by a method of proportional representation with single transferable vote.
8. To carry on the country's administration while the constitution-making was proceeding, an interim government having the support of the major political parties should be set up.

The proposed Constituent Assembly was to consist of 292 members from British India and 93 from the Indian States. The British India members were to be divided into 210 General (viz., all those who were not Muslims or Sikhs), 78 Muslim and 4 Sikh seats.

In the preliminary meeting, the Assembly was to elect not only a chairman and other office bearers but also an advisory committee. Next it divided itself into three sections consisting of groups of Provinces 'A', 'B' and 'C'. Provinces, thus, put in group 'A' were Madras, Bombay, the United Provinces Bihar, the Central Provinces and Orissa; Group 'B' consisting of Punjab, the North-West Frontier Province and Sind; and Group 'C', Bengal and Assam.

Further, it was provided that any decision about the secession of any province from a group would be taken by the legislature of that province after the **first general election** under the new constitution.

Both the Congress and the League were quite ambivalent in their reaction

to the Cabinet Mission proposals. And about the issue of filling posts in the proposed interim government, there was more disagreement.

Thus Cabinet Mission got exasperated in its attempts to find a meeting ground between the two major political parties. For members of the Mission could satisfy neither the Congress nor the League. Finally they left for England on 29 June.

The Congress agreed to contest the election and take part in the constituent assembly, but refused to join the interim government. The Muslim League approved the plan and expected the viceroy to call upon it to form the interim government. But the viceroy refused to do so. Thereupon the Muslim League withdrew its acceptance of the Cabinet Mission plan.

On August 12, 1946, Wavell called upon the Congress to form the interim government. The Congress reversed its original decision and agreed to form the interim government. At first the League did not take part in the interim government, but later it joined the government. The League refused to participate in the constituent assembly that met to draft the constitution. It continued its insistence on Pakistan and called upon the British government to dissolve the constituent assembly.

### DIRECT ACTION DAY

The ‘League decided on July 30 that August 16 would be observed as ‘Direct Action Day’ throughout the country. In this tense situation the viceroy’s decision to invite the Congress to form the interim government at the centre added fuel to the fire. In Calcutta, on August 16, the League organised public demonstrations and *hartals*, resulting in clashes and rioting all over the city. The mob fury continued for four consecutive days, after which normalcy was gradually restored. The Bengal government led by the League leader, H.S. Suhrawardy had declared August 16 a public holiday which made things worse. Nor did it call the army until the situation had got completely out of hand.

### Interim Government (1946–47)

The personnel and portfolios of the composite fourteen-member government were—Jawaharlal Nehru (vice-president of the Executive Council, External Affairs and Commonwealth Relations); Valabhbhai Patel (Home, Information

and Broadcasting); Baldev Singh (Defence); Dr John Matth; (Industries and Supplies); C Rajagopalachari (Education); C.H. Bhabha (Works, Mines and Power); Rajendra Prasad (Food and Agriculture); Asaf Ali (Railways); Jagjivan Ram (Labour); Liaqat Ali Khan (Finance); T.T. Chundrigar (Commerce); Abdur Rab Nishtar (Communications); Ghazanfar Ali Khan (Health); and Jogendra Nath Mandal (Law). The first nine represented the Congress, while the last five belonged to the League.

## **Constituent Assembly (1946–50)**

Elections to the Constituent Assembly were over by the end of June 1946. Out of a total of 292 seats allotted to British Indians, 4 remained vacant because of the Sikh refusal to join the Assembly. The remaining 288 were divided into three sections: ‘A’, ‘B’ and ‘C’. In Section ‘A’ Congress won 162 general and two Muslim seats, the League 19 and the Independents one. In group ‘B’ the Congress won 7 general and 2 Muslim seats; the League 19, the Unionist Party 3, Independents one. In group ‘C’, the Congress won 32, the League 35, the Communists 1, the Scheduled Castes 2 and the Krishak Praja Party 1. Thus totally the Congress won 201; the Muslim League 73; there were 8 independents and 6 members from other parties.

The Assembly held its first meeting on December 9 in the Library of the Council Chamber and 205 members attended. The League representatives abstained, as did those from the Indian States. As part of the preliminary business, the Assembly elected a committee of 15 to frame the rules of procedure, and Dr Rajendra Prasad as Chairman.

The most important resolution known as the ‘Objective Resolution’ was adopted by the Assembly on January 22, 1947. It was later to be incorporated substantially into the Preamble of the Indian Constitution. After nearly three years of strenuous work, the constitution was finally adopted by the Assembly on November 26, 1949 and came into force on January 26, 1950.

## **Mountbatten Plan and Achievement of Freedom (1947)**

Lord Mountbatten, who replaced Lord Wavell as the Viceroy in March 1947, resolved to effect the transfer of power lit the earliest opportunity, and worked out a compromise plan after long discussions with the leaders of the Congress and the League.

According to his plan, India was to be free but not united. The main

contents of the plan were:

## June Third Plan (1947)

Though the work of the existing Constituent Assembly was to be continued, the constitution framed by it was not applicable to those parts of India unwilling to accept it.

For ascertaining the wishes of the different parts of the country, two alternative suggestions were made, viz. (i) through the existing Constituent Assembly which would be joined by the representatives of the dissident parts; or (ii) through separate constituent assemblies representative of the dissident parts.

In the case of provinces, the following arrangements were made:

- (i) in the Punjab and Bengal the legislative assembly would be divided into sections, one for members belonging to the Muslim-majority districts and the other for the non-Muslim districts. If they opted for partition of the provinces, each section would join that constituent assembly preferred by the provinces;
- (ii) the legislative assembly of a province would decide which constituent assembly the province would join;
- (iii) in the NWFP this choice would be exercised through a referendum;
- (iv) the district of Sylhet in Assam would also decide its choice by means of a referendum;
- (v) the governor-general would prescribe the method and mode of ascertaining the will of the people of Baluchistan;
- (vi) there would be elections in parts of the Punjab, Bengal and in Sylhet to choose representatives for their respective constituent assemblies.

Negotiations were to be held—(i) between the successor governments concerning the central subjects; (ii) between the successor governments and England for treaties in regard to matters arising out of the transfer of power; (iii) between the parts of the partitioned provinces concerning the administration of provincial subjects.

With regard to the Indian States, the British government would cease to exercise the powers of paramountcy. It would then be open to the States to enter into political relations with the success governments.

# INDIAN INDEPENDENCE ACT (1947)

A bill was rushed through the British Parliament in the short span of 12 days (4–16 July) and received Royal assent on July 18 to become an act. The Act fixed August 15, 1947 as the date for setting up the two Dominions. It specified the territorial division of India and the constitution of two provinces each in the Punjab and Bengal. It provided for a separate governor-general for each Dominion and a legislature each.

## Congress Sessions

Year	Venue	President	Remark
1885	Bombay	W C Bonnerji	Attended by 72 delegates
1886	Calcutta	Dadabhai Naoroji	Number of delegates increase to 436
1887	Madras	Syed Badruddin Tyabji	First Muslim president
1888	Allahabad	George Yule	First English president
1889	Bombay	Sir William Wedderburn	Number of delegates rose to 1889
1890	Calcutta	Sir Pherozeshah Mehta	
1891	Nagpur	Anandacharlu	
1892	Allahabad	W C Bonnerji	
1893	Lahore	Dadabhai Naoroji	
1894	Madras	A Webb	
1895	Poona	Surendranath Banerji	
1896	Calcutta	M Rahimtullah Sayani	
1897	Amraoti	C Sankaran Nair	
1898	Madras	Anandamohan Bose	
1899	Lucknow	Romesh	

		<b>Chandra Dutt</b>	
1900	Lahore	N G Chandavarkar	
1901	Calcutta	E Dinsha Wacha	
1902	Ahmedabad	Surendranath Banerji	
1903	Madras	Lalmohan Ghosh	
1904	Bombay	<b>Sir Henry Cotton</b>	
1905	Banaras	G K Gokhale	
1906	Calcutta	Dadabhai Naoroji	The word <i>swaraj</i> used for the first time by the president
1907	Surat	Rashbehari Ghosh	Congress split and session broke up.
1908	Madras	Rashbehari Ghosh	A constitution for the Congress
1909	Lahore	Madanmohan Malaviya	
1910	Allahabad	Sir William Wedderburn	
1911	Calcutta	Bishan Narayan Dhar	
1912	Patna	R N Mudhalkar	
1913	Karachi	Syed Mahomed Bahadur	
1914	Madras	Bhupendranath Bose	
1915	Bombay	Sir S P Sinha	
1916	Lucknow	A C Majumdar	Congress merger & pact with Muslim League
1917	Calcutta	Mrs. Annie Besant	First Woman President

1918	Bombay (special)	Syed Hassan Imarn	
1918	Delhi	Madanmohan Malaviya	Resignation of moderates like S N Banerji
1919	Amritsar	<b>Pandit Motilal Nehru</b>	
1920	Calcutta (special)	Lala Lajpat Rai	
1920	Nagpur	C Vijaya Raghavachariyar	Change in the constitution of the Congress
1921	Ahmedabad	Hakim Ajmal Khan	President C R Das was in prison (acting president)
1922	Gaya	C R Das	Formation of Swaraj Party
1923	Delhi (Special)	Abul Kalam Azad	Youngest president
1923	Coconada	Maulana Muhammad Ali	
1924	Belgaon	Mahatma Gandhi	
1925	Cawnpore	Mrs. Sarojini Naidu	First Indian woman president
1926	Gauhati	Srinivas Ayangar	
1927	Madras	M A Ansari	Independence Resolution passed for the first time at the insistence of J Nehru
1928	Calcutta	Motilal Nehru	First All India Youth Congress
1929	Lahore	Jawaharlal Nehru	<i>Pooma Swaraj</i> Resolution
1930	No session	But J L Nehru continued as the President.	
1931	Karachi	Vallabhbhai	Resolution on Fundamental

		Patel	Right and National Economic Policy
1932	Delhi	R D Amritlal	
1933	Calcutta	Mrs. Nellie Sengupta	
1934	Bombay	Rajendra Prasad	Formation of Congress Socialist Party
1935	No session	But R Prasad continued as the President	
1936	Lucknow	Jawaharlal Nehru	
1937	Faizpur	Jawaharlal Nehru	First session to be held in a village.
1938	Haripura	Subhas Chandra Bose	
1939	Tripuri	Subhas Chandra Bose	Resignation of Bose (Rajendra Prasad took over) and formation of Forward Bloc
1940	Ramgarh	Abul Kalam Azad	
1941 to 1945	No session	But Azad continued to be the president	
1946	Meerut	J B Kripalani	
1947	Delhi	Rajendra Prasad	

## QUESTIONS

All the established political parties and groups, except two, boycotted the Simon Commission. Which were those two?

- (i) Hindu Mahasabha
- (ii) Justice Party

- (iii) Muslim League
- (iv) Punjab Unionists

Choose the correct answer from the codes given below:

- (a) only ii
- (b) only iii
- (c) ii and iv
- (d) iii and iv

Who among the following capitalists served as a AICC treasurer for many years and went to jail in 1930?

- (a) G D Birla
- (b) Jamanlal Bajaj
- (c) J R D Tata
- (d) Walchand Hirachand

Which of the following novels were written by Premchand?

- (i) *Premashram*
- (ii) *Char Adhyay*
- (iii) *Rangbhumi*
- (iv) *Godan*

Select the answer from the codes given below:

- (a) i, ii and iv
- (b) i and iv
- (c) i, iii and iv
- (d) ii and iii

Who made the ‘Deepavali Declaration’ and when?

- (a) Lord Irwin in 1929
- (b) Lord Linlithgow in 1940
- (c) Gandhi in 1930
- (d) Subhas Bose in 1941

Who said: ‘The Muslims were fools to ask for safeguards, and the Hindus were greater fools to refuse them’?

- (a) Jawaharlal Nehru
- (b) Abul Kalam Azad
- (c) Muhammad Ali
- (d) Subhas Bose

Who said: ‘This orderly disciplined anarchy should go, and if as a result there is complete lawlessness I would risk it?

- (a) Jawaharlal Nehru
- (b) Gandhi
- (c) Rajagopalachari
- (d) Vallabhbhai Patel

When was the Federation of Indian Chambers of Commerce and Industry (FICCI) founded?

- (a) 1905
- (b) 1907
- (c) 1917
- (d) 1927

What is the name of the newspaper published by the Indian Muslim League?

- (a) *Quam*
- (b) *Inquilab*
- (c) *Star of India*
- (d) *Bombay Chronicle*

Match List I List II and choose the answer from the codes given below the lists:

**List I**

- (i) Formation of the Swaraj Party
  - (ii) First meeting of the All India Youth Congress
  - (iii) Foundation of the Rashtriya Swayam Sewak Sangh (RSS)
  - (iv) First convention of the All India States Peoples' Conference
- (a) i-B, ii-D, iii-C, iv-A
  - (b) i-A, ii-B, iii-D, iv-C
  - (c) i-A, ii-D, iii-B, iv-C
  - (d) i-B, ii-A, iii-C, iv-D

**List  
II**

- (A) 1922
- (B) 1925
- (C) 1927
- (D) 1928

Match the following:

**List I**

- (i) Appointment of the Simon Commission
  - (ii) Government of India Act of 1935
  - (iii) Repeal of the Rowlatt Act
  - (iv) Cripps Mission
- (a) i-B, ii-C, iii-A, iv-D

**List II**

- (A) Lord Reading
- (B) Lord Irwin
- (C) Lord Wellingdon
- (D) Lord Linlithgow

- (b) i-A, ii-C, iii-B, iv-D
- (c) i-C, ii-A, iii-D, iv-B
- (d) i-B, ii-D, iii-C, iv-A

Which of the following is correctly matched?

- (a) Formation of the All India Kisan Sabha—1935
- (b) Foundation of the Congress Socialist Party—1934
- (c) Foundation of the Forward Block—1936
- (d) Foundation of the Communist Party of India—1939

Which of the following are correctly paired?

**List I**

- (i) Separation of Burma from India
- (ii) Appointment of Indian States
- (iii) Holding of examinations for the ICS in England and India simultaneously
- (iv) August Offer

**List II**

- |                       |
|-----------------------|
| Lord Reading          |
| Lord Irwin Commission |
| Lord Wellington       |
| Lord Linlithgow       |

Select the answer from the codes given below:

- (a) i and ii
- (b) ii and iii
- (c) ii and iv
- (d) iii and iv

Consider List I and List II:

**List I**

- (i) Death of Motilal Nehru
- (ii) Death of Lajpat Rai
- (iii) **Death of C R Das**
- (iv) Death of Rabindranath Tagore

**List II**

- |      |
|------|
| 1925 |
| 1928 |
| 1931 |
| 1941 |

Which of the above are incorrectly matched and choose the answer form the codes given below:

- (a) i and ii
- (b) i and iii
- (c) ii and iv
- (d) iii and iv

Match List I and List II and select the answer from the codes given below the

lists:

<b>List I</b>	<b>List II</b>
(i) Nagpur Session (1920)	(A) Changes in the constitution of the Congress
(ii) Madras Session (1927)	(B) Return of Gandhi to active politics after six years
(iii) Calcutta Session (1928)	(C) Independence Resolution passed for the first time at the instance of Jawaharlal Nehru
(iv) Lahore Session (1929)	(D) Resolution on Fundamental Rights and National Economic Policy
(v) Karachi Session (1931)	(E) Poorna Swaraj Resolution
(a) i-A, ii-B, iii-C, iv-E, v-D	
(b) i-D, ii-B, iii-C, iv-E, v-A	
(c) i-A, ii-C, iii-B, iv-E, v-D	
(d) i-D, ii-C, iii-B, iv-E, v-A	

Find out the correct pairing of the following lists from the codes given below the lists:

<b>List I</b>	<b>List II</b>
(i) First session of Round Table Conference	(A) Lord Reading
(ii) Beginning of Indianisation of the officer cadre in the Indian Army	(B) Lord Irwin
(iii) Cabinet Mission Plan	(C) Lord Linlithgow
(iv) Formation of Congress Ministries in the provinces	(D) Lord Wavell
(a) i-B, ii-A, iii-D, iv-C	
(b) i-A, ii-B, iii-D, iv-C	
(c) i-B, ii-A, iii-C, iv-D	
(d) i-C, ii-D, iii-A, iv-B	

Arrange the following in chronological order:

- (i) Second session of Round Table Conference
- (ii) Gandhi-Irwin Pact
- (iii) Communal Award

(iv) Third session of Round Table Conference

(v) Poona Pact

Select the correct answer from the codes given below:

(a) ii, i, iv, v, and iii

(b) ii, i, iv, iii and v

(c) ii, iii, i, iv and v

(d) ii, i, iv, iii and v

Arrange the following in historical sequence:

(i) Escape of Subhas Chandra Bose from India

(ii) Celebration of the “Deliverance Day” by the Muslim League

(iii) Resignation of the Congress Ministries

(iv) Lahore resolution of the League demanding separate state for Muslims

(v) “Quit India” Resolution by the Congress

Choose the correct answer from the codes given below:

(a) iii, iv, ii, i and v

(b) iii, i, ii, iv and v

(c) iii, ii, iv, i and v

(d) iii, iv, i, ii and v

Which is the correct chronological order of the following events?

(i) Simla Conference

(ii) Formation of the Azad Hind Fauz

(iii) Gandhi-Jinnah Talks

(iv) ‘Naval Mutiny

(v) INA Trials

Choose the answer from the codes given below the lists:

(a) i, iii, ii, iv and v

(b) ii, iii, i, v and iv

(c) ii, i, iv, iii and v

(d) i, iii, ii, Y and iv

Which is the correct sequence of the following events?

(i) Formation of the Interim Government by the Congress

(ii) Cabinet Mission

(iii) Direct Action Day by the Muslim League

(iv) Recall of Lord Wavell and appointment of Lord Mountbatten as the viceroy

(v) Joining of the Muslim League in the Interim Government

Select the answer from the codes given below:

- (a) ii, iii, i, v and iv
- (b) ii, i, iii, iv and v
- (c) ii, iii, i, iv and v
- (d) ii, i, iii, v and iv

Arrange the following viceroys in chronological order:

- (i) Lord Linlithgow
- (ii) Lord Irwin
- (iii) Lord Wellington
- (iv) Lord Wavell
- (v) Lord Reading

Choose the answer from the codes given below:

- (a) ii, iii, v, i and iv
- (b) v, iii, ii, i and iv
- (c) v, ii, iii, i and iv
- (d) ii, v, iii, i and iv

## **Assertion and Reason**

### **Instructions:**

Mark (a) if ‘Assertion (A)’ is correct, but ‘Reason (R)’ is wrong.

Mark (b) if ‘Assertion (A)’ is wrong, but ‘Reason (R)’ is correct.

Mark (c) if both ‘Assertion (A)’ and ‘Reason (R)’ are correct, and ‘Reason (R)’ explains ‘Assertion (A)’.

Mark (d) if both ‘Assertion (A)’ and ‘Reason (R)’ are correct, but ‘Reason (R)’ does not explain ‘Assertion (A)’ .

*Assertion (A):* Gandhi’s technique of satyagraha was based on the twin concepts of truth (*satya*) and non-violence (*ahimsa*).

*Reason (R):* The literal meaning of *satyagraha* is holding on to truth.

*Assertion (A):* According to Gandhi, civil disobedience was a strong and extreme form of political agitation.

*Reason (R):* Civil disobedience, in Gandhi’s opinion, could be more dangerous and powerful than armed rebellion.

*Assertion (A):* The bill which later became the Rowlatt Act was opposed unanimously by all the non-official Indian members in the Imperial Legislative Council.

*Reason (R):* The bill proposed to give unlimited power to the government to

arrest and imprison anyone without trial.

*Assertion (A):* An important feature of the NonCooperation Movement was the large number of strikes by the labourers.

*Reason (R):* Gandhi himself included strikes in the various programmes of the Non-Cooperation Movement.

*Assertion (A):* The Indian nationalist movement for the first time in its history acquired a real mass base during the Non-Cooperation Movement.

*Reason (R):* A large number of peasants and workers participated in the Non-Cooperation Movement.

*Assertion (A):* Gandhi's eleven point ultimatum to Lord Irwin in January 1930 was considered by many Congressmen as a sad climb-down from the Poorna Swaraj Resolution.

*Reason (R):* It included, among others, the demand for only 'Dominion Status' and not complete independence.

*Assertion (A):* The Federation of Indian Chambers of Commerce and Industry (FCCI) opposed the Civil Disobedience Movement.

*Reason (R):* G D Biria donated between one to five lakh rupees to the Civil Disobedience Movement.

*Assertion (A):* The second session of Round Table Conference failed to achieve anything.

*Reason (R):* The British refused to commute the death sentence on Bhagat Singh and his comrades to life imprisonment, and carried on their execution.

