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A publication under Free Textbook Programme of Government of Tamil Nadu

Department of School Education

Untouchability is Inhuman and a Crime

Government of Tamil Nadu

First Edition - 2018

Revised Edition - 2019, 2020, 2022, 2023, 2025

Reprint - 2021, 2024

(Published under New Syllabus)

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Content Creation

State Council of Educational Research and Training

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Printing & Publishing

Tamil NaduTextbook and Educational Services Corporation

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HOW TO USE THE BOOK?

Learning Objectives	The scope of the lesson is presented
Introduction	The subject to be discussed in the lesson is introduced
	Leads the students to animated audio, video aids for getting experiential learning
	Provides additional information related to the subject in boxes to stir up the curiosity of students
Infographs	Visual representations intended to make the complex simple and make the students grasp difficult concepts easily
Activities	Activities for 'learning by doing' individually or in groups
Summary	Describe the main points briefly in bullets for recapitulation
Exercise	For self-study and self evaluation
Glossary	Key words and technical terms explained at the end of the lesson for clarity
References	List of books and net sources for further reading
ICT Corner	Using technology for learning activities, which enables the students to access digital sources relevant to their lessons.

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Assessment

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UNIT 1

Early India: From the Beginnings to the Indus Civilisation

Learning Objectives

- To know the Stone Age humans of India
- To understand the Palaeolithic and Mesolithic societies of India
- To learn the importance of Neolithic revolution
- To have knowledge on salient features of the Indus culture

Introduction

India experienced an early development of cultures and civilisations. Since the Old Stone Age, several groups in India had migrated multiple times and made cultural adaptations to diverse eco-zones. Each group evolved its own culture responding to their living experiences in each place, which eventually led to pluralistic beliefs and systems. From a life of foraging through nomadic pastoralism, the settlers in Indus region reached a matured stage of living in the Bronze Age.

This chapter focuses on the history of India from the first settlement of humans in the Stone Age, up to the decline of the Indus Civilisation. It dwells on the Neolithic cultures as well.

Sources

Archaeological sources form the bedrock of information for us to understand this long span of time in Indian history. They include archaeological sites, geological sediments, animal bones and fossils, stone tools, bone tools, rock paintings and artefacts. There is no written evidence for this period. Although the Harappans used a script, it is yet to be deciphered.

The faunal (animal) and floral (plant) sources are important for understanding the relationship of the Stone Age people with their environment. Floral evidence found in the form of charred seeds, pollens and phytoliths (plant stones) helps us to gain knowledge of farming practiced by Stone Age people.

The human genes also constitute an important source for understanding pre-historic migrations. The mitochondrial DNA (mt-DNA) studies provide information on pre-historic migrations. Scientists are trying to extract ancient DNA from the bones of the pre-historic era to understand human dispersals.

Language is another important source of history. Indo-Aryan, Dravidian, Austro-Asiatic and Tibeto-Burman language families have flourished in India. These languages developed and evolved during the various phases of migrations in Indian history.

1.1 Pre-historic India

The period before the development of script is called the pre-historic times. It is also referred to as the Stone Age. When we talk about the Stone Age, we include the entire South Asia, the region covering India, Pakistan, Sri Lanka, Nepal and Bangladesh, as a whole.

Human ancestors are likely to have first evolved in Africa and later migrated to different parts of the world. The earliest human ancestor species to migrate out of Africa was the *Homo erectus.* Till the end of the 20th century,

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the pre-history of India was considered to have begun within the time span of one million years ago. But, recent investigations have produced evidence for the presence of human ancestors in India between two million and one million years ago.

Generally, the period before the invention of script is broadly divided into Stone Age, Bronze Age and Iron Age. Hence, the names of materials that they used (for example, painted grey ware culture or Iron Age culture) or the geographical region (Indus) or the first site to be identified (for example, Acheulian or Harappan) are used to name the cultures.

The earliest age in history is called Old Stone Age or Palaeolithic. This period is divided into

- Lower Palaeolithic culture
- Middle Palaeolithic culture
- Upper Palaeolithic culture.

The period after the Old Stone Age (Palaeolithic) is called the Mesolithic Age. The period that followed the Mesolithic is called the Neolithic Age. This is the age in which animal and plant domestication developed, leading to food production. The classification of these cultures is done on the basis of stratigraphic, chronological and lithic (stone tool) evidence.

Lower Palaeolithic Culture

The earliest lithic artefacts come from different parts of the Indian subcontinent. During the Lower Palaeolithic cultural phase, human ancestor species of *Homo erectus* is believed to have lived in India. The first Palaeolithic tools were identified at the site of Pallavaram near Chennai by Robert Bruce Foote in 1863. He found many pre-historic sites when he extensively surveyed different parts of South India. Since then, numerous Palaeolithic sites have been identified and excavated all over India.

Lithic Tools

The study of pre-history mainly depends upon lithic tools. Pre-historic sites are identifiable based on the presence of stone tools. Human ancestors made large stone blocks and pebbles and chipped tools out of them, using another strong stone. Hand axes, cleavers, choppers and the like were designed in this way by flaking off the chips. The tools show well thought-out design and physical symmetry, and convey high-quality cognitive (perception) skills and capabilities of pre-historic humans. They used the tools for hunting, butchering and skinning the animals, breaking the bones for bone marrow and to recover tubers and plant foods, and for processing food.

Wild and Domestic

Wild plants and animals grow naturally and independently. When they are domesticated, their lifestyle and physical characteristics (such as self-propagation) change. Consequently, the seeds of domestic plants become smaller in size. In the case of domesticated animals, they lose their ferociousness.

The industries of Palaeolithic cultures are divided into the Early, Middle and Late Acheulian Industries. The early Acheulian tools include polyhedrons, spheroids, hand axes, cleavers and flake tools.

The Acheulian tradition is absent in the Western Ghats, coastal areas and north-eastern India. Heavy rainfall is attributed to its absence. Uncongenial conditions and lack of raw materials might have prevented the occupation of these areas. Perhaps there was no necessity for the pre-historic people to move into these areas. These sites are found more in Central India and in south-eastern part of India (near Chennai). These areas receive high rainfall and are therefore endowed with thick green cover and rich resources.

Distribution

Lower Palaeolithic tools are found in most parts of India, except in a few regions of the Ganges valley, southern Tamil Nadu and in the hilly areas of the Western Ghats. Athirampakkam, Pallavaram and Gudiyam

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Acheulian and Sohanian

Based on research, two independent cultural traditions of hand axe (Acheulian) and pebble-flake (Sohanian) industries were confirmed in India. Acheulian industry mainly had hand axes and cleavers. Acheulian they were first hand axes recognized at a place called St. Acheul in France. Hence they are called Acheulian tools. The Sohan industry is considered to have used only chopper and chopping tools. The Sohan industry gets its name from the Sohan river valley of Pakistan. These two cultural traditions are not considered distinct any longer. Recent studies argue that there was no independent Sohan tradition as Acheulian tools are found in the Sohan industry as well.

near Chennai, Hunsgi valley and Isampur in Karnataka, and Bhimbetka in Madhya Pradesh are some important Palaeolithic sites where the Acheulian tools are found.

Chronology

Recent research places the beginning of lower Palaeolithic around two million years ago. This culture continued upto 60,000 years ago.

Hominin and Animal Fossils

Unlike Africa, evidence of hominin [immediate ancestor of Homo Sapiens] fossil is rare in India. There is a report of a fossil fragment discovered by Robert Bruce Foote from Athirampakkam. Its whereabouts are not known now. The only well-known hominin fossil of India was found at Hathnora near Hoshangabad in Madhya Pradesh. The cranium is named Narmada human. It is considered to represent the *Archaic Homo sapiens*. It is the only existing fossil find of human ancestors in India.

Animal fossils are useful to understand the palaeo-environmental context in which people lived. In the Narmada valley, animal fossils of *Elephas namadicus* (giant tusked pre-historic elephant), *Stegodon ganesa* (a giant pre-historic elephant), *Bos namadicus* (wild cattle) and *Equus namadicus* (extinct great horse like animal) have been recovered. Teeth of *Equus*, evidence of water buffalo have been uncovered at Athirampakkam. They suggest an open, wet landscape near the Chennai region in the pre-historic period.

Equus refers to the genus of animals including horses, asses and zebras.

Way of Life

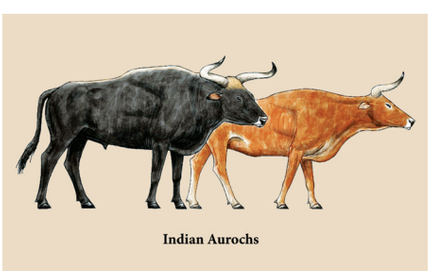
The people of Lower Palaeolithic culture hunted animals and gathered roots, nuts and fruits. They fed on the flesh and bones of animals killed by predators. They lived in open air, river valleys, caves and rock shelters, as seen from evidence in Bhimbetka in Madhya Pradesh and Gudiyam near Chennai. The pre-historic human ancestors, who belonged to the species of *Homo erectus*, did not have a complex language culture like us, the *Homo sapiens*. They may have expressed a few sounds or words and used a sign language. They were intelligent enough to select stones as raw material and used the hammer stones to carefully flake the rocks and design tools.



Hathnora archaic *Homo sapiens* fossil skull fragment



Elephas namadicus



Bos Namadicus

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Middle Palaeolithic Culture

After about 4,00,000 years BP (Before Present), changes took place in the lithic technology and the species of human ancestors diverged. The species of *Homo erectus* existed in this period. Some of the Middle Palaeolithic tools are attributed to behavioural modernity. Anatomically modern humans are said to have emerged around 3,00,000 years ago. In India, the Middle Palaeolithic phase was first identified by H.D. Sankalia on the Pravara River at Nevasa. After this discovery, several sites of this period have been identified. Recently, the Middle Palaeolithic of Athirampakkam is dated to be around 3.85-1.72 lakh years BP. Indian Middle Palaeolithics probably may be as old as the African Middle Palaeolithic culture.

Industries and Tool Types

The tool types of the Middle Palaeolithic period are hand axes, cleavers, choppers, chopping tools, scrapers, borers and points, projectile points or shouldered points, and knives on flakes. Flake industry was predominant in the Middle Palaeolithic period and tools such as scrapers, points and borers were made. Scrapers were used for wood and skin working.

Chronology

The Middle Palaeolithic culture in India is dated between 3,85,000 and 40,000 BCE (BC). While the African Middle Stone Age is associated with the *Homo sapiens*, it is associated with the Neanderthals in Europe. No hominin fossil bones of this species have been found in India.

Distribution

The Middle Palaeolithic sites are found in Narmada, Godavari, Krishna, Yamuna and other river valleys.

Ways of Life and Main Characteristics

The Middle Palaeolithic people occupied open-air, cave and rock shelter sites. They were hunter-gatherers. The main features of the Indian Middle Palaeolithic period include the following:

- The tools became smaller.
- The decrease in the use of hand axes in relation to other tools.
- Use of core preparation techniques in stone tool production.
- Use of chert, jasper, chalcedony and quartz as raw materials.

Upper Palaeolithic Culture

The cultural phase that followed the Middle Palaeolithic is called Upper Palaeolithic. This period is marked by innovation in tool technology and increased cognitive capability of humans. The modern humans, who first evolved in sub-Saharan Africa, sometime before 300,000 years ago, migrated to and occupied various parts of Asia around 60,000 years ago. They probably replaced the earlier populations. There is a possibility that these new groups were responsible for the Upper Palaeolithic culture of India.

Lithic Tools and Industries

The lithic industry of the Upper Palaeolithic period is based on blade and bone tool technologies. Microliths (tiny stone tools) were introduced in the Upper Palaeolithic Period and these tools were made using different varieties of silica-rich raw materials. Bone tools and faunal remains have been found in Kurnool caves in Andhra Pradesh.

Chronology

The Upper Palaeolithic culture is represented in India at several sites. A time bracket of c. 40,000 years to 10,000 years BP is suggested for this period.

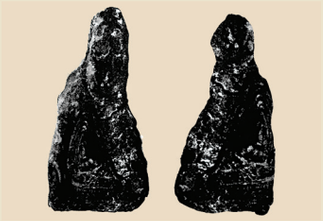
Distribution

The people of this period used caves as well as the open air space for living. Meralbhavi in Karnataka, Kurnool caves in Andhra Pradesh, Godavarikhani in Telangana, Baghor I and Baghor III of Son Valley in Madhya Pradesh and Patne in Maharashtra are some of the Upper Palaeolithic sites of India. Sri Lanka has evidence of microliths and hominin fossils. Incised ostrich eggshell, and shell and stone

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An Upper Palaeolithic Shrine

An interesting find is of a possible shrine, indicated by a block of sandstone surrounded by a rubble circle, similar to the contemporary shrines. Found at Baghor in Uttar Pradesh, it is the earliest known evidence of a shrine in India.



Triangular stone from upper palaeolithic shrine

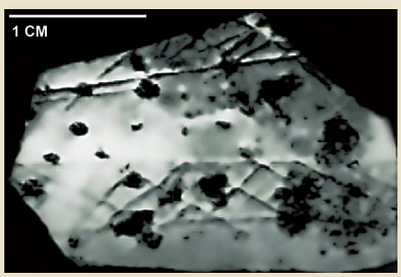


Similar stone in a contemporary shrine

beads have been found at Jwalapuram in Andhra Pradesh, Patne in Maharashtra and Batadomba-Lena and Fa Hien Cave in Sri Lanka.

Ostrich Egg Shells

Evidence of ostrich has been found in some pre-historic sites of India. The egg shell of this bird had been used as beads and those from Patne have been dated to 25,000 BP. They are found in Bhimbetka and Patne.



Decorated ostrich shells from Upper Palaeolithic site in Patne in Maharashtra

Ways of Life and Main Characteristics

Evidence of art in the Upper Palaeolithic period appears in the form of paintings. Beads and ornaments of this period have also been found. The lithic blade industry advanced in this period. Some of the green colour paintings of Bhimbetka are dated to Upper Palaeolithic period based on style and archaeological evidence.

Mesolithic Culture

Mesolithic sites are found in most parts of India. They occur in all eco-zones from the coasts to the hills: sand dunes, rock shelters, deltaic regions, lake areas, forested territories, hilly and mountainous areas, rocky terrains and coastal environments.

Mesolithic sites in India are found in Paisra (Bihar), Langhnaj (Gujarat), Baghor II, Chopani Mando, Sarai Nahar Rai, Mahadaha and Damdama (all in Uttar Pradesh), Sankanakallu (Andhra) and Kibbanahalli (Karnataka). Rock shelter sites are found in Adamgarh and Bhimbetka.

Coastal sites are seen at Mumbai, *teri* sites in Thoothukudy district (Tamil Nadu) and Vishakapatnam (Andhra Pradesh), these sites also have microlithic evidence.

Teri: A coastal landscape caused by sand dunes. These soils may have originated in the Pleistocene epoch of the Quaternary period.

Climate

After the Ice Age, with the advent of global warming, human groups became highly mobile and began to occupy various eco-zones. The monsoon pattern had already emerged. Some regions witnessed higher rainfall. At Didwana in western Rajasthan, fresh water lakes were known to exist between 10,000 and 3500 BP. The animal bones from this period suggest a dry deciduous type of forest during the Mesolithic period.

Chronology

The date of the Mesolithic culture varies in different parts of the world. This culture is assigned to pre-agricultural times in certain areas. In Levant (Eastern Mediterranean), they are dated between 20,000 and 9500 BCE. In India, Mesolithic cultures appeared around 10,000 BCE. In certain parts of India including Kerala and Tamil Nadu, it continued up to 1000 BCE, till the beginning of the Iron Age. In Sri Lanka, the microliths appeared about 28,500 years BP.

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Economy

Hunting wild animals and gathering plant food and fishing were people's main occupation during this age. Agriculture was not practised in the early stages. At the end of the Mesolithic period, humans domesticated animals and paved the way for the Neolithic way of life. The rock paintings of Central India depict hunting, trapping, fishing and plant food collection.

The faunal evidence from this period shows that people belonging to this period hunted cattle, gaur, buffalo, *barasingha*, porcupines, *sambar*, chital, gazelle, hog deer, *nilgai*, jackal, turtle, fish, wild hare, lizard fox and monitor lizard. Bones of rhinoceros and elephant have also been found. They used spears, bow and arrow and traps. The paintings of Bhimbetka show that various animals were hunted and for this men and women went together.

The people used fire and perhaps roasted food. Domestic animal bones of cattle, sheep, goats, pig and dog have been found at Kanewal, Loteshwar and Ratanpur, and from Adamgarh and Bhimbetka in Madhya Pradesh sites. Camel bones have been found from Kanewal.

Camps and Houses

The Mesolithic people were highly mobile. They moved in search of animals and plant foods. They made temporary huts and also used caves and rock shelters. Circular huts with postholes and burnt clay lumps bearing reed impressions have been found. Many of caves and shelters feature paintings. Circular huts are seen in rock paintings. The temporary huts were built using perishable materials. Traces of oval and circular huts and possible wattle daub are found in Chopani Mando and Damdama in Uttar Pradesh and Bagor and Tilwara in Rajasthan.

Burials

The Mesolithic people buried the dead, which suggests their beliefs and humane relationships. Human skeletons have been found in Mahadaha, Damdama and Sarai Nahar Rai in Uttar Pradesh. At Mahadaha, a man and a woman were buried together. One burial had an ivory pendant as the grave good.

Art

Art is an integral part of human existence. While evidence of art is found in Europe in large volume, they are found only at a few sites in India. A chert stone used as a core had geometric engravings from Chandravati in Rajasthan, bone objects from Bhimbetka and human tooth engraved with geometric design. Rock paintings are found in the rock shelters of Madhya Pradesh and Central India. They show people hunting, trapping animals and fishing and dancing. Bhimbetka near Bhopal, Raisen and Pachmarhi in Madhya Pradesh and South Mirzapur in Uttar Pradesh are some of the sites. Haematite, an iron-rich stone with traces of rubbing, has been found. These people might have decorated themselves with flowers and leaves.

1.2 Hunter and gatherers of the Historical Period

The hunter and gatherers using microlithic tools continued to live in the later period, even after the development of Neolithic, Iron Age and historical periods. Perhaps they became part of the marginalised communities, when the people who lived in the cities acquired more wealth. Some of the people who live in the forests even today in some remote areas and also in the Andaman region could be considered as those people who prefer to live by hunting and gathering. Many such groups lived in the 19th and 20th century, as recorded in the Edgar Thurston's *Castes and Tribes of Southern India*. Describing them as primitive is incorrect. They should be considered as people who preferred to live by hunting and gathering. When the Indus Civilisation was in its peak, Tamil Nadu had microlithic hunter-gatherers. The Andhra–Karnataka region had the agro-pastoralists of the Neolithic period.

Characteristics of the Mesolithic Cultures

- The Mesolithic people lived in semi-permanent and temporary settlements.
- They occupied caves and open grounds.

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- They buried the dead.
- They had artistic skill.
- They were spread over wider geographical regions.
- Cultural continuity is noticed in many parts of India from this period.
- Their microlithic tools enabled them to hunt smaller animals and birds.

1.3 Early Neolithic Cultures and the Beginning of Agriculture

The Neolithic period marked the beginning of agriculture and animal domestication. It is an important phase in Indian history. Early evidence of Neolithic culture is found in the Fertile Crescent region of Egypt and Mesopotamia, the Indus region, the Ganges valley of India and also in China. Between 10,000 BCE to 5000 BCE, agriculture emerged in these regions, which led to several cultural developments.

The introduction of domestication of animals and plants resulted in the production and supply of a large quantity of grains and animal food. The fertile soil deposited by the rivers enhanced the growth of agriculture, generating a surplus of grains. Surplus food production played a major role in the rise of early civilisations. Large villages came to exist and pottery developed. Permanent residences were built. Hence, the cultural developments of this period are called Neolithic revolution.

The Neolithic cultures of India are divided into various regional cultures and they flourished in different time periods. In the north-western part of India and Pakistan, it began at a very early date. In north-eastern India, Neolithic cultures appeared at a very late date, around the early historic time.

The Neolithic Culture of North-Western India

The Neolithic culture of north-western India is the earliest to have evidence of plant and animal domestication in India. Mehrgarh, Rana Ghundai, Sarai Kala and Jalilpur are some of the Neolithic sites. These sites are now situated in Pakistan.

The site of Mehrgarh has produced evidence of early Neolithic times, dating to c. 7000 BCE. Wheat and barley were cultivated and sheep, goat and cattle were domesticated. This culture preceded the Indus Civilisation.

The first cultural period (I) of the Neolithic age at Mehrgarh dates from c. 7000 to 5500 BCE. The people belonging to this age did not use pottery, but cultivated six-row *barley*, *emmer* and *einkorn wheat*, *jujube* and *dates*, and also domesticated sheep, goat and cattle. They were semi-nomadic, pastoral groups. They built their houses with mud and buried the dead. They used ornaments of sea shell, limestone, turquoise, lapis lazuli and sandstone.

Early Dentistry in the Neolithic Mehrgarh

The human ancestors had knowledge of medicinal herbs and were capable of taking care of health for survival from the pre-historic times. As their ways of life changed, new diseases appeared and they had to find remedies.

From the Neolithic period, people began to eat ground grain and cooked food, which caused dental and other health problems. The earliest evidence for drilling human tooth (of a living person) has been found at Mehrgarh. It is seen as a prelude to dentistry.



Mehrgarh Neolithic mud houses

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Neolithic sites of India

The period II at Mehrgarh dates from c. 5500 to 4800 BCE and the period III from 4800 to 3500 BCE. There is evidence for pottery during these periods. Terracotta figurines and glazed faience beads have been found. Evidence for ornaments on women has been uncovered. Long-distance trade was practiced, as revealed by Lapis Lazuli, which is available only in Badakshan. The town was abandoned after the rise of mature phase of the Indus Civilisation.

The Neolithic Culture of Kashmir

Neolithic culture in Kashmir region was contemporary to the Harappan civilisation. Burzahom, an important site of this culture, provides evidence for the Megalithic and Early Historic Periods. In this place, people lived in pit houses (about four metres in depth) in order to escape the cold weather. The houses were oval in shape, wide at the bottom and narrow on the top. Postholes used for constructing a thatched structure were found around the pit houses. The Neolithic period of Kashmir had domestic sheep, goat and cultivated plants. The Neolithic people of Burzahom traded with the people of the Harappan Civilisation. They used handmade pottery. They used tools such as stone axes, chisels, adzes, pounders, mace-heads, points and picks. Awls were used for stitching skins into clothes to beat the weather. Scrapers were used for working the skins.

Two phases of Neolithic culture have been identified. They are termed aceramic and ceramic phases. Aceramic phase did not have evidence of ceramics. Ceramic phase shows evidence for the existence of pottery. In the ceramic phase, people built mud houses. They used copper arrowheads. They also used black ware pottery, beads of agate and carnelian and painted pottery. A burial at this site produced wild dog bone and antler horn. An engraving of a hunting scene is depicted on a stone here with dog and sun.

Seeds of wheat, barley, common pea and lentil have been recovered from the excavations. people domesticated animals include cattle, sheep, goat, pig, dog and fowl. Bones of wild animals such as red deer, Kashmir stag, ibex, bear and wolf suggest that they hunted animals.

There is evidence of menhirs and the use of redware pottery and metal objects in the megalithic culture. The use of lentil suggests that contacts had been established with Central Asia. These people had interactions with Harappan Civilisation.

The Neolithic Culture of Ganges Valley and Central India

In the Ganges Valley, and in Central India Neolithic sites are found at Lehuradeva, and Chopani Munda. The site of Lehuradeva has produced early evidence of rice cultivation dated to c. 6500 BCE.

These sites are characterised by cord-marked pottery. Koldiwa, Chirand, Senuwar and Mahagara are important Neolithic sites in this region. These sites also have evidence of pottery and plant and animal domestication.

Evidence for the cultivation of hulled and six-rowed barley, several types of wheat, rice, pea, green gram, and gram/chicken pea, mustard, flax/linseed and jackfruit have been found at the sites of Central India. Sheep,

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goat and cattle bones have been found besides bones of wild animals.

The Neolithic people used a type of pottery with cord impression on the surfaces. They used microliths, bone and antler tools and terracotta objects. These sites perhaps flourished till about the middle of the second millennium BCE.

The Neolithic Culture of Eastern India

The Neolithic sites are found at many sites in Bihar and West Bengal. Birbhanpur is one of the prominent Neolithic sites in this region along with Kuchai, Golbaisasan and Sankarjang. These cultures show similarities with the Neolithic complexes of east and South-east Asia. Pointed butt celts, chisel and shouldered axes have been found in the region from the Neolithic era.

Neolithic Culture of South India

The Neolithic cultures of South India have been found mainly in Andhra Pradesh and Karnataka and the north-western part of Tamil Nadu. These sites have ash mounds in the centre with settlements around them. More than 200 Neolithic sites have been identified as part of the Neolithic complex. These sites are found near the granite hills with water sources. These sites have been spotted in the river valleys of Godavari, Krishna, Pennaru, Tungabhadra and Kaveri. Sanganakallu, Tekkalakota, Brahmagiri, Maski, Piklihal, Watkal, Hemmige and Hallur in Karnataka, Nagarjunakonda, Ramapuram and Veerapuram in Andhra Pradesh and Paiyyampalli in Tamil Nadu are the major Neolithic sites in South India.



Neolithic ground stone axe

Some early Neolithic sites have ash mounds. Utnur and Palvoy in Andhra Pradesh and Kodekal, Kupgal and Budihal in Karnataka feature ash mound sites. Soft ash and decomposed cow dung layers are also found at this site. The evidence of habitation in the form of houses and burials are found around the ash mounds.

Neolithic Culture of North-eastern India

In north-eastern India, Neolithic culture appears at to a very late period. The Neolithic cultures of north-eastern India generally date from 2500-1500 BCE or even later. Shouldered axes and splayed celts have been found at the sites in Assam, Meghalaya, Nagaland and Arunachal Pradesh. Daojali Hading and Sarutaru are the Neolithic sites in the Assam region. This region bears evidence for shifting cultivation. Cultivation of yams and taro, building stone and wooden memorials for the dead, and the presence of Austro-Asiatic languages are the marked features of this region, which shows cultural similarities with South-east Asia.

1.4 The Indus Civilisation

The Indus Civilisation represents the first phase of urbanisation in India. While the civilisation was in its peak, several cultures, namely, Mesolithic and Neolithic cultures that we discussed earlier in the chapter, prevailed in other parts of India.

Nomenclature, Phases and Chronology

The civilisation that appeared in the north-western part of India and Pakistan in third millennium BCE is collectively called the Indus Civilisation. Since Harappa was the first site to be identified in this civilisation, it is also known

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as Harappan Civilisation. This civilisation did not appear all of a sudden. The beginnings of the Neolithic villages in this region go back to about 7000 BCE at the Neolithic site of Mehrgarh. Harappan culture is divided into various phases:

- Early Harappan 3000–2600 BCE
- Mature Harappan 2600–1900 BCE
- Late Harappan 1900–1700 BCE

The urban phase was prevalent in the mature Harappan period and began to decline afterwards.

The Indus valley site of Harappa was first visited by Charles Mason in 1826 CE (AD), and Amri by Alexander Burnes in 1831. The site of Harappa was destroyed for laying the railway line from Lahore to Multan. The seal from this site reached Alexander Cunningham, the first surveyor of the Archaeological Survey of India (ASI). Alexander Cunningham visited the site in 1853, 1856 and 1875. But the importance of the site and the associated civilisation were not realised until Sir John Marshal took over as the Director General of ASI and initiated research at the site.Sir John Marshal played an important role in the development of archaeology in India.

Later in the 1940s, Mortimer Wheeler excavated the Harappan sites. After the partition of the Indian subcontinent, many of the Harappan sites went to Pakistan and thus archaeologists were keen to trace the Harappan sites on the Indian side. Kalibangan, Lothal, Rakhi Garhi and Dholavira are the Indian sites that have been since excavated. The explorations and excavations conducted after the 1950s have helped to understand the Harappan Civilisation and its nature.

Geographical Area and the Settlements

The Indus Civilisation and the contemporary cultures covered nearly 1.5 million sq. km area in India and Pakistan. The settlements of Sutkagen-dor in the west on the Pakistan–Iran border; Shortugai (Afghanistan) in the north; Alamgirpur (Uttar Pradesh, India) in the east and Daimabad (Maharashtra, India) in the south are the boundaries of this civilisation. Its core area was in the regions of Pakistan, Gujarat, Rajasthan and Haryana.

The Early Beginnings

The Indus region (Mehrgarh) is one of the areas of the world where agriculture and animal domestication began very early. We do not know if there is any continuity between the Neolithic cultures of the Indus region and the later urban civilisation. The early Harappan phase saw the development of villages and towns in the entire region. In the Mature Harappan phase, urban centres developed.

Planned Towns

Harappa (Punjab, Pakistan), Mohenjo-Daro (Sindh, Pakistan), Dholavira, Lothal, and Surkotada (Gujarat, India), Kalibangan (Rajasthan, India), Banawali and Rakhigarhi (Haryana, India) are the major cities in the Harappan period. Fortification, well-planned streets and lanes and drainages are noticed in the Harappan towns. A civic authority perhaps controlled the planning of the towns. The Harappans used baked and unbaked bricks, and stones for construction. The towns had a grid pattern and drainages were systematically built. The houses were built of mud bricks while the drainages were built with burnt bricks. Houses had more than one floor.

The site of Mohenjo-Daro had a planned town, built on a platform. It has two distinct areas. One is identified as a citadel and another as the lower town. The houses had bathrooms paved with burnt bricks and proper drains. Some houses had stairs indicating the existence of an upper floor. The houses had multiple rooms. Many of the houses had a central courtyard with rooms all around.

The citadel area had important residential structures that were either used by the public or select residents. In Mohenjo-Daro, a building has been identified as a warehouse.

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The Great Bath is a tank situated within a courtyard. The corridors were present on all four sides and stairs are seen on the northern and southern sides. It was well paved with several adjacent rooms. The bricks were laid watertight with gypsum mortar. It had drainage. It is associated with ritual bathing.



The Great Bath

Subsistence and Economic Production

Agriculture was an important source of subsistence for the Harappans. The Harappans cultivated diverse crops such as wheat, barley, lentil, chickpea, sesame and various millets. Agricultural surplus was an important stimulus for a number of developments. They adopted a double cropping system.

The Harappans used ploughs. They perhaps ploughed the land and then sowed the seeds. Ploughed fields have been found at Kalibangan. They used both canal and well irrigation.

Archaeobotanists study ancient agriculture, and human and environmental relationships.

Animal Domestication

Pastoralism was also practised by the Harappans. They domesticated sheep, goat and fowl. They had knowledge of various other animals including buffalo, pig and elephant. But horse was not known to them. The Harappan cattle are called Zebu. It is a large breed, often represented in their seals. They also ate fish and birds. Evidence of boar, deer and *gharial* has been found at the Harappan sites.

Craft Production

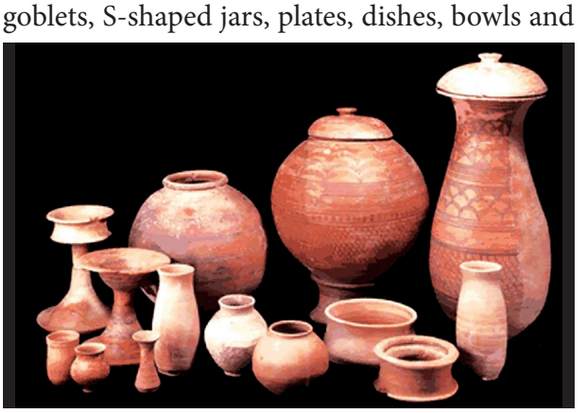
Craft production was an important part of the Harappan economy. Bead and ornament making, shell bangle making and metalworking were the major crafts. They made beads and ornaments out of carnelian, jasper, crystal, and steatite, metals like copper, bronze and gold and shell, faience and terracotta or burnt clay. The beads were made in innumerable designs and decorations. They were exported to Mesopotamia and the evidence for such exported artefacts have been found from the excavations in Mesopotamian sites.

Certain Harappan sites specialised in the production of certain craft materials. The following table presents the major centres of craft production.

Material	Site or Source
Shell	Nageshwar and Balakot
Lapis lazuli	Shortughai
Carnelian	Lothal
Steatite	South Rajasthan
Copper	Rajasthan and Oman

Pottery

The Harappans used diverse varieties of pottery for daily use. They use well-fired pottery. Their potteries have a deep red slip and black paintings. The pottery are shaped like dish-on-stands, storage jars, perforated jars, goblets, S-shaped jars, plates, dishes, bowls and



Harappan painted pottery

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pots. The painted motifs, generally noticed on the pottery, are *pipal* leaves, fish-scale design, intersecting circles, zigzag lines, horizontal bands and geometrical motifs with floral and faunal patterns. The Harappan pottery is well-baked and fine in decorations.

Metals, Tools and Weapons

The Harappan civilisation belongs to the Bronze Age civilisation and Harappans knew how to make copper and bronze tools. Although they produced bronze implements, they needed various kinds of tools for agriculture and craft production. The Harappans used chert blades, copper objects, and bone and ivory tools. The tools of points, chisels, needles, fishhooks, razors, weighing pans, mirror and antimony rods were made of copper. The chert blades made out of Rohrichert was used by the Harappans. Their weapons include arrowheads, spearhead, celt and axe. They did not have the knowledge of iron.

Rohri chert : The chert, a fine grained sedimentary rock, was found in the region of Rohri in Pakistan. It was used by the Harappans for making stone blades and tools.

Textiles and Ornaments

The Harappans wore clothes and used metal and stone ornaments. They had knowledge of cotton and silk. The image identified as a priest is depicted wearing a shawl-like cloth with flower decorations. The terracotta images of women are shown wearing different types of ornaments. The image of dancing girl found at Mohenjo-Daro is shown wearing bangles in large numbers up to the upper arm. They made carnelian, copper and gold ornaments. Some of them had etched designs and they exported them to the Mesopotamian world. Faience, stoneware and shell bangles were also used. The ornaments produced were either sold or exchanged as part of the trade activities.

Trade and Exchange

One of the sources of Harappan economy was trade and exchange activities. Harappans had close trade contacts with the Mesopotamians and also with various cultures of India. The Harappan seals and materials have been found in the Sumerian sites in Oman, Bahrain, and Iraq and Iran. The cuneiform inscriptions mention the trade contacts between Mesopotamia and Harappans. The mention of "Meluhha" in the cuneiform inscriptions refers to the Indus region. A Harappan jar has been found in Oman. Harappan seals, weights, dice and beads are found in Mesopotamia. Carnelian, lapis lazuli, copper, gold and varieties of wood were exported to Mesopotamia. Harappans also interacted with various regions of India and acquired raw materials and processed them.

Weights and Measures

Harappans had developed proper weights and measures. Since they were involved in commercial transactions, they needed standard measures. Cubical chert weights have been unearthed from Harappan sites. The weights exhibit a binary system. The ratio of weight is doubled as 1:2:4:8:16:32. The small weight measure of 16^{th} ratio weighs 13.63 grams. They also used a measuring scale in which one inch was around 1.75 cm. Weights made of chert were cubical. They used binary numbering system (1, 2, 4, 8, 16, 32, etc.). They might have been used for weighing jewellery and metal.

Seals, Sealing and Scripts



Indus seal

The seals from various media such as steatite, copper, terracotta and ivory are frequently found in the Harappan sites. The Harappan script has not yet been convincingly deciphered. About 5,000 texts have been documented from the Harappan sites. The longest text has about twenty six signs. Some scholars are of the view that it is Dravidian. Seals might have been used as an identity marker on the materials that were transported. They might have indicated the ownership.

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Arts and Amusement



The priest king

The terracotta figurines, the paintings on the pottery, and the bronze images from the Harappan sites suggest the artistic nature of the Harappans. "Priest king" of steatite, dancing girl of copper (both from Mohenjo-Daro), and stone sculptures from Harappa, Mohenjo-Daro and Dholavira are the important objects of art. Toy carts, rattles, wheels, tops, marbles and hop scotches exhibit the amusement of the Harappan people.

Faith and Belief System



Harrappan Burials

The Indus people worshipped nature. They worshipped the *pipal* tree. Some of the terracotta figures appear to be mother goddess. Fire altars have been identified at Kalibangan. They buried the dead. Burials were made elaborately and evidence of cremation is also reported. The Harappan burials have pottery, ornaments, jewellery, copper mirrors and beads. These suggest their belief in an afterlife.

Polity

Uniformity in pottery, seals, weights and bricks reveals the existence of a polity. Labour mobilisation may also suggest the existence of a political system. Harappa and Mohenjo-Daro might have had a city-state like polity. The uniformity in the cultural materials and measurement units point to a central authority during the Harappan times.

Authorship and the Making of Indian Culture

One school of thought argues that the authors of Harappan Civilisation were speakers of the Dravidian languages. The archaeological evidence shows movement of the Harappans to the east and the south after the decline of their civilisation. Some of the Harappan people could have moved into different parts of India. However, only the decipherment of the script would give us a definite answer.

Indus Civilisation and Tamil Civilisation

The Indus Civilisation represents the first urbanisation of Indian history.

The origin and authorship of the Indus Civilisation are keenly debated historical questions. The Indus script has not yet been conclusively deciphered and hence the authorship is not certain. The graffiti found on the megalithic burial pots of South India and the place names presented are cited to establish the relationship between Indus and Tamil cultures.



The archaeological evidence points to several groups of people living in Tamil Nadu and South India continuously from the Mesolithic period. One cannot rule out the migration of a few groups from the Indus region. More research is necessary before arriving at any definite conclusion.

The towns of ancient Tamizhagam such as Arikamedu, Keezhadi and Uraiyur that flourished are part of the second urbanisation of India and these towns are quite different from the Indus cities.

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Contemporary Cultures of the Indus Civilisation

Several groups including pastoral people, farmers and hunter-gatherers lived in the Indus region. The Indus region had villages and large towns. The population of that time was mixed. Innumerable communities of hunters-gatherers, pastoral people and farmers, from Kanyakumari to Kashmir and Gujarat to Arunachal Pradesh could have existed during this period. Their history is also equally important, as cultural and ecological knowledge of all these groups contributed to Indian culture.

While the Indus Civilisation was flourishing in the north-western part of India, several cultures were developing in different parts of India. In the southern part of the subcontinent, Kerala and Sri Lanka were given to hunting and gathering. The Harappans who had knowledge of water crafts might have had connections and interactions with South India, but no clear archaeological evidence on this is available. The northern part of South India, i.e. the Karnataka and Andhra region, had Neolithic cultures, engaged in pastoralism and plough agriculture. Similarly, the Chalcolithic cultures were prevalent in Deccan and western India, while Neolithic cultures permeated northern India including Kashmir, Ganges valley and central and eastern India. Thus India was a cultural mosaic during the time of the Harappans.

Decline

The Indus Valley Civilisation declined from about 1900 BCE. Changes in climate, decline of the trade with the Mesopotamia, and the drying of the river and water resources due to continuous drought are some of the reasons attributed by historians for the decline. Invasions, floods and shifting of the river course are also cited as reasons for the ruin of Indus civilisation. In course of time, the people shifted to the southern and eastern directions from the Indus region.

SUMMARY

- The history of India began in the pre-historic times about 2 million years ago.
- Numerous groups of people moved into this land from the pre-historic times. These groups adapted to their environment and created specific ways of life according to the ecological moorings.
- People who made hand axes lived in India from two million years ago. Various communities occupied the entire breadth and width of the country from the Mesolithic times and laid the cultural foundations of India.
- The combined contribution of all these groups contributed to India's pluralistic culture today.
- The diverse languages and cultures of India reveal the complex processes associated with Indian history.
- The first urbanisation emerged around the Indus Valley Civilisation about 2600 BCE. While Indus Valley Civilisation was a major cultural system in north-western India, several cultures existed across India contemporaneously.

EXERCISE

F13SL

I. Choose the Correct Answer

1. The period before the development of script is called _____.
   (a) Pre-historic (b) Historic
   (c) palaeolithic (d) Neolithic
2. The earliest age in history is called _____.
   (a) Old Stone Age (b) New Stone Age
   (c) Copper Age (d) Iron Age
3. The first Palaeolithic tools were identified in _____.
   (a) 1860 (b) 1863 (c) 1873 (d) 1883

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4. Baghor I and Baghor III of Son Valley in Madhya Pradesh are some of _____ sites in India.
   (a) Lower Palaeolithic
   (b) Middle Palaeolithic
   (c) Upper Palaeolithic
   (d) Neolithic
5. The site of Mehrgarh has been associated with _____ culture.
   (a) Palaeolithic (b) Neolithic
   (c) Mesolithic (d) Chalcolithic
6. The _____ inscriptions mention the trade contacts between Mesopotamia and Harappan civilisation.
   (a) Cuneiform (b) Heiroglyphics
   (c) Devanagiri (d) Kharoshti
7. Burzahom is an important site of _____.
   (a) Neolithic culture of Kashmir
   (b) Neolithic culture of Ganga Valley
   (c) Neolithic culture of Eastern India
   (d) Neolithic culture of South India
8. Early Harappan period was _____.
   (a) 3000–2600 BCE (b) 2600–1900 BCE
   (c) 1900–1700 BCE (d) 1700–1500 BCE
9. _____ was an important source of subsistence for the Harappans.
   (a) Agriculture (b) Pottery
   (c) Craft production (d) Fishing
10. The Indus civilisation declined from about _____.
   (a) 1800 BCE (b) 1900 BCE
   (c) 1950 BCE (d) 1955 BCE

II. Write Brief Answers

1. What are the sources for the study of pre-historic period?
2. How is the Old Stone Age or Palaeolithic Period divided?
3. Write a short note on hominin.
4. Define Mesolithic culture.
5. How is the Harappan culture divided into various phases?
6. Write a short note on The Great Bath.
7. Mention the reasons for the decline of Indus Civilisation.

III. Write Short Answers

1. Write a note on Acheulian and Sohanian industries.
2. What are the main features of Indian Middle Palaeolithic age?
3. Mention the Mesolithic sites in India.
4. Explain the distinct features of the Mesolithic cultures.
5. What are the border settlements of the Indus civilisation?
6. Write a short note on the craft production of Harappan economy.
7. What do you know about the faith and belief system of the Harappans?

IV. Answer the following in detail

1. Describe pre-historic India.
2. Compare the Lower and Middle Palaeolithic cultures.
3. "The Neolithic Culture in Kashmir region was contemporary to the Harappan civilisation". Justify the statement.
4. Where are Neolithic cultures found in South India? Mention its important features.
5. Why is the Indus Civilisation also known as Harappan Civilisation?
6. Write about the planned towns of Harappa and Mohenjo-Daro.

Activity

1. Visit a nearby museum to know the objects used by people of that time.
2. Draw the Palaeolithic tool types.
3. Prepare a chart on different stages in the human evolution.
4. Draw the extent and spread of Indus Civilisation, marking the sites discovered so far.

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Assignment with Teacher's Guidance

1. Prepare a PowerPoint presentation on the Stone Age of India.
2. Prepare a PowerPoint presentation on the Indus Valley Civilisation.
3. Prepare a PowerPoint on the Neolithic cultures of India.
4. Prepare a PowerPoint on the pre-historic art of India.

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INTERNET RESOURCES

1. http://www.paleophilatelie.eu
2. http://www.homepages.ucl.ac.uk/~tcrndfu/web_project/arch_back.html

GLOSSARY

Nilgai	a deer with small horns	சிறு கொம்புடைய மான் வகை
Jasper	a precious stone in yellow, red and brown colour	மஞ்சள், சிவப்பு , பழுப்பு நிறம் கொண்ட கல் வகை
quartz	semi-precious stone with varying colour	பல்நிறம் கொண்ட விலை குறைந்த மணிக்கல்
Levant	Eastern Mediterranean Region	கிழக்கு மத்தியத்தரைக்கடல் பகுதி
gazelle	a kind of deer	ஒரு வகை அழகிய மான்
adzes	chisel-like tool fastened to wooden handle	மரக் கைப்பிடி கொண்ட உளி போன்ற கருவி
agate	a kind of hard precious stone	உயர் வகைக் கல்
carnelian	reddish variety of stone used in jewellery	அணிகலன்களில் பதிக்கும் சிவப்பு நிறக் கல்வகை
legume	a kind of botanical family in which seeds are found in pods	தாவர குடும்ப வகை (அவரை வகை)
nomenclature	system of naming	பொருள்களின் பெயரிடும் முறை
lentil	a kind of pulse	துவரை வகை
goblet	a cup with handle at the base	கோப்பை
adduced	showed as proof	சான்றாகக் காண்பித்தல்
conglomerate	rock consisting of gravel or pebbles	கூழாங்கற்கள் மற்றும் சரளைக் கற்களாலான பாறை

ICT CORNER

Early India: From the Beginnings to the Indus Civilisation

Virtual Museum URL:

https://naturalhistory.si.edu/VT3/

Answers :

1. (a) 2. (a) 3. (b) 4. (c) 5. (b) 6. (a) 7. (a) 8. (a) 9. a 10. (b)

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UNIT 2

Early India: The Chalcolithic, Megalithic, Iron Age and Vedic Cultures

Learning Objectives

- To understand the characteristics of the Chalcolithic period in India
- To know the Megalithic-Iron Age cultures of India
- To get acquainted with Aryans, non-Aryans and Vedic cultures
- To learn the distinction between the Early Vedic and Later Vedic societies

Introduction

A conventional view of the timeline of Indian history would simply shift its themes from the Indus Civilization through the Vedic Culture to the Age of the Mahajanapadas. But, if we consider the time after the decline of the Indus Civilization, covering from c. 2000 BCE to 600 BCE and the space stretching from Kashmir to Kanyakumari and Arunachal Pradesh to Gujarat, it is clear that diverse cultures and people who spoke different languages lived in ancient India.

This chapter focuses on the Late Harappan, Chalcolithic, Megalithic Iron Age and Vedic Cultures and the Aryans, except for the Indus Civilization which was covered in the previous lesson. Essentially, it deals with the history of India from about 3000 BCE, up to the emergence of the Mahajanapadas, with a focus on social and economic changes.

Sources

The history of India, after the decline of the Indus Civilization around 1900 BCE, is characterised by the presence of nomadic microlith-using hunter-gatherers and pastoral, semi-sedentary and sedentary agro-pastoral communities of the Neolithic, Chalcolithic, Iron Ages and Vedic Cultures. We have two main types of sources for this long span of time (c. 3000 to 600 BCE) in Indian history. One source is the archaeological sites and material culture including pottery, plant remains and metal objects.The other is Vedic literature. There are no written documents for this period, since the Vedic texts were transmitted orally. At this point of time, people had not developed a script in India, except the symbols of the Indus script which are yet to be deciphered. Correlating the archaeological cultures and the information related to various groups of people from the Vedic texts is not an easy task. There are various theories on the identity of the originators of the Indus Civilization, and various other archaeological cultures. We are dealing with diverse cultures and communities with different modes of living in this space-time unit.

The Early Vedic culture is correlated with some of the Chalcolithic cultures of India, while the Later Vedic culture is correlated with the Painted Grey Ware Culture of the Iron Age in North India. Unlike the age of Indus Civilization, when the urban sites and farming cultures were in a limited area, we notice cultural, agricultural and technological expansion and developments in many parts of India in this period accompanied by the growth of craft

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production and population. A strong cultural foundation was laid across India during this period, which finally culminated in the Early Historic period. The extensive foundations for the village settlements of India were laid during this period.

Literature of the Vedic Age

The Vedas (*Vid* = to know, *Vidya*) are one of the earliest known texts to have been composed in India. The language of the Vedas is described as Vedic Sanskrit. The Vedas are four: *Rig* is the oldest, and the others being *Yajur*, *Sama* and *Atharva*. The Vedic texts were memorized and orally transmitted by Brahmins from generation to generation. They were written down in the later period, after the introduction of writing. The earliest known written manuscripts of the Vedas date to the 10-11th century CE. They contain information about the polity, society, religion and philosophy, and hence they are a source for writing history.

The main collections of Vedic hymns are called *samhitas*. The *Rig Vedic-samhita* is the earliest text. The *Rig Veda* is dated to between 1500 and 1000 BCE. The *Rig Veda* contains 10 books. Books 2 to 7 are the earliest and the Books 1, 8, 9 and 10 are assigned to a later period.

Samhitas are ritualistic texts, and they explain the social and religious importance of rituals. Each *samhita* has added texts called *brahmanas*, which have commentaries on the hymns and rituals. Each *brahmana* has an *aranyaka* (forest text) and an *upanishad*. The *aranyakas* contain mystical ritual instructions to be undertaken in secret by the sages who live in the forests. *Upanishads* deal with philosophical enquiries.

The *Yajur*, *Sama* and *Atharva Vedas* are dated to a slightly later period. The *samhitas* of the *Sama*, *Yajur* and *Atharva Vedas*, and the *brahmanas*, *aranyakas* and *upanishads* attached to the Vedas are the Late Vedic texts. The *Sama Veda* was composed in musical notes. The *Yajur Veda* has rituals and hymns. The *Atharva Veda* contains charms and magical spells.

Zend Avesta

The *Zend Avesta* is a Persian/Iranian text of Zoroastrianism. This book speaks about the lands and gods of the people speaking the Indo-Iranian languages. It has references to the regions of northern and north-western parts of India. It has terms which show linguistic similarity with the Vedas. This text is an indirect evidence that the early home of the Aryans was outside the Indian subcontinent.

2.1 Pre-Aryan, Late Harappan and Chalcolithic Cultures of India

The Pre-Harappan cultures are the earliest Chalcolithic cultures of India, and they are found in the time before the beginning of the mature phase of the Harappan culture, and continued to exist in the later period. The other Chalcolithic cultures of India are more or less contemporary to this phase of Harappan culture and they continued even after its decline. Unlike the mature urban phase of the Harappan civilization, Chalcolithic cultures were pastoral and based on farming, generally rural in nature. They used copper and stone blades and pottery and also low grade iron in the later period. Their settlements were sedentary or semi-sedentary. In the north-western and western regions of India, the early farming cultures are associated with the Chalcolithic cultures rather than the Neolithic cultures.

The Chalcolithic people also began to domesticate animals in addition to agriculture. They had cattle, sheep, pigs and goats and buffaloes. Evidence has been found of turtles and fowls in their settlements. The houses were made of stone, mud bricks, mud and perishable wooden materials, and built on a stone foundation. The walls were made with bamboo frames. Silos (well prepared pits) meant for storage of grains have also been found. People used black and red ware and black on red ware pottery.

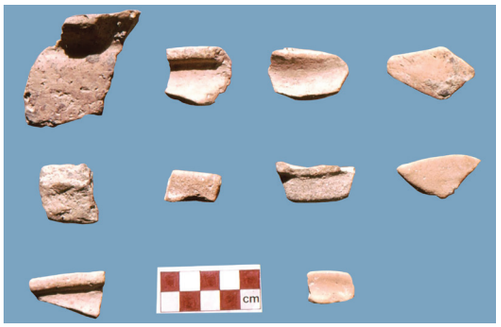
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These sites have produced a large quantity of copper objects. They used copper objects such as flat axes, bangles, rings, antimony rods, knives, blades, socket-less axes, barbed and tanged arrow heads, choppers and chisels.

Ochre Coloured Pottery Ware Culture

Ochre Coloured Pottery Ware culture is found in northern India dating to the Chalcolithic period. The OCP pottery has red slip and appears ochre in colour (the ochre colour comes off when the pottery is touched) and hence, it is called Ochre Coloured Pottery. It has black painted designs. The OCP comes in the form of jars, storage jars, bowls, and basins.

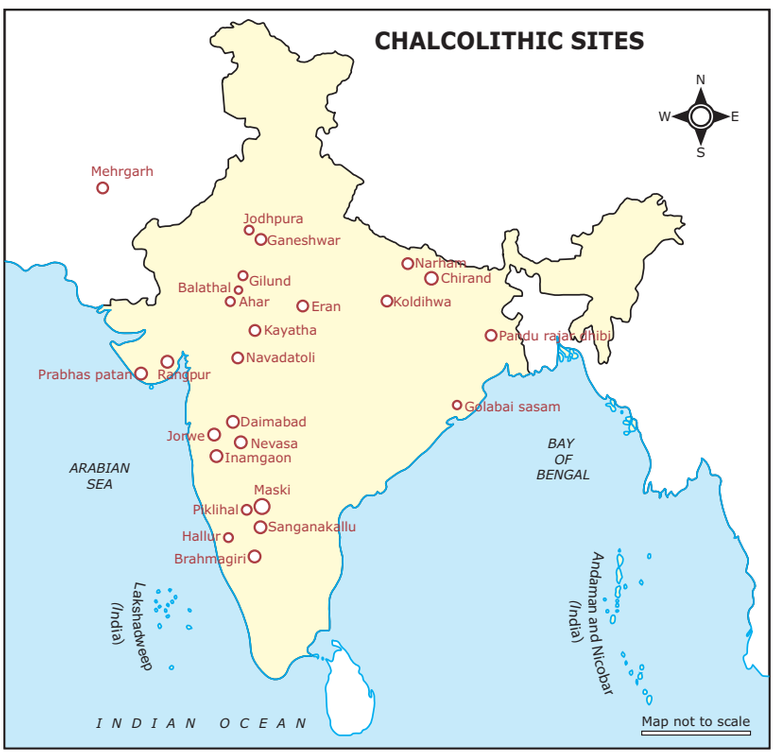
The OCP culture dates to 2600- 1200 BCE and is found in the Indo-Gangetic plain and may have had some associations with early Vedic culture. The OCP culture is seen as an impoverished Harappan culture and some scholars see it as unrelated to the Harappan culture. The OCP sites produced copper figures and objects and therefore it is also known as "copper hoard culture." It is a rural culture and has evidence of the cultivation of rice, barley, and legumes. They also had pastoralism with evidence of cattle, sheep, goats, pigs, horses, and dogs. The villages had wattle-and-daub houses. They used copper and terracotta ornaments. Animal figurines have also been found.



Ochre Coloured Potsherds

Chalcolithic Cultures of South India

The southern part of India has not produced cultural evidence of a full-fledged chalcolithic culture. Perforated and spouted vessels have been found in some sites. Copper bronze tools like chisels and flat axes occur at these sites. Stone tools continued to be used in this area. Black on red ware pottery is found. These people survived through animal rearing and agriculture. Millets, pulses and horse gram were cultivated, and fruits, leaves and tubers were collected.



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2.2 Iron Age in North India

The Iron Age in North India coincides with the painted Grey Ware culture. The painted grey ware is dated to from. 1100 to 800 BCE. More than 1000 sites have been identified with painted grey ware pottery in northern India, with a major concentration in the Ganga-Yamuna valley. The Painted Grey Ware culture succeeded the Black and Red Ware Culture in the eastern Ganga valley and Central India.

The pottery was fine grey in colour with painted geometric designs. The painted grey ware laid the foundation of the early political formations. It correlates with the Kuru-Panchala kingdom known from the Vedic texts. The Painted Grey Ware cultural phase is followed by Northern Black Polished Ware culture (NBPW), which is associated with the Mahajanapada and Mauryan periods.

The Painted Grey ware sites reveal the development of agriculture and pastoralism, and the settlements of this period grew in dimension. They show a large scale population increase in the northern part of India. The Iron Age in North India was coeval with Painted Greyware Culture, and in South India it was associated with Megalithic burial mounds.

2.3 Megalithic/ Iron Age in Tamilnadu

The burial system followed by the people of Neolithic period continued into the Megalithic period. A circular tomb using big stone slabs built upon the place of burial is known as a megalith. Such megaliths have been found in many parts of Tamilnadu . The urn burial system was another type of practice and is evidenced in Adichanallur (present Thoothukudi district). Black-ware is peculiar to burial sites in Tamilnadu. Interestingly, black-ware is found mostly in burial mounds and not in human habitations. In a majority of urn burials, the use of stone is almost non-existent. However, urn burials are grouped under megalithic because the materials - the pottery, iron objects, beads of semi-precious stones kept in them - are identical to those found in the stone burials.

The end of Megalithic burial practice is assigned to third-second centuries CE. During this period Brahmi writing akin to Ashokan Brahmi has been discovered in Kodumanal (Erode District). There is also evidence of the megalithic tradition continuing into later centuries. During the Sangam period people still remembered urn burials. The four primitive hero-stones with Tamil Brahmi inscriptions, datable to third to second centuries BCE found in the upper part of the Vaigai valley, support the authenticity of the hero stone tradition described in the Sangam Tamil literature in the context of cattle raids. Scholars infer, based on such evidence, that the some of the Sangam poems could be assigned to the early first century BCE or a little earlier. The tradition of erecting hero stones in memory of dead warrior-heroes is considered to be an extension of the menhir type of megalithic tradition. Menhirs, upright monumental stones, and dolmens made of big slabs or boulders are megalithic tombs found in Tamilnadu.

Black and red ware, along with partial human remains and iron objects, were unearthed recently at Vadamalkunda in Krishnagiri, Tamilnadu. A few stone slabs were also found at the site. A centuries-old menhir at Singaripalayam excavated near Kundadam in Tiruppur district points to the existence of an ancient asettlement along the banks of River Uppar.

2.4 Megalithic Sites in Tamilnadu

Adichanallur

Adichanallur, 22 km from Tirunelveli, is located in Thoothukudi district. In 1876, a German ethnologist and naturalist, Andrew Jagor conducted an excavation at Adichanallur. He carried with him samples of backed earthenware, utensils of all sizes and shapes, a considerable number of iron weapons and implements, and great quantities of bones and skulls. These are now housed in a Berlin Museum.

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Burial Site-Adichanallur

The then district Collector of Tirunelveli A.J. Stuart and the famous linguist Bishop Robert Caldwell visited Adichanallur subsequently, found it was a quartz site. Quarrying was immediately banned and archaeological excavation commenced under the supervision of Alexander Rea. Rea prepared a comprehensive account of his findings, illustrated by photographs, and was published in the annual report of the Archaeological Survey of India (ASI), 1902–03. Nearly a hundred years later, the ASI carried out another excavation and brought out more information. The report is awaited.

The burial mound at Adichanallur yielded the following:

- Urns and pottery of various kinds in large numbers.
- Iron implements, including spades and weapons (daggers, swords, spears and arrows). Some stone beads and a few gold ornaments
- Bronze objects representing the domestic animals such as buffalo, goat or sheep and cock, and wild animals like tiger, antelope and elephant.
- Traces of cloth and wood.

The engraving of animals on bronze and on ornaments is indicative of the primitive workmanship. (Caldwell could stumble upon a copper bangle during his inspection at the site.) The people were evidently skilful in moulding pottery, in casting or brassing metals, in weaving and in working stone and wood. The presence of husks of rice and millet indicates domestication of these grains. Iron weapons were used for both war, and for animal sacrifices. The discovery of sacrificial implements prompted Caldwell to conclude that the people of Adichanallur were not adherents of Vedic religion.

Paiyampalli

Paiyampalli is a village located in Tirupathur district. The Archaeological Survey of India carried out an excavation in the 1960s and unearthed black and red ware pottery in this megalithic site. A large number of urn burials were also found in this region. The date of this culture, based on radio carbon dating, is 1000 BCE.

Kodumanal

Kodumanal, 40 km from Erode, is located on the northern bank of Noyyal river, a tributary of the Cauvery. A series of excavations were carried out during the 1980s and 1990s. The most recent was in 2012. In habitation trenches and megalithic burials of Kodumanal, the goods unearthed included pots, weapons, tools, ornaments, and beads, particularly carnelian, akin to those found at Mohenjodaro. Since carnelian was not known to this region in ancient times, it may have been brought to Kodumanal from outside.

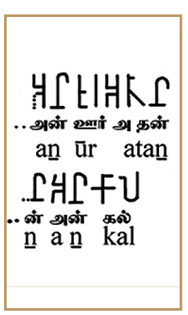


Dolmen-Mallachandram



Menhir - Kumarikalpalayam Tirupur





Tamil Brahmi inscription on a hero stone-Puliman Kombai

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Burial Site - Kodumanal

In the Sangam work Pathitrupathu, a place called Kodumanam belonging to the Chera king, is praised for gemstones and therefore some archaeologists argue that Kodumanam is the ancient name of Kodumanal. Hoards of Roman coins have been discovered and it is believed that this is a result of the export of gemstones to the Roman world, resulting in return a huge inflow of gold from the latter into the region.

Conches and bangles, remnants of furnaces, a kiln floor filled with ash soot, and potsherds with Tamil-Brahmi inscriptions are other finds in the site. Pit burials, urn burials and chamber tombs of different types excavated at Kodumanal and the names inscribed on potsherds may indicate habitation by multi-ethnic groups. The graffiti etched on potsherds give a lot of information about the people and their activities. A menhir found at a burial site is assigned to the Megalithic period. According to Y. Subbarayalu, Kodumanal is coeval the Sangam anthologies (second century BCE to second century CE).

2.5 The Aryans and Rig Vedic Society

So far we have considered the Late Harappan Cultures, Chalcolithic and Painted Grey ware Cultures. Let us now turn to the evidence from the Vedic texts, which, unlike the archaeological evidence that tell us only about the material culture, throw light on the ethnic and cultural identities of people. Because of the references found in the Vedas, the Aryan question is one of the important issues concerning the early history of India.

The Aryans

The attempt to write a history of India began when the Europeans colonised India. They compiled the archaeological and literary sources, as well as oral traditions. Certain notions, for example the Aryans, were developed and used in the colonial context, when many parts of Asia and Africa were under the influence of the European powers. The concept of race was widely prevalent at that time to classify and categorize people. Some of the views reflect the racist ideas of colonial times. The Aryan theory was linked to the blue-eyed white race and its connection with Europeans. Nazis used the Aryan concept for their political agenda, ultimately leading to the Holocaust. The recent studies have established that the word Aryan does not denote race, but only refers to the original speakers of Indo-Aryan languages.

Philologists study language in oral and written forms of languages based on historical evidence. They use etymology, comparative linguistics, literary criticism, history, and linguistics in their studies.

Though the *Rig Veda* is in Sanskrit, about 300 words of the Munda and Dravidian languages have been identified in it, suggesting cultural mix with earlier inhabitants.

From the Vedas it is evident that Aryans used domesticated horses and chariots. Their chariots had spoked wheels and they used bows and arrows. They practiced agriculture and pastoralism. They buried and also cremated the dead. The cult of fire and the use of soma drink were prevalent among the speakers of the Indo-Aryan languages.

The home of Indo-Europeans and Indo-Aryans is still a matter of debate. Many scholars are of the view that the Aryans came to India as migrants from Central Asia. It is also believed that several waves of Indo-Aryan migration might have happened. There are several factors which support this hypothesis. The traits of the culture of Aryans cover Eastern Europe and Central Asia which is geographically interlinked

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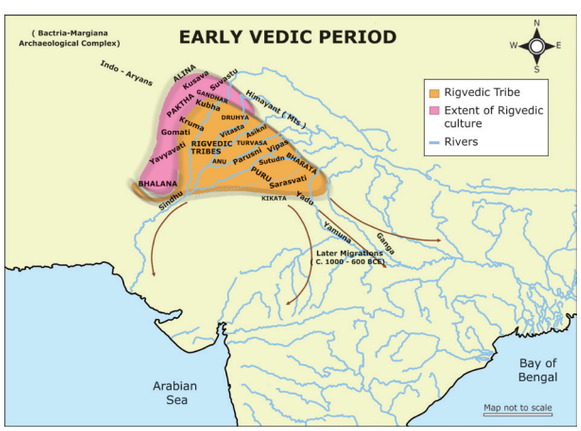
with India and West Asia and Europe. One of the accepted areas of the Aryan home is Eastern Europe-Central Asia, north of the Black Sea. The Bactria-Margina Archaeological Complex is closely related to Aryan culture dated to 1900 BCE–1500 BCE.

References to the names of Indo-Europeans languages are found in an inscription dated to 2200 BCE discovered in modern Iraq. Anatolian inscriptions of 1900-1700 BCE and Kassite inscriptions of 1600 BCE (Iraq) and Mittani inscriptions of 1400 BCE (Syria), Bhogaz Goi inscriptions referring to names similar to the Vedic gods (1400 BCE) have the common features of the Indo-European languages, but no such inscriptions are found in India.

The term *asva* and several other terms in Rig Veda have common roots in various Indo-Aryan languages. In the *Rig Veda*, the term *asva* (horse) occurs 215 times and *vrishabha* (bull) 170 times. Tiger and rhinoceros, which are tropical animals, are not mentioned in the *Rig Veda*. There is no trace of the urban way of life in the *Rig Veda*. Hence, the identity of Aryans is not correlated with the Harappan culture, where there is no evidence for horse. Nowadays, DNA studies are also used for understanding ancient migrations. M17 a genetic marker (DNA) is said to have been found among the speakers of Indo-Europeans.

2.6 Rig Vedic Culture

Rig Vedic Samhita is the earliest text that relates to the Early Vedic period. The Early Vedic culture is placed between 1500 BCE and 1000 BCE. The political, social and economic aspects of life of this period are reflected in many hymns.



Geography

In the Indian subcontinent, the early Aryans lived in the area of eastern Afghanistan, Pakistan, Punjab and fringes of Western Uttar Pradesh.

Dasas and Dasyus

The Rig Vedas speak about not only the Aryans, but also about the non-Aryan people, whom the Aryans encountered in India. When the Rig Vedic people moved into India they came into conflict with people whom they referred to as Dasyus or Dasas. Evidently the Aryans differentiated themselves from the dark native people who had different cultural practices, and sought to maintain their distinction.

The Rig Veda has references to several other groups. Simyu and Kikata are grouped with the *dasyus*. Sambara son of Kulitara is mentioned as a chief with 90 forts or settlements. Varchin was another chief with many troops. The *Rig Veda* mentions the defeat of a chief called Sambara by Divodasa of the Bharata clan.

Polity and Political Clashes

The concept of polity developed in the Rig Vedic time. Various units of habitation and divisions such as the *janas*, *vis*, *gana*, *grama* and *kula* are referred to in the *Rig Veda*. The Vedas speak about the Aryans and their enemies and the battles they fought with them. The battles were fought more for cattle and material wealth and the war booty acquired was shared. They not only fought with the non-Aryans, but also fought among themselves. They invoked the support of the gods in their battles. They strongly believed that prayers, sacrifices and rituals could offer support in their mundane life. The god Indra is called *Purandara*, which means destroyer of settlements, which were perhaps fenced or planned townships.

The Bharatas and Tritsu were the ruling Aryan clans who were supported by Vasishta, the

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priest. The region of India was named Bharata Varsha after the tribe of Bharatas. The Bharata clan was opposed by ten chiefs and five out of them were Aryans. This battle was known as the Battle of Ten Kings. The battle took place on the banks of the river Paurushni, identified with the river Ravi. In this battle, Sudas won and he became important leading to the dominance of Bharata clan. The Purus were one of the defeated clans. The Purus and Bharatas formed an alliance and later they formed Kuru clan. Later the Kurus allied with Panchalas and established their control over the Upper Ganga Valley.

Social Divisions

The Vedic people distinguished themselves from the non-Aryan people. Varna was the term used by Aryans to refer to colour and category. The *Rig Veda* refers to Arya *varna* and Dasa *varna*. The Dasas and Dasyus were conquered and treated as slaves. They came to be considered sudras in the later period. Social classes were classified as warriors, priests and common people. Sudras as a category of people appeared at the end of the *Rig Vedic* period. Slavery was common and slaves were given as gifts to the priests, but there is no reference to wage labour. Horse-drawn chariots and bronze objects were possessed by a few, suggesting social distinction. Vedic society was largely egalitarian initially, and social distinctions emerged later. According to the *Purusha Sukta* of the Rig Veda the various varnas emerged thus: Brahmanas from the mouth, the kshatriya from the arms, the vaisya from the thighs and the sudra from the feet of *Purusha,* when he was sacrificed. These social divisions are considered to have arisen towards the end of the early Vedic period. Various professional groups such as warriors, priests, cattle-keepers, farmers, barbers are also mentioned. *Panis* were itinerary traders or perhaps caravan traders. *Panis* are also seen as enemies in some verses.

Tribe and Family

Kinship was the basis of the social structure of Rig Vedic society. People were identified with specific clans and the clans formed the tribe or *jana*. The term *jana* means tribe. It occurs in the *Rig Veda* 21 times but *janapada* does not occur even once. The term *vis,* which refers to the common people, occurs 170 times and they lived in *gramas* (villages). The family (*griha*) was the main social unit within the tribe. It was headed by the *grihapati* and his wife was known as *sapatni*. And the family at that point of time was perhaps a joint family.

Women

Women had a respectable position but it is not possible to generalise about this. Society was essentially patriarchal with a preference for male children and cattle. The birth of a son was preferred perhaps because of the martial nature of the society, which required male members for their clashes to establish dominance over the territories. Having ten sons was considered as a blessing. Women attended assemblies and offered sacrifices. Marriage was common but primitive practices were also continued. Polyandry seems to have existed, and widow remarriage was also known. People married at the age of 16–17, according to scholars, and there is little evidence of child marriage.

Economy: Agriculture

Archaeological evidence points to the development of agriculture among the Rig Vedic people. The ploughshare is mentioned in the Rig Vedas. The field was known as *kshetra* and the term *krishi* referred to ploughing. The terms *langla* and *sura* referred to plough and the term *sita* meant the furrow created by ploughing. Water for irrigation was probably drawn from wells by cattle-driven water-lifts using pulleys. They had knowledge of different seasons, sowing, harvesting and thrashing. They cultivated barley (*yavam*) and wheat (*godhuma*).

Pastoralism

Cattle rearing was an important economic activity for the Aryans, although they practiced agriculture. Cattle were considered wealth. The term for war in the Rig Veda was *gavishthi*

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which means search for cows (which is the contemporary term (*goshti*) for factions as well). The donations to the priests were mainly cows and women slaves but not land, which reveals the importance of pastoralism. There was no private property in land.

Craft Production

The Rig Veda mentions artisans such as carpenters, chariot-makers, weavers and leather-workers. Copper metallurgy was one of the important developments of this period. The term *ayas* in the Rig Veda refers to copper and bronze. *Karmara*, smith, is mentioned in the *Rig Veda*. Likewise, there are references to *siri* or yarn, indicating spinning which was done by women and to carpenters, *takshan*. Weaving of clothes of wool is also referred to and obviously it was necessary in the cold weather. Some of the crafts were fulltime crafts, involving specialists.

Trade, Exchange and Redistribution

Trading activities were limited though traders were present during the Early Vedic period. Panis are referred to as traders and they were perhaps caravan traders. The word *pan* means barter, which was a mode of exchange. Nishka was a gold or silver ornament used in barter. A priest received 100 horses and 100 *nishka* as fee for sacrifices. The *danas* and *dakshinas* offered to people were means of redistributing resources. The *dakshina* was both a fee for a specific service and also a means of distributing wealth. The distribution of cows helped spread pastoral activities and economic production.

Transport

Bullock carts, horses and horse-drawn chariots were used for transport. There are references to the sea (*samudra*) and boats (*nau*). Boats driven by 100 oars are mentioned.

Polity and Administration

The polity of the Rig Vedic period was that of a tribal society. The chief of the tribe was the main political head and he was called *rajan*. The kings lived in multi-pillared palaces. They offered gifts of cattle, chariots and horse ornaments and gold to the priests. *Rajan* was a hereditary chief. He was perhaps elected by the assembly called *samiti*. The main duty of the king was to protect the tribe. He protected wealth, fought wars, and offered prayers on behalf of gods. The king had authority over the territory and people.

Vedic society was militaristic. Bows, daggers, axes and lances were the main weapons of war. Tributes and booty collected from war were redistributed by the king. There are also references to gift of *dasas* or slaves. The king Trasadasyu, the chief of the Purus, gave away 50 women as a gift. The chief was known as *gopa* or *gopati* which means, chief of cattle.

The assemblies called *sabha*, *samiti*, *vidhata* and *gana* are mentioned in the *Rig Veda*. *Sabha* was the assembly of elders or the elites, *samiti* was an assembly of people, and *vidhata* was the assembly of tribe. They performed military and religious functions. Women attended the *sabhas* and *vidhatas*. The king sought the support of the *samiti* and *sabha* for his activities. There are debates about the exact nature of these assemblies and functions. Most of our understanding of the conditions of Vedic society depends upon the interpretations of various terms. Sometimes it is hard to reconstruct the original meaning.

The purohita or priest offered advice to the king. Vedic priests advised the kings, inspired them and praised their deeds. In turn they received rewards for their services. *Senani* was the chief of army. There is no evidence of tax collecting officers. Perhaps people made voluntary contribution called *bali* to the king. Some scholars say that *bali* was an imposed tax, and not voluntary. There is no reference to the administration of justice. The officer who controlled the territory was called *Vrajapati*. He helped the heads of fighting groups called *gramini*. *Gramini* was the head of the village and fighting unit.

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Vedic Religion and Rituals

Religion and rituals played an important role in Vedic society. In the Rig Veda, the natural forces sun, moon, rivers, mountains and rains were defined as divinities. The religion was naturalistic and polytheistic. Indra was the most important god and he was called Purandara. *Agni* was seen as intermediary between god and people. *Surya* was a god who removed darkness. *Ushas* was the goddess of dawn. *Aditi*, *Prithvi* and *Sinivali* are other goddesses.

Varuna, the god of water was next in importance. This god was the upholder of natural order. *Soma* was the god of plants and the drink was named after him. *Soma* drink was part of the ritual and the preparation of this intoxicating drink is explained in many hymns of Rig Veda. *Maruts* was the god of strength. Interestingly there are few references to *Rudra* or Siva.

Rituals were adopted as a solution to many issues and the problems of day-to-day life and thus the priests had an important role in the society.

Characteristics of Society

In the early Vedic period lineage and tribes constituted society, and the king had limited power. The various tribal groups of Aryans and non-Aryans fought to control the territories. Social divisions did not take deep root, although the concept of varna and Aryan identities existed. Pastoralism was predominant and cattle centred clashes were common, although agriculture did play an important role. The archaeological sites suggest different types of craft production including metal, carpentry, pottery and clothes.

2.7 Later Vedic Culture

The Later Vedic culture is dated to the period between 1000 BCE and 700–600 BCE. The Painted Grey Ware Culture of the Iron Age, which has been identified by archaeologists at many excavated sites, is associated with the Later Vedic culture. This period witnessed political, social, economic complexity and developments.

The Late Vedic Texts

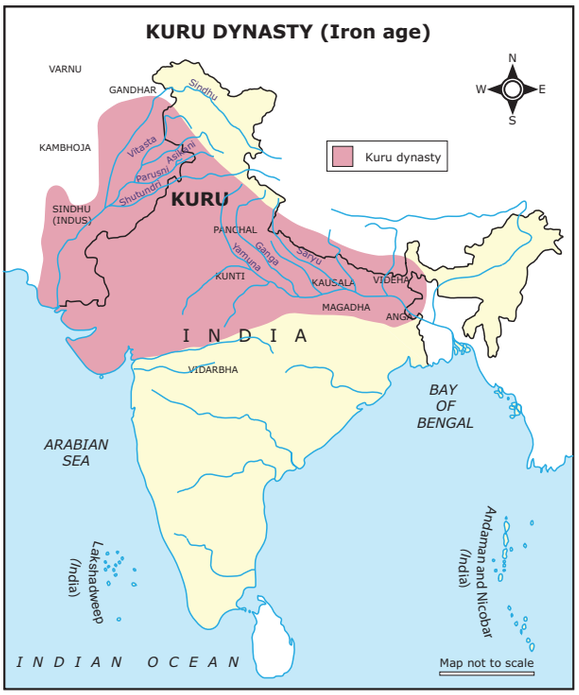
The Later Vedic texts were composed after the *Rig Veda Samhitas*. The *Yajur*, *Sama* and *Atharva Vedas* were composed after the *Rig Veda*.

Eastward Expansion of the Aryans

The Aryan speakers expanded from the Punjab to Western Uttar Pradesh in the Ganga Yamuna doab in the Later Vedic period. The history of ancient India was thus marked by the movement of cultures, and interactions and battles among various groups for territories and resources. It has been suggested that while the Aryans migrated to the region of eastern part of the Ganga valley, the Indo-Iranians migrated from the region of Iran to the region of Punjab. The later Vedic texts speak about the region of Kuru Panchala which falls in the Indo-Gangetic divide and the Upper Ganga Valley. The area mentioned as the south-eastern boundary of the Aryans in Rig Veda is listed in *Aitreya Brahmana* as the midland, which indicates the movement of Aryans into the Ganga valley in the Later Vedic period. Perhaps this expansion was induced by the need for water and land resources, fresh, less occupied territories and population pressures.

The Kurus, Panchalas, Vashas and Ushinaras are the tribes of this period. References to the Saraswati and Dhristavati rivers occur in the later Vedic texts also. Around 1000 BCE, the Vedic Aryans moved towards Kosala region in eastern Uttar Pradesh and Videha in North Bihar, where the Vedic people encountered the local people following Chalcolithic material culture. In the Upper Ganga valley, the Vedas acquired Munda words indicating that Munda speaking-people lived in the Ganga valley. The region of Kosala and Videha were the easternmost territories of the Aryan expansion during this period. By the end of the Vedic period Panchala and Videha were Aryanised. The area beyond this region in the east was seen as an alien territory. In the *Atharva Veda*, the people of Anga and Magadha (Bihar) were

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seen as enemies. Similarly, the Pundras of Bengal and the Andhras were seen as outside the Aryan identity in the *Aitreya Brahmana*. This suggests that these regions were not influenced by Aryan culture. What we gather is that the process of Aryanization gradually spread from the north-west to the south-east mainly into the Ganga Valley.

Later Vedic Culture and Iron

Iron was an important metal used for implements in this period. It was called *syama-ayas* or *krishna-ayas* or the dark metal. Iron is believed to have played an important role in the conversion of the forests of the Ganga Valley into agricultural lands. By the end of Vedic period, the knowledge of iron had reached eastern Uttar Pradesh and Videha. Earlier it was believed that iron originated around 700 BCE, but recent research dates the beginning of iron to around 1200 BCE or even earlier. The early views gave excessive emphasis to iron to the colonization of the Ganga Valley, but new scholarship argues that iron was not the only factor behind the expansion of the population.

Settlements and territories

With the intensification of agriculture, the Later Vedic people led a settled life leading to formation of territorial units. The term *janapada*, referring to territory, is found in the *Brahmanas* dated to ca. 800 BCE. There are more than 1000 sites of painted Grey Ware culture in this area, suggesting that new settlements came up and the Upper Ganga Valley was densely populated. People lived either in mud-brick houses or houses with wattle and daub walls. The foundations for the towns must have emerged during the later Vedic period. This was a period of intense interactions. The term *nagara*, referring to commercial quarters, is found in the later Vedic texts. However, large towns appeared only at the end of the Vedic period. The sites of Hastinapura and Kausambi are considered proto urban (urban-like) settlements. The material culture of this period shows more diversity and is an improvement over the Early Vedic period. It can be surmised that there was surplus production to support various classes such as chiefs, princes and priests.

Political Organization

In the Early Vedic Age tribal polities were dominant. The king was elected by assemblies. In the Later Vedic period the assemblies became less important and the power of the king increased. The influence of assembly called *vidhata* disappeared, while *samiti* and *sabha* continued in the period. The development of large kingdoms reduced the power of the assemblies.

The Rajan was the leader who led the army in the battle. The concepts of *Samrat/Samrajya* developed and they suggest the increase in the power and ambition of the king. The legitimization of kingship became important with the performance of various sacrifices such as *vajapeya* and *rajasuya*. The king developed more control over the territory, people and resources. *Purohita*, which means 'one who places the king in the forefront', became important in the establishment of polity and kingship. Monarchy developed. The Rajan became the controller of the social order. *Srauta* sacrifices (sacrifices to achieve some benefits) were carried out to control the resources. The kings presented cows, horses, chariots, gold, clothes and female slaves to the priest. The *Aitreya Brahamana* says that king

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has to provide 1000 pieces of gold and cattle to the Brahmana who anoints him. Thus the priest became important in the formation of polity and royalty.

The terms such as *rashtra*, to denote a territory, and *rajya*, meaning sovereign power appeared. The king received voluntary or compulsory contribution called *bali* from the people (*vis)*. Such voluntary contributions became tributes. The Mahabharata offers clues to historical development and is suggestive of the power struggle to control the territories. The *Ramayana* too is suggestive of the Aryan expansion and the encounters with native people in the forest.

The territorial formations and the development of lineages became stronger during the Later Vedic period. Romila Thapar characterises the developments in the first millennium BCE as the movement from lineage to state. The development of state level political organization emerged only after 500 BCE, and the Later Vedic society was therefore in transition. Several lineages became more territorial and settled in the Later Vedic Age. This is evidenced by the term *janapada,* as we saw earlier. The mid-first millennium BCE had political organisations such as *rajya* and *ganasanghas* (oligarchies) and these institutions developed in the later Vedic period.

Lineage is a group of people descended from a common ancestor.

As we saw earlier, the clans of Bharatas and Purus combined to form the Kurus, and along with the Panchalas they occupied the central part of the Ganga-Yamuna doab. Panchala territory was in north-western Uttar Pradesh. The Kuru-Panchalas became one major ethnic group and Hastinapur became their capital. The war between the Kauravas and Pandavas was the theme of the Mahabharata and both of them belonged to the clan of Kurus. Traditions say that Hastinapur was flooded and the Kuru clan moved to Kausambi near Allahabad.

Sacrifices and rituals gained importance in the Later Vedic society. The king became more independent. Rituals dominated kingship, and this increased the power and influence of the *Rajanyas* and the *Brahmanas*, while distancing the king from the *vis*. The *Asvamedha-yaga* involved letting a horse loose into areas where it moved freely; this was an assertion that the authority of the king was recognized, and a battle ensued when the horse was challenged. The *vajapeya* ritual involved a chariot race. Such innovative modes of rituals helped to increase the power of the king.

Social Organization

The social transformation in the Later Vedic Period is much more clearly reflected in the references in the Vedic texts. The social divisions of *varna* became more established. Teaching was seen as the occupation of the Brahmanas. The wives of Brahmanas and cows were given important status. *Rajanya* refers to *kshatriyas* and they were the warriors and rulers who received *bali* as tax.

Striking changes took place in the *Varna System.* There was an increase in the privileges of the two higher classes, the Brahmanas and the Kshatriyas at the cost of the Vaisyas and Sudras. In the *Panchavimsa Brahmana, the Kshatriya* is placed first, higher than the *Brahmana* but in the *Satapatha Brahmana,* the *Brahmana* is placed higher than *Kshatriya.* In later Vedic society the importance of the *purohita* (priest) is stressed, as mentioned in the Vedic texts. The Kshatriyas challenged Brahmanical supremacy and their exclusive privilege of entering the *asramas*, a regulated four stage life namely brahmacharya, grihasta, vanaprastha and sanyasa. The outcome of this was the birth of Jainism, Buddhism and Ajivakam.

The system of four Varnas had taken deep root and became rigid in the course of time. The popularity of rituals helped the *Brahmanas* to attain power. Brahmanas became important and the kings supported them, although they had conflicts with *Rajanyas*, the warrior nobles. The concept of *dvija* (twice-born) developed and the *upanayana* (sacred thread) was limited to the upper sections of the society. This ceremony marked the initiation for education. The fourth

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varna was denied this privilege and the Gayatri mantra could not be recited by the Sudras. Women were also denied upanayana and Gayatri mantra. The king asserted his authority over the three varnas. The Aitreya Brahmana refers to the Brahmana as the seeker of support and he could be removed by king from his position.

Certain craft groups managed to attain higher status. For example, the Rathakaras, the chariot makers, had the right to wear the sacred thread. Vaisya referred to the common people. They were involved in agriculture, cattle breeding and artisans. Later they became traders. Vaisyas paid tax to the kings. Some social groups were placed in ranking even below the Sudras.

The idea of *gotra* emerged in the later Vedic period. *Gotra* literally meant 'cowpen' and it referred to a group of people from a common ancestor. Persons of the same *gotra* were considered as brothers and sisters and could not therefore intermarry. Several unilineal descent groups existed with common ancestors. Several related clans formed the tribe.

Family

The household became more structured, which means it became more organised. The family was an important social unit. The family was patriarchal with patrilineal descent. The relations within the family were hierarchical. Polygyny (taking many wives) was prevalent. Several household rituals were also developed for the welfare of the family. The married man with his wife was the *yajamana*.