*Assertion (A):* Gandhi undertook a fast unto death in the Yeravada jail in protest against the Communal Award of Ramsay Mac Donald.

*Reason (R):* The Communal Award proposed to introduce, among others, separates electorates for the untouchables.

*Assertion (A):* Civil Disobedience Movement marked a major step forward in the emancipation of Indian women.

*Reason (R):* A large number of women took active participation in the Civil Disobedience Movement.

*Assertion (A):* C Rajagopalachari and Bhulabhai Desai resigned from the Congress in July 1942.

*Reason (R):* They had differences with Gandhi on the question of starting a mass movement during the course of the war.

*Assertion (A):* The Revolt of 1942 or the August Rebellion attained its maximum popular intensity in eastern Uttar Pradesh and western and northern Bihar.

*Reason (R):* Uttar Pradesh and Bihar had the maximum concentration of British troops before the outbreak of the Revolt.

*Assertion (A):* Gandhi started an All-India Anti-Untouchability League in 1932 to fight again untouchability.

*Reason (R):* He also started *Young India*, a new paper in 1933, to campaign against untouchability.

*Assertion (A):* The ‘August Offer’ of Linlithgow pre posed to give ‘Dominion Status’ to India immediately.’

*Reason (R):* The Congress rejected the offer, and Gandhi Started his programme of individuals *satyagraha*, with Vinoba Bhave as the first *satyagrahi* and Nehru as the second.

*Assertion (A):* Subhas Chandra Bose defeated Pattabhi Sitaramayya in his re-election as president of the Congress at the Tripura session on 1939.

*Reason (R):* Sitaramayya’s candidature in this election was supported by Gandhi.

## ANSWERS

- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (b)  | 3. (c)  | 4. (a)  | 5. (b)  | 6. (b)  | 7. (d)  |
| 8. (c)  | 9. (c)  | 10. (a) | 11. (b) | 12. (c) | 13. (b) | 14. (c) |
| 15. (a) | 16. (d) | 17. (c) | 18. (b) | 19. (a) | 20. (c) | 21. (d) |
| 22. (c) | 23. (c) | 24. (a) | 25. (c) | 26. (a) | 27. (b) | 28. (d) |
| 29. (c) | 30. (c) | 31. (c) | 32. (a) | 33. (a) | 34. (b) | 35. (d) |



## CHAPTER 21

# INDIAN INDEPENDENCE TO 1964

## INTRODUCTION

Freedom arrived at midnight for the new India. As August 14, 1947 drew to a close, Jawaharlal Nehru, the man about to become India's first prime minister, uttered these words: "*Long years ago, we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, while the world sleeps, India will awake to life and freedom ... A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance ... We have to build the noble mansion of free India where all her children may dwell.*"

Noble words, lofty ambitions. But, even as Nehru moved his listeners with those sentiments, he knew the mountains that lay ahead would be formidable and perhaps insurmountable. Consider the scenario at the time. A vast and poor country, economically in a shambles, unable to feed itself, its people overwhelmingly illiterate, torn by caste and religion, and with the population already at 350 million on the verge of becoming seriously overcrowded. Added to that was the formation of Pakistan, a chunk of the subcontinent that had broken away, shattering the dream of a unified India.

### **Building a Democratic Government**

However, the dark clouds had a few silver linings. India was rich, in raw materials and human resources. The British had left behind a solid railway system. The judiciary and legal system were generally efficient. The civil services were held in high regard. And, of course, there was the example of Britain's own parliamentary system of government for India to follow. Indian intellectuals and politicians alike admired that system and eventually adopted it, with some modifications.

On January 26, 1950, India changed its status from a dominion in the British Commonwealth to a full-fledged republic, albeit still a member of the Commonwealth. In the same year India's constitution was completed. Reflecting the vision of Nehru and his colleagues, it defined the new India as a "democratic socialist secular republic." Each of those adjectives is laden with significance and for better or for worse, they have helped shape India into what it is today.

The democracy that modern India's founding fathers envisaged was one in which each citizen would have a say, by way of free speech and via the ballot box. The secular nature of the fledgling nation would ensure that all religions and creeds were equal, despite the fact that the overwhelming majority of Indians were Hindu.

## **Benevolent Socialism, Controlled Capitalism**

The socialist aspect was harder to define and adhere to. The Congress party was too fractious even then to adopt an out and out socialist platform. Even during its most left-wing period, in the 1950s, the party included a vocal conservative faction. The prime minister himself was a Fabian, with his democratic socialist beliefs shaped by the policies he was exposed to during the 1920s and 30s. But Nehru had also seen the damage that Marxist-Communist policies had caused to political rights and sustained economic growth in the Soviet Union. Hence, in the national interest he tried to wield a form of socialism in which the flow of capital would be controlled by the central government.

Nehru's vision of a vast public sector, idealistic though it was, ultimately gave rise to a host of problems. Red tape, inefficiency and corruption, long manifest in the system, became even more entrenched. State-owned industries, protected from competition, became complacent and churned out shoddy products. Scarce capital was wasted on propping up failures in the public sector. Bribery became a way to get around cumbersome bureaucracy at all levels.

## **India's Non-aligned Policy**

For all his commitment to economic and social policymaking, perhaps Nehru's greatest passion lay in the realm of diplomacy and international policy. In the 1950s, along with President Nasser of Egypt and President Tito

of Yugoslavia, Nehru helped found the Non Aligned Movement, whose members vowed not to take sides in the Cold War.

Nehru saw the non-aligned philosophy as a force for peace and an opportunity to inject the pacifist ideals of Mahatma Gandhi in situations of conflict. But to the United States and some of its allies, India appeared to be favoring Moscow over Washington.

## THE HIMALAYAN BLUNDER

However, Nehru's biggest foreign policy crisis, rather blunder, arose not in his dealings with the West, but with India's giant northeastern neighbor, China. For years, both countries had wrangled over two border areas—one in the Aksai Chin plateau where Kashmir meets China, and the other in an equally remote, mountainous area northeast of India. Even as diplomats behind the scenes tried to settle the dispute, the Indian government's official slogan to describe Sino-Indian ties was "Hindi-Chini bhai-bhai" (Indians and Chinese are brothers). The mask of rhetoric was ripped off in 1962, when border dispute flared into a full-scale war. Wave upon wave of Chinese troops crossed over the northeast frontier, overwhelming Indian troops.

China soon withdrew its troops, having accomplished its objectives. India was humiliated, and its military was shaken to the core. Valuable resources had been diverted to boost the war effort, and that—coupled with two years of poor harvests—weakened the economy and jeopardised the third five-year plan. The alarming increase in population further aggravated the crisis, swiftly negating much of the economic gains that had been achieved until then.

Jawaharlal Nehru never recovered from what became known as "the Himalayan blunder." He died in May of 1964. His legacy remains a matter of debate to this very day. His innumerable admirers point to his noble ideas and his undoubted love for India. His detractors instead highlight the dismal results of many of his economic policies—the consequences of which haunted India for long afterwards.

Then there was the question of aid. India received food shipments from the United States, help it through periods of drought and famine.

But Washington was reluctant to provide technical and industrial assistance, prompting New Delhi to turn to Moscow. With the help of the Soviets India built steelworks and other projects in the 1960s and bought military hardware and warplanes from Moscow. These strong economic and military ties aroused further suspicion in the U.S., souring relations between the world's two largest democracies.

## THE NEW REPUBLIC AND THE 1950 CONSTITUTION

### The Constitution-Making

The Constituent Assembly met for the first time in New Delhi on December 9, 1946 in the Constitution Hall which is now known as the Central Hall of the Parliament House. Two hundred and seven representatives, including nine women were present. The inaugural session began at 11 a.m. with the introduction of Dr Sachchidananda Sinha, the temporary Chairman of the Assembly, by Acharya Kripalani.

The Constituent Assembly took almost three years (two years, eleven months and seventeen days to be precise) to complete its historic task of drafting the Constitution of Independent India. During this period, it held eleven sessions covering a total of 165 days. Of these, 114 days were spent on the consideration of the Draft Constitution.

The assembly had members chosen by the members of the Provincial Legislative Assemblies through an indirect election, according to a scheme recommended by the Cabinet Mission. The arrangement was: (i) 292 members were elected through the Provincial Legislative Assemblies; (ii) 93 members represented the Indian Princely States; and (iii) 4 members represented the Chief Commissioners' Provinces. The total membership of the Assembly thus was to be 389. However, as a result of the partition under the Mountbatten Plan of June 3, 1947, a separate Constituent Assembly was set up for Pakistan and representatives of some Provinces ceased to be members of the Assembly. As a result, the membership of the Assembly was reduced to 299.

On December 13, 1946, Jawaharlal Nehru moved the Objectives Resolution. This Resolution was unanimously adopted by the Constituent

Assembly on January 22, 1947. Late in the evening of August 14, 1947 the Assembly met in the Constitution Hall and at the stroke of midnight, took over as the Legislative Assembly of an Independent India.

On August 29, 1947, the Constituent Assembly set up a Drafting Committee under the Chairmanship of Dr B. R. Ambedkar to prepare a Draft Constitution for India. While deliberating upon the draft Constitution, the Assembly moved, discussed and disposed off as many as 2,473 amendments out of a total of 7,635 that were tabled.

The Constitution of India was adopted on November 26, 1949 and the members appended their signatures to it on January 24, 1950. In all, 284 members actually signed the Constitution.

The Constitution of India came into force on January 26, 1950. On that day the Assembly ceased to exist by transforming itself into the Provisional Parliament of India, until a new Parliament was constituted in 1952.

## **The 1950 Constitution of India**

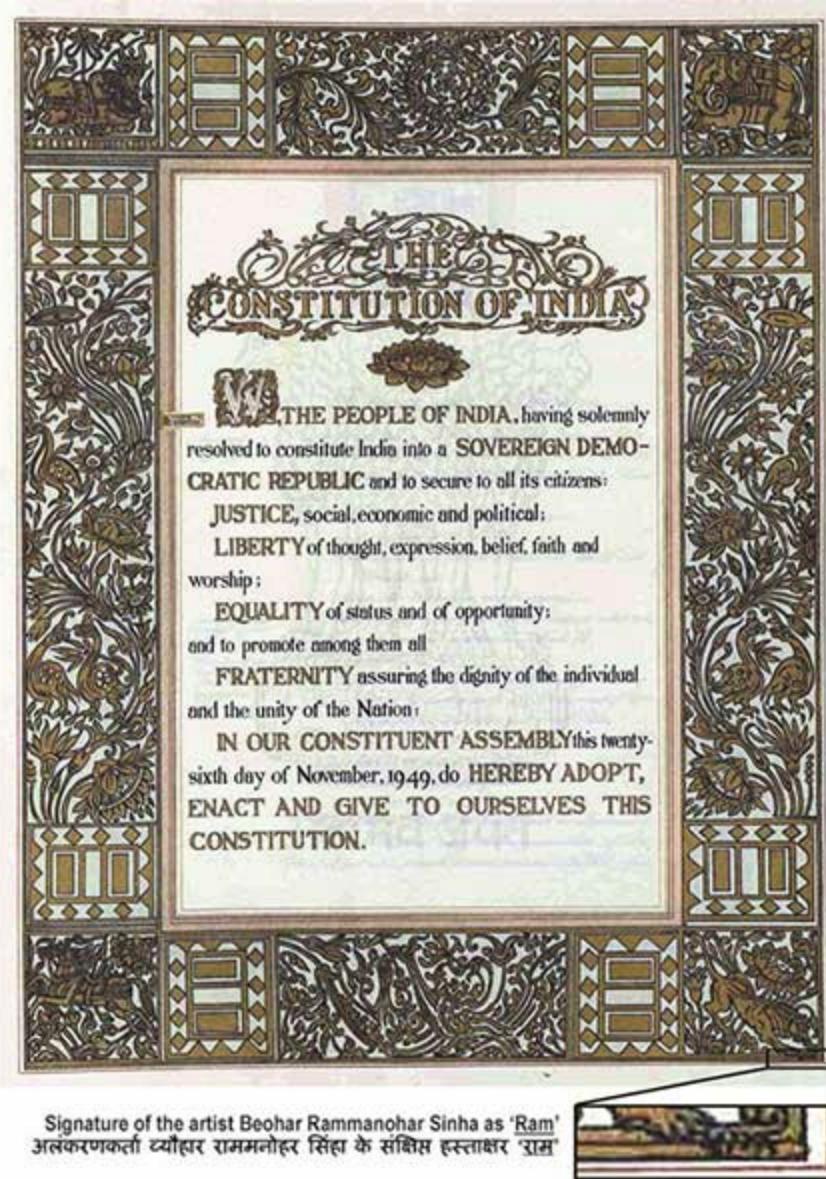
The Drafting committee attempted to combine the best elements of the “British theory of parliamentary sovereignty and the American theory of judicial supremacy.” While the Indian Constitution provides for a central Parliamentary role in numerous areas of the law, fundamental rights limit the powers of Parliament and are explicitly incorporated within the body of the Constitution. The fundamental rights of the Indian Constitution are positive in nature, not merely negative restrictions upon governmental action, and their violation gives rise to a constitutional remedy, namely judicial review.

Unlike the U.S. model, the theory of rights driving the Indian Constitution gives an important role to rights of communities and groups, in addition to rights of the individual. The limitations upon rights incorporated in the Indian Constitution are of great importance in the interpretation and application of the rights. The Indian Constitution incorporates the language of limitations as a part of many of the Articles that define fundamental rights. Limitations of rights are therefore more often specific rather than general, much more so than in many other rights-oriented constitutions of the world. One specific example is Article 19, which in its first part lays out a number of fundamental freedoms and in its second through sixth part provides a specific set of limitations for each of these freedoms. In these provisions the Indian Constitution to explicitly provide for police power and other limitations on

rights, that U.S. courts have found necessary to develop in case law.

The sources of Indian Constitutional rights include the U.S. Constitution and the French Declaration of 1789, as well as the special social needs and problems of India's population. For example, there are special provisions on citizenship made necessary by the confusion and turmoil during India's birth, caused by partition into India and Pakistan. Also, there are rights directed at lessening the negative social effects of the caste system and the religious and social divide between Hindus, Muslims, and other religions making up India's population.

The Constitution of India contains both civil, political, economic and social rights. Many of the economic and social rights, however, were included as directive principles. Under Article 37, the state (executive and legislative branches) has a duty to apply these principles in making the law. This duty cannot be enforced by the courts. However, it seems this duty and the principles themselves are justiciable in the sense that the courts may take note of them.



## JAWAHARLAL NEHRU'S VISION

### Nehru's Contribution

For a time, during the heady years just after World War II, Nehru attained a kind of oracular status. His pronouncements were universally reported; his travels to Western capitals were almost regal processions; his writings were widely admired. Nehru was truly a world figure. He seemed to symbolise the promise of newly liberated nations and personify the potential of India—

ageless wisdom and modern prospects blended in the largest democracy in human history.

The euphoria soon faded. Nehru's esteem declined in inverse proportion to the intensity of the lid war. Western opinion-makers became increasingly disenchanted with his refusal to take sides in its struggle. Policies of semi-socialism failed to answer India's economic needs. Indeed, far from being a dynamic exemplar, India stumbled into the modern world-its population poor and over-sized, ; unity fragile, its society still lodged largely in antiquity. Nehru earned little credit for consolidating democracy, establishing the structure of a modern state, or maintaining responsible government. For new generations, Nehru gradually dimmed into a distant icon largely belonging to an era which began with lofty ideals and ended in unfulfilled aspirations.

In many ways, this retreat into shadowy memory is unwarranted. Nehru was one of the few genuine philosopher-statesmen of our century, both an intellectual visionary of enormous erudition and a politician of considerable skill. He was also an inspired and fearless freedom fighter, a distinguished author of global and personal history, an international leader with significant influence in global diplomacy and Prime Minister of India from its independence in 1947 until his death in 1964.

As regards Nehru's commitment to socialism and economic planning, it may be pointed out that Nehru was not exclusively wedded to the promotion of the public sector in the Indian economy-many Indian businesses were encouraged to expand. Nehru saw modern technology and a modern infrastructure as fundamental to the improvement of Indian society. Private enterprise would not or could not undertake these investments. It was also not politically possible or desirable, in those days, for a newly independent state to solicit multinational capital. So, the government remained the only vehicle by which to uplift a nation where 70 percent of the people still live in villages and 30 percent live below a minimal poverty line.

Non-alignment as foreign policy was a Nehru innovation in the early cold war years. Indian diplomacy assembled a large group of third world countries and gave this movement a high profile. However, after a brief moment in the limelight of world politics, the reality of international relations imposed its coarse truth: size is not strength and power rarely resides in the poor. Many member states have since found alliances with the superpowers more remunerative than occupancy of an impoverished moral high ground. Consequently, the Non-Aligned Movement has steadily diminished. Its once

vaunted summits have become triennial talk-fests or worse. In a post-cold war world its relevance has come to be seriously debated.

## Nehru's Vision of a Developed, Socialist Society

Nehru was not only the architect of modern India but was also responsible for framing policies and programs for the phased development of the country. Jawaharlal Nehru's economic philosophy is indent from the speech he gave at the Lucknow session of the Indian National Congress in 1936. He said, "I am convinced that the only key to the solution of world's problems and India's problems lies in socialism ... In short it means a new civilisation ... If the future is full of hope it is largely because of Soviet Russia and what it has done and I am convinced that if some world catastrophe does not intervene, this new civilisation will spread to other lands and put an end to the wars and conflicts which capitalism feeds."

The elements of the Nehru model are: Planning, dominant public sector, full utilisation of all productive forces, full utilisation of science and technology as instruments of change and growth, radical land reforms, modernisation of agriculture and reduction of disparities. His contribution in making India a secular democratic republic is of paramount significance.

The common perception among most Indians today is that the only blind spot in Nehru's thinking lay in what has been referred to as 'the socialistic pattern of society', proudly proclaimed at the Avadi session of the Indian National Congress in 1955. The policy decisions taken at this session were land reforms and planned economic development, with a rapid expansion of the public sector into key industries and services, mineral resources, railways and other means of public transport and, much later, then banks.

But, while agreeing that socialism was Nehru's blind spot, Bipin Chandra argues persuasively, in his recently published *India After Independence*, that while maintaining a functioning democracy, Nehru provided the economic base and the physical and human infrastructure from which the country could take off into rapid independent industrialisation. Unlike other post-colonial countries, India did not get pushed into a neo-colonial situation with its economy continuing to be dominated by foreign interests.

Nehru recognised the need for State planning and State participation in the production process, through the public sector. Along with the emphasis on heavy industry, Nehru also promoted labourintensive small and cottage

industries for the production of consumer goods, through community development programs and agricultural cooperation. He gave considerable attention to the strategy of growth with equity and the issues of concentration and distribution in industry and agriculture, while giving priority to rapid growth. But, in both these respects his policies were not altogether successful. In the rural sector he received *Panchayat Raj* with a view to growth from the grassroots level, but here again his bold initiatives failed to involve people as full participants in developmental activity .

Unfortunately, these processes involved the setting up of an elaborate and complicated system of controls and industrial licenses. As a result of the import substitution industrialisation strategy, with heavy protection given to indigenous industries, certain structural features developed over the years that led to inefficiency and technological backwardness. The large public sector controlling ‘the commanding heights of the economy’ began to be charged as the major source of industrial inefficiency. The acute shortage of foreign exchange in 1956-57 led to the imposition of stringent import and foreign exchange controls. In Bipan Chandra’s words: “The seeds of a Kafkaesque web of license quota rules and regulations were thus laid and in later years it was found that it was not easy to dismantle a system that had acquired a vicious stranglehold over the Indian economy. The bureaucracy-politician nexus and certain sections of business that were beneficiaries of the system resisted such a change.”

## **PLANNING AND STATE-CONTROLLED INDUSTRIALISATION**

### **Background of Planning and First Plan**

The central concern in the beginning was to articulate and determine a broad framework for planned development, on behalf of the independent nation that had come into being on August 15, 1947, while putting into place the necessary situations and structures consistent with such a broad framework. The quest for such a framework had begun much earlier and the formation of a national planning committee was a serious early venture in this regard. A planning committee of 15 eminent men, drawn from different walks of life and led by Jawaharlal Nehru as chairman started its work in December 1938.

The work of this committee came to a standstill soon after the outbreak of World War II.

However, the birth of a new nation state gave an agency and primacy to the task of articulating, with reasonable clarity, the broad framework of development and the national leadership took up the challenge in all seriousness. Through the deliberations of experts drawn from a broad spectrum of the intelligentsia and professions such a framework was put in place. The planning commission was set up in 1950 with Nehru as its chairman. The commission, which soon became the cynosure of many economists of the day, was entrusted with the task of devising an appropriate development strategy through five-year plans.