The concept of *asramas*, referring to various stage of life, was not well established in this time. While *brahmacharya*, *grihasta* and *vanaprastha* are mentioned, *sanyasa* had not developed.

Women

The status of women declined as the society became more structured and the patriarchal family became more important. In the family the father was the head. The right of primogeniture was strong. Though women had participated in rituals in the Rig Vedic period, they were excluded in the later Vedic period. Daughters are spoken of as a source of trouble. Their work was to look after the cattle, milking animals and fetching water.

Economy

The economic activities of this period were quite diversified. Agriculture, pastoralism, craft production and trade contributed to the economic development.

Agriculture

Agricultural activities increased during the Late Vedic period. The *Satapatha Brahmana* mentions rituals related to ploughing undertaken by the kings. This suggests the importance given to cultivation by the rulers, and the shift to agriculture to support the increasing population. The god Balarama is depicted with a plough, which suggests the importance of cultivation. The Vedic people cultivated barley and rice, and wheat. Wheat was the staple food of Punjab region. The Vedic people began to use rice in the Ganga-Yamuna doab. The use of rice, rather than wheat, is noticed in the Vedic rituals.

Pastoralism

Pastoralism continued to be important. Cattle were considered sacred. They became part of exchange and redistribution. The offering of cattle as part of *dakshina* continued. Pastoralism supplemented agriculture.

Craft Production

Arts and crafts proliferated during the Later Vedic age and craft specialization took deep roots, when compared to early Vedic period, since more occupational groups are mentioned in this period. Evidence of iron work is noticed from about 1200 BCE. Metals such as copper, tin, gold, bronze and lead are mentioned. These metals were smelted and worked by specialized groups. The copper objects were used for making weapons for war and hunting. Weaving was undertaken by women. Leatherwork, pottery and carpentry were well known. Terms such as *kulala* referring to potters and *urna sutra* referring

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to wool appear. Bow makers, rope makers, arrow makers, hide dressers, stone breakers, physicians, goldsmiths and astrologers are some of the specialized professional groups mentioned in the texts. Professions such as physicians, washerman, hunters, boatman, astrologer and cook are mentioned. References to the elephant are often found in the *Atharva Veda,* along with the elephant keeper. The increase in references to such groups indicates a society in transformation.

The performers of Vedic sacrifices were also a type of service providers. The priest played an important role in legitimizing the role of king through various rituals. Wealth was measured in terms of cattle and animals. There is a mention of offerings of 20 camels, 100 gold necklaces, 300 horses and 10,000 cows as *dakshina*.

Trade and Exchange

Trade and exchange had developed in the Later Vedic age. The material culture found in the archaeological sites reveals the movement of commodities and materials. Specialised caravan traders existed. No evidence of coins has been found and therefore barter must have been the medium of exchange. The introduction of coins took place after about 600 BCE.

Religious Faith and Belief System

During the Later Vedic period the upper Ganga Doab was the centre of the Aryan culture. This region is described as the land of Kuru-Panchalas. The Vedic gods Agni and Indra lost their importance. Prajapati became the main deity. Rudra, the god of rituals, identified with Siva, became important. The Satapatha Brahmana lists the names of Rudra as Pasunampathi, Sarva, Bhava and Bahikas. Vishnu was conceived as the protector of people. There is no reference to Vishnu's incarnations. Each varna had its own deities.

Rituals

Rituals became important in society. It was believed that rituals and sacrifices could solve many problems. The rituals became more complex, required more resources, and took longer time. This indirectly reflects the demand for rituals and the formation of elite groups who could spend more resources on rituals and sacrifices. The correct performance of rituals was stressed. Stress was laid on paying dakshina. Numerous rituals were prescribed for solving all kinds of day to day problems. The resort to rituals and sacrifices as a solution for problems led to the view that material wealth could achieve anything. The ideas in the Upanishads argue against such a view, and stress the importance of realising the *atman* or inner self. Such degeneration of rituals and the material-oriented nature of the priests created dissension and led to the development of heterodox faiths such as Buddhism and Jainism which emphasized correct human behaviour and discipline.

Philosophy and Education

The disciplines of philosophy, literature and science developed in this period. Various branches of learning such as literature, grammar, mathematics, ethics and astronomy developed. Education was limited to males. The development of Vedic texts and the importance given to pronunciation, grammar and oral transmission suggest training in utterances and memorization, as part of the Vedic system of education. The development of various types of texts could be considered as developing solutions for certain mundane issues and a quest for knowledge. Araynakas are concerned with priests who were in the forests.

Upanishads (which means to sit nearby) texts with philosophical enquiries, were composed during this period. They were also referred to as *Vedanta*, since they were attached as the last part of the Vedic texts.

Satyameva Jayate is from Mudaka Upanishad.

They lay stress on knowledge and the realization of the self or *atman* and *Brahman* (the Supreme Being), meditation, cycle of birth and death. They convey the ideas of

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karma, and good conduct, self-restraint, mercy and generosity as virtues. Despite the ritual dominated aspects of Vedic life, some seers were in pursuit of knowledge and virtuous conduct.



Dara Shukoh, the Mughal prince, translated the Upanishads into Persian in 1657, much before the colonial scholars developed any interest in ancient Indian literature.

Other aspects of Life

The Late Vedic culture has evidence of music and fine arts. Music instruments such as lute, flute and drum are referred to in the texts. With the development of cultivation and pastoralism, different types of food and drinks made of grains, milk and ghee and plants were consumed. Evidence of the use of silk and ornaments of metal, gold and copper is found. Metal mirrors were also used. The archaeological sites have uncovered beads and ornaments and the fabrication of glass beads was also developed in the later part of the Vedic period.

Characteristics of Later Vedic Society

Later Vedic period is marked by lineages of clans, and small kingdoms developed in many parts of the Ganga valley, leading to the development of the state after 600 BCE. The idea of janapada and rashtra as territorial units had developed. The raja wielded much power and the social divisions began to strike deep roots. The varna system had developed well.

SUMMARY

- After the decline of the Indus Civilization numerous cultures developed across north India. Copper, followed by iron, came to be widely used. Iron helped to expand areas of cultivation leading to agrarian surplus. As this facilitated feeding of more number of people there were greater instances of in-migration and population growth. The Late Harappan cultures suggest that some of the groups moved into eastern direction, after the decline of the Indus Civilization.
- The Chalcolithic culture, including the OCP cultures, flourished in different parts of India.
- The Aryans migrated to India around 1500 BCE. The Vedic texts form an important source of this period.
- The Rig Veda, the earliest text in Sanskrit, portrays the society and culture of the early Vedic period.
- The Later Vedic period for which Yajur, Sama and Atharva Vedas are the source, evolved into a complex and rigid society.



EXERCISE



I. Choose the correct answer

1. The main collection of vedic hymns are called
   (a) Brahmanas (b) Samhita
   (c) Aranyakas (d) Upanishads
2. The land of Upper Ganga Doab region was described as
   (a) Kuru-panchalas (b) Ganga valley
   (c) Indus valley (d) Videha
3. Adichanallur is situated in _____ district
   (a) Coimbatore (b) Erode
   (c) Thothukudi (d) Vellore
4. Consider the following:
   (i) Senani - chief of the army
   (ii) Gramani - village head
   (iii) Bali - voluntary contribution
   (iv) Purohita - governor
   Which one of the pair is incorrect?
   (a) i (b) ii (c) iii (d) iv
5. **Assertion (A) :** There is no evidence of child marriage in Early Vedic period
   Reason (R) : Women had been excluded from rituals in the later Vedic period

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(a) A and R are correct and R explains A

(b) A and R are correct but R doesn't explain A

(c) A is correct but R is incorrect

(d) Both A and R are correct

II. Write brief answers

1. List out the literature of Vedic Age.
2. Write about the *Zend Avesta.*
3. Highlight the position of women in the Early Vedic Age.
4. Who were the Rig Vedic Gods?
5. What do you know of the Iron Age in India?

III. Write short answers

1. Briefly describe the Chalcolithic culture of South India.
2. List out the geographical areas of Early Vedic Age.
3. Highlight the social divisions in the Rig Vedic period.
4. Analyse the characteristics of a pastoral society.
5. Distinguish between the early Vedic society and the later Vedic society.

IV. Answer the following in detail

1. Give an account of Ochre Coloured Pottery Ware Culture in India.
2. Discuss the Megalithic Iron Age Sites discovered in Tamilnadu.
3. Attempt an essay on the polity and administration of the Vedic age.

Activity

1. Prepare a scrap book on the recent excavations and the resultant findings in Tamilnadu.
2. Discussion on several viewpoints on Aryans and Dravidians.

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GLOSSARY

ingots	Molten bar of iron	உலோக வார்ப்பிரும்புக் கட்டி
spouted vessel	kettle like vessel	நீண்ட மூக்குடைய பாத்திரம்
consensus	widespread agreement	கருத்தொருமித்த
oblation	offering to god	காணிக்கை; ஆகுதி
surmise	guess	ஊகம்
proliferated	grow rapidly	பல்கிப் பெருகி
mundane issue	worldly problem	அன்றாட வாழ்க்கைப் பிரச்சனை

Answers :

1. (b) 2. (a) 3. (c) 4. (d) 5. (b)

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UNIT 3

Rise of Territorial Kingdoms and New Religious Sects

Learning Objectives

To acquaint the students with knowledge on

- migration of Aryans towards Ganges Plains and the use of iron technology
- second urbanization and emergence of Mahajanapadas
- socio-economic changes associated with changes in polity
- intellectual ferment and new consciousness stirred up by Buddhism, Jainism and Ajivikam
- heterodox faiths in the Tamil country

Introduction

Aryans began migrating eastwards from about 1000 BCE. As they moved eastwards, they encountered thick forests. Iron played a significant role in the clearing of the forest. The fertile soil of the Gangetic valley and the use of iron ploughshares improved agricultural productivity. Iron also played a big role in improving craft production such as pottery, carpentry and metal working. This in turn paved the way for urbanization. In the meantime, a spirit of scepticism began to pervade questioning every custom and orthodoxy in the belief system in the society leading to rise of new ideas and faiths. Of the several competing alternate beliefs, only Jainism and Buddhism touched the hearts of the people. In this lesson we focus on the territorial identities and the new heterodox religious sects that emerged during this period.

Sources

The epics Mahabharata and Ramayana, the dharmasastras, Buddhist texts such as the Tripitakas and Jatakas, Jaina texts and Greek accounts such as that of Arrian constitute literary sources for the period. Archaeological excavations have corroborated the literary evidences.

Impact of Iron Technology: Differing Views

- The movement of the Indo-Aryans towards the east was aimed at accessing the iron ore of south Bihar and gaining a near monopoly over it. The iron ore was responsible for the political dominance attained by the state of Magadha. -D.D. Kosambi.
- Iron axes and iron ploughs led to the expansion of area under cultivation in the Ganges valley. -R.S. Sharma.
- That the use of iron axe and iron plough facilitated clearing of forests and generation of agricultural surplus is a myth because even as late as 16th and 17th centuries the Gangetic plain was heavily forested. -Makkhan Lal.
- The forests of Ganges region could have been cleared by means of fire. -A. Ghosh and Niharranjan Ray.

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1. Iron objects such as hoes, sickles, knives, hooks, nails, arrowheads, vessels and mirrors confirm the widespread use of iron technology.
2. Textiles, beads, pottery, ivory objects, ceramics and glassware and artefacts of other metals are found.
3. A large number of terracotta artefacts have also been found.

Some of the urban features revealed by excavation of the various cities are as follows:

1. Northern Black Polished Ware (NBPW), considered luxury-ware and "urban hallmark" have been excavated.
2. The towns were Rajagriha, Kaushambi enclosed by a moat and sometimes they were fortified.
3. Houses were built with mud bricks and in some cases with burnt bricks.
4. Facilities such as drains, ring wells and soak-pits are found, confirming the second urbanisation in the Gangetic plains.

3.1 Developments in the Gangetic Plain

Agriculture improved during this phase of development in the middle Gangetic plains. Wet rice cultivation began to yield more produce of rice than other crops, thus creating the necessary agrarian surplus. Protected irrigation alone was not responsible for the surplus production of rice. Iron technology also played a crucial role. While it is debated whether iron axe aided clearing of the forests or whether iron ploughshare increased agricultural yield, there can be no two opinions that it played a critical role in improving the production of artefacts. The impact of iron technology is better understood if one considers "the technical changes which the introduction of iron implements would have brought about in various craft activities". Leisure time provided by agricultural surplus and technology led to growth of crafts, which in turn aided vibrant trade.

Second Urbanisation

Agricultural surplus, the growth of crafts and trade, and the growing population led to the emergence of towns in the Gangetic plains. This is called the second urbanisation in Indian history after the first urbanisation evident in the Harappan Civilization. Different types of towns came into being:

1. Political and administrative centres such as Rajagriha, Shravasti, Kaushambi and Champa
2. Centres of trade and commerce such as Ujjain and Taxila
3. Holy centres such as Vaishali.



Vaishali

3.2 Janapadas to Mahajanapadas

The Later Vedic period (1000–600 BCE) witnessed the transition from a tribal polity based on lineage to a territorial state. The *janas* who migrated eastwards began to settle down in various regions. The loyalty of the people shifted from *jana* (tribe or clan) to *janapada* (territory). *Janapada* literally meant 'the place where the tribe sets its foot upon.' The *janapadas* fought with one another for resources and political dominance. Some *janapadas* extended their territories and brought various *janas* within their jurisdiction. Such *janapadas* grew into *mahajanapadas.*

Territory, people, government and sovereignty are important elements of a state. All these elements were found in some of the *mahajanapadas.* The *mahajanapadas*

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represented the emergence of territorial kingdoms that ruled over people (*jana*). The king headed the government aided by a centralised administration. The king was also the sovereign ruler. The king levied taxes out of agricultural surplus and redistributed it and ensured maintenance of law and order in a hierarchical society by force and coercion. These features marked the formation of state in the Gangetic plains.

Sixteen Mahajanapadas

According to *Puranic*, Buddhist and Jaina traditions, there were sixteen *mahajanapadas*.

1. Gandhara
2. Kamboja
3. Asmaka (Assaka)
4. Vatsa
5. Avanti
6. Shurasena
7. Chedi
8. Malla
9. Kuru
10. Panchala
11. Matsya
12. Vajji (Vrijji)
13. Anga
14. Kasi
15. Kosala
16. Magadha

The *mahajanapadas* are classified as *gana-sanghas* and chiefdoms based on the nature of their polity.

Gana-Sanghas

The proto-states of the Gangetic region were known as *janapadas* and comprised chiefdoms, republics and small kingdoms. Sixteen *mahajanapada*s find mention in the early texts. There were also *gana-sanghas* or oligarchies, which were centred on clans. The Vrijjis were one of the best known of the *gana-sanghas*, and Vaishali was their capital in the Mithila region. These kingdoms did not come under the single decision-making authority of a king but decisions were taken on a collective basis by the heads of the different clans together. There were also smaller kingdoms such as Kosala and Kasi. It is interesting to note that the names of the clans, such as Ikshvaku and Vrishni, as well as these early kingdoms, are all mentioned in the two epics, Ramayana and Mahabharata.

Monarchies or Kingdoms

The *mahajanapadas* on the Gangetic plains were all monarchies. Vedic orthodoxy was an established practice in these kingdoms. The priestly class enjoyed a preeminent status in the *mahajanapadas* unlike in the *gana-sanghas.* The kingdoms were governed by kings and the administration was centralised. The brahman priests provided legitimacy to the king through various rituals. The kingship was hereditary and the succession was in most cases based on the law of primogeniture. The king was assisted by councils called *parishad* and *sabha.* The councils were advisory in nature. The king appropriated the agricultural surplus through land revenue apart from a few other taxes. *Bali* was a tax imposed based on the area of cultivable land. *Bhaga* was obtained as a share of the produce. *Kara* and *Shulka* were some of the other taxes collected during this period. Thus the king raised revenue through taxes to maintain an elaborate administrative structure and an army.

The richer landowners were called *grihapatis.* These landowners employed labourers called *dasas* or *karmakaras.* The smaller landowners were known as *kassakas* or *krishakas.* The society was stratified on the basis of *varna.* It emerged as a marker of status. Cultivators and artisans were identified as the *shudras*. A new social category that emerged during this period was placed below the *shudras* in the social hierarchy and considered untouchables. They were forced to live on the fringes of the settlements and subsisted on hunting and gathering their food. They were marginalised and given only menial jobs as urbanisation was on the rise. They had their own language, which was different from that spoken by the Indo-Aryans.

3.3 Emergence of Heterodox Thinkers

In the sixth and fifth centuries before the Common Era, north India underwent a remarkable intellectual awakening that profoundly impacted India and influenced

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its culture in subsequent millennia as well. The impact also swept across South Asia. This awakening was the outcome of questioning the existing philosophy by a host of heterodox thinkers. Gosala, Gautama Buddha, Mahavira, Ajita Kesakambalin and other thinkers renounced the world and wandered across the Gangetic plains, contemplating and reflecting on the social and cultural scenario of their times. It was not uncommon to see ascetics crisscrossing the Gangetic plains, propounding new ideas. The teachings of these ascetics addressed the needs of a rapidly changing society, which saw the emergence of new polity, the coming into being of urban centres, development of crafts, and an increase in long-distance trade. These thinkers questioned the Vedic ideas of soul, mind and body, thereby paving the way for the rise of new religious sects. Even though all of them questioned the Vedic religion, there was rivalry among them. Eventually Buddhism and Jainism emerged as popular faiths.

Causes of Intellectual Awakening

Sixth century BCE was a period of intense intellectual ferment. There are several reasons for the emergence of this ferment.

1. State formation and the rigidity of the Vedic religion constrained the liberty of thought and action. A revolt against religious practice of following dogmas found its articulation in heterodox sects.
2. The emergence of territorial identities accelerated the process of socio-political and economic changes. The elite class, disillusioned with the system in place, began to move in protest towards the heterodox religions blossoming in Magadha or middle Ganges plains.
3. As the Vedic religion had not yet permeated into the society, people did not find it difficult to follow the newly emerging religious sects.
4. With urbanisation and expansion of trade, new classes of merchants and bankers such as *sethis* sought higher social status appropriate to their economic status.
5. The grievance of Kshatriyas was that they were denied a staged life of ashramas, a privilege permitted only to Brahmins in the Vedic texts.

"When attempts are made to smother the intellectual curiosity of people, the mind of man rebels against it, and the inevitable reaction shows itself in an impatience of all formal authority and a wild outbreak of the emotional life long repressed by the discipline of the ceremonial religion". - Dr. S. Radhakrishnan, the philosopher, Former President of India.

Heterodox Sects

The ascetic wanderers and teachers attracted groups of followers and established various sects. Their philosophies encompassed antinomian (belief that divine grace takes away the necessity of obeying moral law), materialist and fatalist elements. They were heterodox sects that rivalled the orthodox Vedic religion and many of them came into existence during this time. A Buddhist text, *Samannaphala Sutta*, while making a reference to Ajatashatru of Magadha meeting Gautama Buddha, mentions that before his meeting, the former had a philosophical discourse with the leaders of the various sects such as Purana Kassapa, Makkhali Gosala, Ajita Kesakambalin, Pakudha Kachchayana, Sanjaya Belatthiputta and Nigantha Nataputta (Mahavira). They are described as "homeless wanderers" of longstanding (*chira-pabbajito*), founders of sects (*tithakaro*) and leaders of their orders (*ganachariyo*). These sects were the key rivals of Buddhism. Their doctrines were shown unsatisfactory while that of Buddha was acceptable to Ajatashatru.

3.4 Ajivikas

The Ajivikas are believed to have evolved from one of the many ascetic groups of the times. According to Buddhist records, Nanda Vaccha was considered the founder of the Ajivika sect. He was succeeded by Kisa Samkicca, followed by Makkhali Gosala, who was the third

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and the greatest of the Ajivikas. Gosala met Mahavira for the first time in Nalanda and their friendship lasted for six years. They separated due to doctrinal differences. Gosala then went to Sravasti, where he was patronised by a rich potter woman called Halahala. He believed in the doctrine of reanimation, and criticised and ridiculed the severe austerities of the Vedic ascetics. Being rival sects, both the Buddhist and Jaina accounts portray Gosala as a person of vicious character. Sravasti was the headquarters of the Ajivika sect. The Ajivikas were naked ascetics. The basic principle of the Ajivikas was *niyati* or fate: they believed that nothing in this world could be changed as everything was predetermined. Everyone has to pass through a series of transmigrations to put an end to pain. According to Ajivikas, there were six inevitable factors in life, viz. gain and loss, joy and sorrow, and life and death. Two other preachers, Purana Kassapa and Pakudha Kacchayana, joined the Ajivikas after the death of Gosala and infused new life to it.

Purana Kassapa held the view that actions did not have any merit or demerit. No evil is caused by torture, hurting and killing others. Similarly, no merit is acquired by generosity, self-control and truthful speech. Humans cannot change anything by action as everything is predetermined. According to him, non-action is the way out of life. Pakudha Kacchayana believed that the world was made of seven substances that were "unmade, irreducible, uncreated, barren, stable as a mountain peak, standing firm like a pillar – that do not alter, do not change, do not interfere with one another, are incapable of causing one another pleasure, pain or both pleasure and pain".

The Ajivikas had rich lay disciples such as potters and bankers. The Ajivika sect spread across the length and breadth of the country, though their influence was much less compared to that of Buddhism and Jainism.

Ajita Kesakambalin (Ajita of the Hair Blanket) was a materialist. He believed that every human was made of four primary elements: fire, water, wind and sense. After death, these elements return to the earth. There is no life after death. He said, "Generosity is taught by idiots. The words of those who speak of existence after death are false, empty chatter. With the breakup of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death."

Ajivikas in Tamil Land

Manimekalai, Nilakesi and Sivagnanasiddhiyar have references to Ajivika doctrine. Nilakesi's quest for truth takes her to Buddha and Puranan. Puranan was the leader of the Ajivika sect. The Cholas are known to have levied a tax on the Ajivikas.

Lokayata and Carvaka

The term "lokayata" signifies materialist thought. Indian materialism has also been named Carvaka after one of the two founders of the school. Carvaka and Ajita Kesakambalin are said to have established Indian materialism as a formal philosophical system. Carvakas developed the concept of scepticism and believed in the pursuit of knowledge through experience. They questioned the authority of Vedas.

Rivalry among Heterodox Sects

There was intense rivalry among the various heterodox sects. This is evident from the various religious accounts of the period. Buddhist and Jaina texts not only mention other heterodox sects but also belittle them. For example, *Bhagavatisutra*, a Jaina text, provides a poor account of Makkhali Gosala.

Buddhagosa also ridicules Gosala in his commentaries. A Buddhist Jataka story "compares the heretics with the fire-flies, whose faint light faded before the rising glory of the sun, i.e., the Buddha".

3.5 Jainism

Among the various sects, the sect led by Vardhamana Mahavira (referred to as Nigantha Nataputta by Buddhist texts) bloomed into a religion called Jainism. It was earlier known as

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Nirgranthas (free from bonds). Mahavira was known as *Jina* (conqueror) of the soul and hence his sect came to be known as Jainism. According to Jain tradition, Mahavira was not the founder of Jainism. According to Jaina tradition, Risabha was the founder of the sect. He is considered the first Tirthankara. Yajur Veda mentions three of the Tirthankaras, viz., Risabha, Ajitanatha and Aristanemi. Mahavira organised his members into monastic and lay followers.

Life of Mahavira

Vardhamana was born around 540 BCE in Kundagrama, a suburb of Vaishali. He was a member of the ruling family of a *gana-sangha* and his father Siddhartha was the chief of the Jnatrika clan. His mother Trishala was a Lichchavi princess and sister of its chief Chetaka. Mahavira was closely connected to rulers of Magadha, Anga and Videha through his mother. From his childhood, he was attracted to spiritual life. After the death of his parents, he left his home at the age of 30 and wandered about as a mendicant for 12 years in search of true knowledge. He practiced severe austerities and discarded his garments. During the course of his wanderings, he met Gosala and spent six years with him before they parted due to differences. In the 13th year of his wandering, at the age of 42, Vardhamana attained enlightenment or *Nirvana*. He then became a Tirthankara and came to be called a *Jina* or *Mahavira* (the Great Conqueror). He preached for 30 years and was patronised by the rich and the elite. He died about 468 BCE at the age of 72 in Pavapuri near Rajgriha. He fasted unto death according to Jaina ideals. His death or final liberation was a joyous event for the Jains.



Jaina Painting portraying Mahavira's birth

Mahavira had a huge following. In the early stages, his followers were drawn from different sections of the society. However, in course of time, Jainism was confined to the trading and money-lending community. Jainism's insistence on non-violence closed other occupations, including agriculture, as it prescribed refraining from intended or unintended killing.

About 500 years after Mahavira's death, in about 79 or 82 CE, a schism occurred in Jainism. Magadha was affected by severe famine and some of the Jaina monks under Bhadrabahu went south to maintain their strict discipline. They remained without garments and were known as *Digambaras* (space-clad or naked). Others stayed back under the leadership of Sthulabhadra and adopted a white garment and were known as *Svetambaras* (white-clad). The schism weakened Jainism in Magadha, but it found ardent followers in Gujarat, Rajasthan, Madhya Pradesh, Orissa and Karnataka.

On the death of Bhadrabahu, Shulabhadra held a Great Council at Pataliputra, which compiled the Jaina canon. It consisted of 12 *angas* (limbs). Another council was held in Valabhi, Gujarat, in the 5th century CE. It added 12 *upangas* (minor sections). The Jaina monks not only wrote religious treatises but also promoted secular literature. *Acharrangasutra*, *Sutrakritanga*, and *Kalpasutra* are the earliest Jaina texts. Most of the early Jaina texts were written in Ardha-Magadhi, the language of the common people.

Tenets of Jainism

The central tenet of Jainism is non-violence. No other religion lays as much emphasis on non-violence as does Jainism. It also criticises human



Mahavira

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emotions. Jainism denies the existence of God. In its early stages, deity was not worshipped in Jainism. It emphasises that salvation cannot be attained by worshipping god or by sacrifices. It stipulates that one can escape misery only by performing austerities.

Mahavira rejected Vedic authority. Hence, Jainism is an unorthodox religion. According to Jainism, the world has no beginning or end. It goes through a series of progress and decline according to an eternal law. Jainism advocated dualism: the world is made of soul (*jiva*) and matter (*ajiva*), which are eternal. The coming together of *jiva* and *ajiva* creates *karma* (action), which leads to an endless cycle of birth and rebirth. To free oneself from karma, one has to practice severe austerities and self-mortification. Therefore, in Jainism, only monks could achieve liberation from the cycle of birth and rebirth.

Triratnas

Jain discipline requires adherence to certain rigorous rules. The Jains are required to follow three principles called Triratnas or Three Gems.

(1) Right faith (*samyag-darshana*)
(2) Right knowledge (*samyag-jnana*)
(3) Right conduct (*samyag-mahavrata*)

Five Great Vows

The monks have to undertake the five great vows (*pancha-mahavrata*):

(1) Not to kill or injure (*ahimsa*)
(*2*) Not to steal (*asteya*)
(3) Not to lie (*satya*)
(4) Celibacy (*brahmacharya*)
(5) Not to possess property (*aparigraha*)

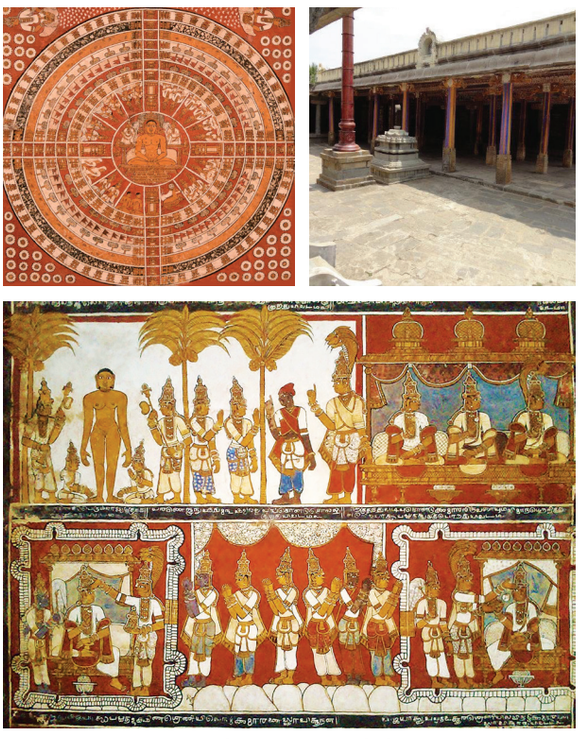
Non-Violence

The five vows are common to both the monks and lay followers. The monks were to observe the vows more rigorously than the lay followers. As Jainism placed great emphasis on non-violence, strict observers of the faith wear a muslin cloth around their mouth and nose so that they would not inhale small insects even by mistake. To avoid trampling on ants and other insects, Jain monks used feathers to sweep the path before walking. Jains could not practice agriculture or other crafts that involve killing or injury to living organisms. Hence they took to trading and money-lending and excelled in it. As a result, they were closely associated with urbanisation.

Jainism is an egalitarian religion. It does not sanction any inequality based on birth. It is one's deeds that determine one's status in society and not birth. Jainism believes that "by one's action one becomes a Brahmin, a Kshatriya, or a Vaishya, or a Sudra." Pride based on birth is considered a sin. Women were admitted into the monastic order. However, as a woman one cannot attain salvation. By accumulating merit by good deeds, a woman could be reborn as a man and then strive to attain salvation.

Jainism in Tamilnadu

Jainism spread to Tamil Nadu from about the third century CE. Jaina rock shelters are found in large numbers around Madurai and other places. The mention of death of Kopperuncholan by fasting in *Purananuru* is considered by some to be similar to Jaina practice of *sallekhana.* Jaina influence is strong in early Tamil literature. *Naladiyar*, *Palamoli*,



Jaina Kanchi, Tiruparuthikunram

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Jivaka Chinthamani, *Yapperunkalam Karikai*, *Neelakesi* are some of the prominent Jaina works in Tamil. As early as c. 470 CE a Jaina Dravida Sangha was established in Madurai by Vajranandi, a disciple of Boojya Padha. Jainism has survived in Tamil Nadu and there are several Jaina temples. One of the Jaina temples is at Tiruparuthikunram near Kanchipuram with beautiful ceiling paintings. This part of Kanchipuram was known as Jaina Kanchi.

Decline of Jainism in India

1. Absence of royal patronage
2. Split amongst Jains as Digambaras and Swetambaras
3. Lack of missionary zeal
4. Factionalism
5. The severity of practices and
6. Spread of Buddhism as a rival faith led to the decline of Jainism

3.6 Buddhism

Among the heterodox sects, Buddhism was the most popular. It went on to emerge as a powerful religion patronised by various rulers. It was so influential that its ideas were adopted by Asoka as a state policy. Though it virtually disappeared from India for nearly a millennium, it spread far and wide and is widely followed even today in the South-east and East Asian countries. In the mid-twentieth century it was revived in India by Dr. B.R. Ambedkar.

Life of Buddha

Gautama Buddha was born as Siddhartha in the Sakya clan to its king Suddhodhana and his chief queen Mahamaya. His mother Mahamaya dreamt of a white elephant with six tusks entering her womb when she was pregnant. Learned men prophesied that the child would either become 'a Universal Emperor or a Universal Teacher'. While Mahamaya was going to her parents' home, Siddhartha was born in a park in Lumbini near Kapilavastu. Siddhartha grew in luxury as a royal prince. He married Yashodhara and had a son named Rahula. When he was riding on his chariot with his charioteer Channa one day outside the palace, he saw an old man, a sick man, a corpse and finally a religious mendicant. Overcome by remorse at the misery of people, he left his palace in the dead of night in search of eternal truth. He rode in his chariot pulled by his favourite horse Kanthaka and driven by his charioteer Channa far away from the city. He cut his hair and sent it along with his discarded garments and jewellery to his father. This is known as *Mahabhiraskramana* or the Great Going Forth.



Gautama Buddha



Mahabodhi temple, Gaya

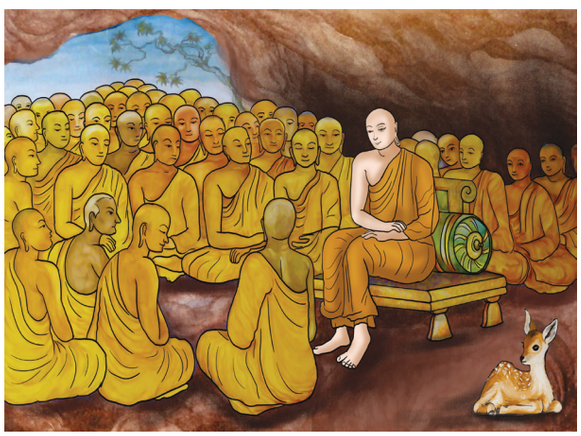
Siddhartha wandered about and joined Alara Kalama as a disciple for a brief period. He also sought guidance from a hermit Uddaka Ramaputta. Siddartha was not satisfied with their path and practised severe austerities, which left him nearly dead. One day, he ate rice boiled in milk given by a milkmaid named Sujata and began meditation under a pipal tree in Bodhgaya. After 49 days of meditation, he attained enlightenment, at the age of 35. Thereafter, he came to be called Buddha or the Enlightened. He then delivered his first sermon in a deer park in Sarnath near Varanasi. This event is described as *Dharmachakra-parivartana* or 'wheel of the great law'. He spoke about the Four Noble Truths and the Middle Path. He established *Sangha* and spread his ideas far and wide. Buddha and his followers travelled for eight months of the year and stayed at a place for four months of the rainy season. At the age of 80, he passed away in Kusinagara. This is known as *Parinirvana*. The prominent disciples of Buddha were Sariputta, Maha-moggallana,

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Mahakaccayana and Ananda. Buddha had a huge following among both the royalty and lay persons.

Buddhist Councils

After the death of Buddha, the tenets and other aspects of Buddhism were decided upon in the councils of Buddhist monks. Over a period of time, four Buddhist councils were held. The First Buddhist Council was held at Rajagriha after Buddha's death, under the patronage of Ajata Satru. It was headed by Upali. In this council, Upali recited the *Vinaya Pitaka.* Ananda recited *Sutta Pitaka.* The Second Buddhist Council met at Vaishali a century after Buddha's death. The Buddhist Order split into two later. One was called the *Sthaviravadins* or 'Believers in the Teachings of the Elders' and the other known as *Mahasanghikas* or 'Members of the Great Community'. The Third Buddhist Council was held at Pataliputra. It was convened by Asoka. The *Sthaviravadins* established themselves strongly and expelled the heretics. The last section called "Kathavatthu" was added to *Abhidhamma Pitaka.* The Fourth Buddhist Council was held at Kashmir during the reign of Kanishka. *Sarvastivadins* were an important sect of Buddhism. Its doctrines were compiled in *Mahavibhasa.*



Buddhist Council

Buddhist Sects

In course of time, *Mahasanghikas, Sthaviravadins* and *Sarvastivadins* emerged as major sects of Buddhism. New ideas emerged among the *Mahasanghikas* and *Sarvastivadins.* It led to the emergence of *Mahayana* and *Hinayana* (the Great and Lesser Vehicles) in Buddhism. *Mahayana* or the Great Vehicle became popular and influential in India. Nalanda University was an important centre of Buddhist learning and was patronised by the Palas. *Mahayana* spread to China and Japan. *Hinayana* or the Lesser Vehicle became popular in Sri Lanka, Burma, Thailand and other South-east Asian countries. By the end of the Gupta period, *Vajrayana* or the Vehicle of the Thunderbolt emerged. It was popular in Bengal and Bihar. It was influenced by primitive local cults and spread to Tibet in the 11th century CE. The Vikramasila University in Bihar was an important centre of *Vajrayana* Buddhism. Buddhism in India began to decline with the onset of the Bhakti movement. Slowly Buddhism came to be influenced by Hindu practices. Soon, Buddhism was incorporated into Hinduism, and Buddha came to be considered as an avatar of Vishnu in some traditions.

Buddhist Literature

The Buddhist texts were compiled in Pali. The Pali canons are called as the Tripitakas (Three Baskets). They are *Vinaya Pitaka*, *Sutta Pitaka and Abhidhamma Pitaka.Vinaya Pitaka* deals with monastic rules and moral disciplines. *Sutta Pitaka* dwells upon discourses and teachings of Buddha. *Abhidhamma Pitaka* expounds Buddhist philosophy. The *Sutta Pitaka*, which contains the teachings of Buddha, is divided into five groups or *Nikayas.*

The Starving Tigress: A Jataka Tale

Born in a family renowned for purity of conduct and great spiritual devotion, the Bodhisattva became a great scholar and teacher. With no desire for wealth, he went to a forest and led a life of an ascetic. It was in this forest he encountered a starving tigress, which after giving birth to cubs was about to eat her own new born cubs for survival. With no food in sight, the Bodhisattva offered his body as food to the tigress out of compassion.

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They contain popular works such as *Theragatha and Therigatha* (Hymns of the Elder Monks and Nuns) and *Jataka* tales (Buddha's deeds in previous births as *Bodhisattva*).

Other important Buddhist works include *Milinda Panha*, a discussion between Greco-Bactrian king Menander and Buddhist monk Nagasena, and Ceylonese chronicles *Dipavamsa* (Island Chronicles), *Mahavamsa* (Great Chronicle) and *Culavamsa* (Lesser Chronicle).

Four Noble Truths of Buddha

The four noble truths prescribed by Buddha are as follows:

1. The Noble Truth of Suffering: Birth, age, death, unpleasantness, separation, unfulfilled wish.
2. The Noble Truth of the Origin of Suffering: thirst for pleasure, power, long life, etc. are the causes for sorrow.
3. The Noble Truth of the Cessation of Suffering (*Nirvana*): complete stopping or release from sorrow.
4. The Noble Truth of the Path Leading to Cessation of Suffering: the Noble Eight fold Path or the Middle Path.

Buddha's Middle or Eightfold Path (Astangika Marga)

(1) Right Views; (2) Right Resolve; (3) Right Speech; (4) Right Conduct; (5) Right Livelihood; (6) Right Effort; (7) Right Recollection; (8) Right Meditation.

Hence Buddha did not mention or talk about God. He neither accepted nor denied the existence of God. Buddhism advocated equality. It preached non-violence or *ahimsa* and love towards all. However, it was a moderate religion compared to Jainism's insistence on *ahimsa*. It promoted trade and capitalism as it was against waste and advocated frugality. Jobs involving any form of killing were forbidden. Trade in weapons, living beings, meat, liquor and poison were not permitted.

Buddhism in Tamilnadu

Buddhism spread to Tamizhagam from about third century BCE. Asokan inscriptions found in the Deccan region vouch for the spread of Buddhism to southern parts of India. Archaeological evidences also reveal the existence of a Buddhist complex of the fourth century CE in Kaveripattinam. Quoting *Pattinapalai*, Noboru Karashima refers to merchants in Kaveripoompattinam, who were vegetarians, opposed to animal sacrifice. From this one could presume the influence of Buddhism in Tamil country. *Manimekalai* by *Sattanar* one of the twin epics of the post-Sangam age is a Buddhist literature. Similarly the now extinct *Kundalakesi* is a Buddhist epic. Kanchipuram in the early Christian era was a flourishing Buddhist centre. Dinnaga and Dharmapala, who headed the famous Nalanda University were renowned Buddhist scholars from Kanchipuram. Hiuen Tsang who visited Tamil country mentions in his travel accounts about several Buddhist Stupas built by Asoka in Kanchipuram.

A Buddhist temple was built in Nagapattinam at the request of a Chinese ruler during the reign of Pallava king Narasimhavarman II (CE 695-722). Chinese monk Wu-hing visited the monastery. In CE 1006, during the reign of Rajaraja I, Srivijaya King Mara-wijayottungga-varman built a Buddhist temple in Nagapattinam. It is called the Soolamani-varma-vihara.

Decline of Buddhism in India

Buddhism faced divisions from time to time. Division into various splinter groups like 'Hinayana', 'Mahayana', 'Vajrayana', 'Tantrayana' and 'Sahajayana' led Buddhism to lose its originality. Pali and Prakrit were the spoken languages of people of north India and it was through these languages the message of Buddhism was spread. But ever since the times of Fourth Buddhist Council held during the reign of Kanishka, Sanskrit had come to be adopted. Buddhism thereupon became unintelligible to common people.

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Buddhism also lost its royal patronage after Harshavardhana. In contrast, the Vedic religion got royal patronage first from Pushyamitra Sunga and later from imperial Guptas. The role of the exponents of Bhakti movement like Ramanuja, Ramananda also helped to restore the glory of Vedic religion.



Toramana Coins

The invasion of Huns gave a deathblow to Buddhism. Toramana and Mihirakula, the two Hun chiefs had a deep-seated hatred for the Buddhists and they almost liquidated the Buddhists living in the north-west India. To make matters worse, the Rajput rulers who could not reconcile to the Buddhist concept of non-violence, and as ardent advocates of Vedic religion started persecuting the Buddhists. Finally the invading Arabs and Turks forced the Buddhist monks to flee from India and seek asylum in Nepal, Tibet and Ceylon. In consequence Buddhism faded away in India.

SUMMARY

- Between 1000-700 BCE iron played a significant role in extending the area of cultivation.
- Agricultural surplus, growth of crafts, trade and the growing population led to the emergence of towns and exchange centres in the Gangetic plains.
- The Mahajanapadas are classified as gana-sangas and chiefdoms based on the nature of their polity.
- According to Ajivikas, gain and loss, joy and sorrow and life and death were the six inevitable factors of life.
- Mahavira's three principles and Buddha's eight fold path created a new intellectual awakening in India during the sixth century BCE.
- Influence of Jainism and Buddhism spread to Tamilnadu from about the third century BCE.

EXERCISE

6QE4C

I. Choose the correct answer

1. Buddha delivered his first sermon in _____
   (a) Sanchi (b) Benaras
   (c) Saranath (d) Lumbini
2. _____ is the Buddhist text that makes a reference to Ajatashatru's meeting of Buddha
   (a) Jivakasinthamani
   (b) Acharrangasutra
   (c) Kalpasutra
   (d) Samannapha Sutta
3. *Bhagavatisutra* is a _____ text
   (a) Buddhist (b) Jaina (c) Ajivika (d) Vedic
4. _____ played an important role in improving the method of cultivation.
   (a) Iron (b) Bronze (c) Copper (d) Brass
5. Among the 16 *mahajanapadas*, _____ emerged as the most powerful in northern India.
   (a) Kosala (b) Avanti (c) Magadha (d) Kuru

II. Write brief answers

1. Write the tripitakas that serve as the source for our study.
2. What do you know about Carvaka Philosophy?
3. Explain the core of Mahavir's teachings.
4. Distinguish the difference between janapadas and mahajanapadas.
5. Write the importance of Nagapattinam in the Buddhist history of Tamilnadu.

III. Write short answers

1. Write a note on the use of iron in clearing the forest critically.
2. Analyse the factors responsible for the rise of towns and cities in the Ganges Plains.
3. Mention some of the rising towns and cities in the aftermath of second urbanization.
4. Identify the heterodox thinkers of fifth and sixth century BCE.
5. Point out the influence of Jainism in Tamilnadu.

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IV. Answer the following in detail

1. Discuss the causes of intellectual awakening in the sixth century BCE.
2. Give an account of Ajivikam and its spread in India.
3. Explain the schism in Jainism pointing out its implications.
4. List out the eightfold path of Buddha.
5. Account for the decline of Buddhism in India.

Activity

1. Locating the 16 mahajanapadas on the outline map of India.
2. Preparing a chart with information on Buddhist monuments in India.

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INTERNET RESOURCES

1. http://www.philtar.ac.uk
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GLOSSARY

scepticism	doubt	அவநம்பிக்கை
pervade	spread	பரவு
moat	a deep wide trench filled with water	அகழி
lineage	ancestry	பரம்பரை
primogeniture	An exclusive right of inheritance by the first son	மூத்த மகனுக்கு மட்டுமே வாரிசுரிமை என்ற கோட்பாடு
coercion	compulsion	கட்டாயப்படுத்துதல்
preeminent	famous	புகழ்வாய்ந்த
stratified	having a class structure	வர்க்க அடிப்படையில் அமைக்கப்பட்ட
contemplating	meditating/pondering	சிந்தனை செய்தல்
espousing	supporting	ஆதரித்தல்
belittle	degrade	சிறுமைப்படுத்துதல்
contemptible	hated	வெறுக்கத்தக்க
heretics	a person who differs in opinion from established religion/dogma	வைதீகத்திற்கு எதிரான
refrain	avoid	தவிர்
schism	division	பிளவு
frugality	economical	சிக்கனமான
vouch	confirm	உறுதிப்படுத்து
smother	suppress	நசுக்கு அல்லது அடக்கு

ICT CORNER

Rise of Territorial Kingdoms and New Religious Sects

Browse in the link

Web link: http://geacron.com/home-en/

Answers :

1. (c) 2. (d) 3. (b) 4. (a) 5. (c)

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UNIT 4

Emergence of State and Empire

Learning Objectives

To enable the students to acquire knowledge on

- the emergence of the first two important empires of India
- the significance of the invasions of Persians and Greeks
- the socio-political changes from 6th century to 3rd century BCE.
- the Pre-Mauryan administration and socio-economic conditions
- the Dharmic state of Ashoka through his edicts

7KO2V

Introduction

From the sixth century to the third century BCE, North India passed through major political and social changes. Buddhism and Jainism emerged as prominent religions having a large number of followers. These two religious systems were antithetical to the mainstream Vedic religion. As a consequence of new beliefs and ideas propounded by Jainism and Buddhism, the social order largely centred on Vedic rituals underwent a significant change, as people of many religious faiths were part of the emerging society. On the political front, minor states and federations of clans were merged through conquests to create an empire during this period, resulting in a large state, ruled by a *chakravartin* or *ekarat* (emperor or one supreme king). The rise of a centralised empire in the Gangetic plains of present-day Bihar and eastern Uttar Pradesh changed the social, economic and administrative fabric of the region.

The flat plains and the availability of plentiful water from the perennial rivers, such as the Ganga and its many tributaries, were among the favourable ecological conditions which promoted the rise of a large state in this particular region. Rivers also acted as major waterways for trade and travel. Bimbisara, who was a contemporary of Buddha, started the process of empire building in Magadha. It was strengthened by his son Ajatashatru and then by the Nandas. The empire reached its glory and peaked with the advent of the Mauryan Empire founded by Chandragupta Maurya. The first three Mauryan emperors, Chandragupta, Bindusara and Ashoka, were the best known. After Ashoka, the Mauryan Empire went into decline.

Sources

The names of Chandragupta and his two successors in the Mauryan period are well known now. But reconstructing their lives and careers was a laborious and difficult process for the earlier historians. There are hardly any comprehensive contemporary accounts or literary works which refer to the Mauryan emperors though they are mentioned in various Buddhist and Jain texts as well as in some Hindu works like the *brahmanas*. The *Mahavamsa*, the comprehensive historical chronicle in Pali from Sri Lanka, is an important additional source. The scattered information from these sources has been corroborated by accounts of Greek historians who left their accounts about India following Alexander's campaign in north-western part of the country.

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Archaeology and epigraphy are the tools that provide rich information for the historian to understand earlier periods of history. Archaeology is particularly important because excavations reveal the nature of urban morphology, that is, layout of the city and construction of buildings. They also provide concrete information about the material culture of people in the past, such as the metals that were known, materials and tools they used, and the technology they employed.

The archaeological finds in the Gangetic regions give us solid proof about the nature of the urban centres established in the region in course of time. Epigraphical evidence is scanty for the period. The most widely known are the edicts of Ashoka, which have been discovered in many parts of the country. In fact, the reconstruction of the Mauryan period to a great extent became possible only after the Brahmi script of the inscriptions at Sanchi was deciphered by James Prinsep in 1837. Information about other edicts in other parts of the country also became available at that time. It must be remembered that these were the oldest historical artefacts found in India in the nineteenth century, until archaeological excavations unearthed the Indus valley towns of Harappa and Mohenjo-Daro in the twentieth century. All the edicts began with a reference to a great king, "Thus spoke *devanampiya* (beloved of the gods) *piyadassi* (of pleasing looks)", and the geographical spread of the edicts make it clear that this was a king who had ruled over a vast empire. But who was this king? Puranic and Buddhist texts referred to a *chakravartin* named Ashoka. As more edicts were deciphered, the decisive identification that *devananampiya piyadassi* was Ashoka was made in 1915. One more edict when deciphered, which referred to him as *devanampiya* Ashoka, made reconstruction of Mauryan history possible.

Let us now turn to two later sources. The first is the rock inscription of Junagadh, near Girnar in Gujarat. This was carved during the reign of Rudradaman, the local ruler and dates back to 130–150 CE. It refers to Pushyagupta, the provincial governor (*rashtriya)* of Emperor Chandragupta. This is of importance for two reasons: (i) it indicates the extent of the Mauryan Empire, which had expanded as far west as Gujarat and (ii) it shows that more than four centuries after his death, the name of Chandragupta was still well known and remembered in many parts of the country. A second source is a literary work. The play *Mudrarakshasa* by Visakhadatta was written during the Gupta period, sometime after the 4th century CE. It narrates Chandragupta's accession to the throne of the Magadha Empire and the exploits of his chief advisor Chanakya or Kautilya by listing the strategies he used to counter an invasion against Chandragupta. This play is often cited as a corroborative source since it supports the information gathered from other contemporary sources about Chandragupta. It is important to note from both these sources that the fame of Chandragupta had survived long after he was gone and became imbibed in popular lore and memory. They thus attest to the significance of oral traditions, which are now accepted as an additional valid source of history.

4.1 Rise of Magadha under the Haryanka Dynasty



Bimbisara

Among the 16 *mahajanapadas*, Kasi was initially powerful. However, Kosala became dominant later. A power struggle broke out between Magadha, Kosala, Vrijji and Avanti. Eventually Magadha emerged as the dominant *mahajanapada* and established the first Indian empire. The first known ruler of Magadha was Bimbisara of the Haryanka dynasty. He extended the territory of Magadhan Empire by matrimonial alliances and conquests. By marrying off his sister to Prasenajit, ruler of Kosala, he received Kasi as dowry. He also married the princesses of Lichchhavis and Madra. He maintained friendly relations with Avanti but annexed Anga by military might. Thus, Magadha became a

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powerful and prominent power. During his reign, Bimbisara patronised various religious sects and their leaders. He had an encounter with Buddha as well.

His son Ajatashatru ascended the throne by killing his father. King Prasenajit immediately took back Kasi, which he had handed out as dowry to Bimbisara. This led to a military confrontation between Magadha and Kosala. The struggle lasted until Prasenajit was overthrown and died at Rajgriha, the capital of Magadha Empire. Kosala was then annexed to Magadha. Ajatashatru also fought and won the battle against the Lichchhavis. He defeated the Lichchhavis and the Mallas. Ajatashatru is also believed to have met Buddha in his lifetime. By the time Ajatashatru died in 461 BCE Magadha had become undisputedly the strongest power.

The Haryanka dynasty was succeeded by the Shishunaga dynasty. Shishunaga, a viceroy of Benaras, deposed the last Haryanka king and ascended the throne. The Shishunagas ruled for fifty years before the throne was usurped by Mahapadma Nanda.

4.2 Nandas: The First Empire Builders of India

About a hundred years after Ajatashatru's demise, the Nandas became the emperors of Magadha in 362 BCE. The first Nanda ruler was Mahapadma. It is believed that he usurped the throne by murdering the last of the Shishunaga kings. Under the Nandas, the empire expanded considerably, and the wealth and power of the Nandas became widely known and feared. Mahapadma Nanda was succeeded by his eight sons, and they were together known as the *navanandas* or the nine Nandas. During the process of empire building, Nandas exterminated many kshatriya clans and subjugated kshatriya-ruled kingdoms, which had still retained a degree of autonomous authority, thus creating a centralised state. An inscription known as the *Hathigumpha* (elephant cave) from Udayagiri near Bhubaneshwar, Odisha, records the aqueduct built by King Nanda three hundred years earlier. This is also indicative of the geographical extent of the Nanda Empire. Though the Nandas were able administrators and had strengthened the Magadha Empire, they were not popular among the people.

4.3 Persian and Macedonian Invasions

The period from the sixth century witnessed close cultural contact of the north-west of India with Persia and Greece. It might be surprising to know that Gandhara and its adjoining regions on the Indus were part of the Achaemenid Empire of Persia. Cyrus, the emperor of Persia, invaded India around 530 BCE and destroyed the city of Kapisha. According to Greek historian Herodotus, Gandhara constituted the twentieth and the richest satrapy of the Achaemenid Empire. The region continued to be part of the Persian Empire till the invasion of Alexander the Great. The inscriptions of Darius I mention the presence of the Persians in the Indus region and include "the people of Gadara, Haravati and Maka" as subjects of the Achaemenid Empire.

Taxila

Takshashila or Taxila is situated in present-day Pakistan. Between the fifth century and fourth century BCE, it was part of the Achaemenid Empire of Persia. Because of its strategic location on the trade route between the

A centralised state required a new administrative framework to govern an extensive territory, the creation of a bureaucracy, resources of money and men for managing the administration and the army. A system of revenue administration had to be developed to raise the funds needed for the state through taxation. Such a political formation led to the development of cities as administrative centres, distinct from villages and rural areas. A large standing army was required for expanding and retaining the empire.

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DO YOU KNOW?

The word "Hindu" appears for the first time in an inscription of Darius I at Persepolis, Iran. Darius lists "Hindu" as part of his empire. The word "Sindhu", denoting a river in general and Indus in particular, became "Hindu" in Persian. The Greeks dropped the S and called it Indu, which eventually came to be called Hindu and later India.

East and the West, it emerged as an important centre of learning and culture. Students came from far and wide to Taxila in search of knowledge. The city was brought to light by the excavation carried out in the 1940s by Sir John Marshall. Taxila is considered "one of the greatest intellectual achievements of any ancient civilization". Panini seems to have compiled his well-known work, *Ashtadhyayi*, here.

Impact of Persian Contact

As the north-western part of India came under the control of the Persian Empire from about middle of the sixth century, the region became a centre of confluence of Persian and Indian culture. The Persian contact left its impact on art, architecture, economy and administration of ancient India. The cultural impact was felt most in the Gandhara region. The most significant impact was the development of the Kharosthi script, used in the north-western part of India. It was used by Ashoka in his inscriptions in the Gandhara region. The Kharosthi script was derived from Aramaic used widely in the Achaemenid Empire of Persia.

Like Aramaic, Kharosthi was written from right to left. Persian sigloi (silver coin) is an imitation from the region. The earliest coins in India are traced to the period of the *mahajanapadas*. The Indian word for coin *karsa* is of Persian origin. The coins might have been inspired by the Persian coins. The existence of coins in that period suggests trade links between India and Persia. The Ashokan edicts might have been inspired by the edicts of the Achaemenid king Darius. The Ashokan edicts use the term *lipi* instead of the Iranian term *dipi*.

The Mauryan art and architecture show traces of Persian influence. Mauryan columns of the Ashokan Pillar are similar to the columns found in the Achaemenid Empire. The bell-shaped capital of the columns, especially the lion capital of Sarnath pillar and the bell capital of Rampurval pillar, show resemblance to designs found in the Achaemenid columns. Similarly, the pillared remains of the Palace in Pataliputra display a remarkable similarity to the pillared hall in the Achaemenid capital. However, the craftsmen, though inspired by the Persian art and architecture, gave a definite Indian character to their work.

Connection between Persian and Sanskrit

There are linguistic similarities between Rig Veda and Zend Avesta. The term Aryas was also used by the ancient Persians. According to Indologist Thomas Burrow, only phonetic change had occurred overtime. The Bogaz Koi (in North-East Syria) Inscription dating back to 1380 BCE records a treaty between a Hittite and a Mitanni King. It mentions the names of a few Rig Vedic gods such as Indara, Uruvna (Varuna), Mitira and Nasatiya (Ashvins).

4.4 Alexander's Invasion

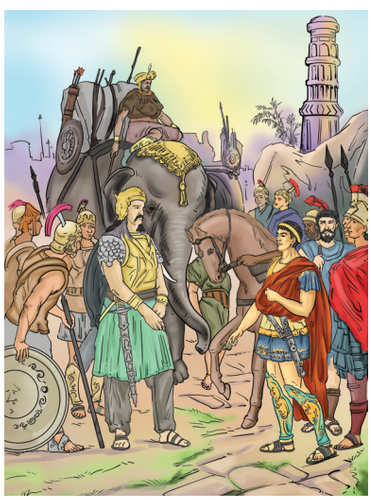
During Dana Nanda's reign, Alexander invaded north-west India (327–325 BCE). In many ways, the invasion by Alexander is a watershed in Indian history. It marked the beginning of the interaction between India and the West, which spanned many centuries to follow. Greek historians began to write about India, and Greek governors and kings ruled in the north-western region of India, which introduced new styles of art and governance. After his conquests in the Punjab region, Alexander expressed his desire to march further east to attack the Magadha Empire. However, his already tired troops had heard about the great emperor in the east (Nanda) and his formidable army and refused to be engaged in a war against such a powerful adversary.

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Emperor Alexander

In 326 BCE when Alexander entered the Indian subcontinent after defeating the Persians, Ambhi, the ruler of Taxila, surrendered and accepted the suzerainty of Alexander. The most famous of Alexander's encounters was with Porus, ruler of the region between Jhelum and Beas. The two armies met in the battle of Hydaspes in which Porus was imprisoned. Later, impressed by the Porus's dignity, Alexander restored his throne on the condition of accepting his suzerainty. His battle-weary soldiers refused to march further. Alexander did not want to proceed against the reluctance of his army. During his return, Alexander died of a mysterious fever in Babylon.



Surrender of Porus to Alexander, 1865 engraving by Alonzo Chappel (modern representation)

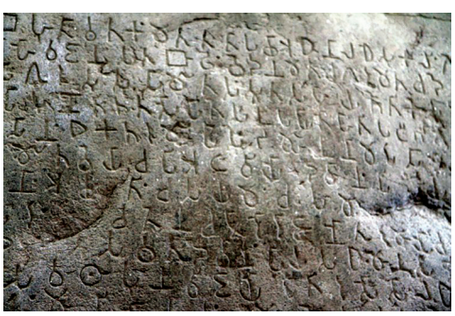
The Impact of Alexander's Invasion

Alexander's invasion led to the establishment of Greek satrapies in the north-western region of the Indian subcontinent. Trade routes opened up with the West. There were four different trade routes in use, which facilitated the movement of Greek merchants and craftsmen to India, establishing direct contact between India and Greece. As trade contact increased, many Greek settlements were established in the northwest of India. Alexandria near Kabul, Boukephala near Peshawar in Pakistan and Alexandria in Sindh were some of the prominent Greek settlements.

The Greek accounts of India provide valuable information but with a bit of exaggeration. Alexander's death created a void in the north-west, facilitating the accession of Chandragupta Maurya to the throne of Magadha. It also helped him to conquer the numerous small chiefdoms in the north-west and bring the region under his empire.

4.5 Mauryan Empire

Contemporary accounts by Greek historians show that Chandragupta was a youth living in Taxila when Alexander invaded India. Greek historians have recorded his name as "Sandrakottus" or "Sandrakoptus", which are evidently modified forms of Chandragupta. Inspired by Alexander, Chandragupta led a revolt against the Nandas years later and overthrew them. Chandragupta achieved it either by inciting the people to rise against an unpopular monarch, or by soliciting their support in overthrowing an unpopular king. Chandragupta established the Mauryan Empire and became its first emperor in 321 BCE.



Ashoka Rock Edict at Junagadh

We know from the Junagadh rock inscription (referred to earlier) that Chandragupta had expanded his empire westward as far as Gujarat. One of his great achievements, according to local accounts, was that he waged war against

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the Greek prefects (military officials) left behind by Alexander and destroyed them, so that the way was cleared to carry out his ambitious plan of expanding the territories. Another major event of his reign was the war against Seleucus, who was one of Alexander's generals. After the death of Alexander, Seleucus had established his kingdom extending up to Punjab. Chandragupta defeated him in a battle some time before 301 BCE and drove him out of the Punjab region. The final agreement between the two was probably not too acrimonious, since Chandragupta gave Seleucus 500 war elephants, and Seleucus sent an ambassador to Chandragupta's court. This ambassador was Megasthenes, and we owe much of the information that we have about Chandragupta to *Indica*, the account written by Megasthenes. The original of this work is lost, but many Greek historians had reproduced parts of his account describing the court of Chandragupta and his administration.



Seleucus Nicator

Chandragupta

Chandragupta was obviously a great ruler who had to reinvent a strong administrative apparatus to govern his extensive kingdom. (The system of governance and polity is discussed in the next section.) Chandragupta was ably advised and aided by Chanakya, known for political manoeuvring, in governing his empire. Contemporary Jain and Buddhist texts hardly have any mention of Chanakya. But popular oral tradition ascribes the greatness of Chandragupta and his reign to the wisdom and genius of Chanakya. Chanakya, also known as Kautilya and Vishnugupta, was a Brahmin and a sworn adversary of the Nandas. He is credited with having devised the strategy for overthrowing the Nandas and helping Chandragupta to become the emperor of Magadha. He is celebrated as the author of the *Arthasastra,* a treatise on political strategy and governance. His intrigues and brilliant strategy to subvert the intended invasion of Magadha is the theme of the play, *Mudrarakshasa.*



Chandragupta
(modern representation)

Bindusara

Chandragupta's son Bindusara succeeded him as emperor in 297 BCE in a peaceful and natural transition. We do not know what happened to Chandragupta. He probably renounced the world. According to the Jain tradition, Chandragupta spent his last years as an ascetic in Chandragiri, near Sravanabelagola, in Karnataka. Bindusara was clearly a capable ruler and continued his father's tradition of close interaction with the Greek states of West Asia. He continued to be advised by Chanakya and other capable ministers. His sons were appointed as viceroys of the different provinces of the empire. We do not know much about his military exploits, but the empire passed intact to his son, Ashoka.

Bindusara ruled for 25 years, and he must have died in 272 BCE. Ashoka was not his chosen successor, and the fact that he came to the throne only four years later in 268 BCE would indicate that there was a struggle between the sons of Bindusara for the succession. Ashoka had been the viceroy of Taxila when he put down a revolt against the local officials by the people of Taxila, and was later the viceroy of Ujjain, the capital of Avanti, a major city and commercial centre. As emperor, he is credited with building the monumental structures that have been excavated in the site of Pataliputra. He continued the tradition of close interaction with the Greek states in West Asia, and there was mutual exchange of emissaries from both sides.

Ashoka

The defining event of Ashoka's rule was his campaign against Kalinga (present-day Odisha) in the eighth year of his reign. This is the only

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Emperor Ashoka Devanampiya

recorded military expedition of the Mauryas. The number of those killed in battle, those who died subsequently, and those deported ran into tens of thousands. The campaign had probably been more ferocious and brutal than usual because this was a punitive war against Kalinga, which had broken away from the Magadha Empire (the Hathigumpha inscription speaks of Kalinga as a part of the Nanda Empire). Ashoka was devastated by the carnage and moved by the suffering that he converted to humanistic values. He became a Buddhist and his new-found values and beliefs were recorded in a series of edicts, which confirm his passion for peace and moral righteousness or *dhamma* (*dharma* in Sanskrit).

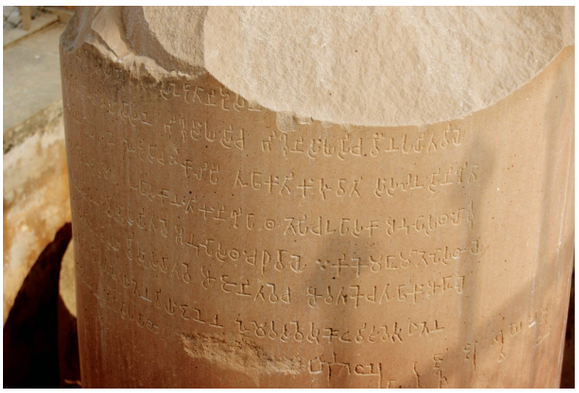
Edicts of Ashoka

The edicts of Ashoka thus constitute the most concrete source of information about the Mauryan Empire. There are 33 edicts comprising 14 Major Rock Edicts, 2 known as Kalinga edicts, 7 Pillar Edicts, some Minor Rock Edicts and a few Minor Pillar Inscriptions. The Major Rock Edicts extend from Kandahar in Afghanistan, Shahbazgarhi and Mansehra in north-west Pakistan to Uttarakhand district in the north, Gujarat and Maharashtra in the west, Odisha in the east and as far south as Karnataka and Kurnool district in Andhra Pradesh. Minor Pillar Inscriptions have been found as far north as Nepal (near Lumbini). The edicts were written mostly in the Brahmi script and in Magadhi and Prakrit. The Kandahar inscriptions are in Greek and Aramaic, while the two inscriptions in north-west Pakistan are in Kharosthi script.

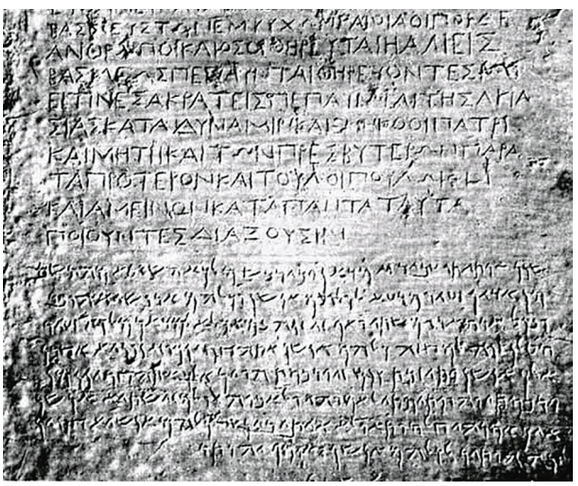
The geographical spread of the edicts essentially defines the extent of the vast empire over which Ashoka ruled. The second inscription mentions lands beyond his borders: "the Chodas



Edicts of Ashoka (238 BCE), in the Brahmi at British Museum



The Ashoka edicts at Saranath



Rock Edict - Kandahar in Afghanistan



Rock Edict of Ashoka, Dhauli, Odisha

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(Cholas), the Pandyas, the Satiyaputa, the Keralaputa (Chera), even Tamraparni, the Yona king Antiyoka (Antiochus), and the kings who are the neighbours of this Antioka". The edicts reveal Ashoka's belief in peace, righteousness and justice and his concern for the welfare of his people. By rejecting violence and war, advocating peace and the pursuit of *dhamma*, Ashoka negated the prevailing philosophy of statecraft that stressed that an emperor had to strive to extend and consolidate his empire through warfare and military conquests.

Third Buddhist Council

One of the major events of Ashoka's reign was the convening of the Third Buddhist *sangha* (council) in 250 BCE in the capital Pataliputra. Ashoka's deepening commitment to Buddhism meant that royal patronage was extended to the Buddhist establishment. An important outcome of this *sangha* was the decision to expand the reach of Buddhism to other parts of the region and to send missions to convert people to the religion. Buddhism thus became a proselytizing religion and missionaries were sent to regions outlying the empire such as Kashmir and South India. According to popular belief, Ashoka sent his two children, Mahinda and Sanghamitta, to Sri Lanka to propagate Buddhism. It is believed that they took a branch of the original *bodhi* tree to Sri Lanka.

Ashoka seems to have ruled until 232 B.C (B.C.E). Sadly, though his revolutionary view of governance and non-violence find a resonance in our contemporary sensibilities, they were not in consonance with the realities of the times. After his death, the Mauryan Empire slowly disintegrated and died out within fifty years. But the two centuries prior to Ashoka's death and the disintegration of the Mauryan Empire were truly momentous in Indian history. This was a period of great change. The consolidation of a state extending over nearly two-thirds of the sub-continent had taken place with formalised administration, development of bureaucratic institutions and economic expansion, in addition to the rise of new heterodox religions and philosophies that questioned the established orthodoxy.



Ashoka's visit to the Ramagrama
Sanchi Stupa Southern Gate

4.6 The Mauryan State and Polity

The major areas of concern for the Mauryan state were the collection of taxes as revenue to the state and the administration of justice, in addition to the maintenance of internal security and defence against external aggression. This required a large and complex administrative machinery and institutions. Greek historians, taking their lead from Megasthenes, described the Mauryan state as a centralised state. What we should infer from this description as a centralised state is that a uniform pattern of administration was established throughout the very large area of the empire. But, given the existing state of technology in communications and transport, a decentralised administrative system had to be in place.

This bureaucratic set-up covered a hierarchy of settlements from the village, to the towns, provincial capitals and major cities. The bureaucracy enabled and required an efficient system of revenue collection, since it needed to be paid out of taxes collected. Equally, the very large army of the Mauryan Empire could be maintained only with the revenue raised through taxation. The large bureaucracy also commanded huge salaries. According to the *Arthasastra,* the salary of chief minister, the *purohita* and the army commander was 48,000 panas, and the soldiers received 500 panas.

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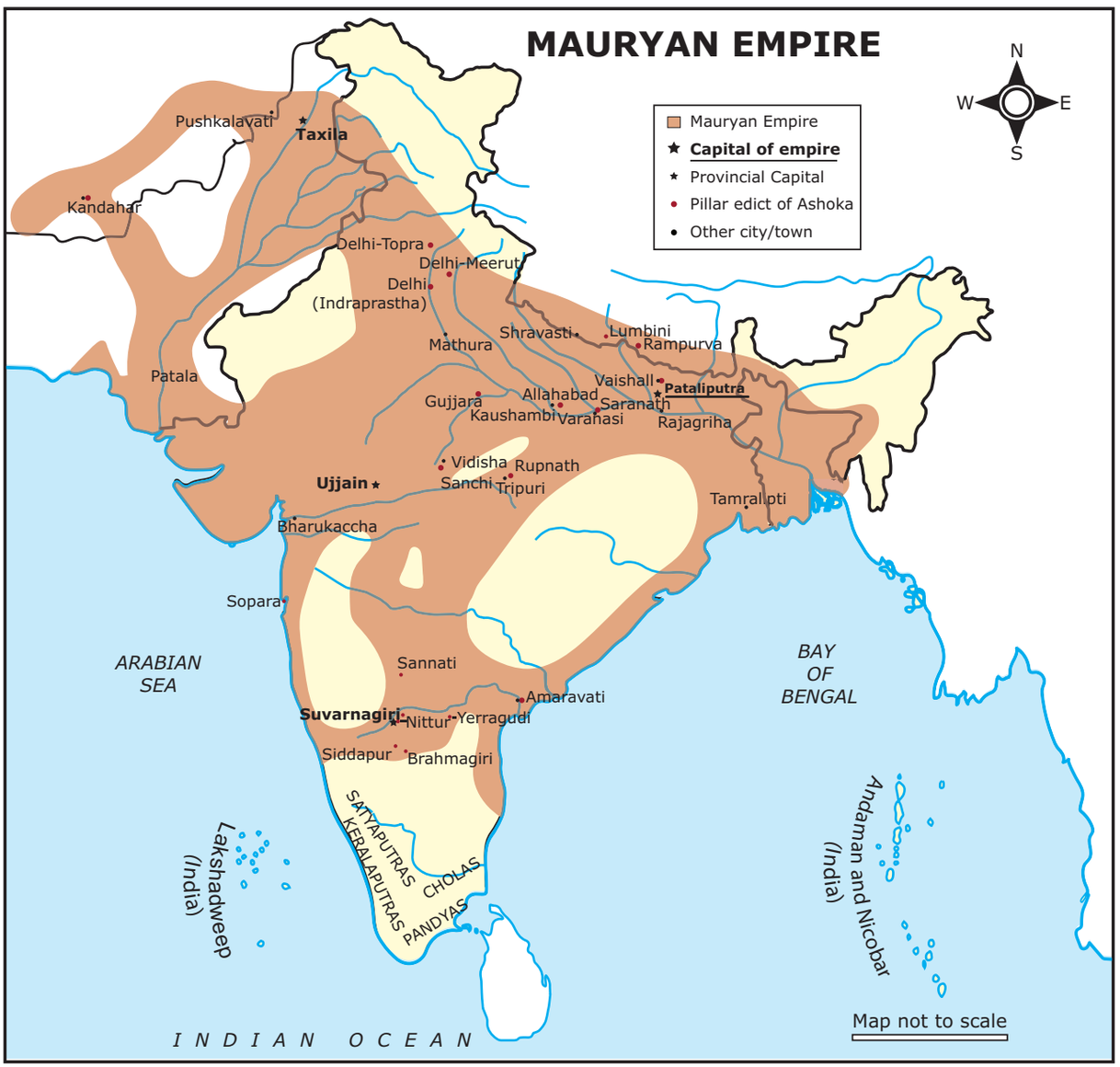
If we multiply this by the number of infantry and cavalry, we get an idea of the enormous resources needed to maintain the army and the administrative staff.

Arthasastra

Perhaps the most detailed account of the administration is to be found in the *Arthasastra* (though the work itself is now dated to a few centuries later). However, it must be remembered that the *Arthasastra* was a prescriptive text, which laid down the guidelines for royal administration. If we add to this the information from Ashoka's edicts and the work of Megasthenes, we get a more comprehensive picture of the Mauryan state as it was.

Provincial Administration

At the head of the administration was the king. He was assisted by a council of ministers and a *purohita* or priest, who was a person of great importance, and secretaries known as *mahamatriyas*. The capital region of Pataliputra was directly administered. The rest of the empire was divided into four provinces based at Suvarnagiri (near Kurnool in Andhra Pradesh), Ujjain (Avanti, Malwa), Taxila in the north-west, and Tosali in Odisha in the south-east. The provinces were administered by governors who were usually royal princes. In each region, the revenue and



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judicial administration and the bureaucracy of the Mauryan state was replicated to achieve a uniform system of governance. Revenue collection was the responsibility of a collector-general (*samaharta*) who was also in charge of exchequer that he was, in effect, like a minister of finance. He had to supervise all the provinces, fortified towns, mines, forests, trade routes and others, which were the sources of revenue. The treasurer was responsible for keeping a record of the tax revenues. The accounts of each department had to be presented jointly by the ministers to the king. Each department had a large staff of superintendents and subordinate officers linked to the central and local governments.

District and Village Administration

At the next level of administration came the districts, villages and towns. The district was under the command of a *sthanika,* while officials known as *gopas* were in charge of five to ten villages. Urban administration was handled by a *nagarika*. Villages were semi-autonomous and were under the authority of a *gramani,* appointed by the central government, and a council of village elders. Agriculture was then, as it remained down the centuries, the most important contributor to the economy, and the tax on agricultural produce constituted the most important source of revenue. Usually, the king was entitled to one-sixth of the produce. In reality, it was often much higher, usually about one-fourth of the produce.

Source of Revenue

The *Arthasastra*, recommended comprehensive state control over agricultural production and marketing, with warehouses to store agricultural products and regulated markets, in order to maximise the revenues from this most important sector of the economy. Other taxes included taxes on land, on irrigation if the sources of irrigation had been provided by the state, taxes on urban houses, customs and tolls on goods transported for trade and profits from coinage and trade operations carried on by the government. Lands owned by the king, forests, mines and manufacture of salt, on which the state held a monopoly, were also important sources of revenue.

Judicial Administration

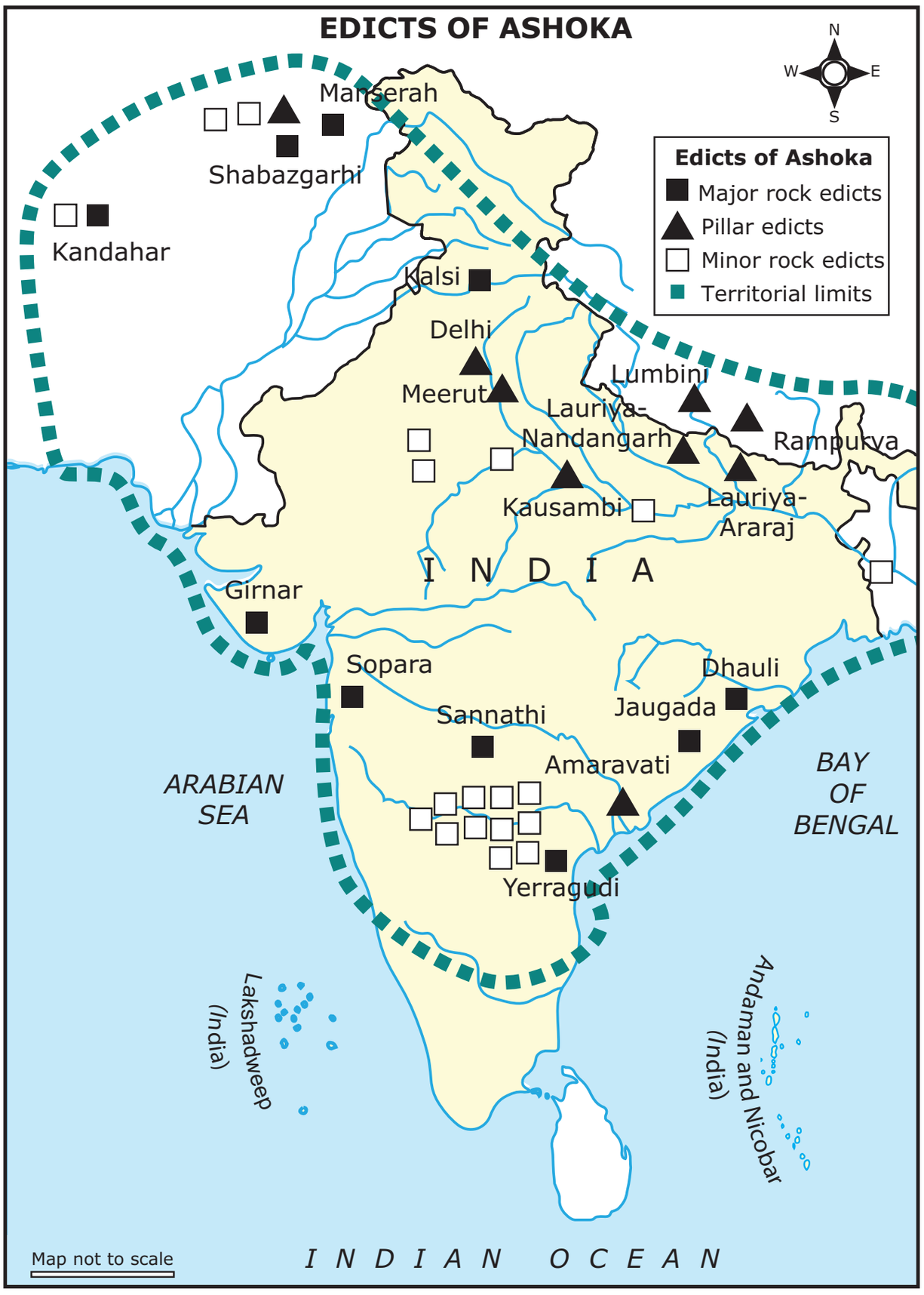
Justice was administered through courts, which were established in all the major towns. Two types of courts are mentioned. The *dharmasthiya* courts mostly dealt with civil law relating to marriage, inheritance and other aspects of civil life. The courts were presided over by three judges well-versed in sacred laws and three *amatyas* (secretaries). Another type of court was called *kantakasodhana* (removal of thorns), also presided over by three judges and three *amatyas*. The main purpose of these courts was to clear the society of anti-social elements and various types of crimes, and it functioned more like the modern police, and relied on a network of spies for information about such anti-social activities. Punishments for crimes were usually quite severe. The overall objective of the judicial system as it evolved was to extend government control over most aspects of ordinary life.

Ashoka's Dharmic State



Ashoka's rule gives us an alternative model of a righteous king and a just state. He instructed his officials, the *yuktas* (subordinate officials), *rajjukas* (rural administrators) and *pradesikas* (heads of the districts) to go on tours every five years to instruct people in *dhamma* (Major Rock Edict 3). Ashoka's injunctions to the officers and city magistrates stressed that all the people were his children and he wished for his people what he wished for his own children, that they should obtain welfare and happiness in this world and the next. These officials should recognise their own responsibilities and strive to be impartial and see to it that men were not imprisoned or tortured without good reason. He added that he would send an officer every five years to verify if his instructions were carried out (Kalinga Rock Edict 1).

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Ashoka realised that an effective ruler needed to be fully informed about what was happening in his kingdom and insisted that he should be advised and informed promptly wherever he might be (Major Rock Edict 6). He insisted that all religions should co-exist and the ascetics of all religions were honoured (Major Rock Edicts 7 and 12). Providing medical care should be one of the functions of the state, the emperor ordered hospitals to be set up to treat human beings and animals (Major Rock Edict 2). Preventing unnecessary slaughter of animals and showing respect for all living beings was another recurrent theme in his edicts. In Ashoka's edicts, we find an alternative humane and empathetic model of governance. The edicts stress that everybody, officials as well as subjects, act righteously following *dhamma*.

4.7 Economy and Society

Agriculture

Agriculture formed the backbone of the economy. It was the largest sector in terms of its share in total revenue to the state and employment. The Greeks noted with wonder that two crops could be raised annually in India because of the fertility of the soil. Besides food grains, India also grew cash crops such as sugarcane and cotton, described by Megasthenes as a reed that produced honey and trees on which wool grew. These were important commercial crops. The fact that the agrarian sector could produce a substantial surplus was a major factor in the diversification of the economy beyond subsistence to commercial production.

Crafts and Goods

Many crafts producing a variety of manufactures flourished in the economy. We can categorise the products as utilitarian or functional, and luxurious and ornamental. Spinning and weaving, especially of cotton fabrics, relying on the universal availability of cotton throughout India, were the most widespread occupations outside of agriculture. A great variety of cloth was produced in the country, ranging from the coarse fabrics used by the ordinary people for everyday use, to the very fine textures worn by the upper classes and the royalty. The *Arthasastra* refers to the regions producing specialised textiles – Kasi (Benares), Vanga (Bengal), Kamarupa (Assam), Madurai and many others. Each region produced many distinctive and specialised varieties of fabrics. Cloth embroidered with gold and silver was worn by the King and members of the royal court. Silk was known and was generally referred to as Chinese silk, which also indicates that extensive trade was carried on in the Mauryan Empire.

Metal and metal works were of great importance, and the local metal workers worked with iron, copper and other metals to produce tools, implements, vessels and other utility items. Iron smelting had been known for many centuries, but there was a great improvement in technology after about 500 BCE, which made it possible to smelt iron in furnaces at very high temperatures. Archaeological finds show a great qualitative and quantitative improvement in iron production after this date. Improvement in iron technology had widespread implications for the rest of the economy. Better tools like axes made more extensive clearing of forests possible for agriculture; better ploughs could improve agricultural processes; better nails and tools improved woodwork and carpentry as well as other crafts. Woodwork was another important craft for ship-building, making carts and chariots, house construction and so on. Stone work–stone carving and polishing–had evolved as a highly skilled craft. This expertise is seen in the stone sculptures in the *stupa* at Sanchi and the highly polished Chunar stone used for Ashoka's pillars.

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Sanchi Stupa

A whole range of luxury goods was produced, including gold and silver articles, jewellery, perfumes and carved ivory. There is evidence that many other products like drugs and medicines, pottery, dyes and gums were produced in the Mauryan Empire. The economy had thus developed far beyond subsistence production to a very sophisticated level of commercial craft production.

Crafts were predominantly urban-based hereditary occupations and sons usually followed their fathers in the practice of various crafts. Craftsmen worked primarily as individuals, though royal workshops for producing cloth and other products also existed. Each craft had a head called *pamukha* (*pramukha* or leader) and a *jettha* (*jyeshtha* or elder) and was organised in a *seni* (*sreni*or a guild), so that the institutional identity superseded the individual in craft production. Disputes between *srenis* were resolved by a *mahasetthi,* and this ensured the smooth functioning of craft production in the cities.

Trade

Trade or exchange becomes a natural concomitant of economic diversification and growth. Production of a surplus beyond subsistence is futile unless the surplus has exchange value, since the surplus has no use value when subsistence needs have been met. Thus, as the economy diversified and expanded, exchange becomes an important part of realising the benefits of such expansion. Trade takes place in a hierarchy of markets, ranging from the exchange of goods in a village market, between villages and towns within a district, across cities in long-distance overland trade and across borders to other countries. Trade also needs a conducive political climate as was provided by the Mauryan Empire, which ensured peace and stability over a very large area. The rivers in the Gangetic plains were major means for transporting goods throughout northern India. Goods were transported further west overland by road. Roads connected the north of the country to cities and markets in the south-east, and in the south-west, passing through towns like Vidisha and Ujjain. The north-west route linked the empire to central and western Asia. Overseas trade by ships was also known, and Buddhist *Jataka* tales refer to the long voyages undertaken by merchants. Sea-borne trade was carried on with Burma and the Malay Archipelago, and with Sri Lanka. The ships, however, were probably quite small and might have hugged the coastline.