It may be worth stressing here that around the time the country gained independence, planning *per se*, as distinct from specific frameworks and strategies, had already come to enjoy wide acceptance. It has been considered absolutely necessary to break free from the prevailing stagnation and backwardness, thus the debate was not about the need for planning but about the kind of planning. The alternative suggestions offered ranged from the Bombay Plan to the People's Plan to a Gandhian Plan and covered a huge ideological spectrum. Around this time, a strong advocacy for planning, not only for India but also in the case of any post-colonial backward country, came from the emerging powerful sub-discipline of economics called development economics. The perceived spectacular economic successes of the then USSR only added to this controversy.

The broad framework of planned development that got the official nod hinged on the central importance of rapid industrialisation for ushering in an era of prosperity and modernisation. One of Nehru's statements brings this out quite categorically—“*We are trying to catch up, as far as we can, with the Industrial Revolution that occurred long ago in western countries.*” Such an emphasis was again very much in line with the dominant view in development economics, as well as related disciplines, and had support from the overwhelming majority of the professional intelligentsia in the country. It was also very much in line with what one presumed was the explanation for the success of the USSR.

Moreover, and again consistent with the dominant voices and perceptions in the intellectual climate of the time, the role of the state in promoting economic development was considered absolutely central. The public sector was accorded the pride of place in carrying forward the onward march of

rapid industrialisation in an overall mixed-economy framework. Finally, there was a clear recognition that this task could be achieved not by integrating with world capitalism but by maintaining a degree of relative autonomy. In other words, self-reliance was not an end in itself, as has often been interpreted by many commentators, but was viewed as a strategic necessity.

There are several other economic concerns that were enunciated explicitly as part of this framework. These included the objectives of bringing about the regional dispersal of growth, checking the concentration of economic power and reduction of economic inequalities, promotion of small and cottage industries, rapid growth of employment opportunities and, most important of all, a sharp reduction if not elimination of poverty within a definite foreseeable future (30 years as per the first five-year plan launched in 1951). Clearly such objectives are not mutually exclusive, rather, many are interrelated. However, it is not clear whether the policy-makers of the day had strung together these objectives in an ad hoc manner, as they sounded nice and fitted into the presumed grand and ultimate aim of achieving a ‘socialistic pattern of society’, or whether these were indeed viewed as serious objectives backed by adequate thinking and analysis. Three other points that need to be considered one:

- First, although the contours of the broad development framework were already quite clear by the early 1950s, these were articulated with much greater vigor during the second half of the 50s, especially through the industrial policy resolution of 1956 and the second five-year plan.
- Second, the main thrusts of this framework found wide support among the intelligentsia (and others). However, the left perspective was quite emphatic on the need for comprehensive and effective land reforms, both to facilitate better realisation of the above thrusts and for other reasons such as removal of poverty. In contrast to the left position, the official framework, while paying lip-service to the need for land reforms, was quite ambivalent on this critical issue.
- Third, the official framework represented a most decisive rejection of the economic ideas of Gandhiji. It is one of those ironies of history that the economic ideas central to the political strategy of building up a mass movement against British colonial rule were rendered irrelevant by the disciples of the great man as soon as independence was achieved.

Moreover, we need to seriously examination whether some of Gandhiji's ideas could have found a place in the post-independence development paradigm and whether their application would have led to better outcomes (than were actually achieved), not only in terms of ecological indicators but also from the point of view of decent livelihood options for substantial sections of the Indian population.



Nehru signing the First Five Year Plan in 1950

<http://www.frontline.in/static/html/f12122/stories/20041105006512900.htm>

The first plan (1951–56), in terms of a simple model, emphasised the importance of raising the level of savings in the economy to accelerate the rate of growth. However, as has been noted often enough, beyond this simple model, it was a sort of a loose affair to put together a set of important projects and not an analytically rigorous formulation in terms of coordinating investment decisions in different sectors. The projects in infrastructure and agriculture, in particular public irrigation, received emphasis. The fact that the increase in national income during this plan actually surpassed the modest target that the planners had set must have been a most pleasing and encouraging experience for them, particularly in the light of the pre-independence long-term record.

## State-controlled Industrialisation and Second Plan

According to most commentators, intellectually the most exciting moment in India's planning strategy came with the second five-year plan. This plan has also been called the Nehru-Mahalanobis strategy of development as it articulated Nehru's vision and P. C. Mahalanobis happened to be its chief architect. The central idea underlying this strategy is well conveyed by recalling the following statement from the plan document—"If industrialisation is to be rapid enough, the country must aim at developing basic industries and industries which make machines to make the machines needed for further development."

The Mahalanobis model showed that, given certain assumptions, the higher the allocation of investment in the investment goods sector, the higher the investment rate at the margin, which would lead to a higher rate of growth of output. The emphasis was on expanding the productive ability or power of the system, through forging strong industrial linkages, as rapidly as possible. It is worth repeating again that such an emphasis enjoyed tremendous theoretical/intellectual legitimacy although there were a few dissenting voices. The third five-year plan was essentially a continuation of the second plan, in terms of the broad thrust and emphasis on industries such as machinery and steel.

In terms of the core objective of stepping up the rate of growth of industrial production, the strategy started showing quick and impressive results. For instance, the machinery index increased from 192 in 1955-56 to 503 in 1960-61 and the rate of growth of overall industrial production during this period was also very impressive. To put it simply, the strategy during those two plans laid the foundation for a well-diversified industrial structure within a reasonably short period, and this was a major achievement.

However, as the strategy was unfolding, some of its key shortcomings were also becoming evident.

The latent disproportion between the growth of the heavy industry sector and other industries and the shortfalls in achievements compared to the target growth rates for industrial output, both during the second and the third plan, were among the most obvious indicators of the problems underlying the strategy in operation. Consequently, as could be expected, the Nehru-Mahalanobis strategy became a subject of increasing criticism. A variety of diagnoses relating to what was wrong with the Indian economy and a plethora of prescriptions were offered.

It needs to be stressed here that the performance prospects of the

development strategy in operation had suffered during the 1960s not only because of its internal weaknesses but also because of the major exogenous shocks that the economy was subjected to. The two military engagements in quick succession (in 1962 and 1965) had led to severe cut-backs public investment, contributing to the emergence significant excess capabilities in the heavy industry sector.

The other major exogenous shock came in the form of two successive monsoon failures in 1965 and 1966 leading to drastic falls in food production and availability, which also had obvious negative consequences for the overall growth prospects. This came as a rude reminder of India's vulnerability in the area of its most basic need. In fact, even before these droughts, India had already come to depend partly on a ship-to-mouth policy, mainly in the form of wheat imports from the US under PL-480 and the droughts were catastrophic jolts that highlighted failure in this critical area.

The immediate impact of these exogenous shocks was so powerful that the government temporarily abandoned five-year planning in favor of annual plans, for the next three years. These annual plans were so limited in their scope, essentially being budgetary exercises, that this period (from 1966-1969) is also known as that of "plan holiday". However, one must note that this period continued witness sharp cut-backs in public investment with various adverse consequences for industrial and overall growth prospects.

It was mentioned earlier that the Nehru-Mahalanobis strategy came under increasing criticism during the 60s and early 70s from several quarters. These ranged from a rejection of the planning process itself to pointing out specific shortcomings, such as underestimation of the import-intensity, the indigenous industrialisation drive, unnecessary export-pessimism, over-extended regulatory structures, over-optimism with regards to the potential performance of the agricultural sector etc.

## AGRARIAN REFORMS

Land reform, which had enjoyed a high priority with Nehru ever since he worked for the cause of the peasantry in the campaign of 1930, remained more or less at the level pre-determined by British Indian Tenancy Acts. These Acts had secured the rights of those peasants who held their land directly from the *zamindar*, but had left subtenants and other categories of the

rural poor unprotected. With the only effective land reform, *zamindari* abolition, the already rather extenuated rights of these superior landlords were done away with and they joined the ranks of their former tenants, who now emerged as a kind of peasant landlord with perfect freedom to exploit the rural poor. There were, of course ceilings on landholdings imposed by legislation and a prohibition on the subletting of land. But in the absence of a proper record of rights, breaches of the law were hard to prove and this type of legislation remained a mere eyewash.

Moreover, the substantial peasantry which had been the beneficiary of earlier British legislation and then also of Congress-sponsored *zamindari* abolition, was politically powerful and constituted the social base not only of the Congress but also of all other parties which tried to get a foothold in the countryside. The political mobilisation of poor peasants holding tiny plots of land or of landless labourers has so far hardly been attempted and in the stray cases never succeeded. The web of rural dependence and servitude is so complex and tightly knit that it is difficult to unravel, especially since poor people are usually much too weak in every respect to put up much resistance. Well-meaning reformers like Vinobha Bhave and his Bhoodan (land gift) movement had not made much of an impact on the rural scene. Although inaugurated with high hopes, Community Development has become just another government department and its officers usually turn into petty bureaucrats.

The essence of the agrarian transition in post-Independence India has been the development of a socially narrow-based agrarian capitalism. While there has been some change in the composition of the top land-owning stratum (with the decline of the erstwhile *zamindars* and the moving up of a section of the rich peasantry), land concentration, as measured for instance by the proportion of land owned by the top 15 percent of the landowners, has shown no decline. This relatively more homogeneous class of top landowners has been provided with a plethora of incentives to convert itself into a class of capitalist farmers. We thus have a combination of capitalist and pre-capitalist forms of exploitation in the countryside which is particularly oppressive for the rural poor and which also restricts the sweep of capitalist development. Nonetheless, as will be seen below, it has brought about a certain measure of output expansion in agriculture in contrast to the absolute stagnation in output that prevailed over the last half-century of colonial rule.

To see matters in a proper perspective, a very brief historical discussion is

necessary. Trade in agricultural goods was not always subject to restrictions. On the contrary during the colonial period, not only was the economy as a whole subject to more or less free trade (until the inter-war years when a limited number of industries received tariff protection), but agriculture in particular remained totally free of any restrictions throughout (so much so that during the very years of [the Great Bengal Famine](#), rice was being exported out of Bengal). As a result of this freedom, cash-crop production for exports expanded, and since very little investment in irrigation took place to increase gross cropped area (except in the canal colonies of Punjab), this expansion was at the expense of acreage under food crops.

Since yields in agriculture were not rising (on the contrary they were declining in the absence of any changes in the methods of production), this meant a sharp decline in per capita foodgrain output. The total foodgrain output during the period 1893-1947 increased at an annual rate of 0.11 per cent while non-foodgrains increased at the rate of 1.31 per cent; per capita incomes remained virtually stagnant and since the decline in per capita foodgrain production was not made up for by any imports, per capita foodgrain availability declined sharply. In Bengal during the inter-war period it declined by 38 percent; even in the most prosperous state, Punjab, it declined by as much as 20 percent. It is this decline, which increased poverty and pushed people to the brink of starvation, that formed the backdrop of the Bengal famine. In a situation where the people's survival ability had been severely eroded, the additional burden of war expenditure literally proved to be the last straw.

The food policy of the government in the post-Independence period emerged out of this experience. While no radical land reforms were carried out, resulting in the productive potential of Indian agriculture not being fully realised a plethora of measures ranging from public investment in irrigation to the spread of extension services and the provision of cheap credit and inputs ensured that agricultural production, especially foodgrain production, kept fractionally ahead of population growth. \* At the same time starting from the mid-sixties, which witnessed acute food-shortage, an elaborate system of food procurement-cum-distribution was set up. It is true that the growth in production was undertaken on the basis of an emerging tendency towards capitalist production, superimposed on an unreformed and exploitative agrarian structure. Also true is the fact that the public food management system had only a limited presence in rural areas, except in

states like Kerala and West Bengal, and did not make any dent in the massive poverty existing in the Indian countryside.

Nonetheless, the terrible famines that had characterised British India were done away with. The decline in per capita food availability which had characterised the last half-century of colonial rule was arrested and even marginally reversed. With all its limitations this has been an important achievement. In a country with such vast poverty where even a marginal disturbance in the food economy can cause havoc, there has been a more or less successful avoidance of disaster even in the darkest times of terrorism and violence; and this has been achieved not by leaving things to the market but precisely by purposeful State intervention in the food economy.

The inadequacy on the agricultural front came to be viewed as the most significant gap in the past effort. Consequently, the formulation of a new strategy of agricultural development became the overriding objective. The fourth five-year plan, launched in 1969, adopted what is popularly known as the ‘Green Revolution’. Thus, with the fourth plan, there is a marked shift in development strategy from emphasis on heavy industry to pulling up agriculture.

It may be recalled that the Left opinion in India had been quite critical of the earlier strategy for not taking up comprehensive land reforms. The ‘agriculture-first’ strategy that came into being with the fourth plan, and also happened to be the hallmark of fifth plan, continued to negate the issue of land reforms and focused on technological modernisation and ‘betting on the strong’. A variety of support mechanisms including credit and price-support, were devised to this effect. The new strategy, in spite of its distributional limitations, delivered good results, so much so that the dependence on frequent imports of food became a thing of the past after the mid-1970s, and the government could claim that finally India had become self-sufficient in this respect.

## **INDIA’S FOREIGN POLICY OF NON-ALIGNMENT**

### **Principles and Ideals**

The foundations of India’s foreign policy were laid during the freedom

movement when our leaders, even when fighting for independence, were engaged with the great causes of the time. The principles of India's foreign policy, that emerged then, have stood the test of time. They include a belief in friendly relations with all countries of the world, the resolution of conflicts by peaceful means, the sovereign equality of all states, independence of thought and action as manifested in the principles of non-alignment, and equity in the conduct of international relations.

Under the leadership of Jawaharlal Nehru, India was the founder member of the Non-Aligned Movement. India has played an active role in strengthening the movement and making it an effective voice in representing the collective aspirations and interests of the developing countries on such vital issues as development, peace and stability. India has also been at the forefront of the world community in the struggle against colonialism. Indeed, the independence of India itself played the role of a catalyst in removing the vestiges of colonialism in other parts of the developing world, particularly in Africa. India was also the first country to raise the question of racial discrimination in South Africa in 1946. A notable feature of Indian foreign policy has been its strong advocacy of general and complete disarmament, with nuclear disarmament being accorded the highest priority. Towards this end, India has taken several initiatives within the United Nations and outside.

As a founder member of the United Nations, India has been firmly committed to the purposes and principles of the United Nations and has made significant contributions to its various activities, including peace-keeping operations. India has been a participant in all UN peace-keeping operations including those in Korea, Egypt and Congo in earlier years and in Somalia, Angola and Rwanda in recent years. India has also played an active role in the deliberations of the United Nations on the creation of a more equitable international economic order. Other issues, such as environmentally sustainable development and the promotion and protection of human rights, have also been an important focus of India's foreign policy in international forums.

Commensurate with national interests and security, the improvement of bilateral relations is an important component of any foreign policy, and India has succeeded in establishing a network of mutually beneficial relations with all countries of the world. In particular, improvement of relations with its neighbors has always been one of the pillars of India's foreign policy.

India's foreign policy has always regarded the concept of neighborhood

as one of widening concentric circles, around a central axis of historical and cultural commonalities. From this point of view, it has always given due priority to the development of relations with South East Asia. In 1947, India organised the Asian Relations Conference. It chaired the International Control Commission in 1954 and was a major player in the organisation of the Bandung Conference in 1955. Today, India is implementing a ‘Look East’ policy which is underpinned by important economic considerations.

## Foreign Policy of Non-alignment

Non-alignment is the peacetime policy of avoiding political or ideological affiliations with major power blocs in international relations. It was pursued by countries such as India, Yugoslavia, and many of the new states of Asia and Africa during the period of the Cold War (1945-90). They generally refused to align themselves with either the communist bloc, led by the USSR, or the Western bloc, led by the USA. Though neutralist in this sense, they were not neutral or isolationist, for they participated actively in international affairs and took positions on international issues. Non-alignment must also be distinguished from neutrality, which is a term in international law referring to rules that states are obliged to follow during a legal state of war in which they are not belligerents.

The movement was conceived at the Bandung Conference (1955) of 29 Afro-Asian nations, but the first meeting of the nonaligned nations was held at Belgrade in 1961. A growing number of non-aligned nations met again in 1964, 1970, and roughly every three years thereafter. The 100-odd states that eventually became involved in this movement justified their position on a number of grounds. They declined to assume that the United States, the Soviet Union, or any other country necessarily intended to embark upon aggressive action designed to violate their territorial integrity, and therefore they refused to enter into alliances or collective defense arrangements directed against particular states. The new nations of Asia and Africa, which made up the largest group of non-aligned states, were mostly former colonies of the western European powers. These new nations were, on the one hand, wary of permanent and close alignments with these powers in the Western bloc for fear of being drawn into a newer form of dependence; on the other hand, though generally attracted by offers of economic assistance from (and often the anti-Western rhetoric of) various communist countries, they feared

that intimate ties with the Soviet Union could also threaten their independence. As a practical matter, a non-alignment policy often enabled them to get much needed economic assistance from both power blocs. With the end of the Cold War and the breakup of the Soviet Union (1991), the policy lost much of its usefulness as a guiding principle in many nations' foreign relations.



Bandung Conference in Indonesia

<http://taliawhyte.com/tag/bandung-conference/>

## Evaluation of Non-alignment

How did non-alignment shield India from the storms of the Cold War that swallowed up other countries of Asia and Africa? First, the importance of the Cold War as a determining factor in western, particularly American, policy-making cannot be stressed too much. The Cold War was only the “nuclear” period of the total war concept that gripped the western world after the First World War. Total war meant that all society would be affected by war and its effects and that the whole nation as a unit would have to be mobilised for warfare. In this light, independent India’s decision to align itself with neither bloc was truly remarkable, given that the post World War II ideological struggle was ferociously directed against newly-decolonising nations, in order to get them to line up on one side or the other of the ideological divide. It was precisely against such militarisation and against the Cold War that

India fashioned its foreign policy after Independence, although very often India could not control specific developments in the fifty year east-west conflict.

Stepping out of war had dramatic consequences for India. For one thing, it meant that peace could row. As could democracy; for India's democracy 'as the direct result of this free space created by the first leaders of the independent nation. Its existence drew puzzled responses from most observers, who were astounded by this anomaly in the Third world and could not explain it. Although there was shortage of criticism, both on the left and right, of a democracy that could not provide everything for everybody—in other words, one that was not sufficiently committed to either western or Soviet models. But the fact that this democracy existed at all, however imperfect or incomplete was because of India's decision to stay genuinely committed to non-alignment as a worldview. Had this vision not formed the politics of independent India, the country would long have gone the way of other South Asian Cold War participants where East and West nodded and winked and even encouraged horrendous violence and military dictatorship, all in the name of preventing the other side from winning.

Most of all, non-alignment also meant that India escaped the social and political militarisation of all Cold War participants. The militarisation could be overtly political as in Pakistan and Bangladesh who, plunging themselves into the Cold War on the side the United States, landed up with military dictatorships as a result. Or it could be cultural and social, happened in the western and Soviet blocs. Even the two chief protagonists did not escape the consequences of their deeds. In the United States and the Soviet Union, society paid a terrible price for leadership positions in opposing camps. Every single intrusive law of the United States originates from after the First World War, including the income tax. Society was purged of creativity in both countries, leading to the persecution of countless intellectuals and artists in the name of anti-communism or anti-capitalism. India, thanks to the much-maligned non-alignment of its founding fathers, escaped this violent militarisation—the emergency being a notable exception—precisely because it opted out of the war game altogether.

## BORDER CONFLICT WITH CHINA AND

# **CHINESE AGGRESSION**

## **Background of the Conflict**

After Indian Independence in 1947, India had maintained missions in Lhasa and Gyantse. Due to the close relations that existed between India and Tibet, going back centuries beyond the British trade treaties, and also because of the unsettled conditions of China enwrapped in a bitter civil war, Tibet's transactions with the outside world were conducted mainly through India. Well into 1950, Tibet was regarded as a free country. Indeed, China also had a mission in Lhasa, underlining the fact that Tibet was nominally independent.

On July 8, 1949, following the defeat of Chiang Kai Shek's Nationalist Government in the Chinese civil war, the Tibetan Government asked the Chinese mission to vacate, calling upon its rights as an independent country to request the expulsion of diplomats. Tibetan records show that they had planned this expulsion of the Chinese agents for more than a year. China invited Tibetans early in the 1950s to "accede peacefully" and backed up this emphatic plea by stationing an army in East Tibet. An anxious Tibetan delegation hurriedly agreed to go to Peking to talk to the PRC itself in an effort to defuse the sudden tension. On October 7, 1950, the day the Tibetan delegation was scheduled to arrive, 80,000 soldiers of the People's Liberation Army (PLA) of China attacked Tibet and announced its 'peaceful liberation'. The Dalai Lama was forced to sign, under duress, the "17-Point Agreement of May 23, 1951", surrendering to the Chinese attack. The PRC claimed that the Agreement imposed on the Tibetan government shows that Tibetans not only agreed to, but actually invited Chinese Communist troops to "liberate" Tibet.

This action, and the systematic devastation of the Tibetan people and culture, naturally, took both Tibet and India completely by surprise. Nehru complained that he had been "led to believe by the Chinese Foreign Office that the Chinese would settle the future of Tibet in a peaceful manner by direct negotiation with the representatives of Tibet." The huge public outcry in India, protesting the Chinese invasion, mainly dealt with the political and cultural facets of this issue. Prior to Indian independence, the British had earmarked Tibet as a neutral buffer zone in view of British India's defense environment vis-a-vis the similar imperialistic leanings of China and Russia.

Barring a few perceiving people most Indian politicians, along with the common man, failed to anticipate the strategic ramifications of the Chinese aggression and the loss of this buffer.

Nehru, following his foreign policy of trying to establish mutual, non-aligned relations on the international scene, held the view that India could ill afford a confrontation over Tibet at a nascent point in India's history, especially so during the ongoing Korean War. Patel, however, wanted a strong line to be adopted against the Chinese aggression. Moreover, India had international support in this matter, with world opinion strongly against the Chinese aggression in Tibet.

It would be instructive to examine the Chinese claims on Tibet in brief at this juncture, since the dispute over the McMahon Line that demarcated the border between India and China owes its origins to these claims. The ostensible reason given by China when the PLA entered Tibet was to "liberate three million Tibetans from imperialist aggression, to complete the unification of the whole of China, and to safeguard the frontier regions of the country". It is generally surmised that the reason behind China's invasion was to gain control of the highly strategic crossroads of Tibet that lead to the heart of Western, Central, South and South East Asia, and can be used as a springboard for engaging the same.

In 1842, the autonomous Tibetans and the Dogra rulers of the kingdom of Jammu and Kashmir signed a non-aggression pact on respecting the "old, established frontiers." The boundary was not specified. To clarify this, in 1847 the British delineated a boundary from the Spiti river up to the Pangong lake. The area further north up to the Karakoram Pass was left out. The first boundary alignment here was recorded in 1865 when W. H. Johnson of the Survey of India trekked across the Aksai Chin and drew a map including this in Jammu and Kashmir. Johnson was soon appointed Kashmir's commissioner in Ladakh. The Foreign Office came to adopt of the view that the border should be pushed further to the Kuen Lun range to absorb Aksai Chin and to put a British controlled buffer in between to forestall the presumed Russian advance, as the British did with Afghanistan, though nothing came of this.

In 1892 the Chinese put a boundary marker at the Karakoram Pass and told the British officer and adventurer, Captain Young, that Chinese territory began there and that the boundary ran along the Karakoram range. The reasons given for this was that Aksai Chin is an "integral" and "sacred" part

of Tibet, which the Chinese claimed. Sadly, the claim has no credible historical, or legal, backing. Historically, Tibet has always had varying degrees of freedom I has been variously autonomous, integrated into a larger China, or allied with Indian kingdoms.

In 1904, a British military expedition was sent to China, under the leadership of Colonel Young, to prevent China from falling under the influence of foreign powers. An Anglo-Tibetan treaty was signed with China, granting Britain trading rights and marking the origin of direct British influence in Tibet. An Anglo-Chinese treaty of 1906 followed up the previous treaty. In 1913, Tibet declared independence, and a conference was held in 1914 in Simla regarding Tibetan independence.

It was agreed that the Simla Conference would be tripartite, in which the Tibetans were an equal partner in the talks with the Chinese and British. Legalities of the Tibetan independence notwithstanding, this cast many doubts on the nature of the Chinese position which stated that Tibet was merely a Chinese province. Tibet demanded recognition of their de facto sovereignty—a proposal that was intolerable to the Chinese, as China did not wish to give up their claim to Tibet, though they did not actually control it.

In the end, the only legally binding outcome of the 1914 conference was that Britain and Tibet, represented by Sir Henry McMahon and Lonchen Shatra respectively, reached an agreement on a border settlement binding the between themselves, ringing the McMahon Line into being. The Chinese delegate was not invited to this meeting, as the McMahon line was the agreement on the official demarcation of the border between Tibet and India; this highlights the fact that all the parties—China included—recognised that Tibet had full authority to negotiate its boundary with India. It is of crucial importance to note that the McMahon line had legally nothing to do with China.

To this date, the Chinese claim to the Indian areas based upon the non-recognition of the McMahon line and their illegal claim to Tibet, regardless of the recognition of Tibetan autonomy and Tibet's acceptance of the McMahon Line. Seizing the opportunity to expand, in the late 50s, they played upon the quirky logic that would have been legally binding, had Tibet been a legal part of China. Thus, the territories that came in dispute between India and China due to Chinese claims to Tibet are listed follows:

The Eastern sector: 90,000 sq. km under Indian control, then called the North East Frontier Agency, or NEFA.

The Middle sector: 20,000 sq. km on either side of the Himalayan watershed and passes.

The Western sector: 30,000 sq. km of high plateau country known as the Aksai Chin in the district of Ladakh of Jammu and Kashmir state, bordering Tibet and Xinjiang province of China.

## Sino-Indian Relations in 1950's

Under the Sino-Indian Agreement of 1954, otherwise known as the *Panchsheel*, or the “Five Principles” agreement, India gave up all the extra-territorial rights and privileges it enjoyed in Tibet, which it had inherited from the British colonial legacy, formally recognising Tibet to be a region of China. The five points agreed upon were:

Mutual respect for each other’s territorial integrity and sovereignty

Mutual non-aggression

Mutual non-interference in each other’s internal affairs

Equal and mutual benefit working relationship

Peaceful co-existence

By the agreement, it was recognized that six passes (*Shipki La, Mana Niti, Kungrabinri, Darma, and Lipu Lekh*) were border passes and “traders and pilgrims of both countries” could travel by them . China’s success in promoting these principles at the 1955 Bandung Conference helped China emerge from diplomatic isolation. Unfortunately, by the end of the 1950s, China’s foreign policy stance became more militant, and the Chinese went back on this treaty within three months of its signing.

## Border Conflict

The period from 1955 to 1960 was marked by increasing tension and clashes on the border between India and China. Yet India failed to evolve and formulate a comprehensive foreign policy vis-a-vis China, tending to treat them as isolated incidents. The Chinese, wishing to consolidate their gains in Tibet and the surrounding areas, implemented a plan for developing the infrastructure in those regions. A ring road was constructed leading from China to Tibet and from there via the Karakorum Range to Sinkiang,

Mongolia and then back to China. The Aksai Chin region in the Indian Ladakh district of Jammu and Kashmir obstructed the construction of this road, leaving the Chinese with the option of cutting through the harsh Takla Makan desert—not the most favorable terrain. The PRC decided to take the shortcut through Indian territory rather than the desert route. Taking advantage of the historical quirk that they had not actually signed the agreement at the Simla Conference, China published maps showing that Aksai Chin belonged to them, and refused the de-facto McMahon line, in the East of India, that demarcated the border and control of the land.

In October 1958 the road was discovered, creating a flurry of diplomatic messages from both sides, chastising the other for their territorial transgressions. When the public came to know about the Chinese roads, Nehru was faced with increasingly vocal criticism in the Indian Parliament, and he once angrily asked his critics whether they wanted him to go to war on this issue.

Before these border incidents, Nehru recommended that the Indian and Chinese governments sift through historical evidence and recommend where the border should be. Chou en-Lai's suggestion, made 'On November 7, 1959, was to complete demilitarise the entire border to a depth of 20 km, using the McMahon line in the East and the "line of actual control" in the West. This would effectively have jeopardised India's defensive positions in the East, while legitimising Peking's land grab in the West. Essentially, China wanted a solution based on military and strategic positions, while India wanted only a strict adherence to boundaries that had been agreed upon for between the last forty and two hundred years.

Tensions increased further following India's warm welcome to the Dalai Lama, who, crossed into India with 20,000 followers in March 1959. Mao felt it was a loss of face, and that China "needed a victory in some sphere." The Chinese claim of NEFA was thus voiced in the aftermath of the 1959 Tibetan revolt.

In 1959, at a meeting between Nehru and China's foreign minister, Chou En-Lai, both countries agreed not to send patrols within two miles of the McMahon Line in NEFA. However, On August 7, 1959, about 200 Chinese troops intruded into the Indian border at Khenzemane in the Kameng frontier division at east of Thagla Ridge. When challenged by the Indian patrol and asked to withdraw, they pushed the Indian party consisting of 10 men to the bridge at Drokung Samba. China considered the sector as within Chinese

territory, and stated that the international border ran through the Drokung Samba bridge.

On 25<sup>th</sup> August 1959, around 300 Chinese troops crossed into the Longju region of the Subashin Frontier division and opened fire at the Indian post there. The post was completely surrounded and was captured, but the Indian garrison was later released. In both cases the Chinese heavily outnumbered the Indians. The Indian posts were isolated and solely dependent on air supply. They were typically manned by 12-15 men and with no chances of reinforcements, since there were no access roads leading to them. This was a glimpse of things to come, unfortunately all that transpired were a few protest notes from the Ministry of External Affairs.

By late 1959, Chinese excursions into Indian Territory were getting more and more frequent, and as a result the Army was finally given control of the Indian border in NEFA. The 4<sup>th</sup> Indian Division was ordered into Assam, from Punjab. It was given the task of defending the entire McMahon line from the Bhutan tri-junction to the Burma border. Unfortunately, it was a task that it was ill prepared and equipped to handle. India's plans of peaceful settlement were momentarily shattered by these acts of aggression.

India again seized on an opportunity to settle when Chou En-lai visited Delhi in April 1960. Chou En-Iai, however, wanted to reopen the whole 2,000 mile-long border. He had earlier indicated that China would agree to India's claim in the northeastern sector, but went back on this when the Indian side would not agree to the Chinese claim-line in Ladakh.

An opportunity to settle the problem was thus lost. While unconfirmed rumors flew, not without some credibility, in the Indian press that the Chinese were training Maoist guerrillas in India's northeast, Chou left for Nepal and made an anti-India statement there, inflaming passions on both sides and making the situation even more tense. Each side tried to extend its actual line of control and the border question became a matter of prestige and test of strength for both.

After much protest by India, to these acts of aggression on its territory, the Chinese made it clear that the Sino-India border had never been formally delimited and that it is making claims to certain sectors of the boundary in dispute. China went further, accusing India of trying to unilaterally change the state of the border by "pressing forward steadily across the eastern section of the Sino-India border".

## Chinese Aggression of 1962

Given the above statement by the Chinese government, it was clear to India that China wanted to claim areas that it believed to have belonged to it and was willing to use force if necessary. The situation reached its peak in the form of the 1962 Sino-India Border War that began with the Chinese invasion of Indian territory.

The 1962 Chinese invasion was termed by the Chinese as a “self-defense counterattack” and justification for their behavior was provided on the basis the disputed areas being their own territory. The territorial dispute concerns the Aksai Chin area, which at that time was thought by India to be a part of its territory due to the delineation by the McMahon line. China, however, does not recognize Sino-Indian border as having been delineated by McMahon line and thus believes that it has claim to territory that surpasses the McMahon line, namely Aksai Chin area.

The controversy over the issue of whether the McMahon line serves as the Sino-Indian border lies the legal status of Tibet as a signatory to the British-Tibetan agreement of July 3, 1914. This agreement between Britain and Tibet established the McMahon line as the Sino-Indian border but China denied the binding force of the agreement due to conviction that Britain had no right to negotiate and sign a treaty with Tibet without China’s consent or participation. According to the Anglo-Chinese convention of 1906 and the Anglo-Russian treaty of 1907, Britain agreed that it would not enter into any negotiations with Tibet except through the intermediary of the Chinese government. The Chinese government was unwilling to sign the British-Tibet agreement of 1914 and explicitly stated prior to the signing that it “would not recognize any treaty or similar document now or hereafter signed between Great Britain and Tibet.”

The 1962 Border War was clearly won by the Chinese, but they gained none of the territories they so strongly claimed. China currently occupies western sector of the Aksai Chin area and India controls the eastern sector but it is unlikely that either side will simply agree to give up the disputed areas that it now holds. China claims that the war was fought only to “demonstratively assert its territorial claims”. India, on the other hand, accuses China of an “ungrateful betrayal”. The causes of the 1962 Sino-India war differ depending upon which side one looks at. On the Indian side, the belief is that India’s reaction to the Tibetan revolt, and more specifically

granting asylum to the Dalai Lama, is what angered the Chinese and thus caused them to make territorial claims to the Aksai Chin area as retaliation. However, the Chinese feel that while India's response to the Tibetan revolt was a catalyst to the war, the primary and direct cause of the war was the border dispute. Regardless of which view is correct, one thing will always hold true and that is that India's response to the Tibetan revolt and its subsequent granting of asylum to the Dalai Lama was definitely a contributing factor in prompting the war. The fact that Chinese acts of aggression against India occurred shortly after the granting of asylum to the Dalai Lama appears to be more than just a matter of coincidence.

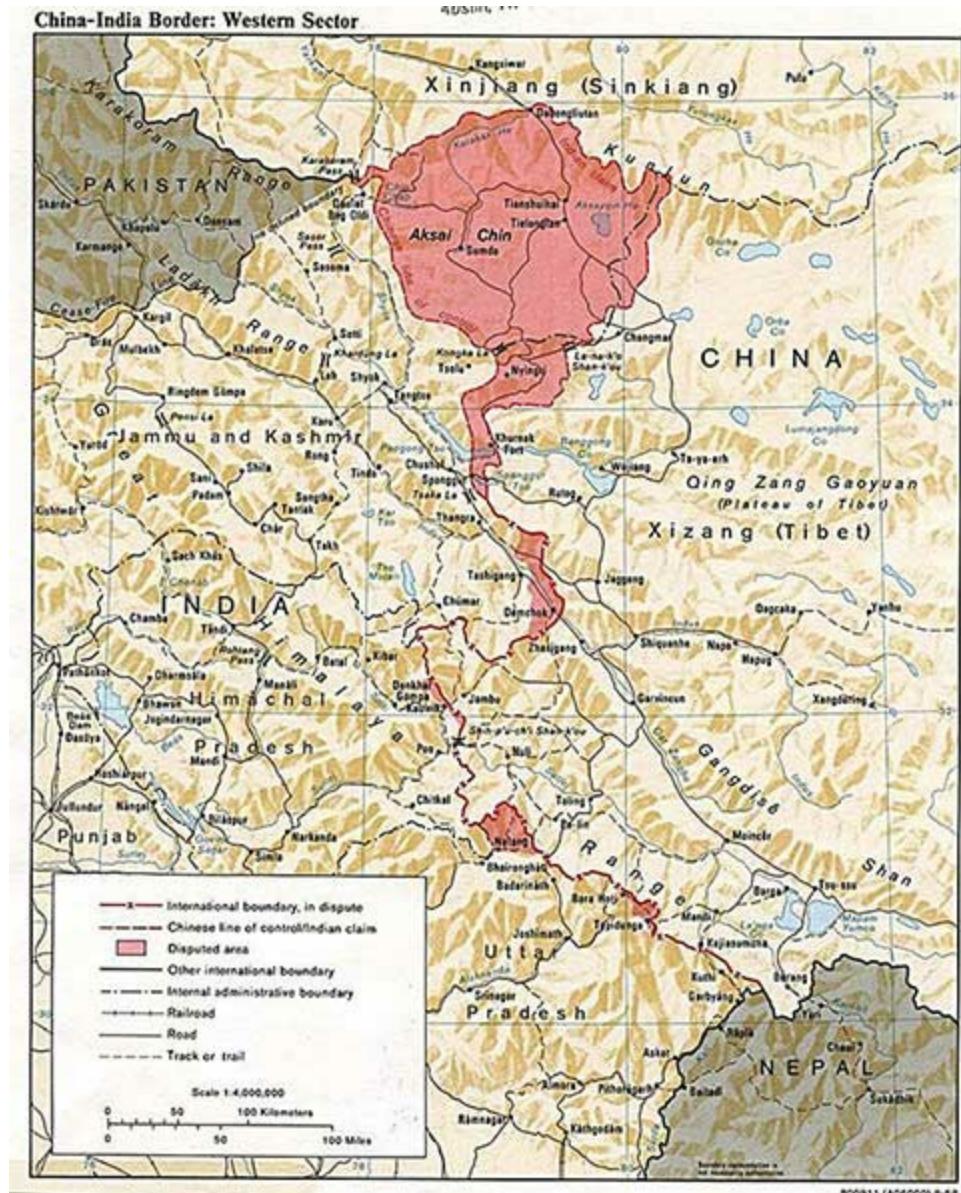
## **Impact of the Conflict**

The 1962 war highlighted several critical failures in India's military strategy. First, and perhaps most significantly, the conflict highlighted political naivety and ignorance toward strategies of warfare and international relations. During the entire conflict, Indian diplomatic actions remained flaccid and fluctuated between being confrontational or being manhandled. For example, intelligence reported that the Chinese were building a road through Aksai Chin, yet the Government, apart from a few angry condemnations, chose to ignore the strategic significance of it for almost a decade, instead repeating to itself the mantra of Hindi-Chini bhai-bhai. Even upon discovery of this transgression, India's protests were weak-kneed.

The war also highlighted the fact that the army was acutely under-equipped, out-dated, and illtrained to deal with sustained conflict in the Himalayas. The acclimatisation of troops was of critical import in this mountain war. Though Indian kill ratios were very favorable, the damage caused by non-acclimatisation of troops, particularly in the eastern sector, compared to the troops in Ladakh, who were better equipped and acclimatised, is very evident.

The psychological and political effects of the war were far-reaching. Because of the war, India's image, especially among the "Third World" nations remaining non-aligned during the Cold War, suffered. But internally, the shock galvanised the people into one united nation. Krishna Menon resigned and Nehru's dream of Sino-Indian friendship was shattered, but India did not relinquish its independent policy of non-alignment, though a shadow was shed on India's position as the leader of the Non-Aligned

Movement (NAM). However, statements by the PRC promoting the Chinese revolution as a model and Beijing's actions in the Taiwan Strait in 1958 and the 1962 Sino-Indian War alarmed many Third World nations. Third World appreciation for Chinese assistance coexisted along with growing suspicions of China's militancy. These increasingly militant tendencies, contradictory to the much lauded *Panchsheel*, destroyed the active influence the PRC had on the NAM.



China-India Border: Western Sector

## QUESTIONS

Which one of the following documents was the first to contain a catalogue of fundamental rights?

- (a) Nehru Report of 1928
- (b) Simon Commission Report of 1929
- (c) Karachi Resolution of 1931
- (d) Gandhi-Irwin Pact of 1931

‘Mixed Economy’ was envisaged for the first time in the:

- (a) Preamble of the 1950 Constitution
- (b) First Five Year Plan
- (c) **Second Five Year Plan**
- (d) Bombay Plan

Who served as India’s first ambassador to the Soviet Union?

- (a) V. P. Krishna Menon
- (b) Vijayalakshmi Pandit
- (c) K. M. Pannikar
- (d) Prof. Mahalanobis

When was the Bandung Conference of Afro-Asian leaders held?

- (a) 1951
- (b) 1953
- (c) 1955
- (d) 1957

The *panchashila* (five principles) of peaceful coexistence, embodied in the 1954 treaty with China, included:

- (i) mutual respect for each other’s sovereignty and territorial integrity.
- (ii) non-aggression
- (iii) non-interference in the affairs of others
- (iv) non-alignment with either of the super powers
- (v) equality and mutual benefit
- (vi) peaceful coexistence

Select the answer from the codes given below:

- (a) i, ii, iii, iv and vi
- (b) i, ii, iv, v and vi
- (c) i, ii, iii, v and vi
- (d) i, iii, iv, v and vi

Who designed the National Flag of India, adopted by the Constituent Assembly on July 21, 1947?

- (a) Badr-ud-din Tyabji
- (b) Rabindranath Tagore
- (c) Abanindranath Tagore
- (d) Abul Kalam Azad

When were the first Asian Games held in New Delhi?

- (a) 1950
- (b) 1951
- (c) 1952
- (d) 1953

Who among the following was not one of the founders of the Non-Aligned Movement at Brioni in Yugoslavia in 1956?

- (a) Nehru
- (b) Tito
- (c) Suharto
- (d) Nasser

Which area was the target of Chinese aggression?

- (a) Takla Makan
- (b) Bhutan
- (c) Sikkim
- (d) Aksai Chin

Who was the chief planner of the first two fiveyear plans of India?

- (a) B. R. Mehta
- (b) V. N. Gadgil
- (c) Mahalanobis
- (d) S. N. Sen

What is the correct chronological order of the following?