We do not have much information about the merchant communities. In general, long-distance overland trade was undertaken by merchant groups travelling together as a caravan for security, led by a caravan leader known as the *maha-sarthavaha*. Roads through forests and unfavourable environments like deserts were always dangerous. The *Arthasastra*, however, stresses the importance of trade and



Mauryan coin with arched hill symbol on reverse



Karshapana-Bindusara

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ensuring its smooth functioning. Trade has to be facilitated through the construction of roads and maintaining them in good condition. Since tolls and octroi were collected on goods when they were transported, toll booths must have been set up and manned on all the trade routes. Urban markets and craftsmen were generally closely monitored and controlled to prevent fraud. The *Arthasastra* has a long list of the goods – agricultural and manufactured – which were traded in internal and foreign trade. These include textiles, woollens, silks, aromatic woods, animal skins and gems from various parts of India, China and Sri Lanka. Greek sources confirm the trade links with the west through the Greek states to Egypt. Indigo, ivory, tortoiseshell, pearls and perfumes and rare woods were all exported to Egypt.

Coins and Currency

Though coinage was known, barter was the medium of exchange in pre-modern economies. In the Mauryan Empire, the silver coins known as *pana* were the most commonly used currency. Hordes of punch-marked coins have been found in many parts of north India, though some of these coins may have been from earlier periods. Thus while coins were in use, it is difficult to estimate the extent to which the economy was monetised.

Process of Urbanisation

Urbanisation is the process of the establishment of towns and cities in an agrarian landscape. Towns can come up for various reasons – as the headquarters of administration, as pilgrim centres, as commercial market centres and because of their locational advantages on major trade routes. In what way do urban settlements differ from villages or rural settlements? To begin with, towns and cities do not produce their own food and depend on the efficient transfer of agricultural surplus for their basic consumption needs. A larger number of people reside in towns and cities and the density of population is much higher in cities. Cities attract a variety of non-agricultural workers and craftsmen, who seek employment, thereby forming the workforce for the production of manufactured goods and services of various kinds. These goods, in addition to the agricultural products brought in from the rural countryside, are traded in markets. Cities also tend to house a variety of persons in service-related activities. The *sangam* poetry in Tamil and the Tamil epics provide vivid pictures of cities like Madurai, Kanchipuram and Poompuhar as teeming with people, with vibrant markets and merchants selling a variety of goods, as well as vendors selling various goods including food door to door. Though these literary works relate to a slightly later period, it is not different in terms of the prevailing levels of technology, and these descriptions may be taken as an accurate depiction of urban living. The only contemporary pictorial representation of cities is found in the sculptures in Sanchi, which portray royal processions, and cities are seen to have roads, a multitude of people and multi-storeyed buildings crowded together.

Urbanisation in Sixth Century BCE

One of the first pre-requisites for urbanisation is the development of an agricultural base. This had evolved in the Indo-Gangetic plain and from very early on there are references to cities like Hastinapura and Ayodhya. By about sixth century BCE, urbanization had spread to the *doab* and many new city centres like Kaushambi, Bhita, Vaishali and Rajagriha, among others, are mentioned in the region. Buddhist texts about Buddha's preaching were always located in urban centres. Cities developed primarily because of the spread of agriculture and wet rice cultivation, in particular in the *doab* region, after the marshy land was drained and reclaimed for cultivation. The fertile soil and plentiful availability of water from the perennial rivers made it possible to raise even two crops of rice, and the production of a large agricultural surplus to feed the cities. The improvements in iron technology also had an impact on economic life both in rural and urban areas. As Magadha grew, many regional

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centres like Ujjain were also incorporated into the empire.

Housing and Town Planning

Towns were often located along the rivers, presumably for ease of access to transportation. They were surrounded by moats and a rampart to provide defensive protection. They were always open to attacks since treasuries holding government revenue were housed in them, in addition to the fact that as trading centres, the local people and merchants were also wealthy. As the towns became more prosperous, the quality of the houses, which were built of mud brick and even of fired brick, improved. Towns also had other facilities like drains, ring wells and mud pits, testifying to the development of civic amenities and sanitation. Excavations from the Mauryan period show that the standard of living had improved as compared to the earlier period. The houses were built of brick, and the cities had ring wells and soak pits. There was a quantitative increase in the use of iron and the variety of iron artefacts.

City of Pataliputra

Pataliputra was the great capital city in the Mauryan Empire. It was described as a large and wealthy city, situated at the confluence of the Ganga and Son rivers, stretching in the form of a parallelogram. It was more than 14 kilometres in length and about 2½ kilometres wide. It was protected by an outer wall made of wood, with loopholes for shooting arrows at enemies. There were 64 gates to the city and 570 watch towers. There was a wide and deep moat outside the wall, which was fed by water from the river, which served both as a defence and an outlet for sewage. There were many grand palaces in the city, which had a large population. The city was administered by a corporation of 30 members. Ashoka added to the magnificence of the city with the monumental architecture that he added to the capital, like the many-pillared hall.

Art and Culture

Most of the literature and art of the period have not survived. Sanskrit language and literature were enriched by the work of the grammarian Panini (c. 500 BCE), and Katyayana, who was a contemporary of the Nandas and had written a commentary on Panini's work. Buddhist and Jain texts were primarily written in Pali. Evidently many literary works in Sanskrit were produced during this period and find mention in later works, but they are not available to us.

The *Arthasastra* notes the performing arts of the period, including music, instrumental music, bards, dance and theatre. The extensive production of crafted luxury products like jewellery, ivory carving and wood work, and especially stone carving should all be included as products of Mauryan art.

Many religions, castes and communities lived together in harmony in the Mauryan society. There is little mention of any overt dissension or disputes among them. As in many regions of that era (including ancient Tamil Nadu), courtesans were accorded a special place in the social hierarchy and their contributions were highly valued.

Decline of the Mauryan Empire

- The highly centralized administration became unmanageable when Ashoka's successors were weak and inefficient. A weakened central administration with a large distance to communicate led to the rise of independent kingdoms.
- After Ashoka's death, the kingdom split into two. There were invasions from the north-west. The notable groups that undertook military expeditions and established kingdoms on Indian soil were the Indo-Greeks, the Sakas and the Kushanas.
- The last ruler Brihadratha was killed in (c.185 B C (BCE)) by his commander-in-chief Pushyamitra Sunga who founded the Sunga dynasty that ruled India for over hundred years.

SUMMARY

- *Gana-sanghas* in course of time became the larger *mahajanapadas* and of the 16 kingdoms, Magadha eventually emerged as the most powerful.

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- The first known ruler of Magadha was Bimbisara, followed by his son Ajatashatru. Mahapadma Nanda started the Nanda dynasty.
- The invasion of north-west India by Alexander in 326 BCE opened up trade with the West. After the death of Alexander, Chandragupta founded the Mauryan Empire.
- The three notable Mauryan rulers, Chandragupta, Bindusara and Ashoka, established a centralised state. The system of Mauryan administration came to light through the accounts of *Arthasastra* and *Indica*.
- Mauryan Empire set in a new phase in Indian history as trade and commerce grew manifold during this period.
- Mauryan Empire continued the earlier tradition of consolidation of the empire. The truly revolutionary change that was attempted was Ashoka's exhortations to his officials and people to follow *dhamma*, abjure violence and lead a moral life.
- Mauryan Empire marked a distinct phase in Indian history with significant advances in technology and economic and social development, and created the framework for a large, centrally administered, state.

EXERCISE

NM1Q9

I. Choose the Correct Answer

1. Brahmi script in Ashoka's pillar inscription was deciphered by _____.
   (a) Thomas Saunders
   (b) James Prinsep
   (c) Sir John Marshal
   (d) William Jones
2. The first known ruler of Magadha was _____ of the Haryanka dynasty.
   (a) Bimbisara (b) Ajatashatru
   (c) Ashoka (d) Mahapadma Nanda
3. A comprehensive historical chronicle in Pali from Sri Lanka serving as an important source for the Mauryan Period is _____.
   (a) *Mahavamsa* (b) *Deepavamsa*
   (c) *Brahmanas* (d) *Mudrarakshasa*
4. The play _____ by Visakadatha describes Chandragupta and his accession to the throne of the Magadha Empire.
   (a) *Mudrarakshasa* (b) *Rajatharangini*
   (c) *Arthasastra* (d) *Indica*
5. Megasthenes'work _____describes the court of Chandragupta and his administration.
   (a) *Indica* (b) *Mudrarakshasa*
   (c) *Ashtadhyayi* (d) *Arthasastra*
6. The _____ was a prescriptive text for good administration.
   (a) *Arthasastra* (b) *Indica*
   (c) *Rajatharangini* (d) *Mudrarakshasa*

II. Write Brief Answers

1. How did Bimbisara extend the territory of Magadhan Empire?
2. Write a note on Mahapadma Nanda.
3. What made Alexander the Great to restore the throne of Porus ?
4. What are the features of a centralised state?
5. Give a brief note on the literary sources for the study of Mauryan state.
6. In what ways did the invasion of Alexander make a watershed in Indian history?

III. Write Short Answers

1. Mention the urban features revealed by archaeological findings.
2. Explain the features of the monarchies or kingdoms on the Gangetic plains.
3. Highlight the impact of the invasion of Alexander the Great on India.
4. What do you know of Ashoka's campaign against Kalinga?
5. Discuss the extensive trade on textiles carried on during the Mauryan period.

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6. Write a note on the commodities traded between India and West and Central Asia.

IV. Answer the following in detail

1. Explain the sources for the study of the Mauryan Empire.
2. Describe the salient features of Mauryan polity.
3. Highlight the impact of Persians on India.
4. Give an account of the edicts of Ashoka.

Activity

1. Preparing a chart with information on the edicts of Ashoka.
2. Discussion on the outcome of the conquest of Kalinga.
3. Comparing the present-day system of administration with the Mauryan administration.
4. Making an album with pictures of Sanchi-Saranath pillars and Magadha and Mauryan kings.

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GLOSSARY

antithetical	contrasting	முரண்பட்ட
inciting	inducing	தூண்டும்
acrimonious	bitter	கசப்பான
manoeuvring	planned action	சூழ்ச்சி
adversary	enemy	விரோதி
negate	nullify	செயல்படாததாக்கு
proselytizing	attempt to convert one's religion	மதமாற்ற முயற்சி
empathetic	showing concern for others	மற்றவர் உணர்வினை மதித்தல்

Answers :

1. (b) 2. (a) 3. (a) 4. (a) 5. (a) 6. (a)

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UNIT 5

Evolution of Society in South India

Learning Objectives

- To understand the social and political formation in early South India from the third century BCE to the fifth century CE

Introduction

In the Deccan region, encompassing major parts of present day Telangana, Andhra, Karnataka and Maharashtra, the Satavahanas established a powerful kingdom in the first century BCE. In the south, the three family ruling houses, the Cheras, the Cholas and the Pandyas were their contemporaries, ruling the fertile parts of Tamizhagam. But the Tamil rulers started two centuries earlier as they figure in Ashoka's inscriptions of the third century BCE. There were many common things as well as differences in the polity and society of the Deccan and Tamil regions.

Sources

Archaeological

- The megalithic burial sites of the early historic period.
- Excavated material from ancient sites, including ports, capital towns, with architectural remains, such as in Arikamedu, Kodumanal, Alangulam, and Uraiyur.
- Buddhist sites with **stupas** and **chaityas** located in Andhra and Karnataka regions (Amaravati, Nagarjunakonda, etc.)

Numismatic

- Coins of pre-Satavahana chieftains and of the Satavahanas from Andhra-Karnataka region.

Stupas: The stupa is a heap of clay that evolved out of earthen funerary mounds, in which the ashes of the dead were buried. Buddhist stupas evolved out of the burial of the ashes of the mortal remains of the Buddha. Buddhist sacred architecture originated with the eight stupas where the ashes were divided. Hemispherical shape, the stupa symbolizes the universe; and the Buddha represents the emperor of the spiritual universe. The stupa has a path around it for devotional circumambulation.

- The coins issued by the Cheras, Cholas, Pandyas, and the chieftains of the Sangam Age.
- Roman copper, silver and gold coins.

Epigraphic

- The Ashokan inscriptions, written in Prakrit, found in Andhra-Karnataka regions.
- The Tamil-Brahmi inscriptions found in the caves of Tamil Nadu and Kerala such as in Mangulam, Jambai, and Pugalur.
- The Satavahana inscriptions and other Buddhist inscriptions of the Andhra region
- Short inscriptions found on pottery and rings and stones in Tamil Nadu and some sites outside India, like in Berenike, and Quseir al Qadhim (Egypt).

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Literary

- Tamil texts including the Sangam and post-Sangam literature.
- *The Arthasastra*, the treatise on economy and statecraft authored by Kautilya.
- The *Puranas* which mention the genealogy of the Andhras/Satavahanas.
- Buddhist Chronicles such as *Mahavamsa*.
- *Gatha Saptasati*, a *Prakrit* text composed by the Satavahana king Hala.

Classical Tamil Literature

The Classical Sangam *corpus* consists of *Tholkappiyam*, the eight anthologies (*Ettuthogai*), Ten Idylls (*Paththuppattu)*. *Tholkappiyam* is the earliest extant Tamil grammatical text dealing not only with poetry but also the society and culture of the times. The *Pathinen Kilkanakku* (18 minor works) and the five epics belong to post-Sangam times (fourth to sixth century CE) and describe a different social and cultural set-up.

Foreign Notices

The following Greek and Latin sources inform us about the long distance cultural and commercial connections.

- The *Periplus of Erythrean Sea*, an ancient Greek text of the first century CE.
- Pliny the Elder's *Natural History,* first century CE
- Ptolemy's *Geography,* second century CE
- A Roman Map called *Peutingerian Table*

Women Poets of the Sangam Age : Of the over 450 poets who contributed to the corpus of Sangam poetry about thirty are women. They composed more than 150 poems. The most prominent and prolific among them was Avvaiyar. Others include Allur Nanmullaiyaar, Kaakkaipadiniyar, Kavarpendu, Nalveliyaar, Okkur Masaathiyar, and Paarimakalir.

5.1 South India during Mauryan times

The Ashokan edicts (c. 270-30 BCE) present for the first time a picture of the political condition in south India. Rock Edict II lists the Tamil ruling houses Cholas, Pandyas, Keralaputras and Satiyaputra as neighbour rulers, lying beyond his domain, where he is said to have made provision for two types of medical treatment: medical treatment for both humans and animals. The Mauryan empire at that time included northern parts of Karnataka and Andhra, while the Tamil kingdoms were treated as independent neighbours.

After the decline of the Mauryan power, and before the rise of the Satavahanas, many small principalities emerged. Although not much information is available about their rulers, their coins and inscriptions reveal that they were chiefs who controlled small territories.

Ettuthogai and Paththupattu collections have about 2400 poems. These poems, varying in length from 3 to 800 lines, were composed by Panar and pulavar.

The Eight Anthologies are 1. Natrinai; 2. Kurunthogai; 3. Aingurunuru; 4. Patitruppathu; 5. Paripadal; 6. Kalithogai; 7. Akananuru; 8. Purananuru.

Paththupattu (Ten Idylls): 1. Thirumurugatrupatai; 2. Porunaratrupatai; 3. Sirupanatruppatai; 4. Perumpanatruppatai; 5. Mullaipattu; 6. Maduraikanchi; 7. Nedunalvadai; 8. Kurinjipattu; 9. Pattinappalai; 10. Malaipadukadam.

Patinen Kilkanakku texts, which are post-Sangam works, include eighteen texts, which mostly deal with ethics and moral codes. The most important of them are Thirukkural, and Naladiyar.

Silappathikaram and Manimekalai are the two important epics useful for insights into cultural and religious history.

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5.2 South India under the Satavahanas

The Satavahanas emerged in the first century BCE in the Deccan region. They ruled over parts of Andhra, Maharashtra, Karnataka and Madhya Pradesh. From recent archaeological evidence it is understood that the Satavahanas started to rule in the Telengana area and then moved to Maharashtra to rule in the Godavari basin with Prathistan (Paithan in Maharashtra) as their capital. Later they moved eastwards to control coastal Andhra also. The work of Pliny talks about 30 walled towns, a large army, cavalry and elephant force in the Andhra country.

Gautamiputra Satakarni was the greatest of the Satavahana kings. He defeated the Shaka ruler Nahapana and reissued the coins of Nahapana with his own royal insignia. The inscription of his mother Gautami Balashri at Nashik mentions him as the conqueror of the Shakas, Pahlavas, and Yavanas. He is also said to have performed the prestigious Vedic *asvamedha* sacrifice.



Vasishthiputra Pulumayi

Vasishthiputra Pulumayi, the successor of Gautamiputra Satakarni, expanded the frontiers of the Satavahana Empire. The coins issued by him are found scattered in many parts of south India. Yagnashri Satakarni was another famous ruler who issued coins with a ship motif, indicating the importance of the overseas trade during his reign.



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King Hala is credited with the writing of *Gaha Sattasai,* a collection of 700 love poems. Written in Maharashtri Prakrit dialect, it has themes similar to those found in the Tamil Sangam poetry.

The Satavahana Empire declined around the 3rd century CE and was replaced by the Ikshvakus, followed by Pallavas in Andhra and the Kadambas in northern Karnataka.

Importance of Satavahana Period

Offering land grants was an important development of the Satavahana times. The beneficiaries of these grants were mostly Buddhists and Brahmins. The Naneghat inscription refers to tax exemptions given to the lands granted to Buddhist monks. Thus we notice the beginning of priestly groups attaining higher status. These land donations created a group of people who did not cultivate, but owned land. This led to the development of land-based social hierarchy and divisions in the society.

For the first time a big state covering a major part of the Deccan was established. Several rock-cut caves dedicated to the Buddha sangha bear evidence that they were situated in the trade routes linking the interior to the coastal parts of Konkan region. It was also a period of brisk Indo-Roman trade.



Naneghat inscription

5.3 The Sangam Age

The last three centuries before the common Era and the first three centuries of the Common Era are widely accepted as the Sangam Period. The details about this period are mainly derived from the Sangam literature. Based on the archaeological evidences apart from the literary sources we can assume that this sangam Era was started atleast two centuries earlier than what we widely believe. Generally this age can be taken as the beginning of historic age in Tamilnadu.

The Muvendar

Though the three Tamil ruling families were known to Ashoka in the third century BCE itself, some individual names are known only from the Sangam poems of the first century and later. Known as *muvendar*, 'the three crowned kings', the Cheras, the Cholas and the Pandyas controlled major agrarian territories, trade routes and towns. But the Satiyaputra (same as Athiyaman) found in the Ashokan inscription along with the above three houses is a Velir chief in the Sangam poems.

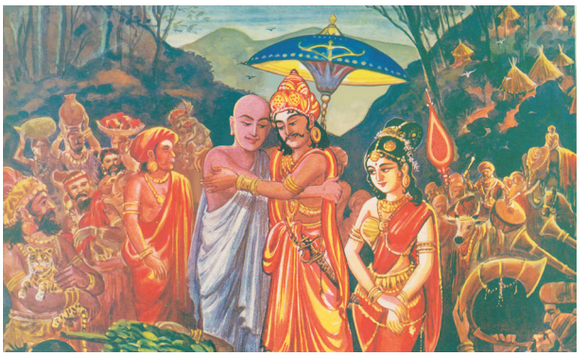
The Cholas controlled the central and northern parts of Tamil Nadu. Their core area of rule was the Kaveri delta, later known as Cholamandalam. Their capital was Uraiyur (near Thiruchirapalli town) and Puhar or Kaviripattinam was an alternative royal residence and chief port town. Tiger was their emblem. Kaviripattinam attracted merchants from various regions of the Indian Ocean. *Pattinappalai*, composed by the poet Katiyalur Uruttirankannanar, offers elaborate descriptions of the bustling trading activity here during the rule of Karikalan.

Karikalan, son of Ilanjetchenni, is portrayed as the greatest Chola of the Sangam age. *Pattinappalai* gives a vivid account of his reign. Karikalan's foremost military achievement was the defeat of the Cheras and the Pandyas, supported by as many as eleven Velir chieftains at Venni. He is credited with converting forest into habitable regions and developing agriculture by providing irrigation through the embankment of the Kaveri and building reservoirs. Another king, Perunarkilli is said to have performed the Vedic sacrifice Rajasuyam. Karikalan's death was followed by

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Karikalan (modern representation)



Cheran Chenguttuvan with Ilango Adigal (modern representation)

a succession dispute between the Puhar and Uraiyur branches of the Chola royal family.

The Cheras controlled the central and northern parts of Kerala and the Kongu region of Tamil Nadu. Vanji was their capital and the ports of the west coast, Musiri and Tondi, were under their control. Vanji is identified with Karur, while some scholars identify it with Tiruvanchikkalam in Kerala. Now it is accepted by most scholars that there were two main branches of the Chera family and the Poraiya branch ruled from Karur of present-day Tamil Nadu.

The *Patitruppathu* speaks of eight Chera kings, their territory and fame. The inscriptions of Pugalur near Karur mention Chera kings of three generations. Cheral Irumporai issued coins in his name. Imayavaramban Neduncheralathan and Chenguttuvan are some of the prominent Chera kings. Chenguttuvan defeated many chieftains and is said to have ensured the safety of the great port Musiri by putting down piracy. But the great north Indian expedition of Chenguttuvan mentioned in Silappathikaram is however not mentioned in the Sangam poems. He is said to have ruled for fifty-six years, patronising the orthodox and heterodox religions. Some Cheras issued copper and lead coins, with Tamil-Brahmi legends, imitating Roman coins. There are many other Chera coins with their bow and arrow emblem but without any writing on them.

The Pandyas ruled from Madurai. Korkai was their main port, located near the confluence of Thampraparani with the Bay of Bengal. It was famous for pearl fishery and chank diving. Korkai is referred to in the *Periplus* as Kolkoi. Fish was the emblem of the Pandyas. Their coins have elephant on one side and a stylised image of fish on the other. They invaded Southern Kerala and controlled the port of Nelkynda, near Kottayam. According to tradition, they patronized the Tamil Sangams and facilitated the compilation of the Sangam poems. The Sangam poems mention the names of several kings, but their succession and regnal years are not clear.



Coin of Peruvazhuthi

The Mangulam Tamil-Brahmi inscription mentions a Pandya king by name Nedunchezhiyan of the second century BCE. *Maduraikanchi* refers to Mudukudumi-Peruvazhuthi and another Nedunchezhiyan, victor of Talaiyalanganam, and a few other Pandya kings. Mudukudimi-Peruvazhuthi is referred to in the Velvikkudi copper plates of eighth century for donating land to Brahmans. He seems to have issued coins with the legend Peruvazhuthi, to commemorate his performance of many Vedic sacrifices.



Nedunchezhiyan (modern representation)

Nedunchezhiyan is praised for his victory over the combined army of the Chera, the Chola and five Velir chieftains (Thithiyan, Elini, Erumaiyuran, Irungovenman, and Porunan) at Talayalanganam.

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He is also given credit for capturing Milalai and Mutthuru (Pudukottai district) two important places from a Vel chief. He is praised as the lord of Korkai, and as the overlord of the southern Paratavar, a martial and fishing community of the Tirunelveli coast.

5.4 Social Formation in Tamil Eco-zones

Sangam poems help us understand the social formation of the time. According to the *thinai* concept, Tamilagam was divided into five landscapes or eco-regions, Ainthinai namely *Kurinji*, *Mullai*, *Marutam*, *Neythal* and *Palai*. Each region had distinct characteristics – a presiding deity, people and cultural life according to the environmental conditions, as follows:

UE06N

Kurinji	hilly region: hunting and gathering
Mullai	forested region: pastoralism combined with shifting cultivation
Marutham	riverine tract: agriculture using plough and irrigation.
Neythal	coastal land: fishing and salt making.
Palai	parched land: Unsuitable for cultivation and hence people took to cattle lifting and robbery.

5.5 Tamil Polity

In a way this *thinai* classification is said to reflect the uneven socio-economic developments of the different localities. That is seen in the political forms too. Three levels of rulers are found:1) Kizhar, 2) Velir, 3) Vendar. *Kizhar* were the heads of the villages or a small territory, later known as *nadu.* They were the chiefs of tribal communities living in specific areas. The Vendar were kings controlling larger, fertile territories.

The Velir, who were many in number, controlled the territories of varied geographical nature, mainly hilly and forest areas, that were in between the muvendar's fertile territories. Chiefs like Athiyaman, Pari, Ay, Evvi and Irungo each commanded a big area, rich in natural resources. They were generous patrons of the poets and bards. They had military power and there were frequent wars among these chiefs on account of capture of cattle. On many occasions they seem to have united and confronted one or other of the three kings.

There are differing views among scholars, with regard to the political organization of the three kingdoms. The earlier and dominant view is that the Sangam Age society was a well-organised state society. The other view which is put forward in recent decades is that the polities of the Cheras, Cholas and Pandyas were pre-state chiefdoms. The arguments for the latter view are:

1. No social stratification is noticed.
2. Proper territorial association is absent.
3. Destructive warfare did not allow the development of agriculture and surplus production for the emergence of the state.
4. No evidence of taxation as in the governments of North India.

The following counter arguments are presented in response:

- A closer look at the Sangam literature reveals that social differentiation is evident in the Marutham region.
- The territorial associations are very clear in the case of the Muvendar, and their important position is corroborated by the Greco-Roman texts from the first century CE.
- Warfare for territorial expansion was a major theme of *Puratthinai*
- Evidence for taxation at the highways and in the port of Kaviripattinam is cited. The Chera king is spoken as receiving the resources from the hills and the port of Musiri.
- Trade played an important role between the late first century BCE and third century CE.

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Political Ascendancy of the Vendar

From the chiefs of the Iron Age (c. 1100-300 BCE) emerged the Vendar of the early historic period. While certain chiefs attained higher status (*vendar*) through the larger and effective control of pastoral and agricultural regions, others in the marginal regions remained as chieftains (*velir*). For example, Athiyamans, mentioned as Satiyaputra in the Ashoka inscriptions, became weak and did not attain the status of kings like the Chola, Pandya and Chera *vendar*.

The Vendar subjugated the chieftains and fought with the other two Vendars. For this they mobilized their own warriors, besides seeking the support of some Velir chiefs. The adoption of titles was one of the measures adopted by the Sangam Age Vendar to display their power. Titles such as Kadungo, Imayavaramban and Vanavaramban and PeruVazhuthi distinguished themselves from the ordinary people and the Velirs.

The patronization of bards and poets and entertaining them in their courts (*avaiyam*) was probably a step undertaken by the kings to glorify their name and fame and also their territories and towns. For example, the Chola king Karikalan is said to have offered a huge amount of gold coins to Uruttirankannanar who composed *Pattinappalai*.

5.6 Society and Economy

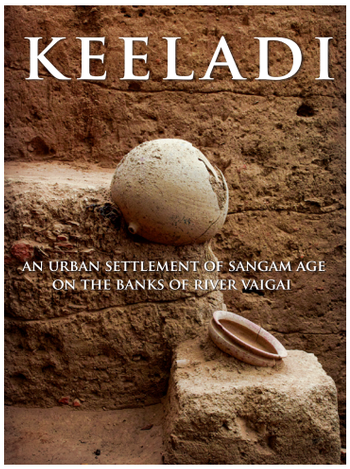
In the Sangam Age the wars waged by the Vendar were involved in expanding their territorial base by annexing the enemy's territories. Endemic warfare presumably created conditions for social disparities. War captives serving in some cult centres are mentioned. Some references to slaves are also found there. Women were actively engaged in economic production and there were a significant number of women poets in the Sangam Age.

There is evidence of craft production such as bronze vessels, beads and gold works, textiles, shell bangles and ornaments, glass, iron smithy, pottery making. Craft production was common in the major urban centres such as Arikamedu, Uraiyur, Kanchipuram, Kaviripattinam, Madurai, Korkai, and Pattanam in Kerala. *Maduraikanchi* speaks about day markets as well as and night markets selling several craft goods. Raw materials for the production of various objects and ornaments were not available everywhere. Precious and semi-precious stones were collected, which were exchanged for other commodities. Such raw materials reached the industrial centres, where various objects were made, and they were again exchanged for some other produce.

The names of persons mentioned in inscriptions on pottery reveal the presence of non-Tamil speakers, mostly traders, in certain craft centres and towns. Traders from faraway regions were present in the Tamil country. *Manimegalai* refers to Magadha artisans, Maratha mechanics, Malva smiths and Yavana carpenters working in co-operation with Tamil craftsmen. Trade-related terms such as *vanikan*, *chattan* and *nigama* appear in the Tamil-Brahmi inscriptions. Salt merchants called *umanar,* travelled in bullock carts along with their families for trade activities. *Chattu* referred to the itinerary or mobile merchants.

In trade, barter system was much in vogue, though coins were also in use. Roman coins circulated as bullion. Long distance trade existed and the connections with the Roman empire and southeast Asia are in evidence at many archaeological sites. The southern part of India, because of its easy access to the coast and location in the maritime trade route connecting the East and the West, played an important role in the overseas contacts. The major early historic ports have evidence of Roman amphora, glassware and other materials suggesting active maritime activities. The wealth brought by the Romans and the arrival of foreign merchants is evidenced in archaeology as well as literature. Roman gold and silver coins have been found in many hoards in the Coimbatore region and in many other places in south India.

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Highlights of the Keeladi Excavations conducted by the Department of Archaeology, Government of Tamil Nadu.

Six carbon samples collected from the fourth season (2018) of excavations at Keeladi were sent to Beta Analytic Lab at Miami, Florida, USA for AMS dating. The results reveal that the sample collected at a depth of 353cm goes back to 580 BCE .

LITERACY

Potsherds inscribed with Tamil-Brahmi script have been unearthed. One of these dated to 580 BCE indicates the high literacy level of Tamil people by sixth century BCE


Graffiti


kuviraṉ-āta[ṉ]

AGRICULTURE AND CATTLE REARING


Bos indicus


Horns

The Post-graduate and Research Institute, Deccan College, Pune, based on its lab test of 70 samples of animal skeletal fragments, collected from Keeladi, has identified the following species: Cow/Ox (*Bos indicus*), Buffalo (*Bubalus bubalis*), Sheep (*Ovis aries*), Goat (*Capra hircus*), Nilgai (*Boselaphus tragocamelus*), Blackbuck (*Antilope cervicapra*), Wild boar (*Sus scrofa*) and Peacock (*Pavo cristatus*).

CONSTRUCTION TECHNOLOGY

Bricks unearthed in Keeladi are similar in sizes to that of other excavated sites of the Sangam Age with the ratio of 1:4:6. This reveals that the Tamils had mastered construction technology.


Brick Walls


Spindle Whorls

WEAVING INDUSTRY

Discovery of 180 spindle whorls, 20 sharpened bone tips (used in pre-historic times as needle to make designs on clothes), hanging loom weights made of stone or baked clay, copper needle, reveals the engagement of people in cloth making at different stages of spinning, warping, weaving and dyeing.

COMMERCE

Excavation has brought to light beads of agate and carnelian. Raw materials for the making of these beads may have been brought from North West India through Maharashtra and Gujarat.

Red earthenware unearthed in Keeladi are akin to Arretineware used in Rome in 2nd century BCE.


Agate and Beads


Rouletted ware (Indigenous)

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ORNAMENTS AND BEADS



Pendants

Ring *Needle*



Carnelian *Crystal*



Soapstone



Glass beads

Gold ornaments (seven pieces), and copper objects in bits and pieces, beads of semi-precious stones and glass, bangles and combs made of ivory and shell, indicate the cultural richness and economic prosperity in the region. The beads, numbering over 4,000, include beads of glass, paste, quartz, faience, agate, carnelian and terracotta.



IRON OBJECTS

Iron nails and parts of knives have also been unearthed.

TERRACOTTA FIGURINES

Figurines made of terracotta representing human beings (13), animals (3) gamesmen (chessman) and toys (600) and ear ornaments (28) have been found.



Terracotta Figurines



Gamesmen



Hopscotches

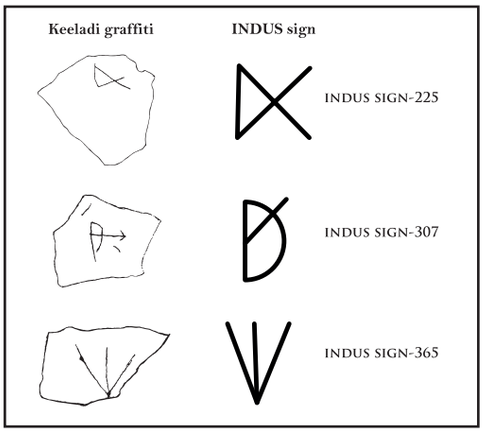
GAMESMEN AND PASTIMES

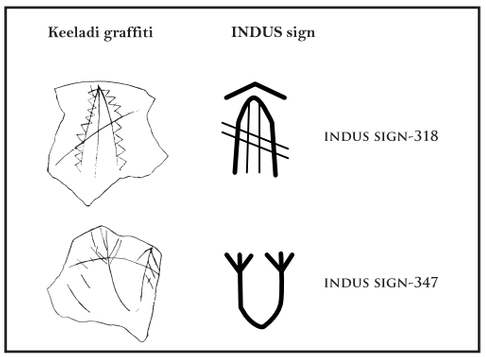
Artefacts such as dice, hopscotches and gamesmen, reflects the lifestyles and the pastime activities of the ancient people.

The flat portions of the potsherds are generally grounded and the edges smoothened to bring a round shape locally called 'sillu'. They were used as game pieces.

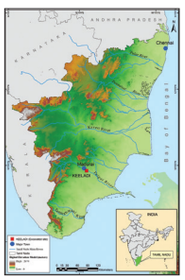
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Similarities between graffiti of Keeladi and signs of Indus





Keeladi Excavation on the banks of Vaigai suggests that urbanization occured in Tamil Nadu too around 6th century BCE like in the Gangetic plains.





Porunai: The Cradle of Tamil Civilisation

Porunai (Thamirabarani) is the only perennial river in Tamil Nadu. It flows through Thirunelveli and Thoothukudi districts. In Porunai river basin, the first archaeological excavation was done in Adichanallur (1876) by a German explorer named Dr. Jagor. Then the British archaeologist Alexander Rea conducted excavation during 1899-1905 and displayed the artefacts he had collected in Madras Government Museum. Nearly after a century, the Archaeological Survey of India conducted excavation in 2004. Its report has been published recently. The Tamil Nadu State Department of Archaeology began excavations (2019 - 2021) in burial and habitation mound of Adichanallur. Korkai, an ancient port mentioned in Sangam and Greek texts. The Tamil Nadu State Department of Archaeology was conducted excavation in 1968. The on-going excavation (2020 – 2021) at Korkai has yielded interesting details about the Korkai Port and its overseas contacts.

The samples of husk removed paddy in an urn, unearthed during the excavations conducted at Sivakalai (2019), a place situated a few kilometres away from Adichanallur by the Tamil Nadu State Archaeology Department was sent to the Miami-based Beta Analytic Laboratory, Florida, USA for determining the age. This Laboratory, after radiocarbon dating analysis has come to the conclusion that it dates back to 1155 BCE. Which means Thamirabarani civilisation is nearly 3200 years old.



Objects Unearthed in Adichanallur, Sivakalai and Korkai

Burial urns: Buried under a rocky surface at a depth of 3 to 12 feet, these urns contained bones, utensils, gold, high tin bronze and iron objects, believed to have been used by the dead.

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Gold diadems

Long circular gold diadems made of thin plates with small dots of triangles with holes at the extreme ends to fasten with a string.



High tin bronzes

Small and big high tin bronze utensils of different sizes and shapes.





Excavated in Indus



Excavated in Adichanallur

Female figurines

Female figurines similar to those found in Indus Civilisation.



Iron weapons

32 in number, including lances, spears, stilettos.



Earthenware (Black and Red)

The black - and - red earthen pots of various sizes, more than 500 graffiti and Tamili (Tamil-Brahmi) script inscribed potsherds





Ornaments

Rings made of copper and iron, beads and bangles made of gold, glass, ivory, bone and shell.

Water and Sewage Management



The raised brick structure, using sand and laterite stones, with a big pot placed at its centre, has 29 courses of bricks, terracotta pipes with perforations in 9 courses kept one above the other is considered the cutting-edge technique of that period.



Shell Bangle Industry

Conches in full, cut-conch shell bangles and shells providing evidence to the existence of conch industries in Korkai. Sangam poems mention about the settlements of shell bangle makers.

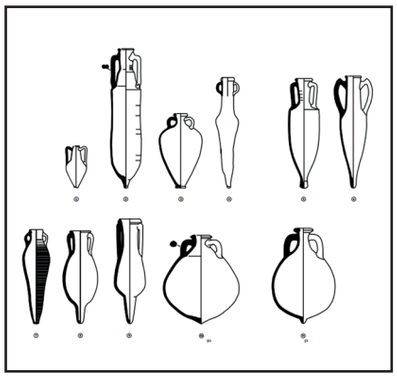
Ceramics and Coins indicating overseas trade

The presence of foreign ceramics and black polished earthenware confirm that Tamils had a trade relationship with different parts of the world even before 6th century BCE.

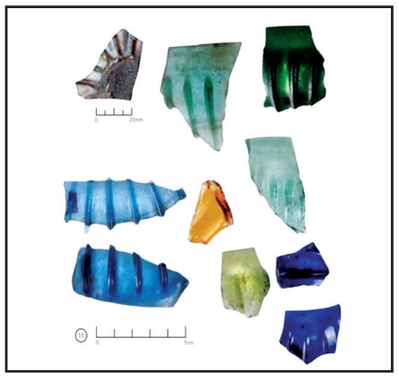
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Stones for ornaments, Pattanam



Roman Amphora



Roman Glass Bowls

5.7 Ideology and Religion

The earliest evidence of the appearance of formal religious activities appears in the time of the Ashoka, when Buddhism reached south India and Sri Lanka. Asoka's daughter is considered to have taken a sapling of the Bodhi tree to Sri Lanka. There is a legend associated with the movement of Chandragupta Maurya to Karnataka region before the time of Ashoka. The Satavahanas, Sangam kings and Ikshvahus supported Vedic sacrifices. The evidence for the movement of Brahmins and the performance of Vedic ritual practices is found in the Sangam texts. But the *varnasrama* ideology was yet to take root in the Tamil region.

Evidence of Buddhism is widely found in south India. The Krishna and Godavari delta of Andhra had many important Buddhist centres. Archaeological excavations conducted in Amaravathi, Nagarjunakonda, etc. show how deep-rooted was Buddhism. In Tamil Nadu, Kaviripattinam and Kanchipuram have evidence of Buddhist Stupas. But compared to Jainism, the evidence for Buddhism is restricted to a few sites in Tamil Nadu. The numerous cave shelters with Tamil Brahmi inscriptions found in Tamil Nadu show that Jainism was more influential in the Tamil country. Their influence on the common people is not known but we have evidence for the merchants and lay devotees supporting Jain monks by providing rock shelters and offerings. In the post-Sangam centuries Jains contributed substantially to Tamil literature.



Amaravathi Stupa



Buddha Statue, Nagarjunakonda

5.8 Age of Kalabhras - Post Sangam Period

The period between the Sangam Age and the Pallava-Pandya period, roughly between c. 300 CE and 600 CE, is known as the age of Kalabhras in the history of Tamizhagam. As the three traditional kingdoms disappeared in this

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interval due to the occupation of their territory by a warlike group called the Kalabhras, this period was called an interregnum or 'dark age' by earlier historians. It was also supposed that many good traits of earlier Tamil culture disappeared in this interval. This idea of the Kalabhra interregnum is no more accepted as correct.

Rather this is the time when the greatest Tamil work *Tirukkural* was written along with many other works grouped as the eighteen minor works. The epics *Silappathikaram* and *Manimekalai* also belong to this period. As this was the time when the non-orthodox religions, Jainism and Buddhism became more influential, the scholars of the orthodox Vedic-Puranic school seem to have created the impression that the ruling Kalabhras of the time were evil in nature.

The recent interpretation of the period takes it as a period of transition leading to enlarged state societies under the Pallavas ruling over northern Tamilnadu and the Pandyas in the south from the sixth century onwards. To start with, the rulers of these new states were patrons of the Jain and Buddhist religions and gradually they came under the spell of the orthodox Vedic-Puranic religion emerging in the form of the Bhakti cults of Saivism and Vaishnavism. But the influence of Jain and Buddhist religions on the general society was so strong as to evoke much aversion from the Bhakti saints.

A group of inscriptions found at Pulangurichi in Sivagangai district datable to about the middle of the fifth century, name two kings. They are Chendan and Kurran. Though there is no mention about their family or dynasty name, some scholars identify them as Kalabhra rulers. The Kalabhra kingdom seems to have been uprooted by Pandyas around the third quarters of sixth century CE.

SUMMARY

- The history of south India can be traced clearly from about the third century BCE, as script was adopted for writing Tamil, and written evidence in the form of inscriptions and literature are available.
- The Cheras, the Cholas, and the Pandyas, who were at the level of chiefdoms in the Iron Age, became kings with the title of Vendar in the Sangam Age.
- The Satavahanas who ruled Andhra, Karnataka and Maharashtra regions were contemporary rulers.
- Buddhism and Jainism had a strong presence in south India. Vedic ideas started to influence the ruling class.
- Sea-borne trade in the Indian Ocean regions and with the Roman world developed.
- The idea of Kalabhra interregnum is contested as cultural activities continued as before this period.

EXERCISE

6FYWT

I. Choose the Correct Answer

1. Karikala was the son of _____

(a) Sengannan (b) Kadungo

(c) Ilanjetchenni (d) Athiyaman

2. Which of the following pairs is not correct?

(i) Talayalanganam - Nedunchezhiyan

(ii) Pattinapalai - Uruttirankannanar

(iii) Gajabahu - Ceylon

(iv) Tiruvanchikalam - Cholas

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

3. _____ performed *Rajasuya sacrifice*

(a) Perunarkilli (b)Mudukudumi Peruvazhuthi

(c) Simuka (d) Athiyaman

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4. Ikshavakus wielded power in _____.

(a) Andhra-Karnataka region

(b) Odisha

(c) Deccan region

(d) Banavasi

5. Read the following and pick out the wrong statement

(i) Kalabhras were Saivites

(ii) Kalabhras defeated Pallavas and Pandyas

(iii) Ikshvakus supported vedic sacrifices

(iv) Salt merchants were called *umanar*.

(a) (i) and (ii) (b) (ii) and (iii)

(c) (i) and (iii) (d) (iii) and (iv)

II. Write Brief Answers

1. Explain Barter System.
2. What do you know from Madurai Kanchi?

III. Write Short Answers

1. The five eco-zones of Tamil land during Sangam Age
2. Karikala as the greatest of early Chola rulers.
3. Achievements of Gautamiputra Satakarani.
4. Distinction between Khizhar and Velir.

IV. Answer the following in detail

1. Sangam polity should be considered pre-state chiefdom. Give your reasons in support of or against this statement?
2. Describe the administrative structure in the kingdom of Muvendars.
3. Who were the Kalabhras? What do we know about them from Pulankurichi inscriptions.
4. Attempt an account of traders and their long distance trade during the Sangam and the immediate post-Sangam period.

Activity

1. Deliberations on various ideas articulated in Thirukkural
2. Visit to ancient port-towns in the neighbourhood to compile an account of the ruins and the memories of the local people there.

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GLOSSARY

numismatic	study of coins	நாணயங்கள் பற்றி படிப்பது
munificence	generosity	கொடை, வள்ளன்மை
corroborate	confirm	உறுதிப்படுத்து
exalted	dignified	உயர்ந்த
insignia	emblem	அதிகாரச் சின்னம்
interregnum	the interval	இடைப்படு காலம்
amalgamate	combine, come together	இணை
commemoration	celebration in honour of or in memory of	கொண்டாட்டம்

Answers :

1. (c) 2. (d) 3. (a) 4. (a) 5. (a)

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UNIT 6

Polity and Society in Post-Mauryan Period

Learning Objectives

PT2D6

- To learn the cultural influence of Greeks on India
- To know the Indo-Greek rulers and their contributions
- To have knowledge about invasion of Sakas, Pahlavis of Parthians and Kushanas from Central Asia
- To gain understanding of the importance of contact between India and Central Asia
- To understand the reciprocal influence on art and literature
- To gain insight into the magnitude of trade with Rome and its impact on economy

Introduction

In the four centuries following the death of Emperor Ashoka and the resulting decline of the Mauryan Empire, parts of India were subject to the invasion of the Indo-Greeks, Sakas and Kushanas from West and Central Asia. All of them established themselves as rulers over large parts of India. This strengthened the process of acculturation and the assimilation of foreign cultures and art forms into Indian society. It also resulted in the integration of India with the Mediterranean world and Central Asia and China through extended trade linkages.

6.1 Indo-Greek Relations

The Beginnings

India's interaction with the Greeks began with the invasion of north-western India by Alexander (327–325 BCE) and his conquest of the Punjab region. When he began his return march to the West, he left the conquered territories under provincial governors. One of Chandragupta Maurya's early military expeditions was against these foreign intruders.

Seleucus Nicator, one of Alexander's most capable generals, succeeded in making himself the master of a vast territory from Phrygia (Turkey) to the river Indus after 311BCE. Within a few years, probably around 305 BCE, Chandragupta waged a war against Seleucus and defeated him. However, this was not the savage defeat that happened to Alexander's governors. Instead, Chandragupta made a peace treaty with Seleucus. Seleucus surrendered the land he had conquered up to the Indus and received 500 war elephants in return. There is also mention of a marriage agreement. The treaty also led to the establishment of diplomatic relations between the Greeks and the Mauryan emperor. Megasthenes was sent to the Mauryan capital Pataliputra as the first Greek ambassador.

Bindusara, Chandragupta's son, continued to maintain friendly ties with the Greek kingdoms in West Asia. Greek historians refer to ambassadors sent by Ptolemy II of Egypt and to Bindusara's correspondence with Antiochus of Syria. Ashoka also continued the tradition of friendly relations with the Greek Kingdoms. His Rock Edict (13) mentions five *yona* kings,

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identified as Antiochus II Theos of Syria, Ptolemy II Philadelphus of Egypt, Antigonus Gonatas of Macedonia, Magas of Cyrene and Alexander of Corinth. This also indicates that the relations of Ashoka with the Greeks extended beyond West Asia well into the heartland of Greece.

We now come across the term yavana (or *yona*) for Greeks, which was used throughout India. The word was derived from the Persian word *yauna*, which referred to Greeks. In India the term yavana was used to denote all persons of Greek origin, including those of mixed race and even the Phoenicians.

This regular interchange of ambassadors and correspondence, as well as the extension of the Mauryan Empire till Afghanistan, facilitated regular trade from India to the West as far as Egypt. Trade was carried on by the overland route via north-west Afghanistan (Bactria) and also partly by the coastal route along the Persian Gulf and Red Sea. A variety of luxury goods, including ivory, tortoise shell, pearls, indigo and other dyes, aromatic substances like spikenard or nard (a fragrant oil from the Gangetic region) and malabathrum (leaf of cinnamon, used as an aromatic) and rare woods were exported from India.

The cultural influence of the Greeks is evident from the capitals of monuments at Pataliputra. Many historians argue that the elaborate administrative institutions of the Mauryan Empire drew inspiration from the administrative systems of the Persians and Greeks. The eventual rise of Indo-Greek kingdoms in western India strengthened these cross-cultural influences and gave rise to a distinct school of art.

Indo-Greek kings

The Seleucid Empire, which extended from northern Afghanistan (Bactria) to Syria, began to weaken and disintegrate after 250 BCE. The governor of Bactria, Diodotus, revolted against Antiochus II and became the independent ruler of Bactria. In 212 BCE, the king of Bactria was a Greek named Euthydemus. The Seleucid emperor Antiochus III was unable to subjugate Euthydemus and agreed to negotiate a settlement with him, since Antiochus himself needed to turn his attention to his dominions in the West. But Antiochus III did come down the Kabul river and managed to defeat the local Indian king, known as Subhagasena. Nothing much is known about this king. It can be inferred that the mention of an independent king in the region might be an indication of the weakening of the central authority of the Mauryan Empire after Ashoka's death.

Demetrius

Euthydemus's son Demetrius succeeded him (c. 200 BCE), and another Demetrius, probably Demetrius II, was the first known Indo-Greek king (c. 175 BCE). The distinguishing feature of the reign of the Indo-Greek kings was their exquisite coinage. Minted in the same style as Greek coins of silver, they carried the portrait of the reigning king on one side with his name. The coins thus give us a visual picture of the kings, who are represented in various kinds of headgear and with distinctive facial and physical features. Extensive collections of these coins have been found from the period, which makes it possible to reconstruct the lineage of the Indo-Greek kings with certainty.

Indian accounts of the period refer to the *yavana* invasion of Ayodhya (Saketa) and further east into the Magadha territory. However, since the Greeks seem to have been beset by internal dissensions, they did not retain any of this territory. They ceded land to Pushyamitra, the Sunga emperor who had usurped the throne after the last Mauryan ruler. Numismatic evidence also proves Demetrius's



Demetrius II

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association with India. He issued bi-lingual square coins with Greek on the obverse and Kharoshti (the local language of north-western Pakistan) on the reverse.

At about 165 BCE, Bactria was lost to the Parthians and Sakas. After this, the *yavanas* continued to rule in central and southern Afghanistan and north-western India. The Greeks continued to be beset with internal squabbles among many claimants to power, and the names of more than thirty kings can be identified from their coins. It is possible that they all ruled small pockets as autonomous rulers and issued their own coinage.

Menander

Menander (c.165/145–130 BCE) was the best known of the Indo-Greek kings. He is said to have ruled a large kingdom in the north-west of the country. His coins have been found over an extensive area ranging from the valleys of the Kabul and Indus rivers to as far as western Uttar Pradesh. This gives a good indication of the extent of his kingdom. He is said to have raided the Gangetic region along with the kings of Panchala and Mathura. King Kharavela of Kalinga, mentioned in the Hathigumpa inscription, was not able to stop him. Menander successfully attacked Pataliputra, but retreated without consolidating his conquest. Interestingly, in his coins, he is described as "king" and "*soter*" or saviour, and not as a great conqueror.



Menander

Menander is mainly remembered as the eponymous hero of the Buddhist text, *Milinda-pinha* (questions of Milinda), in which he is engaged in a question-and-answer discussion on Buddhism with the teacher Nagasena. He is believed to have become a Buddhist and promoted Buddhism.

Another Indo-Greek king whose name is remembered is Antialcidas (or Antialkidas), (c. 110 BCE). He is known to us primarily because his emissary, Heliodorus, who was sent to the court of King Bhagabhadra erected a pillar or *garuda-dhvaja* with its capital adorned by a figure of Garuda, in honour of God Krishna (Vasudeva). Heliodorus had evidently become a follower of Vishnu. (The pillar stands in isolation in the middle of a open ground in Vidisha, Madhya Pradesh.)

Indian interactions with the Greeks was not limited to the Indo-Greek kings. Greeks were becoming known and their presence recorded throughout the sub-continent. Merchants, sailors and many others of Greek origin were travelling to India, so there was a continued interaction with the Greeks.

6.2 Sakas, Parthians and Kushanas

The Indo-Greek kingdoms in north-western India were ousted by various nomadic tribes from Central Asia, known as the Sakas (Scythians), Parthians (Pahlavis) and Kushanas (yueh-chi or yuezhi tribes in Chinese). In spite of the fact that they followed the Greek practice of issuing vast amounts of coinage with their names and titles (mostly "king of kings"), this is a very confusing period in our history. It is a daunting task to try and work out the lineage


Junagath Inscription of Rudradaman

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of various ruling clans and dynasties that came into India.

The first question that arises is: why and how did nomadic tribes turn to war and conquest? The advent of these tribes in India arose as a result of a complex sequence of migrations and political developments in Central Asia. In the eastern part of Central Asia, the Yueh-chi were being pushed westward by the Chinese who had built the Great Wall to p out nomads and to protect their villages and agriculture from their raids. The Yueh-chi, in turn, turned westward and pushed the Sakas towards eastern Iran, where the Parthians had become rulers following the collapse of the Seleucid empire.

Sakas

The Sakas were pushed back from eastern Iran by the Parthian ruler Mithradates and they then turned to north-western India and finally settled in the region between the Indus valley and Saurashtra. The first Saka ruler in India was Maues or Moa/Moga (c. 80 BCE). He occupied Gandhara, driving a wedge into the Indo-Greek kingdoms, but it was his successor Azes who finally destroyed the last remnants of the Indo-Greek kingdoms and extended Saka rule as far as Mathura.

In India, the Sakas became assimilated into Hindu society. They began to adopt Hindu names and religious beliefs, so much so that their coins had representations of Hindu gods on one side. The Sakas appointed *kshatrapas* or satraps as provincial governors to administer their territories. Many of the *kshatrapas* titled themselves *mahakshatrapas* and were virtually independent rulers.

One of the most famous of the Saka *kshatrapas* was Rudradaman (130–150 CE). His exploits are celebrated in the famous rock inscription of Junagadh (in Gujarat). According to this inscription, he had even defeated the Satavahanas in battle. His name indicates that the process of assimilation into Indian society was complete by that time.

Kushanas

The Sakas were displaced by the Parthian Gondophernes, who first conquered Kabul (c. 43 CE). He lost the Kabul valley to the Kushanas, but he was successful against the Sakas in India. Records of his rule have been discovered in Peshawar district. The Sakas approached the Kushanas (*yueh-chi*) for war help against the Parthians. The first Kushana king who conquered Afghanistan was Khujula Kadphises, followed by Wima Kadphises. The two kings extended Kushana territory to Gandhara, Punjab and as far to the east as the Ganga-Yamuna doab till Mathura in Uttar Pradesh.

Kanishka

The best known of the Kushana kings was Kanishka, who is thought to have ruled from 78 CE till 101 or 102 CE. Ironically, 78 CE is held to be the beginning of the "Saka era" in the Indian calendar. Historians are, hence, divided about Kanishka's period. His rule is said to have started anywhere between 78 and 144 CE. Kanishka was an ardent follower of Buddhism and hosted the fourth Buddhist *mahasangha* or council (the third council had been held in Pataliputra during Ashoka's reign). By now Mahayana Buddhism had become the dominant sect, and Kanishka supported the missions sent to China to preach Buddhism.



Kanishka



Kanishka Coin

Kushana coins were of the highest quality and conformed to the weight standards of Roman coins. In the coins, Kushana rulers are referred to as "king of kings", "Caesar", "lord of all lands" and by other such titles. Unfortunately, the titles did not leave much room on the coins for the actual name of the ruler. Hence our information on the Kushana kings tends to be very uncertain.

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Kanishka's coins as well as his statue found near Mathura show him dressed in a belted tunic along with overcoat and wearing boots, testifying to his Central Asian origins.

The Karakoram highway, a joint project between China and Pakistan, which was completed in 1979, has yielded great dividends for archaeologists and historians. The rock of Hunza mentions the first two Kadphises and the *Kusanadevaputra* (son of God) Maharaja Kaniska. This inscription confirms that Kanishka's empire stretched from Central Asia till eastern India. Buddhist sources record that he had conquered Magadha and Kashmir and Khotan in Sinkiang.

The artefacts found along the Karakoram highway also establish that this was the route taken by Buddhist monks travelling to China on their mission to spread Buddhism. Merchants followed the missionaries, so this became a major commercial route for the import of Chinese silk and horses from the West into India. Indian merchants established themselves in various towns in Central Asia and seized the opportunity to become intermediaries in the luxury trade between China and the Roman Empire, since merchants from the West did not want to venture further east beyond Central Asia.

Kushana kings, mostly with their names ending with –shka (among them Huvishka and Vasishka as well as later Kanishka and even Vasudeva), ruled for at least one century more, but nothing much is known about them. Clearly the empire was beginning to break down, and the satraps (the Kushanas also continued the practice of appointing satraps to govern the provinces) were able to set themselves up as independent rulers in various regional capitals.

Art and Literature

During the reign of Kushanas, there was great creative energy when art and literature flourished. This was

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partly due to royal patronage and partly due to other factors, like the growing ascendancy of Mahayana Buddhism, which allowed the representation of the person of Buddha in human form. The Greek influence led to an Indo-Greek style of sculpture and art commonly referred to as Gandhara art. Statues of Buddha, sculpted particularly in Taxila and the north-western regions, show him in graceful garments, surrounded by cherubs and leaves inspired by the Greek tradition. But mention must also be made of the red sandstone sculpture with intricate carving produced near Mathura.


Gandhara Art

The Buddhists began to carve out rock caves in the hills of western India, which served as religious centres with *chaityas* and *viharas*, stretching from the Ajanta caves to the Kanheri caves in Mumbai. Large statues of Buddha were sculpted in these caves as a part of the Mahayana tradition, and in later centuries, they were further embellished with murals of extraordinary beauty, as seen in the Ajanta caves.

Kanishka was the patron of Buddhist philosophers such as Asvaghosha, Parsva and Vasumitra, as well as the great Buddhist teacher Nagarjuna. Asvaghosha is known for his *Buddhacharita* and is celebrated as the author of the first Sanskrit play, *Sariputraprakarana*, in nine acts. The great dramatist Bhasa, whose plays were re-discovered only about a hundred years ago in South India, most probably belonged to this period. Among the Hindu treatises, we find the *Manusmriti*, Vatsyayana's *Kamasutra* and Kautilya's *Arthasastra* taking final shape by the second century CE.

Gandhara Art : Situated in the cross-roads of cultural influences, Gandhara region was influenced by Greek and Roman culture. Gandhara school of art developed in the first century Common Era. During the time of Kushana Empire, in view of its contact with Rome, the techniques of Roman art were assimilated and applied in north-western India. The Gandhara art is famous for the portrayal of Buddha in a spiritual state, eyes half-closed in meditation.

6.3 The Tamil Kingdoms

Southern India remained immune to the political changes taking place in the northern part of the country. Around the first century CE, the Satavahana kingdom was established in the Deccan area, comprising the modern states of Andhra Pradesh and Telangana. This, however, was not like the centralised empire of the Mauryas, and the provincial governors of the Satavahanas had a considerable degree of autonomy.


Image of Satavahana King Gautami Putra Satakarni

The political landscape of the Tamil region was fragmented into small kingdoms, in contrast to the north where extensive empires flourished. The Tamil region was ruled by *muvendar*, the three kings – the Pandyas from their capital Madurai, the Cholas from their capital Uraiyur (now a suburb of the city of Tiruchi), and the Cheras from Vanji (modern-day Karur). We know that these kings were known to the Mauryas even in the 3rd century BCE and Ashoka's second rock edict mentions them as kingdoms bordering his empire. However, there were many war lords and chiefs (often referred to as *velir*) who were ruling over smaller principalities in the region.

We have extensive information about the Tamil region coming from the corpus of Tamil poetry collectively known as the Sangam literature, dating from the third century BCE to the third century CE. To these we can add the epics *Silappadikaram* and *Manimekalai*, which were written somewhat later. The very large volume of trade with the Tamil region evoked a great deal of interest among the Roman and Greek historians and geographers, and their

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accounts complement the information in the Tamil sources, especially with respect to trade. A first century CE account in Greek, the *Periplus of the Erythrean Sea* (*Periplus Maris Erythraei*), is the most reliable source of information on the ports of the Indian coast and trade. Archaeological findings confirm the information from all these sources.

Contours of International Trade

Two major developments changed the contours of trade between Europe and India towards the beginning of the Common Era. By the end of the last century BCE, Rome emerged as the superpower of the Mediterranean world, displacing the Greek kingdoms, and the republic became an empire in 27 BCE under Emperor Augustus. Rome was the largest and, probably, the wealthiest city in the world commanding huge resources realised through conquests in Europe and North Africa. The wealth of Rome greatly increased the demand for various products from India, especially the spices and textiles of the Tamil country, resulting in a great expansion of trade.



Roman Trade-Ship

The second development was the discovery of the pattern of monsoon winds in the Arabian Sea in the first century CE by Hippalus, an Egyptian sailor. Till then, the sea trade between India and the Mediterranean world was controlled by the Arabs. Arabs had a monopoly of the knowledge of the source regions of products such as cinnamon and pepper, which formed the main export to Rome. But when the information about the direct sea route became common knowledge, Roman ships began to sail directly to the western coast of India. They could thus avoid sailing close to the coastline, which made them vulnerable to attacks by pirates. Further, this also meant that the overland route could be circumvented completely, since traders on that route were also vulnerable to attacks by Parthians in Iran. The ultimate result of the combination of the growing demand from Rome and the opening of the direct sea route to western India was a increase in the number of ships sailing to India from about twenty ships a year to almost one ship a day.

6.4 Trade Between Tamizhagam and Rome

Trade had flourished between the Tamil country and Rome even when Rome was a republic. Roman coins and artefacts of the period have been excavated at Arikamedu, near Pondicherry, which is said to have been an Indo-Roman trading station. Before the first century of the Common Era, Roman ships did not venture past the western coast of India around Cape Comorin. So the ports on the west coast were the main ports involved in trade with Rome. From the west coast, the Roman traders travelled overland through the Palghat pass to production centres further east. Kodumanal in Erode, Padiyur in Tiruppur and Vaniyampadi near Vellore had mines producing beryl, which was a gemstone in high demand in Rome. In addition, Chennimalai near Erode produced iron and steel (remnants of furnaces and slag have been found here), which was also exported to Rome. This is the reason why the finds of Roman coins of the earlier period are concentrated in Coimbatore, Erode, Salem and Karur districts.

By the end of the first century CE, however, Roman ships had begun to sail to ports on the Coromandel (east) coast of Tamil Nadu, and many of these ports are mentioned in the *Periplus*. On the west coast, the main ports were Naura (Cannanore) and Tyndys/Tondi (Ponnani), which were said to be on the northern border of the Tamil country of the Cheras. Musiri or Muziris was an important port located further

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Muziri papyrus document

south. Traditionally identified as Kodungallur, the recently undertaken Muziris excavation locates the port at Pattanam, a few kilometers away. Musiri was probably the busiest port on the coast. A recently discovered trade agreement written on papyrus between a merchant of Muziris and a merchant of Alexandria indicates the large consignments of cargo carried even by individual merchants. According to Sangam poetry, Musiri was the centre of two circuits of trade. Boats came in from the interior carrying rice and took back fish, which indicates a kind of barter trade in the primary consumption goods. At the same time, sacks of pepper were brought to the market and were exchanged for gold, which came in the ships, which in turn, was transported on barges to the shore.

The ships sailing from India to Rome carried pepper, a large quantity of pearls, ivory, silk cloth, spikenard (a fragrant oil from the Gangetic region which was much in demand for personal use among wealthy Romans) malabathrum, the leaf of the cinnamon tree, again used as an aromatic, sapphire, beryl, diamonds and tortoiseshell. As Roman ships began to trade with the Coromandel coast, the fine cotton textiles of the region were also exported. From Rome, the main imports were coin, topaz, antimony, coral, crude glass, copper, tin and lead and wine. Clearly, the value of the exports from the Tamil region was much higher than the value of imports from Rome, and the volume of trade peaked in the second half of the first century CE, during the reign of Emperor Tiberius. The growing trade imbalance, which had to be met through exports of coins or silver, became a source of concern. There was a complaint that each year the trade to India caused a drain of 55 million sesterces to Rome. Ultimately Emperor Vespasian passed laws to curb the luxury consumption of the wealthier classes in Rome, and imports from India subsequently comprised only cotton textiles and pepper, which were relatively low-value commodities.

A further change in the trading pattern evolved because of the increased vulnerability of the traditional overland silk route. Silk cloth and yarn from China were carried by sea to the Coromandel ports, from where they were transshipped to Rome. Information about the trade relations of the Tamil region with the south-east and further east is very scanty. However, tortoiseshell (an important export to Rome) was sourced from islands near Malaya in the Indian Ocean, while silk came from China. There was also constant interaction with Java and Sri Lanka, which are mentioned in Tamil literature almost as extensions of Tamil Nadu, and Buddhism was probably the connecting link, which brought these countries together.

Foreign merchants (*yavanas*)

The expansion of overseas trade and shipping brought foreign merchants and sailors to the Tamil region. Because of the seasonal nature of the monsoon winds, and the prevailing levels of technology, long voyages necessitated long periods of stay in host countries. We find interesting insights into the response of Tamil society to the presence of these foreign merchants. Puhar was the most important port on the Coromandel coast. Here, *yavana* merchants lived in especially ear-marked residential quarters in the harbour area. Though they were allowed to trade freely, and were noted for their attractive goods, there was a good deal of reserve in the attitude of the local Tamils to foreign merchants who were considered an alien, barbaric people, who spoke a harsh-sounding language.

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Other *yavanas* also came with the merchants. The fortress of Madurai was guarded by *yavanas* carrying large swords. There are also references to *yavana* metal workers and carpenters, who were described as "hard-eyed" probably because they had grey or blue eyes. All these may not have been strictly of Greek origin, as implied by the term *yavana*, which had become a generic word to denote persons from the eastern Mediterranean regions.

Trade and the Economy: The Larger Picture

The magnitude of the expansion of trade that is evident in this period could have been achieved only through major changes to the production base of the economy. Even in the case of primary products like mined gemstones like beryl, increased demand would have involved more labour to work the mines, more implements and more capital. In the case of textiles, there would have been a considerable increase in weaving activity and in the subsidiary activities like spinning to produce the yarn for weaving, and perhaps even growing more cotton to increase the supply of the raw material. Growing trade thus would lead to a considerable degree of expansion of the economy.

Merchants became more visible and important as trade grew. There were merchants dealing with specific products like food grains, cloth, gold and jewellery in the markets of the big cities. Merchants were also involved in overseas trade, as well as overland trade. Thus, the circuits of trade became more specialised with institutionalised arrangements to support the expanding commercial activities.

One of the most important questions that arises is what was the extent to which money was used in commerce. This is difficult to answer. In all pre-modern economies, barter was an important medium of exchange. For instance, salt merchants of the Tamil region carried salt in their carts from the coastal areas of the east inland, travelling together in groups. It is more than probable that they exchanged their salt for other goods and necessities, rather than selling the salt for money. However, the extent of the overland and overseas trade, as well as the descriptions of the city markets in the literature would imply that money was the main medium of exchange.



Roman coins



Chera coins

The Roman coins that have been found in various centres substantiate this inference. Locally, imitations of Roman coins were also minted, primarily to increase the supply of money in circulation. Fairly large volumes of Chera coins have also been found in the bed of the Amaravati river. The very large quantities of Indo-Greek and Kushana coins found in North India would lead to a similar conclusion about the level of monetisation. All this would lead to the inference that there was considerable use of money as the medium of exchange in the ancient period.

Conclusion

The centuries in discussion in this chapter were not a period of great political stability. With the exception of Kanishka, the invaders in North India did not consolidate their conquests by establishing large, stable empires. Even Kanishka ruled only for a relatively short period, and his empire slowly fell apart after his death. The Tamil region did not have the unifying force of a large empire and was fragmented into relatively small kingdoms and even smaller principalities. The most important development of this period both for the north and the south was the great expansion of trade. From the north, trade relations extended to China in the east and up

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to the known Mediterranean world in the west. For the south, in addition to internal trade and circuits of exchange, there was exponential growth in overseas trade to the west, and also to the east up to China. The result would be seen in a considerable degree of economic growth and increased prosperity, which is evident from the excavations of cities as well as the descriptions of urban centres in Tamil poetry.

SUMMARY

- In India, after Alexander's death, his general Seleucus Nicator, succeeded to the region across north-western India as a ruler and consequently diplomatic relations were established.
- The Seleucid Empire got weakened and as a result, following a couple of his successors, Menander, the best known of Indo-Greek Kings ruled the empire.
- The Indo-Greek kingdom was ousted by the Sakas followed by the Parthians and the Kushanas. The Sakas appointed kshatraps or provincial governors to administer the territories.
- Rudradaman was the most famous Saka ruler. After him, the Sakas were displaced by the Parthians who were succeeded by the Kushanas.
- The best known of the Kushanas was Kanishka who was an ardent follower of Mahayana form of Buddhism. Gandhara art developed during his period.
- Buddhist philosophers such as Asvaghosha, Parsva, Vasumitra and Nagarjuna were patronised by Kanishka.
- In South India, Satavahana kingdom was established in the first century CE. Muvendar (Chola, Chera and Pandya) were dominant in this region.
- Trade developed between the Tamil country and Rome. Puhar became an important port on Coramandel coast. Yavana merchants lived in port towns.

EXERCISE

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I. Choose the correct answer:

1. _____ was one of the most capable generals of Alexander.
   (a) Seleucus Nicator (b) Antigonus
   (c) Antiochus (d) Demetrius
2. Megasthenes was sent by Seleucus Nicator to the capital Pataliputra as the _____ ambassador.
   (a) Roman (b) Greek
   (c) Chinese (d) British
3. The regular interchange of ambassadors and correspondence_____.
   (a) affected the regular trade from India to the West
   (b) facilitated regular trade from India to the West
   (c) facilitated regular trade from India to the East
   (d) none of the above
4. _____ was the best known of the Indo-Greek kings.
   (a) Euthydemus (b) Demetrius
   (c) Menander (d) Antialcidas
5. Kushana coins were of higher quality than that of _____ coins.
   (a) Roman (b) Greek
   (c) Gupta (d) Satavahana
6. Indo-Greek style of art and sculpture is referred to as _____.
   (a) Mathura art (b) Gandhara art
   (c) Bagh art (d) Pala art
7. Which of the following is not correctly matched?
   (a) *Buddhacharita* - Asvagosha
   (b) *The Periplus of the Erythrean Sea* - Megasthenes
   (c) *Arthasastra* - Kautilya
   (d) *Kamasutra* - Vatsyayana

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8. The most famous Saka *kshatrap* was _____.

(a) Moga (b) Rudradaman
(c) Azes (d) Yesovarman

9. The contours of trade between Europe and India was changed towards the beginning of the Common Era because

(i) Rome emerged as the super power of the Mediterranean world by the end of the last century BCE.

(ii) The discovery of the pattern of the monsoon winds in the Arabian Sea by Hippalus was in the first century CE.

(a) (i) is correct
(b) (ii) is correct
(c) Both (i) and (ii) are correct
(d) Both (i) and (ii) are wrong

10. Roman coins have been excavated at _____.

(a) Arikamedu (b) Adhichanallur
(c) Puhar (d) Pallavaram

II. Write Brief Answers

1. What led to the integration of India with the Mediterranean world, Central Asia and China?
2. What was the result of the war between Chandragupta and Seleucus Nicator?
3. What is meant by the term Yavana?
4. "Menander is said to have ruled a large kingdom in the North West of the country." Elaborate.
5. Write a short note on "Kshatraps".
6. Make a list of the following: Items exported to Rome; Items imported into India from Rome.
7. Explain the contribution of merchants to the expanding trade and commerce.

III. Write Short Answers

1. Point out the speciality of the coins of Demetrius.
2. What do you know of Menander?
3. "The Roman coins of the earlier period are concentrated in Coimbatore, Erode, Salem and Karur districts." Why?
4. "Muziri was the centre of two circuits of trade."' How?
5. Explain the importance of money as medium of exchange.
6. Highlight the cultural influence of India's contact with Greeks.

IV. Answer the following in detail

1. "The rise of Indo-Greek kings in Western India strengthened trade and cultural contacts". Explain.
2. Discuss the contribution of Kanishka to art and literature.
3. Explain how Rome emerged as the super power of the Mediterranean world.
4. Given an account of the Tamil Kingdoms of first century CE.

Activity

1. Collect interesting information about India by Megasthenes.
2. Explore the coinage of Indo-Greeks.
3. Compare and contrast Mahayana and Hinayana forms of Buddhism.
4. Locate Rome as an important commercial hub on the world map.

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GLOSSARY

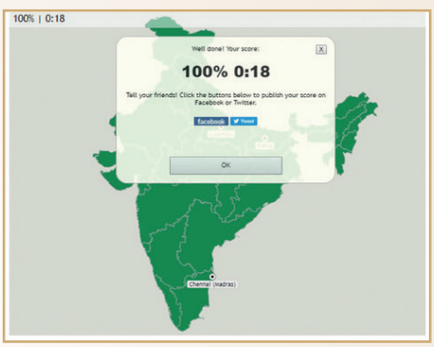
acculturation	adapting to the surrounding culture	பிற பண்பாடு ஏற்றல்
eponymous	the person after whom someone is named	பெயருக்குரிய
daunting	discouraging	ஊக்கம் இழக்கத்தக்க
embellished	add beauty	அழகு படுத்து
squabble	argument	சச்சரவு
doab	a fertile tract of land between two adjacent rivers	இரு நதிகளுக்கிடையில் காணப்படும் செழுமையான நிலப்பகுதி



ICT CORNER

Polity and society in Post-Mauryan Period

This activity is to explore Maps. You can know about countries, capitals, flags and cities in all the continents using Educational Interactive Game **Settera Map Quiz**.



Steps:

- Open the Browser and type the given URL (or) Scan the QR Code.
- Free Map Quiz page will appear on the screen.
- Scroll down and you can select any continent or country (ex. Indian Cities)
- Explore various places on the map, play and engage in quiz activities

Browse in the link

Web: https://online.seterra.com/en/

Mobile : https://play.google.com/store/apps/details?id=com.seterra.free

*Pictures are indicative only.

Answers :

1. (a) 2. (b) 3. (b) 4. (c) 5. (a) 6. (b) 7. (b) 8. (b) 9. (c) 10. (a)

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UNIT 7

The Guptas

Learning Objectives

- To learn the importance of Guptas rule in Indian history.
- To understand the significance of land grants and its impact on agricultural economy of the empire.
- To acquaint ourselves with the nature of the society and the socio-economic life of the people of the time.
- To know the development of culture, art and education during the period.

Introduction

After the Mauryan empire, many small kingdoms rose and fell. In the period from c. 300 to 700 CE, a classical pattern of an imperial rule evolved, paving the way for state formation in many regions. During this period, the Gupta kingdom emerged as a great power and achieved the political unification of a large part of the Indian subcontinent. It featured a strong central government, bringing many kingdoms under its hegemony. Feudalism as an institution began to take root during this period. With an effective guild system and overseas trade, the Gupta economy boomed. Great works in Sanskrit were produced during this period and a high level of cultural maturity in fine arts, sculpture and architecture was achieved.

The living standards of upper classes reached a peak. Education, art and study of science progressed, but the feudal system of governance put people in some form of hardship. Although some historians proclaim that Gupta period was a golden age, it is not entirely accurate. Many scholars would, however, agree that it was a period of cultural florescence and a classical age for the arts.

Sources

There are three types of sources for reconstructing the history of the Gupta period.

I. Literary sources

- Narada, Vishnu, Brihaspati and Katyayana smritis.
- Kamandaka's *Nitisara*, a work on polity addressed to the king (400 CE)
- *Devichandraguptam* and *Mudrarakshasam* by Vishakadutta provide details about the rise of the Guptas.
- Buddhist and Jaina texts
- Works of Kalidasa
- Accounts of the Chinese traveller Fahien

II. Epigraphical Sources

- Mehrauli Iron Pillar inscription – achievements of Chandragupta I.
- Allahabad Pillar inscription – describing Samudragupta's personality and achievements in 33 lines composed by Harisena and engraved in Sanskrit and in Nagari script.



Mehrauli Iron Pillar

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III. Numismatic Sources

- Coins issued by Gupta kings contain legends and figures. These gold coins tell us about the titles the Guptas assumed and the Vedic rituals they performed.

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Origins of the Gupta Dynasty

Evidence on the origin and antecedents of the Gupta dynasty is limited. The Gupta kings seem to have risen from the modest origins. Chandragupta I, who was the third ruler of the Gupta dynasty married Kumaradevi, a Lichchavi princess. The marriage is mentioned in the records of his successors with pride indicating that that royal connection would have contributed to the rise of Guptas. Lichchavi was an old, established *gana-sangha* and its territory lay between the Ganges and the Nepal Terai. According to Allahabad pillar inscription Samudragupta, the illustrious son of Chandragupta I, had conquered the whole fertile plains west of Prayag to Mathura and launched a spectacular raid through Kalinga into the south as far as Kanchipuram, the Pallava capital. The Puranas mention Magadha, Allahabad and Oudh as the Gupta dominions.

7.1 Chandragupata I and Empire Building

The first ruler of the Gupta Empire was Sri Gupta (240–280 CE) who was succeeded by his son Ghatotkacha (280–319 CE). Both Sri Gupta and Ghatotkacha are mentioned as Maharajas in inscriptions. Chandragupta I, the son of Ghatotkacha, ruled from 319 to 335 CE and is considered to be the first great king of the Gupta Empire. Chandragupta held the title of *maharaja-adhiraja* (great king over other kings). His imperial position is inferred from the records of others. No inscriptions or coins have survived from his reign.

7.2 Samudragupta

Chandragupta I appointed his son Samudragupta to succeed him in 335 CE. A lengthy eulogy on him, inscribed on an Ashokan pillar, suggests that he was claiming the legacy of the Mauryan kingdom. This inscription gives an impressive list of kings and regions that succumbed to Samudragupta's march across the country.

Four northern kings were conquered mainly in the area around Delhi and western Uttar Pradesh. The kings of the south and the east were forced to pay homage, and from the places mentioned, it appears that Samudragupta campaigned down the eastern coast as far as Kanchipuram. Nine kings of the western half of the Ganges Plain were violently uprooted. The forest kings (tribal chiefs of Central India and the Deccan) were forced to pay tribute. The kings of Assam and Bengal in eastern India and those of small kingdoms in Nepal and the Punjab also paid tribute by submission. Nine Republics in Rajasthan, including the Malavas and Yaudheyas, were forced to accept Gupta's suzerainty. In addition, foreign kings, such as the Daivaputra Shahanushahi (a Kushana title), the Sakas and the king of Lanka also paid tribute, as mentioned in the eulogy.



Allahabad Pillar

Historians call Samudragupta the Napoleon of India. This statement is undeniable. The southern kings paid tribute, while the northern kingdoms were annexed to the Gupta Empire under Samudragupta. His direct control was confined to the Ganges valley,

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since the Sakas remained unconquered in western India. The tribes of Rajasthan paid tribute, but the Punjab was outside the limits of his authority. Samudragupta's campaign broke the power of the tribal republics in those regions that led to repeated invasions from the Huns.

The relationship with Kushanas is not certain, but with regard to Lanka, its ruler Meghavarman sent presents and requested permission from Samudragupta to build a Buddhist monastery at Gaya. Samudragupta's reign lasted for about 40 years, which must have given him ample time to plan and organise these campaigns. He performed the horse-sacrifice ritual to proclaim his military conquests.



Samudragupta playing the *vina*

Samudragupta patronised scholars and poets like Harisena and thus promoted Sanskrit literature. Though an ardent follower of Vaishnavism, he also patronised the great Buddhist scholar Vasubandhu. As a lover of poetry and music, he was given the title "Kaviraja". His coins bear the insignia of him playing the *vina* (lute).

7.3 Chandragupta II



Chandragupta II

Named after his grandfather, Chandragupta II was a capable ruler, who ruled for 40 years from c. 375 to 415 CE. He came to power after a succession struggle with his brother Rama Gupta. He is also known as Vikramaditya. With the capital at Pataliputra, Chandragupta II extended the limits of the Gupta Empire by conquest and matrimonial alliances. He married off his daughter Prabhavati to a Vakataka prince, who ruled the strategic lands of Deccan. This alliance was highly useful when he proceeded against the Saka rulers of western India. Chandragupta II conquered western Malwa and Gujarat by defeating the Saka rulers who had reigned for about four centuries in the region.

The kingdom's prosperity grew out of its trade links with Roman Empire. After establishing himself in eastern and western India, Chandragupta II defeated northern rulers like the Huns, Kambojas and Kiratas. He was a great conqueror and an able administrator as well. His other names (as mentioned in coins) include Vikrama, Devagupta, Devaraja, Simhavikrama,

Fahien's account on Mathura and Pataliputra



At Mathura, the people are numerous and happy; they do not have to register their household. Only those who cultivate the royal land have to pay a portion of the grain from it. Criminals are fined both lightly and heavily depending on the circumstances.

In the case of repeated rebellion, their right hands are cut off. Throughout the whole country, the people do not kill any living creatures or drink any intoxicant.

The inhabitants of Pataliputra are rich and prosperous and vie with one another in the practice of benevolence. In the cities, the Vaisya families establish houses for dispensing charity and medicines. All the poor and destitute, orphans, widows and childless, maimed and cripples are provided with every kind of help.

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Vikramaditya and Sakari. His court had nine jewels or *navaratnas*, that is, nine eminent people in various fields of art, literature and science. This included the great Sanskrit poet Kalidasa, the Sanskrit scholar Harisena, the lexicographer Amarasimha, and the physician Dhanvantari. Fahien, the Buddhist scholar from China, visited India during his reign. He records the prosperity of the Gupta Empire. Chandragupta II was the first Gupta ruler to issue silver coins. His rule thus formed the peak period of Gupta's territorial expansion.

Chandragupta II was succeeded by his son Kumara Gupta I, who founded the Nalanda University. He was also called Sakraditya. The last great king of the Gupta dynasty, Skanda Gupta, was the son of Kumara Gupta I. He was able to repulse an attack by the Huns, but the recurrence of Huns' invasion strained his empire's coffers. The Gupta Empire declined after the death of Skanda Gupta in 467 CE. He was followed by many successors who hastened the end of the Gupta Empire. The last recognised king of the Gupta line was Vishnu Gupta who reigned from 540 to 550 CE.

The origin of Huns is not definitely known. According to Roman historian Tacitus, they were a barbarian tribe living near Caspian Sea and contributed to the fall of Roman Empire. They organised under Attila and were known for their savagery and bestiality in Europe. One branch of Huns, know as white Huns, moved towards India from Central Asia and their invasion began about a hundred years after the Kushanas.



7.4 Gupta's Administrative System

The King

During the Gupta age, political hierarchies can be identified by the titles adopted. Kings assumed titles such as *maharajadhiraja*, *parama-bhattaraka* and *parameshvara*. They were also connected with gods through epithets such as *parama-daivata* (the foremost worshipper of the gods) and *parama-bhagavata* (the foremost worshipper of Vasudeva Krishna). Some historians have suggested that the Gupta Kings claimed divine status. For example, Samudragupta is compared to *Purusha* (Supreme Being) in the Allahabad inscription. These assertions can be seen as reflections of an attempt to claim divine status by the king.

Ministers and other Officials

Seals and inscriptions make a mention of official ranks and designations, whose precise meaning is often uncertain. The term "kumaramatya" occurs in six Vaishali seals, which suggests that this title represented a high-ranking officer associated with an office (*adikarana*) of his own. The designation "amatya" occurs on several Bita seals, and the "kumaramatya" seems to have been pre-eminent among amatyas and equivalent in status to princes of royal blood. Kumaramatyas were attached to the king, crown prince, revenue department or a province. One of the Vaishali seals refers to a kumaramatya who seems to have been in charge of the maintenance of the sacred coronation tank of the Lichchavis.

Individuals holding the ranks of kumaramatya sometimes had additional designations as well, and such ranks were hereditary. For example, Harisena, composer of the Allahabad *prashasti* (inscriptions of praise), was a Kumaramatya, Sandhivigrahika and Mahadandanayaka, and was the son of Dhruvabhuti, a mahadandanayaka.

Council of Ministers

The Gupta king was assisted by a council of *mantrins* (ministers). The Allahabad *prashasti*

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refers to an assembly or council, presumably of ministers, which was known as the Sabha. The various high-ranking functionaries included the sandhivigrahika or mahasandhivigrahika (minister for peace and war), who seems to have been a high-ranking officer in charge of contact and correspondence with other states, including initiating wars and concluding alliances and treaties.

High-ranking officials were called dandanayakas, and mahadandanayakas were high-ranking judicial or military officers. One of the seals mentions a mahadandanayaka named Agnigupta. The Allahabad *prashasti* refers to three mahadandanayakas. All these suggest that these posts were hereditary by nature. Another person had a designation mahashvapati (commander of the cavalry), indicating military functions.