- (i) **Assassination of Mahatma Gandhi**
- (ii) Presentation of the First Railway Budget.
- (iii) Accession of Kashmir to Indian Union
- (iv) Nationalisation of the RBI

Select the answer from the codes given below:

- (a) i, ii, iii and iv
- (b) ii, iv, iii and i
- (c) iii, ii, iv and i

(d) iv, ii, i and iii

Which one of the following pairs is not correctly matched?

- (a) 1948—Police action in Hyderabad' State
- (b) 1949—Devaluation of Indian Rupee
- (c) 1950—Setting up of the Planning Commission
- (d) 1951—Establishment of Atomic Energy Commission

Arrange the following events in the chronological order:

- (i) Nationalisation of Private Airlines
- (ii) **States Reorganisation Commission**
- (iii) Incorporation of Chandernagor with India
- (iv) Inauguration of Bhakhra Dam

Choose the answer from the codes below:

- (a) ii, iv, i and iii
- (b) iii, i, ii and iv
- (c) iv, ii, iii and i
- (d) i, ii, iii and iv

What is the correct chronological order of the following Acts?

- (i) Hindu Marriage (Amendment) Act
- (ii) **Hindu Succession Act**
- (iii) Untouchability Act

Choose the answer from the codes given below:

- (a) i, iii and ii.
- (b) ii, iii and i
- (c) i, ii and iii
- (d) iii, ii and i

Which of the following is wrongly paired?

- (a) 1954—Sino-Indian Agreement
- (b) 1957—Dalai Lama's flight to India
- (c) 1959—Military confrontation with China in Aksai Chin
- (d) 1962—Sino-Indian War

Consider the following events:

- (i) Setting up of ONGC
- (ii) Passing of Wealth Tax Bill
- (iii) Nationalisation of Insurance Companies
- (iv) Mundhra – L1C share scandal

What is their chronological order? Choose the answer from the codes given

below:

- (a) i, ii, iii and iv
- (b) ii, iv, iii and i
- (c) iii, ii, iv and i
- (d) iv, i, ii and iii

Match List I with List II and select the answer from the codes given below:

<b>List I</b>	<b>List II</b>
(I) 1959	(A) <a href="#">Third General Election</a>
(II) 1961	(B) Kamraj Plan
(III) 1962	(C) Television Transmission
(IV) 1963	(D) <a href="#">Liberation of Goa</a>

**(a)** I-C, II-D, III-B, IV-A  
**(b)** I-D, II-C, III-B, IV-A  
**(c)** I-D, II-C, III-A, IV-B  
**(d)** I-C, II-D, III-A, IV-B

Consider Lists I and II:

<b>List I</b>	<b>List II</b>
(I) 1953	(A) Bifurcation of Gujarat
(II) 1956	(B) Hindu Succession Act
(III) 1960	(C) Afro-Asian Conference at Delhi
(IV) 1961	(D) <a href="#">Arrival of Queen Elizabeth</a>

Which of the above are correctly matched? Choose the answer from the codes given below:

- (a) All of them
- (b) II, III and IV
- (c) I, III and IV
- (d) I, II and III

Match List I with List II and select the answer from the codes given below:

<b>List</b>	<b>List II</b>
(I) Bimal Roy	(A) Garm Hava
(II) M. S. Sathyu	(B) Pather Panchali
(III) Satyajit Ray	(C) Meghe Dhaka Tara
(IV) Ritwik Ghatak	(D) Do Bigha Zamin

**A   B   C   D**

- (a) IV I III II
- (b) I IV III II
- (c) IV I II III
- (d) I IV II III

In 1947 all but three of the 532 princely states voluntarily acceded to the Indian Union. Which one of the following was not one of those three?

- (a) Bhavnagar
- (b) Hyderabad
- (c) Junagarh
- (d) Kashmir

Who was the first recipient of the highest gallantry award, ‘Param Vir Chakra’, instituted in 1947?

- (a) Captain Vikram Singh
- (b) Major Somnath Sharma
- (c) Major Vijay Rathor
- (d) Captain Sanjay Sharma

Who coined the word ‘Khalistan’, referring to an independent Sikh state, in 1947?

- (a) Master Tara Singh
- (b) Sardar Kartar Singh
- (c) Professor Kapur Singh
- (d) Sardar Baldev Singh

Which was the first public corporation formed in July 1948?

- (a) Life Insurance Corporation of India
- (b) Food Corporation of India
- (c) State Trading Corporation
- (d) Damodar Valley Corporation

What was the name of Press Trust of India before 1949, when it was owned and operated by Reuters?

- (a) Inter Press Service
- (b) Associated Press of India
- (c) United News Information
- (d) Associated News Service

Who founded the Oravida Munnetra Kazhagam (OMK) in Tamil Nadu in 1949?

- (a) E. V. Ramaswamy Naicker

- (b) M. Karunanidhi
- (c) C. N. Annadurai
- (d) Kumaraswami Kamaraj

Who was hanged along with N. V. Godse, in the Ambala Jail in 1949, for Gandhiji's murder?

- (a) Narayan Oattatreya Apte
- (b) Oamodar Ghorpade
- (c) V. T. Savarkar
- (d) Vishnu Chiplunkar

Consider the following statements:

- (i) *Jana Gana Mana* ... was adopted as the National Anthem of India.
- (ii) *Vande Mataram* ... was adopted as the National Song of India.
- (iii) *Sare Jahan Se* ... was adopted as the National Theme of India.
- (iv) Herbert Murril's orchestra tune was selected for the National Anthem.

Which of the above are correct? Choose the answer from the codes given below:

- (a) i, ii and iii
- (b) ii, iii and iv
- (c) i, ii and iv
- (d) i, iii and iv

Who became the first Chief Justice of India when the Supreme Court of India was inaugurated on January 28. 1950?

- (a) Dilip Bose
- (b) Hiralal J. Kania
- (c) S. P. Mukherji
- (d) Nandlal Bose

Who was the first to give 80 acres in Telengana to Vinoba Bhave's *Bhoodan* Movement?

- (a) N. Sanjiva Reddy
- (b) T. Prakasam
- (c) J. Vengal Rao
- (d) V. Ramachandra Reddy

What is the chronological order of the demise of the following personalities?

- (i) Vallabhbhai Patel
- (ii) Sarat Chandra Bose
- (iii) Abanindranath Tagore

(iv) Aurobindo Ghosh

(v) Maharshi Ramana

Select the answer from the codes given below:

(a) iii, iv, i, v and ii

(b) iv, iii, i, ii and v

(c) ii, v, iv, i and iii

(d) v, i, iv, iii and ii

Which one of the following pairs is not correct?

(a) Prem Mathur—First woman pilot

(b) Ila Majumdar—First woman doctor

(c) Anna R. Malhotra—First lady IAS officer

(d) Vijayalaxmi Pandit—First woman President of UN General Assembly

Who produced ‘Jhansi ki Rani’, the first technicolor film to be made in India?

(a) V. Shantaram

(b) Raj Kapoor

(c) G. Nagi Reddy

(d) Sohrab Modi

For the attainment of which state did Potti Sriramulu undertake a fast unto death?

(a) Maharashtra

(b) Kamataka

(c) Andhra Pradesh

(d) Kerala

Who was the first Indian to get Lenin Peace Prize in 1952?

(a) Jawaharlal Nehru

(b) Saifuddin Kitchlu

(c) C. Rajagopalachari

(d) S. Radha Krishnan

K. T. Yadav won a bronze medal in the Helsinki Olympic of 1952. This was India’s first official Olympic medal in:

(a) Wrestling

(b) Swimming

(c) Weight-lifting

(d) Shooting

Who was the first Indian to be appointed as a Cardinal by the Vatican?

(a) A. J. Kuriokose

- (b) C. H. Francis
- (c) Valerian Gracias
- (d) Mammen Mathew

Match List I and List II:

**List I**

- (I) January, 1953
- (II) March, 1954
- (III) November, 1954
- (IV) May, 1955

**List II**

- (A) Sahitya Akademi
- (B) Lalit Kala Akademi
- (C) Sangeet Natak Akademi
- (D) Children's Film Society

Choose the answer from the codes given below:

**A    B    C    D**

- (a) III    I    IV    II
- (b) I    III    IV    II
- (c) I    III    II    IV
- (d) III    I    II    IV

Who was the first Indian to become Commander-in-Chief of the armed forces?

- (a) Subroto Mukherji
- (b) K. M. Cariappa
- (c) F. J. Manekshaw
- (d) R. D. Katari

Who among the following was not a recipient of the Bharat Ratna in the year 1954?

- (a) B. R. Ambedkar
- (b) C. Rajagopalachari
- (c) S. Radha Krishnan
- (d) C. V. Raman

Which was the first film to get the President's Gold Medal for Best Film in the National Film Awards introduced in 1954?

- (a) Shakuntala by V. Shantaram
- (b) Pat her Panchali by Satyajit Ray
- (c) Shyamchi Aai by P. K. Atre
- (d) Jhansi ki Rani by Sohrab Modi

Which one of the following pairs is not correct?

- (a) R. D. Katari—First Indian Chief of Navy

- (b) Subroto Mukherji—First Indian Air Chief
- (c) K. M. Cariappa—First Indian Army Chief
- (d) Debi Prasad Chowdhury—First Joint Chief of Staff

‘Apsara’ was the name given to the first:

- (a) Commercial aircraft of the Indian Airlines
- (b) Nuclear research reactor of India
- (c) Thermal power project of India
- (d) Luxury cruise liner of India

Which was the first university in India to start a two-year MBA course?

- (a) Banaras Hindu University
- (b) Allahabad University
- (c) Andhra University
- (d) Madras University

Match List I with List II and select the answer using codes given below the lists:

List I	List II
(I) 1954	(A) State Bank of India
(II) 1955	(B) Bhabha Atomic Research Centre
(III) 1956	(c) All India Institute of Medical Sciences
(IV) 1957	(d) National Development Council

**Codes:**

- |     | A  | B  | C   | D   |
|-----|----|----|-----|-----|
| (a) | IV | I  | III | II  |
| (b) | IV | I  | II  | III |
| (c) | I  | IV | II  | III |
| (d) | I  | IV | III | II  |

Who was the first recipient of the Magsaysay Award?

- (a) B. R. Ambedkar
- (b) Vinoba Bhave
- (c) Jawaharlal Nehru
- (d) S. Radha Krishnan

Who founded the Swatantra Party in 1959?

- (a) S. P. Mukherji
- (b) B. R. Ambedkar
- (c) C. Rajagopalachari

(d) Narendra Dev

Who among the following was not a communist?

(a) P. C. Joshi

(b) N. M. Joshi

(c) Ajoy Ghosh

(d) E. M. S. Namboodripad

Which one of the following pairs is not correct?

(a) Usha Sapre—First woman to climb Mt. Everest

(b) Anna Chandy—First woman judge in a high court

(c) Arati Saha—First Asian woman to swim across English Channel

(d) Gita Chanda—First woman paratrooper in IAF

Who was the first American President to visit India in 1959?

(a) F. D. Roosevelt

(b) J. F. Kennedy

(c) D. D. Eisenhower

(d) Richard Nixon

Nehru's first cabinet included five non- Congressmen. Pick them out from among the following:

(i) Ajoy Ghosh

(ii) B. R. Ambedkar

(iii) S. P. Mukherji

(iv) [John Mathai](#)

(v) C. H. Bhabha

(vi) Shanmukham Chetty

Choose the answer from the codes given below:

(a) i, ii, iii, iv and v

(b) i, ii, iv, v and vi

(c) i, ii, iii, iv and vi

(d) ii, iii, iv, v and vi

## ANSWERS

1. (b)      2. (c)      3. (d)      4. (b)      5. (c)      6. (a)      7. (c)

8. (b)      9. (d)      10. (c)      11. (a)      12. (d)      13. (c)      14. (b)

15. (a)      16. (c)      17. (d)      18. (b)      19. (a)      20. (c)      21. (b)

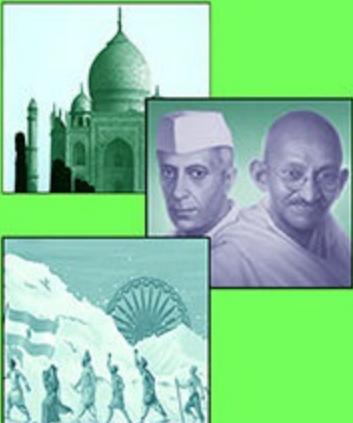
- |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|
| 22. (c) | 23. (d) | 24. (b) | 25. (c) | 26. (a) | 27. (c) | 18. (b) |
| 29. (d) | 30. (c) | 31. (a) | 32. (d) | 33. (c) | 34. (b) | 35. (a) |
| 36. (c) | 37. (d) | 38. (b) | 39. (a) | 40. (c) | 41. (d) | 42. (b) |
| 43. (c) | 44. (a) | 45. (b) | 46. (c) | 47. (b) | 48. (a) | 49. (c) |
| 50. (d) |         |         |         |         |         |         |

## Section-D

# REVISION

### IN THIS SECTION...

- A Glossary of Economic Terms of Medieval and Modern India
- Personalities



# A GLOSSARY OF ECONOMIC TERMS OF MEDIEVAL AND MODERN INDIA

## SOCIO-ECONOMIC SYSTEMS

**Ayagar System** It was a Socio-economic system which originated first in the Karnataka region in ancient period and then spread to Tamil and Andhra regions in the medieval period. It meant that the requirements of the rural population in certain goods and social services were met by a staff of professionals, who were remunerated not with the payment for work done, but summarily with a fraction of gross agricultural produce, called *Ayam*. All village artisans and menials together with the community administrative staff were therefore known by the common name of *ayagars* (receivers of the *ayam*).

**Baluta System** Similar to the ayagar system, it was prevalent in western India and Deccan during the medieval period. Under this system a fixed annual share of each peasant family's corn and garden produce, called *baluta*, was permanently assigned for the subsistence of about 12 village servants and artisans called *balutadars* (carpenter, blacksmith, potter, barber, washerman, shoemaker, rope-maker, *mahar*, etc.). They were not employed by individual peasant families (as under the *jajmani* system) but by the village as a whole and were expected to serve the villagers whenever required in their respective capacities fixed by their castes.

**Jajmani System** It was a reciprocal system of prescribed rights and obligations between specific rural families. Under this system *jajmani* families, generally the landowners, received goods and services from the *kamin* families of village artisans and servants, and made customary payments to them.

It was characteristic of medieval India's rural economy though with several regional variations. It was a system primarily oriented towards subsistence production and customary distribution of the produce rather than to production for the market. An important economic rationale for its prevalence and persistence seems to be the security it provided against the frequent famines.

## REVENUE SYSTEMS AND PRACTICES

### *Batai*

It was one of the several methods of revenue calculation and collection that were prevalent in medieval India. In this system the crop was divided between the cultivator and the government in different ways either before or after the harvest. It was also known as the *galla-bakshi* system.

### *Bhagdari*

It was a system under which *bhagdars* (sharers or partners) were collectively, not individually, responsible for the payment of revenue to the government.

### *Dahsala*

A revenue system in which the average produce of different crops as well as the average prices of the past 10 years were calculated and one-third of the average produce in terms of cash was collected by the state as the land revenue. It was introduced by Akbar in his 24th regnal year.

### *Danabandi*

It was a revenue system in which not the actual crop (as in the *balai* system) but the estimated crop was divided between the cultivator and the government or its agents. During the British period the zamindars under the permanent settlement increasingly demanded payment of their share of estimated crop not in kind, but in cash at market rates of certain periods of year which proved disastrous to the cultivators.

### *Ijara*

It was the practice of revenue farming. According to this practice, the right to farm or collect revenue was granted

temporarily to the highest bidder in an auction by the government through the zaminder. In return for this function, the *ijaradar* (revenue farmer) was rewarded with a commission of 4 to 6 per cent and few other benefits. Having its origins in the reign of Shah Jahan, it became common during Aurangzeb's period and widely practiced under the Later Mughals. The British also used this practice for some time in eastern India.

### **Kankut**

It was a method of revenue calculation in which the cultivator and the government official arrived at a general estimate of the produce on the basis of a sample survey by mutual agreement and the Government's share was accordingly fixed.

### **Mahalwari**

It was a system of land revenue assessment in which the unit of assessment was a *mahal* or estate not an individual holding. Under the system the responsibility for the payment of revenue was collective, and the government reserved the right to periodically revise the revenue demand. It was introduced by the British in the Gangetic valley, the Punjab, North-Western province, and parts of central India.

### **Nasaq**

In this method the revenue payable by the cultivator was calculated on the basis of past experience.

### **Ryotwari**

It was the system of revenue settlement with the individual cultivator (*ryot*) recognising him as the owner of his plot of land. In this system the government retained the right to reassess land revenue demand periodically. It was introduced by the British in the Madras Presidency and later in the Bombay Presidency.

### **Zabti**

The system in which assessment of land revenue was made on the basis of measurement of land with the help of *tanab*, a measuring instrument made of bamboo sticks joined by iron rings. Also known as the *bandobast* system, it was introduced by Akbar in his 15<sup>th</sup> regnal year.

## REVENUE OFFICIALS AND COLLECTORS

<i>Amil</i>	Common name for revenue collectors during the medieval period and early British period.
<i>Desai or Deshmukh</i>	He was the Principal hereditary revenue officer of a district ( <i>sarkar</i> ) or subdistrict ( <i>pargana</i> ) in Western India and Deccan.
<i>Deshpande</i>	Hereditary accountant of revenue collection at the district or subdistrict level in western India and Deccan.
<i>Ijaradar</i>	Revenue farmer of eastern India.
<i>Iqtadar</i>	Holder of an <i>iqta</i> under the Delhi sultans. Also known as <i>muqti</i> .
<i>Jagirdar</i>	Holder of a <i>Jagir</i> under the Mughals.
<i>Kulkarni</i>	Village accountant in western India and Deccan.
<i>Malguzar</i>	Holder of <i>malguzari</i> , that is, a revenue engagement right, in northern and central India under the British.
<i>Mamlatdar</i>	Non-hereditary revenue official in charge of a district or a subdistrict in western India and Deccan under the Marathas.
<i>Muqaddam</i>	Village headman in north India, also called <i>khat</i> .
<i>Palegar or Poligar</i>	Petty chieftan or zamindar who enjoyed hereditary right of revenue collection in south India.
<i>Patel or Patil</i>	Village headman in western India and Deccan.
<i>Patwari</i>	Village accountant in northern and central India.
<i>Thikadar</i>	Holder of a <i>thika</i> , that is, a lease or sub-lease of land from a big zamindar in eastern India during the British rule.

## DIFFERENT TAXES

<i>Abwab</i>	Miscellaneous cesses and imposts levied by zamindars and public officials.
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<i>Chauth</i>	One-fourth of the land revenue of an undefined belt land paid to the Marathas by the Mughals and the native rulers so that those areas would not be subjected to Maratha raids.
<i>Jizya</i>	A religious tax paid by all the <i>zimmis</i> (non-Muslims) in an Islamic state to the government.
<i>Kharaj</i>	Land revenue in the Muslim ruled states of medieval India.
<i>Khums</i>	Traditionally one-fifth share of the state in the war booty and treasure troves, mines, etc., but became four-fifths from the time of Ala-ud-din Khalji.
<i>Sair or Sayir</i>	Taxes other than land revenue; mostly transit duties.
<i>Sardeshmukhi</i>	An additional levy of 10 per cent on those lands of Maharashtra over which Marathas claimed hereditary rights.
<i>Zakat</i>	A religious tax paid by all the wealthy Muslims in an Islamic state for the maintenance of their unfortunate brethren.

## AGRARIAN CLASSES

<i>Bargadar</i>	Share cropper in eastern India. Having the status of a tenant-at-will, he occupied the land only as long as the landowner allowed.
<i>Bhagdar</i>	Partner or shareholder of a joint village in some parts of western India. Also called <i>patidars</i> and <i>narwadars</i> .
<i>Grantidar</i>	Person holding land tenure ( <i>granti</i> ) directly under the government or the zamindars in some parts of eastern India (e.g. Jessore District). In other parts of eastern India, these tenure-holders were known by different names such as <i>jatedars</i> in Rangpur District, <i>hao-ladars</i> in Bakaraganj District, <i>gatchdars</i> in Purnea District and <i>mandals</i> in Midnapur district. These people were mostly big tenure-holders who depended considerably on hired labour for the cultivation of their lands. Their origins were largely

associated with large-scale reclamation of wasteland particularly during the early part of British rule.

**Hali** or Bonded agricultural labourer of western India.

**Haliya**

**Kamiya** Bonded agricultural labourer of eastern India.

**Manamdar** Holder of land tenure under the zamindars (*jenmis*) in Kerala. During the term of the tenure (usually 12 years) the *kanamdar* paid the *jenmi* a lower rent than other tenants. At the beginning of the tennhe paid the *jenmi* a lump sum (the *kanam*) and the rent he had to pay was accordingly reduced. The *kanamdar* either cultivated the land himself or let them out to other tenants such as *pattadars*.