Division of the Empire

The Gupta Empire was divided into provinces known as *deshas* or *bhuktis*. They were administered by governors who were usually designated as uparikas. The uparika was directly appointed by the king and he, in turn, frequently appointed the head of the district administration and the district board. Uparika carried on the administration "with the enjoyment of the rule consisting of elephants, horses and soldiers", indicating his control over the military machinery as well. The fact that the uparika had the title maharaja in three of the Damodarpur plates indicates his high status and rank in the administrative hierarchy. The Eran pillar inscription of Budhagupta, dated Gupta year 165 CE, refers to maharaja Surashmichandra as a lokpala, governing the land between the Kalinndi and Narmada rivers. Lokpala here seems to refer to a provincial governor.

The provinces of the Gupta Empire were divided into districts known as visayas, which were controlled by officers known as vishyapatis. The vishyapatis seems to have been generally appointed by the provincial governor. Sometimes, even the kings directly appointed the vishyapatis. Prominent members of the town assisted the vishyapati in administrative duties.

Administrative Units below the District level

The administrative units below the district level included clusters of settlements known variously as vithi, bhumi, pathaka and peta. There are references to officials known as ayuktakas and vithi-mahattaras. At the village level, villagers chose functionaries such as gramika and gramadhyaksha. The Damodarpur copper plate of the reign of Budhagupta mentions an ashtakula-adhikarana (a board of eight members) headed by the mahattara. Mahattara has a range of meanings including village elder, village headman, and head of a family community. The Sanchi inscription of the time of Chandragupta II mentions the panch-mandali, which may have been a corporate body.

Army

Seals and inscriptions mention military designations such as baladhikrita and mahabaladhikrita (commander of infantry and cavalry). The standard term "senapati" does not occur in Gupta inscriptions, but the term could be found in some Vakataka epigraphs. A Vaishali seal mentions the ranabhandagar-adhikarana, which is the office of the military storehouse. Another Vaishali seal mentions the adhikarana (office) of the dandapashika, which may have been a district-level police office.

The officials connected specifically with the royal establishment included the mahapratiara (chief of the palace guards) and the khadyatapakita (superintendent of the royal kitchen). A Vaishali seal mentions a person both as a mahapratihara and a taravara. The top layer of the administrative structure also included *amatyas* and *sachivas*, who were executive officers in charge of various departments. The system of espionage included spies known as *dutakas*. The ayuktakas were another cadre of high-ranking officers.

7.5 Economic Condition

Kamandaka wrote *Nitisara.* It emphasises the importance of the royal treasury and

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mentions various sources of revenue. The many ambitious military campaigns of kings like Samudragupta must have been financed through revenue surpluses. Gupta inscriptions reveal some details about the revenue department. The akshapataladhikrita was the keeper of royal records. Gupta inscriptions mention the terms klipta, bali, udranga, uparikara, and iranyavesti meant forced labour.

Agriculture and Agrarian Structure

Agriculture flourished in the Gupta period due to establishment of irrigation works. Apart from the state and individual cultivators, Brahmins, Buddhists and Jain sanghas brought waste lands under cultivation when they were donated to them as religious endowments. Cultivators were asked to maintain their crops properly from damages and those who indulged in damaging the crops were punished. Likewise, crops and fields were fenced.

The crops cultivated during the Gupta period were paddy, wheat, barley, peas, lentils, pulses, sugarcane and oil seeds. From Kalidasa, we come to know that the south was famous for pepper and cardamom. Varahamihira gives elaborate advice on the plantation of fruit trees.

The Paharpur copper plate inscription indicates that the king was the sole proprietor of the land. Even when he made land grants, he reserved his prerogatives over it. The location and boundaries of individual plots were marked out and measured by the record keepers and influential men in the locality. As stated in Paharpur plates, an officer called *ustapala* maintained records of all the land transactions in the district and the village accountant preserved records of land in the village. During the Gupta period, the land was classified as detailed below.

Kshetra	Cultivatable land
Khila	Waste land
Aprahata	Jungle or waste land
Vasti	Habitable land
Gapata Saraha	Pastoral land

Irrigation

The importance of irrigation to agriculture was recognised in India from the earliest times. From the *Narada Smriti*, we understand that there were two kinds of dykes: the *bardhya*, which protected the field from floods, and the *khara*, which served the purpose of irrigation. To prevent inundation, *jalanirgamah* (drains) were constructed, which is mentioned by Amarasimha. Canals were constructed not only from rivers but also from tanks and lakes. The most famous lake was the Sudarsana lake at the foot of Girnar Hills in Gujarat.

Position of Peasantry

The position of peasantry was undermined. They were reduced to the position of serfs due to the caste classification and also due to the granting of various privileges and lands to others. The practice of lease-holding reduced the permanent tenants to tenants at will (which means tenants could be evicted without notice). The farmers were required to pay various taxes.

Industry: Mining and Metallurgy

Mining and metallurgy was one of the most flourishing industries during the Gupta period. Amarasimha, Varahamihira and Kalidasa make frequent mention of the existence of mines. The rich deposits of iron ore from Bihar and copper from Rajasthan were mined extensively during this period.

The list of metals used apart from iron were gold, copper, tin, lead, brass, bronze, bell-metal, mica, manganese, antimony, red chalk (*sanssilajata*) and red arsenic.

Blacksmiths were next only to agriculturists in importance in the society. Metal was used for the manufacture of various domestic implements, utensils and weapons. The improvement in the ploughshare, with the discovery of iron, for deep ploughing and for increasing cultivation happened during this period.

The most important and visible evidence of the high stage of development in metallurgy is

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Different Land Tenures

Types of Tenures	Nature of Holding
Nivi dharma	Endowment of land under a kind of trusteeship was prevalent in North and Central India and Bengal.
Nivi dharma aksayana	A perpetual endowment. The recipient could make use of income derived from it.
Aprada dharma	Income from land could be enjoyed, but the recipient is not permitted to gift it to anyone. The recipient has no administrative rights either.
Bhumichchi-dranyaya	Right of ownership acquired by a person making barren land cultivable for the first time. This land was free from any rent liability.

Other Land Grants

Agrahara grants	Given to Brahmins, it was perpetual, hereditary and tax free.
Devagrahara grants	A land grant in favour of a Brahmin as well as gifts to merchants for the repair and worship of temples.
Secular grants	Grants made to feudatories of Guptas.

List of Different Kinds of Taxes

Tax	Nature
Bhaga	King's customary share of the produce normally amounting to one-sixth of the produce paid by cultivators
Bhoga	Periodic supply of fruits, firewood, flowers, etc., which the village had to provide to the king
Kara	A periodic tax levied on the villagers (not a part of the annual land tax)
Bali	A voluntary offering by the people to the king, but later became compulsory. It was an oppressive tax.
Udianga	Either a sort of police tax for the maintenance of police stations or a water tax. Hence, it was also an extra tax.
Uparikara	Also an extra tax. Scholars give different explanations about what it was collected for.
Hiranya	Literally, it means tax payable on gold coins, but in practice, it was probably the king's share of certain crops paid in kind.
Vata-Bhuta	Different kinds of cess for maintenance of rites for the winds (*vata*) and the spirits (*bhuta*)
Halivakara	A plough tax paid by every cultivator owning a plough
Sulka	A royal share of merchandise brought into a town or harbour by merchants. Hence it can be equated with the customs and tolls.
Klipta and Upakilpta	related to sale and purchase of lands.

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the Mehrauli Iron Pillar of Chandragupta II in the Qutb Minar Complex in Delhi, identified with Chandragupta II. This monolith iron pillar has lasted through the centuries without rusting. It is a monument to the great craftsmanship of the iron workers during the Gupta period. Coin casting, metal engraving, pottery making, terracotta work and wood carving were other specialised crafts.

A significant development of the period in metal technology was the making of the seals and statutes of Buddha and other gods. It was laid down that the people had to pay for the wastage in the process of smelting of iron, gold, silver, copper, tin and lead.

Trade and Commerce

The contribution of traders to the soundness of the Gupta economy is quite impressive. Two distinctive types of traders called *sresti* and *sarthavaha* existed. *Sresti* was usually settled at a particular place and enjoyed an eminent position by virtue of his wealth and influence in the commercial life and administration of the place. The *sarthavaha* was a caravan trader who carried his goods to different places for profitable sale.

Trade items ranged from products for daily use to valuable and luxury goods. They included pepper, sandalwood, ivory, elephants, horses, gold, copper, iron and mica. The abundant inscriptions and seals mentioning artisans, merchants and guilds are indicative of the thriving crafts and trade. (Guild is a society or other organisation of people with common interests or an association of merchants.) There are several references in several sources to artisans, traders and occupational groups in the guilds. Guilds continued as the major institution in the manufacture of goods and in commercial enterprise. They remained virtually autonomous in their internal organisation, and the government respected their laws. These laws were generally drafted by a larger body, the corporation of guilds, of which each guild was a member.

The *Narada* and *Brihaspati Smritis* describe the organisation and activities of guilds. They mention that the guild had a chief and two, three or five executive officers. Guild laws were apparently laid down in written documents. The *Brihaspati Smriti* refers to guilds rendering justice to their members and suggests that these decisions should, by and large, be approved by the king. There is also mention of the philanthropic activities of guilds, for instance, providing shelter for travellers and building assembly houses, temples and gardens. The inscription also records that the chief of the guilds played an important role in the district-level administrative bodies. There is also mention of joint corporate bodies of merchant-bankers, caravan merchants and artisans. The guilds also acted as banks. The names of donors are mentioned in this inscription.

Usury (the lending of money at an exorbitant rate of interest) was in practice during the Gupta period. The detailed discussion in the sources of that period indicates that money was used, borrowed and loaned for profit. There were many ports that facilitated trade in the western coast of India such as Calliena (Kalyan), Chaul port and the markets of Mabar (Malabar), Mangarouth (Mangalore), Salopatana, Nalopatana and Pandopatana on the Malabar coast. Fahien refers to Tamralipti in Bengal as an important centre of trade on the eastern coast. These ports and towns were connected with those of Persia, Arabia and Byzantium on the one hand and Sri Lanka, China and Southeast Asia on the other. Fahien describes the perils of the sea route between India and China. The goods traded from India were rare gems, pearls, fine textiles and aromatics. Indians imported silk and other articles from China.

The Guptas issued many gold coins but comparatively few silver and copper coins. However, the post-Gupta period saw a decline in the circulation of gold coins.

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7.6 Cultural Florescence

Art and Architecture

By evolving the Nagara and the Dravida styles, the Gupta art ushers in a formative and creative age in the history of Indian architecture with considerable scope for future development.

Rock-cut and Structural Temples

The rock-cut caves continue the old forms to a great extent but possess striking novelty by bringing about extensive changes in the ornamentation of the facade and in the designs of the pillars in the interior. The most notable groups of the rock-cut caves are found at Ajanta and Ellora (Maharashtra) and Bagh (Madhya Pradesh). The Udayagiri caves (Odisha) are also of this type.



Ajantha Rock-Cut Caves

The structural temples have the following attributes: (1)flat-roofed square temples; (2) flat-roofed square temple with a *vimana* (second storey); (3) square temple with a curvilinear tower (*shikara*)above; (4) rectangular temple; and (5) circular temple.

The second group of temples shows many of the characteristic features of the Dravida style. The importance of the third group lies in the innovation of a *shikhara* that caps the sanctum sanctorum, the main feature of the Nagara style.

Stupas

Stupas were also built in large numbers but the best are found at Samat (Uttar Pradesh), Ratnagiri (Odisha) and Mirpur Khas (Sind).

Sculpture: Stone Sculpture

A good specimen of stone sculpture is the well-known erect Buddha from Sarnath. Of the puranic images, perhaps the most impressive is the great Boar (Varaha) at the entrance of a cave at Udayagiri.

Metal statues

The technology of casting statues on a large scale of core process was practised by the craftsmen during the Gupta period with great workmanship. Two remarkable examples of Gupta metal sculpture are (1) a copper image of the Buddha about eighteen feet high at Nalanda in Bihar and (2) the Sultanganj Buddha of seven-and-a-half feet in height.

Painting

The art of painting seems to have been in popular demand in the Gupta period than the art of stone sculptures. The mural paintings of this period are found at Ajanta, Bagh, Badami and other places.



Ajantha Painting

From the point of technique, the surface of these paintings was perhaps done in a very simple way. The mural paintings of Ajanta are not true frescoes, for frescoes 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.

Terracotta and Pottery

Clay figurines were used both for religious and secular purposes. We have figurines of Vishnu, Karttikeya, Durga, Naga and other gods and goddesses.

Gupta pottery remains found at Ahchichhatra, Rajgarh, Hastinapur and Bashar afford proof of excellence of pottery. The most distinctive class of pottery of this period is the "red ware".

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Sanskrit Literature

The Guptas made Sanskrit the official language and all their epigraphic records were written in it. The period saw the last phase of the Smriti literature.

Smritis are religious texts covering a wide range of subjects such as ethics, politics, culture and art. Dharmasastras and puranas form the core of this body of literature.

Sanskrit Grammar

The Gupta period also saw the development of Sanskrit grammar based on Panini who wrote *Ashtadhyayi* and Patanjali who wrote *Mahabhashya* on the topic. This period is particularly memorable for the compilation of the *Amarakosa*, a thesaurus in Sanskrit, by Amarasimha. A Buddhist scholar from Bengal, Chandrogomia, composed a book on grammar named *Chandravyakaranam*.

Puranas and Ithihasas

The Puranas, as we know them in their present form, were composed during this time. They were the legends as recorded by the Brahmins. They were originally composed by bards (professional storytellers), but now, having come into priestly hands, they were rewritten in classical Sanskrit. Details on Hindu sects, rites and customs were added in order to make them sacrosanct religious documents. The succession of dynasties was recorded in the form of prophesies. Thus what began as popular memories of the past were revived and rewritten in prophetic form and became the Brahmanical interpretation of the past. The Mahabharata and the Ramayana also got their final touches and received their present shape during this period.

Eighteen major puranas are listed. Of them the well known are: Brahma Purana, Padma Purana, Vishnu Purana, Skanda Purana, Shiva Maha Purana, Markendeya Purana, Agni Purana, Bhavishya Purana, Matsya Purana and Shrimad Bhagavat Purana.

Buddhist Literature

The earliest Buddhist works are in Pali, but in the later phase, Sanskrit came to be used to a great extent. Most of the works are in prose with verse passages in mixed Sanskrit. Arya Deva and Arya Asanga of the Gupta period are the most notable writers. The first regular Buddhist work on logic was written by Vasubandhu. Vasubandhu's disciple, Dignaga, was also the author of many learned works.

Jaina Literature

The Jaina canonical literature at first took shape in Prakrit dialects. Sanskrit came to be the medium later. Within a short time, Jainism produced many great scholars and by their efforts the Hindu itihasa and puranas were recast in Jaina versions to popularise their doctrines. Vimala produced a Jaina version of Ramayana. Siddasena Divakara laid the foundation of logic among the Jainas.

Secular Literature

Samudragupta himself had established his fame as Kaviraja. It is widely believed that his court was adorned by the celebrated *navaratnas* like Kalidasa, Amarasimha, Visakadatta and Dhanvantri. Kalidasa's famous dramas are *Sakunthalam*, *Malavikagnimitram* and *Vikramaurvashiyam*. The works of Sudraka (*Mrichchhakatika*), Visakhadatta (*Mudraraksasa* and *Devichandraguptam*) and the lesser known dramatists and writers also contributed to the literary and social values in the classical age. An interesting feature of the dramas of this period is that while the elite spoke in Sanskrit, the common people spoke Prakrit.

Prakrit Language and Literature

In Prakrit, there was patronage outside the court circle. The Gupta age witnessed the evolution of many Prakrit forms such as Suraseni used in Mathura and its vicinity, Ardh Magadhi spoken in Awadh and Bundelkhand and Magadhi in modern Bihar.

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Nalanda University

Nalanda was an acclaimed Mahavihara, a large Buddhist monastery in the ancient kingdom of Magadha in India. The site is located about ninety five kilometres southeast of Patna near the town of Bihar Sharif and was a centre of learning from the fifth century CE to c. 1200 CE. It is a UNESCO World Heritage Site.

The highly formalised methods of Vedic learning helped inspire the establishment of large teaching institutions such as Taxila, Nalanda and Vikramashila, which are often characterised as India's early universities. Nalanda flourished under the patronage of the Gupta Empire in the fifth and sixth centuries and later under Harsha, the emperor of Kanauj. The liberal cultural traditions inherited from the Gupta age resulted in a period of growth and prosperity until the ninth century. The subsequent centuries were a time of gradual decline, a period during which Buddhism became popular in eastern India patronised by the Palas of Bengal.



Nalanda University

At its peak, the Nalanda attracted scholars and students from near and far with some travelling all the way from Tibet, China, Korea and Central Asia. Archaeological findings also confirm the contact with the Shailendra dynasty of Indonesia, one of whose kings built a monastery in the complex.

Nalanda was ransacked and destroyed by an army of the Mamluk dynasty of the Delhi Sultanate under Bakhtiyar Khalji in c. 1200 CE. While some sources note that the Mahavihara continued to function in a makeshift fashion for a little longer, it was eventually abandoned and forgotten. The site was accidentally discovered when the Archaeological Survey of India surveyed the area. Systematic excavations commenced in 1915, which unearthed 11 monasteries and 6 brick temples situated on 12 hectares (30 acres) of land. A trove of sculptures, coins, seals and inscriptions have also been discovered since then and all of them are on display in the Nalanda Archaeological Museum situated nearby. Nalanda is now a notable tourist destination and a part of the Buddhist tourism circuit. Recently, the government of India, in cooperation with other South and South-east Asian countries, has revived this university.

Gupta Sciences

Mathematics and Astronomy

The invention of the theory of zero and the consequent evolution of the decimal system are to be credited to the thinkers of this age. In the *Surya Siddanta*, Aryabhatta (belonging to late fifth and early sixth century CE) examined the true cause of the solar eclipses. In calculation of the size of the earth, he is very close to the modern estimation. He was the first astronomer to discover that the earth rotates on its own axis. He is also the author of *Aryabhattiyam*, which deals with arithmetic, geometry and algebra.

Varahamihira's *Brihat Samhita* (sixth century CE) is an encyclopaedia of astronomy, physical geography, botany and natural history. His other works are *Panch Siddhantika* and *Brihat Jataka*. Brahmagupta (late sixth and early seventh century CE) is author of important works on mathematics and astronomy, namely *Brahmasphuta-siddhanta* and *Khandakhadyaka*.

Medical Sciences

Metallic preparations for the purpose of medicine and references to the use of mercury and iron by Varahamihira and others indicate that much progress was made in chemistry. The *Navanitakam* was a medical work, which is a

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manual of recipes, formulation and prescriptions. *Hastyayurveda* or the veterinary science authored by Palakapya attests to the advances made in medical science during the Gupta period.

7.7 Decline of the Gupta Empire

The last recognised king of the Gupta line was Vishnugupta who reigned from 540 to 550 CE. Internal fighting and dissensions among the royal family led to its collapse. During the reign of a Gupta king, Budhagupta, the Vakataka ruler Narendrasena of western Deccan, attacked Malwa, Mekala and Kosala. Later on, another Vakataka king Harishena conquered Malwa and Gujarat from the Guptas. During Skanda Gupta's reign, the grandson of Chandragupta II, the Huns invaded northwest India. He was successful in repulsing the Huns, but consequently his empire was drained of financial resources. In the sixth century CE, the Huns occupied Malwa, Gujarat, Punjab and Gandhara. As the Hun invasion weakened the Gupta hold in the country, independent rulers emerged all over the north like Yasodharman of Malwa, the Maukharis of Uttar Pradesh, the Maitrakas in Saurashtra and others in Bengal. In time, the Gupta Empire came to be restricted to only Magadha. They did not focus on empire building and military conquests. So, weak rulers along with incessant invasions from foreign as well as native rulers caused the decline of the Gupta Empire. By the beginning of the sixth century, the empire had disintegrated and was ruled by many regional chieftains.

Feudalism : The social formation of feudalism was the characteristic of the medieval society in India. Feudal features listed by historian R.S. Sharma are: royal grants of land; transfer of fiscal and judicial rights to the beneficiaries; the grant of their rights over peasants, artisans and merchants; an increased incidence of forced labour; appropriation of surplus by the state; a decline in trade and coinage; payment of officials through land revenue assignments; and the growth of the obligations of the samantas (subordinate or feudatory rulers).

SUMMARY

- After the Mauryan Empire, the Gupta kingdom emerged as a great power.
- Sri Gupta founded the Gupta dynasty.
- Samudragupta (335–375 CE) conquered and consolidated the empire.
- Chandragupta II through his conquests and matrimonial alliances extended the empire further.
- Kumara Gupta founded the Nalanda University.
- Skanda Gupta repulsed the Huns but Huns' invasion strained his treasury.
- The Gupta kings claimed divine status and were assisted by Council of Ministers and a band of officials.
- The Gupta rulers patronised art, literature and science. Kalidasa, Harisena, Amarasimha, Dhanvantri and Varahamihira adorned their court.
- The drain of treasury because of Huns' invasion and the weak successors of later Guptas led to the decline of the Gupta Empire.

EXERCISE

WODMH

I. Choose the correct answer

1. Which is the least reliable of the sources for the study of Gupta period?
   (a) Literary sources
   (b) Epigraphical sources
   (c) Numismatic sources
   (d) Myths and legends

2. Choose and match:

Author		Literary Works
(A) Dhanvantri	-	1. SuryaSiddantha
(B) Varahamihira	-	2. Amarakosha
(C) Aryabhatta	-	3. BrihadSamhita
(D) Amarasimha	-	4. Ayurveda

   (a) 4, 3, 1, 2 (b) 4, 1, 2, 3
   (c) 4, 2, 1, 3 (d) 4, 3, 2, 1

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3. _____ was given the title "Kaviraja".
   (a) Chandragupta I (b) Samudragupta
   (c) Chandragupta II (d) Srigupta
4. _____, a Chinese traveller, presented an idyllic picture of Indian society in the fifth century CE.
   (a) Itsing (b) Hieun-Tsang
   (c) Fahien (d) Wang-Hieun-Tse
5. Which one of the following is the wrong option for the rock-cut cave temple of Gupta Period?
   (i) Udayagiri cave (Odisha)
   (ii) Ajanta and Ellora caves (Maharashtra)
   (iii) Elephanta cave (Maharashtra)
   (iv) Bagh (Madhya Pradesh)
   (a) i (b) ii
   (c) iii (d) iv
6. The first regular Buddhist work on logic was written by _____.
   (a) Dignaga (b) Vasubandhu
   (c) Chandrogamia (d) Varahamihira

II. Write Brief Answers

1. Write down the names of Gupta rulers in chronological order until Skanda Gupta.
2. What do you know about Huns?
3. Write a brief account of Fahien on Mathura.
4. List down the Buddhist scholars along with their literary works.
5. Discuss the importance of Allahabad Pillar Inscription.

III. Write Short Answers

1. Describe the administrative divisions of Gupta Empire.
2. Write a short note on Vikramashila University.
3. Gupta period also recorded the growth of Jaina literature. Elaborate.
4. Comment on the scientific advancement made during Gupta period.
5. What could be the reasons for the decline of the Gupta Empire? Point out any three reasons.

IV. Answer the following in detail

1. "Gupta period is called the Golden Age of Ancient India." Give reasons.
2. Describe the land classification and land tenures followed in Guptas' times.
3. Examine the role of guilds during Gupta period.

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GLOSSARY

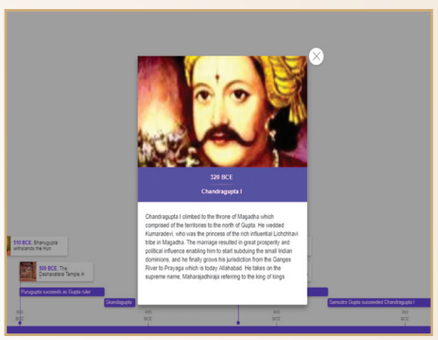
hegemony	dominance	மேலாதிக்கம்
lexicographer	compiler of a dictionary	அகராதி தயாரிப்பவர்
epithet	title	அடைமொழி
coffer	treasury	கருவூலம்
perpetual	everlasting	எப்போதும் நிலைத்திருக்கும்
exorbitant	excessive	மிகவும் அதிகமான
facade	front	முகப்பு
ransack	plunder	சூறையாடு
dissension	disagreement	கருத்து வேற்றுமை
incessant	ceaseless	இடையறாத



ICT CORNER

The Guptas

Through this activity you will know about world historic events through Interactive timeline.



Steps:

- Open the Browser and type the given URL (or) Scan the QR Code.
- Timeline page will appear on the screen.
- Click Search Options and Enter any Timeline (Ex. Gupta Empire)
- Explore the Timeline events of any empire with pictorial descriptions.

Browse in the link

Web: https://www.timetoast.com/categories

*Pictures are indicative only.

Answers :

1. (d) 2. (a) 3. (b) 4. (c) 5. (c) 6. (b)

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UNIT 8

Harsha and Rise of Regional Kingdoms

Learning Objectives

I Harsha

- To know the ancestors and contemporaries of Harsha
- To learn about the military conquests of Harsha
- To understand the nature of Harsha's administration
- To obtain knowledge of the religious policy of Harsha
- To become aware of the socio-cultural life of the people in India from the accounts of Hieun Tsang

II The Palas

- To know the history of Palas as a strong regional power in eastern India
- To learn the contribution of prominent Pala rulers such as Dharmapala, Devapala and Mahipala I in administering their kingdom
- To understand the significance of their role in the spread of Mahayana Buddhism in the Ganges plain
- To gain knowledge about the contribution of Palas to literature, art and architecture

III The Rashtrakutas

- To know the greatness of the Rashtrakutas
- To learn the fact that successful rulers, Krishna I through Krishna III, prevented the Pallava expansion northward.
- To apprise yourself of the development of Kannada literature under the patronage of Rashtrakutas.

I Harsha

Introduction

North India splintered into several warrior kingdoms after the downfall of the Gupta Empire. Excepting in the areas that were subdued by the Huns (modern Punjab, Rajasthan and Malwa), regional identity became pronounced with the emergence of many small states. Maithrakas had organised a powerful state in Sourashtra (Gujarat), with Valabhi as their capital. Agra and Awadh were organised into an independent and sovereign state by the Maukharis. The Vakatakas had recovered their position of ascendency in the western Deccan. Despite political rivalry and conflict among these states, Thaneswar, lying north of Delhi between Sutlej and Yamuna, was formed into an independent state by Pushyabhutis. It rose to prominence under Harsha. Harsha ruled the kingdom as large as that of the Guptas from 606 to 647 CE.

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Sources

I. Literary sources

- Bana's Harshacharita
- Hieun Tsang's Si-Yu-ki

II. Epigraphical sources

- Madhuban copper plate inscription
- Sonpat inscription on copper seal
- Banskhera copper plate inscription
- Nalanda inscription on clay seals
- Aihole inscription



Bana's Harshacharita was the first formal biography of a king. It inaugurated a new literary genre in India.

8.1 Pushyabhutis

The founder of the Vardhana dynasty was Pushyabhuti who ruled from Thaneswar. He served as a military general under the imperial Guptas and rose to power after the fall of the Guptas. With the accession of Prabakara Vardhana (580–605 CE), the Pushyabhuti family became strong and powerful. Prabakara Vardhana fought against the Gurjaras and the Huns and established his authority as far as Malwa and Gujarat. He gave his daughter Rajyasri in marriage to the Maukhari king, Grahavarman, of Kanauj (near modern Kanpur), thus making Kanauj his ally. Prabakara Vardhana's dream of building an empire was eventually realised by his younger son Harsha-vardhana.

Rajavardhana (605-606 CE), the eldest son of Prabhakaravardhana, ascended the throne after his father's death. He was treacherously murdered by Sasanka, the Gauda ruler of Bengal. This resulted in his younger brother Harsha-vardhana becoming the king of Thanesar. Harsha had known the weakness of a group of small kingdoms and conquered his neighbours to integrate them into his empire. As Thanesar was too close to the threats from the north-west, Harsha shifted his capital from Thanesar to Kanauj. Kanauj was located in the rich agricultural region of the western Ganges Plain.

Harsha as King of Kanauj : The magnates of Kanauj (the capital of Maukhari kingdom), on the advice of their minister Poni, invited Harsha to ascend the throne. A reluctant Harsha accepted the throne on the advice of Avalokitesvara Bodhisatva with the title of Rajputra and Siladitya. Thus the two kingdoms of Thaneswar and Kanauj became united under Harsha's rule. Consequently, Harsha transferred his capital to Kanauj.

8.2 Harsha's Military Conquests

On his accession in 606 CE Harsha focused his attention on the affairs of his sister Rajyasri who had fled to Vindhya mountains to escape from the evil design of Deva Gupta of Malwa to covet her. Harsha went to Vindhya mountain ranges and succeeded in saving his sister who was about to burn herself after killing Deva Gupta. Harsha consoled Rajyasri and brought her back to the kingdom of Kanauj. Later Rajyasri took to Buddhism and was instrumental in converting Harsha to Buddhism.



Harsha Coin

According to Bana, Harsha, in an effort to build an empire, sent an ultimatum to the following kings to either surrender or be prepared for a battle:

1. Sasanka, the Gauda ruler of Bengal.
2. The Maithrakas of Valabhi and Gurjara of Broach region.
3. The Chalukya king, Pulikesin II, in the Deccan
4. Rulers of Sindh, Nepal, Kashmir, Magadha, Odra (northern Odisha) and Kongoda (another geographical unit in ancient Odisha).

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Harsha's immediate task was to take revenge on Sasanka. Harsha entered into an alliance with the king of Kamarupa (Pragiyaotisha), which is today the modern Assam. But there is hardly any detail of the war between Harsha and Sasanka. However, Harsha seems to have successfully subjugated the Gauda Empire, which included Magatha, Gouda, Odra and Kongoda only after the death of Sasanka.



Coins of Sasanka

The hostilities between Harsha and the Maithrakas ended in the marriage of Dhruvabhatta with the daughter of Harsha. Soon, Valabhi became a subordinate ally of Harsha.

Pulikesin II, the Chalukya King

Harsha sought to extend his authority southward into the Deccan. However the Chalukya king Pulikesin II, who controlled the region, humbled Harsha. In commemoration of his victory over Harsha, Pulikesin assumed the title of "Parameswara". Inscriptions in Pulikesin's capital Vatapi attest to this victory.



Pulikesin II (modern representation)

Extent of Harsha's Empire

Harsha ruled for 41 years. His feudatories included those of Jalandhar (in the Punjab), Kashmir, Nepal and Valabhi. Sasanka of Bengal remained hostile to him. Though it is claimed that Harsha's Empire comprised Assam, Bengal, Bihar, Kanauj, Malwa, Odisha, the Punjab, Kashmir, Nepal and Sindh, his real sway did not extend beyond a compact territory between the Ganges and Yamuna rivers. The kingdom of Harsha disintegrated rapidly into small states after his death.

Harsha's Relations with China

Harsha had cordial relations with China. The contemporary T'ang emperor, Tai Tsung, sent an embassy to his court in 643 and again in 647 CE. On the second occasion, the Chinese ambassador found that Harsha had recently died. On learning that the throne had been usurped by an undeserving king, the Chinese ambassador rushed to Nepal and Assam to raise a force to dislodge the usurper. Later, the king who had usurped the throne was taken to China as a prisoner.

Administration

According to historian Burton Stein, a centralised administration did not even exist under the powerful Guptas. It was restricted only to the central part of the Gangetic plain between Pataliputra and Mathura. Beyond that zone, there was no centralised authority. The only difference between Guptas and Vardhanas is that the former had formidable enemies like Huns, while the latter had no such opponents. The copper plates of 632 CE record a gift of land to two Brahmans. The names of certain political personages with state power, as protectors of the gift, are mentioned in them. Some were *mahasamantas*, allied to the king but of a subordinate status. Others were independent maharajas but acknowledged feudatories of Harsha. There was yet another category of rulers who pledged their loyalty to Harsha and professed to be at his service. This is the characteristic of Harsha's imperial authority in North India.

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Council of Ministers

It appears that the ministerial administration during the reign of Harsha was the same as that of the imperial Guptas. The emperor was assisted by a council of ministers(Mantri Parishad)in his duties. The council played an important role in the selection of the king as well as framing the foreign policy of the empire. The prime minister was of the most important position in the council of ministers.

Key Officials

1. Avanti	-	Minister for Foreign Relations and War
2. Simhananda	-	Commander-in-Chief
3. Kuntala	-	Chief Cavalry Officer
4. Skandagupta	-	Chief Commandant of Elephant Force
5. Dirghadhvajas	-	Royal Messengers
6. Banu	-	Keeper of Records
7. Mahaprathihara	-	Chief of the Palace Guard
8. Sarvagata	-	Secret Service Department

Revenue Administration

Bhaga, Hiranya and Bali were the three kinds of tax collected during Harsha's reign. Bhaga was the land tax paid in kind. One-sixth of the produce was collected as land revenue. Hiranya was the tax paid by farmers and merchants in cash. There is no reference to the tax Bali. The crown land was divided into four parts.

Part I - for carrying out the affairs of the state

Part II - for paying the ministers and officers of the crown

Part III - for rewarding men of letters

Part IV - for charity to religious institutions

Administration of Justice

Criminal law was more severe than that of the Gupta age. Mimamsakas were appointed to dispense justice. Banishment and the cutting of limbs of the body were the usual punishments. Trial by ordeal was in practice. Life imprisonment was the punishment for the violations of the laws and for plotting against the king.

Hieun Tsang, the Chinese pilgrim, spent nearly 13 years in India (630–643 CE), collecting sacred texts and relics which he took back to China. He was known as the" prince of pilgrims" because he visited important pilgrim centres associated with the life of Buddha. His *Si-Yu-Ki* provides detailed information about the social, economic, religious and cultural conditions during the reign of Harsha.

According to Hieun Tsang, perfect law and order prevailed throughout the empire, as the law-enforcing agencies were strong. The pilgrim records the principal penalties and judicial ordeals practised in India at that time. Corporal punishment for serious offences was in practise. But the death penalty was usually avoided. Offences against social morality and defiance of law were punished by maiming. Harsha travelled across the kingdom frequently to ensure his familiarity with his people. He was accessible to people and kept a closer watch on his tributary rulers.

Administration of Army

Harsha paid great attention to discipline and strength of the army. The army consisted of elephants, cavalry and infantry. Horses were imported. Ordinary soldiers were known as Chatas and Bhatas. Cavalry officers were called Brihadisvaras. Infantry officers were known as Baladhikritas and Mahabaladhikritas. Hieun Tsang mentions the four divisions (*chaturanga*) of Harsha's army. He gives details about the strength of each division, its recruitment system and payment for the recruits.

Division of the Empire

The empire was divided into several provinces. The actual number of such provinces is not known. Each province was divided into Bhuktis. And each Bhukti was divided into several Vishayas. They were like the districts.

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Each vishaya was further divided into Pathakas. Each such area was divided into several villages for the sake of administrative convenience. *Harsha Charita* refers to a number of officials who took care of the local administration. Only their titles are known. What they did isn't available in *Harsha Charita*. We learn that bhogapathi, ayuktha, pratpalaka-purusha and the like looked after the local administration.

Cities and Towns

Hieun Tsang describes the structure, aesthetics and safety measures of the cities, towns and villages of India. In his view, India was the land of innumerable villages, numerous towns and big cities like China. He pointed out that Pataliputra lost its prominence and its place was taken by Kanauj. The elegance of Kanauj with its lofty structures, beautiful gardens and the museum of rare collections is described. The refined appearance of its residents, their costly dressings and love for learning and art are also pointed out in his account.

Most of the towns, according to Hieun Tsang, had outer walls and inner gates. Though the walls were wide and high, the streets and lanes were narrow. Residential houses had balconies made of wood and coated with lime mortar. Floors were smeared with cow dung for the purpose of purity and hygiene. Big mansions, public buildings and Buddhist monasteries and viharas were magnificent multi-storeyed structures. They were built of kiln-fired bricks, red sandstone and marble. Harsha constructed a large number of viharas, monasteries and stupas on the bank of the Ganges.

Harsha built charitable institutions for the stay of the travellers, and to care for the sick and the poor. Free hospitals and rest houses (*dharmasalas*) in all the towns were constructed where the travellers or the outsiders could stay. Hospitals were built to provide medical treatment free of charge.

Religious Policy

Harsha was a worshipper of Siva at least up to 631 CE. But he embraced Buddhism under the influence of his sister Rajyasri and the Buddhist monk Hieun Tsang. He subscribed to the Mahayana school of thought. Yet he held discourses among learned men of various creeds. Slaughter of animals and consumption of meat was restricted. Harsha summoned two Buddhist assemblies (643 CE), one at Kanauj and another at Prayag.

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

Buddhist Assembly at Prayag

Harsha convened quinquennial assemblies known as Mahamoksha Parishad at Prayag (at the confluence of the Ganges and Yamuna). He distributed his wealth among Buddhists, Vedic scholars and the poor people. Harsha offered fabulous gifts to the Buddhist monks on all the four days of the assemblage.

JNRA6

Hiuen Tsang, hailed as the prince of pilgrims, visited India during the reign of Harsha. Born in China in 612 CE he became a Buddhist monk at the age of twenty. During his travels, he visited various sacred places of northern and southern India. Hieun Tsang spent about five years in the University of Nalanda and studied there. Harsha admired him for his deep devotion to Buddha and his profound knowledge of Buddhism. Hieun Tsang carried with him 150 pieces of the relics of Buddha , a large number of Buddha image in gold, silver, sandalwood and above all 657 volumes of valuable manuscripts.



Hieun Tsang

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Hieun Tsang observed that the principles of Buddhism had deeply permeated the Hindu society. According to him, people were given complete freedom of worship. Social harmony prevailed among the followers of various creeds. Harsha treated the Vedic scholars and the Buddhist *bikshus* alike and distributed charities equally to them.

Caste System

Caste system was firmly established in the Hindu society. According to Hieun Tsang, the occupations of the four divisions of society continued to be in practice as in the previous times. People were honest and not deceitful or treacherous in their conduct. The butchers, fishermen, dancers and sweepers were asked to stay outside the city. Even though the caste system was rigid, there was no social conflict among the various sections of the society.

Status of Women

Hieun Tsang's account also provides us information on the position of women and the marriage system of the times. Women wore purdah. Hieun Tsang, however, added that the purdah system was not followed among the higher class. He pointed out that Rajyasri did not wear purdah when listening to his discourse. Sati was in practice. Yasomatidevi, wife of Prabhakara Vardhana, immolated herself after the death of her husband.

Lifestyle

The life pattern of the people of India during the rule of Harsha is known from the accounts of Hieun Tsang. People lived a simple life. They dressed in colourful cotton and silk clothes. The art of weaving fine cloth had reached perfection. Both men and women adorned themselves with gold and silver ornaments. The king wore extraordinary ornaments. Garlands and tiaras of precious stones, rings, bracelets and necklaces were some of the ornaments used by the royalty. The wealthy merchants wore bracelets. women used cosmetics.

Dietary Habits

Hieun Tsang also noted that Indians were mostly vegetarians. The use of onion and garlic in the food preparation was rare. The use of sugar, milk, ghee and rice in the preparation of food or their consumption was common. On certain occasions, fish and mutton were eaten. Beef and meat of certain animals were forbidden.

Education

Education was imparted in the monasteries. Learning was religious in character. Much religious literature were produced. The Vedas were taught orally and not written down. Sanskrit was the language of the learned people. An individual took to learning between 9 and 30 years of age. Many individuals devoted their whole life to learning. The wandering *bhikshus* and *sadhus* were well known for their wisdom and culture. The people also paid respect to such people of moral and intellectual eminence.

Harsha as a Patron of Art and Literature

Harsha patronised literary and cultural activities. It is said the state spent a quarter of its revenue for such activities. Bana, the author of *Harshacharita* and *Kadambari*, was a court poet of Harsha. The emperor himself was a renowned litterateur, which is evident from the plays he wrote such as *Priyadarsika*, *Rathnavali* and *Nagananda*. Harsha gifted liberally for the promotion of education. Temples and monasteries functioned as centres of learning. Renowned scholars imparted education in the monasteries at Kanauj, Gaya, Jalandhar, Manipur and other places. The Nalanda University reached its utmost fame during this period.

Nalanda University

Hieun Tsang recorded the fame of the Nalanda University. Students and scholars from the Buddhist countries like China, Japan, Mongolia, Sri Lanka, Tibet and some other countries of Central and Southeast Asia stayed and studied in the university. Shilabhadra, a

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reputed Buddhist scholar, who probably hailed from Assam, was the head of the University during the visit of Hieun Tsang. As an educational centre of international fame, Nalanda had 10,000 students on its rolls. Dharmapala, Chandrapala, Shilabhadra, Bhadrihari, Jayasena, Devakara and Matanga were important teachers in the university receiving royal patronage.

II The Palas

After the death of Harsha, the Pratiharas (Jalore-Rajasthan), the Palas (Bengal) and the Rashtrakutas (Deccan) engaged in a triangular contest for the control of the Ganga–Yamuna doab and the lands adjoining it. The Palas controlled vast areas of the eastern Gangetic Plain. Apart from earning revenue from agriculture, Palas also derived income from their wide commercial contacts in South-east Asia. Buddhism in Bengal provided a link between eastern India and Java and Sumatra.

8.3 Establishment of Pala Rule in Bengal

Sashanka, the Gauda ruler, believed to have ruled between 590 and 625 CE, is considered the first prominent king of ancient Bengal. After the fall of the Gauda kingdom, there was no central authority, which led to recurring wars between petty chieftains. So, in 750 CE, a group of chiefs met and decided on a "Kshatriya chief" named Gopala to be their ruler. There is a story that Gopala was elected because of his ability to kill a "demoness" that had killed those who were previously elected like him. Though Gopala did not have royal antecedents, he succeeded in acquiring a kingdom. Gopala's political authority was soon recognised by several independent chiefs. His original kingdom was in Vanga or East Bengal.

The Palas ruled eastern India from Pataliputra between the ninth and the early twelfth centuries. Sanskrit, Prakrit and Pali were the languages in use in their kingdom. Palas followed Mahayana Buddhism.

Pala Rulers

Gopala I was succeeded by his son Dharmapala (770–815 CE) who made the Pala kingdom a force to reckon with. Bengal and Bihar were directly ruled by him. Kanauj was ruled by his nominee. The rulers of the Punjab, Rajaputana, Malwa and Berar accepted his suzerainty. He assumed titles like Paramesvara, Parambhattaraka and Maharajadhiraja.

Dharmapala proved to be a great patron of Buddhism. He founded the Vikaramasila monastery in Bhagalpur district in Bihar, which developed into a great centre of Buddhist learning and culture. He built a grand *vihara* at Somapura in modern Paharapura (present-day Bangladesh). Dharmapala also built a monastery at Odantapuri in Bihar. He patronised Harisbhadra, a Buddhist writer.

Dharmapala's son Devapala extended Pala control eastwards up to Kamarupa (Assam). He defeated Amoghavarsha, the Rashtrakuta ruler, by allying with all the states that regarded the Rashtrakutas as their common enemy. Devapala was also a great patron of Buddhism. He granted five villages to Balaputradeva, the king of the Sailendra dynasty of Suvarnadipa (Sumatra), to maintain a monastery built by him at Nalanda. Nalanda continued to flourish as the chief seat of Buddhist learning even during the Pala reign.

Devapala was succeeded by Vigramapala, who abdicated his throne after ruling for a few years and went to lead an ascetic life. Narayanapala, son of Vigramapala, was also a man of pacific and religious disposition. The Rashtrakutas and the Pratiharas took advantage of Narayanapala's disposition and defeated the Palas. The rise of the Pratiharas in Jalore under Mihira Bhoja and the advance of the Rashtrakutas into Pala territories inevitably brought about the decline of the Palas. The petty chiefs, who formerly owed allegiance to the Palas, also started asserting their independence.

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The slide of the Pala dynasty was accelerated during the rule of his three successors – Rajyapala, Gopala III and Vigramapala II. The fortunes of the dynasty, however, were revived by Mahipala I, son of Vigramapala II. The most important event of his period was the invasion of northern India by Rajendra Chola sometime between 1020 and 1025 CE. However, the advance of the Cholas beyond the Ganges was checked by Mahipala I.

After 15 years of Mahipala's rule, four insignificant rulers followed. Ramapala was the last ruler who tried to recover the lost glory of the dynasty. He ruled for about 53 years and after his death, the presence of Pala dynasty was confined to only a portion of Magadha (Bihar) and continued to exist only for a short period. Vijayasena of the Sena dynasty who had become powerful by then in northern Bengal expelled the last ruler Madanapala (1130–1150 CE) from Bengal and established his dynastic rule.

Religion

The Palas were great patrons of Mahayana Buddhism. The Buddhist philosopher Haribhadra was the spiritual preceptor of Dharmapala, the founder of the Pala kingdom. Bengal remained one of the few places where Buddhist monasteries continued to exist. The kingdom as well as Buddhism soon suffered decline because of large-scale conversion of merchants and artisans to Islam.

Art and Architecture

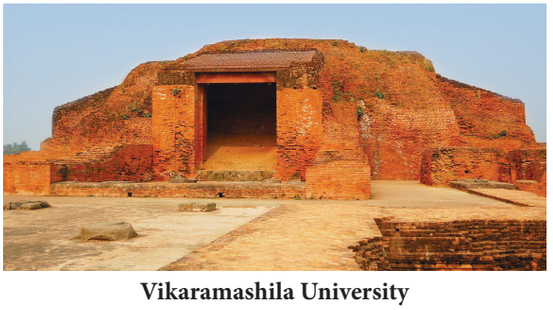
Two artists of this period were Dhiman and his son Vitapala. They were great painters, sculptors and bronze statue makers. The Pala school of sculptural art was influenced by the Gupta art. Mahipala I constructed and repaired several sacred structures at Saranath, Nalanda and Bodh Gaya. Gopala founded the famous monastery at Odantapura (Bihar). Dharmapala established the Vikramashila and the Somapura Mahaviharas (Bangladesh).



Somapura Mahavihara (Bangladesh)

Literature

The prominent Buddhist scholars of Vikramashila and Nalanda universities were Atisha, Saraha, Tilopa, Dansheel, Dansree, Jinamitra, Muktimitra, Padmanava, Virachan and Silabhadra. The notable Pala texts on philosophy include *Agama Shastra* by Gaudapada, and *Nyaya Kundali* by Sridhar Bhatta. Many texts on medicine were compiled by Chakrapani Datta, Sureshwar Gadadhara Vaidya and Jimutavahana. The Palas also patronised Sanskrit scholars. Many Buddhist tantric works were authored and translated into Sanskrit. The original tantric works comprise a varied group of Indian and Tibetan texts. The "Mahipalageet" (songs on Mahipala), a set of folk songs, are still popular in the rural areas of Bengal. Sandhyakar Nandi's epic *Ramacharitam*, a biography of a later Pala ruler Ramapala, describes how forest chiefs were brought into their alliance through lavish gifts.



Vikaramashila University

III The Rashtrakutas

The rivalry between the Pratiharas and the Rashtrakutas proved to be destructive to both the dynasties. The Arab traveller Al-Masudi who visited Kanauj recorded the enmity between the two ruling dynasties. The Rashtrakutas who were bidding their time to

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capture Kanauj from Pratiharas succeeded in their motive and continued to rule until 10th century CE. They claimed descent from the Rastikas or Rathikas, an important clan domiciled in the Kannada-speaking region and mentioned in the edicts of Ashoka.

8.4 Rise of Rashtrakuta Dynasty

The Rashtrakutas were originally known to be the feudatories of the Western Chalukyas of Vatapi. Though Rashtrakutas were early rulers, the greatest ruler of the dynasty was Dandidurga. Ruling from a smaller part of Berar, Dandidurga built his career of territorial conquest after the death of Vikramaditya II (733–746 CE), the Chalukya ruler. He captured Gurjara Kingdom of Nandipuri, Malwa and eastern Madhya Pradesh and the whole of Berar. By 750 CE, he had become the master of central and southern Gujarat and the whole of Madhya Pradesh and Berar.

After consolidating his position, and after defeating Kirthivarman II (746–753 CE), the last Chalukya ruler of Vatapi, Dandidurga assumed the titles of Maharajadhiraja, Parameshwara and Paramabhattaraha. He developed relationships with the Pallava ruler Nandivarman II by giving his daughter in marriage to the Pallava king. After Dandidurga's death in 756 CE, his uncle (father's brother) Krishna I ascended the throne.

Krishna I and His Successors

Krishna I (756–775 CE) defeated the Gangas of Mysore. His eldest son Govinda II succeeded him in 775 CE. He defeated the Eastern Chalukyas. He left the affairs of country to his brother Dhruva who eventually crowned himself as the ruler. During the reign of Dhruva (780–794 CE), the Rashtrakuta power reached its zenith. After humbling the western Ganga king, Dhruva defeated Dantivarman, the Pallava king. The ruler of Vengi (modern Andhra) also had to accept his suzerainty. After establishing his hegemony in the south, Dhruva turned his attention towards the regions around Kanauj. Vatsarya, the Prathihara king, and Dharmapala, the Pala ruler, who were contenders for supremacy in the region, were defeated by Dhruva. He nominated his third son Govinda III as the heir-apparent.

The accession of Govinda III (794–814 CE) to the throne heralded an era of success like never before. Dantika, the Pallava king, was subdued by Govinda III. Vishnuvardana, the ruler of Vengi, turned out to be his maternal grandfather and so he did not challenge his authority. Thus Govinda III became the overlord of the Deccan. The Rashtrakuta Empire reached its height of glory.

Govinda III was succeeded by his son Amoghavarsha (c. 814–878 CE). Amoghavarsha ruled for 64 years and his first twenty years of the rule witnessed endless wars with the Western Gangas. Peace returned when Amoghavarsha gave his daughter in marriage to a Ganga prince. Amoghavarsha was a patron of literature and he patronised the famous Digambara acharya Jinasena, Sanskrit grammarian Sakatayana and the mathematician Mahaviracharya. Amoghavarsha was himself a great poet and his *Kavirajamarga* is the earliest Kannada work on poetics. After Amoghavarsha, his successors were able to sustain the vast empire, but the ablest among them was Krishna III (939–968 CE).

Krishna III was the last great ruler of the Rashtrakuta dynasty. Soon after his accession, he invaded the Chola kingdom along with his brother-in-law Butunga. Kanchi and Thanjavur were captured in 943 CE. His army remained in effective control of Thondaimandalam, consisting of Arcot, Chengalpattu and Vellore. In 949 CE, he defeated the Chola army of Rajadithya in the battle of Takkolam (in present day Vellore district). Krishna III marched upto Rameshvaram where he built a pillar of victory. Thus he succeeded in establishing his suzerainty over the entire Deccan region. It was under him the Rashtrakutas joined the contest that was held then among

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the northern ruling dynasties for control of Kanauj. The continued conflict over the possession of Kanauj emboldened some of the local rajas to assert their independence. Their defiance destroyed the possibility of a single kingdom ruling northern India with its centre at Kanauj. Invasions from the north-west also prevented any such attempts to create a powerful state. But the successors of Krishna III were too weak to save the kingdom from its decline.

Religion

The worship of Shiva and Vishnu was popular during the Rashtrakuta reign. The famous rock-cut Shiva temple at Ellora was built by Krishna I. The seals have the pictures of Garudavahana of Vishnu or of Shiva seated in yogic posture. Dantidurga performed the Hiranyagarbha ritual at Ujjayini. There are references to Tula-danas gift or offer of gold equal to one's own weight to temple deities.

Jainism was patronised by later rulers such as Amoghavarsha I, Indra IV, Krishna II and Indra III. Buddhism had declined and its only important centre was at Kanheri.

Literature

The Rashtrakuta rulers were great patrons of learning. Kannada and Sanskrit literature made great progress during their reign. Amoghavarsha I was the author of *Prasnottaramalika*, a Sanskrit work, and *Kavirajamarga*, a Kannada work. Jinasena wrote the Adipurana of the Jains. Krishna II's spiritual guide, Gunabhadra, wrote the Mahapurana of the Jains. The three gems of ancient Kannada literature – Kavichakravarthi Ponna, Adikavi Pampa and Kavichakravarti Ranna – were patronised by Rashtrkuta king Krishna III, as well as by Tailapa and Satyashraya of Western Chalukyas.

Architecture

The Rashtrakutas made splendid contributions to Indian art. The rock-cut shrines at Ellora and Elephanta located in present-day Maharashtra belong to their period. The Ellora cave complex contains the features of Buddhist, Hindu and Jain monuments and art work. Amoghavarsha I espoused Jainism and there are five Jain cave temples at Ellora ascribed to his period.

The most striking structure at Ellora is the creation of the Monolithic Kailasanath Temple. The temple was hewn out of a single rock during the time of Krishna I in the 8th century. It is similar to the Lokesvara temple at Pattadakal, in Karnataka, built by Chalukya king Vikramaditya II to commemorate his victory over the Pallavas. The sculptured panels of Dasavatara Bhirava, Ravana shaking the Mount Kailasa, dancing Shiva and Vishnu, and Lakshmi listening to music are the best specimens of sculpture inside the temple.



Kailasanath Temple - Ellora



Ellora Sculptures



Elephanta Cave

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The main shrine at Elephanta is artistically superior to the shrines at Ellora. The sculptures such as Nataraja and Sadashiva excel even that of the Ellora sculptures in beauty and craftsmanship. Ardhanarishvara and Maheshamurti are the other famous sculptures. The latter, a three-faced bust of Lord Shiva, is 25 feet tall and considered one of the finest pieces of sculpture in India. The paintings are still seen in the porch of the temple of Kailasa and ceilings of the Mahesamurti shrine at Ellora.

SUMMARY

I Harsha

- The period between the Guptas and the Vardhanas saw many independent principalities. North India lacked a strong central power.
- The Huns, Maithrakas of Valabhi, Maukharis of Kanauj, Yasodharman of Mandasor, Pushyabhutis of Thaneswar and Later Guptas of Magadha were sub-regional kingdoms.
- Harsha maintained cordial relations with China and the Chinese pilgrim Hieun Tsang recorded the socio-religious conditions of the people of that period.
- Harsha patronised Buddhism and convened Buddhist assemblies at Kanauj and Prayag.

II Palas

- The founder of Pala dynasty Gopala was elected to rule by the chieftains and rulers of little kingdoms.
- Dharmapala, Devapala and Mahipala I ruled ably and kept their domain under effective control.
- The patronage of Palas to Vikramashila and Nalanda universities paved the way for the progress of Buddhist, Jain and Sanskrit literature.

III Rashtrakutas

- Rashtrakutas emerged as the most feared and powerful kingdom during the reign of a series of successful rulers from Krishna I through Krishna III.
- Rashtrakutas patronised Sanskrit and Kannada scholars.
- The art found at Ellora and Elephanta are their contributions.

EXERCISE

I. Choose the correct answer

1. Prabakaravardhana gave his daughter Rajyasri in marriage to_____.
   (a) Grahavarman (b) Deva Gupta
   (c) Sasanka (d) Pushyaputi
2. Harsha accepted the throne of Kanauj on the advice of_____.
   (a) Grahavarman
   (b) Avalokitesvara Bodisatva
   (c) Prabakaravardhana
   (d) Poni
3. _____was the minister for Foreign Relations and War.
   (a) Kuntala (b) Banu
   (c) Avanti (d) Sarvagata
4. Which of the following was written by Harsha?
   (a) Harsha Charitha (b) Priyadharsika
   (c) Arthasastra (d) Vikramorvasiyam
5. Which one of the following statements is wrong?
   (a) Dharmapala established Somapura Mahavihara.
   (b) Ramapala wrote Ramacharitam.
   (c) Mahipala Songs are still popular in rural parts of Bengal.
   (d) Agama Shastra was written by Gaudapada.

II. Write Brief Answers

1. What are the epigraphical sources for the study of Harsha's Empire?
2. How did Harsha become the king of Kanauj?
3. Discuss the greatness of Mahipala I.
4. Point out the significance of the battle of Takkolam.
5. Highlight the significance of Nalanda University during the Pala dynasty.

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III. Write Short Answers

1. Harsha's relationship with the Chinese.
2. Importance of Harsha's criminal justice system.
3. Shrines at Elephanta and at Ellora.
4. Contribution of Rashtrakutas to Kannada literature.
5. Patronage of Rashtrakutas to Jains.

IV. Answer the following in detail

1. Explain the religious policy of Harsha.
2. Highlight the condition of North India as described by Hieun Tsang.
3. What were the contributions of Palas to Buddhism?
4. Account for the greatness of Rashtrakutas.

Activity

1. Enact a drama on a Buddhist Assembly Meeting.

2.Debate:

(i) Bakthiyar Khalji attacked Nalanda University thinking that it was a fort.

(ii) Hieun Tsang's visit to India to collect Buddhist texts.

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GLOSSARY

quinquennial	occurring once in five years	ஐந்தாண்டிற்கு ஒருமுறை நிகழும்
bhikshu	Buddhist monk	பௌத்தத் துறவி
immolate	killing oneself by jumping into fire	தீப் பாய்தல்
reckon	calculate	கணக்கிடு
preceptor	teacher	ஆசிரியர்
booty	plunder	போரின் மூலம் கொள்ளையடிக்கப்பட்டவை
espoused	supporting a cause	ஒரு காரியத்திற்கு அல்லது செயல்பாட்டிற்கு ஆதரவு கொடுத்தல்
hewn	chiselled	செதுக்கப்பட்ட
ascribed	assigned	சார்ந்தது

Answers :

1. (a) 2. (b) 3. (c) 4. (b) 5. (b)

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UNIT 9

Cultural Development in South India

Learning Objectives

- To understand state and society in early medieval south India
- To know the nature of political conflict between Chalukyas and Pallavas
- To understand the cultural exchanges occurring in south India under the two antagonistic kingdoms
- To study the artistic greatness of monuments at Ajantha, Ellora and Mamallapuram
- To study the devotional movements and impressive growth of vernacular literature in early medieval south India.

Introduction

The political history of south India during the sixth century to ninth century CE was marked by conflicts between the Chalukyas of Badami (Vatapi) (also known as Western Chalukyas), and the Pallavas of Kanchi. At the same time, the period also saw great advancements in the field of culture and literature. It also broke new grounds in areas like devotional literature, art and architecture. The Bhakti movement, which impacted the entire sub-continent, originated in the Tamil country during this period.

Sources

Inscriptions on copperplates, on temple walls and pillars form a major source of historical information for this period. Inscriptions issued by Chalukyas in Kannada, Telugu, Tamil and Sanskrit languages, and Pallavas in Tamil and Sanskrit, recording land grants to Brahmins, as well as the royal and the non-royal gifts made to religious establishment are equally important sources. The Aihole inscription of Pulikesin II composed by his court poet Ravikirti in Sanskrit is among the most important of Chalukyan inscriptions. *Kavirajamarga*, a work on poetics in Kannada, *Vikramarjuna-vijayam*, also called *Pampa-bharata,* by Pampa in Kannada, which were all of a later period, and Nannaya's *Mahabharatam* in Telugu also provide useful historical data.

However, pride of place must go to Tamil literature. The Bhakti movement which originated in South India found its greatest expression in the songs composed by the Azhwars and Nayanmars. The poems of the Vaishnavite Azhwars were later compiled as the *Nalayira Divya Prabhandam*. The Saiva literature was canonized as the *Panniru Tirumurai*. The *Thevaram,* composed by Appar (Thirunavukkarasar), Sambandar (Thirugnanasambandar) and Sundarar; and *Thiruvavasagam* by Manickavasagar are prominent texts which are read as sacred literature to this day. *Periyapuranam* written by Sekizhar, in a later period, also provides much historical information. The *Mathavilasa Prahasanam* written by Mahendravarman I in Sanskrit, is an important source for the Pallava period.

Many inscriptional sources including the Allahabad Pillar inscription of Samudragupta

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From Parameshwaravarman's Kuram Copper Plate : (Line 12). The grandson of Narasimhavarman, (who arose) from the kings of this race, just as the moon and the sun from the eastern mountain; who was the crest-jewel on the head of those princes, who had never bowed their heads (before); who proved a lion to the elephant-herd of hostile kings; who appeared to be blessed Narasimha himself, who had come down (to earth) in the shape of a prince; who repeatedly defeated the Cholas, Keralas, Kalabhras, and Pandyas; who, like Sahasrabahu (i.e., the thousand-armed Kartavirya), enjoyed the action for a thousand arms in hundreds of fights; who wrote the (three) syllables of (the word) vijaya (i.e., victory), as on a plate, on Pulikesin's back, which was caused to be visible (i.e., whom he caused to turn his back) in the battles of Pariyala, Manimangala, Suramara, etc., and who destroyed (the city of) Vatapi, just as the pitcher-born (Agastya) (the demon) Vatapi.

and the Aihole inscription of the Chalukya king Pulakisin II provide details of Pallava - Chalukya conflict. The Kuram copper plates of Parameshwaravarman and the Velurpalayam copper plates of Nandivarman III record their military achievements. Coins help us to understand the economic condition of the period. Buddhist sources such as *Deepavamsa* and *Mahavamsa*, written in Pali, the accounts of Chinese travellers Hiuen Tsang and Itsing give us details about the socio-religious and cultural conditions of the Pallava times. The ninth and tenth century writings of Arab travellers and geographers such as Sulaiman, Al-Masudi, and Ibn Hauka also tell us about the socio-political and economic conditions of India of this period. The sculptures in the temples in Aihole, Badami, Pattadakal reflect the culture of the times.

I Chalukyas and Pallavas

9.1 Chalukyas

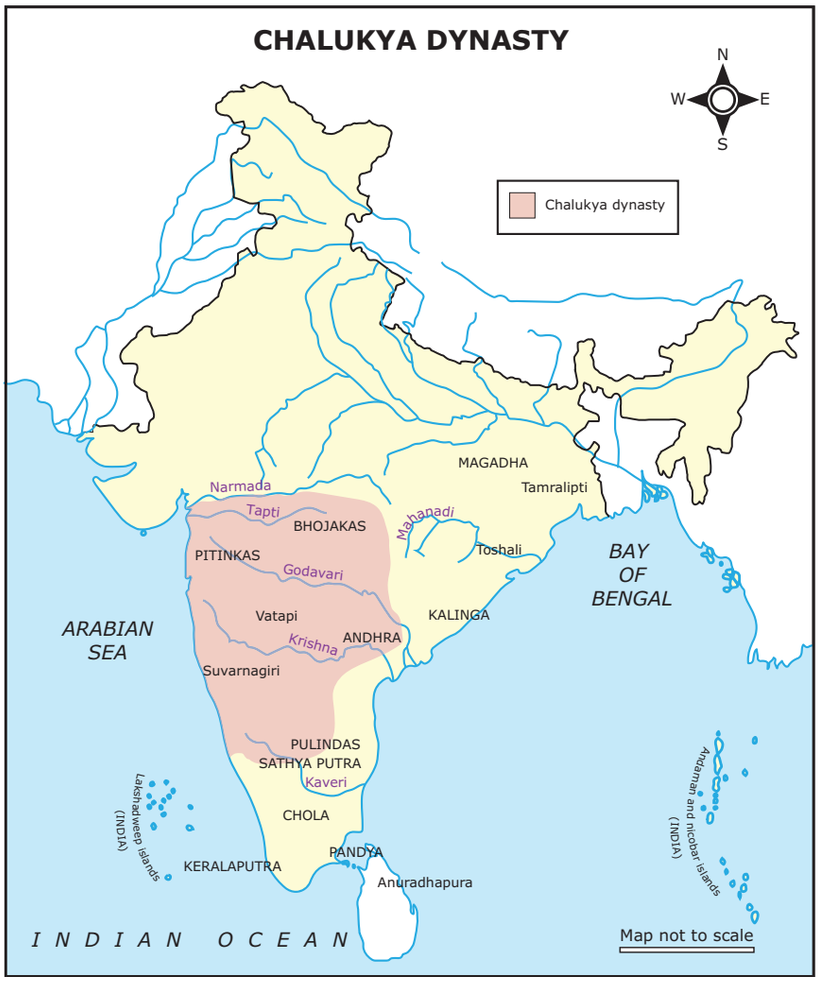
There are two Chalukya families: Chalukyas of Badami (Vatapi) and Chalukyas of Kalyani. This lesson concerns only the Chalukyas of Badami. Chalukya dynasty emerged as a strong power with its founder Pulikesin I (c. 543-566 CE) fortifying a hill near Badami. He declared independence from the Kadmabas. It is said that he conducted *yagna*s and performed the *asvameda* sacrifice. The capital Badami was founded by Kirtivarman (566-597). Pulikesin I's grandson Pulikesin II (609-642), after defeating Mangalesha, proclaimed himself as king, an event that is described in the Aihole inscription. One of the most outstanding victories of Pulikesin II was the defeat of Harshavardhana's army on the banks of the Narmada. The kings of Malwa, Kalinga, and eastern Deccan accepted his suzerainty. His victories over Kadambas of Banvasi, and Gangas of Talakad (Mysore) are also worthy of note. However, his attempt to attack Kanchipuram was thwarted by Mahendravarma Pallava. This led to a prolonged war between the Chalukyas and the Pallavas. Narasimha Varman I (630-668), the Pallava King, attacked and occupied Badami. Pulikesin II died in the battle. Pallava control over Badami and the southern parts of the Chalukya empire continued for several years. In the mid-eighth century, the Badami Chalukyas were overpowered and replaced by the Rashtrakutas.

Chalukya Administration

State

The king was the head of the administration. In dynastic succession primogeniture was not strictly followed. Generally, the elder was to be appointed as *yuvaraja* while the king was in the office. The heir apparent got trained in literature, law, philosophy, martial arts and others. Chalukyan kings claimed to rule according to *dharma-sastra* and *niti-sastra*. Pulikesin I was well-versed in *manu-sastra, puranas,* and *itihasas*. In the beginning, the Chalukya kings assumed titles such as *Maharajan, Sathyasrayan* and *Sri-Pritivi-Vallaban*. After defeating Harshavardhana, Pulikesin II assumed the title of Parameswaran. Bhattarakan and Maharajathirajan, soon became very popular titles. In the Pallava kingdom, kings took high-sounding titles such as *Dharma maharajaadhi raja, Maharajadhiraja, Dharma maharaja,*

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Maharaja. In the Hirahadagalli plates the king is introduced as the performer of *agnistoma, vajapeya* and *asvamedha* sacrifices.

The wild boar was the royal insignia of the Chalukyas. It was claimed that it represented the *varaha avatar* of Vishnu. The bull, Siva's mount, was the symbol of the Pallavas.

Royal Women

Chalukya dynasty of Jayasimhan I line appointed royal ladies as provincial governors. They also issued coins in some instances. Vijya Bhattariga, a Chalukya princess, issued inscriptions. Pallava queens did not take active part in the administration of the kingdom, but they built shrines, and installed images of various deities, and endowed temples. The image of Queen Rangapataka, the queen of Rajasimha, is found in the inscription in Kailasanatha temple in Kanchipuram.

The King and His Ministers

All powers were vested in the king. Inscriptions do not specifically speak of a council of ministers, but they do refer to an official called *maha-sandhi-vigrahika*. Four other categories of ministers are also referred to in the epigraphs: *Pradhana* (head minister), *Mahasandhi-vigrahika* (minister of foreign affairs),

Aihole Inscription of Pulikesin II : The Megudi temple at Aihole (in Karnataka) stands on top of a hill. On the eastern wall of this Jaina temple is a 19-line Sanskrit inscription (dated to Saka era: 634-635 AD (CE)). The composer is a poet named Ravikriti. The inscription is a prashasti of the Chalukyas especially the reigning king Pulikesin II, referred to as Sathyasraya (the abode of truth). It highlights the history of the dynasty, defeat of all his enemies, especially Harshavardhana.

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Amatya (revenue minister), and *Samaharta* (minister of exchequer). Chalukyas divided the state into political divisions for the sake of administration: *Vishayam, Rastram, Nadu* and *Grama*. Epigraphs speak of the officials like *vishayapatis, samantas, gramapohis* and *mahatras*. *Vishayapatis* exercised the power at the behest of the kings. *Samantas* were feudal lords functioning under the control of the state. *Grampohis* and *gramkudas* were village officials. *Mahatras* were the prominent village men.

Provincial and District Administration

Generally, the king appointed his sons as the provincial governors. The governors called themselves *raja, marakka-rajan* and *rajaditya-raja-parameswaran*. Some governors held the title *maha-samanta* and maintained troops. The chief of *vishaya* was *vishayapati.* In turn, *vishaya* was divided into *pukti*. Its head was *pogapati*.

Village Administration

The traditional revenue officials of the villages were called the *nala-kavundas*. The central figure in village administration was *kamunda* or *pokigan* who were appointed by the kings. The village accountant was *karana* and he was otherwise called *gramani*. Law and order of the village was in the hands of a group of people called *mahajanam*. There was a special officer called *mahapurush*, in charge of maintaining order and peace of the village. *Nagarapatis* or *Purapatis* were the officials of the towns.

Religion

The Chalukyas patronised both Saivism and Vaishnavism. They built temples for Siva and Vishnu. Brahmin groups were invited from the Gangetic regions and settled to perform regular pujas and conduct festivals and ceremonies in the temples. Notable Chalukya rulers like Kirtivarman I, Mangalesa (597-609), and Pulikesin II (609-642) performed *yagnas*. They bore titles such as *parama-vaishana* and *parama-maheswara*. Chalukyas gave prominent place to Kartikeyan, the war god. Saiva monasteries became centres for popularising Saivism. Chalukyas patronised heterodox sects also and lavishly donated lands to the Jain centres. Ravikirti, the poet-laureate of Pulikesin II, was a Jain scholar. In the reign of Kirtivarman II a Jain village official built a Jain temple in a place called Annigere. The prince Krishna appointed Gunapatra, a Jain monk, as his master. According to Hiuen Tsang, there were many Buddhist centres in the Chalukya territory wherein more than 5000 followers of the Hinayana and Mahayana sects lived.

Literature and Education

Chalukyas used Sanskrit in pillar inscriptions such as in Aihole and Maha-kudam. A seventh-century inscription of a Chalukya king at Badami mentions Kannada as the local prakrit, meaning the people's language, and Sanskrit as the language of culture. A chieftain of Pulikesin II authored a grammar work *Saptavataram* in Sanskrit.

Chalukya Architecture

Historically, in Deccan, Chalukyas introduced the technique of building temples using soft sandstones as medium. In Badami, two temples are dedicated to Vishnu and one each to Siva and to the Jaina *tirthankaras*. Their temples are grouped into two: excavated cave temples and structural temples. Badami is known for both structural and excavated cave temples. Pattadakal and Aihole are popular for structural temples.

Aihole (Ayyavole)

Built in 634, Aihole, the headquarters of the famous medieval Ayyavole merchants' guild was an important commercial centre. About seventy temples are located in Aihole. The earliest stone-built temple is Lad Khan temple. Its unique trait is a stucco pillar with a big capital distinct from northern style. A temple dedicated to the goddess Durga was built on the model of Buddha Chaitya. It stands on a raised platform in the form of semi-circle. Another temple, dedicated to the

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same goddess is called Huccimalligudi, which is rectangular in shape. Chalukyas also built Jain temples. Megudi Jain temple is illustrative of the evolution of temple architecture under the Chalukyas. The mandapa-type caves are preserved at Aihole.



Aihole Durga Temple

Vatapi (Badami)

There are four caves in Badami. The largest cave temple built by Mangalesa is dedicated to Vishnu. The reclining posture of Vishnu on the snake bed and Narasimha are exquisite examples of Chalukya art. Irrespective of religion, architectural features share a common style. It establishes the technical importance and the secular attitude of both patron and architect.

Pattadakal

Pattadakal, a quiet village in Bagalkot district of Karnataka, is famous for its exquisite temples. Pattadakal was a centre for performing royal rituals. The Virupaksha temple was built at the order of queen Lohamahadevi to commemorate the conquest of Kanchipuram by her husband Vikramaditya II. The unique feature of the structural temple built by Rajasimha at Mamallapuram was adopted here by the Chalukyas. Monuments are generally associated with the rulers who built them. However, here we also have signatures of the architects who conceived the edifices and the skilled craftspeople who created them. The east porch of the Virupaksha temple has a Kannada inscription eulogizing the architect who designed the temple. The architect was given



Virupaksha Temple, Pattadakal

the title *Tribhuvacharya* (maker of the three worlds). Several reliefs on the temple walls bear signatures of the sculptors who carved them.

At the south-eastern corner of the village is the Papanatha temple. Similar to the Virupaksha temple in its basic plan, it has a *shikara* in the northern style. The outer walls are richly decorated with many panels depicting scenes and characters from the Ramayana. The eastern wall has a short Kannada inscription, giving the name of the architect Revadi Ovajja, who designed the shrine. In Pattadakal, Chalukyas built more than ten temples which demonstrate the evolution in Chalukya architecture. On the basis of style these temples are classified into two groups: Indo-Aryan and Dravidian.

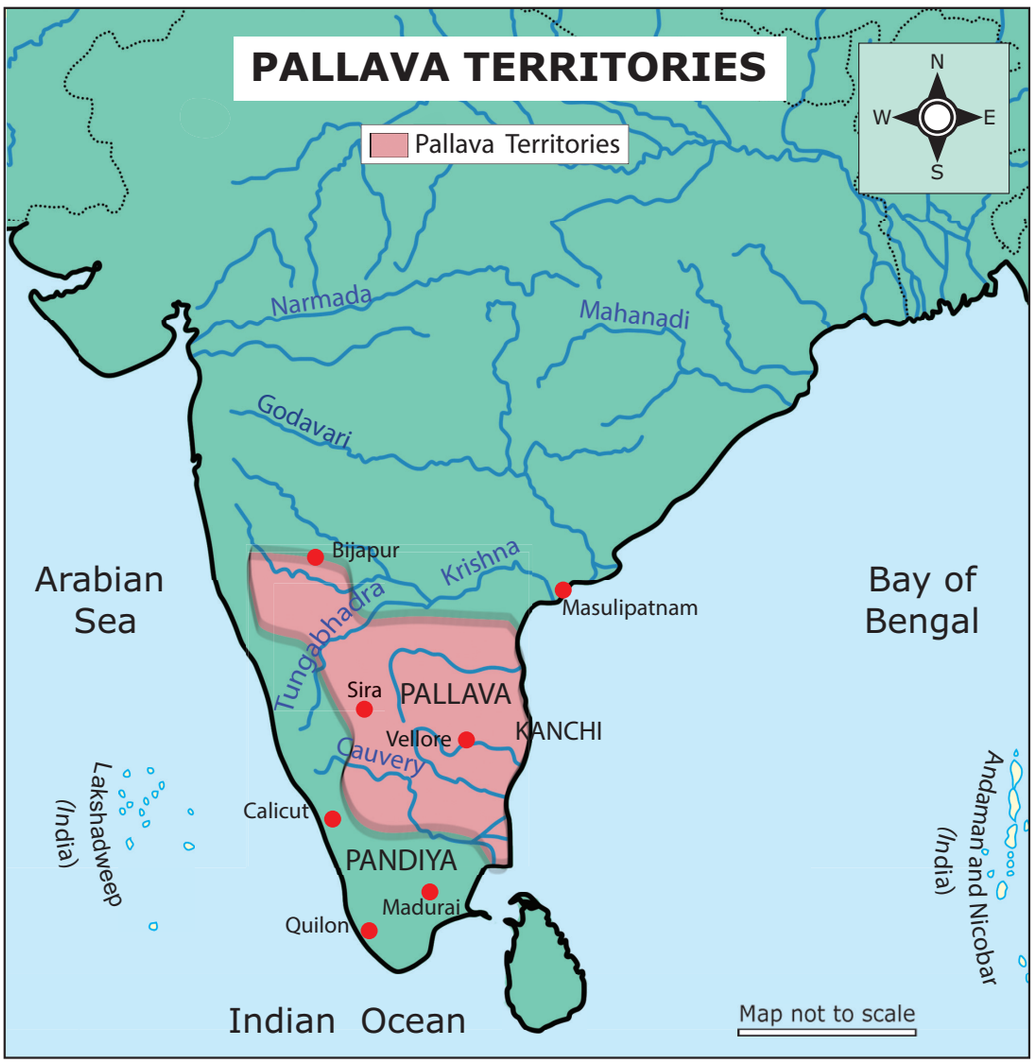
Painting

Paintings are found in a cave temple dedicated to Vishnu in Badami. Chalukyas adopted the Vakataka style in painting. Many of the paintings are of incarnations of Vishnu. The most popular Chalukya painting is in the palace built by the King Mangalesan (597-609). It is a scene of ball being watched by members of royal family and others.

9.2 Pallavas

There is no scholarly consensus about the origin of the Pallavas. Some early scholars held the view that the word Pallava was a variant of Pahlava, known as Parthians, who moved from western India to the eastern coast of the peninsula, during the wars between the Sakas and the Satavahanas in the second century CE. But many scholars today regard them native

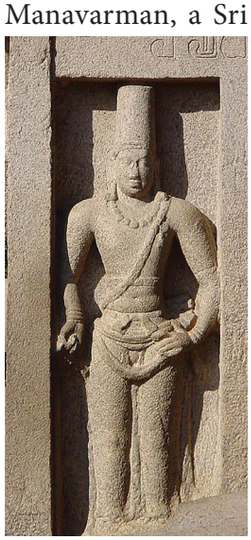
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to south India or "with some mixture of north Indian blood".

The Pallavas were associated with Tondaimandalam, the land between the north Pennar and north Vellar rivers. Simhavishnu is believed to have conquered the Chola country up to the Kaveri and consolidated his dynastic rule, started by his father Simhavarman. Simhavishnu, vanquishing the Kalabhras, conquered the land up to the Kaveri, thereby coming into conflict with the Pandyas. Simhavishnu's successor Mahendravarman I (590-630), whom Appar, converted from Jainism to Saivism, was a patron of arts, and a poet and musician in his own right.

During Mahendravarman's reign, the army of Pulikesin II annexed the northern part of Pallava kingdom and almost reached the Pallava capital of Kanchipuram. Subsequently, during the reign of Narasimhavarman I (630-668), the Pallavas managed to settle scores by winning several victories over the Chalukyas with the aid of their ally Manavarman, a Sri Lankan prince, who later became ruler of the island kingdom. The climax was Narasimhavarman's (General Paranjothi) invasion of the Chalukyan kingdom and his capturing of the Badami. Narasimhavarman claims to have defeated the Cholas, Cheras and Kalabhras. Two naval expeditions despatched to help Manavarman


Narasimhavarman

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were successful, but this Sri Lankan ruler subsequently lost his kingdom.

The Pallava-Chalukya conflict continued during the subsequent decades, with some intermittent peace. During the reign of his grandson, Paramesvaravarman I (670-695), Vikramaditya of the Chalukya kingdom invaded the Pallava country. Paramesvaravarman fought against him with the support of the Gangas and Pandyas. As a result, the Pallavas came into conflict with the Pandyas in the south. In the early ninth century, the Rashtrakuta king, Govind III, invaded Kanchi during the reign of the Pallava Dantivarman. Dantivarman's son Nandivarman III aided by western Gangas and Cholas, defeated the Pandyas at the battle of Thirupurambiyam.

Aparajita, grandson of Nandivarman III, lost his life in a battle fought against Aditya I of the Chola kingdom who invaded Tondaimandalam. This sealed the fate of the Pallavas. Thereafter, control over Tondaimandalam passed into the hands of the Cholas.

About the Cheras: Though the Kerala region seems to have been under the rule of the Chera Perumals during the period from sixth to ninth century little is known about its history until the beginning of the ninth century.

Pallava Administration

Under the Pallavas, kinship was held to be of divine origin and was hereditary. The king took high-sounding titles, some of which, such as *maharajadhiraja,* were borrowed from north Indian traditions. The king was assisted by a group of ministers, and in the later Pallava period this ministerial council played a prominent part in state policy. Some of the ministers bore semi-royal titles and may well have been appointed from among the feudatories.

Distinctions are made between *amatyas* and *mantrins*. While a *mantri* is generally understood to be a diplomat, *amatya* is a counsellor. *Mantri Mandala* was a council of ministers. *Rahasyadhikrita* was a private secretary of the king. *Manikkappandaram-Kappan* was an officer in charge of the treasury (*Manikka* - valuables*; Pandaram* - treasury*; Kappan* – keeper). *Kodukkappillai* was the officer of gifts. They were central officers under the Pallava king. *Kosa-adhyaksa* was the supervisor of the *Manikkappandaram-kappan.* Judicial courts were called *Adhikarna Mandapa* and judges called *Dharmadhikarins.* Fines are mentioned in the Kasakudi plates of Nandivarma Pallava as *Karanadandam* (fine in superior/higher court) and *Adhikaranadandam* (fine in district level*).*

The governor of a province was advised and assisted by officers in charge of districts who worked in close collaboration with local autonomous institutions, largely in an advisory capacity. They were built on local relationship of caste, guilds, craftsmen and artisans (such as weavers and oil-mongers), students, ascetics and priests. There were assemblies of villagers and also representatives of districts. General body meetings of the assembly were held annually, and meetings of smaller groups were responsible for implementing policy.

Land Grants

Land ownership was with the king, who could make revenue grants to his officers and land-grants to Brahmans, or else continue to have land cultivated by small-scale cultivators and landlords. The latter was the most common practice. Crown lands were leased out to tenants-at-will. The status of the village varied according to the tenures prevailing. The village with an inter-caste population paid land revenue. The *brahmadeya* villages were donated to a single Brahman or a group of Brahmans. These villages tended to be more prosperous than the others because no tax was paid. There were *devadana* villages, donated to a temple, and the revenue was consequently received by the temple authorities and not by the state. The temple authorities assisted the village by providing employment in the service of the temple. This last category of villages gained

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greater significance when in later centuries the temples became the centres of rural life. During the Pallava period the first two types of villages were predominant.

In 1879, eleven plates held together by a ring of copper, its two ends soldered and stamped with a royal seal depicting a bull and a lingam (the Pallava symbol) were discovered in Urrukkattukottam, near Puducherry. It records a grant of a village made in the twenty-second year of the king Nandivarman (753 CE). The inscriptional text commences with a eulogy of the king in Sanskrit, followed by the details of the grant in Tamil, and a concluding verse in Sanskrit.

Village Life

In the village, the basic assembly was the *sabha,* which was concerned with all matters relating to the village, including endowments, land, irrigation, cultivated, punishment of crime, the keeping of a census and other necessary records. Village courts dealt with petty criminal cases. At a higher level, in towns and districts, courts were presided over by government officers, with the king as the supreme arbiter of justice. The *sabha* was a formal institution but it worked closely with the *urar*, an informal gathering of the entire village. Above this was a district council which worked with *nadu* or district administration. Villages populated entirely or largely by Brahmans preserved records of the functioning of assemblies and councils. The link between the village assembly and the official administration was the headman of the village.

Tank Irrigation

A special category of land, *eripatti* or tank land, was known only in south India. This land was donated by individuals, the revenue from which was set apart for the maintenance of the village tank. Rainwater was stored in the tank so that land could be irrigated during the annual long, dry spell. The tank, lined with brick or stone, was built through the cooperative effort of the village, and its water was shared by all cultivators. The maintenance of these tanks was essential to the village. Practically every inscription from the Pallava period pertaining to the rural affairs refers to the upkeep of the tank. Next in importance came wells. Water was distributed by canals, which were fitted with sluices to regulate the water level and prevent overflowing at the source. The distribution of water for irrigation was supervised by a special tank committee appointed by the village. Water taken in excess of allotted to a particular cultivator was taxed.

Revenue and Taxation

Land grants recorded mainly on copperplates provide detailed information on land revenues and taxation. Revenue came almost exclusively from rural sources, mercantile and urban institutions being largely unplanned. Two categories of taxes were levied on the village. The land revenue paid by the cultivator to the state varied from 1/6th to 1/10th of the produce, and was collected by the village and paid to the state collector. In the second category were local taxes, also collected in the village but utilized for services in the village itself. The tax money was spent for repairing irrigation works, illuminating the temple, etc. When the state land tax was inadequate, the revenue was supplemented by additional taxes on draught cattle, toddy-drawers, marriage-parties, potters, goldsmiths, washermen, textile-manufacturers, weavers, brokers, letter-carriers, and the makers of ghee.

The loot and booty obtained in war added to the revenue of the state. Pallava considered war



Vaikunta Perumal temple - Kanchipuram

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to be very important and a series of sculptures depicting the important events connected with the reign of Nandivarama Pallava, notably Pallava troops attacking a fort are seen in the Vaikunta Perumal temple at Kanchipuram. This fort is depicted in the sculptures as having high ramparts with soldiers attacking it and elephants standing near it.

Pallava Army

Much of the state revenue went to maintain the army. The king maintained a standing army under his direct control. The army consisted of foot-soldiers, cavalry and a small force of elephants. Chariots were by now almost out of use and in any case were ineffective in the hilly terrains, as much of the fighting took place there. Cavalry, though effective, was expensive, as horses had to be imported. The Pallavas developed a navy and built dockyards at Mamallapuram and Nagapattinam. However, the Pallava navy was inconsiderable compared to the naval strength of the Cholas who succeeded them.

Trade

Kanchipuram was an important trading centre in the Pallava period. The merchants had to obtain license to market their goods. Barter system generally prevailed but later the Pallavas issued gold and silver coins. Merchants had their own organizations such as Manigramam. In foreign trade, spices, cotton textiles, precious stones and medicinal plants were exported to Java, Sumatra, Cambodia, Sri Lanka, China and Burma (Myanmar). Mamallapuram was an important seaport.

Traders founded guilds and called themselves as *sudesi, nanadesi, ainurruvar* and others. Their main guild functioned at Aihole. Foreign merchants were known as Nanadesi. It had a separate flag with the figure of bull at the centre, and they enjoyed the right of issuing *vira-sasanas*. The jurisdiction of this guild stretched over entire south-east Asia. The chief of this guild is registered in the inscriptions as *pattanswamy, pattnakilar,* and *dandanayaka*. Its members were known as *ayyavole-parameswariyar*.

Maritime Trade

Unlike in the Ganges plain, where large areas were available for cultivation, the regions controlled by the Pallavas and the Chalukyas commanded a limited income from land. Mercantile activity had not developed sufficiently to make a substantial contribution to the economy. The Pallavas had maritime trade with south-east Asia, where by now there were three major kingdoms: Kambuja (Cambodia), Champa (Annam), and Srivijaya (the southern Malaya peninsula and Sumatra). On the west coast, the initiative in the trade with the West was gradually passing into the hands of the foreign traders settled along the coast, mainly Arabs. Indian traders were becoming suppliers of goods rather than carriers of goods to foreign countries, and communication with the west became indirect, via Arabs, and limited to trade alone.

Society

Brahmins as learned scholars in literature, astronomy, law and others functioned as the royal counsellors. Not only were they in the teaching profession, they were also involved in agriculture, trade and war. They were exempted from paying taxes and capital punishment. The next important social group which ruled the state was called *sat-kshatryas* (quality kshatriyas). Not all the *kshatryas* were of warring groups; some of them were involved in trading as well. They also enjoyed the right to read the *Vedas*, a privilege denied to lower varnas. The trading group maintained warriors for protection and founded trade guilds. The people who were at the bottom of the society worked in agriculture, animal husbandry, and handicraft works. People engaged in scavenging, fishing, dry-cleaning and leather works were positioned outside the varna system.

Most scholars agree that Aryanisation or the northern influence on the south picked up pace during the Pallava period. This is evident from the royal grants issued by the kings. The caste structure had firmly established. Sanskrit came to be held in high esteem.

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Kanchipuram continued to be a great seat of learning. The followers of Vedic religion were devoted to the worship of Siva. Mahendravarman was the first, during the middle of his reign, to adopt the worship of Siva. But he was intolerant of Jainism and destroyed some Jain monasteries. Buddhism and Jainism lost their appeal. However, Hiuen-Tsang is reported to have seen at Kanchi one hundred Buddhist monasteries and 10,000 priests belonging to the Mahayana school. Many of the great Nayanmars and Alwars, Saiva and Vaishanava poet-saints lived during his time.

Growing influence of Brahmanism

Perhaps the most obvious sign of the influence of Aryan culture in the south was the pre-eminent position given to Brahmins. They gained materially through large gifts of land. Aryanisation is also evident in the evolution of educational institutions in the Pallava kingdom. In the early part of this period education was controlled by Jains and Buddhists, but gradually the Brahmins superseded them. The Jains who had brought with them their religious literature in Sanskrit and Prakrit, began to use Tamil. Jainism was extremely popular, but the competition of Hinduism in the succeeding centuries greatly reduced the number of its adherents. In addition, Mahendravarman I lost interest in Jainism and took up the cause of Saivism, thus depriving the Jains of valuable royal patronage. The Jains had developed a few educational centres near Madurai and Kanchi, and religious centres such as the one at Shravanabelagola in Karnataka. But a vast majority of the Jaina monks tended to isolate themselves in small caves, in hills and forests.

Monasteries and Mutts

Monasteries continued to be the nucleus of the Buddhist educational system and were located in the region of Kanchi, and the valleys of the Krishna and the Godavari rivers. Buddhist centres were concerned with the study of Buddhism, particularly as this was a period of intense conflict between orthodox and heterodox sects. But Buddhism was fighting a losing battle. Royal patronage, which the Buddhists lacked, gave an edge to the protagonists of Vedic religions.

Apart from the university at Kanchi, which acquired a fame equal to that the Nalanda, there were a number of other Sanskrit colleges. Sanskrit was the recognized medium, and was also the official language at the court, which led to its adoption in literary circles. In the eighth century the *mathas* (mutts) became popular. This was a combination of a rest house, a feeding-centre, and an education centre, which indirectly brought publicity to the particular sect with which it was associated.

Growing Popularity of Sanskrit

Mahendravarman I composed *Mathavilasa Prahasanam* in Sanskrit. Two extraordinary works in Sanskrit set the standard for Sanskrit literature in the south: Bharavi's *Kiratarjuniya* and Dandin's *Dashakumaracharita*. Dandin of Kanchipuram, author of the great treatise on rhetoric *Kavyadarsa*, seems to have stayed in Pallava court for some time.

Rock-cut Temples

Mahendravarman I is credited with the introduction of rock-cut temples in the Pallava territory. Mahendravarman claims in his Mandagappattu inscription that his shrine to Brahma, Isvara and Vishnu was made without using traditional materials such as brick, timber, metal and mortar. Mahendravarman's rock-cut temples are usually the *mandapa* type with a pillared hall or the *mandapa* in front and a small shrine at the rear or sides.



Rock-cut temple of Mahendravarma Pallava

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II. Ellora – Ajanta and Mamallapuram

Aurangabad district in Maharashtra is the centre of the groups of caves in Ellora and Ajanta. The Ellora group of caves are famous for sculptures while the Ajanta group of caves are famous for paintings. The dates of these temples range from c. 500 to c. 950 CE. But the activity of creating cave temples may have started two hundred years earlier. The first cave temple was created for the *Ajivikas*. Some of the temples are incomplete.

9.3 Ellora

The rock-cut cave temples in Ellora are in 34 caves, carved in Charanadri hills. Without knowledge of trigonometry, structural engineering, and metallurgy, the Indian architects could not have created such exquisite edifices. The patrons of these caves range from the dynasties of Chalukyas to Rashtrakutas. The heterodox sects first set the trend of creating this model of temples. Later, orthodox sects adopted it as a medium of disseminating religious ideologies. These temples were linked to Ajivikas, Jainism, Buddhism, and Brahmanism. The earliest temples are modest and simple with no artistic claims. But, the later temples are elegant edifices.

Mural paintings in Ellora are found in five caves, but only in the Kailash temple are they preserved. Some murals in Jain temples are well preserved. Not only animals, birds, trees, flowers are pictured elegantly, but human emotions and character - greed, love, compassion-are depicted with professional skill.

DO YOU KNOW?

The Ellora caves were designated as a UNESCO World Heritage Site in 1983.

Heterodox I / Buddhist caves

There are 12 Buddhist caves. Every Buddhist cave temple is of a unique model in architecture. Some are modest; while others are double-storeyed or triple-storeyed. The plans of the caves demonstrate that these were designed as religious centres where monks stayed and the disciples were trained in religious treatises and scriptures. The main hall in the centre and the cubical rooms on either side were used as monasteries for teaching and preaching. This is attested by a figure, in cave number six, of man reading a manuscript on a folding table. The panels in these caves portray scenes from the life of the Buddha. Three different characters are indentified by the sculptures in the caves. The central figure is Buddha found in three sagacious postures: meditating (*dhyana mudra*), preaching (*vyakhyana mudra*) and touching the earth by index finger of right hand (*bhumi-sparsha mudra*).



Buddha in Meditation-Ellora

Goddesses

Buddhist caves represented goddesses by way of the carved images of Tara, Khadiravani-tara, Chunda, Vajradhat-vishvari, Maha-mayuri, Sujata, Pandara and Bhrikuti. In cave twelve, a stout female figure is depicted wearing a waistband and headgear of a cobra. Khadrivani-tara also holds a cobra in one of her hands in the same cave.

Heterodox II / Jain caves

A few Jain caves are also seen in Ellora group and are distinct from others. But they are incomplete. The figures of Yaksha-matanga, Mahavira, Parsvanatha, and Gomatesvara are surrounded by attendants.

Caves of Vedic Religions

The earliest caves in these groups are modest and simple. Mostly, they are square-shaped except Kailasanatha cave (cave-16), which is a massive monolithic structure, carved out of a

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single solid rock. This temple is said to represent Kailash, the abode of Lord Shiva. The temple is two storeyed and the Kailasa temple is on the first one. The lower storey has carved life-size elephants, which looks like they are holding up the temple on their backs. The temple exterior has richly carved windows, images of deities from the Hindu scriptures and Mithunas (amorous male and female figures). Most of the deities to the left of the temple entrance are Saivite and the deities to the right of the entrance are Vaishnavite. The courtyard has two huge pillars with the flagstaff and a Nandi mandapa. The wedding ceremony of Siva-Parvati, the attempted lifting of the Kailasa mountain by Ravana, and the destruction of Mahisasura by the goddess *Durga* are beautiful specimens. Weapons and musical instruments of the gods are also depicted through the panel sculptures. An interesting sculpture is that of the river goddess Ganga mounted on a crocodile and the river goddess Yamuna mounted on a tortoise.

9.4 Ajanta

The Ajanta caves are situated at a distance of about 100 km north of Aurangabad in Maharashtra. Totally 30 caves have been scooped out of volcanic rocks. Though chiefly famous for mural paintings, there are some sculptures too. The Hinayana sect of Buddhism started the excavation of caves in Ajanta. The patrons were the kings who ruled the Deccan plateau during the period c. 200 BCE to 200 CE. Inscriptions speak of the patrons who range from kings to merchants. First phase of the caves belong to the period from c. 200 BCE to 200 CE. The second phase started from c. 200 CE to 400 CE.

Paintings

Ajanta caves are the repository of rich mural paintings. Paintings of the early phase are mostly in caves nine and ten, which belong to the period of the Satavahanas. The authors of Ajanta paintings followed ingenious techniques. First, they plastered the ridged surface of the volcanic rock. This plaster was made of vegetable fibres, paddy husk, rock-grit, and sand. This surface was overlaid with a thin layer of lime, ready to receive the pigment. Recently it was noticed that a stretch of cloth was reinforced on the surface for the application of pigment.



Ajantha: Bodhisatva

The colours were extracted out of natural objects and minerals. The prominent colours used are black, red, white, yellow, blue and green. The aesthetic features of the paintings are garland, necklaces, headgear, ear-rings and the perfection of the movements of the human hands. The story panels are attractive and informative. Scenes from the Jataka stories and select episodes from the life history of Buddha are the central theme of the paintings.

The celestial figures of Kinnaras, Vidyadharas and Gandharvas are depicted in paintings and sculptures. In the paintings of the later period Bodhisattva is shown in larger relief. Though a variety of human moods are presented, the dominant ones are of compassion and peace. Light and shadow are intelligently used. Human figures depicted in different colours have been interpreted to mean that they are from different ethnicities.

Architecture and Sculpture

Architecturally, Ajanta caves are grouped into two: *chaityas* and *viharas*. The *chaityas* have vaulted ceilings with long halls. In the rear end of the halls the statue of Buddha is seen. The sculpture of Buddha in the *garba-griha* is in the classical model. His image is the embodiment of benevolence. Heaviness is the general character of the sculptures. Sculptures of Yakshis and



Ajantha Cave 12: Vihara Cells

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Hariti with children are significant. Bodhisattva carved out independently is another important feature. The popular Bodhisattva Avalokitesvara is depicted in painting and sculpture.

9.5 Mamallapuram

The iconic Shore Temple of Pallavas at Mamallapuram (Mahabalipuram) was constructed during the reign of Rajasimha (CE 700-728). The temple comprises three shrines, where the prominent ones are dedicated to Siva and Vishnu. The exterior wall of the shrine, dedicated to Vishnu, and the interior of the boundary wall are elaborately carved and sculpted. In southern India, this is one amongst the earliest and most important structural temples. Unlike other structures of the region, the Shore Temple is a five-storeyed rock-cut monolith. The monolithic *vimanas* are peculiar to Mamallapuram.

The monolithic rathas are known as the Panchapandava Rathas. The Arjuna Ratha contains artistically carved sculptures of Siva, Vishnu, *mithuna* and *dwarapala*. The most exquisite of the five is the Dharmaraja Ratha, with a three-storied *vimana* and a square base. The Bhima Ratha is rectangular in plan and has beautiful sculptures of Harihara, Brahma, Vishnu, Skanda, Ardhanarisvara and Siva as Gangadhara. The most important piece of carving in Mamallapuram is the Descent of the Ganga (variously described as 'Bhagirata's Penance' or 'Arjuna's Penance'). The portrayal of puranic figures with popular local stories reveals the skill of the artists in blending various aspects of human and animal life.



Shore Temple at Mamallapuram



Panchapandava Rathas

The sculptural panel in the Krishna *mandapa,* where village life with cows and cowherds is depicted with beauty and skill, is yet another artistic wonder to behold.

Conclusion

Rock-cut temples were common in the Pallava period. The structural temples and the free-standing temples at Aihole and Badami in the Deccan and at Kanchipuram and Mamallapuram provide testimony to the architectural excellence achieved during the period.

The Deccan style of sculpture shows a close affinity to Gupta art. Pallava sculpture owed a lot to the Buddhist tradition. Yet the sculpture and the architecture of the Deccan and Tamil Nadu were not mere offshoots of the northern tradition. They are distinctly recognizable as different and have an originality of their own. The basic form was taken from the older tradition, but the end result unmistakably reflected its own native brilliance.

III. Devotional Movement and Literature

9.6 Tamil Devotionalism

The emergence of regional polities in south India necessitated the establishment of states based on a certain ideology. In the context of the times religion alone could be the rallying point. The Pallavas of Kanchipuram in north and the Pandyas of Madurai in south of Tamil country patronised the religious movement of Bhakti, spearheaded by the elite and the wealthy merchant class. The local temple became the nucleus of this movement. Bhakti became the instrument to touch the hearts of people emotionally, and mobilize them.

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Bhakti cult as a religious movement opened a new chapter in the history of Tamilnadu in the early medieval period. A strong wave of Tamil devotionalism swept the country from the sixth through the ninth centuries. The form was in hymns of the Nayanmars and the Azhwars. The saints of Saivism and Vaishnavism simplified the use of Tamil language with the application of music. They brought the local and regional ethos into the mainstream. Azhwars (totally 12) and Nayanmars (totally 63), came from different strata of Tamil society, such as artisans and cultivators. There were women saints as well like Andal, an Azhwar saint. The poet Karaikkal Ammaiyar (Tilakawathi), and the Pandya queen Mangayarkkarasiyar were prominent female Nayanmar saints.*The refashioning of Saivism and Vaishnavism by the Bhakti saints effectively challenged Buddhism and Jainism. The influence of the Bhakti movement is still discernable in Tamilnadu.*

Sources

Hymns of Thevaram corpus; *Nalayira-divyaprapandam; Periyapuranam; Tiru-thondarthogai*; Manickavasakar's *Tiruvasagam*; Hymns engraved on the walls of temples. Miniature sculptures in the circumambulation of temples; paintings in the temples.

Bhakti as Ideology

The term Bhakti has different connotations. It includes service, piety, faith and worship. But it also has an extended meaning. It is an enactment of emotion, aesthetics and sensitivity. Bhakti hymns have three major themes: First and foremost is the idea of devotion to a personal god. The second is a protest against orthodox Vedic Brahmanism and the exclusiveness of the Brahmans in their access to divine grace and salvation. The third is the outright condemnation of Jains and Buddhists as heretics.

Bhakti and the Arts

Originating with folk dancing, the choreography of temple dancing became highly sophisticated and complex renderings of religious themes as apparent in the final form. From the Pallava period onwards trained groups of dancers were maintained by the more prosperous temples. Classic scenes from *puranas,* and *itihasas* were sculpted on the walls of the temples, in bronze and stone. Subsequently, artists were attached to the temples with state patronage in order to promote the fine arts like music, dance and others. Religious hymns set to music were popularized by the Tamil saints, and the singing of these hymns became a regular feature of the temple ritual. The *veena* was probably the most frequently used instrument. Sometime around the fifth century CE, it was replaced in India by a lute with a pear-shaped body. Some two centuries later it took the form in which it is found today-a small gourd body with a long finger-board.

9.7 Azhwars and Nayanmars

Azhwars

Azhwars composed moving hymns addressed to Vishnu. They were compiled in the *Nalayira Divviyaprabandham* by Nadamuni, at the end of the ninth century. Nadamuni who served as a priest at the Ranganatha temple in Srirangam is credited with compiling this work comprising four thousand poems. Periyalvar lived in Srivilliputtur during the reign of Pandyan king Srimara Srivallabha in the ninth century. The themes are mostly Krishna's childhood. Krishna is the hero in Andal's hymns. Her songs convey her abiding love for Krishna. Nammalvar, from Kurugur (Alvar Tirunagari), now in Thoothukudi district, is considered the greatest amongst Alvars. Nammalvar authored



Azhwars

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four works that include the *Tiruvaymoli*. Vaishnava devotees believe that his hymns distil the essence of the four Vedas. From the twelfth century, the Vaishnava hymns were the subject of elaborate and erudite commentaries.

Nayanmars

The prominent Saiva poets include Tirunavukarasar (Appar), Tirugnanasambandar and Sundarar, and Manikkavasagar. Nambi Andar Nambi compiled their hymns into an anthology of eleven books, towards the end of tenth century. The first seven books, commonly known as *Thevaram,* contain the hymns of Sambandar (I to III), Appar (books IV to VI) and Sundarar (book VII) and Manikkavasagar (book VIII). Sekkilar's *Periyapuranam* is the twelfth *thirumurai* of the Saiva canon. It is a hagiography of the sixty-three Nayanmars but contains an undercurrent of historical information as well. This collection of 12 books is named *Panniru Tirumurai.* The *Periyapuranam* relates many stories about Nayanmars and the miraculous episodes in their lives.



Nayanmars

Impact

The devotional movement manifested itself as a great social transformation. The apogee of its movement was the coming up of temples that became prominent in the Tamil landscape. Temples, in later Chola times, became great social institutions. Politically, the Bhakti movement prompted the rulers to establish the settlements for the invited Brahmin groups from the north of the Indian sub-continent. Royal members, local administrative bodies and individuals initiated the calendrical celebrations and festivals to be conducted in the temples for which they started making endowments to meet their expenditure. It directly speeded up the emergence of state in Tamil country and indirectly integrated the different social groups into the religious fold through the instrumentality of temple institutions. Over the centuries the Bhakti movement spread all over India, and resulted in a transformation of Hinduism.

9.8 Adi Sankara (788-820)

Bhakti or devotional movement incorporated different sections of the society into mainstream politics through the motto of service, surrender and sacrifice. Every layman could understand this motto because Bhakti literary canons were composed in Tamil in simple syntactic and semantic style. But, with the arrival of Adi Sankara Bhakti discourse began in Sanskrit in a philosophical mode.

Advent of Adi Sankara

Against the background of the emerging pan-Indian need for an ideology to evolve statehood, a new doctrine was expounded by Sankara from Kaladi, Kerala. With his new doctrine of *Maya* (illusion) he held debates with his counterparts from different sects of religions and won over them. Fundamentally, Sankara's Advaita or non-dualism had its roots in Vedanta or Upanishadic philosophy. His attempts to root out Buddhism and to establish *smarta* (traditionalist) *mathas* resulted in the establishment of monasteries in different places viz., Sringeri, Dvaraka, Badrinath, and Puri, which were headed by Brahmin pontiffs. Sankara looked upon Saiva and Vaishnava worship as two equally important aspects of the Vedic religion. Monastic organization and preservation of Sanskrit scriptures were the two major thrusts of Sankara school.

9.9 Sri Ramanujar (1017-1138)

Sri Ramanujar, a native of Sriperumpudur, underwent philosophical training under Yatavaprakasar in Kanchipuram in Sankara school of thought. The young Ramanujar did

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not agree with the teachings of his *guru* and was fascinated by the teachings of the Srirangam school of thought. Yamunacharya who once found him in Kanchi invited him to Srirangam. But as soon as he reached Sri Rangam, Yamunacharya passed away. Ramanujar was then declared the head of monastery in Srirangam. He took control of monastery, temple and united the sect with efforts at modifying the rituals in temples. Ramanuja was a teacher-reformer and a great organiser. He challenged the monist ideology (Advaita) of Adi Sankara and in his effort to widen the social base to include social groups other than Brahmans. Described as qualified monism, his philosophy of Visishtadvaita influenced many thinkers and developed into a separate tradition. A century after his death, there was a schism which developed into two separate schools under Vedanta Desikar and Manavala Mamuni. Ramanuja took interest in propagating the doctrine of Bhakti to social groups outside the varnashrama system. He influenced some temple authorities to permit the social groups outside the varnashrama system to enter into temple at least once a year. It is believed that due to the perceived threat to their religious faith and existence, Ramanujar had to leave his place of residence.



Sri Ramanujar

Conclusion

The developments in south India that took place during this time facilitated the fusion of north Indian and south Indian traditions and paved the way for the evolution of a composite Indian culture. The popularity of the bhakti cult in various parts of India was inaugurated by the Tamil devotional cult, indicating that 'maximum of common characteristics was beginning to merge in the various regions of the sub-continent'. Quoting M.G.S. Narayanan and Kesavan Veluthat, we can sum up the significance of bhakti ideology as 'the cementing force bringing together kings, Brahmin priests and the common people in a harmonious manner to strengthen the rule of the newly established Hindu kingdoms based on the caste system.'

SUMMARY

I Chalukyas and Pallavas

Chalukyas

- Chalukyas of Vatabi, Pulikesin II in particular prevented Harsha in the north and Pallavas in the south from extending their territorial power into their occupied territory of Deccan.
- Chalukyas established a comprehensive administrative structure at the provincial, district and village level and supported both Vedic and heterodox religions.
- Their contribution to art and architecture are evident from the temples and the monuments at Aihole, Badami and Pattadakkal.

Pallavas

- Pallavas established their kingdom in Tondaimandalam with Kanchipuram as their capital.
- Efforts of Pallava kings, Mahendravarman I and Narasimhavarman I, to extend their territory further north led to constant wars with Chalukyas.
- Pallava rule is known for its architecture and Mamallapuram is a classic example.

II Ellora, Ajanta and Mamallapuram

Ellora

- Ellora caves are famous for sculptures representing all religious sects: Ajivika, Jainism, Buddhism and Brahmanism.
- Kailasanatha cave temple features panels with scenes of puranas and legends.

Ajanta

- There are thirty caves in Ajanta. In five caves there are mural paintings. Scenes

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from Jataka stories and select scenes from the life history of Buddha are depicted.

- Apart from the statue of Buddha, Bodhisattva is also a striking feature of chaityas and viharas.

Mamallapuram

- Shore temples at Mamallapuram is a classic example of Pallava architecture
- Descent of Ganges, Arjuna's penance are illustrious examples of the sculptural excellence.

III The Bhakti Movement Azhwars and Nayanmars

- The hymns of Azhwars and Nayanmars inaugurated the bhakti cult in Tamil country.
- Pallavas and Pandyas patronized the bhakti movement. Bhakti as ideology helped integrate all sections of society under the banner of religion.
- A synthesis of north Indian and south Indian traditions occurred during this period.

EXERCISE

I. Choose the correct answer

1. Which one of the following is not properly paired?
   (a) Govinda III – Vatabi
   (b) Ravikriti – Pulikesin II
   (c) Vishayam- Rashtrakutas
   (d) Nammalvar-Kurugur
2. Choose and match

(A) Simhavishnu	-	1. Chalukya king
(B) Jayasimhan I	-	2. Pallava king
(C) Aditya I	-	3. Dockyard
(D) Mamallapuram	-	4. Chola king

   (a) 4, 3, 1, 2 (b) 4, 1, 2, 3
   (c) 2, 1, 4, 3 (d) 4, 3, 2, 1
3. Kambuja is modern_____.
   (a) Assam (b) Sumatra
   (c) Annam (d) Cambodia
4. _____ is a religious centre established by Jains
   (a) Saravanabelgola (b) Madurai
   (c) Kanchi (d) Kalugumalai
5. Where was temple built for performing royal rituals by Chalukyas
   (a) Aihole (b) Badami
   (c) Megudi (d) Pattadakkal
6. Foreign merchants were known as _____.
   (a) Pattanswamy (b) Nanadesi
   (c) Videshi (d) Desi
7. _____ is the doctrine propounded by Adi Sankara
   (a) Monism (b) Visistatvaita
   (c) Saiva Siddhantha (d) Vedanata

II. Write Brief Answers

1. What do you know of the battle of Thirupurambiyam?
2. Attempt a brief account of Aihole Inscription.
3. Identify two important literary works in Kannada of Chalukyas' time .
4. Point out the contribution of Ramanujar in making Vaishnavism more inclusive.

III. Write Short Answers

1. Administrative divisions of Pallavas
2. Kailasanatha cave in Ellora.
3. Famous trio of Saiva saints.
4. Role of Alwars in popularising Vaishnavism in Tamil country
5. Importance of royal women during Chalukya rule.

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IV. Answer the following in detail

1. Highlight the importance of land grants issued by the Pallava kings.
2. Discuss the maritime activity in Pallava kingdom.
3. Describe the architectural excellence of shore temples at Mamallapuram.

Activity

1. A comparative analysis of Bhakti movement in the south and in the north of India.
2. Exploring the life history of Alvars and Nayanmars.

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GLOSSARY

insignia	a badge showing official position	சிறப்புரிமைச் சின்னம்
mercantile	commercial	வணிகம் சார்ந்த
protagonist	one who champions	முன்னெடுப்பர்
edifice	building	கட்டடம்/மாளிகை
connotation	meaning	அர்த்தம்/பொருள்
erudite	learned/scholarly	ஆழ்ந்து கற்ற
esoteric	meant for the enlightened	மெய்யறிவு உள்ளவர்களுக்காக

Answers :

1 . (a) 2. (c) 3. (d) 4. (a) 5. (d) 6. (b) 7. (a)

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UNIT 10

Advent of Arabs and Turks

Learning Objectives

- To learn the nature and outcome of the Arab Conquest of Sind and the military raids of Mahmud of Ghazni and Muhammad of Ghor
- To acquire knowledge about the nature of Delhi Sultanate under its various dynasties.
- To know the socio-economic conditions of the country under the Sultanate.
- To understand the impact of Islam in India with reference to syncretism in literature, art, music and architecture.

Introduction

The period from the thirteenth to the sixteenth centuries (1206-1526 CE) saw the arrival of Islamic institutions and Islamic culture in India. Historians have interpreted the history of this period from differing perspectives. Conventionally the regimes of the Sultanate have been evaluated in terms of achievements and failures of individual Sultans. A few historians, critiquing this personality-oriented history, have evaluated the Sultanate as having contributed to material and cultural development, leading to the evolution of a composite culture in India. Historians focusing on history of class relations, have argued that the medieval state served as the agent of the ruling class and hence, the regimes of the Sultanate were diminutive in their institutional advancement when compared with the Great Mughals. Thus there is no consensus yet amongst scholars in determining the true nature of the Sultanate.

The two-fold objective of this lesson are: (a) to introduce the students to a conventional study of rulers, events, ideas, people and their conditions under the Sultanate, and (b) to structure the content in such a way that the students examine it critically and raise new questions.

Advent of Arabs: The Context

The geographical location of Arabia facilitated trade contact between India and Arabia. As sea-faring traders the pre-Islamic Arabs had maritime contacts with the western and eastern coasts of India. Arabs too settled in Malabar and the Coromandel Coast. The Arabs who married Malabar women and settled down on the West Coast were called Mappillais (sons-in-law). Arab military expedition in 712 and subsequent Ghaznavid and the Ghori military raids, intended to loot and use the resources seized to strengthen their power in Central Asia, created a relationship of the conqueror and the conquered. Following the invasion of Afghanistan by Khurasan (Eastern Iran) Shah and later by Chengiz Khan severed the ties of North India Sultanate with Afghanistan. Mongol invasions destroyed the Ghurid Sulatanate and Ghazni, and cut into the resources of Sultan Nasir-ud-din Qubacha (1206-1228), the ruler of Uchch and Multan. Thus the Sultan Iltutmish had the opportunity of expanding his influence in northern India that enabled Muslim rulers to

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rule Indian provinces with Delhi as capital for about four centuries.

Though it is customary to describe this period as the Muslim period, the rulers of medieval India came from different regions and ethnicities: Arabs, Turks, Persians, and Central Asians were involved militarily and administratively. Iltutmish was an Ilbari Turk and many of his military slaves were of different Turkish and Mongol ancestries brought to Delhi by merchants from Bukhara, Samarkhand and Baghdad. There were some slaves of other ethnicities as well (notably Hindu Khan, captured from Mihir in Central India) but Iltutmish gave them all Turkish titles.

The Sultanate (1206–1526) itself was not homogenous. Its rulers belonged to five distinct categories: (a) Slave Dynasty (1206-1290) (b) Khalji Dynasty (1290-1320) (c) Tughlaq Dynasty (1320-1414) (d) Sayyid Dynasty (1414-1451) and (e) Lodi Dynasty (1451-1526).

Sources for the Study of Delhi Sultanate

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- *Tughlaq Nama* (History of Tughlaq dynasty in Persian)
- Shams-i-Siraj Afif: *Tarikh i Firuz Shahi* (after Barani's account of Delhi Sultanate in Persian)
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- Ferishta: History of the Muslim Rule in India (Persian)

> Persian chronicles speak about the Delhi Sultanate in hyperbolic terms. Their views dealing with the happenings during the period of a certain Sultan were uncritically appropriated into modern scholarship.—Sunil Kumar, *Emergence of Delhi Sultanate*

10.1 The Arab Conquest of Sind

The Arab governor of Iraq, Hajjaj Bin Yusuf, under the pretext of acting against the pirates, sent two military expeditions against Dahar, the ruler of Sind, one by land and the other by sea. Both were defeated and commanders killed. Hajjaj then sent, with the Caliph's permission, a full-fledged army, with 6000 strong cavalry and a large camel corps carrying all war requirements under the command of his son-in-law, a 17-year-old Muhammad Bin Qasim.

Muhammad Bin Qasim

Muhammad Bin Qasim marched on the fortress of Brahmanabad where Dahar was stationed with a huge army. Dahar's wazir (Prime minister) betrayed him, which was followed by the desertion of a section of his forces. The predecessors of Dahar, the Brahmin rulers of Sind, had usurped power from the earlier Buddhist ruling dynasty of Sind and, with the patronage of Dahar Brahmins, had occupied all higher positions. This led to discontentment and therefore Dahar lacked popular support. In this context it was easy for Muhammad Qasim to capture Brahmanabad. Qasim thereupon ravaged and plundered Debal (Port) for three days. Qasim called on the people of Sind to surrender, promising full protection to their faith. He sent the customary one-fifth of the plunder to the Caliph and divided the rest among his soldiers.

The Arab conquest of Sind has been described as a "triumph without results" because it touched but a fringe of the country, which, after Qasim's expedition had a respite from invasions for about three centuries.

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Mahmud of Ghazni

In the meantime, the Arab empire in Central Asia had collapsed with several of its provinces declaring themselves independent. One of the major kingdoms that emerged out of the broken Arab empire was the Samanid kingdom which also splintered, leading to several independent states. In 963 Alaptigin, a Turkic slave who had served Samanids as their governor in Khurasan, seized the city of Ghazni in eastern Afghanistan and established an independent kingdom. Alaptigin died soon after. After the failure of three of his successors, the nobles enthroned Sabuktigin.

Sabuktigin initiated the process of southward expansion into the Indian sub-continent. He defeated the Shahi ruler of Afghanistan, Jayapal, and conferred the governorship of the province on Mahmud, his eldest son. When Sabuktagin died in 997, Mahmud was in Khurasan. Ismail, the younger son of Sabuktagin had been named his successor. But defeating Ismail in a battle, Mahmud, aged twenty-seven, ascended the throne and the Caliph acknowledged his accession by sending him a robe of investiture and by conferring on him the title Yamini-ud-Daulah ('Right-hand of the Empire').

To Arabs and Iranians, India was Hind and the Indians were 'Hindus'. But as Muslim communities arose in India, the name 'Hindu' came to apply to all Indians who were not Muslims.

Mahmud's Military Raids

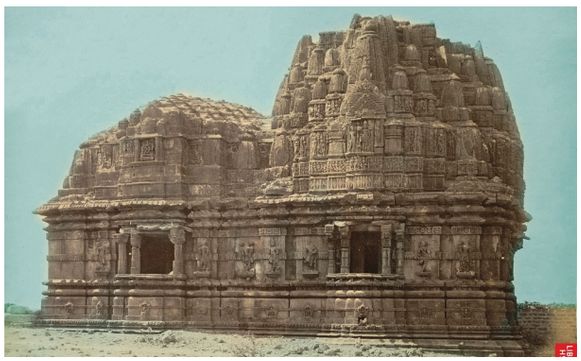
Mahmud ruled for thirty-two years. During this period, he conducted as many as seventeen military campaigns into India. He targeted Hindu temples that were depositories of vast treasures. Though the motive was to loot, there was also a military advantage in demolishing temples and smashing idols. The Ghaznavid soldiers viewed it also as a demonstration of the invincible power of their god. The religious passions of Mahmud's army expressed itself in slaughter of 'infidels' and plunder and destruction of their places of worship. However, there is little evidence of any large scale conversion of people to their faith. Even those who became Muslims to save their lives and properties, returned to their original faith when the threat of Ghaznavid invasion ceased.

After defeating the Shahi king Anandapala, Mahmud went beyond Punjab, penetrating deep into the Indo-Gangetic plain. Before reaching Kanauj, Mahmud raided Mathura. In later historiography, of both the British and Indian nationalists, Mahmud is notorious for his invasion of the temple city of Somnath (1025) on the seashore in Gujarat. Many scholars argue that these plundering raids were more of political and economic character than of religious chauvinism. Desecration of temples, vandalising the images of deities were all part of asserting one's authority in medieval India. Mahmud's raids and his deeds fit this pattern, though their memories went into the creation of communal divide.

This apart, the plundering raids of Mahmud were meant to replenish the treasury to maintain his huge army. The Turks relied on a permanent, professional army. It was built around an elite corps of mounted archers who were all slaves, bought, trained, equipped, and paid in cash from the war booty taken alike from Hindu kingdoms in India and Muslim kingdoms in Iran.

Persian sources contain exaggerated claims about the wealth seized from these raids. For instance, it is claimed that Mahmud's plunder of the Iranian city of Ray, in 1029, brought him 500,000 dinars worth of jewels, 260,000 dinars in coins, and over 30,000 dinars worth of gold and silver vessels. Similarly, Mahmud's raid on Somnath (1025) is believed to have brought in twenty million dinars worth of spoils. Romila Thapar points out that those who had suffered from these predatory invasions seemed to maintain a curious silence about them, as Hindu and Jain sources available on Somnath expedition do not corroborate the

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Somnath Temple

details or viewpoints found in Arab chronicles. Such plundering raids were economic and iconoclastic in nature, and communal character was attributed to them later. They represented the kinds of disasters that were inseparable from contemporary warfare and the usual plundering nature of rulers of the medieval period.

The history of the Ghaznavid dynasty after the death of Mahmud is a story of endless clashes over succession between brothers, cousins, and uncles. There were, however, exceptions like Sultan Ibrahim who ruled for over forty-two years and his son Masud who ruled for seventeen years. The ever-hanging threat from Ghuris from the north and the Seljuq Turks from the west proved to be disastrous for the kingdom. The later rulers of Ghaznavid dynasty could exercise their authority only in the Lahore region and even this lasted only for three decades. In 1186 Ghuri prince Muizz-ud-din Muhammad invaded Punjab and seized Lahore. The last ruler Khurav Shah was imprisoned and murdered in 1192. With his death the Ghaznavid house of Mahmud came to an end.

Al-Beruni, mathematician, philosopher, astronomer, and historian, came to India along with Mahmud of Ghazni. He learned Sanskrit, studied religious and philosophical texts before composing his work *Kitab Ul Hind*. He also translated the Greek work of Euclid into Sanskrit. He transmitted Aryabhata's magnum opus Aryabattiyam (the thesis that earth's rotation around its axis creates day and night) to the West. He was the inter-civilizational connect between India and the rest of the world.

Muhammad Ghori



Muhammad Ghori (modern representation)

If Ghaznavid invasions were intended for loot, the Ghurids enlarged their scope to establish garrison towns to ensure the regular flow of plunder and tribute. Muizzuddin Muhammad of the Ghori dynasty, known generally as Muhammad Ghori, invested in territories he seized. Through the 1180s and 1190s Ghori established garrisons in the modern provinces of Punjab, Sind, and Haryana. These centres of military power soon attracted the in-migration of mercenaries in search of opportunities. These mercenaries were recruited to organize fiscal and military affairs of the Sultanate. The Sultan's military commanders in north India were drawn from his elite military class. Specially trained in warfare and governance these slaves were different from agrestic (related to land\field labour) and domestic slaves. Lahore, then Uchch and Multan were initially considered significant centres of power. In 1175 Ghori headed for the city of Multan which he seized from its Ismaili ruler. The fort of Uchch fell without a fight. The Chalukyas of Gujarat inflicted a crushing defeat on Muhammad Ghori at Mt. Abu (1179). After this defeat Ghori changed the course of his expedition, consolidating his position in Sind and the Punjab.

Prithviraj Chauhan

Ghori attacked the fortress of Tabarhinda (Bhatinda), a strategic point for the Chauhans of Ajmer. The ruler of Ajmer Prithviraj Chauhan marched to Tabarhinda and faced the invader in the First Battle of Tarain (1191). Prithviraj scored a brilliant victory in this battle but failed to consolidate his position believing this battle to be a frontier fight, and did not expect the Ghurids to make regular attacks. Ghori was wounded and carried away by a horseman to safety. Contrary to the expectations of

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Prithviraj Chauhan, Muhammad Ghori marched into India in the following year (1192). Prithviraj underestimated the potential danger of the enemy. In the Second Battle of Tarain, one of the turning points in Indian history, Prithviraj suffered a crushing defeat and was eventually captured. Ghori restored him to his throne in Ajmer. But on charges of treason he was later executed, and Ghori's trusted general Qutb-ud-din Aibak was appointed as his deputy in India.



Prithviraj Chauhan (modern representation)

Jaya Chandra of Kanauj

Soon Ghori was back in India to fight against the Kanauj ruler Jaya Chandra. When all Rajput chiefs had stood by Prithviraja in his battles against Muhammad Ghori, Jaya Chandra stood apart, as there was enmity between Prithviraj and Jai Chandra, on account of Prithviraj's abduction of Jaya Chandra's daughter Samyukta. So Ghori easily defeated Jaya Chandra and returned to Ghazni with an enormous booty. On the way while camping on the banks of Indus, he was killed by some unidentified assassins.

Rajput Kingdoms

By the beginning of the tenth century two powerful Rajput Kingdoms Gurjar Prathihara and Rashtrakutas had lost their power. Tomaras (Delhi), Chauhans (Rajasthan), Solankis (Gujarat), Paramaras (Malwa), Gahadavalas (Kanauj) and Chandelas (Bundelkhand) had become important ruling dynasties of Northern India. Vighraharaja and Prithviraj, two prominent Chauhan rulers, Bhoja of Paramara dynasty, Ghadavala king Jayachandra, Yasovarman, Kirti Varman of Chandelas were all strong in their own regions.

The world famous Khajuraho temple complex consisting of many temples including the Lakshmana temple, Vishwanatha temple and Kandariya Mahadeva temple was built by the Chandelas of Bundelkhand who ruled from Khajuraho.

The Rajputs had a long tradition of martial spirit, courage and bravery. There was little difference between the weapons used by the Turks and the Rajputs. But in regimental discipline and training the Rajputs were lax. In planning their tactics to suit the conditions, the Turks excelled. Moreover, the Turkish cavalry was superior to the Indian cavalry. The Rajput forces depended more on war elephants, which were spectacular but slow moving compared to the Turkish cavalry. The Turkish horsemen had greater mobility and were skilled in mounted archery. This was a definite military advantage which the Turks used well against their enemies and emerged triumphant in the battles.

Foundation of Delhi Sultanate

10.2 The Slave Dynasty

After the death of Ghori there were many contenders for power. One was Qutb-ud-din Aibak, who ascended the throne in Delhi with his father-in-law Yildiz remaining a threat to him for the next ten years. The three important rulers of this dynasty are Qutb-ud-din Aibak, Iltutmish and Balban.

The Slave dynasty is also known as the Mamluk dynasty. Mamluk means property. It is also the term for the Arabic designation of a slave.

Qutb-ud-din Aibak (1206-1210)

Qutb-ud-din Aibak was enslaved as a boy and sold to Sultan Muhammad Ghori at Ghazni. Impressed with his ability and loyalty the Sultan elevated him to the rank of viceroy of the conquered provinces in India. Muhammad Bin Bhakthiyar Khalji, a Turkish general from Afghanistan assisted him in conquering Bihar and

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Bengal. Qutb-ud-din Aibak reigned for four years (1206 to 1210 CE) and died in 1210 in Lahore in an accident while playing chaugan (Horse polo).

Bhakthiyar Khalji is charged with destroying the glorious Buddhist University of Nalanda in Bihar, who is said to have mistaken it for a military camp! Detailed descriptions of Nalanda is found in the travel accounts of Chinese pilgrim Hieun Tsang. The manuscripts and texts in the hundreds of thousands in the Nalanda library on subjects such as grammar, logic, literature, astronomy and medicine were lost in the Turkish depredations.

Iltutmish (1211–1236)

Shams-ud-din Iltutmish (1210-36) of Turkish extraction was a slave of Qutb-ud-din Aibak. Many of his elite slaves were also of Turkish and Mongol ancestry. They were brought to Delhi by merchants from trade centres like Bukhara, Samarqand and Baghdad. (There were some slaves of other ethnicities as well). But Iltutmish gave them all Turkish titles. Iltutmish's reliance on his elite military slaves (*Bandagan*) and his practice of appointing them for the posts of governors and generals in far-off places did not change despite the migration into North India of experienced military commanders from distinguished lineages fleeing from the Mongols.

Shams-ud-din Iltutmish, the slave and son-in-law of Qutb-ud-din Aibak, ascended the throne of Delhi setting aside the claim of Aram Shah, the son of Qutb-ud-din Aibak. During his tenure he put down the internal rebellions of Rajputs at Gwalior, Ranthambor, Ajmer and Jalore. He overcame the challenge of Nasiruddin Qabacha in Lahore and Multan, and frustrated the conspiracy of Alivardan, the Governor of Bengal. He diplomatically saved India by refusing to support the Khwarizmi Shah Jalaluddin of Central Asia against the Mongol ruler Chengiz Khan. Had he supported Jalaluddin, the Mongols would have overrun India with ease. His reign was remarkable for the completion of Qutb Minar, a colossal victory tower of 243 feet at Delhi, and for the introduction of copper and silver *tanka*, the two basic coins of the Sultanate period.

Since the dynastic traditions of the 'slave regime' were weak, succession to the throne was not smooth after Iltutmish's death. The monarch was succeeded by a son, a daughter (Sultana Razia), another son, and a grandson, all within ten years, and finally by his youngest son Sultan Nasir al-Din Mahmud II (1246–66). Iltutmish's descendants fought long but in vain with their father's military slaves who had been appointed as governors of vast territories and generals of large armies. They constantly interfered in Delhi politics, dictating terms to Iltutmish's successors. Though Iltutmish's royal slaves (*bandagan-i-khas*) were replaced by junior *bandagan*, the latter were not oriented to their master's vision of a paramount, monolithic Sultanate to the same extent as their predecessors.

The slave governors located in the eastern province of Lakhnauti (modern Bengal) and the Punjab and Sind provinces in the west were the first to break free from Delhi. Those in the 'core territories' the regions of Delhi

Raziya Sultana (1236-1240). Raziya was daughter of Iltutmish, who ascended the throne after a lot of hurdles put up by the Turkish nobles. According to Ibn Battuta, the Moroccan traveller, 'Raziya rode on horseback as men ride, armed with a bow and quiver, and surrounded by courtiers. She did not veil her face.' Yet Raziya ruled for only three and half years. The elevation of an Abyssinian slave, Jalal-ud-din Yaqut, to the post of Amir-i-Akhur, Master of the Stables, a very high office, angered the Turkish nobles. The nobles overplayed her closeness with Yakut and tried to depose her. Since Raziya enjoyed popular support, they could not do anything in Delhi. But while she was on a punitive campaign against the rebel governor Altuniya in southern Punjab, the conspirators used that occasion to dethrone her.

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Bandagan is the plural of banda, literally military slaves. They were graded according to the years of service, proximity and trustworthiness. This trust led to their appointment as governors and military commanders. The Ghurid bandagan in North India were the slaves of Muiz-ud-Din Ghuri. Since these slaves were without a social identity of their own they were given new names by their masters, which included the nisba, which indicated their social or regional identity. Slaves carried the nisba of their master: hence Mu'izz al-Din's slave carried the nisba Mu'izzi and later Sultan Shams-ud-Din Iltutmish's slave were called the Shamsi bandagan.

and its suburbs sought to resist the intervention of Delhi by consolidating their home bases and allied with neighbouring chieftains. After two decades of conflict amongst the Shamsi *bandagan* and successive Delhi Sultans, in 1254, Ulugh Khan, a junior, newly purchased slave in Iltutmish's reign and now the commander of the Shivalikh territories in the North-West, seized Delhi. He took the title of *na'ib-i mulk*, the Deputy of the Realm, seizing the throne as Sultan Ghiyas ud-din Balban in 1266.

Balban (1266-1287)

The political intrigues of the nobility that destabilised the Delhi Sultanate came to an end with the accession of Balban as the Sultan. Assertion of authority by Balban led to constant military campaigns against defiant governors and against their local allies. Barani mentions Balban's campaigns in the regions surrounding Delhi and in the *doab*. During these campaigns forests were cleared, new roads and forts constructed, the newly deforested lands given to freshly recruited Afghans and others as rent-free lands (*mafruzi*) and brought under cultivation. New forts were constructed to protect trade routes and village markets.

Balban and the Problem of Law and Order

When Balban took over the reins of power the law and order situation in the Ganga, Jamuna Doab regions had deteriorated badly. The Rajput zamindars had set up forts and defied the orders of the Sultan. Meos, a Muslim community from north-western region, living in the heavily forested region around Mewat were plundering the area with impunity. Balban took it as a challenge and personally undertook a campaign to destroy the Mewatis. Meos were pursued and slaughtered mercilessly. In the Doab region the Rajput strongholds were destroyed, jungles cleared. Colonies of Afghan soldiers were established throughout the region to safeguard the roads and deal with rebellions.

Punitive Expedition against Tughril Khan

Balban was ruthless in dealing with rebellions. He appointed one of his favourite slaves, Tughril Khan, as the Governor of Bengal. But Tughril Khan soon became rebellious. Amin Khan, the governor of Oudh, sent by Balban to suppress the rebellion meekly retreated. Enraged by this, Balban sent two more expeditions, which also suffered defeat. Humiliated by these successive reverses, Balban himself proceeded to Bengal. On hearing Balban's approach, Tughril Khan fled. Balban pursued him, first to Lakhnauti and then towards Tripura, where he was captured and beheaded. Bughra Khan, a son of Balban, was thereupon appointed the Governor of Bengal, who carved out an independent kingdom after the death of Balban. He did not claim the Delhi throne even in the midst of a leadership crisis and his son Kaiqubad's indulgence in debauchery.

Measures against Mongol Threats

Balban used the threat of Mongols as the context to militarise his regime. The frontier regions were strengthened with garrisoning of forts at Bhatinda, Sunam and Samana. At the same time, he took efforts to maintain a good relationship with Hulagu Khan, the Mongol Viceroy of Iran and a grandson of Chengiz Khan.

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The term Mongol refers to all Mongolic-speaking nomadic tribes of Central Asia. In the twelfth century, they had established a very large kingdom, which included most of modern-day Russia, China, Korea, south-east Asia, Persia, India, the Middle East and Eastern Europe, under the leadership of Chengiz Khan. Their phenomenal success is attributed to their fast horses and brilliant cavalry tactics, their openness to new technologies, and Chengiz Khan's skill in manipulative politics.

Balban succeeded in obtaining from him the assurance that Mongols would not advance beyond Satluj. Halagu Khan reciprocated this gesture by sending a goodwill mission to Delhi in 1259. However, Muhammad Khan, the favourite son of Balban, who was given the charge of governor of Multan to protect the frontiers from Mongol aggression, was killed in an encounter. Saddened by this tragedy, Balban fell ill and died in 1286.



Balban's Tomb (New Delhi)

10.3 The Khaljis (1290-1320)

Jalal-ud-din Khalji (1290-1296)

As Balban' son Kaiqubad was found unfit to rule, his three-year-old son Kaymars was placed on the throne. As there was no unanimity on the choice of a regent and a council to administer the empire, the contending nobles plotted against each other. Out of this chaos a new leader, Malik Jalal-ud-din Khalji, the commander of the army, emerged supreme. While he ruled the kingdom for some time in the name of Kaiqubad, he soon sent one of his officers to get Kaiqubad murdered and Jalal-ud-din formally ascended the throne. However, Jalal-ud-din faced opposition on the ground that he was an Afghan and not a Turk. But Khaljis were indeed Turks settled in Afghanistan before the establishment of Turkish rule and so they were Afghanized Turks. Jalal-ud-din won many battles and even in old age he marched out against the Mongol hordes and successfully halted their entry into India (1292).

Ala-ud-din, a nephew and son-in-law of Jalaluddin Khalji, who was appointed governor of Kara, invaded Malwa and this campaign yielded a huge booty. The success of this campaign stimulated his urge to embark on a campaign to raid Devagiri, the capital city of the Yadava kingdom in Deccan. On his return he arranged to get Jalaluddin Khalji murdered and captured the throne.

Ala-ud-din Khalji (1296–1316)

Ala-ud-din and Nobles

Ala-ud-din spent the first year of his rule in eliminating the enemies and strengthening his position in Delhi. Soon he turned his attention to establishing a firm hold over the nobles. He dismissed several of his top officers. He was particularly severe with the nobles who had shifted loyalty and opportunistically joined him against Jalal-ud-din.



Ala-ud-din Khalji (modern representation)

Mongol Threats

Mongol raids posed a serious challenge to Ala-ud-din. During the second year of his rule (1298), when Mongols stormed Delhi, the army sent by Ala-ud-din succeeded in driving them back. But when they returned the following year with more men, people of the suburbs of Delhi had to flee and take refuge in the city. Ala-ud-din had to meet the problem head-on. In the ensuing battle, Mongols were routed. Yet raids continued until 1305, when they ravaged the doab region. This time, after defeating them, the Sultan's army took a large number of Mongols as prisoners and slaughtered them mercilessly. But the Mongol menace continued. The last major Mongol incursion took place in 1307–08.

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Attack of Mongols

Military Campaigns

The inability of the Sultanate to effectively harness the agrarian resources of its North Indian territories to sustain its political ambitions was evident in its relentless military campaigns in search of loot and plunder. Ala-ud-din's campaigns into Devagiri (1296, 1307, 1314), Gujarat (1299–1300), Ranthambhor (1301), Chittor (1303) and Malwa (1305) were meant to proclaim his political and military power as well as to collect loot from the defeated kingdoms. It was with the same plan that he unleashed his forces into the Deccan. The first target in the peninsula was Devagiri in the western Deccan. Ala-ud-din sent a large army commanded by Malik Kafur in 1307 to capture Devagiri fort. Following Devagiri, Prataparudradeva, the Kakatiya ruler of Warangal in the Telengana region, was defeated in 1309. In 1310 the Hoysala ruler Vira Ballala III surrendered all his treasures to the Delhi forces.

Malik Kafur then set out for the Tamil country. Though Kafur's progress was obstructed by heavy rains and floods, he continued his southward journey, plundering and ravaging the temple cities of Chidambaram and Srirangam as well as the Pandyan capital Madurai. Muslims in Tamil provinces fought on the side of the Pandyas against Malik Kafur. Malik Kafur returned to Delhi with an enormous booty in 1311.

Ala-ud-din's Internal Reforms

The vast annexation of territories was followed by extensive administrative reforms aimed at stabilising the government. Ala-ud-din's first measure was to deprive the nobles of the wealth they had accumulated. It had provided them the leisure and means to hatch conspiracies against the Sultan. Marriage alliances between families of noble men were permitted only with the consent of the Sultan. The Sultan ordered that villages held by proprietary right, as free

The Forty System (Chahalgani)

The nobles occupied a position next only to the king in status and rank. Enjoying high social status and commanding vast resources they at times became strong enough to challenge the king. In the Delhi Sultanate, nobles were drawn from different tribes and nationalities like the Turkish, Persian, Arabic, Egyptian and Indian Muslims. Iltutmish organized a Corps of Forty, all drawn from Turkish nobility and selected persons from this Forty for appointments in military and civil administration. The Corps of Forty became so powerful to the extent of disregarding the wishes of Iltutmish, and after his death, to place Rukn-ud-Din Firoz on the throne. Razziya sought to counter the influence of Turkish nobles and defend her interest by organizing a group of non-Turkish and Indian Muslim nobles under the leadership of Yakut, the Abyssinian slave. This was naturally resented by the Turkish nobles, who got both of them murdered. Thus in the absence of rule of primogeniture, the nobles sided with any claimants to the throne and either helped in the choice of the Sultan or contributed to the de-stabilization of the regime. The nobles were organized into several factions and were constantly engaged in conspiracies. Balban therefore abolished the Corps of Forty and thereby put an end to the domination of "Turkish nobles". Alauddin Khalji also took stern measures against the "Turkish nobles" by employing spies to report to him directly on their clandestine and perfidious activities.

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gift, or as a religious endowment be brought back under the royal authority and control. He curbed the powers of the traditional village officers by depriving them of their traditional privileges. Corrupt royal officials were dealt with sternly. The Sultan prohibited liquor and banned the use of intoxicating drugs. Gambling was forbidden and gamblers were driven out of the city. However, the widespread violations of prohibition rules eventually forced the Sultan to relax the restrictions.



Copper coin of Ala-ud-din Khalji

Ala-ud-din collected land taxes directly from the cultivators. The village headman who traditionally enjoyed the right to collect them was now deprived of it. The tax pressure of Ala-ud-din was on the rich and not on the poor. Ala-ud-din set up the postal system to keep in touch with all parts of his sprawling empire.

Sultan's Market Reforms

Ala-ud-din was the first Sultan to pay his soldiers in cash rather than give them a share of booty. As the soldiers were paid less, the prices had to be monitored and controlled. Moreover, Ala-ud-din had to maintain a huge standing army. In order to restrict prices of essential commodities, Ala-ud-din set up an elaborate intelligence network to collect information on black-marketing and hoarding. The transactions in the bazaars, the buying and selling and the bargains made were all reported to the Sultan by his spies. Market superintendents, reporters and spies had to send daily reports on the prices of essential commodities. Violators of the price regulations were severely punished. If any deficiency in weight was found, an equal weight of flesh was cut from the seller's body and thrown down before his eyes!

Ala-ud-din's Successors

Ala-ud-din nominated his eldest son Khizr Khan, as his successor. However, Ala-ud-din's confidant at that time was Malik Kafur. So Malik Kafur himself assumed the authority of the government. But Kafur's rule lasted only thirty-five days as he was assassinated by hostile nobles. Thereafter there were a series of murders which culminated in Ghazi Malik, a veteran of several campaigns against the Mongols, ascending the throne of Delhi in 1320 as Ghiyas-ud-din Tughlaq. He murdered the incumbent Khalji ruler Khusrau and thereby prevented anyone from Khalji dynasty claiming the throne. Thus began the rule of the Tughlaq Dynasty, which lasted until 1414.



Ala-ud-din's Tomb (New Delhi)

10.4 The Tughlaq Dynasty

Ghiyas-ud-din Tughlaq (1320–1325)

Ghiyas-ud-din Tughlaq followed a policy of reconciliation with the nobles. But in the fifth year of his reign (1325) Ghiyas-ud-din died. Three days later Jauna Khan ascended the throne and took the title Muhammad bin Tughlaq.

Muhammad Bin Tughlaq (1325-1351)

Muhammad Tughlaq was a learned, cultured and talented prince but gained a reputation of being merciless, cruel and unjust. Muhammad Tughlaq effectively repulsed the Mongol army that had marched up to Meerut near Delhi. Muhammad was an innovator. But

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he, unlike Ala-ud-din, lacked the will to execute his plans successfully.

Transfer of Capital

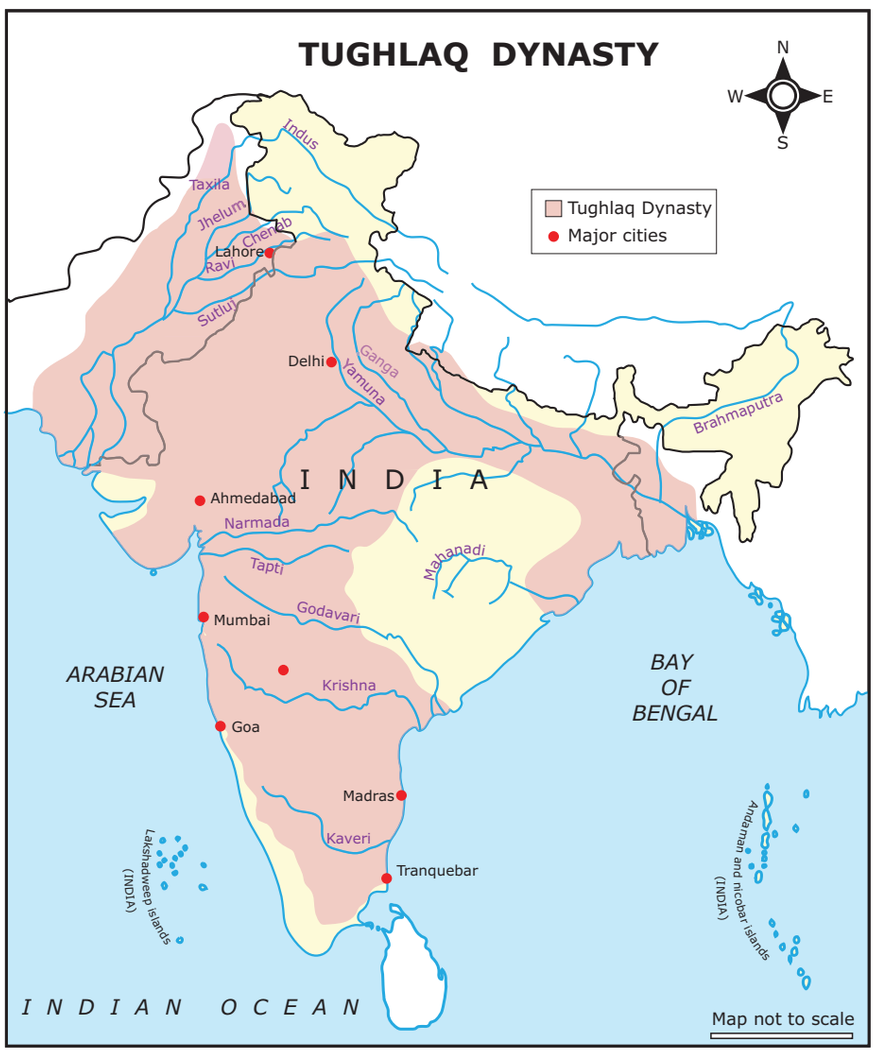
Muhammad Tughlaq's attempt to shift the capital from Delhi to Devagiri in Maharashtra, which he named Daulatabad, was a bold initiative. This was after his realization that it was difficult to rule south India form Delhi. Centrally located, Devagiri also had the advantage of possessing a strong fort atop a rocky hill. Counting on the military and political advantages, the Sultan ordered important officers and leading men including many Sufi saints to shift to Devagiri. However, the plan failed, and soon Muhammad realised that it was difficult to rule North India from Daulatabad. He again ordered transfer of capital back to Delhi.

Token Currency



Tughlaq's Coins

The next important experiment of Muhammad was the introduction of token currency. This currency system had already been experimented in China and Iran. For India it was much ahead of its time, given that it was a time when coins were based on silver content. When Muhammad issued bronze coins, fake coins were minted which could not be prevented by the government. The new coins were devalued to such an extent that the



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government had to withdraw the bronze coins and replace them with silver coins, which told heavily on the resources of the empire.

Sultan's Other Innovative Measures

Equally innovative was Muhammad Tughlaq's scheme to expand cultivation. But it also failed miserably. It coincided with a prolonged and severe famine in the Doab. The peasants who rebelled were harshly dealt with. The famine was linked to the oppressive and arbitrary collection of land revenue. The Sultan established a separate department (*Diwan-i-Amir Kohi*) to take care of agriculture. Loans were advanced to farmers for purchase of cattle, seeds and digging of wells but to no avail. Officers appointed to monitor the crops were not efficient; the nobility and important officials were of diverse background. Besides, the Sultan's temperament had also earned him a lot of enemies.

Ala-ud-din Khalji had not annexed distant territories knowing full well that they could not be effectively governed. He preferred to establish his suzerainty over them. But Muhammad annexed all the lands he conquered. Therefore, at the end of his reign, while he faced a series of rebellions, his repressive measures further alienated his subjects. Distant regions like Bengal, Madurai, Warangal, Awadh, Gujarat and Sind hoisted the flags of rebellion and the Sultan spent his last days fighting rebels. While he was frantically engaged in pursuing a rebel leader in Gujarat, he fell ill, and died at the end of his 26thregnal year (1351).

Firuz Shah Tughlaq (1351–1388)

Firuz's father, Rajab, was the younger brother of Ghiyas-ud-din Tughlaq. Both had come from Khurasan during the reign of Ala-ud-din Khalji. Rajab who had married a Jat princess had died when Firuz was seven years old. When Ghiyas-ud-din ascended the throne, he gave Firuz command of a 12,000 strong cavalry force. Later Firuz was made in charge of one of the four divisions of the Sultanate. Muhammad bin Tughlaq died without naming his successor. The claim made by Muhammad's sister to his son was not supported by the nobles. His son, recommended by Muhammad's friend Khan-i Jahan, was a mere child. Under such circumstances, Firuz ascended the throne.

The vizier of Firuz Tughlaq, the famous Khan-i-Jahan, was a Brahmin convert to Islam. Originally known as Kannu, he was captured during the Sultanate campaigns in Warangal (present-day Telangana).

Conciliatory Policy towards Nobles

Firuz Tughlaq followed a conciliatory policy towards the nobles and theologians. Firuz restored the property of the owners who had been deprived of it during the reign of Muhammad Tughlaq. He reintroduced the system of hereditary appointments to offices, a practice which was not favoured by Ala-ud-din Khalji. The Sultan increased the salaries of government officials. While toning up the revenue administration, he reduced several taxes. He abolished many varieties of torture employed by his predecessor. Firuz had a genuine concern for the slaves and established a separate government department to attend to their welfare. The slave department took care of the wellbeing of 180,000 slaves. They were trained in handicrafts and employed in the royal workshops.

Firuz Policy of No Wars

Firuz waged no wars of annexation, though he was not averse to putting down rebellions challenging his authority. There were only two Mongol incursions during his times, and both of them were successfully repulsed. His Bengal campaign to put down a rebellion there, however, was an exception. His army slew thousands and his entry into Odisha on his way helped him extract the promise of tribute from the Raja. A major military campaign of his period was against Sind (1362). He succeeded in routing the enemies on the way. Yet his

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enemies and a famine that broke out during this period gave Sultan and his army a trying time. Firuz's army, however, managed to reach Sind. The ruler of Sind agreed to surrender and pay tribute to the Sultan.

Religious Policy

Firuz favoured orthodox Islam. He proclaimed his state to be an Islamic state largely to satisfy the theologians. Heretics were persecuted, and practices considered un-Islamic were banned. He imposed jizya, a head tax on non-Muslims, which even the Brahmins were compelled to pay. Yet Firuz did not prohibit the building of new Hindu temples and shrines. His cultural interest led to translation of many Sanskrit works relating to religion, medicine and music. As an accomplished scholar himself, Firuz was a liberal patron of the learned including non-Islamic scholars. Fond of music, he is credited with establishing several educational institutions and a number of mosques, palaces and forts.

Jizya is a tax levied and collected per head by Islamic states on non-Muslim subjects living in their land. In India, Qutb-ud-din Aibak imposed jizya on non-Muslims for the first time. Jizya was abolished by the Mughal ruler Akbar in 16th century but was re-introduced by Aurangzeb in the 17th century.

Public Works

Firuz undertook many irrigation projects. A canal he dug from Sutlej river to Hansi and another canal in Jumna indicate his sound policy of public works development.

Firuz died in 1388, after making his son Fath Khan and grandson Ghiyas-ud-din as joint rulers of Delhi Sultanate.

The principle of heredity permitted for the nobles and applied to the army weakened the Delhi Sultanate. The nobility that had regained power got involved in political intrigues which undermined the stability of the Sultanate. Within six years of Firuz Tughlaq's death four rulers succeeded him.



Firuz Tughlaq's Tomb

Timur's Invasion



Timur

The last Tughlaq ruler was Nasir-ud-din Muhammad Shah (1394–1412), whose reign witnessed the invasion of Timur from Central Asia. Turkish Timur, who could claim a blood relationship with the 12thcentury great Mongol Chengiz Khan, ransacked Delhi virtually without any opposition. On hearing the news of arrival of Timur, Sultan Nasir-ud-din fled Delhi. Timur also took Indian artisans such as masons, stone cutters, carpenters whom he engaged for raising buildings in his capital Samarkhand. Nasir-ud-din managed to rule up to 1412. Then the Sayyid and Lodi dynasties ruled the declining empire from Delhi till 1526.

10.5 Sayyid Dynasty (1414–1451)

Timur appointed Khizr Khan as his deputy to oversee Timurid interests in the Punjab marches. Khizr Khan (1414-21) went on to seize Delhi and establish the Sayyid dynasty (1414–51).The Sayyid dynasty established by Khizr Khan had four sultans ruling up to 1451. The early Sayyid Sultans

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ruled paying tribute to Timur's son. Their rule is marked for the composing of *Tarikh-i-Mubarak Shahi* by Yahiya bin Ahmad Sirhindi. By the end of their rule the empire was largely confined to the city of Delhi.



In the entire history of the Delhi Sultanate there was only one Sultan who voluntarily abdicated his throne and moved to a small town away from Delhi, where he lived for three full decades in contentment and peace. He was Alam Shah of the Sayyid dynasty. – Abraham Eraly, ***The Age of Wrath***.

10.6 Lodi Dynasty (1451–1526)

The Lodi Dynasty was established by Bahlul Lodi (1451–1489) whose reign witnessed the conquest of Sharqi Kingdom (Bengal). It was his son Sikander Lodi (1489–1517) who shifted the capital from Delhi to Agra in 1504. The last Lodi ruler Ibrahim Lodi was defeated by Babur in the First Battle of Panipat (1526), which resulted in the establishment of Mughal Dynasty.



Ibrahim Lodi (modern representation)

10.7 Administration of the Sultanate

State and Society

The Sultanate was formally considered to be an Islamic State. Most of the Sultans preferred to call themselves the lieutenant of the Caliph. In reality, however, the Sultans were the supreme political heads. As military head, they wielded the authority of commander-in-chief of the armed forces. As judicial head they were the highest court of appeal. Balban claimed that he ruled as the representative of god on earth. Ala-ud-din Khalji claimed absolute power saying he did not care for theological prescriptions, but did what was essential for the good of the state and the benefit of the people.

The Delhi Sultanate deserves to be considered an all-India empire. Virtually all of India, except Kashmir and Kerala at the far ends of the subcontinent, and a few small tracts in between them had come under the direct rule of Delhi towards the close of Muhammad bin Tughlaq's rule. There were no well-defined and accepted rules of royal succession and therefore contested succession became the norm during the Sultanate. The Sultans required the holders of *iqta's* (called *muqtis* or *walis*) to maintain troops for royal service out of the taxes collected by them. Certain areas were retained by the Sultans under their direct control (*khalisa*). It was out of the revenue collected from such areas that they paid the officers and soldiers of the sultan's own troops (*hashm-i qalb*).

The territorial expansion was matched by an expansion of fiscal resources. The tax rent (set at half the value of the produce) was rigorously sought to be imposed over a very large area. The fiscal claims of hereditary intermediaries (now called *chaudhuris*) and the village headmen (*khots*) were drastically curtailed. The continuous pressure for larger tax-realization provoked a severe agrarian uprising, notably in the Doab near Delhi (1332–34). These and an ensuing famine persuaded Muhammad Tughlaq to resort to a scheme of agricultural development, in the Delhi area and the Doab, based on the supply of credit to the peasants.

Military campaigns, the dishoarding of wealth, the clearing of forests, the vitality of inter-regional trade – all of these developments encouraged a great movement of people, created a vast network of intellectuals and the

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religious-minded. These factors also made social hierarchies and settlements in the Sultanate garrison towns and their strongholds far more complex. Through the fourteenth century the Sultanate sought to control its increasingly diverse population through its provincial governors, *muqti,* but considerable local initiative and resources available to these personnel, and their propensity to ally with local political groups meant that they could often only be controlled fitfully and for a short period, even by autocratic, aggressive monarchs like Muhammad Tughlaq.

The Turko-Afghan political conquests were followed by large- scale Muslim social migrations from Central Asia. India was seen as a land of opportunity. The society in all stages was based on privileges with the higher classes enjoying a better socio-economic life with little regard of one's religion. The Sultans and the nobles were the most important privileged class who enjoyed a lifestyle of high standard in comparison to their contemporary rulers all over the world. The nobility was initially composed of the Turks. Afghans, Iranians and Indian Muslims were excluded from the nobility for a very long time.

The personal status of an individual in Islam depended solely on one's abilities and achievements, not on one's birth. So, once converted to Islam, everyone was treated as equal to everyone in the society.

Religion

Unlike Hindus who worshiped different deities, these migrants followed monotheism. They also adhered to one basic set of beliefs and practices. Though a monotheistic trend in Hinduism had long existed, as, for example in the Bhagavad Gita, as noted by Al-Beruni, its proximity to Islam did help to move monotheism from periphery to the centre. In the thirteenth century, the Virashaiva or Lingayat sect of Karnataka founded by Basava believed in one God (Parashiva). Caste distinctions were denied, women given a better status, and Brahmans could no longer monopolise priesthood. A parallel, but less significant, movement in Tamil Nadu was in the compositions of the Siddhars, who sang in Tamil of one God, and criticised caste, Brahmans and the doctrine of transmigration of souls. Two little known figures who played a part in transmitting the southern Bhakti and monotheism to Northern India were Namdev of Maharashtra, a rigorous monotheist who opposed image worship and caste distinctions and Ramanand, a follower of Ramanuja.



Al-Beruni

Between fourteenth and nineteenth centuries there was Hindu-Muslim collaboration in cultural activities. In science, literature, music and architecture and in painting and dancing there was a synthesis of Hindu and Muslim ideas.

Economy

The establishment of the Delhi Sultanate was, however, accompanied by some important economic changes. One such change was the payment of land tax to the level of rent in cash. Because of this, food-grains and other rural products were drawn to the towns, thereby leading to a new phase of urban growth. In the fourteenth century, Delhi and Daulatabad (Devagiri) emerged as great cities of the world. There were other large towns such as Multan, Kara, Awadh, Gaur, Cambay (Khambayat) and Gulbarga.

The Delhi Sultans began their gold and silver mintage alongside copper from early in the thirteenth century and that indicated brisk

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commerce. Despite the Mongol conquests of the western borderlands, in Irfan Habib's view, India's external trade, both overland and oceanic, grew considerably during this period.

Trade and Urbanization

The establishment of the Delhi Sultanate revived internal trade, stimulated by the insatiable demand for luxury goods by the sultans and nobles. Gold coins, rarely issued in India after the collapse of the Gupta Empire, began to appear once again, indicating the revival of Indian economy. However, there is no evidence of the existence of trade guilds, which had played a crucial role in the economy in the classical age. The Sultanate was driven by an urban economy encompassing many important towns and cities. Delhi, Lahore, Multan, Kara, Lakhnauti, Anhilwara, Cambay and Daulatabad were the important cities that thrived on the mercantile activities of Jain Marwaris, Hindu Multanis and Muslim Bohras, Khurasanis, Afghans and Iranians. The import–export trade flourished well both through overland and overseas. While the Gujaratis and Tamils dominated the sea trade, the Hindu Multanis and Muslim Khurasanis, Afghans and Iranians dominated the overland trade with Central Asia.

Industrial Expertise

Paper-making technology evolved by the Chinese and learnt by the Arabs was introduced in India during the rule of the Delhi Sultans. The spinning wheel invented by the Chinese came to India through Iran in the fourteenth century and enabled the spinner to increase her output some six-fold and enlarged yarn production greatly. The subsequent introduction of treadles in the loom similarly helped speed-up weaving. Sericulture centre was established in Bengal by the fifteenth century. Building activity attained a new scale by the large use of brick and mortar, and by the adoption of the vaulting techniques.

Education

Certain traditions of education were now implanted from the Islamic World. At the base was the *maktab*, where a schoolmaster taught children to read and write. At a higher level, important texts in various subjects were read by individual pupils with particular scholars who gave instruction (*dars*) in them. A more institutionalised form of higher education, the *madrasa,* became widely established in Central Asia and Iran in the eleventh century, and from there it spread to other Islamic countries. Usually the *madrasa* had a building, where instruction was given by individual teachers. Often there was a provision of some cells for resident students, a library and a mosque. Firoz Tugluq built a large *madrasa* at Delhi whose splendid building still stands. From Barani's description it would seem that teaching here was mainly confined to "Quran-commentary, the Prophet's sayings and the Muslim Law (*fiqh)*." It is said that Sikander Lodi(1489–1517) appointed teachers in *maktabs* and *madrasas* in various cities throughout his dominions, presumably making provision for them through land or cash grants.

Historiography

In addition to secular sciences that came with Arabic and Persian learning to India, one more notable addition was systematic historiography. The collection of witnesses' narratives and documents that the *Chachnama* (thirteenth-century Persian translation of a ninth-century Arabic original), in its account of the Arab conquest of Sind, represents advancement in historical research, notwithstanding the absence of coherence and logical order of latter-day historiography like Minhaj Siraj's *Tabaqat-i Nasiri*, written at Delhi c. 1260.

Sufism

In the thirteenth and fourteenth centuries, two most influential orders emerged among the *sufis*: the Suhrawardi, centred at Multan, and the Chisti at Delhi and other places. The most famous Chishti Saint, Shaik Nizamuddin offered a classical exposition of Sufism of pre-pantheistic phase in the conversations (1307–1322).Sufism began to turn pantheistic only when the ideas of Ibn al-Arabi (died 1240)

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began to gain influence, first through the Persian poetry of Jalal-ud-din Rumi(1207–1273) and Abdur Rahman Jami (1414–1492), and, then, through the endeavours within India of Ashraf Jahangir Simnani (early fifteenth century). Significantly this wave of qualified pantheism began to dominate Indian Islamic thought about the same time that the pantheism of Sankaracharya's school of thought was attaining increasing influence within Vedic thought.

Caliph/Caliphate : Considered to be the successor of Prophet Muhammad, the Caliph wielded authority over civil and religious affairs of the entire Islamic world. The Caliph ruled Baghdad until it fell before Mongols in 1258. The Caliphs then ruled in Egypt until the conquest of Ottomans in 1516-17. Thereupon the title was held by Ottoman Sultans. The office of Caliph (Caliphate) ended when Ottoman Empire was abolished and Turkish Republic established by Mushtafa Kemal Attaturk in the 1920s.

Caste and Women

The Sultans did not alter many of the social institutions inherited from 'Indian Feudalism'.

Slavery, though it had already existed in India, grew substantially in the thirteenth and fourteenth centuries. Both in war and in the event of default in payment of taxes, people could be enslaved. They were put to work as domestic servants as well as in crafts. The village community and the caste system remained largely unaltered. Gender inequalities remained practically untouched. In upper class Muslim society, women had to observe *purdah* and were secluded in the *zenana* (the female quarters) without any contact with any men other than their immediate family. Affluent women travelled in closed litters.

However, Muslim women, despite *purdah*, enjoyed, in certain respects, higher status and greater freedom in society than most Hindu women. They could inherit property from their parents and obtain divorce, privileges that Hindu women did not have. In several Hindu communities, such as among the Rajputs, the birth of a girl child was considered a misfortune. Islam was not against women being taught to read and write. But it tolerated polygamy.

Sultan Firoz Tughlaq was reputed to possess 180,000 slaves, of which 12,000 worked as artisans. His principal minister, Khan Jahan Maqbul possessed over 2000 women slaves.

Evolution of Syncretic Culture

The interaction of the Turks with the Indians had its influence in architecture, fine arts and literature.

Architecture

Arch, dome, vaults and use of lime cement, the striking Saracenic features, were introduced in India. The use of marble, red, grey and yellow sandstones added grandeur to the buildings. In the beginning the Sultans converted the existing buildings to suit their needs. Qutb-ud-din Aibak's Quwwat-ul-Islam mosque situated adjacent to Qutb Minar in Delhi and the Adhai din ka Jhopra in Ajmer illustrate these examples. A Hindu temple built over a Jain temple was modified into Quwwat-ul-Islam mosque. Adhai din ka Jhopra was earlier a Jain monastery before being converted as a mosque.

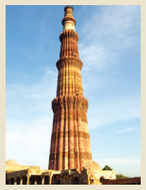
With the arrival of artisans from West Asia the arch and dome began to show up with precision and perfection. Gradually local artisans also acquired the skill. The tomb of Balban was adorned with the first true arch and the Alai Darwaza built by Ala-ud-din Khalji



Alai Darwaza

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Qutb Minar, originally a 72.5 metre tower when completed by Iltutmish, was increased to 74 metres by the repairs carried out by Firuz Shah Tughlaq. The Minar is facilitated by 379 steps and it is magnificent for the height, balconies projecting out marking the storeys, the gradual sloping of the tower and the angular flutings creating a ribbed effect around the tower.



as a gateway to the Quwwat-ul-Islam Mosque is adorned with the first true dome. The palace fortress built by Ghiyasuddin Tughlaq and Muhammad bin Tughlaq in Tughlaqabad, their capital city in Delhi, is remarkable for creating an artificial lake around the fortress by blocking the river Yamuna. The tomb of Ghiyasuddin Tughlaq introduced the system of sloping walls bearing the dome on a raised platform. The buildings of Firuz Tughlaq, especially his pleasure resort, Hauz Khas, combined Indian and Saracenic features in alternate storeys, displaying a sense of integration.

Sculpture and Painting

Orthodox Islamic theology considered decorating the buildings with animal and human figures as un-Islamic. Hence the plastic exuberance of well-carved images found in the pre-Islamic buildings was replaced by floral and geometrical designs. Arabesque, the art of decorating the building with Quranic verses inscribed with calligraphy, emerged to provide splendour to the building.

Music and Dance

Music was an area where the syncretic tendencies were clearly visible. Muslims brought their musical instruments like Rabab and Sarangi. Amir Khusrau proclaimed that Indian music had a pre-eminence over all the other music of the world. The Sufi practice of Sama, recitation of love poetry to the accompaniment of music, was instrumental in promotion of music. Pir Bhodan, a Sufi saint, was considered a great musician of the age. Royal patronage for the growth of music was also forthcoming. Firuz Tughlaq evinced interest in music leading to synchronisation by translating an Indian Sanskrit musical work *Rag Darpan* into Persian. Dancing also received an impetus in the official court. Zia-ud-din Barani lists the names of Nusrat Khatun and Mihr Afroz as musician and dancer respectively in the court of Jalaluddin Khalji.

Literature



Amir Khusrau (modern representation)

Amir Khusrau emerged as a major figure of Persian prose and poetry. Amir Khusrau felt elated to call himself an Indian in his *Nu Siphr* ('Nine Skies'). In this work, he praises India's climate, its languages – notably Sanskrit – its arts, its music, its people, even its animals. The Islamic Sufi saints made a deep literary impact. The Fawai'd-ul-Fawad, a work containing the conversations of Sufi Saint Nizam-ud-din Auliya was compiled by Amir Hassan. A strong school of historical writing emerged with the writings of Zia-ud-din Barani, Shams-ud-din Siraj Afif and Abdul Malik Isami. Zia-ud-din Barani, emerged as a master of Persian prose. Abdul Malik Isami, in his poetic composition of Futuh-us-Salatin, records the history of Muslim rule from Ghaznavid period to Muhammad bin Tughlaq's reign.

Persian literature was enriched by the translation of Sanskrit works. Persian dictionaries with appropriate Hindawi words for Persian words were composed, the most important being *Farhang-i-Qawas* by Fakhr-ud-din Qawwas and Miftah-ul-Fuazala by Muhammad Shadiabadi. *Tuti Namah*, the Book of Parrots, is a collection of Sanskrit stories translated into Persian by Zia Nakshabi. Mahabharata and Rajatarangini were also translated into Persian.

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Delhi Sultanate did not hamper the progress of Sanskrit Literature. Sanskrit continued to be the language of high intellectual thought. The Sanskrit schools and academies established in different parts of the empire continued to flourish. The classical Sanskrit inscription (Palam Baoli) of 1276 in Delhi claims that due to the benign rule of Sultan Balban god Vishnu sleeps in peace in the ocean of milk without any worries. The influence of Arabic and Persian on Sanskrit literature was felt in the form of translations. Shrivara in his Sanskrit work *Kathakautuka* included the story of Yusuf and Zulaika as a Sanskrit love lyric. Bhattavatara took Firdausi's Shah Namah as a model for composing *Zainavilas,* a history of the rulers of Kashmir.

SUMMARY

- Muhammad Bin Qasim's expedition against Sind in 712.
- The first three decades of the 11thcentury witnessed the military raids of Mahmud of Ghazni whose intention was to loot and plunder.
- Muhammad Ghori's invasion by the end of 12th century led to the establishment of Delhi Sultanate in 1206 under Qutb-ud-din Aibak.
- Rajput rulers lost their supremacy in the beginning of 13thcentury in the face of superior military tactics.
- The contributions of five dynasties that constituted the Delhi Sultanate focusing on important rulers of Slave, Khalji and Tughlaq dynasties.
- Ala-ud-din Khalji's several radical military and market reforms
- Muhammad bin Tughlaq's innovative measures that were far ahead of his time and their fallout.
- Firuz Tughlaq's reforms and measures which earned him the goodwill of the people.
- A cultural syncretism and reciprocal influence in the fields of literature, art, music and architecture.

EXERCISE

I. Choose the Correct Answer

1. _____ was the ruler of Sind when the Arabs invaded it in the 8th century.
   (a) Hajjaj
   (b) Muhammad-Bin-Qasim
   (c) Jaya Simha
   (d) Dahar
2. Mahmud of Ghazni conducted as many as_____ military campaigns into India.
   (a) 15 (b) 17 (c) 18 (d) 19
3. The Palam Baoli inscription is in _____ language
   (a) Sanskrit (b) Persian
   (c) Arabic (d) Urdu
4. The world famous Khajuraho temple was built by _____.
   (a) Rashtrakutas (b) Tomaras
   (c) Chandelas (d) Paramaras
5. Mamluk is the term for the Arabic designation of a _____.
   (a) Slave (b) King
   (c) Queen (d) Soldier
6. Ibn Batuta was a traveller from _____.
   (a) Morocco (b) Persia
   (c) Turkey (d) China
7. _____ was the only Sultan who resigned kingship and lived away from Delhi for three decades in peace.
   (a) Mubarak Shah (b) Alam Shah
   (c) Kizr Khan (d) Tugril Khan
8. Match and choose the correct answer

(A) Ramachandra	1. Kakatiya
(B) Khan-i-Jahan	2. Padmavat
(C) Malik Muhamad Jaisi	3. Man Singh
(D) Man Mandir	4. Devagiri

   (a) 2, 1, 4, 3 (b) 1, 2, 3, 4
   (c) 4, 1, 2, 3 (d) 3, 1, 2, 4

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II. Write brief answers

1. Mahmud becoming the ruler of Ghazni.
2. Scholars patronized by Mahmud of Ghazni.
3. Important ruling Rajput dynasties of Northern India during the Turkish invasion.
4. Forty System.
5. Musical instruments brought by Muslim musicians.