**Khudkasht** A peasant who was a permanent resident of the village and had ownership rights of his lands and implements and paid land revenue to the state directly in Mughal India. In Maharashtra he was called *mirasdar* (holder of *miras* lands), and in Rajasthan as *gharuhala* or *gaveti*.

**Korfa** A tenant with certain customary rights in his land in eastern India.

**Muzarian** Share-cropper in Mughal India.

**Nattar** A person belonging to the local ruling class and dominating local land and people in Tamil Nadu.

**Pahi** A peasant who was basically an ‘outsider’ but cultivated the rented lands in a village either while staying in the neighbouring village or by staying in the same village in Mughal India. In Maharashtra he was known as *upari*.

**Patnidar** Holder of a *patni* or undertenure in a zamindari in some parts of eastern India (e.g. Burdwan dist.).

## COMMERCIAL SYSTEMS AND PRACTICES

**Cartaze System** A system in which every Indian ship sailing to a destination not reserved by the Portugese for their own

trade had to buy a pass (*cartaze*) from the Portuguese viceroy of Goa if it was to avoid the seizure and confiscation of its merchandise.

**Dadni System**

The system in which merchants (both Indian and European) gave cash and raw material advances (*dadan*) to the artisans and later bought the finished products. Though it originated and grew in Bengal, later it spread to other parts of India as well. It is not the same as the ‘putting-out’ system insofar as the transactions it covered were still sales with the artisan retaining considerable independence.

**Damdupat**

A rule under which no debtor was liable to pay an amount of interest exceeding the principal or original loan itself prevalent in western India.

**Hundi**

An indigenous bill of exchange in Mughal India, it promised payment after a specified period (two months or less) at a particular place allowing a discount which included interest, insurance charges and cost of transmission of money. *Hundis* increasingly became the standard form of payment in major commercial transactions in the 18<sup>th</sup> century. In the long distance trade they not only met the requirements of an expanding demand for credit, but reduced the risks involved in the transmission of cash to distance places. Their business was mainly in the hands of professional money changers or bankers, called the *sarrabs*.

**Khatbandi**

Indenture regulations which bound the artisans of eastern India to sell their products exclusively to the English East India Company from the late 1770s onwards.

## COMMERCIAL CLASSES

**Bania**

Merchant throughout the subcontinent, in some area he also acted as banker or money-changer.

**Banjara**

Merchant who specialised in the carrying (caravan) trade, particularly in grain, salt, and cattle, throughout India.

<i>Chetti</i> or <i>Chettiar</i>	Merchants of south India.
<i>Dalal</i>	Broker or middleman in commercial transactions.
<i>Goldar</i>	Wholesale merchant owning a warehouse ( <i>gola</i> ).
<i>Mahajan</i>	Wholesale merchant or big banker in eastern, northern and western India.
<i>Marwari</i>	Native of Marwar in Rajasthan who followed the business of banker, merchant or broker.
<i>Paikar</i>	Merchant's agent concerned with buying goods from artisans in eastern India.
<i>Sahukar</i>	Banker and moneylender in western India.
<i>Saudagar</i>	Big merchant involved in long distance trade in eastern India.
<i>Seth</i>	Banker and moneylender in eastern, western and northern India.
<i>Sarraf</i>	A professional banker who provided specialised service as supplier of credit through the hundis.

## MISCELLANEOUS TERMS

<i>Aurang</i>	Depot for manufactured goods or localised manufacturing area.
<i>Bhaichara</i>	Brotherhood holding lands or certain rights and privileges as common property.
<i>Bhiga</i>	Measure of land area, varying widely but never more than an acre.
<i>Chowki</i>	Customs outpost.
<i>Cowries</i>	Conch shells used as a medium of exchange.
<i>Daroga</i>	Head of police, customs or excise outpost.
<i>Diwani</i>	Right to collect revenue of a province.
<i>Farman</i>	Royal order or decree
<i>Ganj</i>	Mart or trade centre or market.
<i>Hasil</i>	Land revenue actually collected or realised from an estate

	or area.
<i>Hat</i>	Periodic village fair.
<i>Inam</i>	Revenue-free land or some gift from a person in authority to someone for a service.
<i>Iqta</i>	Unit of land whose revenues were assigned to government officials in lieu of their salaries in the Delhi Sultanate.
<i>Jagir</i>	Mughal equivalent to the iqta of the Delhi Sultans.
<i>Jama</i>	Total land revenue levied or expected from an estate or area.
<i>Jamabandi</i>	Settlement of the amount of revenue assessed upon an estate or village or district.
<i>Kharkhana</i>	Royal factory where different types of goods were manufactured for the royal court and the army under the Delhi Sultans and Mughals.
<i>Kaulnama</i>	Written voucher granted to revenue payers specifying the terms of their payments and the amounts. Crown-land or land held and managed directly by the state.
<i>Madad-i-Maash</i>	Land whose revenues were assigned by the state to religious and learned persons or religious and benevolent institutions.
<i>Malikana</i>	Special allowance assigned to the zamindar by the state out of the land revenue because of his superior right over the land.
<i>Mandi</i>	Wholesale market.
<i>Manotidar</i>	A banker or moneylender who provided guarantee or stood security to the intermediary revenue collector after receiving a premium ( <i>manoti</i> ) for that purpose from the latter.
<i>Milki</i>	Proprietorship or ownership especially in land.
<i>Mohur</i>	Gold coin.
<i>Maufi</i>	Revenue-free holdings.
<i>Nazrana</i>	Gift usually from inferior to superior; forced contribution.
<i>Mukarari</i>	Tenure at fixed rates or rent or revenue.

<i>Patta</i>	Document given by the revenue official to the revenue payer stating terms on which land is held and the amount payable.
<i>Pattidari</i>	Joint ownership of a village or estate.
<i>Qubuliyat</i>	Document in which the revenue payer accepts the terms and conditions laid down by the government.
<i>Takkavi</i>	Cash advances or loans given to the cultivators by the government for produce.
<i>Tinkathia</i>	A system in which European indigo planters holding <i>thikadar</i> leases from the big local zamindars in eastern India made it mandatory for the peasants to cultivate indigo on part of their land at unremunerative prices, and if they wanted exemption from indigo cultivation they had to pay <i>sharahbeshi</i> (enhanced rent) or <i>tawan</i> (lump sum compensation) or sometimes both.
<i>Watan</i>	Hereditary lands.
<i>Zerat</i>	A system in which European indigo planters holding <i>thikadari</i> leases in Eastern India undertook direct cultivation of indigo with the help of very low-paid agricultural labourers.

# PERSONALITIES

**Abdul Gaffar Khan** Popularly known as the ‘Frontier Gandhi’, he was a prominent nationalist leader of the North-western Frontier Province, and founded a nationalist organisation, called the ‘Khudai Khidmatgars’ (Servants of God), popularly referred to as the ‘Red Shirts’. He began a movement for ‘Pakhtoonistan’ in post-independent Pakistan, for which he was imprisoned by the Pakistani government. Awarded the ‘Bharat Ratna’ award posthumously by the Indian government.

**Abdul Hamid Lahori** Shah Jahan’s official historian and the author of *Padshah Namah*.

**Abdullah Barha Sayyjd** The elder of the two famous Sayyid brothers, the younger being Hussain, played the role of king-makers in the Mughal empire between 1713 and 1722.

**Abdur Rahim Khan-i-Khanan** Son of Bairam Khan, he became a prominent noble and military commander of Akbar, and contributed to literature by his translation of Babur’s *Memoirs* into Persian and other such activities.

**Abdur Razzak Lari** General of the last Qutab Shahi ruler of Golconda (Abul Hasan), he defended the fort very bravely for a long time before its final conquest by Aurangzeb (1687) who later took him into his employment.

**Abul Fazl** Son of Shaik Mlubarak and brother of Faizi (poet), he was the official historian and close adviser of Akbar. Wrote *Ain-i-Akbari* (a statistical account of Akbar’s empire) and *Akbar Namah* (an authoritative account of his reign). Assassinated by Bir Singh Bundela in 1602 at the instigation of Prince Salim (later Jahangir).

**Adham Khan** Son of Maham Anaga (foster mother of Akbar), he became powerful for two years (1560-62) after the fall of Bairam Khan, but was executed by Akbar for murdering the then *wazir*, Shams-ud-din Atga Khan (1562).

**Afzal Khan** Bijapuri general sent to suppress Sivaji, but was outsmarted and killed by Sivaji with his baghnakh (tiger claws) when the two met for

negotiations (1659).

**Aga Khan** The title of the religious head of the *Borah Ismailian* community of the Muslims in India. It was first conferred on Hasan Ali Shah who claimed descent from the Prophet through his daughter.

**Ahalya Bai** The widowed daughter-in-law of Malhar Rao Holkar of Indore, who ruled the state between 1764 and 1795. Famous for her construction of temples and public works like the Annapurna and Vishnu temples at Banaras and Gaya respectively and the Grand Trunk road from Calcutta to Banaras. She was succeeded by Tukoji Holkar.

**Ahmad Shah Abdali** Belonging to the Durrani clan of Afghanistan, he initially worked under Nadir Shah. During his independent rule of Afghanistan (1747–1773), he invaded India eight times, scoring a spectacular victory over the Marathas in the third battle of Panipat (1761).

**Ahmad Shah Wali** The ninth Sultan of the Bahmani kingdom, he came to power by murdering his brother Firoz Shah Bahmani. Transferred the capital from Gulbarga to Bidar.

**Ahmad Shah** The greatest ruler (1411–41) of the Sultanate of Gujarat, he founded the city of Ahmadabad near the old Hindu town of Aswal and made it his capital.

**Ahmad Nizam Shah Bahri** Founder of the Nizam Shahi dynasty, he built the city of Ahmadnagar and made it his capital.

**Ahsan Shah. Jalaluddin** One of the governors of Muhammad bin Tughluq, he rose in rebellion and founded the Sultanate of Madurai in 1335 which was, however, annexed by the Vijayanagar ruler in 1377.

**Ajatasatru** Son of Bimbisara, he was the second ruler (516–480 Be) of the Haryanka dynasty of Magadha. He conquered the Lichchhavi state, defeated the Kosala king (Prasenjit) and married his daughter. The First Buddhist Council was held at Rajagriha during his reign.

**Ajit Singh** The posthumous son of Raja Jaswant Singh of Marwar, he was imprisoned by Aurangzeb as an imposter but was rescued from Delhi by the Rathors under Durgadas. The Rathors, supported by the Ranas of Mewar, fought against the Mughals for the cause of Ajit till 1709 when Bahadur Shah I finally recognised him as the ruler of Marwar.

**Akbar (Prince)** Third son of Aurangzeb, born to Dilras Bano Begum, he

revolted against his father in 1681, but was defeated and had to take refuge with Sambhaji. Failing to achieve anything in the Deccan due to the personal presence of the emperor, he finally retired to Persia.

**Alauddin Hasan Bahman Shah** Founder of the Bahmani kingdom with Gulbarga as his capital, he was originally an officer in Decan in the employment of Muhammad bin Tughluq. During his reign (1347–1358), he extended his control overall the territory from the Wain Ganga in the north to the Krishna in the south. His kingdom consisted of four provinces (*tarafs*), viz. Gulbarga, Daulatabad, Berar and Bidar. His reign is known to us from a contemporary account, *Burhan-i-Maasir*.

**Alauddin Hussain Shah** Founder of the Hussain Shahi dynasty of Bengal with Gaur as the capital, he ruled for 24 years (1493–1518).

**Alam Khan** Third son of Bahlul Lodhi and uncle of Ibrahim Lodhi, he joined Daulat Khan Lodhi in inviting Babur to invade India.

**Alamgir II** Son of Jahandar Shah (8th Mughal emperor), he was made the 16th Mughal emperor (1754–59) by the powerful *wazir*, Ghazi-ud-din Imad-ul-Mulk.

**Alberuni** Originally a native of Khiva in Central Asia, he came to Ghazni and then visited India in the wake of Mahmud's raids. Abu Rihan Muhammad was his original name, but became famous as 'Alberuni', meaning the 'Master'. Being a great scholar himself, he learnt Sanskrit and made a thorough study of Indian sciences and philosophy. His famous work, *Tariq-i-Hind* or *Kitab-i-Hind*, is a truly scientific treatise and gives us an accurate account of India on the eve of the Turkish conquest of India.

**Al-Hajjaj** The Arab governor of Iraq during the caliphate of Walid, he sent three expeditions to Sind to conquer it. But only the last one under his deputy and son-in-law, Muhammad bin Qasim, succeeded in defeating King Dahir in the Battle of Raor (AD 712) and established Arab rule in Sind.

**Al-Masudi** An Arab visitor to the Pratihara kingdom in AD 915 during the time of Mahipala I, he praised the competence of Pratihara cavalry.

**Alexander of Epirus** He is referred to as 'Alikasuddara' by Asoka in his Major Rock Edict XIII.

**Ali Adil Shah I** The fifth ruler of Bijapur, he combined with Rama Raya of Vijayanagar in invading Ahmadnagar (1558) but later joined the other Muslim rulers in the combined attack of Vijayanagar and its defeat in the

battle of Bannihatti or Talikota (1565). He was married to Chand Bibi of Ahmadnagar.

**Ali Barid** Founder of the Barid Shahi dynasty of Bidar, an off-shoot of the Bahmani kingdom.

**Ali, Muhammad** A prominent nationalist leader and brother of Shaukat Ali, he was a leader of the Khilafat Movement and the Non-Cooperation Movement. He became the President of the Indian National Congress in 1923.

**Ali, Muhammad Ruhela** Founder of the power of the Rohillas or Ruhelas in Rohilkhand lying at the base of the Himalayas to the north-west of Awadh. In 1774 they were defeated and their last ruler, Hafiz Rahamat Khan, was murdered by the Nawab of Awadh with the help of the British.

**Amar Singh** Son and successor of Rana Pratap of Mewar, he continued the fight against the Mughals under Akbar and later under Jahangir. But in 1614 peace was patched up when Jahangir stopped insisting on the personal attendance of the Rana at the imperial court.

**Ambar, Malik** An Abyssinian slave who settled in Ahmadnagar and became the prime minister of the Nizam Shahi rulers. He introduced a number of revenue reforms, trained the Nizam Shahi forces in the guerrilla tactics of warfare, employed a large number of Marathas in the army, and foiled the attempts of Jahangir to complete Mughal annexation of the Nizam Shahi kingdom. But in 1616 he was compelled by Prince Khurram (later Shah Jahan) to surrender the fort of Ahmadnagar to the Mughals.

**Ambi** Ruler of Taxila when Alexander invaded India, he voluntarily surrendered to Alexander and rendered help in the latter's war against Porus or Purushottam.

**Amir Khusrau** Known as the 'Parrot of India', he was a famous poet, historian and musician of the Delhi Sultanate. Writing in Persian, Urdu and Hindi, he enjoyed the patronage of successive rulers of Delhi from Balban to Ghiyasuddin Tughluq and passed away in 1324.

**Anantavarman Choda Ganga** The most important king of the Eastern Gangas of Orissa, he built the famous Jagannath temple at Puri in the 12<sup>th</sup> century.

**Ansari, Dr (1880–1936)** A medical doctor by profession, he was initially involved in the Muslim League politics and presided over its 1920 session.

But later he became a Congressman and was the president of the Madras Session (1927) of the INC. He participated in the Civil Disobedience Movement and was imprisoned twice in 1930 and 1932.

**Antialcidas** An Indo-Greek King of Taxila (140–130 bc), he sent Heliodorus as ambassador to Kasiputra Bhagabhadra of Vidisa, the fifth Sunga ruler. He is mentioned in the Besnagar Pillar Inscription, near Vidisa in MP.

**Antigonous Gonatas** King of Macedonia (277–239 bc), he is referred to as ‘Antikini’ in the Major Rock Edict XIII of Asoka. He was one of the Greek rulers with whom Asoka maintained friendly relations.

**Antiochus I** Son of Seleucus Nikator, he was the king of Syria and sent Deimachus as his ambassador to the court of Bindusara. When Bindusara requested him to send sweet wine, dried figs and a sophist, he replied that wine and figs would be sent but not a sophist, for the laws prohibited a sophist to be sold.

**Antiochus II Theos** The Greek King of Syria (261–246 bc) who is referred to in the Major Rock Edict XIII of Asoka as ‘Antiyoko’ with whom he maintained friendly relations.

**Anuruddha** The son and successor of Udayin of the Haryanka dynasty of Magadha, he was the last ruler of the dynasty according to the Ceylonese Buddhist chronicles.

**Appolodotos** An Indo-Greek king, he came to power by murdering his own father, Eucratides, in about 156 bc.

**Aquaviva, Father Ridolfo** A Jesuit missionary working at Goa, he was sent to Fatehpur Sikri along with Father Monserrate by the Portuguese government on the request of Akbar who wanted to know the fundamental tenets of Christianity.

**Arjun, Guru** The fifth guru of the Sikhs (1581–1606), he was the son and successor of Guru Ramdas. He compiled the *Adi Granth* and built the famous Harmandir Sahib in the city of Amritsar. In 1577 Akbar had donated the site to Ramdas who founded the city there. Guru Arjun required the Sikhs to pay a ‘spiritual tribute’, a sort of religious cess, thus laying the foundation of the wealth of the Sikh gurus. He was executed by Jahangir for helping prince Khusrav, who was in revolt against his father.

**Asaf Khan** Akbar’s general who conquered Sarhatanga from Rani

Durgavati and helped Raja Man Singh in defeating Rana Pratap in the battle of Haldighati.

**Asaf Khan** Son of Mirza Ghiyas Beg (Itimad-ud:laula) and brother of Mihr-un-nisa (Nur Jahan), he gave his daughters, Anjuman and Banu Begum (Mumtaz Mahal), in marriage to Prince Khurram (Shah Jahan) and helped him to capture the throne after Jahangir's death. Later he served his son-in-law as the *wazir*.

**Asanga** A prominent Buddhist scholar, saint and author, he belonged to the fourth century ad and was the brother of Vasubandhu (teacher and minister of Samudragupta). He was the author of the *Sutralankara* (the earliest text of the *Yogachara* school of *Mahayanism*) and the *Yogachara Bhumi Sastra*.

**Asvaghosha** A Buddhist (*Mahayana*) saint and scholar of Kanishka's period, he played an active part in the Fourth Buddhist Council. He was the author of *Buddhacharita* (a biography of the Buddha), and *Rashtrapala* and *Sariputra Prakasha* (dramas).

**Atisha Dipankara** A renowned *Vajrayana* Buddhist monk and preacher (ad 981–1054) of the Pala period, his original name was Chandragarbha. He served as the principal of the Vikramasila University for about 18 years, and later went to Tibet and preached there for 12 years.

**Avantivarman** A Maukhari ruler of Kanauj, he was the father of Grahavarman, who married Rajyasri, the sister of Harshavardhana of the Pushyabhuti dynasty.

**Azim-ud-daula** The last nawab of the autonomous state of the Carnatic, he was pensioned off and his state was annexed by Lord Wellesley in 1801.

**Badal and Gora** The Rajput heroes of Mewar, who died fighting while defending Chittor from Alaudding Khalji's forces.

**Badauni** A prominent historian of Akbar's period, he is the author of *Muntakhab-ul-Tawarikh*, which contains a rather critical account of Akbar's liberal reign.

**Bahadur Shah** Ruler of Gujarat (1526–37), he defeated his neighbours like the Sultan of Malwa and Rana of Mewar, and extended his territories at their cost. Though he was defeated and deprived of his kingdom by Humayun in 1535, he soon recovered it by driving out the occupying Mughal forces. But in 1537 he is said to have been drowned while holding discussions with the Portuguese on board one of their ships.

**Bahar Khan Lohani** The Afghan ruler of Bihar and patron of Farid Khan (later Sher Shah Sur), he conferred the title of ‘Sher Khan’ on the latter and even appointed him as his deputy.

**Bairam Khan** Guardian and later regent (1556–1560) of Akbar, he helped the latter in winning the second battle of Panipat and also in conquering Gwalior, Ajmer and Jaunpur. When Akbar assumed the direct charge of administration at the age of 18, Bairam revolted but was defeated and pardoned. On his way to Mecca, he was murdered by some of his enemies at Patan in Gujarat (1561).

**Ballala Sena** The second independent Sena ruler (ad 1158–79) of Bengal, he expanded his kingdom considerably. He was a prolific writer in Sanskrit, authoring *Danasagara* and *Adbhutasagara*. Being a patron of orthodox Hinduism, he founded *kulinism* or a system of nobility among the Brahmins and Kayasthas of Bengal.

**Banda Bahadur** The disciple of the 10th and last Sikh Guru, Govind Singh, he was the political leader of the Sikhs between 1708 and 1715. For the revenge he took on a Mughal official, Wazir Khan, who had executed the sons of his guru, he was hunted down by the Mughals who could finally capture and execute him in 1715.

**Barani, Ziauddin** A conservative historian of Firoz Shah Tughluq’s period, his *Tarikh-i-Firozshahi* gives us information about the rule of the Tughluqs upto Firoz.

**Barwell, Richard** An official of the East India Company, he was made a member of the Governor General’s Council by the Act of 1773. Unlike the other three members of the Council, he gave his full support to Warren Hastings.

**Baz Bahadur** Ruler of Malwa with Manda as his capital, he was famous for his patronage of architecture and music. Akbar annexed his kingdom but later took him into Mughal service. His wife, Rupmati, was known for her beauty.

**Best, Captain** Commander of an English ship, the ‘Dragon’, he defeated the Portuguese fleet at Swally (near Surat) in 1622 which made Jahangir to grant permission to the English to erect a factory at Surat.

**Bethune, J E D** Law Member of the Governor General’s Council, he is famous for promoting education among the Indian women. He was the

founder of the Bethune School for Girls at Calcutta.

**Bhagwan Das** Kachhwaha ruler of Amber and son of Raja Bihari Mal' (who voluntarily submitted to Akbar), he rose very high in the service of Akbar. Raja Man Singh who served Akbar with distinction was his son.

**Bhani** The powerful noble of Thanesvar who played a significant role in the accession of Harsha to the throne.

**Bhasa** An early Sanskrit dramatist of ancient India he is said to have composed 13 dramas, the most famous being *Swapnavasavadatta*, *Charudatta Pratima*.

**Bhaskaracharya** A celebrated Indian astronomer and mathematician of the 12<sup>th</sup> century ad, he was born at Bijapur and was the author of *Siddhanta Siromani*, also known as *Lilavati*.

**Bhaskaravarman** Famous ruler of Kamarupa (Assam), he was a contemporary and close friend of Harshavardhana of Kanauj, who took his help to check the power of Sasanka of Gauda (Bengal). He attended the two assemblies held at Kanauj and Prayag by Harsha. His court was visited by the Chinese pilgrim, Hiuen Tsang.

**Bhavabhuti** Sanskrit poet and dramatist of the early eighth century, he was at the court of King Yasovaraman of Kanauj. His works include *Uttaracharita* and *Malatimadhava*.

**Bhimal** Solanki ruler of Gujarat when Mahmud of Ghazni raided the famous Somnath temple (of Siva) in 1025.

**Bhima II** The Solanki ruler of Gujarat who was the first Indian to defeat Muhammad of Ghur when the latter tried to penetrate India from the western sector in 1178.

**Bhoja I (Mihira)** He was the greatest of all the Gurjara-Pratihara kings of Kanauj. According to Sulaiman, an Arab traveller, he had the best cavalry in India.

**Bhoja II** The grandson of Bhoja I, he ruled the Pratihara kingdom for a very brief period of two or three years in the first decade of the 10th century AD.

**Bhoja (of Malwa)** The Paramara or Pawar ruler of Malwa between ad 1018 and t060 with Dhar as his capital, he was a great patron of learning and wrote several books in Sanskrit. He was also responsible for building the

famous Bhojpur lake (250 sq. miles), which lasted till the 15th century.

**Bihari Lal** Next to Tulsi Das, he was the most eminent Hindi poet of the 17th century and wrote *Satsai*.

**Bilhana** The court poet of Vikramaditya VI (1076–1127), the Chalukya ruler of Kalyan, he was the author of *Vikramankacharita*.

**Bir Narayan** The minor ruler of Garhkatanga whose mother, Rani Durgavati, died fighting along with him in trying to defend their kingdom against Akbar.

**Bir Singh Bundela** He was the Bundela chief who murdered Abul Fazl at the instigation of Prince Salim (Jahangir). He built the famous Kesava Deva Temple at Mathura at a cost of Rs 33 lakh.

**Birbal, Raja** A Rajput chief in the employment of Akbar, he was the favourite of the emperor who honoured him with titles of ‘Raja’ and ‘Kavi Priya’ (for his Hindi poetry). He lost his life in 1586 while campaigning against the Yusufzai tribe in the north-western India.

**Bird, R M** A British revenue officer in charge of md revenue settlement of the North-West rovinces, he took ten years (1830–40) to complete le work which came to be known as the *Mahalwari* ystem.

**Brydon, Dr** A British army surgeon, he was the nly survivor of the regiment that fought the first .ghan War (1839–42).

**Bussy, Marquis De** A prominent French general under Dupleix, he acted as the military adviser of labat Jang (Nizam of Hyderabad) for seven years 1751–58). With his recall from Hyderabad by Count de Lally (who succeeded Dupleix), the French influence in the Nizam’s court was destroyed.

**Butler, Sir Harcourt** First a member of the Viceroy’s Executive Council and then the governor of the United Provinces and of Burma, he was appointed the chairman of the Indian States Committee (1927) set up to inquire into the relationship between the British government and the Indian states and to suggest measures for improvement. The committee submitted its report in 1929.

**Carey, William** A Baptist missionary of the early 19th century, he propagated Christianity in Bengal, promoted Bengali prose by publishing a number of books and by helping in the publication of two Bengali journals

(*Digdarsana* and *Samachar Darpan*), advocated the spread of western sciences and English literature, and condemned the practice of sati. He greatly influenced Bentinck's educational and social policies.

**Chait Singh** The Raja of Benaras who was harassed by Warren Hastings for more tributes and contributions till the demands became too heavy for him to comply. Ultimately Hastings confiscated his kingdom, while the Raja escaped to Gwalior. Later this episode was one of the serious charges against Hastings in his impeachment proceedings.

**Champat Rai** The Bundela chief who rebelled against Aurangzeb. He committed suicide to escape capture by the Mughals. His son, Chhatrasal, however, carried on the fight against Aurangzeb.

**Chamunda Raya** A minister of the Western Gangas of Mysore, he built the famous statue of Gomatesvara or Bahubali (56.5 feet in height), a Jaina monk, on the top of a hill at Sravana Belgola in ad 982.

**Chand Bardai** The court poet of Prithviraj Cauhan of Ajmer, he was the author of *Prithviraj Rasa* (also called *Chand Raisa*) which dealt with his patron's marriage with Samyukta, his life and achievements. **Chand Bibi:** The daughter of Hussain Nizam Shah of Ahmadnagar and wife of Ali Adil Shah of Bijapur, she acquired fame for her defense of Ahmadnagar against Akbar.

**Charaka** The celebrated physician of Kanishka's period, he was the author of *Charaka Samhita*, a book on pathology and medicine.

**Charnock, Job** One of the early English traders in India, he laid the foundation of Calcutta in 1690.

**Charvaka** Founder of the earliest materialistic philosophy in India, the *Lokayata* School, he denied the existence of an imperishable soul, rejected the doctrine of rebirth and asked men to be happy in this life, for the body once cremated can never be formed again.

**Charumati** One of the daughters of Asoka, she became a Buddhist nun, accompanied her father on his visit to Nepal and remained there after her father's departure.

**Chhatrasal** Son of Champati Rai Bundela, he revolted against Aurangzeb and founded an independent kingdom in eastern Malwa with his capital at Panna in 1671. Later he was taken into Mughal service by Bahadur Shah I.

**Child, Sir John** President of the English factory at Surat, he defied

Aurangzeb's authority, who seized their factory. After a while the English were pardoned and permitted to return to Surat.

**Child, Sir Josiah** Chairman of the Court of Directors of the East India Company, he wanted to capture some territories in eastern Indian by force, which resulted in the temporary expulsion of the English from Bengal in 1688.

**Clavering, Sir John** The member of the Governor General's Council between 1773 and 1777, he always opposed Warren Hastings along with his colleague Philip Francis.

**Coote, Sir Eyre** The British general who scored the decisive victory over the French in the battle of Wandiwash (1760). He also won the battle of Porto Novo (1781) against Haidar Ali. But later in another battle with Haidar at Palilur, he lost one of his legs.

**Cotton, Sir Arthur Thomas** The famous English engineer, who built irrigation works on the Kaveri, Krishna and Godavari rivers and improved the irrigation system in south India in general. He was the author of *Public Works in India*, a comprehensive book on the subject.

**Cotton, Sir Henry** An English ICS officer, he occupied several important positions before his retirement in 1902. A leading champion of Indian Nationalism, he became the president of the 20th Session of the INC held in Bombay in 1904.

**Cunningham, Sir Alexander** An engineer by profession, he served in various capacities in engineering department till 1861 after which he became the first archaeological surveyor to the government of India and later the director of that department (1870–85). His contribution to Indian archaeology has greatly promoted our knowledge of ancient Indian history, and his works (*The Ancient Geography of India. Corpus Inscriptionum Indicanum. the Stupa of Bharhut*, etc.) still continue to be of great value.

**Dadu Dayal** A prominent Nirguna saint of Medieval India, he was the son of a cotton-carder of Ahmadabad but lived mostly in Rajasthan during the reign of Shah Jahan. He composed a number of poems which promoted Hindu-Muslim unity. His followers came to be known as the *Dadupanthis*.

**Dahir** Son of Chach, he was the ruler of Sind at the time of the Arab conquest. Though he repulsed the first two Arab attacks, he was defeated and killed in the battle of Raor by the Arabs under Muhammad bin Qasim (ad

712). Soon the whole of Sind with its capital, Alor, passed under Arab rule.

**Dara Shikoh** The eldest son and favourite of Shah Jahan and Mumtaz, he was interested in *Sufism* and tolerant of all religious faiths. He was with his father when the latter fell ill in 1656, but his claim to the throne was contested by his three younger brothers (Shuja, Aurangzeb and Murad) which resulted in the war of succession (1656–58) among the brothers. Though he had the backing of his father, he was defeated successively by Aurangzeb in the three battles of Kharmat, Samugarh and Deorai. Thereafter he became a fugitive and took shelter with Jiwan Khan, the Afghan chief of Dadar (Sind), who however betrayed him to the forces of Aurangzeb. He was ultimately tried on the charge of apostasy ‘and executed by Aurangzeb in August 1659.

**Das, Chittaranian** An eminent lawyer who first distinguished himself by successfully defending Aurobindo Ghosh in the famous Alipore Bomb Case. He gave up his lucrative practice to join the Non-Cooperation Movement. He presided over the 1922 Session of the INC, but soon realised the futility of the policy of keeping out of the legislative councils. Along with Motilal Nehru he formed the Swaraj Party within the INC with the declared policy of entering the councils and disrupting their functioning (also known as the policy of ‘responsive cooperation’). His party captured a number of seats in the legislatures and was implementing its policy when he suddenly passed away in June, 1925. Because of his great contribution to the cause of the nation, he came to be called ‘Deshbandhu’ (friend of the country) by the people.

**Daulat Khan Lodhi** The Lodhi governor of Punjab, he nursed a deep grievance against Sultan Ibrahim Lodhi for the latter’s harsh treatment of his son (Dilawar Khan) and joined Alam Khan (Ibrahim’s uncle) and Rana Sangram Singh of Mewar in inviting Babur to invade India.

**Dawar Baksh** Son of Prince Khusrau (Jahangir’s eldest son who had died in 1622), he was put on the throne by Asaf Khan in 1627 as a stop-gap arrangement till Shah Jahan came from Deccan and claimed the throne.

**Devabhuti (or Devabhumi)** The last Sunga who was murdered in 75 bc by his own minister, vasudeva, who founded the Kanya dynasty.

**Devanampiya Piyadassi** The title by which Asoka, the Great, is referred to in almost all his inscriptions, except the one at Maski which refers to him as ‘Asoka Piyadassi’ and thus settles the question of the identity of the title with Asoka. The title means the ‘Beloved of the Gods who looks after the welfare

of all.

**Dhoyi** He was court poet of Lakshmana Sena of Bengal (the last Sena who was defeated by Bakhtiyar Khalji). He wrote *Pavanadutam* which describes an adventures of his patron.

**Dignaga** A celebrated Buddhist monk and teacher, he probably lived in the reign of Chandragupta Vikramaditya.

**Digby, John** Collector of Rangpur under whom Ram Mohan Roy worked as a *sheristadar* (clerk) and learnt English between 1809 and 1814.

**Dilras Bano Begum** The eldest and dearest wife of Aurangzeb who built a tomb for her after her death at Aurangabad, which is considered as a replica of the Taj Mahal.

**Duff, Alexander** A Scottish Presbyterian missionary, he did much to promote western education and social reform in Bengal between 1830 and 1863. With Rammohun Roy's help, he started an English school in Calcutta (1830) which later on became the famous Duff College. He also played an important role in persuading the government to establish universities in India.

**Dundas, Henry** The first president of the Board of Control (set up by the Pitt's India Act of 1784), he made the Board a powerful body in the affairs of India.

**Durand, Sir Henry Mortimer** An ICS officer of distinction, he was the foreign secretary to the government of India between 1884 and 1894 and was the Chairman of a commission which drew up the famous 'Durand Line' to mark the boundary between India and Afghanistan.

**Durlabh Rai** One of the generals of Siraj-ud-daula, he joined Mir Jafar and other conspirators in betraying his master to the British in the battle of Plassey.

**Durlabhavardhana** Founder of the Karkota dynasty (seventh to ninth century) of Kashmir to which belonged the famous Lalitaditya and Jayapada Vinayaditya. The dynasty was supplanted by the Tuglak dynasty in the ninth century.

**Dutt, Romesh Chandra** One of the earliest Indians to get into the ICS, he played a prominent role in the Indianisation of the Civil Services and in promoting the cause of nationalism and social reform in India. After retiring from service, he actively participated in the Indian national movement and

presided over the Lucknow Session of the INC in 1899. His *Economic History of British India* (1757–1900) was the first authoritative and scholarly exposition of the economic exploitation of India under British rule.

**Dyer, General** The military general who was responsible for the Jallianwala Bagh massacre (379 deaths and 1208 wounded) on 13th April, 1919, and the subsequent imposition of martial law and humiliation of the Punjabis, he was ultimately censured and removed from service by the government on the basis of the report of an enquiry committee under the chairmanship of Lord Hunter.

**Faizi** Son of Shaikh Mubarak and elder brother of Abul Fazi, he was a prominent poet in Akbar's court.

**Fakhr-ud-din** The *kotwal* of Delhi and a close friend of Balban, he was responsible for persuading the Sultan to rescind the orders for the resumption of land grants of about 2000 *shamsi* horsemen who had become old and ceased to perform the military duty.

**Ferishta, Muhammad Kasim** A famous historian of Bijapur (late 16<sup>th</sup> and early 17<sup>th</sup> centuries), he lived at the court of Ibrahim Adil Shah II and wrote *Tarikh-i-Ferishta*, an authoritative account of the Muslim rule in India.

**Forde, Colonel** A talented English military officer, he defeated the French in the battle of Chandurthi (1759) and captured Masulipatnam, thus ending the French control over the Northern Circars. Later in the same year he defeated the Dutch in the battle of Bedera which ended Dutch pretensions in Bengal.

**Francis, Sir Philip** Named by the Regulating Act as one of the four members of the Governor General's Council, he ganged up with Monson and Clavering in opposing Warren Hastings in his whole policy and method of government. Ultimately he fought a gun battle with Hastings (1780), was disabled and went back to England where he took a prominent part in organising and conducting the impeachment of Hastings.

**Gangu** A Brahmin astrologer, he was (according to Ferishta) the master of Hasan and foretold the future greatness of the founder of the Bahmani kingdom.

**Ghosh, Rashbehari** A leading lawyer of Calcutta, he was elected president of the Surat Session of the INC (1907) which ended with the split of the Congress. Next year (1908) he presided over the Madras Session of the

moderate INC.

**Ghulam Hussain Khan** A famous historian of Bengal during the later Mughal period, he was the author of *Siyar-ul-Mutakherim*, an authoritative and reliable account of the decline of the Mughal empire (which also traces the progress of the English in Bengal up to 1780).

**Gulbadan Begum** A daughter of Babur, she was a talented lady and wrote *Humayan Namah*, an authoritative account of the reign of her brother, Humayun.

**Gwyer, Sir Maurice Linford** He was the first chief justice of India (Federal Court) from 1937 to 1943 when he retired and became the vice-chancellor of Delhi University. He also made a significant contribution to the drafting of the constitution of India.

**Halliday, Sir F J** He was the first lieutenant governor of Bengal, Bihar, Orissa and Assam, the administration of which had been the additional charge of the governor general till 1853 when the Charter Act of the year relieved him of it.

**Hamida Banu Begam** Wife of Humayun and mother of Akbar, she exercised a great influence in shaping the personality of Akbar.

**Hare, David** A watchmaker by profession, he was specially interested in the spread of western education in India. It was largely due to his efforts that the Hindu College was opened in 1817 at Calcutta. He also founded the School Book Society for printing and publishing English and Bengali books.

**Hari Vijaya Suri** A prominent Jaina teacher of Akbar's period, he was invited by the latter to participate in the religious debate held in the Ibadat Khana at Fatehpur Sikri.

**Hemachandra** A prominent jaina author of the 12th century, he was the author of *Trisastisalaka Purushacharita*, an enormous work dealing with the lives of 126 Jaina saints. The *Parisistaparvan* (which deals with, among other things, the conversion of Chandragupta Maurya to Jainism) is its supplement.

**Huvishka** The son and successor of Kanishka, he issued a large number of coins which suggest that he ruled over the extensive empire built by his father.

**Ilbert, Sir Courtney** A law member of the Viceroy's Executive Council between 1882 and 86, he sponsored the famous Ilbert Bill and steered it with

some fundamental modifications (due to European protest) through the legislature. Later he served as the vice-chancellor of the Calcutta University.

**Impey, Sir Elijah** He was appointed the first chief justice of the Supreme Court in Calcutta by the Regulating Act of 1773. In 1775 he convicted Nanda Kumar for forgery and sentenced him to death, probably under the influence of Warren Hastings (a class-mate of Impey). In 1779 the Supreme Court under his leadership entered into a most disreputable quarrel with the Governor-General's Council over the question of its jurisdiction.

**Islam Shah Sur** Son and successor of Sher Shah Sur, he ruled Delhi from 1545 to 1545 and maintained the efficiency of the army and preserved many of the reforms introduced by his father.

**Jahannara** Elder of the two daughters of Shah Jahan, she supported Dara in the war of succession and after the succession of Aurangzeb she voluntarily devoted herself to the service of her imprisoned father. She was also a great poetess and died a spinster.

**Jayadeva** An eminent poet and contemporary of Lakshmana Sena (late 12th century), he wrote the famous lyric, *Gita Govinda*.

**Jaimal** A valiant fighter of Mewar, he was left in charge of Chittor by Rana Lidai Singh when it was attacked by Akbar. He heroically defended the fort for four months before falling to the Mughal forces.

**Jai Singh** The Kachhwaha ruler of Amber, he played a prominent role in the later part of Shah Jahan's reign and early part of Aurangzeb's reign. In the war of succession he was sent against Prince Shuja whom he defeated and pursued to the borders of Bengal. Later Aurangzeb pardoned him and employed him in the Deccan where he carried on a successful campaign against Sivaji and compelled him to sign the treaty of Purandhar (1665).

**Jaipal** Hindushahi ruler of Waihind (Lidabhandapur) in north-western India, he was defeated convincingly by Mahmud of Ghazni in a battle near Peshawar in AD 1001. He is said to have committed suicide out of humiliation, leaving his son Anandapala on the throne. But the latter was also defeated by Mahmud in ad 1008, thus ending the Hindushahi dynasty.

**Jaswant Singh** The Rathor ruler of Marwar (Jodhpur—capital), he was sent against Aurangzeb by Shah Jahan in the war of succession, but was defeated in the battle of Dharmat near Ujjain (1658). Later he was pardoned by Aurangzeb who retained him in Mughal service. While serving in the

northwest he passed away in 1678. and his followers raised a banner of revolt against Aurangzeb due to the latter's refusal to recognize the posthumous son (Ajit Singh) of Jaswant as the legal heir.

**Jinnah, Muhammad Ali** Founder of Pakistan, he was born in Karachi, studied law and set up a roaring practice in Bombay. He joined Indian politics as a follower of moderate Congress leaders like Dadabhai Naoroji and G K. Gokhale, and became a member of the Central Legislative Council in 1910. But soon he joined the Muslim League (1913) and became its president in 1916 (Lucknow Session). After the ascendancy of Gandhiji in the national politics, he completely broke away from the Congress and started reorganising the League and demanding the partition of India on a religious basis (1940). Known as the 'Qaid-i-Azam' (Great Leader), he became the First Governor General of Independent Pakistan.

**Jones, Sir William** A famous British Orientalist and jurist, he founded the Asiatic Society of Bengal in 1789 and served it as its president till his death in Calcutta in 1794. During his stay in India (1784–94) he also served as a judge of the Supreme Court in Calcutta. Being well-versed in Persian and Sanskrit languages, he translated a number of Hindu and Muslim law books and other treatises into English.