III. Write short answers

1. Describe the immediate cause for the military expeditions of Muhammad-bin-Qasim?
2. What were the reasons for the military raids of Mahmud of Ghazni in India?
3. Why was Razia Sultana thrown out of power?
4. Write briefly about the south Indian campaigns of Malik Kafur.
5. What were the causes for the failure of the experiments of Muhammad Tughlaq?

IV. Answer the following in detail

1. Mahmud Ghazni's plundering raids were more of political and economic character than of religious chauvinism. Elaborate
2. How did the Second Battle of Tarain prove to be a turning point in Indian History?
3. Compare and contrast Mahmud Ghazni and Muhammad of Ghor.
4. Discuss the economic reforms of Ala-ud-din Khalji.
5. Estimate the rule of Firuz Tughlaq.
6. Give an account of the administrative system of the Delhi Sultanate.

Activity

1. Preparing an album with pictures and images of Sultans and the monuments they left behind.
2. Enact a drama on Pirithiviraj, Samyukta episode.

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GLOSSARY

chauvinism	aggressive support to one's own group or creed	குறுகிய நோக்குடைய தேசியவாதம்
investiture	ceremony to install someone in authority or office	சடங்குகள் செய்து பதவியில் அமர்த்துதல்
magnum opus	a great work of literature, history or art	தலைசிறந்த கலைப் படைப்பு
treacherous	unreliable, betraying	துரோக
intrigue	plotting to do something illegal or harmful	சதி
conciliatory	willing to accept mediation in a dispute	இணக்கத்தை ஏற்கும்
exuberance	liveliness	உயிர்ப்பு மிக்க
punitive	punishing	தண்டிக்கிற
garrison	troops stationed in a fortress	கோட்டைக் காவற்படை
collision	clash or conflict	மோதல்
incursion	invasion	திடீர் படையெடுப்பு

Answers :

1. (d) 2. (b) 3. (a) 4. (c) 5. (a) 6. (a) 7. (b) 8. (c)

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UNIT 11

Later Cholas and Pandyas

Learning Objectives

The objectives of the lesson are to enable students to acquire knowledge of

I Cholas

- The achievements of Chola rulers
- Cultural developments in the Chola region
- Emergence of well-developed agrarian structure and irrigation system
- Role of temples in medieval Tamil society
- Maritime trade during Chola period

II Pandyas

- Rise of Pandyas with Madurai as their capital
- Malik Kafur's invasion and its fallout
- Succession dispute inviting the attention of Sultan Alauddin Khalji
- Agriculture, irrigation and trade during the Pandya rule
- Religion and culture in southern Tamil Nadu

Introduction

The Cholas belonged to one of the three mighty dynasties that ruled the Tamizh country in the early historical period. Described as the Muvendhar in the Sangam literature, they were known for the valour and for their patronage of the Tamil language. Many songs were composed in high praise of their glories. However, after the Sangam period until about the ninth century CE, there are no records about them. Changes that overtook Tamizhagam in the intervening period brought about a major transformation of the region and enabled the emergence of big, long-lasting monarchical states. The Cholas were one among them.

The river valleys facilitated the expansion of agriculture leading to the emergence of powerful kingdoms. The agricultural boom resulted in the production of surplus food grains. But this surplus in production resulted in unequal distribution of wealth. Society gradually became highly differentiated unlike in the earlier period. Institutions and ideas from the north of India, such as the temple and the religion it represented, emerged as a new force. The Bhakti movement led by the Nayanmars and Azhwars popularised the ideology and the faith they represented. Similarly, political ideas and institutions that originated in the northern India soon found their way to the south as well. The cumulative result of all the new developments was the formation of a state, which in this case was a monarchy presided over by the descendants of the old Chola lineage.

After the eclipse of the Chola kingdom, Pandyas, who began their rule in the Vaigai river basin at Madurai, wielded tremendous power during the 14th century. Like the Cholas, the Pandyas also realised substantial revenue from

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agriculture as well as from trade. Trade expansion overseas continued in the Pandya rule. Tirunelveli region, which was part of the Pandyan kingdom, exported grain, cotton, cotton cloth and bullocks to the Malabar coast and had trade contacts with West and Southeast Asia. Pandya kings produced a cultural heritage by synthesising the religious, cultural and political elements, and it differed totally with the assumed homogeneity of classical age of Guptas.

I CHOLAS

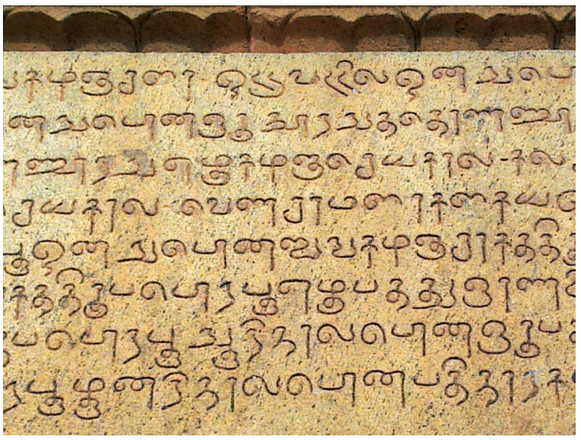
Origin of the Dynasty

Records available to us after the Sangam Age show that the Cholas remained as subordinates to the Pallavas in the Kaveri region. The re-emergence of Cholas began with Vijayalaya (850–871 CE) conquering the Kaveri delta from Muttaraiyar. He built the city of Thanjavur and established the Chola kingdom in 850. Historians, therefore, refer to them as the Later Cholas or Imperial Cholas. In the copper plate documents of his successors that are available, the Cholas trace their ancestry to the Karikala, the most well-known of the Cholas of the Sangam age. In their genealogy an eponymous king 'Chola' is mentioned as the progenitor. The names of Killi, Kochenganan and Karikalan are mentioned as members of the line in these copper plates.

Vijayalaya's illustrious successors starting from Parantaka I (907–955) to Kulothunga III (1163–1216) brought glory and fame to the Cholas. Parantaka Chola set the tone for expansion of the territory and broadened the base of its governance, and Rajaraja I (985–1014), the builder of the most beautiful Brihadishvara temple at Thanjavur, and his son Rajendra I (1014–1044),whose naval operation extended as far as Sri Vijaya, consolidated the advances made by their predecessors and went on to establish Chola hegemony in peninsular India.

Sources

More than 10,000 inscriptions engraved on copper and stone form the primary sources



Big temple inscriptions

for the study of Chola history. The inscriptions mainly record the endowments and donations to temples made by rulers and other individuals. Land transactions and taxes (both collections and exemptions) form an important part of their content. Later-day inscriptions make a mention of the differentiation in society, giving an account of the castes and sub-castes and thus providing us information on the social structure. Besides stone inscriptions, copper plates contain the royal orders. They also contain details of genealogy, wars, conquests, administrative divisions, local governance, land rights and various taxes levied. Literature also flourished under the Cholas. The important religious works in Tamil include codification of the Saivite and Vaishnavite canons. The quasi-historical literary works Kalingattupparani and Kulotungancholan Pillai Tamizh were composed during their reign. Muvarula, and Kamba Ramayanam, the great epic, belong to this period. Neminatam, Viracholiyam and Nannul are noted grammatical works. Pandikkovai and Takkayagapparani are other important literary works composed during this period.

Territory

Traditionally, the area under the Chola dynasty in the Tamizh country is known as Chonadu or Cholanadu. Their core kingdom was concentrated in the Kaveri-fed delta called Cholamandalam. This term came to be corrupted as "Coromandel" in the European languages, which often referred to

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the entire eastern coast of South India. The Chola kingdom expanded through military conquests to include present-day Pudukkottai–Ramanathapuram districts and the Kongu country of the present-day western Tamil Nadu. By the 11th century, through invasions, Cholas extended their territory to Tondainadu or the northern portion of the Tamizh country, Pandinadu or the southern portions of the Tamizh country, Gangaivadi or portions of southern Karnataka and Malaimandalam, the Kerala territory. The Cholas ventured overseas conquering the north-eastern parts of Sri Lanka, bringing it under their control and they called it Mummudi-Cholamandalam.



Karantai Copper plate inscriptions of Rajendra Chola I

11.1.1 Empire Building

Rajaraja I is the most celebrated of the Chola kings. He engaged in naval expeditions and emerged victorious in the West Coast, Sri Lanka and conquered the Maldives in the Indian Ocean. The military victory of Raja Raja I over Sri Lanka led to its northern and eastern portions coming under the direct control of the Chola authority. Rajaraja I appointed a Tamil chief to govern the annexed regions and ordered a temple to be built. It is locally called Siva Devale (shrine of Siva). The Chola official appointed in Sri Lanka built a temple in a place called Mahatitta. The temple is called Rajarajesvara.



Rajaraja I with his mentor Karuvur Devar

Even as he was alive, Rajaraja I appointed his son, Rajendra I, as his heir apparent. For two years, they jointly ruled the Chola kingdom. Rajendra I took part in the military campaigns of his father, attacking the Western Chalukyas. Consequently, the boundary of the Chola Empire extended up to Tungabhadra river. When Rajaraja I attacked Madurai, the Pandyas escaped with their crown and royal jewels and took shelter in Sri Lanka. Thereupon, Rajendra I conquered Sri Lanka and confiscated the Pandya crown and other royal belongings.

Rajendra I conducted the most striking military exploit after his accession in 1023 by his expedition to northern India. He led the expedition up to the Godavari river and asked his general to continue beyond that place. The Gangaikonda Cholapuram temple was built to commemorate his victories in North India.

During the Chola reign, the naval achievements of the Tamils reached its peak. The Cholas controlled both the Coromandel and Malabar coasts. The Chola navy often ventured into Bay of Bengal for some decades. Rajendra's naval operation was directed against Sri Vijaya. Sri Vijaya kingdom (southern Sumatra) was one of the prominent maritime and commercial states that flourished from c. 700 to c. 1300 in South-east Asia. Similarly, Kheda (Kadaram), feudatory kingdom under Sri Vijaya, was also conquered by Rajendra.

The Chola invasions of Western Chalukya Empire, undertaken in 1003 by Rajaraja I and 1009 by Rajendra I, were also successful. Rajendra sent his son to ransack and ravage its capital Kalayani. The dwarapala (door keeper) image he brought from Kalayani was installed at the Darasuram temple near Kumbhakonam, which can be seen even today. Rajendra I assumed the titles such as Mudikonda Cholan (the crowned Chola),Gangaikondan (conqueror of the Ganges), Kadaramkondan (conqueror of Kadaram) and Pandita Cholan (scholarly Cholan).

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11.1.2 Chola Adminstration

King

Historians have debated the nature of the Chola state. Clearly, it was presided over by a hereditary monarchy. The king is presented in glowing terms in the literature and inscriptions of the period. Venerated on par with god. The kings were invariably addressed as peruman or perumagan (big man), ulagudaiyaperumal (the lord of the world) and ulagudaiyanayanar (the lord of the world). Later, they adopted the titles such as Chakkaravarti (emperor) and Tiribhuvana Chakkaravarti (emperor of three worlds). At the time of coronation, it was a practice to add the suffix deva to the name of the crowned kings. The kings drew legitimacy by claiming that they were a comrade of god (thambiran thozhar).

Chola rulers appointed Brahmins as spiritual preceptors or rajagurus (the kingdom's guide). Rajaraja I and Rajendra I mention the names of rajagurus and Sarva-sivas in their inscriptions. Patronising Brahmins was seen to enhance their prestige and legitimacy. Chola kings therefore granted huge estates of land to Brahmins as brahmadeyams and chturvedimangalams (pronounced chatur-vedi-mangalam).

Provinces

As mentioned earlier, the territories of the Chola state had been expanding steadily even from the time of Vijayalaya. At the time of conquest, these areas were under the control of minor chiefs described by historians as "feudatories". Rajaraja I integrated these territories and appointed "viceroys" in these regions: Chola-Pandya in Pandinadu, Chola-Lankeswara in Sri Lanka, which was renamed as Mummudi-cholamandalam, and Chola-Ganga in the Gangavadi region of southern Karnataka. In other less prominent regions, the territories of chiefs such as the Irukkuvels, Ilangovels or Mazhavas or Banas were made part of the Chola state and their chiefs were inducted into the state system as its functionaries.

Army

Cholas maintained a well-organised army. The army consisted of three conventional divisions: infantry, cavalry (kudirai sevagar) and the elephant corps (anaiyatkal). There were also bowmen (villaligal), sword-bearers (valilar) and spearmen (konduvar). Two type of ranks in the army are also mentioned: the upper and the lower (perundanam and cirudanam). According to a Chinese geographer of the 13th century, the Chola army owned "sixty thousand war elephants that, when fighting, carried on their backs houses, and these houses are full of soldiers who shoot arrows at long range, and fight with spears at close quarters". The overseas exploits of the Cholas are well known and it led historians to refer to their navy "with numberless ships". Generally, soldiers enjoyed padaipparru (military holding) rights. Cantonments, which were established in the capital city, were known as padaividu. Military outposts in the conquered territory were called nilaipadai. The captain of a regiment was known as nayagam and later he assumed the title of padaimudali. The commander-in-chief was senapati and dandanayagam.

Local Organisation

Various locality groups functioned actively in the Chola period. These were bodies such as Urar, Sabhaiyar, Nagarattar and Nattar. They were relatively autonomous organisations of the respective groups. They are considered the building blocks using which the edifice of the Chola state was built.

Urar

With the expansion of agriculture, numerous peasant settlements came up in the countryside. They were known as ur. The urar, who were landholders in the village, acted as spokesmen in the ur. The urar were entrusted with the upkeep of temples, maintenance of the tanks and managing the water stored in them. They also discharged administrative functions of the state such as collection of revenue, maintenance of law and order, and obeying the king's orders.

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Sabhaiyaar

If the ur was a settlement of land holders, largely consisting of peasants of vellanvagai, the brahmadeya was a Brahmin settlement. The Sabha looked after the affairs of the settlement, including those of the temples at the core of brahmadeya and its assets. It was also responsible for maintaining irrigation tanks attached to the temple lands. Like the ur, the Sabha also functioned as the agents of the state in carrying out administrative, fiscal and judicial functions.

Nagarattaar

Nagaram was a settlement of traders. However, skilled artisans engaged in masonry, ironsmithing, goldsmithing, weaving and pottery also occupied the settlement. It was represented by the Nagarattaar, who regulated their association with temples, which needed their financial assistance. In the reign of Rajaraja I, Mamallapuram was administrated by a body called Maanagaram. Local goods were exchanged in nagarams. These goods included silk, porcelain, camphor, cloves, sandalwood and cardamom according to Chinese accounts. In order to promote trade, inland and sea way, Kulotunga revoked the collection of toll fee (sungam). Hence he was conferred the title 'Sungam Thavirtha Chozhan'.

Nattar

Nadu was a grouping of several urs, excluding brahmadeyas formed around irrigation sources such as canals and tanks. Nattar (literally those belonging to the nadu) were the assembly of landholders of vellanvagai villages (urs) in nadu. Nattar functioned as pillars of the state structure under the Cholas. They discharged many of the administrative, fiscal and judicial responsibilities of the state. They held hereditary land rights and were responsible for remitting the tax from the respective nadu to the state. Landholders of the nadu held the honorific titles such as asudaiyan (possessor of land), araiyan (leader) and kilavan (headman). There were functionaries such as the naattukanakku and nattuviyavan, recording the proceedings of the Nattar.

11.1.3 Economy

Agriculture

One of the major developments in this period was the expansion of agriculture. People settled in fertile river valleys, and even in areas where there were no rivers, and arrangements were made for irrigation by digging tanks, wells and canals. This led to the production of food grain surplus. Society got differentiated in a big way. The Chola state collected land tax out of the agrarian surplus for its revenue. There was an elaborate “department of land revenue” known

Local Elections and Uttaramerur Inscriptions : Two inscriptions (919 and 921) from a Brahmadeya (tax-free land gifted to Brahamans) called Uttaramerur (historically called Uttaramallur Caturvedimangalam) give details of the process of electing members to various committees that administered the affairs of a Brahmin settlement. This village was divided into 30 wards. One member was to be elected from each ward. These members would become members of different committees: public works committee, tank committee, garden committee, famine committee and gold committee. The prescribed qualifications for becoming a ward member were clearly spelt out. A male, above 35 but below 70, having a share of property and a house of his own, with knowledge of Vedas and bhasyas was considered eligible. The names of qualified candidates from each ward were written on the palm-leaf slips and put into a pot (kudavolai).The eldest of the assembly engaged a boy to pull out one slip and would read the name of the person selected.



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as puravuvari-tinaikkalam, with its chief called 'puravuvari-tinaikkalanayagam'.

Land Revenue and Survey

For the purposes of assessing tax, the Cholas undertook extensive land surveys and revenue settlements. Rajaraja I (1001), Kulotunga I (1086) and Kulotunga III (1226) appointed people for land survey so that the land could be classified and assessed for the purposes of taxation. Like other functionaries of the state, the surveyors of the land called naduvagaiseykira too hailed from the landholding communities. Various units of the land measurement such as kuli, ma, veli, patti, padagam, etc. are known, with local variations. Generally, taxes were collected in different forms. The taxes collected included irai, kanikadan, iraikattina-kanikadan and kadamai. An important category of tax was kudimai. Kudimai was paid by the cultivating tenants to the government and to the landlords, the bearers of honorific titles such as udaiyan, araiyan and kilavar. The tax rates were fixed depending on the fertility of the soil and the status of the landholder. Opati were levied and collected by the king and local chiefs. Temples and Brahmins were exempted from paying the taxes. The tax paid in kind was referred to as iraikattina-nellu. All these were mostly realised from the Kavery delta but not widely in the outskirts of the kingdom. At the ur (village) level, urar (village assembly) were responsible for collecting the taxes and remitting them to the government. At the nadu level, the nattar were responsible for remitting taxes.

Paddy as tax was collected by a unit called kalam (28 kg). Rajaraja I standardised the collection of tax. He collected 100 kalam from the land of one veli (about 6.5 acres), the standard veli being variable according to fertility of the soil and the number of crops raised.

Irrigation

Cholas undertook measures to improve the irrigation system that was in practice. As the state was drawing most of its revenue from agriculture, the Cholas focused their efforts on managing water resources. Vativaykkal, a criss-cross channel, is a traditional way of harnessing rain water in the Kavery delta. Vati runs in the north–south direction while vaykkal runs in the east–west direction. Technically, vati is a drainage channel and a vaykkal is a supply channel. The water running through vaykkal to the field was to be drained out to vati and to another vaykkal. Rain water would flow from where the natural canal started. Many irrigation canals are modifications of such natural canals. The harnessed water was utilised alternately through vati and vaykkal. Here the mechanism designed was such that water was distributed to the parcelled out lands in sequel.

Many canals were named after the kings, queens and gods. Some examples of the names are Uttamachola-vaykkal, Panca-vanamadevi-vaykkal and Ganavathy-vaykkal. Ur-vaykkal was owned jointly by the landowners. The nadu level vaykkal was referred to as nattu-vaykkal. The turn system was practiced for distributing the water. Chola inscriptions list some big-size irrigation tanks such as Cholavaridhi, Kaliyaneri, Vairamegatataka created by the Pallavas, Bahur big tank and Rajendra Cholaperiyaeri. For the periodical or seasonal maintenance and repair of irrigation works, conscripted labour was used.

The irrigation work done by Rajendra Chola I at Gangaikonda Chozhapuram was an embankment of solid masonry 16 miles long. Rajendra described it as his 'jalamaya jayasthambham', meaning “pillar of victory in water”. The Arab traveller Alberuni visited the place a hundred years later. On seeing them he was wonder-struck and said: “‘Our people, when they see them, wonder at them, and are unable to describe them, much less construct anything like them”, records Jawaharlal Nehru in *The Glimpses of World History.*

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Water Management

Different kinds of water rights were assigned. These rights regulated the share of water from the tanks and wells; it also entailed the right of deepening and broadening the channels and repairing the irrigation system. The allotment of water is described as 'nirkkintravaaru' (share of water as allotted).The water was released through kumizh (sluice) or talaivay (head-channel). Royal orders warned the people against the violation of water rights and encroachment of water resources gifted to the brahmadeya settlements. Commonly owned village tank was called enkalkulam (our tank). Land transaction in the form of donation and endowment were accompanied by water rights as well. For the periodical and seasonal maintenance and repair of the irrigation tanks, rendering free labour was in practice. Vetti and amanji were the forms of free labour related to public works at the village level.



Kavinattu Kanmai with Chola inscription

Village assemblies under the Cholas collected a tax called eriayam, which was utilised for repairing irrigation tanks. Sometimes local leaders like araiyan repaired and renovated irrigation tanks destroyed in a storm. There were instances of the water from a tank shared by villagers and the temples. Special groups known as talaivayar, talaivay-chanrar and eri-araiyarkal were in charge of releasing the water through the head channel and sluice from the rivers or tanks. A group of people who were in charge of kulam was called kulattar. In later period, temples were entrusted with the upkeep of the irrigation sources.

11.1.4 Society and its Structure

In the predominantly agrarian society prevailing during the Chola period, landholding was the prime determinant of social status and hierarchy. The Brahmin landholders called brahmadeya-kilavars at the top brahmadeya settlements with tax exemption were created, displacing (kudi neekki) the local peasants. Temples were gifted land known as devadana, which were exempted from tax, as in brahmadeyams. The temples became the hub of several activities during this period.

The landholders of vellanvagai villages were placed next in the social hierarchy. Ulukudi (tenants) could not own land but had to cultivate the lands of Brahmins and holders of vellanvagai villages. While landholders retained melvaram (major share in harvest), the ulukudi got kizh varam (lower share). Labourers (paniceymakkal) and slaves (adimaigal) stayed at the bottom of social hierarchy.

Outside the world of agrarian society were the armed men, artisans and traders. There are documents that make mention of cattle-keepers who apparently constituted a considerable section of the population. There certainly were tribals and forest-dwellers, about whom our knowledge is scanty.

Religion

Puranic Hinduism, represented by the worship of Siva, Vishnu and associated deities, had become popular by the time of the Cholas. A large number of temples dedicated to these deities were built. The temples were provided vast areas of land and a considerable section of population came under their influence.

Chola rulers were ardent Saivites. Parantaka I (907–953) and Uttama Chola (970–985) made provisions and gifted the lands to promote religion. In a fresco painting in which Rajaraja I is portrayed with his wives worshiping Lord Siva in Thanjavur Brihadishvarar temple. One of the titles of Rajaraja I is Siva Pada Sekaran, i.e. one who clutches the foot of Lord Siva.

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Siva was the preeminent god for the Cholas and he was represented in two forms. The iconic form of Siva was Lingodhbhava, and the Nataraja idol was the human form. A trace of the locations of temple centres in Kavery delta could provide us the map of an agrarian-political geography spatially and temporally. The repeated representation of Tripurantaka (the destroyer of three mythical cities of asura) form of Siva in sculpture and painting gave him a warrior aspect and helped in gaining legitimacy for the ruler. The representation of Nataraja or Adal Vallan (king of dance) in the form of idol was the motif of Tamil music, dance and drama with hymns composed by Nayanmars, the Saiva saints. These hymns sang the praise of Siva and extolled the deeds of god. They held great appeal to the devotees from different social sections.



Lingodhbhava, Brihadishvarar Temple

The Saiva canon, the Thirumurai, was codified after it was recovered by Nambi Andar Nambi. *Oduvars* and *Padikam Paduvars* were appointed to sing in the temples to recite Thirumurai daily in the temple premises. The singers of hymns were known as vinnappamseivar. The players of percussion instruments also were appointed. Girls were dedicated for the service of god. Musicians and dance masters also were appointed to train them.

A highly evolved philosophical system called Saiva Siddhanta was founded during this period. The foundational text of this philosophy, Sivagnana Bodham, was composed by Meikandar. Fourteen texts, collectively called Saiva Siddhantha Sastram, form the core of this philosophy.In later times, many Saiva monasteries emerged and expounded this philosophy.

The devotion of Chola rulers to Saivism became a strong passion in due course of time. Kulothunga II, for instance, exhibited such a trait. The theological tussle was fierce between state religion, Saivism, and Vaishnavism so much so that Vaishnavism was sidelined to the extent of its apostle Sri Ramanujar leaving the Chola country for Melkote in Karnataka.

Builders of Temples

The Cholas built and patronised innumerable temples. The royal temples in Thanjavur, Gangaikonda Chozhapuram and Darasuram are the repositories of architecture, sculpture, paintings and iconography of the Chola arts. The temples became the hub of social, economic, cultural and political activities. The paraphernalia of the temples including temple officials, dancers, musicians, singers, players of musical instruments and their masers headed by the priests worshipping the gods reflect the royal court. In the initial stages, architecturally, the Chola temples are simple and modest. Sepulchral temples (pallip-padai) also were built where the kings were buried.



Dancing woman accompanied by musician, Brihadishvarar temple

Temple as a Social Institution

Chola temples became the arena of social celebrations and functioned as social institutions. They became the hub of societal space in organising social, political, economic and cultural activities. The prime temple officials were koyirramar, koyilkanakku (temple accountant), deva-kanmi (agent of god), srivaisnavar, cantesar (temple manager) and others. They promoted the development of learning, dance, music, painting and drama. A play called Rajarajanatakam, based on the life of Rajaraja I, was performed in the Thanjavur temple. The festivals of Chithirai Tiruvizha,

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Brihadishvarar Temple



The Grand Temple of Thanjavur, known as Rajarajisvaram and Brihadishvarar Temple, stands as an outstanding example of Chola architecture, painting, sculpture and iconography. This temple greatly legitimised Rajaraja's I polity. The sanctum with a vimana of 190 feet is capped with a stone weighing 80 tons. The figures of Lakshmi, Vishnu, Ardhanarisvara and Bikshadana, a mendicant form of Siva, on the outer walls of the sanctum are some unique features. The fresco paintings and the miniature sculptures of the scenes from puranas and epics in the temple walls reveal the religious ideology of the Chola rulers. Dancing girls, musicians and music masters were selected from different settlements cutting across the nadu divisions and were attached to this temple. Singers had been appointed to recite the bhakti hymns in the temple premises.

Kartigai and Aippasivizha were celebrated. It is said that singing hymns in temple premises promoted oral literacy. Traditional dance items like kudak-kuthu and sakkaik-kuthu were portrayed in the form of sculptures and paintings in the temples in Kilapalivur, Tiruvorriyur. Nirutya and karna poses are shown in sculptural forms in the Thanjavur big temple. Traditional Tamil musical instruments also were portrayed in this way.

The pastoral group, as a mark of devotion, donated livestock of specified number to the temples so as to maintain the perpetual lamp to be lit in the temple. To record their gift, their names were engraved in the inscriptions of royal temple. Thus, they earned royal affinity. The oil pressers called Sankarapadiyar supplied oil to the temple and became part of the functionaries of the temples. In times of famine, some of them sold themselves to the temple as servants.

Temples functioned as banks by advancing loans and by purchasing and receiving endowments and donations. They also became educational centres as training was imparted in Vedas, music and the arts. Sculpture and metal work too were promoted. Temple accounts were audited and the auditor was called koyilkanakku.

Gangaikonda Chozhapuram



Anugrahamurthy Gangai Konda Chozhapuram

In commemoration of his victory in North India, Rajendra I built Gangaikonda Chozhapuram on the model of Brihadisvarar temple in Thanjavur. He built an irrigation tank called Chola-gangam near the capital called Jala-stambha (water-pillar). It became the coronation centre, which was a Chola landmark. The sculptures of Ardhanariswarar, Durga, Vishnu, Surya, Chandesa anugrahamurty are the best pieces of the idols of gods placed in the niches of the outer wall of sanctum.

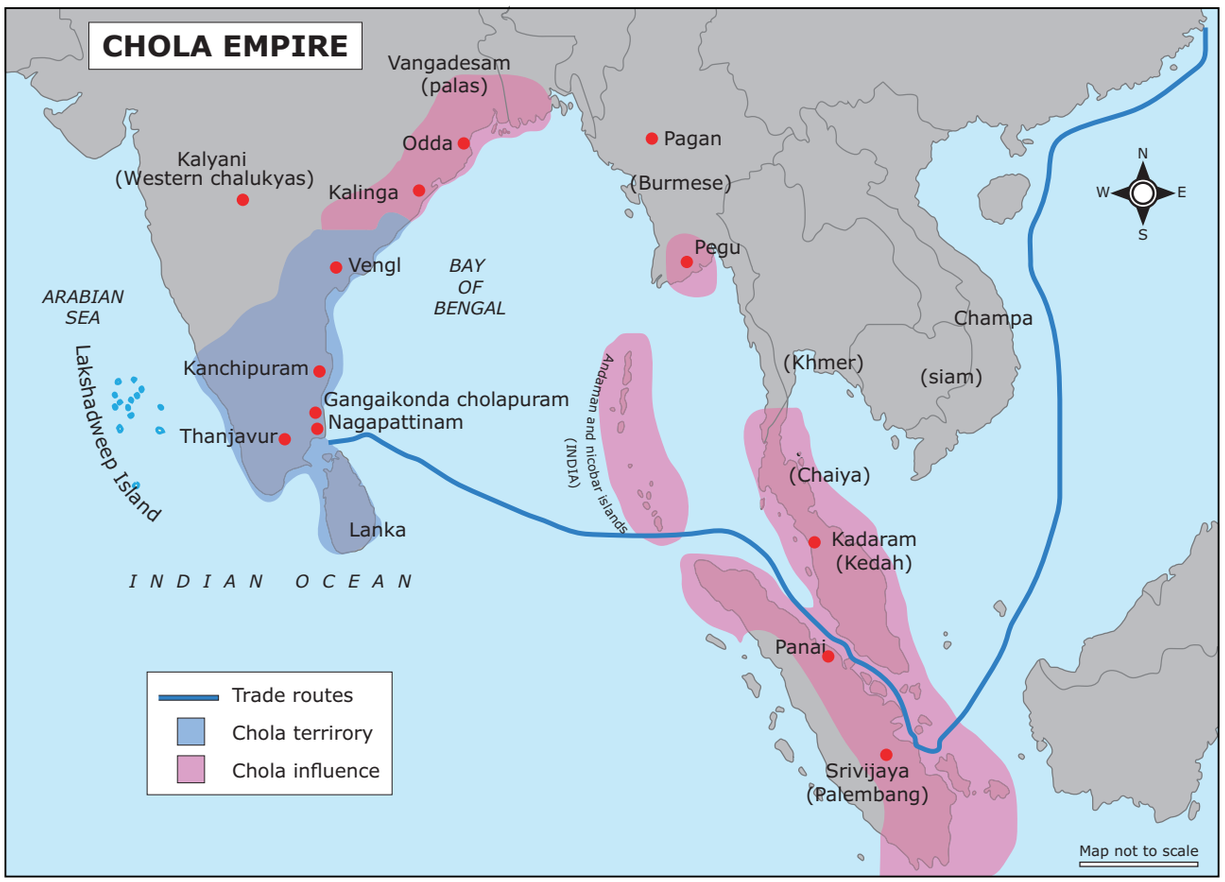
Darasuram Temple

Darasuram Temple, built by Rajaraja II (1146–1172), is yet another important contribution of the Cholas to temple architecture. Incidents from the Periyapuranam, in the form of miniatures, are depicted on the base of the garbha-griha (sanctum sanctorum) wall of the temple.

Trade

Increased production in agriculture as well as artisanal activities led to trade and

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growing exchange of goods for goods. This trade activity involved the notions of price, profit and market, which were not known in South India in the earlier period. Two guild-like groups are known: anjuvannattar and manigramattar. Anjuvannattar comprised West Asians, including Jews, Christians and Muslims. They were maritime traders and were settled all along the port towns of the west coast. It is said that manigramattar were busy with trade in the hinterland. They settled in interior towns like Kodumbalur, Uraiyur, Kovilpatti, Piranmalai and others. In due course, both groups merged and got incorporated under the banner of ainutruvar, disai-ayirattu-ainutruvar and valanciyar functioning through the head guild in Ayyavole in Karnataka. This ainutruvar guild controlled the maritime trade covering South-east Asian countries. Munai-santai (Pudukkottai), Mylapore and Tiruvotriyur (Chennai), Nagapattinam, Vishakapattinam and Krishnapattinam (south Nellore) became the centres of the maritime trade groups. In the interior, goods were carried on pack animals and boat. The items exported from the Chola land were sandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt. Imports included camphor, copper, tin, mercury and etc. Traders also took interest in irrigation affairs. Valanciyar, a group of traders, once dug an irrigation tank called ainutruvapperari in Pudukottai.

11.1.5 Cholas as Patrons of Learning

Chola kings were great patrons of Sanskrit learning. Rajendra I founded a Vedic college at Ennayiram (South Arcot district). 340 students under 14 teachers were learning Sanskrit grammar, religion and philosophy in this Centre. Later his successors established two more such colleges at Tirubuvani near Puducherry in 1048 and the other at Thirumukudal, Chengalpattu district) in 1067.

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Sambuvarayars : Sambuvarayars were chieftains in the North Arcot and Chengalpattu regions during the reign of Chola kings, Rajathiraja and Kulothunga III. Though they were feudatories, they were found fighting sometimes on the side of their overlords and occasionally against them also. From the late 13th century to the end of Pandya ascendency, they wielded power along the Palar river region. The kingdom was called Raja Ghambira Rajyam and the capital was in Padaividu. Inscriptions of Vira Chola Sambavarayan (1314–1315CE) have been found. Sambuvarayars assumed high titles such as Sakalaloka Chakravartin Venru Mankonda Sambuvarayan (1322–1323 CE) and Sakalaloka Chakravartin Rajanarayan Sambuvarayan (1337–1338 CE). The latter who ruled for 20 years was overthrown by Kumarakampana of Vijayanagar. It is after this campaign that Kumarakampana went further south, as far as Madurai, where he vanquished the Sultan of Madurai in a battle.

The End of Chola Rule

The Chola dynasty was paramount in South India from the ninth to the thirteenth centuries. By the end of the twelfth century, local chiefs began to grow in prominence, which weakened the centre. With frequent invasions of Pandyas, the once mighty empire, was reduced to the status of a dependent on the far stronger Hoysalas. In 1264, the Pandyan ruler, Jatavarman Sundara Pandyan I, sacked the Chola's capital of Gangaikonda Chozhapuram. With Kanchipuram lost earlier to the Telugu Cholas, the remaining Chola territories passed into the hands of the Pandyan king. 1279 marks the end of Chola dynasty when King Maravarman Kulasekara Pandyan I defeated the last king Rajendra Chola III and established the rule by Pandyas.

II PANDYAS

Pandyas were one of the muvendars that ruled the southern part of India, though intermittently, until the pre-modern times. Ashoka, in his inscriptions, refers to Cholas, Cheras, Pandyas and Satyaputras as peoples of South India. Korkai, a town historically associated with pearl fisheries, is believed to have been their early capital and port. They moved to Madurai later.

Many early Tamil inscriptions of Pandyas have been found in Madurai and its surroundings. Madurai is mentioned as Matirai in these Tamil inscriptions, whereas Tamil classics refer to the city as Kudal, which means assemblage. In one of the recently discovered Tamil inscriptions from Puliman Kompai, a village in Pandya territory, Kudal is mentioned. In Pattinappalai and Maduraikkanchi, Koodal is mentioned as the capital city of Pandyas. It finds mention in Ettuthogai (Eight Anthologies) also. So, historically Madurai and Kudal have been concurrently used.

Sources

The history of the Pandyas of the Sangam period, circa third century BCE to third century CE, has been reconstructed from various sources such as megalithic burials, inscriptions in Tamil brahmi, and the Tamil poems of the Sangam literature. The Pandyas established their supremacy in South Tamil Nadu by the end of the sixth century CE. A few copper plates form the source of our definite knowledge of the Pandyas from the seventh to the ninth century. The Velvikkudi grant of Nedunjadayan is the most important among them. Copper plates inform the essence of royal orders, genealogical list of the kings, their victory over the enemies, endowments and donations they made to the temples and the Brahmins. Rock inscriptions

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give information about the authors of rock-cut cave temples, irrigation tanks and canals. Accounts of travellers such as Marco Polo, Wassaff and Ibn-Batuta are useful to know about political and socio-cultural developments of this period. Madurai Tala Varalaru, Pandik Kovai and Madurai Tiruppanimalai provide information about the Pandyas of Madurai of later period.

Though pre-Pallavan literary works do not speak of Sangam as an academy, the term Sangam occurs in Iraiyanar Akapporul of late seventh or eighth century CE. The term Sangam, which means an academy, is used in late medieval literary works like Periya Puranam and Tiruvilaiyadal Puranam.

DO YOU KNOW? Seethalai Saththanar, the author of epic Manimekalai, hailed from Madurai.

Territory

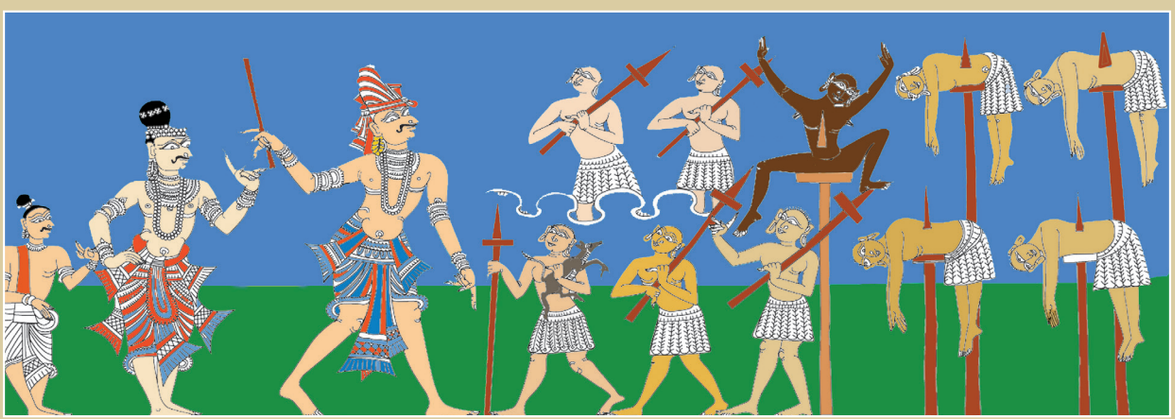
The territory of Pandyas is called Pandymandalam, Thenmandalam or Pandynadu, which lay in the rocky, hilly regions and mountain ranges except the areas fed by the rivers Vaigai and Tamiraparni. River Vellar running across Pudukkottai region had been demarcated as the northern border of the Pandya country, while Indian Ocean was its southern border. The Western Ghats remained the border of the west while the Bay of Bengal formed the eastern border.

11.2.1 Pandya Revival (600–920)

The revival of the Pandyas seems to have taken place after the disappearance of the Kalabhras. Once hill tribes, the Kalabhras had soon taken to a settled life, extending their patronage to Buddhists and Jains. Kadunkon, who recovered Pandya territory from the Kalabhras according to copper plates, was succeeded by two others. Of them, Sendan possessed warlike qualities and his title Vanavan is suggestive of his conquest of Cheras. The next one, Arikesari Maravarman (624–674), an illustrious early Pandya, ascended the throne in 642, according to a Vaigai river bed inscription. He was a contemporary of Mahendravarman I and Narsimahvarman I. Inscriptions and copper plates praise his victory over his counterparts such as Cheras, Cholas, Pallavas and Sinhalese. Arikesari is identified with Kun Pandian, the persecutor of Jains.

DO YOU KNOW? Saivite saint Thirugnanasambandar converted Arikesari from Jainism to Saivism.

After his two successors, Kochadayan Ranadhira (700–730) and Maravarman



Impaling of Jains

Though the number of Jain people who were persecuted is questionable, the incitance of persecution is not in doubt.

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Rajasimha I (730–765), came Jatila Parantaka Nedunjadayn (Varaguna I) (765–815), the donor of the Velvikkudi plates. He was also known as the greatest of his dynasty and successfully handled the Pallavas and the Cheras. He expanded the Pandya territory into Thanjavur, Tiruchirappalli, Salem and Coimbatore districts. He is also credited with building several Siva and Vishnu temples. The next king Srimara Srivallabha (815–862) invaded Ceylon and maintained his authority. However, he was subsequently defeated by Pallava Nandivarman III (846–869). He was followed by Varaguna II who was defeated by Aparajita Pallava (885–903) at Sripurambiyam. His successors, Parantaka Viranarayana and Rajasimha II, could not stand up to the rising Chola dynasty under Parantaka I. Parantaka I defeated the Pandya king Rajasimha II who fled the country in 920CE.

Rise of Pandyas Again (1190–1310)

In the wake of the vacuum in Chola state in the last quarter of 12th century after the demise of Adhi Rajendra, Chola viceroyalty became weak in the Pandya country. Taking advantage of this development, Pandya chieftains tried to assert and rule independently. Sri Vallaba Pandyan fought Rajaraja II and lost his son in the battle. Using this situation, the five Pandyas waged a war against Kulotunga I (1070–1120) and were defeated. In 1190, Sadayavarman Srivallabhan, at the behest of Kulotunga I, started ruling the Pandya territory. He was anointed in Madurai with sceptre and throne. To commemorate his coronation, he converted a peasant settlement Sundaracholapuram as Sundarachola Chaturvedimangalam, a tax-exempted village for Brahmins.

After the decline of the Cholas, Pandya kingdom became the leading Tamil dynasty in the thirteenth century. Madurai was their capital. Kayal was their great port. Marco Polo, the famous traveller from Venice, visited Kayal twice, in 1288 and in 1293. He tells us that this port town was full of ships from Arabia and China and bustling with business activities.



Marco Polo, a Venetian (Italy) traveller who visited Pandya country lauded the king for fair administration and generous hospitality for foreign merchants. In his travel account, he also records the incidents of sati and the polygamy practiced by the kings.

Sadaiyavarman Sundarapandyan

The illustrious ruler of the second Pandya kingdom was Sadaiyavarman (Jatavarman) Sundarapandyan (1251–1268), who not only brought the entire Tamil Nadu under his rule, but also exercised his authority up to Nellore in Andhra. Under his reign, the Pandya state reached its zenith, keeping the Hoysalas in check. Under many of his inscriptions, he is eulogized. Sundarapandyan conquered the Chera ruler, the chief of Malanadu, and extracted a tribute from him. The decline of the Chola state emboldened the Boja king of Malwa region Vira Someshwara to challenge Sundarapandyan, who in a war at Kannanur defeated him. Sundarapandian plundered his territory. He put Sendamangalam under siege. After defeating the Kadava chief, who ruled from Cuddalore and wielded power in northern Tamil Nadu, Sundarapandyan demanded tribute. He captured the western region and the area that lay between present-day Arcot and Salem. After killing the king of Kanchipuram in a battle, Pandyas took his territory. But, by submitting to the Pandyas, the brother of the slain king got back Kanchipuram and agreed to pay tribute. Along with him, there were two or three co-regents who ruled simultaneously: Vikrama Pandyan and Vira Pandyan. A record of Vira Pandyan (1253–1256) states that he took Eelam (Ceylon), Kongu and the Cholamandalam (Chola country).

Maravarman Kulasekharan

After Sundarapandyan, Maravarman Kulasekharan ruled successfully for a period of

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40 years, giving the country peace and prosperity. We have authentic records about the last phase of his reign. He ascended the throne in 1268 and ruled till 1312. He had two sons, and in 1302, the accession of the elder son, Jatavarman Sundara Pandyan III, as co-regent took place. The king's appointment of Sundarapandyan as a co-regent provoked the other son Vira Pandyan and so he killed his father Maravarman Kulasekharan. In the civil war that ensued, Vira Pandyan won and became firmly established in his kingdom. The other son, Sundara Pandyan, fled to Delhi and took refuge under the protection of Alauddin Khalji. This turn of events provided an opening for the invasion of Malik Kafur.

Invasion of Malik Kafur

When Malik Kafur arrived in Madurai in 1311, he found the city empty and Vira Pandyan had already fled. In Amir Khusru's estimate, 512 elephants, 5,000 horses along with 500 mounds of jewel of diamonds, pearls, emeralds and rubies are said to have been taken by Malik Kafur. The Madurai temple was desecrated and an enormous amount of wealth was looted. The wealth he carried was later used in Delhi by Alauddin Khalji, who had then taken over the throne, to wean away the notables in the court to his side against other claimants.

After Malik Kafur's invasion, the Pandyan kingdom came to be divided among a number of the main rulers in the Pandya's family. In Madurai, a Muslim state subordinate to the Delhi Sultan came to be established and continued until 1335 CE when the Muslim Governor of Madurai Jalaluddin Asan Shah threw off his allegiance and declared himself independent.

11.2.2 State

Pandya kings preferred Madurai as their capital. Madurai has been popularly venerated as Kudal and Tamil Kelukudal. The kings are traditionally revered as Kudalkon, Kudal Nagar Kavalan, Madurapura Paramesvaran. The titles of the early Pandyas are: Pandiyatirasan, Pandiya Maharasan, Mannar Mannan, Avaniba Sekaran, Eka Viran, Sakalapuvana Chakkaravarti and others. Titles of the later Pandyas in Sanskrit include Kodanda Raman, Kolakalan, Puvanekaviran, and Kaliyuga Raman. Titles in chaste Tamil are Sembian, Vanavan, Thennavan and others. The Pandyas derived military advantage over their neighbours by means of their horses, which they imported through their connection to a wider Arab commercial and cultural world.

Palace and Couch

Royal palaces were called Tirumaligai and Manaparanan Tirumaligai. Kings, seated on a royal couch, exercised the power. The naming of couches after the local chiefs attests to the legitimacy of overlordship of the kings. The prominent names of such couches are Munaiya Daraiyan, Pandiya Daraiyan and Kalinkat Traiyan. The king issued royal order orally while majestically seated on the couches. It was documented by royal scribe called Tirumantira Olai.

Royal Officials

A band of officials executed the royal orders. The prime minister was called uttaramantri. The historical personalities like Manickavasagar, Kulaciraiyar and Marankari worked as ministers. The royal secretariat was known as Eluttu Mandapam. Akapparivara Mudalikal were the personal attendants of the kings. The most respected officials were Maran Eyinan, Sattan Ganapathy, Enathi Sattan, Tira Tiran, Murthi Eyinan and others. The titles of military commanders were Palli Velan, Parantakan Pallivelan, Maran Adittan and Tennavan Tamizhavel.

Political Divisions

Pandy Mandalam or Pandy Nadu consisted of many valanadus, which, in turn, were divided into many nadus and kurrams. The administrative authorities of nadus were the nattars. Nadu and kurram contained settlements, viz., mangalam, nagaram, ur and kudi, which were inhabited by different social groups. A unique political division in Pandy Mandalam is Kulakkil, i.e. area under irrigation

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tank. For instance, Madurai is described in an inscription as Madakkulakkil Madurai.

The duty of the nattar was to assess the qualities of land under cultivation and levy taxes. In surveying the lands, the officials used rods of 14 and 24 feet. After the measurement, the authorities donated the lands. Salabogam land was assigned to Brahmins. The land assigned to ironsmiths was called tattarkani; for carpenters, it was known as thatchar-maaniyam. Bhattavriutti is the land donated for Brahmin group for imparting education.

Administration and Religion: Seventh to Ninth Centuries

An inscription from Manur (Tirunelveli district), dating to 800, provides an account of village administration. It looks similar to Chola's local governance, which included village assemblies and committees. Both civil and military powers were vested in the same person. The Pandya kings of the period supported and promoted Tamil and Sanskrit. The great Saiva and Vaishnava saints contributed to the growth of Tamil literature. The period was marked by intense religious tussles. The rise of the Bhakti movement invited heterodox scholars for debate. Many instances of the defeat of Buddhism and Jainism in such debates are mentioned in Bhakti literature.

11.2.3 Economy

Society

Kings and local chiefs created Brahmin settlements called Mangalam or Chaturvedimangalam with irrigation facilities. These settlements were given royal names and names of the deities. Influential Brahmins had honorific titles such as Brahmmadhi Rajan and Brahmmaraiyan.

Trade

It was not the Khalji's invasion from the north that brought the Muslims into Tamil country for the first time. Arab settlements on the west coast of southern India, from the seventh century, led to the expansion of their trade connection to the east coast of Tamizh country. This was because the governments of the east coast pursued a more liberal and enlightened policy towards the overseas traders. Their charters exempted traders from various kinds of port dues and tolls. In Kayal, there was an agency established by an Arab chieftain by name Malik-ul-Islam Jamaluddin. This agency facilitated the availability of horses to Pandya kings.

> Horse trade of that time has been recorded by Wassaff. He writes: "…as many as 10,000 horses were imported into Kayal and other ports of India of which 1,400 were to be of Jamaluddin's own breed. The average cost of each horse was 220 dinars of 'red gold'."

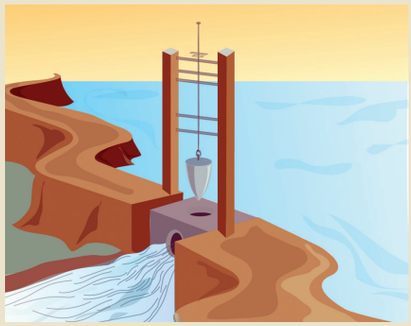
In the inscriptions, the traders are referred to as nikamattor, nanadesi, ticai-ayiratu-ainutruvar, ainutruvar, manikiramattar and patinen-vishyattar. They founded the trade guilds in Kodumpalur and Periyakulam. The goods traded were spices, pearls, precious stones, horses, elephants and birds. In the thirteenth and fourteenth centuries, horse trade was brisk. Marco Polo and Wassaff state that the kings invested in horses as there was a need of horses for ceremonial purposes and for fighting wars. Those who were trading in horses were called kudirai-chetti. They were active in maritime trade also.

The busiest port town under the Pandyas was Kayalpattinam (now in Thoothukudi district) on the east coast. Gold coins were in circulation as the trade was carried through the medium of gold. It was variously called kasu, palankasu, anradunarpalankasu, kanam, kalancu and pon. The titular gods of the traders are Ayirattu Aynurruvaar Udaiyar and Sokka Nayaki Amman. The periodically held fairs were called Tavalam in settlements called teru where the traders lived.

Irrigation

The Pandya rulers created a number of irrigation sources and they were named after the

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Sluice is a device to distribute the water from the water resources like river, tank and lakes. It is called Kumili, madai and Madagu in inscriptions.



Sluice in Tank Srivilliputtur

members of the royal family. Some of them were Vasudeva Peraru, Virapandya Peraru, Srivallaba Peraru and Parakirama Pandya Peraru. The tanks were named Tirumaleri, Maraneri, Kaliyaneri and Kadaneri. On either side of the rivers Vaigai and Tamiraparni, canals leading to the tanks for irrigation were built. The Sendan Maran inscription of Vaigai river bed speaks of a sluice installed by him to distribute the water from the river. Sri Maran Srivallabhan created a big tank, which is till now in use. Like Pallavas in northern districts, Pandyas introduced the irrigation technology in the southern districts of Tamil country. In building the banks of the tanks, the ancient architect used the thread to maintain the level. Revetment of the inner side of the banks with stone slabs is one of the features of irrigation technique in Pandya country. In the time of the later Pandyas (around 1212), an official constructed a canal leading from river Pennai to the lands of Tiruvannamalai temple. In dry-zone Ramanathupuram also, tanks were created. In these areas, such irrigation works were done by local administrative bodies, local chiefs and officials. Repairs were mostly undertaken by local bodies. Sometimes, traders also dug out tanks for irrigation.

Iruppaikkuti-kilavan, a local chief, built many tanks and repaired the tanks in disrepair. The actual landowning groups are described as the Pumiputtirar. Historically they were locals and hence they were referred to as nattumakkal. The communal assembly of this group is Cittirameli-periyanattar.

Literacy

The mission of promoting literacy was carried on through many ways. Appointment of singers to recite the Bhakti hymns in temple has been seen as the attempt of promoting literacy. In theatres, plays were staged for a similar purpose. Bhattavirutti and salabogam were endowments provided for promoting Sanskrit education. Brahmins studied the Sanskrit treatises in educational centres kadigai, salai and vidyastanam. From 12th century, monasteries came up and they were attached to the temples to promote education with religious thrust. A copper inscription says that an academy was set up to promote Tamil and to translate Mahabharatam. The important Tamil literary texts composed in the reign of the Pandyas were Tiruppavai, Tirvempavai, Tiruvasagam, Tirukkovai and Tirumantiram.

11.2.4 Religion

It is said that Pandyas were Jains initially and later adopted Saivism. Inscriptions and the sculptures in the temples attest to this belief. The early rock-cut cave temples were the outcrop of transitional stage in religion and architecture. Medieval Pandyas and later Pandyas repaired many temples and endowed them with gold and land. The vimanam over the sanctum of

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Srirangam and Chidambaram temples were covered with golden leaves. Sadaiyavarman Sundarapandyan was anointed in Srirangam temple, and to commemorate it, he donated an idol of Vishnu to the temple. The inner walls of this temple and three other gopurams were plated with gold.

Pandyas extended patronage to Vedic practices. Palyagasalai Mudukudumi Peruvaluthi, who performed many Vedic rituals, is identified with Pandyas of the Sangam period. Velvikkudi copper plates as well as inscriptional sources mention the rituals like Ashvamedayaga, Hiranyagarbha and Vajapeya yagna, conducted by every great Pandya king. The impartiality of rulers towards both Saivism and Vaishnavism is also made known in the invocatory portions of the inscriptions. Some kings were ardent Saivite; some were ardent Vaishnvavites. Temples of both sects were patronised through land grant, tax exemption, renovation and addition of gopuras and spacious mandapas.

Temples

Pandyas built different models of temples. They are sepulchral temple (e.g sundarapandisvaram), rock-cut cave temples and structural temples. Medieval Pandyas and later Pandyas did not build any new temples but maintained the existing temples, enlarging them with the addition of gopuras, mandapas and circumbulations. The monolithic mega-sized ornamented pillars are the unique feature of the medieval Pandya style. The early Pandya temples are modest and simple. In these temples of the Pandya country, the sculptures of Siva, Vishnu, Kotravai, Ganesa, Subramanya, Surya and Brahma are best specimens. Pandyas specially patronised Meenakshi temple and kept expanding its premises by adding gopuras and mandapas.

The prominent rock-cut cave temples created by the early Pandyas are found in Pillayarpatti, Tirumayam, Kuntrakkudi, Tiruchendur, Kalugumalai, Kanyakumari and Sittannavasal. Paintings are found in the temples in Sittannavasal, Arittaapatti, Tirumalaipuram and Tirunedunkarai. A 9th century inscription from Sittannavasal cave temple informs that the cave was authored by Ilam Kautamar. Another inscription of the same period tells us that Sri Maran Srivallaban renovated this temple. The fresco paintings on the walls, ceilings and pillars are great works of art. These paintings portray the figures of dancing girls, the king and the queen. The painting of water pool depicts some aquatic creatures, flowers and birds and some mammals.

The maritime history of India would be incomplete if the history of the Pandyas of Tamil country is skipped. The busiest port-towns were located all along the east coast of the Tamizh country. By establishing matrimonial link with Southeast Asian dynasties, Pandyas left an imprint in maritime trade activities.

Cintamani, Mylapore, Tiruvotriyur, Tiruvadanai and Mahabalipuram are busy coastal trading centres recorded in inscriptions.



Rock-cut cave temple, Anaimalai.c.800 CE



Jain sculptures-Kalugumalai



Sittannavasal

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SUMMARY

I Cholas

- Revival of Chola rule by Vijayalaya Chola (850–871) and its consolidation by Paranthaka CholaI (907–955).
- Rajaraja I (985–1014) built the great Chola empire and constructed the Brihadishvarar temple in Thanjavur, thereby bringing glory and fame to his dynasty.
- Rajendra I further expanded and extended the Chola territory by his overseas conquests from Kheda to SriVijaya. He built Gangai Konda Cholapuram temple to commemorate his victories in North Indian military expeditions.
- The Cholas' efforts at providing tank and canal irrigation resulted in thriving agriculture and trade.
- Temples became the hub of activities leading to patronage of arts and letters.
- Royal temples at Thanjavur, Gangai Konda Chozhapuram and Darasuram exemplified the perfection and excellence attained in architecture, sculpture, paintings and iconography.
- Maritime trade flourished. Sandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt were exported, while the chief imports were camphor, copper, tin and mercury.

II Pandyas

- The Pandyas established their dynastic rule in southern Tamil Nadu by the end of the sixth century CE after Kalabhras.
- Pandya's presence revived in the thirteenth century after the decline of Chola rule brought the Tamizh country to limelight.
- Pandyas built rock-cut cave temples and structural temples.
- Pandyas left an imprint in maritime trade activities.
- Kayal (port) region became the centre of trade and exchange, as recorded by Marco Polo and other travellers from Arabia.

EXERCISE

GQTLZ

I. Choose the correct answer

1. Naval expeditions of _____ extended as far as Sri Vijaya Kingdom.
   (a) Kulothunga III (b) Rajendra I
   (c) Rajaraja I (d) Paranthaka
2. The core of the Chola kingdom lay in _____ delta called Cholamandalam.
   (a) Vaigai (b) Kaveri
   (c) Krishna (d) Godavari
3. Rajaraja I and Rajendra I jointly ruled the Chola kingdom for _____ years.
   (a) 3 (b) 2 (c) 5 (d) 4
4. _____ makes one kalam
   (a) 28 kg (b) 27 kg (c) 32 kg (d) 72 kg
5. "Kedah" is in _____
   (a) Malaysia (b) Singapore
   (c) Thailand (d) Cambodia
6. In the reign of Rajaraja I, Mammallapuram was administered by a body called _____.
   (a) Nattar (b) Maanagaram
   (c) Nagarattar (d) Urar
7. Match the Following:
   (A) Cantonments - 1. Padaividu
   (B) Military outposts - 2.Dandanayagam
   (C) Captain - 3. Nilai padai
   (D) Commander-in-chief- 4. Padaimudali
   (a) 1, 3, 4, 2 (b) 4, 2, 1, 3
   (c) 2, 1, 3, 4 (d) 2, 3, 1, 4
8. In commemoration of his victory in_____, Rajendra I built Gangaikonda Chozhapuram.
   (a) Sri Lanka (b) North India
   (c) Kerala (d) Karnataka

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9. _____was the first capital of Pandyas.

(a) Madurai (b) Kayalpattinam

(c) Korkai (d) Puhar

10. Manur inscription dating to 800 CE provides an account of _____ administration.

(a) central (b) village

(c) military (d) provincial

11. In dry-zone Ramanathapuram, _____ were created by Pandya kings.

(a) moats (b) sluices

(c) dams (d) tanks

II. Write brief answers

1. What are the quasi-historical literary works of the Cholas?
2. Why was the Cholamandalam called "Mummudi Cholamandalam"?
3. What were the titles assumed by Rajendra I?
4. List the various units of the land measurement.
5. Name the canals constructed and named after Chola kings, queens and gods.
6. Write a short note on Sangam, the Tamil academy.
7. What were the results of Malik Kafur's invasion of Pandyan kingdom?

III. Write short answers

1. Write a note on the naval expeditions of Rajaraja Chola.
2. Why was Rajendra Chola called "Kadaram kondan"?
3. Write a note on the role of guilds during the Chola period.
4. Name some of the taxes collected during the Chola period.
5. Write about the social hierarchy under Cholas.
6. Mention some educational institutions of the Chola period.
7. What are the prominent rock-cut temples built by the early Pandyas?
8. Attempt an account of foreign travellers on Pandya kingdom.

IV. Answer the following in detail

1. Irrigation and water management schemes resulted in agrarian surplus during the rule of Cholas. Analyse.
2. Highlight the architectural excellence of Cholas.
3. Justify the statement "Temple was a social institution".
4. Write about the flourishing trade and commerce during Pandyas' rule.
5. Compare and contrast architectural styles of Cholas and the Pandyas.

Activity

1. Prepare a scrap book on the recent findings on Cholas making use of newspapers and Internet sources.
2. Mark the places conquered by Chola kings in the given outline map of Asia.

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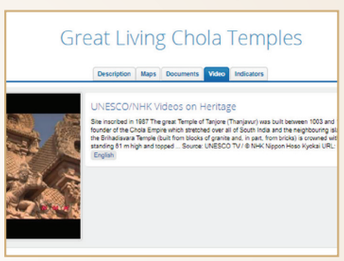
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GLOSSARY

circa	approximately	ஏறத்தாழ
anointment	ceremony associated with induction of a person in office/position	உயர்பதவியில் அமர்த்தும் போது செய்யப்படும் சமயச்சடங்கு
homogeneity	same kind	ஓரினத்தன்மை
ransack	plunder	சூறையாடு
hegemony	dominance especially by one state over other state or one social group over others	மேலாதிக்கம்
heterodox	not following accepted beliefs/faiths	அவைதீக
ravage	devastate	சேதப்படுத்து
venerated	worshipful	வணங்குதற்குரிய
preceptor	teacher	ஆசிரியர்/ஆசான்/குரு
extoll	praise enthusiastically	புகழ்கின்ற
perpetual	ever lasting	முடிவில்லாத
bustling	busy	பரபரப்பான
ensued	resulted	பின்பு ஏற்பட்ட
allegiance	loyalty	விசுவாசம்
slain	kill	கொல்
genealogy	family tree	வம்சாவளி/குடிவழி

ICT CORNER — Later Cholas and Pandyas

This activity explaining UNESCO World Heritage Sites, helps to learn about ancient Heritage.



Steps:

- Open the Browser and type the URL given below (or) Scan the QR Code.
- World Heritage Centre page will appear on the screen.
- Double click or zoom any tagged sites or places. (ex. Great Cholas Temples)
- You can see pictures, videos and informations relating to human heritage.

Browse in the link

Web link: http://whc.unesco.org/en/interactive-map

Mobile: https://play.google.com/store/apps/details?id =com.tripbucket.unesco

*Pictures are indicative only.

Answers :

1. (b) 2. (b) 3. (b) 4. (a) 5. (a) 6. (b) 7. (a) 8. (b) 9. (c) 10. (b) 11. (d)

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UNIT 12

Bahmani and Vijayanagar Kingdoms

Learning Objectives

To acquire knowledge in

I

- Sources of study for Bahmani and Vijayanagar kingdoms
- Foundation and consolidation of Bahmani Sultanate
- Prolonged conflict between Bahmani kingdom and Vijayanagar
- Military career and achievements of Mohammed Gawan
- The strategic importance of Golkonda fort

II

- Origin and development of Vijayanagar kingdom by Sangama brothers
- Vijayanagar and Bahmani tussle-causes and consequences
- Brief rule of Saluva dynasty followed by Krishnadevaraya's illustrious career
- Battle of Talikotta and decline of Vijayanagar kingdom
- Adminstration, Society and Economy of the Vijayanagar kingdom
- Rise of Nayak kingdoms.

Introduction

At the beginning of the fourteenth century, when the Delhi Sultanate was preparing to extend southwards, the Deccan and south India were divided into four kingdoms: the Yadavas of Devagiri (Western Deccan or present Maharashtra), the Hoysalas of Dvarasamudra (Karnataka), the Kakatiyas of Warangal (eastern part of present Telengana) and the Pandyas of Madurai (southern Tamil Nadu). During the two expeditions of the general Malik Kafur, first in 1304 and then in 1310, these old states faced defeat one after another and lost most of their accumulated wealth to the plundering raids of the Sultanate army. The Tughluq dynasty continued its southern expeditions into southern India under the rule of his military officers. Muhammad Tughluq (1325–51) even tried to make Devagiri (renamed as Daulatabad) as the capital to command the vast conquered territory more effectively. But his experiments failed and brought misery to the people. When he shifted the capital back to Delhi, his subordinates in the south declared independence. Thus Madurai became an independent Sultanate in 1333. Zafar Khan who declared independence in 1345 at Devagiri shifted his capital to Gulbarga in northern Karnataka. He took the title, Bahman Shah and the dynasty he founded became known as the Bahmani dynasty (1347–1527). A few years earlier, in 1336, the Vijayanagar kingdom was established by the Sangama brothers Harihara and Bukka at Vijayanagara (present day Hampi) on the south bank of Tungabhadra. During the next two centuries these two states fought continually and bitterly, to control the rich Raichur *doab*, and also the sea ports of Goa,

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Honavar, etc. on the west coast, which were the supply points of the horses needed for their army.

Sources

There are several kinds of sources– literary, epigraphical, and archaeological– available for the study of this period. Several Persian accounts written by the court historians of the Bahmani Sultanate, relating to Bahmani–Vijayanagar conflicts have survived. Though they contain some biased and exaggerated information they provide rare eye-witness accounts relating to the battles, the palace intrigues, the life and sufferings of the people on either side, etc. which are lacking in inscriptions. The Kannada and Telugu literature, like *Manucharitram*, *Saluvabhyudayam*, etc., patronized in the Vijayanagar court, give genealogical, political and social information. The Telugu work *Rayavachakamu* gives interesting details about the Nayankara system under Krishnadevaraya. Several foreign visitors who came to South India during the fourteenth to sixteenth centuries wrote about their travels which throw useful light on the political, social, and cultural aspects. Of them, Ibn Battuta a Moroccan traveller (1333-45), Abdur Razzak from Persia (1443–45), Nikitin, a Russian (1470–74), the Portuguese visitors Domingo Paes and Nuniz (1520–37) provide remarkably rich information.

Thousands of inscriptions in Kannada, Tamil, and Telugu, besides a number of copper-plate charters in Sanskrit are available and the above sources add to the epigraphical information. There are a rich variety of archaeological sources in the form of temples, palaces, forts, mosques, etc. Numismatic evidence is also available in abundance.

The Vijayanagar kings issued a large number of gold coins called *Varaha* (also called *Pon* in Tamil and *Honnu* in Kannada). These gold coins have the images of various Hindu deities and animals like the bull, the elephant and the fabulous *gandaberunda* (a double eagle, sometimes holding an elephant in each beak and claw). The legend contains the king's name either in Nagari or in Kannada script.



Krishnadevaraya - Gold coins

I

12.1 Bahmani Kingdom

Alaudin Hasan Bahman Shah (1347–1358)

Rivalry with the Vijayanagar kingdom over the fertile Raichur doab, lying between the Krishna and Tungabhadra rivers, not only marked the early history of the Bahmani kingdom, but continued to be an enduring feature over two centuries. Bahman Shah had also to contend in the east with the rulers of Warangal and Orissa. In order to facilitate smooth administration, as followed in the Delhi Sultanate, he divided the kingdom into four territorial divisions called *tarafs*, each under a governor. Each governor commanded the army of his province (Gulbarga, Daulatabad, Bidar, and Berar) and was solely responsible for both its administration and the collection of revenue. The system worked well under a powerful king, but its dangers became apparent under a weak ruler. For the greater part of his reign of eleven years Bahman was engaged in subduing the unruly in his kingdom and in establishing order. His attempt to exact an annual tribute from the state of Warangal, the Reddi kingdoms of Rajahmundry and Kondavidu, led to frequent wars. Bahman Shah emerged victorious in all these expeditions and assumed the title Second Alexander on his coins.

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Mohammed I (1358–1375)

Mohammed I succeeded Bahman Shah. There was a decade-long war with Vijayanagar, most of which related to control over the Raichur doab. Neither side gained lasting control over the region, in spite of the huge fatalities in battles. Two bitter wars with Vijayanagar gained him nothing. But his attack on Warangal in 1363 brought him a large indemnity, including the important fortress of Golkonda and the treasured turquoise throne, which thereafter became the throne of the Bahmani kings.

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

Mohammed I established a good system of government that was followed by all the successor sultanates as well as by the Marathas later. He appointed a council of eight ministers of state: 1. *Vakil-us-sultana* or lieutenant of the kingdom, the immediate subordinate of the sovereign. 2. *Wazir-i-kull,* who supervised the work of all other ministers; 3. *Amir-i-jumla*, minister of finance; 4. *Wasir-i-ashraf*, minister of foreign affairs and master of ceremonies; 5. *Nazir*, assistant minister for finance; 6. *Peshwa* who was associated with the lieutenant of the kingdom; 7. *Kotwal* or chief of police and city magistrate in the capital, and 8. *Sadr-i-jahan* or chief justice and minister of religious affairs and endowments.

He took strong measures for the suppression of highway robbery. Institutional and geographic consolidation under Muhammad Shah laid a solid foundation for the kingdom. He built two mosques at Gulbarga. One, the great mosque, completed in 1367, remainsan impressive building. The next hundred years saw a number of Sultans one after another, by succession or usurpation. All of them fought with their southern neighbour, but without gaining much territory. In 1425 Warangal was subdued and their progress further eastwards was challenged by the Orissan rulers. The capital was shifted from Gulbarga to Bidar in 1429. The rule of Mohammad III (1463–1482) is worthy of mention because of his lieutenant Mohammed Gawan, a great statesman.

Mohammed Gawan

A Persian by birth, Mohammed Gawan was well-versed in Islamic theology, Persian, and Mathematics. He was also a poet and a prose-writer. The Mohammed Gawan Madrasa in Bidar, with a large library, containing 3000 manuscripts, is illustrative of his scholarship. Gawan served with great distinction as prime minister under Mohammad III and contributed extensively to the dynamic development of the Bahmani Kingdom.

Gawan fought successful wars against the rulers of Konkan, Orissa and Vijayanagar. He was known for his administrative techniques. He used Persian chemists to teach the preparation and the use of gunpowder. In his war against the Vijayanagar Kings in Belgaum, he used gunpowder. In order to tighten the administration and to curb the power of provincial governors, who functioned virtually as kings, Gawan divided the existing four provinces of the Bahmani Sultanate into eight. This not only limited the area under the rule of each governor but also made the provincial administration more manageable. He placed some districts in the provinces directly under central administration. Gawan sought to curtail the military powers of the governors by allowing them to occupy only one fort in their territory. The other forts remained under the Sultan's direct control. The royal officers who were given land assignments as pay were made accountable to the Sultan for their income and expenditure.

The administrative reforms introduced by Gawan improved the efficiency of the government, but curtailed the powers of the provincial chiefs, who were mostly Deccanis. So the already existing rivalry among the two groups of nobles, Deccani Muslims and Pardesi (foreigner) Muslims, further intensified and conflicts broke out. Gawan became a victim of this tussle for power, although he remained

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Golkonda Fort: The Raja Krishna Dev of the Kakatiya dynasty with Warangal as capital constructed the Golkonda Fort on a granite hill. During 1495–1496 the fort was handed over to Sultan Kali Kutub Khan as a Jagir (land grant). He reconstructed and rechristened the mud fort into a granite fort and called the place Muhammed Nagar. Later, the Golkonda fort came into the possession of the Bahmani dynasty. Still later, the Qutub Shahi dynasty took over and made Golkonda its capital. Golkonda fort owes much of its present grandeur to Mohammad Quli Qutub Shah, the fifth sultan of Qutb Shahi dynasty. The subsequent generations saw Golkonda being fortified further with several additions and the formation of a beautiful city within. By the 17th century, Golkonda was famous as a diamond market. It gave the world some of the best-known diamonds, including the 'Kohinoor'.

The Golkonda Fort is located about 11 kms from Hyderabad on a hill 120 meters hight. The Golkonda Fort is popular for its acoustic architecture. The highest point of the fort is Bala Hissar. There is said to be a secret underground tunnel which leads from the Durbar Hall to one of the palaces at the foot of the hills.

The Golkonda Fort also houses the tombs of the Qutub Shahis. There are two individual pavilions on the outer side of Golkonda which serve as major architectural attractions. The Fort comprises four other small forts within itself. It has cannons, draw bridges, royal chambers, halls, temples, mosques, stables, etc. The Fateh Darwaza or the Victory Gate is the entrance to the fort. Aurangzeb laid siege to this Golkonda fort in 1687 for about eight months but in vain. It was due to the treachery of an Afghan gate keeper, the fort finally fell.



Golkonda Fort

fair and neutral in this conflict. Jealous of his success they forged a letter to implicate Gawan in a conspiracy against the Sultan. Sultan, who himself was not happy with Gawan's dominance, ordered his execution.

Gawan's execution augured ill for the Sultanate. Several of the foreign nobles who were considered the strongest pillars of the state began to leave for their provinces, leading to the disintegration of the Sultanate.

Art and Architecture

The Bahmanis constructed many buildings in cities such as Gulbarga, Bidar and Bijapur. Numerous mosques, madrasas and libraries were built. The Jami Masjid at Gulbarga, the Golconda fort at Hyderabad, Golgumbaz at Bijapur and the Chand Minar at Bidar are some of the best specimens of Bahmani architecture. The Sultans developed Indo-Saracenic style of architecture.

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Decline of the Bahmani Kingdom

After the death of Sultan Mohammed III five of his descendants succeeded him on the throne but they were kings only in name. During this period the Sultanate gradually broke up into four independent kingdoms: Bijapur, Ahmadnagar, Berar and Golkonda. Bidar where the Bahmani Sultan ruled as a puppet became the fifth one. Among these Bijapur became powerful by annexing Bidar and Berar in course of time. Though Ahmadnagar and Golkonda acted independently they finally joined with Bijapur to fight with their common enemy, Vijayanagar. Vijayanagar was utterly routed in the battle of Talikota or *Rakshashi-Tangadi* in 1565. Thereafter, within a century, the Sultanates were vanquished one after another and taken over by the Mughal state.

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II

12.2 Vijayanagar Empire

Origin and Expansion

There are different traditions regarding the foundation of the Vijayanagar kingdom. It is now generally accepted, on the basis of contemporary inscriptions, that the two brothers Harihara and Bukka, the eldest sons of one Sangama, earlier serving the Hoysala rulers of Karnataka, asserted their independence and laid foundation for a new kingdom in about 1336. This happened soon after the death of the Hoysala king Ballala III at the hands of the Madurai Sultan. Initially the capital was in or near about Anegondi on the north bank of the Tungabhadra river.But soon it was shifted to the Hoysala town Hosapattana (near Hampi) on the south bank. The capital was expanded and renamed Vijayanagara, the city of Victory. Thereafter, they proclaimed themselves the rulers of Vijayanagara or of Karnataka-Vijayanagara. Harihara celebrated his coronation in 1346 at this city. Historians call this dynasty started by Harihara and Bukka Sangama after the name of his father or forefather. Vijayanagara rulers adopted the emblem of the Chalukyas, the boar, or *varaha*as their royal insignia.

According to somelater-day tradition, Vidyaranya (also called Madhava), a renowned Saiva saint and Sanskrit scholar, is said to have persuaded the brothers to abandon their service to the Tughluqs and also to renounce Islam that they had adopted when they were imprisoned by the Sultan in Delhi. Vidyaranya is believed to have played an important role in the foundation of the Vijayanagara kingdom. This is doubtful as, according to some inscriptions,Vidyaranya lived at the end of the fourteenth century, nearly sixty years after the foundation of Vijayanagar.

The Vijayanagar kingdom was successively ruled by four dynasties over a period of more than three hundred years: the Sangama dynasty (1336–1485), the Saluva dynasty (1485–1505), the Tuluva dynasty (1505–1570) and the Aravidu dynasty (1570–1650). The history of this kingdom can be narrated in four stages.

In the beginning, the Vijayanagar kingdom was one among many small principalities of the time, under the rule of some local chiefs in different parts of south India. The three big states of the thirteenth century, the Pandyas in Tamil Nadu, the Hoysalas in Karnataka and the Kakatiyas in Andhra had almost been destroyed by the military expeditions of the Delhi Sultanate in the first three decades of the fourteenth century, leaving a big political vacuum. The turbulent political situation provided an opportunity to the five Sangama brothers, headed by Harihara, to consolidate and expand the territory. Besides, the Muslim Sultanate that had been established in Madurai a little earlier and the Bahmani Sultanate that came up in 1347 started to rule independently of Delhi. The Delhi Sultanate itself became weak and did not take much interest in the south.

Within the first four decades the small principality became a big kingdom through the military activities of the five brothers in different directions. First the entire core area of the Hoysala kingdom in Karnataka was incorporated into Vijayanagar. The coastal parts of Karnataka were soon taken over and remained an important part of the kingdom until the end. As this gave access to several port towns, good care was taken to administer this part under a successive line of *pradhani* or governors. Under Bukka I, attention was turned to Tondai-mandalam, covering the northern districts of Tamil area, which was under the rule of the Sambuvaraya chiefs. The prince Kampana (usually called Kumara Kampana), son of Bukka I, carried out this work successfully with the help of his faithful general Maraya-Nayak. He is also given credit for slaying the Madurai Sultan and bringing to an end that Sultanate in about 1370. This is mentioned in *Madura-vijayam*, a Sanskrit work written by Kampana's wife, Gangadevi. But strangely, the Pandya country including Madurai was not annexed to the Vijayanagar kingdom at

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that time. It became a part of the kingdom only around 1500, more than a hundred years later. Until then only the northern and central parts of the Tamil country up to the Kaveri delta were under the direct administration of the Sangama and Saluva dynasties.

Vijayanagar – Bahmani conflict

From the beginning, both the Bahmani and Vijayangar kingdoms were in constant conflict. Capturing the territories, collecting tribute and the control of horse trade were the major issues of conflict. Each of them wanted to annex and dominate the fertile area between the Krishna and the Tungabhadra (the Raichur doab). Though neither of them succeeded fully, much bloodshed took place for some transitory success. Some historians argue that religious rivalry between the Hindu Vijayanagar and the Muslim Sultanate was the basic cause of this continuous fight. Actually the Vijayanagar kings fought also with many Hindu, non-Muslim rulers, like those of Warangal, Kondavidu, Orissa, etc., in which Muslim rulers took part as allies sometimes and as enemies on other times. The control of horse trade that passed through Goa and other ports was another reason for the fighting. Horses were necessary for the armies of both sides. In spite of continuous fighting, the Krishna river was more or less the dividing line between the two powers.

In coastal Andhra, the power struggle was between the Gajapati kingdom of Orissa and Vijayanagar. Vijayanagar could not make much headway until the time of Devaraya II (1422–46), who defeated the Orissa army in some battles. But these conquests were only to extract tribute, and no territory was added. Devaraya II was the greatest ruler of the Sangama dynasty. He strengthened his cavalry by recruiting trained Muslim cavalry for his army and giving archery training to his soldiers. Abdur Razaak, the Persian ambassador who visited the Zamorin of Kochi and the Vijayanagar court during this time states that Devaraya II controlled a vast area. He received tribute from the king of Sri Lanka too.

Viyayanagar empire went through a crisis after Devaraya II. Quarrels on account of succession and the inefficient successors encouraged the Gajapati king to dominate the coastal Andhra. Between 1460–65, the Gajapati army attacked many times and it conducted a victorious expedition even up to Tiruchirappalli on the Kaveri river, causing much destruction on the way and plundering the wealth of many temples. Taking advantage of the situation, the feudatories assumed independence. Thus, Tirumalaideva and then Konerideva began to rule independently in the Thanjavur–Tiruchirappalli area for some decades, during the interregnum before the rise of the Saluva rule.

Power passed on to the trusted commander Saluva Narasimha who defended the kingdom from the Gajapatis and recovered parts of coastal Andhra. Around 1485 Saluva Narasimha usurped the throne and declared himself as king, starting the short-lived Saluva dynasty. He was assisted by his general and great warrior Narasa Nayak, who tried to quell the rebellious local chiefs in the south. Saluva Narasimha died in 1491 leaving his young sons under the care of Narasa Nayak. Narasa Nayak became the de facto ruler and took several steps to safeguard the country until his death. In about 1505, his elder son Viranarasimha started the third dynasty, known as the Tuluva dynasty. He had a short but eventful reign and was succeeded by his younger brother Krishnadevaraya.

Krishnadevaraya (1509–29)

Krishnadevaraya is considered the greatest of the Vijayanagar kings. He built upon the strong military base laid by his father and elder brother. He tried to keep the greatness of the kingdom intact, by undertaking many military expeditions during much of his reign. Early in his reign he fought with the rebellious Ummattur chief (near about Mysore) and brought him to submission. He then had to fight almost continuously on two fronts, one against the traditional enemy, the Bahmani Sultans and the other against the Orissa king Gajapati. There are several inscriptions graphically describing

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Krishnadevarayar

his seizure of many forts like Udayagiri, under the control of Gajapati, during the course of this eastern expedition. Finally, he put a pillar of victory at Simhachalam.

Krishnadevaraya had to undertake more than one expedition to repulse the Bahmani forces, which were intruding into his territory on a regular annual basis. In some of these ventures the Portuguese, trying to establish their power in the Malabar and Konkan coast, helped Krishanadevaraya with military aid, and got permission to build a fort at Bhatkal. Though he was quite successful for a time, his victories made the warring Bahmani sultans to become united for their survival.

There are some other reasons for the celebration of Krishnadevaraya as the greatest ruler of Vijayanagar. He made very large donations to many of the greatest Siva and Vishnu temples of the day- Srisailam, Tirupati, Kalahasti, Kanchipuram, Tiruvannamalai, Chidambaram, etc. He added towering gopuras to many of those temples, which survive to this day. Contemporary foreign visitors like Paes and Nuniz, who visited Vijayanagar left glowing tributes to his personality, and the grandeur and opulence of the city. His court was also adorned by some great poets like Allasani Peddana, Nandi Thimmana. He himself is considered a great scholar and is author of the famous poem Amuktamalyada (the story of Andal). But his crowning achievement, as a clever administrator, was the reorganization of the *Nayak* or *nayankara* system and giving legal recognition to the system. This is explained below under administration.

The battle of Talikota (1565)

At Krishnadevaraya's death, his son was a small child and so his younger brother Achyutadevaraya became king. Soon some succession disputes started as Ramaraya, the son-in-law of Krishnadevaraya wanted to dominate the affairs by crowning the infant as king. Achyutadevaraya was however supported by Chellappa (also known as Saluva Nayak), the greatest Nayak of the day who controlled a major part of the Tamil area. Soon after, however, Chellapa became a rebel himself and Achyutadevaraya had to take a big expedition to the south to subdue him. He had some encounters with the Deccan sultans too. After his death in 1542, his nephew Sadasivaraya succeeded him and ruled for about thirty years (1542–70). But real power lay in the hands of Ramaraya, who got support from many of his close kinsmen (of Aravidu clan) by appointing them as Nayak of many strategic localities.

Ramaraya, a great warrior and strategist, was able to play off the Bahmani Muslim powers against one another. He entered into a commercial treaty with the Portuguese whereby the supply of horses to the Bijapur ruler was stopped. He fought with the Bijapur ruler and after some time, he allied with the Bijapur ruler against Golkonda and Ahmadnagar. This divide and rule policy provoked much enmity against Vijayanagar. Forgetting their mutual quarrels, the Deccan states, joined hands to wage the last great battle against their common enemy. The battle was fought at Talikota or Rakshasi-Tangadi in January 1565 in which Ramaraya, in spite of his old age, personally commanded the forces along with his cousins and brothers. In the final stages, the battle was lost. Ramaraya was imprisoned and executed immediately. The victorious Bahmani armies entered the Vijayanagar city for the first time in their history, and ransacked it for several months laying it waste.

This battle is generally considered the signal for the end of Vijayanagar. The king Sadasivaraya and some of his retinue escaped

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Battle of Talikota

to Penugonda. Tirumala, brother of Ramaraya, declared himself king in 1570, starting the Aravidu, that is the fourth dynasty. After this his sons and grandsons ruled the truncated kingdom for two generations, probably up to 1630. There were some more kings who ruled as fugitives until 1670 without a permanent capital. Real power was wielded by the many Nayak chiefs in various parts of the country. Some of them feigned loyalty to the king while others opposed him. There were fights between the loyalists and others. In 1601 there was bitter fighting near Uttaramerur between the loyalist Yachama Nayak of Perumbedu and the Nayak of Vellur (Vellore). In this quarrel Vellur Nayak was supported by Tanjavur, Madurai and Senji Nayak, who had become independent rulers.

12.3 Administration

The king was the ultimate authority in the kingdom. He was also the supreme commander of the army. He was assisted by several high-ranking officers. The chief minister was known as the mahapradhani. He led a number of lower-ranking officers, like Dalavay (commander), Vassal (guard of the palace), Rayasam (secretary/accountant), Adaippam (personal attendant), and Kariya-karta (executive agents). As Harihara I and his immediate successors consolidated their territorial acquisitions, they tried to organize the territory by creating administrative divisions called *rajya*s or provinces each under a governor called *pradhani*. Some of the prominent rajyas were the Hoysala rajya, Araga, Barakur (Mangalur), and Muluvay. As and when new conquests were made they were put under new rajyas. By 1400, there were five rajyas in the Tamil area: Chandragiri, Padaividu, Valudalampattu, Tiruchirappalli and Tiruvarur. The *pradhani* was either a royal member or a military officer not related to the royal family. The *pradhani* had his own revenue accountants and military to assist in his administration. Within each rajya, there were smaller administrative divisions like nadu, sima, sthala, kampana, etc. The lowest unit was of course the village. The *rajya*s lost their administrative and revenue status under the Tuluva dynasty due to the development of the Nayak system under Krishnadevaraya.

Nayak System

The term Nayak is used from thirteenth century onwards in Telugu and Kannada areas in the sense of a military leader or simply soldier. Assigning the revenue of a particular locality to the Nayak for their military service is found in the Kakatiya kingdom during the thirteenth century. This is similar to the *iqta* system practiced by the Delhi Sultanate at that time. But in the Vijayanagar kingdom the regular assignment of revenue yielding territory in return for military service is clearly found only from about 1500 or a little earlier. Inscriptions refer to this revenue assignment as nayakkattanam in Tamil, Nayaktanam in Kannada, and nayankaramu in Telugu.The practice became established during the reign of Krishnadevaraya and Achyuta Devaraya. This is supported by the evidence of inscriptions and by the accounts of Nuniz and Paes.

Nuniz says that the Vijayanagar kingdom at that time was divided between more than two hundred captains (his translation for Nayak) and they were compelled in turn to keep certain number of military forces (horses and foot soldiers) to serve the king in times of need: they were also required to pay certain amount of the revenue to the king in particular times of a year, like during the nine-day Mahanavami festival. Nuniz' statement is also supported by Telugu work *Rayavachakamu*, which refers to the

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Little Kingdoms in Ramanathapuram and Pudukottai

The kingdom of Ramnad was inaugurated by the Madurai Nayak Muthu Krishnappa in the early years of the seventeenth century. The inhabitants with martial tradition had served as soldiers under Pandyan, Chola and Vijayanagar kings, and were spread into Tirunelveli and other southern parts of Tamil country. They also served in the armies of Nayak rulers and were traditional Kavalkarars, whose responsibility was to give protection to village, temple and other administrative bodies. The temple at Rameswaram was under the protection of a kaval chief who also assumed the title of Udaiyan Sethupati (meaning the Chief who was lord of bridge or causeway, as he controlled the passage between Rameswaram and Ceylon).

Pudukottai was a small principality situated between the Nayak kingdoms of Thanjavur and Madurai. It constituted a buffer between the Chola kingdom and the Pandyas. Like the inhabitants of Ramanathapuram, Pudukottai also had inhabitants belonging to martial tradition. Hence their region could attain the status of "little kingdom" under Tondaimans. The Tondaimans served great royal households of Raja Sethupathi and Nayak kings of Madurai and Thanjavur.

practice during the time of Krishnadevaraya. Later-day vamsavalis (family history) of the Palayagars, who were mostly successors of the old Nayak families, support the fact that the Nayak system was perfected during the time of Krishnadevaraya. Most of these Nayak were the Kannadiga and Telugu warriors besides some local chiefs. They belonged to different castes, Brahmana as well as non-Brahmana. The non-Brahmana Nayak again had different social backgrounds: traditional warrior groups, pastoral and forest clans (Yadava, Billama), peasant families (Reddi), merchants (Balija) and so on. Some of the prominent Nayak, like Chellappa under Krishnadevaraya, were brahmanas.

This system worked smoothly as long as there were strong kings like Krishnadevaraya. These chiefs controlled production within their *Nayaktanam* territories by creating commercial centres (*pettai*) and markets, by encouraging settlement of cultivators and artisans with tax concessions, by creating and maintaining irrigation facilities, etc. Many of them started as high officials (commander, governor, accountant, etc.) and served as the king's agents. After the Talikota battle, most of the Nayak chiefs became independent of the Vijayanagar king. Some of them, like those of Madurai, Tanjavur, Ikkeri, etc. established powerful states controlling many smaller chiefs under them. The seventeenth century was the century of these bigger Nayak kingdoms.

12.4 Society and Economy

Continuous warfare and the resultant widespread sufferings were common features of all early and medieval societies. Bahmani and Vijayanagar period is no exception to this. Perhaps the scale looks larger due to the availability of many eye-witness accounts. The other consequences which were enduring over the centuries were the displacement and migration of people. During the three centuries of this chapter, we find such migrations everywhere. The conflicts in the Bahmani courts were much due to the migration of Turks, Afghans and Persians into the Deccan. As far the Vijayanagar area is concerned there took place migrations of Kannada and Telugu warriors and their followers into Tamil areas and elsewhere. Many of the Nayaka chiefs belong to these language groups. Peasants, artisans and other toiling groups were also part of this migration. The other consequence was the widening gap between the ruling class and the ruled. All the foreign visitors refer to the enormous riches and affluence enjoyed by the rulers, the officials and the upper echelons in the capital cities like Vijayanagar, Bijapur, and the like, in contrast

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to widespread poverty among the masses. They also refer to the prevalence of slavery.

The state had to derive their revenue only by taxing the people. It is found that during the Sangama dynasty when the Vijayanagar rule was extended to new areas, their officers were harsh in tax collection, which provoked the toiling people to rise in revolt. One such revolt took place in 1430 in central parts of Tamil Nadu. This was the revolt in which all the basic producers joined forgetting their caste differences. The revolt took place due to the unjust and arbitrary tax demands of the government including the *pradhani* (governor), his military bodies, and the landlords. It is said the Vijayanagar Prince intervened and pacified the revolting people by allowing tax reduction. During the sixteenth century, under the Nayak system, the local Nayakas tried to encourage craft production, like weaving, by giving tax concessions now and then.

The Vijayanagar period witnessed striking development in the field of non-agrarian crafts. Until the thirteenth century the economy was mainly agrarian. From the fourteenth onwards the economy became more commercial. With the beginning of the era of money economy, circulation and use of coined money increased manifold. Artisans like weavers, smiths, and masons became more prominent in the society. These non-agrarian groups were generally called the *pattadai* (workshop people) or *kasaya-vargam* -that is- the group that pays taxes in cash. Large number of commercial and weaving centres came up in northern Tamil Nadu, Rayalasima and coastal Andhra. Naturally the textiles formed an important commodity exported from south Indian ports. Textiles became main commercial attractions for the Portuguese and other European traders who started coming from the early sixteenth century.

12.5 Literature

The Vijayanagara rulers were also great patrons of literature. The rulers encouraged Sanskrit, Tamil, Telugu and Kannada literatures and languages. The literary development reached its peak during the reign of Krishnadeva Raya. He was also a great patron of art and literature, and was known as 'Andhra Bhoja'.

Sayana, the great Sanskrit scholar of this period, wrote commentaries on the Vedas. These commentaries are considered as standard commentaries even today. He was a minister of Harihara II. Madhavacharya was a well-known Sanskrit scholar who was intimately connected with Vijayanagar royal family. Gangadevi, wife of Kampana, son of Bukka, deserves a pre-eminent place among the writers of the age. In her famous work Maduravijayam, she describes in mahakavya style the conquest of Madura by her husband. Hannamma and Thirumalamma were famous poets of this period. Hannamma was a reporter in the court of Deveraya II.

Krishnadeva Raya patronized Tamil scholars. Tamil Scholars of Saivism, Vaishnavism and Jainism were encouraged. Tirumalainatha and his son Paranjyothiyar were well known scholars of the period. Chidambara Puranam and Chokkanatharula were written by Tirumalainatha. Sevvaichchbuduvar translated the Bhagavata Puranam into Tamil. Vadamalavi Annagalayyam was the author of Irusamaya Filakkain, a work on Vaishnavism.

Nachana Somanatha was a great scholar both in Sanskrit and Telugu. The greatest poet during the era was, however, Pillalamarri Pina Virabhadra Kavi who composed the Telugu version of Kalidasa's Shakuntalam in verse. Devaraya I was a great patron of learning. In his court lived the famous Telugu poet Srinatha who wrote Haravilasam.

Krishnadeva Raya was known as Abhinava Bhoja. Eight great Telugu poets adorned his court. They were known as Ashtadiggajas. Allasani Peddanna, Nandi Thimmanna, Tenali Rama and others were the Telugu poets in his court. Allasani Peddanna was the greatest and he was often described as 'Andhrakavita-Pitamaha'. Allasani Peddanna was the author of Manucharita in Telugu. Tenali Rama was the most famous scholar and jester of Krishnadeva

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The Ashtadiggajas (Eight renowned poets)

Allasani Peddanna, Nandi Thimmana, Tenali Rama, Dhurjathy, Bhattu Murthy, Puna Vira Bhadra, Mallana and Panaji Surana.

Raya's court. He was the author of Panduranga Mahatyam. Krishnadeva Raya himself wrote Amuktamlayada in Telugu. It relates the story of the daughter of Periazhvar, Goda Devi (Andal). He was himself a scholar of Sanskrit as well as Telugu. Usha Parinayam and Jambavati Kalyanam are his famous Sanskrit works. Krishnadeva Raya's reign is regarded as the classical phase of Telugu literature and he has been therefore, rightly honoured as Andhra Pitamaha.

A large number of works in Kannada were produced during this period. Bhima Kavi translated Basava Purana into Kannada. Harihara II had earned the title of Karnataka Vidyavilasa. A Kannada version of the Ramayana was composed by Kumara Velmiki.

12.6 Art and Architecture

The Vijayanagar rulers were great builders. During this period, palaces, temples, huge halls (mahamantapa), forts, towers, public buildings, dams, tanks and canals were constructed. South Indian art and architecture attained a new fullness. The Vijayanagar rulers produced a new style of architecture called as Dravida style. The chief characteristics of the Vijayanagara architecture were the construction of tall Raya Gopurams or gateways and the Kalyanamandapam. The sculptures on the pillars were carved with distinctive features. The horse was the most common animal to be depicted on the pillars. Large mandapams contain one hundred pillars as well as one thousand pillars in some big temples. Fine examples of kalyana mandapa can be seen at Vellore as also in the Varadharajaswami and Ekamparanatha temples at Kanchipuram and in the Jambukesvara temple at Thiruchirapalli.

During the period of the Vijayanagar kings, temples were built in Hampi, Shringeri, Tirupati, Kalahasti, Nandi, Kolar, Srishaila, etc. New elements were introduced in the temple architecture. In addition to the main shrine, a smaller temple was built in the north-west called Amma Shrine where the Lord or main diety's consort resided. This practice, which began in the late Chola period now became the rule.

The palace of the king was the most conspicuous building in the city. Other features included the towering gateways called gopurams and are a unique feature of south Indian temples, particularly those built by the Vijayanagar rulers. The Raya Gopurams at Thiruvannanmalai and Chidambaram speak the glorious epoch of Vijayanagar. They were continued by the Nayak rulers in the later period.

The finest temples of Vijayanagara are in Hampi, which has been designated as a World Heritage City. Their capital city, Vijayanagar, stood on the south bank of river Tungabhadra. After the battle of Talikota (1565 CE) this splendid city fell prey to the fury of the victors who wrought untold havoc and destruction. We can form a idea of the architectural achievements of the Vijayanagara rulers and the ruins of Hampi from the accounts of foreign travelers, Nicolo Conti and Abdur Razak. The important features of Vijayanagara style of temple architecture are monolithic pillars, ornate bracelets and decoration on the exterior side of the walls.

Krishnadeva Raya was a great builder. He founded a town Nagalapura (near Vijayanagar), in memory of his mother, Nagamba and built tanks, gopurams and temples in various parts of empire. The most famous among these temples are the Vittalaswamy temple and Virupaksha temples. The famous Hazara temple, built during the reign of Krishnadeva Raya, is, as remarked by Longhurst, "one of the most perfect specimens of Hindu temple architecture in

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existence". The Vittalaswamy temple is also a fine example of Vijayanagar style. In the opinion of Fergusson, it "shows the extreme limit in florid magnificence to which the style advanced". The Vittalswamy temple with its saptaswara musical pillars and the Stone Chariot are a few architectural wonders.

Paintings at the Virabhadra temple and Lepakshi temple show the excellence of Vijayanagar painters. The Vijayanagar rulers inscribed the stories of the Ramayana and the Mahabharata on the walls of the various temples. The Vijayanagar kings patronized fine arts like music, dance, drama and yakshagana. Artists enjoyed great respect in the palace and temples. The life size portrait statues of the Narasimha and of Krishnadevaraya and his two queens are fine examples of Vijayanagara art. Painting as an art found its expression on the walls of the temples of the Vijayanagar Empire. The wall paintings such as Dasavathara and Girijakalyanam in the Virupaksha temple are beautiful specimens of art.

SUMMARY

I

- Role of Bahman Shah and Mohammad I, former in founding and latter in consolidating the Bahmani kingdom is dealt with.
- Endemic wars between Vijayanagar and Bahmani rulers over the Raichur-Doab region, exhausting both the kingdoms financially, are described.
- The split of Bahmani Sultanate into five Deccan Sultanates is narrated.
- The striking structure of Golkonda fort and its significance are highlighted

II

- Establishment of Vijayanagar kingdom by Sangama brothers is traced.
- The expansionist policy of Vijayanagar, hindered by the presence of Bahmani Sultanate, leading to constant wars between the two kingdoms is detailed.
- Brief rule of Saluva dynasty and the glorious reign of Krishnadevaraya of Tuluva dynasty are explored
- The Battle of Talikota and the emergence of nayak kingdoms are explained.
- The Adminstration, Society and Economy of the Vijayanagar Empire are analysed

EXERCISE

YLTIM

I. Choose the correct answer

1. Harihara and Bukka were in the services of _____ before they founded Vijayanagar kingdom.
   (a) Kakatiyas (b) Hoysalas
   (c) Bijapur Sultan (d) Yadavas
2. Arrange the following chronologically:
   (a) The Sangama dynasty, the Aravidu dynasty, The Saluva dynasty, the Tuluva dynasty.
   (b) The Sangama dynasty, the Saluva dynasty, the Tuluva dynasty, the Aravidu dynasty.
   (c) The Saluva dynasty, the Sangama dynasty, the Tuluva dynasty, the Aravidu dynasty.
   (d) The Sangama dynasty, the Tuluva dynasty, the Saluva dynasty, the Aravidu dynasty.
3. The emblem of the Vijayanagar Kingdom was _____
   (a) Varaha (b) Tiger
   (c) Fish (d) Bow
4. _____ poem was composed by Gangadevi
   (a) Manucharitram
   (b) Amuktamalyada
   (c) Panduranga Mahatmiyam
   (d) Madura Vijayam

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5. _____ was the greatest ruler of the Sangama dynasty.
   (a) Devaraya I (b) Devaraya II
   (c) Krishnadevaraya (d) Veera Narsasimha
6. Krishnadevaraya planted the pillar of victory at _____.
   (a) Belgaum
   (b) Cuttack
   (c) Simhachalam
   (d) Rajamahendravaram
7. Pudukkottai, a small principality, was a buffer between _____
   (a) Chola and Vijayanagar Kingdoms
   (b) Chola and Pandya Kingdoms
   (c) Chera and Pandya Kingdodms
   (d) Chola and Chera Kingdoms
8. Shah Nama was written by _____
   (a) Firdausi (b) Ibn Battutah
   (c) Nicolo de conti (d) Domingo peas
9. Mohammed Gawan established a Madrasa library at _____, containing a collection of 3000 manuscripts.
   (a) Berar (b) Bijapur
   (c) Bidar (d) Anmadnagar
10. _____ constructed the Golkonda Fort.
   (a) Raja Krishna Dev
   (b) Sultan Quli Qutb-ul-Mulk
   (c) Mohammed Gawan
   (d) Bahman Shah
11. Find out the correct statement.
   (a) Vijayanagar kingdom was ruled by the kings of five dynasties for a period of more than 300 years
   (b) As far as coastal Andhra is concerned, the power struggle was between the Gajapathi kingdom of Orissa and Bahmani
   (c) Abdur Razzak , the Persian ambassador, visited Zamorin of Kochi
   (d) The Bahmani kings issued large number of gold coins bearing the images of various deities.
12. Find out the correct answer from the following
   (i) Mohammed I established a good system of government that was followed by all the successor sultanates and also later by the Marathas.
   (ii) Gawan used Portuguese chemist to teach the preparation and use of gun power.
   (a) (i) and (ii) are correct
   (b) (i) and (ii) are wrong
   (c) (i) is correct ; (ii) is wrong
   (d) (i) is wrong; (ii) is correct
13. **Assertion (A):** Bahman Shah attempted to exact an annual tribute from the state of Warrangal, the Reddi Kingdoms Rajamundry and Kondavidu
   Reason (R): This led to frequent wars.
   (a) A is correct, R is not the correct explanation of A
   (b) A is correct, R is wrong.
   (c) A and R are wrong.
   (d) A is correct, R is the correct explanation of A
14. Match the following

(A) Abdul Razzak	-	1. Russia
(B) Nikitin	-	2. Saluva Nayak
(C) Domingo Peas and Nuniz	-	3. Persia
(D) Chellappa	-	4. Portugal

   (a) 1, 2, 3, 4 (b) 4, 3, 2, 1
   (c) 2, 1, 4, 3 (d) 3, 1, 4 ,2

II. Write brief answers

1. What are the archaeological sources to know about the Vijayanagar Kingdom?
2. Name the founders of city of Vijayanagar. How did it get its name?
3. Mention the three areas where there was a clash of interest between the Vijayanagar and Bahmani Kingdoms.
4. Write a note on "tarafs".
5. What do you know about Mohammed I?

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III. Write short answers

1. How did the Bahmani Kingdom emerge? Name its founder.
2. Write a short note on Nayak System.
3. State the significance of the Battle of (Talikota) Rakshasi – Tangadi.
4. Explain the reason for the celebration of Krishnadevaraya as the greatest ruler of Vijayanagar.
5. Who assumed the title "Second Alexander". Why?
6. Explain the location of Golkonda fort and its splendour.

IV. Answer the following in detail

1. Describe the Society and Economy of the Vijayanagar Empire
2. Describe the administration under the Vijayanagar rulers.
3. Give an account of the reign of Mohammed I of Bahmani kingdom.
4. Describe the military campaigns and the administrative machinery under Mahmud Gawan.

Activity

1. On the outline map of India, mark the extent of Vijayanagar and Bahmani Kingdoms.
2. Collect information on the court jester Tenali Rama in the court of Krishnadevaraya

Assignments

1. Prepare an album with the pictures of temples of Vijayanagar period and the ruins of Hampi.
2. Attempt a brief biographical sketch of important foreign travelers who visited Vijayanagar.

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GLOSSARY

Accumulated	gathered	சேர்த்த
Patronise	sponsor	ஆதரி
Accountable	responsible	பொறுப்புள்ள
Conspiracy	plot	கூட்டுச் சதி
Vanquished	conquered	வெல்லப்பட்ட
Feudatories	chieftains holding land under feudal system	நிலப்பிரபுத்துவ முறைப்படி உருவாக்கப்பட்ட சிற்றரசர்கள்
Truncated	reduced in size	எண்ணிக்கை குறைந்த

Answers :

1. (b) 2. (b) 3. (a) 4. (d) 5. (b) 6. (c) 7. (b)
8. (a) 9. (c) 10. (a) 11. (c) 12. (c) 13. (d) 14. (d)

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UNIT 13

Cultural Syncretism: Bhakti Movement in India

Learning Objectives

To acquire knowledge in

- Adi Sankara's counter to the traditions of Jainism and Buddhism
- Religious renaissance and the impact of devotional movement in south India
- Conflicts between Saivism and Vaishnavism
- Conflicts with sramanic sects of Jainism and Buddhism
- Trends in Bhakti Movement of north India, due to the impact of Sufism and the influence of Vaishnavite movement in Bengal
- Monotheistic movement represented by Kabir, Guru Nanak and Ravidas and the reformist approach of the Ramanujar school of thought

Introduction

Like all cultural traditions, religion too does not exist in isolation. It adapts to existing situations and meets both social and spiritual needs of the people. As a country with a long history, religion in India developed by interacting with various traditions. Vedic religion, which came with the advent of Aryan-speaking peoples to India, absorbed many elements from the Indus civilization. Mother goddess worship had its origins in Harappa. Similarly an image found in the Indus script has been identified as that of Siva. The prime Vedic gods were Indra, Varuna, Agni, etc. and it was only later that the worship of Siva and Vishnu developed. In the mid-first millennium before the Common Era (B.C.) two great religions emerged in the Indo-Gangetic valley: Buddhism and Jainism (apart from other heterodox religions such as Ajivika) which challenged the orthodox Vedic religious practices.

Similarly, in the mid-first millennium of the Common Era, in the southern country, a great religious tradition flourished in the form of a devotional or bhakti movement. Bhakti as a religious concept means devotional surrender to a supreme god for attaining salvation. Even though texts such as the Bhagavad Gita talk about the path of *bhakti*, or *bhakti-marga*, the movement gained force only in this period. Historians argue that this emerged in opposition to the ethical, fatalistic and atheistic traditions of Jainism and Buddhism. Vedic theism incorporated certain features from both. While Adi Sankara provided Hinduism with a philosophic doctrine of Advaita to counter the heterodox religions it remained at the intellectual level. It was the great Saiva Nayanmars and Vaishnava Azhwars, with their moving verses, gave form to the Bhakti doctrine and won the support of the people. Historians refer to this as the Bhakti movement. This movement, supported by the ruling kings, made a deep and lasting impact on all aspects: social, political, religious, cultural and linguistic. Thus south India became the home of religious renaissance from the 7th to the 10th century. With theologians like Ramanuja it turned into a philosophical and ideological movement in the

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eleventh century. Inspired by many poet-saints the bhakti cult became widespread from 14th century in the whole of India. We analyze here the general features of the bhakti movement, its main proponents, the two different trends of the movement and its impact on social and cultural life of the people.

13.1 Bhakti Movement in the South



The transformation of a tribal society into a well-structured social order and the emergence of a powerful monarchical system of governance necessitated patronizing one religion or the other to legitimize authority. Buddhism and Jainism were predominantly patronized by the merchant class and they were also supported by the States. The Bhakti movement originated among the landholding castes, and it was critical of Buddhists and Jains. This also led to a fight for royal patronage.

Conflict with Buddhism & Jainism

Sources: The bhakti literature, mostly puranas and hagiographical texts, provide information about the religious conflicts in Tamilnadu. Thevaram consists of the hymns by the three Nayanmars: Appar (Thirunavukkarasar), Sambandar (Thirugnanasambandar) and Sundarar. Together these constitute the seven of the twelve Saiva Thirumurais. The Eighth Thirumurai consists of the hymns of Manickavasakar. Many of these hymns articulate their criticism of Jainism and Buddhism. Periyapuranam by Sekkizhar which narrates the stories of the sixty-three Nayanmars is an important source for the study of the Bhakti movement. The hymns of the Vaishnava saints, Azhwars, are compiled as Nalayira Divya Prabandham. The importance of the bhakti poems lie in the fact that they are still read, sung and revered by people, and they also form an important part of Tamil literary tradition. Epigraphical sources and iconography also provide much information.

Early Conflicts

The earliest instances of conflict between Saivism and Vaishnavism on the one hand and the Sramanic sects of Buddhism and Jainism on the other hand occurred during the Pallava period.

Mahendravarma Pallava I, a Jain by faith, persecuted those belonging to other religions. Appar, a Jaina in his early life, called Darmasena, later turned to Saivism under the influence of his sister. Mahendravarma at the instance of his Jaina advisers tried to reconvert Appar first by persuasion and then by persecution. But eventually it ended in the king himself conversion to Saivism.

According to tradition, Sambandar defeated the Jains in a theological debate and consequently his opponents were impaled. Maravarman Arikesari (640-670), also known as Koon Pandyan, who converted from Saivism to Jainism, was later re-converted under the influence of Sambandar. According to a Saivite legend, after his re-conversion, he ordered a massacre of Jains in Samantham, a village in Madurai district.

The philosophical treatises such as the Saiva Siddhanta texts contain elaborate disputations of Buddhist and Jain philosophies. Some of the Saiva Siddhanta texts, such as Sivagnana Sithiyar, contain a separate section called 'parapakkam' which essentially refute Buddhist and Jain theological arguments. Bhakti literature and hagiography narrate instances of conflict and the defeat of heterodoxy. Inscriptions indicate that such conflict was accompanied by violence with the impaling of many monks.

Despite the sophisticated philosophical disputation, it was the nature of the Bhakti movement and the royal patronage that it received that ultimately led to the downfall of Buddhism and Jainism. By the eleventh century, both these religions were effectively defeated. While Buddhism was wiped out in the Tamil country as in much of India Tamil-speaking Jain communities have survived in pockets in

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Tamilnadu to this day. Temples and shrines were destroyed or fell into disuse while many artefacts were lost due to neglect and vandalism. To this day one can see decapitated statues of Buddha and the Jain thirthankaras in many parts of Tamilnadu.

Despite this, the orthodox and heterodox interacted with each other and they have left a mark. The idea of renunciation, which is central to Buddhism and Jainism, was adopted by Saivites and Vaishnavites. In response to the simplicity and life negation of the heterodox sects bhakti movement celebrated life with festivals and rituals. Similarly, the high value accorded to vegetarian food habits and the prohibition on killing of animals may be traced to this influence. The supremacy accorded to the Tamil language was a response to the fact that the heterodox religions used north India Prakrits. Most importantly, bhakti exponents posited that, unlike the fatalistic religions of Buddhism and Jainism, devotion to Vishnu and Siva could overcome fate.

Thus Vedic Hinduism was transformed by the conflict with Buddhism and Jainism.

13.2 Spread of Bhakti Movement to the North India

When the popularity of the bhakti movement in south India reached its peak, the doctrine of bhakti was expounded at the philosophical level by a series of Vaishnava scholars and saints. Ramanujar expounded the philosophy known as Vishistadvaita, or qualified monism. His teaching qualified Adi Sankara's emphasis on absolute monism or the oneness of the 'supreme' and the 'souls'.

If the Bhakti movement flourished in the Tamil country from the seventh century, it was only from the fifteenth century that there was an extraordinary outburst of devotional poetry in north India. The society had degenerated into a caste-ridden community with practice of segregation, polytheism and idolatry. The religious minded saints raised their voice of protest against rites and ceremonies, superstitions, and unwanted formalisms. A popular monotheistic movement along with Vaishnava Bhakti movement came to be launched. The monotheists followed a path which was independent of dominant religions of the time, Hinduism and Islam. They denied their allegiance to either of them and criticized superstitious and orthodox elements of both the religions.

The advent of Islam with the Turkish conquest posed a challenge to Vedic scholars and priests. By the end of the fourteenth century Islam had spread to large parts of India. A considerable section of the Indian population had taken to Islam. Combined with state power, the universal message of Islam with emphasis on equality attracted the lower sections of society.

The new political and social situation created conditions for the growth of non-conformist movements with anti-caste, anti-vedic and anti-puranic traditions. The resultant changes in the cultural sphere were development of regional languages, the evolution of Hindustani, and of Indo-Muslim music and architecture.

The Hindu response to Muslim political power was complex. While there was considerable hostility to the new religion there was also a tendency to internal reform to strengthen Hinduism so as to face the challenge. An important outcome of the encounter was the rise of syncretic sects and major poets and Saints such as Kabir, Guru Nanak, and Ravidas.

13.3 Impact of Sufism

In parallel with the Bhakti movement in Hinduism, Sufism played a similar role in Islam. The terms Sufi, Wali, Darvesh and Fakir are used for Muslim saints who attempted to develop their intuitive faculties through ascetic exercises, contemplation, renunciation and self-denial. By the 12th century, Sufism had become an influential aspect of Islamic social life as it extended over almost the entire Muslim community.

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Sufism represents the inward or esoteric side and the mystical dimension of Islam. Sufi saints transcended religious and communal distinctions, and worked for promoting the interest of humanity at large. The Sufis were a class of philosophers remarkable for their religious catholicity and tolarance. Sufis regarded God as the supreme beauty and believed that one must admire it, take delight in His thought and concentrate his attention on Him only. They believed that God is 'Mashuq' (beloved) and Sufis are the 'Ashiqs' (lovers). Sufism crystallized into various 'Silsilahs' or orders. The most popular Sufi orders were Chistis, Suhrawardis, Qadiriyahs and Naqshbandis.

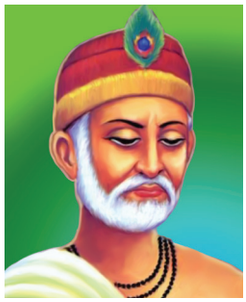
Sufism took root in both rural and urban areas, and exercised a deep social, political and cultural influence on the masses. It rebelled against all forms of religious formalism, orthodoxy, falsehood and hypocrisy, and endeavoured to create a new world order in which spiritual bliss was the ultimate goal. At a time when struggle for political power was the prevailing trend, the Sufi saints reminded people of their moral obligations. In a world torn by strife and conflict they tried to bring peace and harmony. The most important contribution of Sufism is that it helped to blunt the edge of Hindu-Muslim conflicts and prejudices by forging the feelings of solidarity and brotherhood between these two religious communities.

13.4 Salient Features of Bhakti Movement

1. The bhakti reformers preached the principles of monotheism (oneness of God)
2. They believed in freedom from the cycle of life and death. They advocated that the salvation could be attained only by deep devotion and faith in God.
3. They emphasized the self-surrender for obtaining the bliss and grace of God.
4. Gurus could act as guides and preceptors.
5. They advocated the principle of Universal brotherhood.
6. They criticized idol worship.
7. They stressed the singing of hymns with deep devotion.
8. Arguing that all living beings, including humans, were god's children, they strongly denounced caste system which divided people according to their birth.
9. They condemned ritualism, pilgrimages and fasts.
10. They did not consider any language as sacred and composed poems in the language of the common people.

13.5 Proponents of Bhakti Movement

Kabir


Kabir

Kabir is probably the most important cultural figure of medieval India. His iconoclastic poetry which ridiculed ostentatiousness and ritual, and emphasized the universality of god won many adherents. Little concrete historical evidence is available on his life. He was probably a weaver. Said to be a disciple of Ramananda, he learnt Vedanta philosophy from him. According to the popular Tazkirah-i-Auliya-i-Hind (Lives of Muslim Saints), he was a disciple of the Muslim Sufi, Shaikh Taqi. Kabir was a religious radical who denounced with equal zest the narrowness of sectarianism, both Hindu and Islam. His message appealed to the lower classes of Hindu community. The most salient features of his teachings is denunciation of polytheism, idolatry, and caste. He was equally unsparing in his condemnation of Muslim formalism. He was a true seeker after God, and did his best to break the barriers that separated Hindus from Muslims. What appealed to the millions of his followers through the ages, however, is his

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passionate conviction that he had found the pathway to God, a pathway accessible to the lowest as well as the highest. His poetry is still recited across large parts of India.

Ravidas


Ravidas

Ravidas was a poet saint of the bhakti movement during the 15th to 16th century. Venerated as a guru (teacher) in the regions of Punjab, Rajasthan, Maharashtra and Madhya Pradesh, the devotional songs of Ravidas made a lasting impact upon the bhakti movement. The life details of Ravidas are uncertain and contested. Most scholars believe he was born in a family of tanners. Ravidas was one of the disciples of the bhakti saint-poet Ramananda. Ravidas' devotional songs were included in the Sikh Scriptures. Ravidas spoke against social divisions of caste and gender, and promoted unity in the pursuit of personal spiritual freedoms

Guru Nanak (1469–1539)


Guru Nanak

The saint with the biggest institutional influence was Guru Nanak who founded the Sikh religion which shows undoubted syncretic influence. As a monotheistic religion Sikhism emphasized the oneness of god and adherence to a strict morality. Over two centuries, under the leadership of its ten gurus, Sikhism expanded swiftly in the Punjab region winning numerous adherents. Sikh teachings resulted in the creation of a strong sense of community. The politics of the times created conflicts with the Mughal empire leading to persecution which resulted in the martyrdom of its gurus. Guru Govind Singh was the last guru. After him the Granth Sahib was considered the guru. While the teachings of Guru Nank is the *Adi Granth*. The Guru Granth Sahib, part from the teachings of its other gurus, incorporates the writings of many Bhakti poets and Sufi saints such as Ramananda, Namadeva, Kabir and Sheikh Farid.

Chaitanya (1485–1533)


Chaitanya

Chaitanya of Bengal represents an aspect of the bhakti movement that is very different from that seen in the lives and teachings of Kabir and his successors. Chaitanya's concern, unlike that of Kabir, was not with bringing people to an understanding of a God, beyond all creeds and formulations; it was to exalt the superiority of Krishna over all other deities. It was, in other words, a revivalist, not a syncretic movement, a return to a worship of Vishnu under one of his most appealing forms, the loving ecstatic Krishna.

The Bengal Vaishnavites did not try to reform Hinduism. Instead, they emphasized devotion to Krishna. Chaitanya, however, made disciples from all classes. He popularised the practice of group devotional singing accompanied by ecstatic dancing. His movement became popular in Bengal and Orissa.

Namadeva

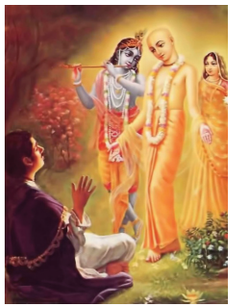

Namadeva

Namadeva, a son of a tailor and an inhabitant of the village of Naras-Vamani in Satara district of Maharashtra, under the influence of Saint Janadeva, was converted to the path of bhakti. A staunch devotee of Vithala (avatar of Vishnu) of Pandarpur, Namdeva spent much of his time in worship along with his followers, chanting mostly in his own verses. He wrote many *abhangs* (songs composed and sung by saints in Maharashtra in praise of God's glory) in Marathi and Hindi. He travelled as far as Punjab where his teachings became so popular that they were later absorbed

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in the *Guru Granth*. Love god with all your heart to lead a pious life surrendering everything to him with steadfast devotion is the essence of his message.

Ramananda (1400-1470)


Ramananda

While Chaitanya of Bengal belonged to the philosophical school of Madhavacharya (a chief advocate of Dvaita school of vedhanta), Ramananda was of Ramanuja's philosophical thought. Ramananda was born at Prayag (Allahabad) and received his higher education in Hindu religious philosophy at Banaras and joined the school of Ramanuja as a preacher. He visited the holy places of North India and preached Vaishnavism. Ramananda introduced radical changes in Vaishnavism by founding his own sect based on the doctrine of love and devotion to Rama and Sita. He preached equality before God. He rejected caste system, particularly the supremacy of Brahmins as the sole custodians of Hindu religion. The people from the lower strata of the society became his followers. His twelve disciples included Ravidas, Kabir and two women. Ramananda was the first to preach his doctrine of devotion in Hindi, the vernacular language. It gained him a good deal of popularity among the people of all classes. His followers were divided into conservative and radical schools.

Mirabai (1498-1546)


Mirabai

Mirabai was born in Kudh of Merta district of Rajasthan. She was the great granddaughter of Rana Jodhaji, founder of Jodhpur. She was married to Bhoj Raj, son of Rana Sanga of Mewar. She became a devotee of Lord Krishna, left the palace and began singing her songs (bhajans) and preaching the path of love on God. Mirabai preached the worship of God in the name of Krishna and stressed that no one should be deprived of His divine grace on the ground of birth, poverty, age and sex. Her devotional songs and lyrics constitute a rich cultural heritage. Her *bhajans* are sung with fervour to this day. Her teachings carried the message of divine worship to almost every Hindu household.

Sur Das


Sur Das

Sur Das lived at the court of Akbar and was popularly known as the blind bard of Agra. Sur Das is believed to have been a disciple of Vallabacharya who was a Vaishnava preacher in the Sultanate period. Vallabhacharya was the founder of Pushtimarga (way of grace). Sur Das preached religion of love and devotion to a personal God. He wrote inspiring and moving poems, Hindi poems about Lord Krishna. Krishna's *bal lila* constitutes the first great theme of Sur Das poetry. According to him, love is a sublimated theme representing the irresistible attraction of the *gopis* of Brindavan towards Krishna. The intensity of passion displayed by the *gopis* is an expression of the natural attraction of the human spirit towards the divine soul. His popular works are Sur Sagar, Sur Saravali and Sahitya Lahari. His monumental work Sur Sagar or Sur's Ocean is a story of Lord Krishna from the birth to the departure for Mathura.

Tuka Ram

Tuka Ram was born in 1608 in a village near Poona, Maharashtra. He was a contemporary of Maratha Shivaji and saints like Eknath and Ramdas. After his early life as a trader he started spending his time singing devotional songs in praise of his favourite deity Lord Vithoba of Pandarpur.

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Tuka Ram

Tuka Ram believed in a formless God. According to him, it was not possible to enjoin spiritual joy with worldly activities. He stressed the all-pervasiveness of God. He rejected Vedic sacrifices, ceremonies, pilgrimages, idol worship, etc. He also preached the virtue of piety, forgiveness and peace of mind. He spread the message of equality and brotherhood. He tried to foster Hindu-Muslim Unity. Some of his verses are devoted to this theme. He wrote his *abhangas* in Marathi

13.6 Impact of the Bhakti Movement

Salvation which was previously considered attainable, only by people of the first three orders in the social hierarchy became available to everyone. Bhakti movement provided women and members of the lower strata of the society an inclusive path to spiritual salvation. Literature on devotional songs in regional languages became profuse. The poet-saints of this movement championed a wide range of philosophical positions, ranging from theistic dualism of Dvaita, to absolute monism of Advaita. Much of the regional practices such as community singing, chanting together of deity names, conducting festivals, going on pilgrimages, performing rituals relating to Saivism, and Vaishnavism have survived to this day.

SUMMARY

- The protest and resistance of Jains and Buddhists to the authority of Orthodox Vedic religion by making religion accessible to all, without caste or gender bias is dealt with
- The persecution of Jains and Buddhists by Saivites with royal patronage is discussed
- The transformation of Vedic religion while conflicting with Jainism and Buddhism is explained
- The spread of bhakti cult to north India and its salient features are examined
- Impact of Sufism on Islam and its influence in the evolution of a monotheistic religion especially Sikhism are analyzed
- The major proponents of bhakti movement and the impact of their work in the north India are highlighted

EXERCISE

I. Choose the Correct Answer

1. _____ provided Hinduism with a philosophic doctrine of Advaita.
   (a) Adi Sankara (b) Ramanuja
   (c) Ramananda (d) Chaitanya
2. _____ refers to the conflict between the orthodox Vedic sects and Shramanic sects.
   (a) Ramayana (b) Bagavatha purana
   (c) Hagiographies (d) Bal lila
3. _____ was known as Koon Pandyan.
   (a) Mahendravarman I
   (b) Maravarman Arikesari
   (c) Narasimhavarman
   (d) Sundara Pandyan
4. Appar as a Jaina was known as _____
   (a) Harisena (b) Theerthankara
   (c) Sivagnana Sithiyar (d) Dharmasena
5. Fakir is the term used for_____
   (a) Muslim saint (b) Buddhist
   (c) Hindu ascetic (d) Sikh guru
6. Madhavacharya belonged to the philosophical school of _____
   (a) Dwaita (b) Advaita
   (c) Visistadvaita (d) Pushti marga
7. _____ was one of the disciples of the Bhakti saint-poet Ramananda.
   (a) Chaitanya (b) Mirabai
   (c) Guru Nanak (d) Kabir

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8. _____ was the first to preach his doctrine of devotion in Hindi.

(a) Ravidas (b) Ramananda

(c) Kabir (d) Namadev

9. _____ was known as 'the blind bard of Agra' at the court of Akbar.

(a) Surdas (b) Tukaram

(c) Ramananda (d) Mirabai

10. _____ was the contemporary of the Maratha ruler Shivaji.

(a) Ramananda (b) Mirabai

(c) Surdas (d) Tukaram

11. Find out the correct statement

(a) Appar, a Saiva in his early life, later persuaded by his sister, turned to Jainism.

(b) Sufis regarded god as the supreme beauty.

(c) The Bengal Vaishnavites tried to reform Hinduism by promoting Ram bhakti.

(d) Devotional songs of Ravidas were included in the Buddhist Scriptures.

12. **Assertion (A):** The bhakti reformers preached the principle of monotheism.

Reason (R): They criticized idol worship

(a) A is correct, R is not the correct explanation of A

(b) A and R are wrong

(c) A is correct, R is the correct explanation of A

(d) A is wrong, R is correct

13. Match the following

(A) Kabir - 1. Sahitya Lahari

(B) Sur Das - 2. Shaik Taqi

(C) Sufism - 3. Sambandar

(D) Koon Pandyan - 4. Weaver

(a) 2, 3, 4, 1 (b) 4, 1, 2, 3

(c) 2, 4, 3, 1 (d) 3, 4, 2, 1

II. Write Brief Answers

1. Highlight the services rendered by Ramanujar for Bhakti cult ?
2. What do you know about the contribution of Ravidas to the Bhakti movement?
3. What were Ramananda's teachings?
4. Mirabai's songs and lyrics constitute a rich cultural heritage - Explain.
5. What were the two different attitudes of the Hindu saints towards Islam?

III. Write Short Answers

1. South India became the home of religious renaissance. Explain.
2. Analyse the teachings of (a) Sur Das (b) Tuka Ram.
3. Kabir's teachings.
4. How did Chaitanya differ from Kabir?
5. Point out the impact of the Bhakti Movement.

IV. Answer the following in detail

1. Explain the impact of Sufism.
2. List out the salient features of the Bhakti Movement.

Activity

1. Prepare a biographical sketch of Kabir.
2. Highlight the impact of Bhakti Movement on music and art.

Assignment with Teacher's Guidance

1. Prepare an album by collecting pictures of Bhakti Saints.
2. Visit some of the birth places of Bhakti saints in Tamilnadu and collect the details of sthalapuranas of temples they served.

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GLOSSARY

Syncretism	Amalgamation of different religious and cultures	கலாச்சாரப் பரிமாற்றம்
Hagiographical	Excessive flattering account about the lives of saints	திருத்தொண்டர் வாழ்க்கை பற்றிய புராணங்கள்
Intuitive	Feeling to be true even without conscious reasoning	உள்ளுணர்வு
Bard	Poet	பாணர்
Sublimate	Purify	புனிதமாக்கு; விழுமியதாக்கு
Pervasiveness	Presence felt throughout a place or thing	எங்கும் நிறைந்ததாக; நீக்கமற நிறைந்த
Ecstatic	Joyful, blissful	பேரானந்த / அநுபூதி நிலை



ICT CORNER

Cultural Syncretism: Bhakti Movement in India

Let us know the Social and Religious Movements through questions and answers.



Procedure

Step 1: Use the URL or scan the QR code to open the activity page.

Step 2: On "Social Reforms and Religious Movements" activity page. The questions are given in the form of objective types. Select the answer for that.

Step 3: If the answers are correct, the green hand symbol will appear on the right.

Step 4: If the answer is wrong, click 'Show answer' to know the correct answer.

URL:

https://civilserviceaspirants.in/gk/History/Social-reforms-and-religious-movements-1.html

http://www.gyanjosh.com/test/modern-india/socio-religious-movements/0

* if browser requires allow Flash Player or Java Script.

EKMU1

Answers :

1. (a) 2. (c) 3. (b) 4. (d) 5. (a) 6. (a) 7. (d)
8. (b) 9. (a) 10. (d) 11. (b) 12. (c) 13. (b)

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UNIT 14

The Mughal Empire

Learning Objectives

To acquaint oneself with

- Foundation of Mughal rule in India
- Humayun's inability to sustain his rule leading to the establishment of Sur dynasty under Sher Shah
- Sher Shah's administrative reforms
- Consolidation of Mughal rule during the reign of Akbar
- Akbar's Religious and Rajput policy
- Significance of Jahangir's rule
- Shah Jahan's contribution to art and architecture
- Aurangzeb's military conquests and his ruinous Rajput and Deccan policies and his wars against the Marathas
- India during Mughal rule: Development of literature, painting, music, architecture; Bhakti Movement, Sufism Sikhism, spread of Christianity and Islam, trade, commerce, industry, science and technology

Introduction

India had been invaded from the west/ north-west several times over the centuries, beginning with Alexander. Various parts of north India had been ruled by foreigners like the Indo-Greeks, Sakas, Kushans and Afghans. The Mughals, descended from the Mongol Chengiz Khan and the Turk Timur, founded an empire in India which lasted for more than three centuries. But they are remembered not as rulers of foreign origin, but as an indigenous Indian dynasty. Babur was the founder of the Mughal empire which was established in 1526 after Babur defeated Ibrahim Lodi in the battle of Panipat. Thus a new epoch and a new empire in India began, lasting for nearly three centuries beginning from 1526 to 1857. Six major rulers of this dynasty, Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb, known as the "Great Mughals", left their mark on Indian history. The empire declined after the death of Aurangzeb in 1707. The empire formally ended a century and a half later, when power passed to the British crown after the great revolt of 1857.

At the height of its power the Mughal empire stretched from Afghanistan to Bengal and from Kashmir down to the Tamil region in the south. Mughal rule created a uniform, centralized administration over the entire country. The Mughals, especially Akbar, created a polity integrating Hindus and Muslims into a unified nation, forging a composite national identity. In addition, the Mughals left behind a heritage of great architecture, literature and art which has enriched India.

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14.1 Zahiruddin Muhammad Babur (1526–1530)



Babur

The race for political supremacy in Central Asia amongst the Uzbeks (Turkic ethnic group), the Safavids (the members of the dynasty that ruled Iran patronising Shia Islam) and the Ottomans (Turkish people practicing Sunni Islam) forced Zahiruddin Muhammad Babur, the ruler of Samarkand, to seek his career prospects elsewhere. Historically the trade conducted by countries of Central Asia through the Silk Route with India had provided the required knowledge about the country (India) they were interested in. Babur who dreamed of repeating what Timur had done a century and a quarter earlier, succeeded in founding the Mughal kingdom with Delhi as its capital in 1526 in the wake of the political disintegration of the Delhi Sultanate.

Babur, a boy of eleven, inherited the throne of Samarkand (now a city in Uzbekistan) from his father. As there were enemies all round him, he lost his throne but soon reclaimed it. But soon he realized that, with the powerful Safavid dynasty in Iran and the Uzbeks in Central Asia, he should rather turn to the southeast towards India to build an empire of his own. As a Timurid, Babur had an eye on the Punjab, part of which had been Timur's possession. Between 1519 and 1524 when he invaded Bhera, Sialkot and Lahore, he showed his definite intention to conquer Hindustan, where the political scene also favoured his adventure. After conquering Kabul and Ghazni, Babur crossed the Indus to India and established a small kingdom. The time for invading India was also ripe as there was discontent among the Afghans and the Rajputs, as Sultan Ibrahim Lodi of the Lodi dynasty was trying to expand his territory. Babur received an embassy from Daulat Khan Lodi, a principal opponent of Ibrahim Lodi, and Rana Sangha, ruler of Mewar and the chief of Rajput Confederacy, with a plea to invade India. When Babur marched to India he first defeated the forces of Daulat Khan Lodi at Lahore as he had gone back on his promise to help Babur.

First Battle of Panipat (21 April 1526)

Babur then turned towards the Lodi-governed Punjab. After several invasions, he defeated the formidable forces of Ibrahim Lodi with a numerically inferior army at Panipat. Babur won this battle with the help of strategic positioning of his forces and the effective use of artillery. Babur's victory provided hopes for him to settle in India permanently. Babur had conquered Delhi and Agra, but he still had to suppress the Rajputs and the Afghans.

Artillery is an army unit that uses large cannon-like weapons, transportable and usually operated by more than one person. Gun powder was first invented by the Chinese and found its way to Europe in the 13th century A.D. (CE). It was used in guns and cannons from the mid-fourteenth century onwards. In India we have no instances of artillery being used in war before Babur.

Battle of Khanwa (1527)

Babur decided to take on Rana Sanga of Chittor, who as ruler of Mewar, had a strong influence over Rajasthan and Malwa. Babur selected Khanwa, near Agra, as a favourable site for this inevitable encounter. The ferocious march of Rana Sanga with a formidable force strengthened by Afghan Muslims, Mahmud Lodi, brother of Ibrahim Lodi, and Hasan Khan Mewati, ruler of Mewat, confronted the forces of Babur. With strategic positioning of forces and effective use of artillery, Babur defeated Rana Sanga's forces. This victory was followed by the capture of forts at Gwalior

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and Dholpur which further strengthened Babur's position.

Battle of Chanderi (1528)

The next significant battle that ensured Babur's supremacy over the Malwa region was fought against Medini Rai at Chanderi. Following this victory Babur turned towards the growing rebellious activities of Afghans.

Battle of Ghagra (1529)

This was the last battle Babar fought against the Afghans. Sultan Ibrahim Lodi's brother Mahmud Lodi and Sultan Nusrat Shah, son-in-law of Ibrahim Lodi, conspired against Babur. Realising the danger Babar marched against them. In the battle that ensued along the banks of Ghagra, a tributary of Ganges, Babur defeated the Afghans. But he died on his way from Agra to Lahore in 1530

Estimate of Babur

Babur, the founder of Mughal Empire, was a scholar of Persian and Arabic. Babur's memoirs *Tuziuk-i-Baburi (Baburnama)* is considered a world classic. Babur found nothing admirable either in the Afghans who ruled India for some time or in the majority of the people they governed. But his description of India is delightful.

What Hindustan possessed, in Babur's view, is described as follows: 'The chief excellence of Hindustan is that it is a large country and has abundance of gold and silver. Another convenience of Hindustan is that the workmen of every profession and trade are innumerable and without end.'

Babur's dominions were now secure from Kandahar to the borders of Bengal. However, in the great area that marked the Rajput desert and the forts of Ranthambhor, Gwalior and Chanderi, there was no settled administration, as the Rajput chiefs were quarrelling among themselves. So Babur left a difficult task for his son Humayun.

14.2 Humayun (1530-1540 & 1555-1556)

Humayun, a cultured and learned person, was not a soldier like his father. He was faced with the problems of a weak financial system and the predatory Afghans. Bahadur Shah, the ruler of Gujarat, also posed a great threat. Humayun's brother Kamran who was in-charge of Kabul and Kandahar extended his authority up to Punjab. Humayun remembering the promise he had made to his father on the eve of his death that he would treat his brothers kindly, agreed to Kamran's suzerainty over Punjab to avoid a civil war.

The growth of Afghan power in the regions around Bihar and Uttar Pradesh under the leadership of Sher Khan (later Sher Shah) made Humayun to initiate action. Defeating the Afghans at Daurah in 1532 Humayun besieged the powerful fort of Chunar. After a period of four months, Humayun, believing the word of Sher Shah that he would be loyal to the Mughals, withdrew the siege. This turned out to be a great mistake.

Humayun spent the succeeding years of his life in constructing a new city in Delhi, Dinpanah, while his enemies were strengthening themselves. Realising the ensuing danger from Bahadur Shah who had annexed Rajasthan and instigated and provided refuge to all anti-Mughal elements, Humayan marched against him. He captured Gujarat and Malwa and left them under the control of his brother Askari. Unable to put down the rebellions of the Gujarati people, Askari decided to proceed to Agra. This alarmed Humayun stationed at Mandu, for he was afraid that Askari would take Agra for himself. Hence, abandoning Gujarat and Malwa Humayun pursued his brother. Both the brothers reconciled after a meeting at Rajasthan.

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When Humayun was deeply engrossed in the affairs of Bahadur Shah, Sher Khan had strengthened himself by defeating the ruler of Bengal. Sher Khan captured the fort of Rohtas and Bengal. After capturing Chunar Humayun marched to Bengal to confront Sher Khan. When Humayun reached Gaur or Gauda he received information on the rebellion of Hindal, his younger brother. Humayun proceeded to Agra to quell the rebellion. Sher Khan who had been quiet all this time started attacking the army of Humayun. When Humayun reached Chausa with great difficulty there was a full-fledged battle.

Battle of Chausa (1539)

This battle was won by Sher Khan due to his superior political and military skills. Humayun suffered a defeat in which 7000 Mughal nobles and soldiers were killed and Humayun himself had to flee for his life by swimming across the Ganga. Humayun who had arrived at Agra assembled his army with the support of his brothers Askari and Hindal to counter Sher Khan. The final encounter took place at Kanauj.

Battle of Kanauj (1540)

This battle was won by Sher Khan and Humayun's army was completely routed, and he became a prince without a kingdom.

14.3 Sher Shah and Sur Dynasty


Sher Shah

From the time Humayun abandoned the throne in the Battle of Kanauj to his regaining of power in 1555 Delhi was ruled by Sher Shah of the Sur Dynasty. Born in the family of a Jagirdar and named as Farid, he received the title of Sher Khan after killing a tiger (sher in Hindi). When he ascended the throne, he was called Sher Shah. Through his ability and efficiency, he emerged as the chief of Afghans in India. His military capability and diplomacy made him victorious over Humayun and many other Rajput rulers. Malwa fell without a fight. Rana Uday Singh of Mewar surrendered without resistance. Sher Shah's next venture to capture Kalinjar failed as a gunshot caused his death in 1545. Sher Shah was succeeded by his second son Islam Shah who ruled till 1553. His death at a young age led to a state of confusion about succession. Humayun used this opportunity to regain Delhi and Agra from the Sur rulers.

Sher Shah's Reforms

When Sher Shah was pursuing Humayun, he had left Khizr Khan as the Governor of Bengal. Khizr Khan married the daughter of the former ruler of Bengal, Sultan Mahmud, and started behaving like a king. On his return Sher Shah ordered him to be put in chains. As one familiar with the problem of provincial insubordination, he thought that the real solution to the problem would be to set up a strong administrative system. So he made his government highly centralised. The local administrative structure of the Delhi Sultanate was followed with certain changes. The village headmen who were made responsible for the goods stolen within the area under their control became vigilant. The welfare of the peasants was a prime concern. When the peasant is ruined, Sher Shah believed, the king is ruined. Sher Shah took great care that the movements of the army did not damage crops. He followed a flexible revenue system. Land was surveyed and revenue settled according to the fertility of the soil. In some areas, the jagirdari and zamindari systems were allowed to continue. In yet other places he arranged to collect only a portion of the gross produce.

Sher Shah showed the same concern while dealing with traders. In order to encourage trade, he simplified trade imposts, collecting taxes only at the point of entry and the point of sale. The standardization of the metal content of gold, silver and copper coins also facilitated

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trade. His currency system continued through the entire Mughal period and became the basis of the coinage under the British.

Jagirdari

It is a land tenure system developed during the Delhi Sultanate. Under the system the collection of the revenue of an estate and the power of governing it were bestowed upon an official of the state.

Zamindari

The term refers to another land tenure system. The word zamindar means landowner in Persian. In Mughal times the zamindars were drawn from the class of nobles. Akbar granted land to the nobles as well as to the descendents of old ruling families and allowed them to enjoy it hereditarily. Zamindars collected revenue from the tenants and cultivators and remitted a fixed amount to the state.

For enhancement of trade and commerce Sher Shah maintained a robust highway system by repairing old roads and laying down new roads. Apart from repairing the Grand Trunk road from the Indus in the west to Sonargaon in Bengal, he also built a road connecting Gujarat's seaports with Agra and Jodhpur. A road was laid connecting Lahore with Multan. The highways were endowed with a large network of *sarais*, rest houses, where the traders were provided with food and accommodation, ensuring brisk commerce. Some of the sarais constructed by Sher Shah still survive. These sarais also ensured the growth of towns in their vicinity.

Sher Shah practiced charity on a large scale. He gave stipends from the treasury to destitute people. Sher Shah was an orthodox and devout Sunni. He is said to have dispensed justice without bias, punishing the oppressors even if they were nobles or his relatives. Through stern punishments to rebellious zamindars and nobles and to thieves and robbers he ensured effective maintenance of law and order in the empire.

The fiscal administration for which Akbar and Todar Mal have been so highly praised was largely based on the methods of Sher Shah. During his short rule, Sher Shah did not have much time for building new cities and palaces. He started building a new walled city in Delhi, which later came to be known as Purana Qila (Old Fort). He built his own mausoleum in Sasaram.

14.4 Humayun's Return from Exile

After Sher Shah's death in 1545 his weak successors ruled for ten years. Humayun,who had fled after his defeat at Kanauj, had taken asylum in Persia. Humayun then went to Afghanistan with Persian troops. He succeeded in capturing Kandahar and Kabul. But his brother Kamran did not allow him to hold them in peace. The struggle between the brothers intensified, and yet in the end Kamran had to seek a compromise with Humayun. Meanwhile the Sur empire had fragmented, and so Humayun's invasion became easy. The Afghan forces in Punjab, on the approach of Mughals, began to flee. Humayun became the Emperor once again. He died very soon after regaining Delhi when he slipped down the stairs of the library in the fort at Delhi. In the colourful words of Lane Poole, "Humayun stumbled out of his life, as he has stumbled through it."



Humayun's Tomb

14.5 Emperor Akbar (1556–1605)

During Humayun's wanderings in the Rajputana desert, his wife gave birth to a son,

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Jalaluddin, known as Akbar, in 1542. Akbar was crowned at the age of fourteen. At the time of Akbar's ascension, the Afghans and Rajputs were still powerful and posed a great challenge. Yet he had a guardian and protector in Bairam Khan.



Akbar (Museum of Arts, Los Angeles)

Second Battle of Panipat (1556)

Hemu, the Hindu general of the displaced Afghan king Adil Shah, successor of Sher Shah, induced the king to permit him to lead the Afghan army against the Mughals. Encouraged by the king, Hemu first took Gwalior, expelling the Mughal governor. Then he marched on Agra and captured it without any resistance. Hemu's generosity helped him to overcome potential enemies when he took Delhi. In November 1556 Akbar marched towards Delhi to meet the forces of Hemu in the Second Battle of Panipat. An arrow struck the eye of Hemu when the battle was likely to end in his favour. The leaderless Afghan army became demoralised and the Mughal forces emerged victorious. Hemu was captured and executed. This victory made Akbar the sovereign of Agra and Delhi and re-establish the Mughal empire.



The defeat of Hemu

Akbar and Bairam Khan

As a conqueror Akbar triumphed all over North India. The first four years of Akbar's rule saw the expansion of the Mughal empire from Kabul to Jaunpur, including Gwalior and Ajmer, under his regent Bairam Khan. Soon Bairam Khan began to behave haughtily towards his fellow nobles. Akbar, enraged by his behaviour issued a *farman* dismissing Bairam Khan. This led to Bairam Khan's revolt which was ably dealt with by Akbar. Bairam Khan, finally agreeing to submit himself to Akbar, proceeded to Mecca. But on his way he was murdered by an Afghan. The family of Bairam khan was brought to Delhi and his son Abdur Rahim became one of the luminaries of Akbar's court with the title Khan-e-Khanan.

Akbar's Military Conquests

Akbar laid the foundation for a great empire through his vast conquests. Malwa was conquered in 1562 from Baz Bahadur who was made a mansabdar in Akbar's court. The Gondwana region of central India was annexed after a fierce battle with Rani Durgavati and her son Vir Narayan in 1564. The ruler of Mewar, Rana Udai Singh, put up a great fight before losing Chittor, which was conquered by Akbar after a siege of six months. Rana Udai Singh retreated to the hills. Yet his generals Jaimal and Patta carried on their fight. Finally, the generals, along with 30,000 Rajputs were killed. Out of admiration for the gallant Jaimal and Patta, Akbar honoured them by erecting statues to their memory outside the chief gate of Agra fort. The capture of Chittor was followed by the surrender of Rajput states like Ranthambhor, Kalinjar, Bikaner, Jodhpur and Jaisalmer.

After subordinating the regions of central India, Akbar turned his attention to Gujarat, a wealthy province renowned for its maritime commerce. Akbar conquered Gujarat from Muzaffar Shah in 1573. Gujarat became a launch pad for the annexation of Deccan. After defeating Daud Khan, the Afghan ruler of Bihar and Bengal, both the provinces were annexed to the Mughal empire in 1576.

Akbar defeated Mirza Hakim of Kabul with the help of Raja Man Singh and Bhagwan Das. His conquest of Kashmir (1586) and Sindh (1591) consolidated the empire in

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the northwest. After achieving the political integration of North India Akbar turned his attention to the Deccan. Akbar's forces had occupied Khandesh region in 1591. In 1596 Berar was acquired from Chand Bibi, who, as the regent of her nephew Muzaffar Shah, the Nizam Shahi ruler of Ahmednagar, valiantly defended Ahmednagar against the Mughal forces of Akbar. By 1600 parts of Ahmed Nagar had fallen into the hands of Mughal forces. Akbar fell sick in September 1604 and died on 27 October 1605.

Rajput Policy

Akbar took earnest efforts to win the goodwill of the Hindus. He abolished the *jizya* (poll tax) on non-Muslims and the tax on Hindu pilgrims. The practice of *sati* by Hindu widows was also abolished. The practice of making slaves of war prisoners was also discontinued. His conciliatory Rajput policy included matrimonial alliances with Rajput princely families, and according Rajput nobles high positions in the Mughal court. A tolerant religious policy ensured the cultural and emotional integration of the people. Even before Akbar, many Muslim kings had married Rajput princesses. But Akbar with his broadminded nature was instrumental in these matrimonial alliances becoming a synthesising force between two different cultures as he maintained close relations with the families.



Jodha Akbar

Akbar had married Harkha Bhai (also referred to as Jodha in popular accounts), the daughter of Raja Bhar Mal (also known as Bihari Mal) of Amber. He also married the Rajput princesses of Bikaner and Jaisalmer. Prince Salim who was born of Harkha Bhai married the daughter of Raja Bhagwan Das. Raja Man Singh, son of Bhagwan Das, became the trusted general of Akbar. Even the Rajputs who chose not to have any matrimonial alliances were bestowed great honours in Akbar's court. His Rajput policy secured the services of great warriors and administrators for the empire. Raja Todar Mal, an expert in revenue affairs, rose to the position of Diwan. Birbal was a favourite companion of Akbar.

Mewar and Marwar were the two Rajput kingdoms that defied the Mughal Empire. After the death of Rana Udai Singh, his son Rana Pratap Singh refused to acknowledge Akbar's suzerainty and continued to fight the Mughals till his death in 1597. The Battle of Haldighati in 1576 was the last pitched battle between the Mughal forces and Rana Pratap Singh. In Marwar (Jodhpur), the ruler Chandra Sen, son of Maldeo Rathore, resisted the Mughals till his death in 1581, though his brothers fought on the side of the Mughals. Udai Singh, the brother of Chandra Sen was made the ruler of Jodhpur by Akbar. Akbar's capital was at Agra in the beginning. Later he built a new city at Fatehpur Sikri. Though a deserted city now, it still stands with its beautiful mosque and great Buland Darwaza and many other buildings.

Mansabdari System

Akbar provided a systematic and centralised system of administration which contributed to the success of the empire. He introduced the Mansabdari system. The nobles, civil and military officials combined into one single service with each officer receiving the title of Mansabdar. Mansabdar rank was divided into Zat and Sawar. The former determined the number of soldiers each Mansabdar received ranging from 10 to 10,000. The latter determined the number of horses under a Mansabdar. Each officer could rise from the lowest to the highest ranks. Promotions and demotions were made through additions or reductions of Mansabs. The Mansabdari system diversified the ethnic base of his nobility. During Akbar's early years the nobles were drawn exclusively from Central Asians or Persians. But after the introduction of the Mansabdari system, the nobility encompassed Rajputs and

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Shaikhzadas (Indian Muslims). The salary of a Mansabdar was fixed in cash but was paid by assigning him a jagir (an estate from which he could collect money in lieu of his salary), which was subjected to regular transfers. The rank of Mansabdar was not hereditary and immediately after the death of a Mansabdar, the jagir was resumed by the state.

Akbar's Religious Policy

Akbar began his life as an orthodox Muslim but adopted an accommodative approach under the influence of Sufism. Akbar was interested to learn about the doctrines of all religions, and propagated a philosophy of Sulh-i-Kul (peace to all). Badauni, a contemporary author, who did not like Akbar's inter-religious interests, accused him of forsaking Islam. Akbar had established an Ibadat Khana (1575), a hall of worship in which initially Muslim clerics gathered to discuss spiritual issues. Later he invited Christians, Zoroastrians, Hindus, Jains and even atheists to discussions.

In 1582, he discontinued the debates in the Ibadat Khana as it led to bitterness among different religions. However, he did not give up his attempt to know the Truth. Akbar discussed personally with the leading lights of different religions like Purushotam and Devi (Hinduism), Meherji Rana (Zorastrianism), the Portugese Aquaviva and Monserrate (Christianity) and Hira Vijaya Suri (Jainism) to ascertain the Truth. Because of the discussions he felt that behind the multiplicity of names there was but one God. The exact word used by Akbar and Badauni to illustrate the philosophy of Akbar is Tauhid-i-Ilahi namely Din Ilahi. Tauhid-i-Ilahi literally meant divine monotheism.

It can be considered a sufistic order but not a new religion. He had become a Pir (Sufi Guru) who enrolled Murids (Sufi disciples) who would follow a set pattern of rules ascribed by the Guru. Thousands of disciples enrolled as his disciples. Akbar's intention was to establish a state based on the concept of secular principles, equal toleration, and respect to all sections irrespective of their religious beliefs. He set up a big translation department for translating works in Sanskrit, Arabic, Greek, etc, into Persian. The Ramayana, Mahabharata, the Atharva Veda, the Bible and the Quran were translated into Persian. The Din Ilahi ceased to exist after Akbar.

14.6 Jahangir (1605–1627)

Akbar was succeeded by his son Salim with the title Nur-ud-din Jahangir. He was Akbar's son by a Rajput wife. His ascension was challenged by his eldest son Prince Khusrau who staged a revolt with the blessings of Sikh Guru Arjun Dev. Prince Khusrau was defeated, captured and blinded, while Guru Arjun Dev was executed. Jahangir also tamed the rebel Afghan Usman Khan in Bengal. Mewar, which had defied Akbar under

Malik Ambar

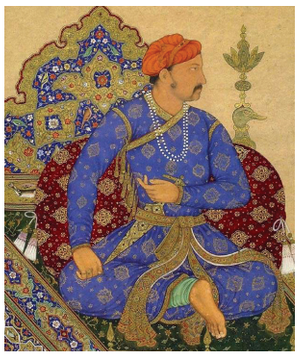


Brought as a slave from Ethiopia to India, Malik Ambar changed several hands before landing at the hands of the Prime Minister of Ahmad nagar named Chengiz Khan. Malik Ambar learnt about statecraft, military and administrative affairs from Chengiz Khan. After the death of Chengiz Khan his wife set Malik Ambar free. By dint of his hard work Malik rising through several ranks became the Military Commander and Regent of one of the south Indian Sultanates.

In the Deccan Muslims and Marathas had united to resist Mughal hegemony in their bid to preserve their distinct regional and political identity. Malik Ambar was the brain behind this move. Trained by Malik Ambar the Marathas became a force to reckon with after Malik's death at the age of 78 on 14 May 1626.

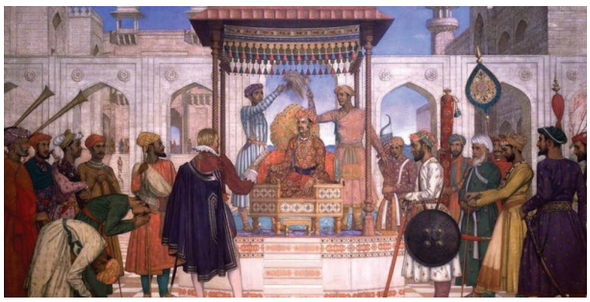
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Rana Udai Singh and his son Rana Pratap Singh, was brought to terms by Jahangir after a military campaign led by his son Prince Khurram (later to become Emperor Shah Jahan) against Rana Amar Singh, the grandson of Rana Udai Singh. They concluded a treaty whereby Rana Amar Singh could rule his kingdom after accepting the suzerainty of Jahangir. In 1608 Ahmad Nagar in the Deccan had declared independence under Malik Ambar.



Jahangir

Several attempts by prince Khurram to conquer Ahmad Nagar ended in failure. Prince Khurram had conquered the fort of Kangra after a siege of 14 months. Kandahar, conquered by Akbar from the Persians in 1595, was retaken by the Persian King Shah Abbas in 1622. Jahangir wanted to recapture it. But he could not achieve it due to the rebellion of Prince Khurram. Jahangir's reign witnessed the visit of two Englishmen – William Hawkins and Sir Thomas Roe. While the former could not get the consent of the Emperor for establishing an English factory in India, the latter, sent as ambassador by King James I, succeeded in securing permission to establish a British factory at Surat.



Sir Thomas Roe in Jahangir's court

Jahangir was more interested in art and painting and gardens and flowers, than in government. His Persian wife Mehrunnisa, renamed as Nur-Jahan by Jahangir, became the real power behind the throne. The political intrigues that prevailed because of Nur-Jahan, led Prince Khurram to rebel against his father but due to the efforts of Mahabat Khan, a loyal general of Jahangir, the rebellion could not be fruitful. Prince Khurram had to retreat to the Deccan. The intrigues of Nur-Jahan also made Mahabat Khan to rise in revolt which was effectively handled by Nur-Jahan. Mahabat Khan also retreated to Deccan to join Prince Khurram. Immediately after the death of Jahangir, Nur-Jahan wanted to crown her son-in-law Shahryar Khan but due to the efforts of Nur-Jahan's brother and Prince Khurram's father-in-law Asaf Khan, Prince Khurram succeeded as the next Mughal emperor with the title Shah-Jahan. Nur-Jahan, who ruled the empire for ten years, lost her power and influence after Jahangir's death in 1627.

14.7 Shah Jahan (1627-1658)

When Shah Jahan ascended the throne in Agra his position was secure and unchallenged. Yet the affairs of the empire needed attention. The Afghan Pir Lodi, with the title Khanjahan, who had been governor of the southern provinces of the empire was hostile. Despite Shah Jahan's order transferring him from the government of the Deccan, he aligned with Murtaza Nizam Shah II, the Sultan of Ahmed-Nagar, and conspired against Shah Jahan. As the situation turned serious, Shah Jahan proceeded to the Deccan in person. The newly appointed governor of the Deccan, Iradat Khan, who received the title Azam Khan led the imperial army and invaded the Balaghat. Seeing the devastation caused by the imperial troops, Murtaza changed his attitude towards Khanjahan. Khanjahan thereupon fled from Daulatabad into Malwa, but was pursued and finally slain. Peace thus having been restored in the Deccan, Shah Jahan left the Deccan after dividing it into four provinces: Ahmednagar with Daulatabad; Khandesh; Berar; and Telengana. The viceroyalty of the four provinces was conferred by Shah Jahan on his son Aurangzeb, then eighteen years of age.

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Deccan Sultanates

After flourishing for over a hundred years the Bahmani kingdom, that covered much of Maharashtra and Andhra along with a portion of Karnataka, disintegrated and powerful nobles carved out new dominions at Golkonda (Qutb Shahs), Bijapur (Adil Shahs), Berar (Imad Shahs), Bidar (Barid Shahs) and Ahmad Nagar (Nizam Shahs), which go by the collective name of Deccan Sultanates or Southern Sultanates.

Thus the Deccan was brought under the effective control of the Mughal empire during the reign of Shah Jahan. Ahmad Nagar, which offered resistance to the Mughals, was annexed despite the efforts of Malik Ambar. Shah Jahan, with the support of Mahabat Khan, subdued the Nizam Shahi rulers of Ahmad Nagar in 1636. When the Shi'ite Qutub Shahi ruler of Golkonda imprisoned his own minister Mir Jumla it was used as a pretext by Aurangzeb to invade Golkonda. A treaty made the Qutub Shahi ruler a vassal of the Mughal empire.

In 1638 Shah Jahan made use of the political intrigues in the Persian empire and annexed Kandahar, conquered by Akbar and lost by Jahangir.

The Portuguese had authority over Goa under their viceroy. In Bengal they had their chief settlements in faraway Hugli. Shah Jahan ordered the Mughal Governor of Bengal, to drive out the Portuguese from their settlement at Hugli. About 200 Portuguese at Hugli owned nearly 600 Indian slaves. They had forced many of them to be baptised into the Christian faith. Moreover Portuguese gunners from Goa had assisted the Bijapur forces against the Mughals. Though the Portuguese defended themselves valiantly, they were easily defeated.

In 1641, Shah Jahan's minister and father-in-law Asaf Khan died. Asaf Khan's sister and Shah Jahan's old enemy Nur Jahan, survived until December 1645, but lived in retirement and never caused him trouble again.



Nur Jahan

A contemporary of Louis XIV of France, Shah Jahan ruled for thirty years. In his reign the famous Peacock Throne was made for the King. He built the Taj Mahal by the side of the Yamuna at Agra. Europeans like Bernier (French physician and traveller), Tavernier (French gem merchant and traveller), Mandelslo (German adventurer

European Factories/Settlements during Mughal Rule

Portuguese : In 1510, Albuquerque captured Goa from the ruler of Bijapur and made it the capital of the Portuguese Empire in the East. Subsequently Daman, Salsette and Bombay on the west coast and at Santhome near Madras and Hugli in Bengal on the east coast had become Portuguese settlements.

Dutch: The Dutch set up factories at Masulipatam (1605), Pulicat (1610), Surat (1616), Bimilipatam (1641), Karaikal (1645), Chinsura (1653), Kasimbazar, Baranagore, Patna, Balasore, Nagapattinam (all in 1658) and Cochin (1663).

Danes: Denmark also established trade settlements in India and their settlements were at Tranquebar in Tamilnadu (1620) and Serampore, their headquarters in Bengal.

French: Surat (1668), Masulipatnam (1669), Pondicherry, a small village then (1673), Chandernagore in Bengal (1690). Later they acquired Mahe in the Malabar, Yanam in Coromandal (both in 1725) and Karaikal (1739).

English: The Company first created a trading post in Surat (where a factory was built in 1612), and then secured Madras (1639), Bombay (1668), and Calcutta (1690). Though the Company had many factories, Fort William in Bengal, Fort St George in Madras, and the Bombay Castle were the three major trade settlements of theEnglish.

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Taj Mahal: The Taj Mahal, is the epitome of Mughal architecture, a blend of Indian, Persian and Islamic styles. It was built by the Shah Jahan to immortalize his wife Mumtaz Mahal. Mumtaz Mahal died in childbirth in 1631, after having been the emperor's inseparable companion since their marriage in 1612. The plans for the complex have been attributed to various architects of the period, though the chief architect was Ustad Ahmad Lahawri, an Indian of Persian descent. The complex - main gateway, garden, mosque and mausoleum (including its four minarets)-were conceived and designed as a unified entity. Building commenced in about 1632. More than 20,000 workers were employed from India, Persia, the Ottoman Empire and Europe to complete the mausoleum by about 1638–39; the adjunct buildings were finished by 1643, and decoration work continued until at least 1647.



Taj Mahal

and traveller), Peter Mundy (English Trader) and Manucci (Italian writer and traveller) visited India during the reign of Shah Jahan and left behind detailed accounts of India.

During the last days of Shah Jahan, there was a contest for the throne amongst his four sons. Dara Shukoh, the eldest, was the favourite of his father. He had been nominated as heir apparent, a fact resented by his brothers. Aurangzeb, the third son, was astute, determined and unscrupulous. Dara, professed the Sunni religion, but was deeply interested in Sufism. A war of succession broke out between the four sons of Shah Jahan in which Aurangzeb emerged victorious.

Dara Shukoh, who lost the battle for the throne of Delhi to his brother Aurangzeb, was known as the Philosopher Prince. He brought different cultures into dialogue and found a close connection between Hinduism and Islam. He translated the Upanishads from Sanskrit to Persian.

Aurangzeb imprisoned Shah Jahan and crowned himself as the Mughal emperor. Shah Jahan died broken hearted as a royal prisoner in January 1666 and was buried in the Taj Mahal next to his wife.

14.8 Aurangzeb (1658–1707)

Aurangzeb Alamgir ("World Conqueror") ascended the throne in 1658 after getting rid of all the competitors for the throne, Dara Shukoh, Shuja and Murad, in a war of succession. His reign of fifty years falls into two equal parts. During the first twenty-five years he resided in the north, chiefly at Delhi, and personally occupied himself with the affairs of northern India, leaving the Deccan in the hands of his viceroys. Around 1681 he was prompted by the rebellion of one of his sons, Prince Akbar, to go to the Deccan. He never returned to Delhi, dying disappointed at Ahmad Nagar in 1707.



Aurangzeb

Aurangzeb conducted several military campaigns to extend the frontiers of the Mughal empire. His wars in the northwest and northeast drained the treasury. Already under his father, the revenue of the crops had been raised from a third to a half, and the extensive and the prolonged military campaigns he waged required him to keep the peasantry heavily taxed. Aurangzeb retained Shah Jahanabad as his capital, but after some two decades the capital was shifted to wherever Aurangzeb would set up camp during his long military campaigns.

In the north there were three major uprisings against Aurangzeb. The Jats (Mathura district), the Satnamis (Haryana region), and

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the Sikhs rebelled against Aurangzeb. The Jat rebellion (1669), a constant feature even during the reign of Jahangir and Shah Jahan, was crushed temporarily but they remained restive even after the death of Aurangzeb. The Satnamis revolt was crushed with the help local Hindu zamindars. The Sikh (The Punjab) rebellion erupted due to the political intrigues of Ram Rai, a claimant for the position of Sikh Guru, against the incumbent Guru Tegh Bahadur. This finally ended with the execution of Guru Tegh Bahadur, the ninth Sikh Guru.

Aurangzeb's decision that the jizya (poll tax) should be levied on Hindus of all classes agitated the chiefs of Rajasthan, who had until then served the empire faithfully. The death of Jaswant Singh of Marwar brought about a succession issue. The Rajput queen Rani Hadi, wife of Raja Jaswant Singh, resented the move of Aurangzeb to install Indra Singh, a grandnephew of Jaswant Singh, a titular chief of the state. This led to a revolt with the help of Rathor Rajputs, but was effectively put down. The Rana of Mewar, Rana Raj Singh, resenting the interference of Aurangzeb in the affairs of Marwar rose in revolt and he was supported by Prince Akbar, the rebellious son of Aurangzeb. However, the Rana could not match the Mughal forces and fought a guerrilla warfare till his death in 1680. In 1681 Rana Jai Singh, the new Rana of Mewar, signed a peace treaty with Aurangzeb.

Aurangzeb's Deccan Policy

The Deccan policy of Aurangzeb was motivated by the policy of containing the growing influence of the Marathas, the rebellious attitude of the Shia kingdoms of Deccan like Golkonda and Bijapur and to curtail the rebellious activities of his son Akbar who had taken refuge in the Deccan. Aurangzeb came to the Deccan in 1682 and remained in the Deccan till his death in 1707. The Adil Shahi ruler Sikkandar Adil Shah of Bijapur resisted the different forces sent by Aurangzeb. Aurangzeb first sent his son Azam Shah (1685) but to no avail. Then he sent another son, Shah Alam to capture Bijapur. Though Bijapur Sultan, a Shia Muslim, ably defended the fort, he lost in the end, because Aurangzeb himself entered the battlefield and inspired his forces to fight to the finish. Golkonda was captured in 1687 after defeating the ruler Abul Hasan.

Against Marathas

The Marathas under Shivaji were a threat to Aurangzeb. Aurangzeb sent two of his great generals Shaista Khan and Jai Singh one after the other to capture Shivaji. Jai Singh captured Shivaji and took him to Delhi but Shivaji managed to escape to the Deccan. Shivaji, employing guerrilla tactics, defied the Mughal forces till his death at the age of 53 in 1680. Aurangzeb was severely tested by the Marathas till his death in 1707 as the sons of Shivaji continued the rebellion. The death of Aurangzeb in 1707 marked a watershed in Indian history as the Mughal empire virtually came to end even though the weak successors of Aurangzeb held the throne the next 150 years.

Aurangzeb against Others

Aurangzeb nursed a grudge against the Sikhs for having supported his brother and

Gol Gumbaz : Bijapur (modern Vijayapura) was the capital of the Adil Shahi dynasty during1480-1686. It is famous for its magnificent buildings and dargahs. Gol Gumbaz (round dome) is the mausoleum of the seventh ruler of the dynasty Mohammad Adil Shah (1627-1656). Mohammad Adi Shah commissioned the mausoleum in his lifetime. Built of dark grey basalt and decorated plaster, the exterior of Gol Gumbaz is simple but beautiful. On the four corners of the bare walls are four doomed octagonal towers. Each tower has seven storeys and each storey has several windows which give the structure a striking look. The dome is the second largest in the world after St. Peter's Basilica in Rome. The huge chamber of 135 ft each wall and 178 ft high contains an elevated platform on which five cenotaphs are placed. Those are of Muhammad Adil Shah, his wife Arus Bibi, a daughter, a grandson and his favourite mistress Rambha.

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principal rival to the throne, Dara Shukoh. 9th Sikh Guru Tegh Bahadur, was killed at Aurangzeb's command. Aurangzeb sent a formidable army under his son Akbar to subdue the rebellious Rajput kings, but the emperor had not reckoned with his son's traitorous conduct. Akbar, had declared himself the emperor, but was compelled to flee to the Deccan, where he enlisted the help of Shivaji's son, Sambhaji. Aurangzeb decided to take to the field himself, and eventually drove his own son into exile in Persia. Sambhaji was captured in 1689 and executed. The Sultanates of Bijapur and Golkonda were also reduced to utter submission.

Towards the end of his reign, Aurangzeb's empire began to disintegrate and this process was accelerated in the years after his death, when "successor states" came into existence. The empire had become too large and unwieldy. Aurangzeb did not have enough trustworthy men at his command to manage the more far-flung parts of the empire. Many of his political appointees broke loose and declared themselves independent. Aurangzeb's preoccupation with affairs in the Deccan prevented him from meeting political challenges emanating from other parts of the empire. Shortly after the death of Aurangzeb, the Mughal empire ceased to be an effective force in the political life of India.

Aurangzeb re-imposed jizya. He also issued orders that new temples should not be constructed; but the repair of old long-standing temples was permitted. These measures were rooted not only in his religious faith but also due to political compulsions. As a staunch Muslim, Aurangzeb had discontinued the practise of levying *abwab*, a tax levied on the lands over and above the original rent, not sanctioned by Shariah. Likewise, the order on temples was also an older one which in practice applied to places where he had political adversaries. In areas where there was no political insubordination, Aurangzeb provided endowments to build temples. It should be noted that during the reign of Aurangzeb the number of Hindu officials increased when compared to the reign of Shah Jahan.

14.9 Mughal Society

The population of India is estimated to have been around 15 crores in the 16th century and 20 crores in the 18th century. Large areas of land were under forest cover and the area under cultivation would have been much less. As agriculture was the prime occupation of the society the village community was the chief institution of social organisation. Though the nature, composition and governance of village differed from place to place there were certain similarities in the village administration. The Muqaddam, privileged headman of the village, formed the Panch (Panchayat), an administrative organ of the village. The Panch was responsible for collection and maintenance of accounts at the village level. The Panch allotted the unoccupied lands of the village to artisans, menials and servants for their service to the village.

The middle class consisted of small Mansabdars, petty shopkeepers, hakims (doctors), musicians, artists, petty officials of Mughal administration. There was a salaried class, and received grants called Madad-i-Mash from the Mughal emperor, local rulers and zamindars. This section often became part of the rural gentry and a link between the village and the town. Delhi, Agra, Fatehpur Sikri, Lahore, Ahmadabad, Dacca and Multan were important cities of the empire which could be ranked along with contemporary European cities like London and Paris.

The inequality in the standard of life amongst the privileged and the underprivileged classes was clear. Among the lower strata of society, the men wore just a langota and the women a sari. Footwear was not common. The poor lived in houses made of mud and their diet consisted of wheat chapatis with pulses and vegetables. On the contrary the Mughal privileged class consisting of zamindars and nobles led an ostentatious life. The nobles were Mansabdars who received jagirs or land grants as payment according to their ranks. The jagirdars were exploitative and oppressive

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Raja Man Singh



Raja Birbal



Todar Mal

in nature. The nobles maintained a large train of servants, large stables of horses, elephants, etc. The nobles lived in fine houses containing gardens with fruit trees and running water. They wore the finest of clothing.