**Kadphises I** The founder of the Kushana dynasty in India, he lived in the first century ad. His empire included Bactria, Afghanistan and north-western part of India.

**Kafur, Malik** Originally a Hindu, he was captured and converted to Islam by Alauddin Khalji during his Gujarat campaign (1297). He proved himself to be a capable general and most trusted official of the Sultan, conquering the kingdoms of Devagiri, Warangal, Dwarasamudra, Malabar and Madurai for his master. After Alauddin's death, however, he set up one of the late Sultan's minor sons on the throne with all powers concentrated in his own hands. Ultimately all his opponents combined together and murdered him.

**Kalhana** The author of *Rajatarangini* which is a chronicle of the kings of Kashmir, he lived in the 12th century ad.

**Kamran, Prince** Second son of Babur, he was given Afghanistan by his elder brother, humayun. But he failed to give shelter to his brother in his days of wilderness. Finally Humayun captured Afghanistan from his younger brother with the help of a Persians before his reconquest of India.

**Karan Singh** Son of Rana Amar Singh and grandson of Rana Pratap of Mewar, he was given a *mansab* of 5000 by Jahangir in 1614 when his father made up with the Mughals. Later he succeeded his father and maintained friendly relations with the Mughals.

**Kashyapa Matanga** The first Indian Buddhist monk to visit China and introduced Buddhism there in the second half of the first century ad on the invitation of a Chinese mission sent by Emperor Ming.

**Kaudinya** According to Cambodian tradition, he was an Indian Brahmin who established the kingdom of Kambuja Desa in modern Cambodia.

**Khafi Khan** The pen name under which Muhammad Hashim wrote his famous historical work, *Muntakhab-ul-Lubab*, on the reign of Aurangzeb in total secrecy because of the emperor's opposition to it. He was highly impartial and truthful enough to record the victory of Sivaji and to appreciate some of his merits.

**Kharavela** The greatest of the early kings of Kalinga (Orissa), his reign and achievements are known to us from a single inscription, known as the Hathigumpha Inscription, found in a Jaina cave in the Udayagiri Hills in the Puri District. Belonging to the Cheta dynasty, he is said to have brought the whole of Kalinga under his rule and even scored victories over most of his neighbours. He patronised Jainism and constructed a number of public works.

**Khusrau, Prince** The eldest son of Jahangir (Salim), he staked his claim for the throne against his father after the death of Akbar (1605). Despite the support given to him by his maternal uncle, Man Singh of Amber, he was not successful against his father who defeated him but pardoned him later. During Jahangir's reign also he made a number of unsuccessful attempts to capture the throne, and was finally handed over to the custody of his younger brother, Khurram (Shah Jahan), who is said to have caused his death.

**Khwaja Jahan** The title conferred on Malik Sarwar, who was appointed in 1394 by Nasiruddin Muhammad Tughluq as Lord of the East, 'Malik-us-Sharq', with his headquarters at Jaunpur. His son extended his authority over the whole of Ganga-Yamuna Doab and founded the independent Sharqi dynasty.

**Kirat Singh** The Raja of Kalinjar in Bundelkhand, he incurred the displeasure of Sher Shah Sur by giving shelter to Bir Singh, Raja of Rewah. Despite his stiff resistance, Sher Shah took the fort in 1545 but was mortally

wounded and died shortly afterwards.

**Kumbha** The Rana of Mewar, he was one of its greatest rulers and fought successfully against the Muslim rulers of Malwa and Gujarat. He was also a great builder, being responsible for the construction of about 32 forts within the state of Mewar and the ‘Kirtistambha’ or victory tower within Chittor.

**Liquat Ali Khan** Born in UP, he was an important leader of the Muslim League. He was the finance minister in the Interim Government (1946–47) and after the partition became the first Prime Minister of Pakistan. He was assassinated by an unknown murderer in a public meeting.

**Macaulay, Thomas Babington** A renowned English scholar, essayist, historian and politician, he came to India in 1834 as the first law member of the Governor-General’s Executive Council. He drafted the Penal Code which later became the basis of the Indian Criminal Code and maintained the equality of Europeans and Indians before the law. He was also responsible for inaugurating the system of liberal education on western lines through the medium of English.

**Mac Donnell, Sir Anthony** He was the chairman of the Famine Commission appointed by Lord Curzon in 1900.

**MacMohan, Sir Henry** He was the chairman of the Commission which drew up the famous ‘MacMohan Line’ that marks off the North-Eastern Frontier Agency (India) from the frontiers of Tibet and China.

**Madhava Rao, Peshwa** The second son of the third Peshwa (Balaji Baji Rao) whom he succeeded at the age of 17 in 1761, he was responsible for the near revival of the Maratha power and glory after their rout in the third battle of Panipat. He defeated all his neighbours, including the nizam and Haider Ali. In north India, he reoccupied Malwa and Bundelkhand, crushed the Jats and Rohillas, reoccupied Delhi the fugitive Mughal emperor, Shah Alam II, who had long been a prisoner of the English at Allahabad.

**Mahabat Khan** Originally known as Zamana Beg, the title of Mahabat Khan was conferred on him by Jahangir. He proved to be a very capable general and was sent to Mewar to fight against Rana Amar Singh whom he defeated. But under Nur Jahan’s influence, Jahangir neglected him for 12 years which resulted in his frustration and ultimately revolt during which period (1626) he even kept the emperor as his prisoner for a short while. On the accession of Shah Jahan whom he supported for the throne, he was given

a high post and was responsible for the completion of the conquest of Ahmadnagar.

**Mahmud Begarha** One of the greatest rulers of Gujarat, he ruled for a long period of 52 years (ad 1459–1511) and defeated many of his neighbours and checked the expansion of the Portuguese on the Gujarat coast. The Italian traveller, Varthima, makes a mention of Mahmud's great appetite in his records.

**Malhar Rao Holkar** The founder of the Holkar family of Indore, he rose into prominence by rendering efficient and loyal service to Peshwa Baji Rao I and was rewarded with large territories in central India which were held by his successors till their merger in the independent India in 1948.

**Mataviya, Madanmohan** A leading nationalist leader, prominent educationist and social reformer, he edited three journals (*Hindustan, Indian Union* and *Abhyudaya*) between 1885 and 1907, and joined the Indian National Congress becoming its president twice (1909 and 1918). His greatest achievement was the foundation of the Banaras Hindu University in 1915. In religious matters, he was an orthodox Hindu but believed in the *suddhi* (movement of reconversion) and the removal of untouchability. He was thrice elected the president of the Hindu Mahasabha.

**Mayurasarman** The founder of the Kadambas of Banavasi (Mysore region), he probably revolted against the Pallavas of Kanchi in the fourth century ad and established his independent kingdom.

**Meghavama** Ruler of Ceylon and a contemporary of Samudragupta, he sent an embassy to Samudragupta with presents and obtained the latter's permission to build a monastery to the north of Bodh Gaya for the use of Ceylonese Buddhist pilgrims.

**Mihirakula** The son and successor of the Huna King, Toramana, who ruled over an extensive dominion comprising a large part of the western frontiers of the Gupta empire and central Malwa in the last quarter of the fifth century ad. Ascending the throne around ad 500, he had Sakala (Sialkot) in the Punjab as his capital. In about ad 528 he was defeated and driven out of his kingdom by a combination of Baladitya (king of Magadha) and Yasovarman (king of Mandasor).

**Minhai-i-Sirai** A famous historian of the time of the Slave sultan, Nasiruddin Muhammad, he was the author of *Tabaqat-i-Nasiri*, a reliable

account of the early period of the Delhi Sultanate.

**Mir Fath Ali Khan** Belonging to the Talpura tribe of Baluchistan, he overthrew the rule of the Kaloras over Sind in 1783 and ruled it till 1802. After his death, his descendants became divided into three families and ruled like a confederacy with seats of power at Hyderabad, Mirpur and Khairpurtill the annexation of Sind by the British in 1843.

**Mir Jumla** A Persian merchant-adventurer, he began his career in Golconda as a successful diamond merchant, entered into the service of Abdullah Qutab Shah and became his chief minister. Later he joined the service of Shah Jahan with the help of Aurangzeb to whom he presented the famous Kohinoor Diamond. During the war of succession, he supported Aurangzeb and was rewarded by the latter who appointed him as the governor of Bengal. Subsequently he led an expedition against Assam ruled by the Ahoms, defeated its ruler and compelled him to cede a large part of lower Assam and pay a huge indemnity to the Mughals (1662). He passed away in 1663 in his way back to Dacca.

**Muhammad Ali** Along with his brother, Shaukat Ali, he led the Khilafat Movement in 1920 and later joined the Non-Cooperation Movement. He was the president of the Gaya Session of the Congress (1922) and brought about an understanding between Gandhi's followers and members of the newly formed Swaraj Party.

**Muhammad Reza Khan** He was appointed at the instance of the English as the deputy nawab of Bengal in 1765 and helped them fully in exploiting Bengal through the system of Dual Government (1765–1772).

**Mukherji, Asutosh** Eminent lawyer and educationist, he served as a judge and later as chief justice of the Calcutta High Court. He became the VC of the Calcutta University for four terms and was associated with it till his death. Through his untiring efforts, he made the university one of the best in the East.

**Mularaja** He was the founder of the Solanki kingdom with Anhilwara as his capital and ruled between ad 942 and 997.

**Munro, Sir Hector** A general in the company's service, he won the famous battle of Buxar (1764) for the British against the forces of Mir Qasim of Bengal and Shuja-ud-daula of Awadh.

**Munro, Sir Thomas** A distinguished British revenue official, he rose from

the rank of distinct magistrate (collector) to be the governor of Madras (1820–27). His greatest achievement was the introduction of the Ryotwari System in the Madras Presidency.

**Muqqarab Khan** An energetic military officer of Aurangzeb, he was responsible for surprising and capturing Sambhaji at Sangamesvar (1689) and later executing him.

**Naidu, Mrs Sarojini** A freedom fighter, poet and orator she presided over the Kanpur Session of the INC in 1925 and was, this, the first Indian woman president of the Congress (Mrs Annie Besant being the first woman president). She was also the first lady to be appointed as state governor (of UP between 1947–49).

**Nana Phadnavis** A Maratha Brahmin, he became the guardian and chief minister of the minor Peshwa, Madhava Rao Narayan, and practically ran the affairs of the Marathas from 1774 till his death in 1800.

**Nehru, Pandit Motilal** Father of Jawaharlal and a great patriot, he began his career as a successful lawyer and joined the Congress Party in 1919. He started a journal, *Independent*, to support the cause of Indian Nationalism. He participated in the Non-Cooperation Movement after giving up his lucrative practice and membership of the Indian legislative assembly. Along with C R Das, he formed the Swaraj Party in 1922 to carry out the programme of disruption of legislative work. He became the president of INC twice (1919 Calcutta Session and 1928 Amritsar Session). He was also the chairman of the committee which submitted a report, known as the Nehru Report (1928), on the future constitution of India. He passed away in the course of the Civil Disobedience Movement in 1931.

**Nivedita, Sister** A famous disciple of Swami Vivekananda, she was an Irish lady and originally known as Margaret Noble. Arriving in India at the invitation of Vivekananda, she devoted herself to social service and promotion of girl's education.

**Nizam-ud-din Ahmad** A famous historian of Akbar's reign, he wrote *Tabaqat-i-Akbari*, an authoritative account of the contemporary period.

**Padmini. Rani** The queen-consort of Rana Ratan Singh of Mewar, she was so famous for her beauty that Alauddin Khalji is said to have invaded Chittor (1303) to take forcible possession of her. Due to the failure of the Rajputs to defend the fort, she committed *jauhar* along with other royal ladies.

**Paramardi (or Parmal)** The last Chandella King (1166–1203) of Jejabhukti to enjoy the status of an independent king of the dynasty, he was defeated first by Prithviraj Chauhan and later by Qutb-ud-din Aibak who captured his capital, Kalinjar.

**Pigot, Lord** Governor of Madras (1775–78), he tried to check corruption among the officials of the Company, but had the most unhappy experience of being actually deposed and imprisoned by his own subordinates. He died in prison in Madras.

**Pir Muhammad Khan** He began his career as a servant of Bairam Khan, but soon joined the anti-Bairam faction. His arrogant behavior with his former master is said to be partly responsible for the revolt of Bairam. After Bairam's fall, he occupied some important positions and was drowned when crossing the Narmada after his aborted attempt to capture Khandesh (1562).

**Prasad, Rana** Ruler of Amarkot in Sind, he gave shelter to the fugitive Humayun and his wife, Hamida Banu. Their son, Akbar, was born here in 1542.

**Prasenjit** King of Kosala, he was a contemporary of Buddha and Mahavira, both of whom visited his kingdom. He married Bimbisara's sister and gave his sister in marriage to the latter. Despite the marriage alliance, hostility continued to prevail between Magadha and Kosala, and Ajatasatru even forced him to surrender a village (near Kasi). After Prasenjit's death, Kosala declined gradually.

**Purushottam** A Hindu philosopher, he was invited by Akbar to take part in religious debates held at the Ibadat Khana in Fatehpur Sikri.

**Pushyagupta** Mentioned in the Junagarh Rock Inscription of Rudradaman I, he was the brother-in-law of Chandragupta Maurya and the Mauryan governor (*rashtriya*) of Saurashtra where he constructed the famous Sudarsana lake by damming a stream for irrigation purpose.

**Qasim Khan** A Mughal noble, he was appointed by Shah Jahan as governor of Bengal with orders to exterminate the Portuguese traders who had settled in Bengal but had been abusing their right to trade. He captured Hughli in 1632 and succeeded in checking the Portuguese.

**Radhakanta Deb** A well-known leader of the orthodox Hindu community in Bengal in the 19th century, he liberally patronized Eastern as well as Western learning. He cooperated with David Hare in his educational activities,

but was opposed to social reforms (including *sati*) and the activities of the Brahmo Samaj of Rammohun Roy.

**Raghujī Bhonsle** Founder of the Bhonsle family of Nagpur he was given a freehand by Peshwa Baji Rao I to consolidate Maratha power in Berar. The Bhonsles ruled it till 1853 when Berar with its capital at Nagpur was annexed by Lord Dalhousie on the death of the childless Raghujī III.

**Rahmat Ali Chaudhury** An Indian Muslim studying at Cambridge, he coined the term ‘Pakistan’ in 1933. It was a development of Iqbal’s conception of a union of Indian provinces with a majority of Muslims in their population. The idea was later taken up by Jinnah who made Pakistan a reality.

**Rajasekhara** A famous poet and dramatist at the court of the Pratihara king, Mahindrapala (890–910). He wrote three dramas in Sanskrit and one in Prakrit (*Karpura Manjari*).

**Ramanand** One of the earliest *hhakti* saints of north India (15th century), he was born at Allahabad in a Brahmin family. Though he belonged to the north, he spent a significant part of his life in the south and was influenced by Ramanuja. He was a worshipper of Rama and preached to all without distinction of caste and sex. Amongst his disciples, were Kabir, a Muslim weaver and Padmavati.

**Roshanara** The younger and second daughter of Shah Jahan (born to Mumtaz Mahal), she supported Aurangzeb during the war of succession and helped him by passing on secretly all the important information to him.

**Rudrama Devi** A daughter of Kakatiya ruler, Ganapati Deva of Warangal, she succeeded her father and was ruling in the last decade of the 13th century when Marco Polo visited the east coast.

**Rupmati** The mistress of Baz Bahadur of Malwa, their love figures prominently in Indo-Islamic tradition, and two beautiful palaces still existing at Mandu are attributed to the lovers.

**Salima Begum** Daughter of Babur’s daughter and cousin of Akbar, she was first married to Bairam Khan and after the latter’s fall and death was married by Akbar Himself.

**Sanga, Rana** The ruler of Mewar (1509–29) and son of Rayamala, he was the greatest warrior of India in his time. Expecting Babur to imitate Timur, he extended an invitation to him, but his calculations did not materialize. So the

Rajputs under his leadership met the force of Babur in the battle of Khanwa (1527), but were routed despite their numerical superiority. Sanga who escaped with injuries is said to have been killed by his own *sardars* when he wanted to fight Babur for a second time.

**Shams-i-Siraj Afif** A famous historian as well as an officer during the reign of Firoz Shah Tughluq, he was the author of *Tarikh-i-Firozshahi*.

**Sinha, Sir Satyendra Prasanna** Born in Bengal and a lawyer by profession, he was the first Indian to be appointed as a governor (of Bihar and Orissa from 1920 to 24) by the British. He was also the First Indian to be appointed as a member of the Viceroy's Executive Council (1909), and the only Indian to be honoured with a peerage. Taking to politics quite late in life, he presided over the Bombay Session (1915) of the INC.

**Tagore, Dwarakanath** Founder of the famous Tagore family of Jorasanko in Calcutta, he earned a lot of money in business and started the Union Bank which was the first Bengali venture in the banking line. He supported the liberal movements of the day and was one of the earliest supporters of the Brahmo Samaj.

**Tagore, Satyendranath** The first Indian to pass the ICS examination (1864), he was the second son of Devendranath Tagore and elder brother of Rabindranath Tagore.

**Tansen** A famous musician, he was patronised by Akbar. His arrival at the Mughal court was such a remarkable event that Akbar had it portrayed in colours in 1562. Earlier he was patronised by Man Singh of Gwalior (Tomar dynasty).

**Tivara** One of the sons of Asoka, he was born to Asoka's second queen, Karuvaki. He is mentioned in one of the inscriptions of Asoka, but nothing else is known about him.

**Tughril Khan** A Turkish noble, he was appointed the governor of Bengal by Balban. He revolted in 1278, but was suppressed and killed by the Sultan after a three year campaign.

**Tusaspa** The governor of Gujarat or Kathiawar during the reign of Asoka, he was a Persian in Mauryan service. He is credited with building conduits to the famous Sudarsana lake built in the period of Chandragupta Maurya.

**Uday Singh, Rana** The ruler of Mewar, he was the son and successor of Rana Sanga and the father of Rana Pratap. When his capital, Chittor, fell to

Akbar, he built a new capital at Udaipur.

**Urndut-ul-Umara** The nawab of the Carnatic on whose death in 180 I Lord Wellesley took over the administration of the Camatic on the ground that Umdut was in treasonable correspondence with Tipu Sultan.

**Upagupta** A famous Buddhist monk, he is believed to have converted Asoka to Buddhism. He is also said to have accompanied Asoka on a tour of Buddhist holy places and pointed out to him the place of the nativity of Buddha which came to be marked by the Rummindie Pillar Inscription of Asoka. He is also referred to as Moggaliputta Tissa in the contemporary Buddhist texts.

**Ustad Isa** He was probably the architect who designed the Taj Mahal at Agra and supervised its construction.

**Vijnesvara (Vijnanesvara)** A celebrated Hindu lawyer and jurist, he belonged to the reign of Vikramanka (ad 1076–1126) of the Kalyani Chalukyas. His work, the *Mitaksara*, is considered as one of the most authoritative expositions of the Hindu law of succession.

**Vishnuvardhana (or Bittideva)** The Hoyasala king of Dwarasamudra (1110–41), his reign is of great religious and cultural significance. He was originally a Jaina, but came under the influence of Ramanuja and was converted to Vaishnavism. It was after his conversion that he changed his name from Bittideva to Vishnuvardhana. He promoted his new faith by the construction of temples of unsurpassed magnificence some of which the best example is the temple of Hoyasalesvara at Halebid.

**Viswas Rao** The eldest son and prospective heir of Peshwa Balaji Baji Rao, he was the nominal head of the Maratha army that was defeated by Ahmad Shah Abdali in the third battle of Panipat. He, along with his uncle (Sadasiva Rao Bhao) who was the actual commander of the army, were killed in this battle.

**Wedderburn, Sir William** An English ICS officer of distinction, he took a leading part in the Congress politics after his retirement. He attended the first session of Congress and later presided over two Congress sessions in 1889 and 1910.

**Yajnavalkya** A famous ancient Hindu philosopher and sage, he is associated by tradition with the renowned philosopher—king, Janaka of Mithila.

**Yasomati** The queen of Prabhakaravardhana, the Pushyabhuti ruler of Thanesvar, and mother of Harsha, she committed *sati* on the death of her husband, as described by Bana in his *Harshacharita*.

**Yule, George** One of those rare non-official English merchants who sympathised with the political aspirations of the Indians, he supported the INC and presided over its fourth session held at Allahabad in 1888.

**Zain-ul-Abidin** The eighth Sultan of Kashmir (1420–1460), he is famous for his religious toleration and patronage of literature. He had the *Mahabharata* and *Rajatarangini* translated into Persian.

**Zeb-un-nisa** One of the daughters of Aurangzeb, she was a very talented lady, well read in Persian and Arabic, and was an expert calligraphist who maintained a fine library of her own.