The Zamindars, members of dominant clans and castes with armed retainers, were a dominant class with privilege over lands of the peasants. Abul Fazal in his Ain-i-Akbari enlists the castes that were entitled to be zamindars. While mostly upper caste Hindus and Rajputs were zamindars, in certain localities Muslim zamindars existed. The zamindars had the right to evict the peasants, in default of payment of rent.

In Mughal social structure, the nobles came mostly from Central Asia and Iran. Afghans, Indian Muslims (shaikhzadas), Rajputs and Marathas also obtained the status of nobility. It is estimated that during the reign of Akbar over 15% of the nobility consisted of Rajputs. Raja Man Singh, Raja Todar Mal and Raja Birbal were Rajput nobles of repute during Akbar. The Rajputs appointed Kayasths and Khatris for various positions in government administration. Jahangir, Shah Jahan and Aurangzeb employed Marathas in their nobility. For example, Shaji, father of Shivaji, served Shah Jahan for some time.

There were continuous migrations from Central Asia as there were better career prospects in India. These migrations led to the enrichment of culture through assimilation of diversity. Though the nobility was divided on ethnic lines they formed a composite class promoting a syncretic culture by patronising painters, musicians and singers of both Persian and Indian origin.

The caste system was a dominant institution in the society. Castes at lower levels were subject to much repression. Despite the popular Bhakti movement raising the banner of revolt against discrimination, the deprived and disadvantaged classes, who were landless peasants, were subject to forced labour.

The Hindu women had only limited right of inheritance. Widow remarriage was not permitted among upper caste women. Along with household activities the women were involved in spinning yarn and helped in agricultural operations. Mughal administration discouraged the practise of sati that was prevalent among communities of the higher caste. Muslim brides were entitled to receive *mehr* (money mandatorily paid by the groom) at the time of marriage, and also had the right to inherit property, though it was not equal to the share of the male members of the family.

14.10 Economy

The Mughal economy was a forest-based agricultural economy. The forests provided the raw materials for the craftsmen. Timber went to carpenters, wood carvers and shipwrights, lacquerware makers; wild silk to reelers and weavers; charcoal to iron miners and metal smiths. Hence the relationship between manufacturing and the forest was very close.

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Different classes of the rural population were involved in agriculture. Agriculture was the chief activity in the economy. Landless agricultural labourers without right to property formed almost a quarter of the population. Zamindars and village headmen possessed large tracts of land in which they employed labourers and paid them in cash and kind. Well irrigation was the dominant mode of irrigation.

The *Ain-i-Akbari* lists the various crops cultivated during the Rabi and Kharif seasons. Tobacco and maize were introduced in the seventeenth century. Chilli and groundnut came later. Pineapple was introduced in the sixteenth century. Grafted varieties of mango came to be developed by the Portuguese. Potato, tomato and guava came later. Indigo was another important commercial crop during the Mughal period. Sericulture underwent spectacular growth in Bengal to the extent that it became the chief supplier of silk to world trade.

As the farmers were compelled to pay land tax they had to sell the surplus in the market. The land tax was a share of the actual produce and was a major source of revenue for the Mughal ruling class. The administration determined the productivity of the land and assessed the tax based on the total measurement. Akbar promulgated the Zabt System (introduced by Todal Mal): money revenue rates were now fixed on each unit of area according to the crops cultivated. The schedules containing these rates for different localities applicable year after year were called *dasturs*.

The urban economy was based on craft industry. Cotton textile industry employed large numbers of people as cotton carders, spinners, dyers, printers and washers. Iron, copper, diamond mining and gun making were other chief occupations. Kharkhanas were workshops where expensive craft products were produced. The royal kharkhanas manufactured articles for the use of the royal family and nobility. The excess production of the artisans was diverted to the merchants and traders for local and distant markets.

Trade and Commerce

The political integration of the country with efficient maintenance of law and order ensured brisk trade and commerce. The surplus was carried to different parts of the country through rivers, and through the roads on ox and camel drawn carts. Banjaras were specialised traders who carried goods in a large bulk over long distances. Bengal was the chief exporting centre of rice, sugar, muslin, silk and food grains. The Coromandel coast was reputed for its textile production. Kashmiri shawls and carpets were distributed from Lahore which was an important centre of handicraft production. The movement of goods was facilitated by letters of credit called *hundi*. The network of sarais enabled the traders and merchants to travel to various places. The traders came from all religious communities: Hindus, Muslims and Jains. The Bohra Muslims of Gujarat, Marwaris of Rajasthan, Chettiars on Coromandel coast, and Muslims of Malabar were prominent trading communities.

Europeans controlled trade with the West Asia and European countries, and restricted the involvement of Indian traders. Moreover, the Mughal empire, despite its vast resources and a huge army, was not a naval power. They did not realise that they were living in an era of expanding maritime trade.

Europeans imported spices, indigo, Bengal silk, muslin, calico and chintz. In return, India obtained large quantities of silver and gold. Mughal silver coinage fuelled the demand for silver.

14.11 Religion

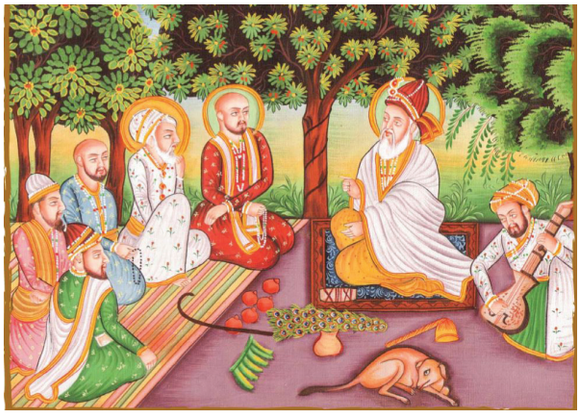
The Mughal period witnessed a continuing assertion of all the basic elements in puranic traditions. Though it was difficult to speak

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of Hinduism as a single body of doctrine, in view of the countless faiths and innumerable customs and practices, having developed in mutual interaction and expressed in a large part in the same language (Sanskrit), the different sects of Hinduism yet shared the same idiom and the same or similar deities. The sixteenth and seventeenth centuries were the centuries of Vaishnavism. Tulsidas (*Ramcharitmanas)* a great proponent of Rama cult in his popular verses of devotion portrayed Rama as a god incarnate. The expression of bhakti was deeply emotional as the object of bhakti (devotion) was Krishna, an incarnation of Vishnu.

The Bhakti movement made great strides during this period. Poets and saints emerged from various parts of the country. They were critical of rituals, and criticised the caste system. Rather than using Sanskrit for expressing their devotion, they employed the language of the common people. The radical ideas, and the easy but catchy language often set to music made them popular among the masses. Some of the major religious figures like Vallabhacharya and his son Vitthalnath propagated a religion of grace; and Surdas, an adherent to this sect, wrote *Sur-Saravali* in the local language. Eknath and Tukaram were Bhakti poets from Maharashtra. The Dasakuta movement, a bhakti movement in Karnataka, popularised by Vyasaraya, turned out to be a lower class movement.

The most important figure of the Bhakti movement was Kabir. Said to be a weaver, Kabir propounded absolute monotheism, condemned image worship and rituals, and the caste system. His popular poetry written in a simple language was spread orally across large parts of north India.



Kabir

An interesting aspect of the Bhakti poets was that they came from lower castes practising craft and service occupations. Kabir was a weaver, Ravidas, a worker in hides, Sain, was a barber, and Dadu, a cotton carder. The Satnami sect in Haryana credited its origin to Kabir and his teachings. While Sanskrit and Persian were the languages of administration and intellectual activity, the vernacular languages demonstrated their literary vitality.

Sikhism

Sikhism originated as a popular monotheistic movement, and evolved into one of the recognised religions of the world. Guru Granth Sahib, the holy book of Sikhs, contained the sayings of Muslim saint Shaikh Farid and of Bhakti poets such as Namdev, Kabir, Sain and Ravidas. Guru Nanak believed in one God who was formless and omnipresent. He condemned image worship and religious rituals. He stressed ethical conduct, kindness to all human beings and condemned caste system.

Sufism

India was a fertile soil for the prevalence of Sufism or Muslim mysticism that had its origin in Iran. It was accepted by the orthodox theologians as long as it fulfilled the obligations of the *shariah*. Sufism played a key role in creating religious harmony.

Christianity

Along with the European traders came the Christian missionaries like Roberto De Nobili, Francis Xavier. The early missionaries were Catholics. The first Lutheran missionaries under Danish patronage arrived in 1706 at Tranquebar and Ziegenbalg translated the New Testament of the Bible into Tamil in 1714, and soon the Old Testament as well.

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14.12 Science and Technology

The Madrasas continued to be concerned principally with Muslim theology and its vast literature. In great learning centres like Varanasi, astrology was taught and there was no institution in India, as noted by the French traveller Bernier, to the standards of colleges and universities in Europe. This made the imparting of scientific subjects almost impossible. Attention was, however, given to mathematics and astronomy. Akbar's court poet Faizi translated Bhaskaracharya's famous work on mathematics, *Lilavati*. Despite the presence of Europeans, there was no influence of them on the Indian society during the Mughal period.

The method of water-lift based on pin-drum gearing known as Persian wheel had been introduced during Babur's time. A complicated system of water lift by a series of gear-wheels had been installed in Fatehpur Sikri. Akbar was also credited with popularizing the device of cooling water using saltpetre. He is also the first known person in the world to have devised the 'ship's camel', a barge on which the ship is built to make it easier for the ship to be carried to the sea. Some mechanical devices like the screw for tightening, manually driven belt-drill for cutting diamonds were in use. Agricultural tools continued to be the same, made entirely of wood. In metallurgy, the inability to produce cast iron remained an obvious drawback. As Irfan Habib observed, 'India's backwardness in technology was obvious when the matchlock remained the most common weapon in Indian armies. In Europe the flintlock had long come into use. Indians continued to use the expensive bronze cannon, long after these had become obsolete in Europe. This was because of India's inability to make cast iron even in the seventeenth century.'

Architecture

Architectural progress during the Mughals is a landmark in world art. Mughal buildings were noted for the massive structures decorated with bulbous domes, splendorous minarets, cupolas in the four corners, elaborate designs, and pietra dura (pictorial mosaic work). The mosques built during the time of Babur and Humayun are not of much architectural significance. The Sur dynasty left behind a few spectacular specimens in the form of the Purana Qila at Delhi, and the tombs of Sher Shah and Islam Shah at Sasaram in Bihar. The Purana Qila with a raised citadel and the tombs on a terraced platform surrounded by large tanks were novel features.

During Akbar's reign, Humayun's tomb was enclosed with gardens and placed on a raised platform. Built by Indian artisans and designed by Persian architects it set a pattern to be followed in the future. The Agra fort built with red sandstone is a specimen where Rajput architectural styles were also incorporated. The new capital city of Akbar Fatehpur Sikri enclosed within its walls several inspiring buildings. The magnificent gateway to Fatehpur Sikri, the Buland Darwaza, built by Akbar with red sandstone and marble is considered to be a perfect architectural achievement. The mausoleum of Akbar at Sikandra near Agra started by Akbar and completed by Jahangir includes some Buddhist architectural elements. The tomb of Itimad-ud-daula, father of Nurjahan, built by Jahangir was the first Mughal building built completely with white marble.

Mughal architecture reached its apex during the reign of Shah Jahan. The Taj Mahal is a marble structure on an elevated platform, the bulbous dome in the centre rising on a recessed gateway with four cupolas around the dome and with four free-standing minarets at each of its corners is a monument of universal fame. The Red Fort in Delhi, encompassed by magnificent buildings like Diwan-i Aam, Diwan-i-Khas, Moti Mahal and Hira Mahal reflect the architectural skills of the times of Shah Jahan. The Moti Masjid inside the Agra Fort made exclusively of marble, the Jama Masjid in Delhi, with its lofty gateway, series of domes and tall and slender minarets are the two significant mosques built by Shah

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Buland Darwaza



Fatehpur Sikri-Panch Mahal



Red Fort

Jahan. He also established a new township, Shah jahanabad (present-day Old Delhi) where Red Fort and Jama Masjid are located. Aurangzeb's reign witnessed the construction of Badshahi mosque in Lahore and the marble tomb of Rabia ud daurani, known as Bibi-ka-maqbara (Tomb of the Lady) at Aurangabad.

The Shalimar Gardens of Jahangir and Shah Jahan are showpieces of Indian horticulture. Apart from the many massive structures, the Mughals contributed many civil works of public utility, the greatest of them being the bridge over the Gomati river at Jaunpur. The most impressive feat is the West Yamuna Canal which provided water to Delhi.

Mughal architecture influenced even temple construction in different parts of the country. The temple of Govind Dev at Vrindavan near Mathura and Bir Singh's temple of Chaturbhuj at Orchchaa (Madhya Pradesh) display Mughal influence.

Paintings

The Mughals achieved international recognition in the field of painting. Mughal miniatures are an important part of the museums of the world. Ancient Indian painting traditions kept alive in provinces like Malwa and Gujarat along with the central Asian influences created a deep impact in the world of painting. The masters of miniature painting, Abdu's Samad and Mir Sayyid Ali, who had come to India from Central Asia along with Humayun inspired Indian painters. The primary objective of painting was to illustrate literary works. The Persian text of Mahabharata and Akbar Namah were illustrated with paintings by various painters. Daswant and Basawan were famous painters of Akbar's court. European painting was introduced in Akbar's court by Portuguese priests. During Jahangir's time portrait painting and the painting of animals had developed. Mansur was a great name in this field. The great Dutch painter Rembrandt was influenced by Mughal miniatures. While Shah Jahan continued the tradition of painting, Aurangzeb's indifference to painting led to dispersal of the painters to different parts of the country and thereby led to promotion of painting in the provinces.

Music and Dance

According to Ain-i-Akbari, Tansen of Gwalior, credited with composing of many ragas, was patronised by Akbar along with 35 other musicians. Jahangir and Shah Jahan were patrons of music. Though there is a popular misconception that Aurangzeb was against music, a large number of books on Indian classical music were written during his regime. His queens, princes and nobles continued to patronise music. The later Mughal Muhammad Shah was instrumental in inspiring important developments in the field of music. Paintings in Babur Namah and Padshah Namah depict woman dancing to the accompaniment of musical instruments.

Literature

Persian, Sanskrit and regional languages developed during the Mughal rule. Persian was the language of administration in Mughal Empire and the Deccan states. It influenced even the Rajput states where Persian words were used in

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Abul Fazl presenting Akbarnama

administration. Abul Fazal patronised by Akbar compiled the history of Akbar in Akbar Nama and described Mughal administration in his work Ain-i-Akbari. The Ain-i-Akbari is commendable for its interest in science, statistics, geography and culture. Akbar Namah was emulated by Abdul Hamid Lahori and Muhammad Waris in their joint work Padshah Nama, a biography of Shah Jahan. Later Muhammad Kazim in his Alamgir Nama, a work on the reign of the first decade of Aurangzeb, followed the same pattern. Babur's autobiography written in Chaghatai Turkish was translated into Persian by Abdur Rahim Khan-e-Khanan. Dabistan is an impartial account of the beliefs and works of different religions. Persian literature was enriched by translations of Sanskrit works. The Mahabharata was translated under the supervision of Abul Faizi, brother of Abul Fazal and a court poet of Akbar. The translation of Upanishads by Dara Shukoh, entitled Sirr-I-Akbar (the Great Secret), is a landmark. The Masnawis of Abul Faizi, Utbi and Naziri enriched Persian Poetry in India.



Dara Shukoh

The Sanskrit works produced during the Mughal rule are impressive. Sanskrit literature of this period is noted for the kavyas and historical poetry. Rajavalipataka, a kavya, written by Prajna bhatta which completed the history of Kashmir belonged to reign of Akbar. Graeco-Arabic learning was transmitted to India through Persian works in the form of Sanskrit translations. Akbar's astronomer Nilakantha wrote the Tajika Neelakanthi, an astrological treatise. Shah Jahan's court poet Jaganatha Panditha wrote the monumental Rasagangadhara.

The greatest contribution in the field of literature during the Mughal rule was the development of Urdu as a common language of communication for people speaking different dialects. Regional languages acquired stability and maturity and some of the finest lyrical poetry was produced during this period. Abdur Rahim Khan-e-Khanan composed Bhakti poetry with a blend of Persian ideas of life and human relations in the Brij form of Hindi. Tulsidas who wrote in Awadhi, the Hindi dialect spoken in the eastern Uttar Pradesh, was very popular for his devotional ideals. Marathi literature had an upsurge due to the literary contribution of Eknath, Tukaram, Ramdas and Mukteshwar during this period. Eknath questioned the superiority of Sanskrit over other languages. The verses of Tukaram kindled monotheism. Mukteshwar composed Ramayana and Mahabharata in literary Marathi.

Krishnadevaraya, the Vijayanagar ruler, through his Amuktamalyada (an epic poem on the Tamil woman poet, Andal) and his court Poet Allasani Peddana with his Manu Charitra were the leading beacons of Telugu literature during this period. Malayalam which had separated from Tamil as a language received a separate literary identity during this period. Ramayana and Mahabharata were composed in Malayalam. In Assamese language the tradition of Bhakti poetry was emulated by Shankara Deva who initiated a new literary tradition. Assamese literary works were produced in the fields of astronomy, arithmetic, and treatment of elephants and horses. Ramayana and Mahabharata were also retold in the Assamese language. The Chaitanya cult which portrayed the love of Krishna and Radha in poetic verses promoted Bengali literature. The Guru Granth Sahib, the holy book of the Sikhs compiled by Guru Arjun Dev in which the verses of the Sikh Gurus as well as Shaikh Farid and

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other monotheists are a landmark in the evolution of Punjabi language.

During this period Tamil literature was dominated by Saivite and Vaishnavite literature. Kumaraguruparar, a great Saiva poet, is said to have visited Varanasi in the late seventeenth century. He composed important literary works such as Meenakshiammai Pillai Tamil and Neethineri Vilakkam. Thayumanavar wrote highly devotional verses with compassion for all humanity and he formulated a *sanmarga* that tried to bridge differences between the various Saivite sects. The Christian missionaries like Roberto de Nobili and Constantine Joseph Beschi (Veeramamunivar) contributed much to Tamil language.

The empire the Mughals built at the national level made an everlasting impact on India as they knit the fragments into a single political unit, well aided by an effective central administration. Multiple identities also got synthesized in the process leading to the evolution of a unique culture that is Indian.

Elsewhere in the World



Abbas the Great

Akbar's period, 1556 to 1605, was the period of great rulers. His nearest contemporary was Elizabeth of England. Shakespeare was living around this time. Henry IV of France, first ruler of the Bourbon dynasty, and Abbas the Great of Persia, the strongest ruler of the Safavid dynasty, were ruling their kingdoms during his period. The revolt of the Netherlands against Spanish rule in Europe that commenced during this period lasted for about eighty years and ended in 1648.

SUMMARY

- The four battles Babar fought to establish Mughal dynastic rule is described.
- Humayun's difficulties because of his brothers and hostility of Afghans and Bahadur Shah of Gujarat leading to the rise of Sur dynasty are explained.
- Rise of Sher Shah and his revenue and fiscal measures are highlighted
- Akbar's mansabdari system and inclusive religious policy as well as consolidation of Mughal rule through military conquests, notably the second Battle of Panipat, are dealt with.
- Jahangir's lack of interest in governance and Nur Jahan functioning as defacto ruler are discussed.
- Shah Jahan's Taj Mahal, epitome of Mughal architecture, and the war of succession fought among his three sons are elaborated.
- The constant wars between Mughals led by Aurangzeb and Marathas represented by Shivaji along with Aurangzeb's Rajput and Deccan policies are related.
- The salient features of Mughal society are detailed.

EXERCISE

6I18V

I. Choose the Correct Answer

1. Babur won the First Battle of Panipat in 1526 with the effective use of _____
   (a) Infantry (b) Cavalry
   (c) Artillery (d) Elephant corps
2. Battle of Ghagra was the last battle fought by Babur against_____
   (a) Afghans (b) Rajputs
   (c) Turks (d) Marathas
3. _____won the Battle of Chausa due to his superior political and military skills.
   (a) Babur (b) Humayun
   (c) Sher khan (d) Akbar
4. _____is a land tenure system in which the collection of the revenue of an estate and the power of governing it were bestowed upon on official of the state.

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(a) Jagirdari (b) Mahalwari
(c) Zamindari (d) Mansabdari

5. The fiscal administration of Akbar was largely based on the methods of ----------
(a) Babur (b) Humayun
(c) Sher Shah (d) Ibrahim Lodi

6. _____was executed by Jahangir for instigating prince Khusrau to rebel.
(a) Guru Arjan Dev
(b) Guru Har Gobind
(c) Guru Tegh Bahadur
(d) Guru Har Rai

7. _____reimposed Jizya in his rule.
(a) Akbar (b) Jahangir
(c) Shah Jahan (d) Aurangzeb

8. _____ is the first known person in the world to have devised the 'ship's camel', a barge on which a ship is built.
(a) Akbar (b) Shah Jahan
(c) Sher Shah (d) Babur

9. Tansen of _____ was patronized by Akbar.
(a) Agra (b) Gwalior
(c) Delhi (d) Mathura

10. Padshah Namah was a biography of _____
(a) Babur (b) Humayun
(c) Shah Jahan (d) Akbar

11. _____ was an astrological treatise.
(a) Tajikanilakanthi (b) Rasagangadhara
(c) Manucharita (d) Rajavalipataka

12. Meenakshiammai Pillai Tamil was composed by _____.
(a) Thayumanavar (b) Kumaraguruparar
(c) Ramalinga Adigal (d) Sivappirakasar

13. Find out the incorrect statement
(a) Taj Mahal is the epitome of Mughal architecture, a blend of Indian, Persian and Islamic style.
(b) The new capital city of Akbar, Agra, enclosed within its wall several inspiring buildings.
(c) The Moti Masjid is made extensively of marble.
(d) The Purana Qila is a raised citadel.

14. Find out the incorrect statement
(a) The Zat determined the number of soldiers each mansabdar received, ranging from 1 to 10000.
(b) Sher Shah's currency system became the basis of the coinage under the British.
(c) The Battle of Haldighati (1576) was the last pitched battle between the Mughal forces and Rana Pratap Singh.
(d) The Guru Granth Sahib, the holy book of the Sikhs, was compiled by Guru Arjun Dev.

15. From the following statements, find out the correct answer
(i) The ferocious march of Rana Sanga with a formidable force confronted the forces of Babur.
(ii) After the battle of Kanauj, Akbar became a prince without a kingdom.
(a) (i) is correct.
(b) (ii) is correct.
(c) (i) and (ii) are wrong.
(d) (i) and (ii) are correct.

16. From the following statements, find out the correct answer
(i) Sher Shah repaired the Grant Trunk Road from Indus in the west to Sonargaon in Bengal.
(ii) Akbar laid the foundation for a great empire through his military conquests.
(a) (i) is correct.
(b) (ii) is correct
(c) (i) and (ii) are correct
(d) (i) and (ii) are wrong

17. **Assertion (A):** Babur won the first Battle of Panipat.
Reason (R): Babur used artillery in the battle.
(a) A is correct; R is the correct explanation of A.
(b) A is wrong; R is correct.
(c) A and R is wrong.
(d) A is correct ; R is not the correct explanation of A.

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18. **Assertion (A):** Towards the end of Aurangzeb's reign, the Mughal empire began to disintegrate.

Reason (R): Aurangzeb was friendly towards all Deccan rulers.

(a) A is correct; R is not the correct explanation of A.

(b) A is correct ; R is the correct explanation of A.

(c) A is wrong and R is correct.

(d) A is correct but R is wrong.

19. Which of the following pairs is wrongly matched.

(a) Bhaskaracharya - Neethineri Vilakkam

(b) Amuktamalyada - Krishnadevaraya

(c) Jagannatha Panditha - Rasagangadhara

(d) Allasani Peddana - Manucharita

20. Match the following

(A) Abul Fazal	- 1. Aurangzeb
(B) Jama Masjid	- 2. Akbar
(C) Badshahi Mosque	- 3. Sher Shah
(D) Purana Qila	- 4. Shah Jahan

(a) 2, 4, 1, 3 (b) 3, 2, 1, 4

(c) 3, 1, 4, 2 (d) 1, 3, 2, 4

II. Write Brief Answers

1. What prompted Babur to invade India?
2. How did Akbar deal with Bairam Khan?
3. Write a short note on
   a) William Hawkins b) Sir Thomas Roe
4. Nur Jahan was the power behind the throne during Jahangir's reign – Explain.
5. Which is called the epitome of Mughal architecture? Explain its structure.
6. What were the three major uprisings against Aurangzeb in the North?
7. Write a note on a) Sikhism b) Sufism.
8. How did the Bhakti Saints become popular among the masses?
9. Describe the development of Tamil language and literature during the Mughal period.
10. "The Mughals achieved international recognition in the field of painting" – Elucidate.

III. Write Short Answers

1. "Humayun stumbled out of his life as he stumbled through it" – Explain.
2. What do you know of Din-i-llahi ?
3. The siege of Chittor by Akbar.
4. The Mansabdari system of Akbar.
5. European factories established during the Mughal rule.
6. Write short note on Dara Shukoh
7. What is Kharkhanas
8. State some of Kabir's teachings
9. Write the literary works of Abul Fazal
10. What do you know of Sufism

IV. Answer the following in detail

1. "Sher Shah was the forerunner of Akbar in revenue administration" – Explain.
2. Explain how Akbar's religious policy was different from the religious policy of Aurangzeb.
3. How did Aurangzeb's Deccan policy ruin the Mughal empire?
4. Analyze Mughal society in terms of its economy, trade and commerce.
5. Attempt an essay on the splendour of Mughal architecture.

Activity

1. On the outline map of India, mark the following a) extent of Akbar's empire b) extent of Aurangazeb's empire.
2. Prepare a timeline of Mughal period.
3. Arrange for a debate on "the disintegration of the Mughal kingdom led to the establishment of European powers in India".

Assignments

1. Preparing an album by collecting pictures related to Mughal architecture.
2. Making a model of Taj Mahal
3. Attempting a brief account of important battles fought by Mughals during the course of their rule, along with pictures from instagram.

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GLOSSARY

ingenuity	inventiveness, cleverness	புத்திகூர்மை
forsaking	abandoning	கைவிடப்பட்டதற்காக
intrigue	secret planning of something illicit, plotting	சூழ்ச்சி, சதி
traitorous	disloyal, backstabbing	துரோகத்தனமான, நம்பிக்கை மோசம் செய்கிற
emanating	originate, derive, emerge	வெளிவருகின்ற
shipwright	ship builder	கப்பல் கட்டுபவர்
lacqueware	articles that have a decorative lacquer coating	மர ஆபரணப் பொருள்
reeler	one who winds something on a reel	சிட்டத்தில் நூல் நூற்பவர்
flintlock	an old fashioned type of gun fired by a spark from a flint	கற்பொறி மூலம் இயங்கும் துப்பாக்கி
cupolas	a small dome, on the top of a larger dome, adorning a roof or ceiling	கோபுர வடிவக் குவிமாடம்

Sources for the Study of Mughal Empire

S.No	Name of the Author	Work	Language	Content
1.	Babur	*Tuzuk I Baburi*	Turkish	Autobiography of Babur
2.	Mirza Muhammad Haider (Cousin of emperor Babur)	*Tarikh I Rashidi*	Persian	History of Mughals of Central Asia
3.	Gulbadan Begum Daughter of Babur	*Humayun Namah*	Persian	History of Humayun
4.	Abbas Khan Sarwani	*Tarikh I Sher Shahi*	Persian	Describes the contest between Humayun and Sher Shah
5.	Rizaqullah Mushtaqi	*Waqiat I Mushtaqi*	Persian	Elaborates on Sher Shah and Islam Shah
6.	Firishta (in the service of Bijapur Sultan Aadil Shah II)	*Tarikh I Firishta*	Persian	History of Muhammedan Power in India till 1612.
7.	Abul Fazal	*Akbar Namah*	Persian	History of Mughals with special emphasis on Akbar
8.	Abul Fazal	*Ain I Akbari*	Persian	Administration of Akbar
9.	Khwaja Nizamuddin Ahmad	Tabaqat I Akbari	Persian	Deals with Mughals up to Akbar.
10.	Abdul Qadir Badauni (Member of Akbar's Court	Muntakhab-Ut-Tawarikh	Persian	General History of Muslims
11.	Jahangir	Tuzuk-i- Jahangiri	Persian	Autobiography
12.	Mutamid Khan	Iqbal Namah	Persian	Description of the Mughals
13.	Abdul Hamid Lahori	Padshah Namah	Persian	Describes first ten years of reign of Sha Jahan.

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ICT CORNER

The Mughal Empire

Let us create the timeline of Mughal Empire.



Procedure

Step 1 Type the URL or scan the QR code to open the activity page.

Step 2 Organize the timeline by clicking 'Time, Date, Event'. Then type 'your name' and 'project name", Click the 'START' button.

Step 3 Click the timeline (centre line) a window will open. Type the 'Label', 'Short description', 'Full description', and 'choose image' of the king. Then click the ' ✓' button.

Step 4 Similarly create for other rulers. Click the 'Finish' button.

Step 5 Save 'final' in the location that you need.



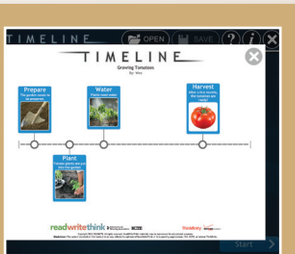
Step1



Step2



Step3



Step4

URL:

http://www.readwritethink.org/files/resources/interactives/timeline_2/

YDAS7

Pictures are indicative only

* if browser requires allow Flash Player or Java Script.

Answers :

1. (c)	2. (a)	3. (c)	4. (a)	5. (c)	6. (a)	7. (d)	8. (a)	9. (b)	10. (c)
11. (a)	12. (b)	13. (b)	14. (a)	15. (a)	16. (c)	17. (a)	18. (d)	19. (a)	20. (a)

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UNIT 15

The Marathas

Learning Objectives

To acquire knowledge in

- Conditions that facilitated the rise of Marathas
- Shivaji's contribution to the establishment of Maratha kingdom
- Shivaji's administrative system
- Peshwa rule and administration
- Role of Maratha in Tamilnadu with special reference to Serfoji II

Introduction

The Marathas played a major role in the decline of Mughal power. Under the dynamic leadership of Shivaji, they posed a strong challenge to Mughal power during the 1670s. By the middle of the 18th century, they had succeeded in displacing Mughal power in central India. Nayak rule ended in 1674 in Thanjavur, when the Maratha General Venkoji (half brother of Shivaji) leading the Bijapur forces invaded Thanjavur and succeeded in establishing Maratha rule in the Tamil region. Maratha rule in Thanjavur which started from 1674 continued until the death of Serfoji II in 1832.

15.1 Causes of the Rise of the Marathas

(a) Physical features and Nature of the People

The region of the Marathas consisted of a narrow strip of land called Konkan. Its precipitous mountains, inaccessible valleys and impregnable hill-forts were most favourable for military defence. The Marathas claimed a long tradition of military prowess and prided themselves on their loyalty, courage, discipline, cunningness, and endurance. They had earlier served under the Bahmani Sultans and later, after its disintegration, under the Sultans of Ahmednagar, Bijapur, Golconda, Bidar and Berar.

Marathas avoided direct battles with the Mughal armies that were equipped with strong cavalry and deadly cannons. "Guerrilla warfare" was their strength. They possessed the ability to plan and execute the surprise lightning attacks at night. Further, they exhibited skills to change their tactics according to the battle situation without waiting for orders from a superior officer.

(b) Bhakti Movement and its Impact

The spread of the Bhakti movement inculcated the spirit of oneness among the Marathas. Tukaram, Ramdas, and Eknath were the leading lights of the movement. The hymns of the Bhakti saints were sung in Marathi and they created a bond among people across the society.



Ramdas

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"The religious revival [in Maratha country] was not Brahmanical" in its orthodoxy, it was heterodox in its spirit of protest against forms, ceremonies and class distinctions. The saints sprang chiefly from the lower order of the society other than Brahmins. – Justice Ranade.

(c) External causes

The degeneration of Bijapur and Golkonda prompted the Marathas to unite and fight together. The Deccan wars against the Sultans of Bijapur, Golkonda and Ahmednagar had exhausted the Mughal treasury. Shivaji rallied the Marathas who lay scattered in many parts of Deccan under his leadership and built a mighty kingdom, with Raigarh (Raigad) as the capital.

15.2 Shivaji (1627–1680)



Shivaji

Shivaji was born in Shivner near Junnar. He was the son of Shahji Bhonsle by his first wife Jijabai. Shahji was a descendant of the Yadava rulers of Devagiri from his mother's side and the Sisodias of Mewar on his father's side. Shahji Bhonsle served under Malik Ambar (1548–1626), former slave, and the Abyssinian minister of Ahmed Shah of Ahmednagar. After the death of Malik Ambar, Shahji played a vital role in its politics. After the annexation of Ahmednagar by the Mughals, he entered the service of the Sultan of Bijapur.

Shivaji and his mother were left under the care of Dadaji Kondadev who administered Shahji Bhonsle's jagirs (land grants given in recognition of military or administrative services rendered) at Poona. Shivaji earned the goodwill of the Mavali peasants and chiefs, who were a martial people with knowledge about the hilly areas around Poona. Shivaji made himself familiar with the hilly areas around Poona. Religious heads, Ramdas and Tukaram, also influenced Shivaji. Ramdas was regarded by Shivaji as his guru.

Military Conquests

Shivaji began his military career at the age of nineteen. In 1646, he captured the fortress of Torna from the Sultan of Bijapur. The fort of Raigad, located five miles east of Torna, was captured and wholly rebuilt. After the death of Dadaji Kondadev in 1647, Shivaji took over all the jagirs of his father. Subsequently, the forts of Baramati, Indapura, Purandhar and Kondana came under his direct control. The Marathas had already captured Kalyan, an important town in that region.

Shivaji's father had been humiliated and imprisoned by the Sultan of Bijapur. He negotiated with Prince Murad, the Mughal Viceroy of the Deccan and expressed his wish to join Mughal service. The Sultan of Bijapur released Shahji in 1649 on some conditions. So, Shivaji refrained from his military activities from 1649 to 1655. During this period, he consolidated his power and toned up his administration.

In 1656, Shivaji re-started his military activities. He captured Javli in the Satara district and the immense booty that he won made him popular among the Marathas. Many young men joined his army. A new fort, Pratapgarh, was built two miles west of Javli.

Confrontation against Bijapur

After Mohammad Adilshah of Bijapur died in November 1656, Adilshah II, a young man of eighteen, succeeded him. Aurangzeb captured Bidar, Kalyani and Purandar in 1657. So, both Shivaji and the Bijapur Sultan were forced to make peace with Aurangzeb. At this time Shah Jahan fell ill, and a war of succession was imminent in Delhi. Aurangzeb left for Delhi to take part in it. Using this opportunity, Shivaji invaded north Konkan and captured the cities of Kalyan, Bhivandi and fort of Mahuli.

Shivaji and Afzal Khan, 1659

As there was no danger from the Mughals, Bijapur Sultan decided to attack Shivaji. Afzal Khan was sent with a huge army. He

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boasted that he would bring the "mountain-rat" in chains. But, he found fighting in the mountainous country extremely difficult. So, he planned to trick Shivaji but he was outwitted. The Maratha forces ravaged South Konkan and Kolhapur district and captured the fort of Panhala. The Sultan of Bijapur himself led the army and the war dragged on for more than a year. Nothing substantial was gained. Finally, after negotiations, Shivaji was recognised as the ruler of the territories in his possession.

Shivaji and the Mughals

In July 1658, Aurangzeb ascended the throne as the Emperor. Shaista Khan was appointed the Governor of the Deccan in 1660 with the main purpose of crushing Shivaji. Shivaji hit upon a bold plan. He entered Poona at night with 400 soldiers in the form of a marriage party and attacked the home of Shaista Khan. Aurangzeb was forced to recall Shaista Khan from the Deccan in December 1663.

Shivaji and Jaisingh

In 1664, Shivaji attacked Surat, the major Mughal port in Arabian Sea and his soldiers plundered the city. Aurangzeb despatched an army under the command of the Rajput general Raja Jai Singh to defeat Shivaji and annex Bijapur. At that time, Prince Muazzam, (known as Bahadur Shah I), was the Governor of the Deccan. Jai Singh made elaborate plans to encircle Shivaji on all sides. Even Raigarh was under threat. Purandar was besieged in June 1665. The heroic resistance of Shivaji became futile. Therfore he decided to come to negotiate with Jai Singh. According to the treaty of Purandar signed on 11 June 1665 Shivaji yielded the fortresses that he had captured and agreed to serve as a mansabdar and assist the Mughals in conquering Bijapur.



Shivaji and Jai Singh

Visit to Agra

Jai Singh persuaded Shivaji to visit the Mughal court. He fed Shivaji with high hopes and took personal responsibility for his safety at the capital. Shivaji and his son Sambhaji reached Agra in May 1666. But, they were not shown due respect. Humiliated, he burst out and abused the Emperor. When Shivaji was imprisoned, he managed to escape by hiding himself in a fruit basket.

In 1666, Shivaji resumed his belligerent policy and led Maratha soldiers in new conquests. As the Mughals were busy with the Afghan risings in the North-West, they could not deal with Shivaji. Shivaji also occupied himself with the re-organisation of his internal administration. Prince Muazzam, Viceroy of the Deccan, was weak and indolent. Raja Jaswant Singh was friendly towards Shivaji. Sambhaji was also made a mansabdar of 5000.

Conflict with the Mughals (1670)



Aurangzeb

Aurangzeb took back a part of the jagir in Berar which was once given to Shivaji. Shivaji got annoyed and recalled his troops from Mughal service. He recovered almost all the forts he had ceded to the Mughals by the treaty of Purandar. In 1670, he again sacked Surat, the most important port on the western coast. In 1672, the Marathas imposed chauth or one fourth of the revenue as annual tribute on Surat.

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Coronation

On 6 June 1674, Shivaji was crowned at Raigarh. He assumed the title of "Chhatrapathi"(metaphor for "supreme king ").



Raigarh (Raigad) Fort

Deccan Campaigns

In 1676, Shivaji began his career of conquests in the south. A secret treaty was signed with the Sultan of Golkonda. Shivaji promised him some territories in return for his support. He captured Senji and Vellore and annexed the adjoining territories which belonged to his father, Shahji. He allowed his half-brother Venkoji or Ekoji to carry on administering Thanjavur. The Nayaks of Madurai promised a huge amount as tribute. The Carnatic campaigns added glory and prestige to Shivaji. Senji, the newly conquered place, acted as the second line of defence for his successors.

Last days of Shivaji

Shivaji's last days were not happy. His eldest son Sambhaji deserted him and joined the Mughal camp. Although he returned, he was imprisoned and sent to Panhala fort by Aurangzeb. The relentless campaigns affected Shivaji's health. He died in 1680 at the age of 53.

At the time of his death, Shivaji's kingdom comprised the Western Ghats and the Konkan between Kalyan and Goa. The provinces in the south included western Karnataka extending from Belgaum to the bank of Tungabhadra. Vellore, Senji and a few other districts were not settled at the time of his death.



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15.3 Marathas after Shivaji

A year after the death of Shivaji, his eldest son and successor Sambhaji led a Maratha army into Mughal territory, captured Bahadurpur in Berar, and plundered its wealth. Provoked by this humiliation, Aurangzeb struck a compromise with the Mewar Rajputs and led an army into the Deccan. Bijapur and Golkonda were annexed in 1686 and 1687 respectively. The next task of Aurangzeb was to punish Sambhaji for giving protection to his rebellious son Prince Akbar II. In 1689 the Mughal forces captured Sambhaji and killed him.

Sambhaji's death did not deter the Marathas. His younger brother Rajaram renewed the fight from the fortress of Senji in the Tamil country. The fight continued for many years. After the death of Rajaram in 1700, resistance continued under the leadership of his widow, Tara Bai. Acting on behalf of his infant son, she despatched an army of 50,000 horsemen and infantry to Hyderabad. The capital was plundered and, as a result, trade in Masulipatnam, the major port of the region, trade remained disrupted for many years. At the time of Aurangzeb's death in 1707 Marathas still had many fortified places under their control.

After Aurangzeb's death, Sambhaji's son Shahu was released from prison and claimed the Maratha throne. Tara Bai objected and it led to a civil war, in which Shahu emerged victorious and ascended the throne in 1708. Balaji Viswanath was very supportive of Shahu and helped him ascend to the throne in 1708. As a gesture of his gratitude Shahu appointed Balaji Viswanath as the Peshwa in 1713. In course of time, the Peshwa became the real ruler. Shahu retired to Satara and the Peshwa started to rule from Poona.

Tara Bai carried on a parallel rival government with Kolhapur as capital. But Raja Bai, the second wife of Rajaram and her son Sambhaji II imprisoned Tara Bai and her son in 1714. Sambhaji II ascended the throne of Kolhapur. However he had to accept the overlordship of Shahu. After Shahu died in 1749, Rama Raja who ascended the throne, made a pact with the Peshwa, according to which he



Tara Bai

became a titular head. Tara Bai was disappointed. Tara Bai and Rama Raja died in 1761 and 1777 respectively. Shahu II, the adopted son of Rama Raja, ruled till his death in 1808 as a nonentity. His son Pratap Singh who came to the throne next was deposed by the British government in 1839 on the charge that he plotted against the British Government. Pratap Singh died as a prisoner in 1847. His younger brother Shaji Appa Saheb, Shaji II, was made king by the British in 1839. Shahji II died in 1848 without a successor.

15.4 Maratha Administration

Central Government

Shivaji was a not only a great warrior but a good administrator too. He had an advisory council to assist him in his day-to-day administration. This council of eight ministers was known as *Ashta Pradhan*. Its functions were advisory. The eight ministers were:

- The Mukhya Pradhan or *Peshwa* or prime minister whose duty was to look after the general welfare and interests of the State. He officiated for the king in his absence.
- The *Amatya* or finance minister checked and countersigned all public accounts of the kingdom.
- The *Walkia-Nawis* or Mantri maintained the records of the king's activities and the proceedings in the court.
- *Summant* or Dabir or foreign secretary was to advise king on all matters of war and peace and to receive ambassadors and envoys from other countries.
- *Sachiv* or Shuru Nawis or home secretary was to look after the correspondence of the king with the power to revise the drafts. He also checked the accounts of the Parganas.

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- *Pandit Rao* or Danadhyaksha or Sadar and Muhtasib or ecclesiastical head was in charge of religion, ceremonies and charities. He was the judge of canon law and censor of public morals.
- *Nyayadhish* or chief justice was responsible for civil and military justice.
- *Sari Naubat* or commander-in-chief was in charge of recruitment, organization and discipline of the Army.

With the exception of the Nyayadhish and Pandit Rao, all the other ministers were to command armies and lead expeditions. All royal letters, charters and treaties had to get the seal of the King and the Peshwa and the endorsement of the wfour ministers other than the Danadyaksha, Nyayadhisha and Senapati. There were eighteen departments under the charge of the various ministers.

Provincial Government

For the sake of administrative convenience, Shivaji divided the kingdom into four provinces, each under a viceroy. The provinces were divided into a number of Pranths. The practice of granting jagirs was abandoned and all officers were paid in cash. Even when the revenues of a particular place were assigned to any official, his only link was with the income generated from the property. He had no control over the people associated with it. No office was to be hereditary. The fort was the nerve-centre of the activities of the Pranth. The lowest unit of the government was the village in which the traditional system of administration prevailed.

Revenue Administration

The revenue administration of Shivaji was humane and beneficent to the cultivators. The lands were carefully surveyed and assessed. The state demand was fixed at 30% of the gross produce to be payable in cash or kind. Later, the tax was raised to 40%. The amount of money to be paid was fixed. In times of famine, the government advanced money and grain to the cultivators which were to be paid back in instalments later. Liberal loans were also advanced to the peasants for purchasing cattle, seed, etc.

Chauth and *Sardeshmukhi*

As the revenue collected from the state was insufficient to meet its requirements, Shivaji collected two taxes, *Chauth* and *Sardeshmukhi*, from the adjoining territories of his empire, the Mughal provinces and the territories of the Sultan of Bijapur. *Chauth* was one-fourth of the revenue of the district conquered by the Marthas. *Sardeshmukhi* was an additional 10% of the revenue which Shivaji collected by virtue of his position as Sardeshmukh. Sardeshmukh was the superior head of many Desais or Deshmukhs. Shivaji claimed that he was the hereditary Sardeshmukh of his country.

Military Organization

Shivaji organized a standing army. As we have seen, he discouraged the practice of granting jagirs and making hereditary appointments. Quarters were provided to the soldiers. The soldiers were given regular salaries. The army consisted of four divisions: infantry, cavalry, an elephant corps and artillery. Though the soldiers were good at guerrilla methods of warfare, at a later stage they were also trained in conventional warfare.

The infantry was divided into regiments, brigades. The smallest unit with nine soldiers was headed by a Naik (corporal). Each unit with 25 horsemen was placed under one havildar (equivalent to the rank of a sergeant). Over five havildars were placed under one jamaladar and over ten jamaladars under one hazari. Sari Naubat was the supreme commander of cavalry. The cavalry was divided into two classes: the bargirs (soldiers whose horses were given by the state) and the shiledars (mercenary horsemen who had to find their own horses). There were water-carriers and farriers too.

Justice

The administration of justice was of a rudimentary nature. There were no regular courts and regular procedures. The panchayats

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functioned in the villages. The system of ordeals was common. Criminal cases were tried by the Patels. Appeals in both civil and criminal cases were heard by the *Nyayadhish* (chief justice) with the guidance of the *smritis*. *Hazir Majlim* was the final court of appeal

15.5 Rule of the Peshwas (1713-1818)

The Peshwa or the prime minister was the foremost minister in the *Ashta Pradhan,* the council of ministers of Shivaji. The Peshwas gained more powers and became dominant in the eighteenth Century. Balaji Viswanath was the first powerful Peshwa.

Peshwa is a Persian word which means "Foremost" or the "First Minister".

Balaji Viswanath (1713–1720)



Balaji Viswanath

Balaji Viswanath assisted the Maratha emperor Shahu to consolidate his control over the kingdom that had been plagued by a civil war. Kanhoji Angre was the most powerful naval chief on the western coast. During the civil war Kanhoji had supported Tarabai. The Peshwa convinced him of the common danger from the Europeans and secured his loyalty to Shahu. The practice of granting jagirs was revived. And the office of Peshwa was made hereditary.

Baji Rao I (1720–1740)

After Balaji Viswanath, his son Baji Rao I was appointed Peshwa in 1720 by Shahu. Baji Rao enhanced the power and prestige of the Maratha Empire by defeating the Nizam of Hyderabad, the Rajput Governor of Malwa and the Governor of Gujarat. He freed Bundelkhand from the control of Mughals and for this the Marathas got one third of the territories from its ruler. The commander-in-chief, Trimbak Rao, who troubled the Peshwa, was defeated and killed in the battle of Dabhai near Baroda in 1731. And the Peshwa assumed the office of the commander-in-chief also. By the treaty of Warna signed in 1731, Sambhaji of Kolhapur was forced to accept the sovereignty of Shahu.

Thana, Salsette and Bassein were captured from the Portuguese in 1738 and they were driven out of the Konkan coast. At the same time, the English made friendly overtures to the Marathas and got the right to free trade in the Deccan region.



Baji Rao I

Balaji Baji Rao (1740–1761)

Balaji Baji Rao succeeded as the Peshwa after the death of his father Baji Rao I. Known as Nana Sahib, he proved to be a good administrator and an expert in handling financial matters.



Balaji Baji Rao

Carnatic Expedition

Chanda Sahib, son-in-law of the Nawab of Arcot, after capturing Tiruchirappalli threatened to lay siege to Thanjavur. Its

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Maratha ruler appealed to Shahu for help in 1739. Responding to this appeal, the Peshwa sent Raghoji Bhonsle (Sahu's brother-in-law) to Thanjavur. Raghoji Bhonsle defeated and killed the Nawab of Arcot, Dost Ali, in 1740. Tiruchirappalli was captured and Chanda Sahib imprisoned. As the Peshwa was subsequently engaged in military expeditions in Bundelkhand and Bengal, Mohammed Ali, who succeeded Dost Ali, could easily retake Arcot and recapture Tiruchirappalli in 1743. The Peshwa then sent his cousin Sadasiva Rao to the Carnatic. Although the authority of the Marathas was re-established, Tiruchirappalli could not be regained.

Battle of Udgir, 1760

A war of succession broke out after the death of Nizam Asaf Jah in 1748. Peshwa supported the eldest son of the Nizam. The army sent by Peshwa under Sadasiva Rao won the battle of Udgir in 1760. This success marked the climax of Maratha military might. The Peshwa took over Bijapur, Aurangabad, Dulatabad, Ahmednagar and Burhanpur.

The Marathas had brought Rajaputana under their domination after six expeditions between 1741 and 1748. In 1751 the Nawab of Bengal had to cede Orissa and pay an annual tribute to the Marathas. As the Marathas were always after the Mughal throne they entered Delhi in 1752 to drive out the Afghans and Rohillas from Delhi. Imad-ul-Mulk who was made the Wazir with the help of Marathas became a puppet in their hands. After bringing the Punjab under their control, they expelled the representative of Ahmad Shah Abdali, the founder of the Durani Empire in Afghanistan. A major conflict with Ahmad Shah Abdali became therefore inevitable.

The Marathas tried to find allies among the powers in the north-west. But their earlier deeds had antagonized all of them. The Sikhs, Jat chiefs and Muslims did not trust them. The Marathas did not help Siraj-ud-Daulah in the battle of Plassey in 1757. So no help was forthcoming from Bengal either. A move on the part of the Peshwa against the British, both in Karnataka and Bengal, would have probably checked their advance. But the Peshwa's undue interests in Delhi earned the enmity of various regional powers. Ahmad Shah Abdali brought about the disaster at Panipat in 1761.

The Third Battle of Panipat, 1761

The third battle of Panipat, 1761 is one of the decisive battles in the history of India. The defeat in the battle dealt a severe blow to the Marathas and the Mughal Empire and thereby paved the way for the rise of the British power in India.

Circumstances

The tottering Mughal Empire neglected the defence of the north-west frontier areas. This prompted Nadir Shah, the then ruler of Afghanistan, to invade India. In spite of his repeated demands, the Mughal ruler, Muhammad Shah, provided asylum to the Afghan rebels. So, his invasions started in 1739. Delhi was plundered. The Kohinoor diamond and the valuable peacock throne were taken away by Nadir Shah.

When Nadir Shah was assassinated in 1747, one of his military generals, Ahmad Shah Abdali became an independent ruler of Afghanistan. After consolidating his position, he started his military expeditions. The Mughal emperor made peace with him by ceding Multan and the Punjab. Mir Mannu, appointed by the Mughal Emperor as the governor of Punjab, was to act only as an agent of Ahmad Shah Abdali. On Mir Mannu's death, the widow of Mir Mannu, with the help of the Wazir of Delhi, Imad-ul-Mulk, appointed Mir Munim as the Governor of the Punjab, without the consent of Abdali. Infuriated by this move Abdali invaded India and captured the Punjab. Mir Munim fled to Delhi. Pursuing him Abdali captured Delhi and pillaged it in January 1757. Mathura and Brindavan were desecrated.

Before leaving Delhi, Abdali appointed Mir Bakshi as his agent in Delhi. Timur Shah, his son, was made the Viceroy of Lahore. An expedition under Malhar Rao Holkar and

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Raghunatha Rao reached Delhi after Abdali had left. They removed the agent of Abdali at Delhi and appointed a man of their choice as the Wazir. Thereafter they captured Sirhind and Lahore in 1758. The Afghan forces were defeated, and Timur Shah deposed.

So, Abdali returned to India in October 1759 and recovered the Punjab. The Marathas were forced to withdraw from Lahore, Multan and Sirhind. The wildest anarchy prevailed in the region. So, the Peshwa sent Dattaji Scindia, the brother of Mahadhaji Scindia, to the Punjab to set matters right. But Abdali defeated and killed him in the battle (1760). Malhar Rao Holkar was also defeated at Sikandara. Thereupon the Peshwa recruited a huge army under the command of Sadasiva Rao.

Abdali responded by forming an alliance with Najib-ud-Daulah of Rohilkhand and Shuja-ud-Daulah of Oudh. The Marathas could not find allies among the northern powers, as they had already alienated from the Nawab of Oudh, the Sikh and Jat chiefs and gained the distrust of the Rajputs.

The Maratha army was under the nominal command of Vishwas Rao, the young son of the Peshwa. The real command, however, was in the hands of Sadasiva Rao. On their way, they were joined by the Holkar, Scindia and Gaikwar. Around this time, Alamgir II, the Mughal Emperor had been assassinated and his eldest son crowned himself as Shah Alam II. But the Wazir who manoeuvred the assassination enthroned Shah Jahan III. Sadasiva Rao intruded and deposed Shah Jahan III and proclaimed Shah Alam II as Emperor.

After the preliminaries were settled, Sadasiva Rao, instead of attacking the forces of Abdali, remained quiet for a long time, until the scarcity of food became acute. Abdali stationed his troops in the fertile *doab* from where he could get food without interruption.

Effects of the Battle of Panipat

The third battle of Panipat was fought on 14 January 1761. The Maratha army was completely routed. The Peshwa's son Viswas Rao, Sadasiva Rao and numerous Maratha commanders were killed. Holkar fled and the contingents of Scindia followed him. The Peshwa was stunned by the tragic news. The Peshwa died broken hearted in June 1761.

After the battle of Panipat, Abdali recognized Shah Alam II as the Emperor of Delhi. He got an annual tribute. The Marathas, though they received a severe blow initially, managed to restore their power within ten years in the north by becoming the guardian of the Mughal Emperor Shah Alam.

Peshwa Madhav Rao I (1761–1772) and His Successors

In 1761, Madhav Rao, the son of Balaji Baji Rao, became the Peshwa under the regency of Raghoba, the younger brother of Peshwa.
Madhav Rao tried to regain the Maratha power which was lost in the battle of Panipat. In 1763 a fierce battle was fought with the Nizam of Hyderabad. His expeditions (1765–1767) against Haider Ali of Mysore were successful. However Haider Ali soon recovered almost all his lost territories. But Madhav Rao regained them in 1772 and Haider Ali was forced to sign a humiliating treaty.

The Peshwa reasserted control over northern India by defeating the Rohillas (Pathans) and subjugating the Rajput states and Jat Chiefs. Shah Alam II, the fugitive Emperor, was in Allahabad under the protection of the British. In 1771, the Marathas brought him back to Delhi. The Emperor ceded Kora and Allahabad to them. But the sudden death of Peshwa in 1772 brought an end to his glorious career.

As Madhav Rao I had no sons, his younger brother Narayan Rao became Peshwa in 1772. But he was murdered the next year. His posthumous son Sawai Madhav Rao (Madhav Rao II) was proclaimed Peshwa on the 40th day of his birth. After the death of Madhav Rao II, Baji Rao II, the son of Raghunath Rao became the Peshwa and was the last Peshwa.

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15.6 The Anglo-Maratha Wars

(a) The First Anglo Maratha War (1775-1782)

Madhav Rao Narayan was an infant Peshwa under the regency of Nana Fadnavis. The usurping of power by Ragunath Rao, uncle of the former Peshwa Madhava Rao I, provided the scope for the Company administration to fish in the troubled waters. The Company administration in Bombay supported Ragunath Rao in return for getting Salsette and Bassein. As Mahadaji Scindia and the Bhonsle of Nagpur turned pro-British, the Marathas had to concede Thane and Salsette to the latter. By the treaty of Salbai, in 1782, Ragunath Rao was pensioned off. Following this, peace prevailed between the Company and the Marathas for about two decades.



Anglo-Maratha War

(b) The Second Anglo-Maratha War (1803-1806)

The death of Nana Fadnavis resulted in a scramble for his huge possessions. Peshwa Baji Rao II was dethroned. In the then trying circumstances, he had to accept the help of the British. Wellesley, the then Governor General, forced the Subsidiary Alliance on the Peshwa. The treaty of Bassein was signed in 1802. According to the treaty the territory to be ceaded should fetch an income of Rs. 26 Lakhs. The leading Maratha States regarded the treaty as humiliating and hence decided to defy it. So the second Anglo-Maratha war broke out. In spite of the brave resistance put up by the Marathas, the Maratha leaders were completely routed. The Subsidiary Alliance was accepted. The British got Doab, Ahmednagar, Broach and all of the hilly regions.

(c) The Third Anglo-Maratha War (1817-1818)

Peshwa Baji Rao II became anti-British, as the prime minister of the Gaikwar (ruler) of Baroda Gangadhar Sastri was killed by Trimbakji, a favourite of Peshwa. At the instance of the Resident at Poona, Mountstuart Elphinstone, Trimabakji was imprisoned. The murderer however managed to escape from the prison with the assistance of the Peshwa. Peshwa was also charged with creating the Maratha confederacy and plotting with Scindia, Bhonsle and Holkar against the British. So, the British forced the Peshwa to sign a new treaty at Poona in 1817. Accordingly,

- The Peshwa resigned the headship of the Maratha confederacy.
- Ceded Konkan to the British and recognised the independence of the Gaikwar.

Baji Rao was not reconciled to this humiliation. So when the British were busily engaged in the suppression of the Pindaris, Baji Rao II burnt down the Poona Residency. General Smith rushed to Poona and captured it, with the Peshwa fleeing to Satara, which was also captured by General Smith. Baji Rao fled from place to place. General Smith defeated his forces at Ashta, Kirkee and Korgaon. Finally, Baji Rao surrendered to Elphinstone in 1818.

Outcome of the Third Anglo-Maratha War

- The British abolished the Peshwai (office of the Peshwa) and annexed all the Peshwa's dominions. But the jagirs of the fief holders were restored.

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- Until his death in 1851 Baji Rao II remained a prisoner with an annual pension.
- Pratap Singh, a descendent of Shivaji, was made the king of a small kingdom carved around Satara.
- The Maratha Confederacy organised by Baji Rao I comprising Bhonsle, Holkar and Scindia was dissolved.
- Mountstuart Elphinstone, who had been Resident at Poona, became Governor of Bombay.

15.7 Maratha Administration under Peshwas (1714-1818)

The Peshwa was one of the Ashta Pradhan of Shivaji. This office was not a hereditary one. As the power and prestige of the king declined, the Peshwas rose to prominence. The genius of Balaji Vishwanath (1713-1720) made the office of the Peshwa supreme and hereditary. The Peshwas virtually controlled the whole administration, usurping the powers of the king. They were also recognized as the religious head of the state.

Central Secretariat

The centre of the Maratha administration was the Peshwa Secretariat at Poona. It dealt with the revenues and expenditure of all the districts, the accounts submitted by the village and district officials. The pay and rights of all grades of public servants and the budgets under civil, military and religious heads were also handled. The daily register recorded all revenues, all grants and the payments received from foreign territories.

Provinces

Provinces under the Peshwas were of various sizes. Larger provinces were under the provincial governors called *Sar-subahdars*. The divisions in the provinces were termed *Subahs* and *Pranths*. The Mamlatdar and Kamavistar were Peshwa's representatives in the districts. They were responsible for every branch of district administration. *Deshmukhs* and *Deshpandes* were district officers who were in charge of accounts and were to observe the activities of Mamlatdars and Kamavistars. It was a system of checks and balances.

In order to prevent misappropriation of public money, the Maratha government collected a heavy sum (Rasad) from the Mamlatdars and other officials. It was collected on their first appointment to a district. In Baji Rao II's time, these offices were auctioned off. The clerks and menials were paid for 10 or 11 months in a year.

Village Administration

The village was the basic unit of administration and was self-supportive. The *Patel* was the chief village officer and was responsible for remitting revenue collections to the centre. He was not paid by the government. His post was hereditary. The Patel was helped by the *Kulkarni* or accountant and record-keeper. There were hereditary village servants who had to perform the communal functions. The carpenters, blacksmiths and other village artisans gave *begar* or compulsory labour.

Urban Administration

In towns and cities the chief officer was the *Kotwal*. The maintenance of peace and order, regulation of prices, settling civil disputes and sending of monthly accounts to the governments were his main duties. He was the head of the city police and also functioned as the magistrate.

Sources of Revenue

Land revenue was the main source of income. The Peshwas gave up the system of sharing the produce of the agricultural land followed under Shivaji's rule. The Peshwas followed the system of tax farming. Land was settled against a stipulated amount to be paid annually to the government. The fertility the land was assessed for fixation of taxes. Income was derived from the forests. Permits were given

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on the payment of a fee for cutting trees and using pastures. Revenue was derived even from the sale of grass, bamboo, fuel wood, honey and the like.

The land revenue assessment was based on a careful survey. Land was divided into three classes: according to the kinds of the crops, facilities for irrigation, and productivity of the land. The villagers were the original settlers who acquired the forest. They could not be deprived of their lands. But only the Patel could represent their rights to the higher authorities.

Other sources of revenue were Chauth and Sardeshmukhi.

The Chauth was divided into

- 25 percent for the ruler
- 66 percent for Maratha officials and military heads for the maintenance of troops.
- 6 percent for the Pant Sachiv (Chief, a Brahman by birth)
- 3 percent for the tax collectors.

Customs, excise duties and sale of forest produce also yielded much income. Goldsmiths were allowed to mint coins on payment of royalty to the government and getting license for the purpose. They had to maintain a certain standard. When it was found that the standard was not being met all private mints were closed in 1760 and a central mint was established.

Miscellaneous taxes were also collected. It included 1. Tax on land, held by Deshmukhs and Deshpandes. 2. Tax on land kept for the village Mahars. 3. Tax on the lands irrigated by wells. 4. House tax from all except Brahmins and village officials. 5. Annual fee for the testing of weights and measures. 6. Tax on the re-marriage of widows. 7. Tax on sheep and buffaloes. 8. Pasture fee. 9. Tax on melon cultivation in river beds. 10. Succession duty. 11. Duty on the sale of horses, etc. When the Maratha government was in financial difficulty, it levied on all land-holders, Kurja-Patti or Tasti-Patti, a tax equal to one year's income of the tax-payer.

The administration of justice also earned some income. A fee of 25% was charged on money bonds. Fines were collected from persons suspected or found guilty of adultery. Brahmins were exempted from duty on things imported for their own use.

Police System

Watchmen, generally the Mahars, were employed in every village. But whenever crime was on the rise, government sent forces from the irregular infantry to control crimes. The residents of the disturbed area had to pay an additional house tax to meet the expenditure arising out of maintaining these armed forces.

Baji Rao II appointed additional police officers to detect and seize offenders. In the urban areas, magisterial and police powers were given to the Kotwal. Their additional duties were to monitor the prices, take a census of the inhabitants, conduct trials on civil cases, supply labour to the government and levy fees from the professional duties given to the Nagarka or police superintendent.

Judicial System

The Judicial System was very imperfect. There was no codified law. There were no rules of procedure. Arbitration was given high priority. If it failed, then the case was transferred for decision to a panchayat appointed by the Patel in the village and by the leading merchants in towns. The panchayat was a powerful institution. Re-trial also took place. Appeals were made to the Mamlatdar.

In criminal cases there was a hierarchy of the judicial officers. At the top was the Raja Chhatrapati and below him were the Peshwa, Deputy Subahdar, the Mamlatdar and the Patel. Flogging and torture were inflicted to extort confession.

Army

The Maratha military system under the Peshwas was modelled on the Mughal military system. The mode of recruitment, payment of salaries, provisions for the families of the soldiers, and the importance given to the cavalry

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showed a strong resemblance to the Mughal military system.

The Peshwas gave up the notable features of the military system followed under Shivaji. Shivaji had recruited soldiers locally from Maratha region. But the Peshwas drafted soldiers from all parts of India and from all social groups. The army had Arabs, Abyssinians, Rajputs, Rohillas and Sikhs. The Peshwa's army comprised mercenaries of the feudal chieftains. As the fiefs of the rival chiefs were in the same area, there were lots of internal disputes. It affected the solidarity of the people of the Maratha state.

Cavalry

The cavalry was naturally the main strength of the Maratha army. Every jagirdar had to bring a stipulated number of horsemen for a general muster, every year. The horsemen were divided into three classes based on the quality of the horses they kept.

Infantry and Artillery

The Marathas preferred to serve in the cavalry. So men for infantry were recruited from other parts of the country. The Arabs, Rohillas, Sikhs and Sindhis in the Maratha infantry were paid a higher salary compared to the Maratha soldiers. The Maratha artillery was manned mostly by the Portuguese and Indian Christians. Later on, the English were also recruited.

Navy

The Maratha navy was built for the purpose of guarding the Maratha ports, thereby checking piracy, and collecting customs duties from the incoming and outgoing ships. Balaji Vishwanath built naval bases at Konkan, Khanderi and Vijayadurg. Dockyard facilities were also developed.

15.8 Maratha Rule in Tamilnadu

Circumstances leading to its establishment

Krishna Devaraya, during his reign (1509-1529), developed the Nayankara system. Accordingly, the Tamil country was divided into three large Nayankaras: Senji, Thanjavur and Madurai. Under the new system the subordinate chieftains were designated as Palayakkarars and their fiefdom as Palayams. Thanjavur which remained as a part of the Chola territories first and then of the Pandya kingdom became a vassal state of the Madurai Sultanate, from which it passed into the hands of Nayaks. The rivalry between the Nayaks of Madurai and Thanjavur finally led to the eclipse of Nayak rule of Thanjavur in 1673. Troops from Bijapur, led by the Maratha general Venkoji, defeated the Nayak of Madurai and captured Thanjavur.

Raja Desinghu: The Maratha king Rajaram, threatened by Mughal forces, had to flee from Raigarh and take asylum in Senji. Pursuing him, the Mughal forces led by General Zulfikar Khan, and then by Daud Khan, succeeded in taking over Senji. During the Mughal expedition against Senji, a Bundela Rajput chieftain, Swarup Singh was employed as Kiladar (fort commandant) of Senji in 1700. In due course Swarup Singh gained control over the entire Senji. After his death in 1714, his son Tej Singh (Desinghu) assumed the governorship of Senji. Desinghu refused to pay tribute to the Mughal emperor and invited the wrath of Nawab Sadat-ul-lah Khan. In the ensuing battle Raja Desinghu, who was only twenty two years old then, was killed. His young wife committed sati. The gallantry displayed by the daring Rajput youth against the Nawab is immortalized in many popular ballads in Tamil.



Senji Fort

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Venkoji crowned himself king, and Maratha rule began in Thanjavur in 1676.

When Shivaji invaded the Carnatic in 1677, he removed Venkoji and placed his half-brother Santaji on the throne. But Venkoji recaptured Thanjavur and, after his death, his son Shahji became the ruler of Thanjavur kingdom. Shaji had no heir to succeed. So his brother Serfoji I became the next ruler and remained in power for sixteen years (1712-1728). After him one of his brothers Tukkoji succeeded him, followed by Pratap Singh (1739-1763), whose son Thuljaji ruled up to 1787. Serfoji II aged 10, was then crowned, with Thuljoji's brother Amarsingh acting as Regent. Disputing this succession, the English thrust an agreement on Serfoji II, according to which the latter was forced to cede the administration of the kingdom to the British. Serfoji II was the last ruler of the Bhonsle dynasty of the Maratha principality of Thanjavur.

Serfoji II

Serfoji II was a distinguished ruler. Taught by the German missionary Friedrich Schwartz, he had mastered several European languages. His library contained important books in every branch of learning. His modernizing projects included the establishment of a printing press for Marathi and Sanskrit and free modern public schools for instruction in English and vernacular languages. His contribution to the expansion of SaraswatiMahal Library was substantive.

OTLQR

Serfoji II found in his contemporary missionary scholar C.S. John in Tranquebar, an innovator in education. John carried out reforms and experiments in schooling ranging from residential arrangements for students and innovations in curriculum and pedagogy. But his most important proposal was a project submitted to the English colonial government in 1812, urging it to sponsor free schools for Indian children, for instruction in Tamil and English. This was at a time when English education was not available to non-Christian Indians.



Serfoji II

Thomas Munro, governor of Madras, proposed a scheme for elementary public schools in the 1820s, but the Company government did not establish a modern school for natives in Madras till 1841. In contrast, from the start, the German missionaries had run several free vernacular and English schools in the southern provinces since 1707.

Serfoji II was in advance of both the missionary and the colonial state, for as early as 1803 in Thanjavur he had established the first modern public school for non-Christian natives. While Indian rulers often endowed educational institutions of higher learning, they did not establish elementary schools, nor did they administer any schools or colleges.

The Saraswati Mahal library, built by the Nayak rulers and enriched by Serfoji II contains a record of the day-to-day proceedings of the Maratha court - as Modi documents, French-Maratha correspondence of the 18th century. Modi was the script used to write the Marathi language. It is a treasure house of rare manuscripts and books in many languages



Saraswati Mahal library

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Serfoji's most striking initiative was the founding and management of free elementary and secondary schools for orphans and the poor in Thanjavur city and other adjacent places. Included were schools for all levels, charity schools, colleges and *padashalas* for Sanskrit higher learning. The schools catered to the court elites, Vedic scholars, orphans and the poor. A second innovation was the introduction of *navavidya* ('modern' or 'new' learning) in the state-run schools.

According to an 1823 report produced for Governor Munro's census of education, 21 of the 44 free schools in the wider Thanjavur district were run by Serfoji's government, 19 by the missionaries, one by a temple. There were three schools that were run by teachers themselves free of cost. In the state-run free schools Serfoji made modern education available to all.

In 1822, at the free school in *Muktambal Chattiram* the king's favourite almshouse established in 1803, 15 teachers taught a total of 464 students of diverse castes, in two classes, in the morning and in the evening. Serfoji also supported a free school for needy Christians, run by missionaries in the village of Kannandangudi.

Serfoji II established *Dhanvantari Mahal*, a research institution that produced herbal medicine for humans and animals. Maintaining case-sheets of patients was introduced.
Physicians of modern medicine, Ayurveda, Unani and Siddha schools undertook research on drugs and herbs for medical cure. They produced eighteen volumes of research material. Serfoji also catalogued the important herbs in the form of exquisite hand paintings.

Serfoji's strategic initiatives in modern education enabled the Thanjavur court elite and subjects to enter and benefit from the emerging colonial social and economic order. The court officials, mostly Brahmins, trained in European knowledge, technologies and arts became leading agents of colonial modernity, equal to the English-educated *dubashe*s, writers and interpreters, both Hindu and Christian, who mediated between the Europeans and Indian courts. Two of Serfoji's pandits (one of them was Kottaiyur Sivakolundu Desigar) joined the Company's College of Fort St.George and became leaders in translation and print culture. The careers and projects of Serfoji and John illuminate the important roles that enterprising individuals, and small places, such as a Danish-Tamil fishing village and a Maratha-Tamil principality, played in the history of change in colonial Tamilnadu.

Serfoji II was a patron of traditional Indian arts like dance and music. He authored *Kumarasambhava Champu*, *Devendra Kuravanji*, and *Mudra rakshaschaya*. He introduced western musical instruments like clarinet, and violin in Carnatic music. He is also credited with popularising the unique Thanjavur style of painting. Serfoji was interested in painting, gardening, coin-collecting, martial arts and patronized chariot-racing, hunting and bull-fighting. He created the first zoological garden in Tamilnadu in the Thanjavur palace premises.

Serfoji II died on 7th March 1832 after almost forty years of his rule. His death was mourned throughout the kingdom and his funeral procession was attended by more than 90, 000 people. At his funeral, Rev. Bishop Heber observed: 'I have seen many crowned heads, but no one whose deportment was more princely'.

SUMMARY

- Shivaji's rise, his military conquests and his encounter with Aurangzeb are dealt with
- Shivaji's administrative reforms are explained
- Shivaji's successors and their achievements under the Peshwas Balaji Viswanath, Baji Rao and Balaji Baji Rao are discussed

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- Third Battle of Panipat and its consequences for the Marathas and the Mughals are analyzed
- The resistance of Marathas against the British policy of Subsidiary System and the resultant outbreak of the three Anglo-Maratha Wars are highlighted
- Maratha ruler Serfoji II's remarkable contribution to the progress and development of Thanjavur region is focused

EXERCISE

YRJIQ

I. Choose the Correct Answer

1. Guerilla warfare was the strength of _____ army.
   (a) Maratha (b) Mughal
   (c) British (d) Nayaks
2. Treaty of Purandar was signed between Shivaji and _____.
   (a) Afzalkhan (b) Shayistakhan
   (c) Jai Singh (d) Aurangazeb
3. The Council of Ministers of Shivaji was known as _____.
   (a) Ashta Pradhan (b) Astadiggajas
   (c) Navarathnas (d) Panchapandavas
4. In the Military organization of Shivaji, the smallest unit was headed by a _____.
   (a) Naik (b) Havildars
   (c) Bargirs (d) Shiledars
5. _____ was the Peshwa who enhanced the power of the Maratha Empire.
   (a) Baji Rao I (b) Balaji Viswanath
   (c) Balaji Baji Rao (d) Baji Rao II
6. The Kohinoor diamond was taken away by _____.
   (a) Ahmad Shah Abdali (b) Nadir Shah
   (c) Shuja-ud-Daulah (d) Najib-ud-Daulah
7. _____ treaty brought the first Anglo-Maratha War to an end.
   (a) Treaty of Madras
   (b) Treaty of Pune
   (c) Treaty of Salbai
   (d) Treaty of Bassein
8. _____ was the British Governor-General on the eve of the Second Anglo-Maratha War.
   (a) Lord Cornwallis (b) Lord Wellesley
   (c) Lord Hastings (d) Lord Dalhousie
9. At the village level _____ was responsible for the remission of the revenue collections to the centre.
   (a) Deshmukhs (b) Kulkarni
   (c) Kotwal (d) Patel
10. Serfoji II established _____ that produced herbal medicine for humans and animals.
    (a) Saraswathi Mahal
    (b) Muktambal Chattram
    (c) Navavidya
    (d) Dhanvantari Mahal
11. Name the book which was not written by Serfoji II.
    (a) Kumarasambhava Champu
    (b) Devendra Kuravanji
    (c) Mudrarakshaschaya
    (d) Kumarasambhavam
12. Find out the correct statement
    (a) Afzalkhan was appointed the Governor of the Deccan in 1660 with the main purpose of crushing Shivaji.
    (b) Senji acted as the first line of defence for Shivaji's successors.
    (c) The revenue administration of Shivaji was humane and beneficent to the cultivators.
    (d) Sardeshmukhi was an additional 15% of the revenue which Shivaji collected.

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13. Find out the correct statement

(a) The English made friendly relations with the Marathas and got the right to free trade in Deccan region.

(b) Sahu defeated and killed Dost Ali the Nawab of Arcot in 1749.

(c) The Judicial System under Peshwas was perfect.

(d) Venkoji was the last ruler of Bhonsle dynasty of Maratha principality of Thanjavur.

14. From the following, find out the correct answer

(i) The administration of Justice under Shivaji was of a primitive nature.

(ii) There were regular courts and procedure.

(a) (i) is correct

(b) (ii) is correct

(c) (i) and (ii) are correct

(d) (i) and (ii) are wrong

15. From the following, find out the correct answer

(i) The tottering Mughal Empire neglected the defence of North West frontier area.

(ii) This prompted Nadir Shah to invade India.

(a) (i) is correct

(b) (ii) is correct

(c) (i) and (ii) are correct

(d) (i) and (ii) are wrong

16. **Assertion (A):** The Third Battle of Panipat paved the way for the rise of British power in India.

Reason (R): The defeat in this Battle dealt a severe blow to the Marathas and the Mughals.

(a) A is correct; R is the correct explanation of A.

(b) A is correct; R is wrong.

(c) Both A and R are wrong.

(d) A is correct; but R is not the correct explanation of A.

17. **Assertion (A):** Men for infantry were recruited from Maharashtra itself.

Reason (R): The Marathas preferred to serve in the cavalry.

(a) A is wrong; R is correct.

(b) A is correct; R explains about A.

(c) A and R are wrong

(d) A and R are correct

18. Which of the following pair is wrongly matched

(a) Shivaji - Mountain-rat

(b) Baji Rao I - Battle of Udgir

(c) Timur Shah - Viceroy of Lahore

(d) Desinghu - Senji

19. Match the following

(A) Amatya - 1) Records of Kings

(B) Summant - 2) Public morals

(C) Pandit Rao - 3) War and peace

(D) Walkia Nawis - 4) Public accounts

(a) 4, 1, 2, 3 (b) 1, 2, 4, 3

(c) 4, 3, 2, 1 (d) 1, 4, 2, 3

20. Arrange the successors of Shivaji chronologically.

(a) Sambhaji, Shahu, Rajaram, Sambhaji II

(b) Sambhaji, Rajaram, Shahu, Sambhaji II

(c) Rajaram, Sambhaji, Shahu, Sambhaji II

(d) Sambhaji, Sambhaji II, Rajaram, Shahu

II. Write Brief Answers

1. Write a note on the conflict between Shivaji and Afzal Khan.
2. What were the terms of the treaty of Purandhar?
3. Write about Tara Bai.
4. Write a note on (a) Chauth (b) Sardeshmukhi
5. Point out the Provicion of the Treaty of Basslin
6. What marked the climax of the Maratha military might?
7. Mention the terms of the treaty signed in 1817 between the British and the Peshwa.
8. Write a note on Saraswati Mahal Library.

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9. In what aspect was Serfoji II in advance of both the missionaries and the colonial state?
10. What do you know about Kanhoji Angira?

III. Write Short Answers

1. Narrate the causes for the rise of the Marathas.
2. Describe the military organization under Shivaji.
3. Point out the results of the Third Battle of Panipat.
4. Give an account of the war fought during 1775-1782.
5. What were the outcomes of the Third Anglo-Maratha War?
6. What was the Nayankara System?
7. Explain the gallantry displayed by Raja Desinghu.
8. "The introduction of Navavidya was innovative" – How?

IV. Answer the following in detail

1. Highlight the military conquests of Shivaji.
2. Compare and contrast the Shivaji land revenue adminstration and Peshwa land revenue adminstration
3. Discuss the career and achievement of Baj Rao I.
4. Highlight the sources of revenue under the Peshwas.
5. Describe Serfoji II's contribution to modern education.

Activity

1. On the outline map of India, mark the Maratha Empire under Shivaji.
2. Attempt a biographical sketch on Shivaji.

Assignment with Teacher's Guidance

1. Prepare a timeline chart for Maratha rulers.
2. List out the taxes that we pay to the government.
3. Visit Saraswathi Mahal Library and have a comparison with your nearby library.

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GLOSSARY

impregnable	indestructible	தகர்க்க முடியாத
ravage	plunder	சூறையாடு
belligerent policy	policy of intense war force	தீவிரமாகப் போரிடும் கொள்கை
relentless	unyielding	விட்டுக்கொடுக்காத
ecclesiastical head	head of the Roman Catholic church	திருச்சபை தலைவர்
endorsement	approval	ஒப்புதல்
breach	violate	மீறு
solidarity	unity for causes	ஒற்றுமை
pedagogy	teaching method	கற்பிக்கும் கலை

Answers :

1. (a)	2. (c)	3. (a)	4. (a)	5. (a)	6. (b)	7. (c)	8. (b)	9. (d)	10. (d)
11. (d)	12. (c)	13. (a)	14. (a)	15. (c)	16. (a)	17. (a)	18. (b)	19. (c)	20. (b)

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UNIT 16

The Coming of the Europeans

Learning Objectives

7CL35

To acquaint yourself with

I

- European interactions with Indian states and society from 1600 to 1750
- Commercial networks and institutions in India in the early modern period
- The Indian ports and their importance in Indian Ocean trade
- The impact of the entry of the European trading companies on Indian merchants, trade and commerce

II

- Portuguese trade interests in India
- The impact of the Portuguese and Dutch presence in India
- Rivalry and wars between the French and the Dutch
- The colonial settlements of Denmark and their importance
- Clashes over trading monopoly between the French and the British in the Carnatic region
- The emergence of England as an undisputed power after the three Carnatic Wars

Introduction

The beginning of British rule in India is conventionally ascribed to 1757, after the Battle of Plassey was won by the English East India Company against the Nawab of Bengal. But the Europeans had arrived in India by the beginning of the sixteenth century. Their original intention was to procure pepper, cinnamon, cloves and other spices for the European markets and participate in the trade of the Indian Ocean.

The Portuguese were the first Europeans to establish themselves in India. Vasco da Gama discovered the direct sea route to India from Europe around the Cape of Good Hope of Africa at the end of the fifteenth century. Subsequently, the Portuguese conquered Goa on the west coast in 1510. Goa then became the political headquarters for the Portuguese in India and further east in Malacca and Java. The Portuguese perfected a pattern of controlling the Indian Ocean trade through a combination of political aggressiveness and naval superiority. Their forts at Daman and Diu enabled them to control the shipping in the Arabian Sea, using their well-armed ships. The other European nations who came to India nearly a century later, especially the Dutch and the English, modelled their activities on the Portuguese blueprint. Thus we need to understand the advent of the European trading companies as an on-going process of engagement with Indian political authorities, local merchants and society, which culminated in the conquest of Bengal by the British in 1757.

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This lesson has two parts. The political history of India and the changing scenario that emerged after 1600 are discussed in the first part. The second part deals with the arrival of European trading companies in India and the impact each one made on Indian society.

I

16.1 Political Affairs

1600-1650: The Mughal Empire

This was the period when the Mughal empire was at the peak of its power. The Europeans were quite aware of the wealth and power of the Mughals, and English poets even wrote about the fabulous "wealth of India". Travellers from all parts of Europe visited India regularly during the sixteenth and seventeenth centuries. The journals of their travels present a detailed contemporary account of the empire and society in India.

By 1600, Akbar had achieved his imperial dream and extended the frontiers of the Mughal empire through his conquests in Rajasthan and Gujarat. Gujarat was conquered in 1573, and this gave the Mughal empire valuable access to the port of Surat, which was the gateway to west Asia and Europe. Besides trade, the ships carrying pilgrims to Mecca left from Surat. The importance of Surat to the Mughals can be appreciated from the fact that Surat had two governors, one the governor of the city, and the other, the governor of the castle which had been built on the river Tapti to protect the city. The governor of the city was in charge of civilian affairs and collecting the revenues from customs duties.



British factory at Surat

Akbar had also tried to extend his empire in the east beyond Bihar by conquering Bengal. But Bengal was not really integrated into the empire until nearly three decades later, when it became one of the provinces (*subah*) under Jahangir. Under Akbar, the revenue system of the empire had been revamped by Todar Mal so that a unified system of governance and revenue collection could function throughout the empire. At his death, therefore, Akbar left a powerful, economically prosperous and well-administered empire.

The Dutch, followed by the English, arrived in Surat in the early years of the 1600s to begin their trading activities. The Mughal governor permitted them to trade, and to set up their "factories" (as the business premises of the European traders which also functioned as warehouses were termed), but they were not allowed to have any territorial authority over any part of the city. This frustrated their ambitions to follow the Portuguese model.

The English acquired the islands of Bombay in 1668, and set up their headquarters in Bombay in 1687. Their primary objective was to develop Bombay as an alternate base for their operations. But Surat under the protection of the Mughal state still remained the preferred centre of commercial activity for the merchants.

1600-1650: South India after Vijayanagar

South India, especially the Tamil region, presented a sharp contrast to the centralized stability of the Mughal empire in these decades. Politically the region was fragmented and unsettled. Under Vijayanagar rule, three Nayak kingdoms had been set up in the Tamil region: in Madurai, Thanjavur and Senji. The objective was to provide financial and manpower resources to the empire. After the defeat of Vijayanagar in 1565 in the Battle of Talikota by the combined forces of the rulers of Ahmednagar, Bijapur and Golkonda, the central authority of the once dominant kingdom became very weak. The Nayak kingdoms became virtually autonomous, though they made a ritualistic acknowledgment of the

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authority of the Vijayanagar emperor. In addition to the larger Nayak kingdoms, several local chiefs also controlled some parts of the region. The most notable of them was probably the Setupati of Ramanathapuram, who was also keen to assert his independence. Between 1590 and 1649 the region witnessed several military conflicts arising out of these unsettled political conditions. Madurai and Thanjavur fought several times to establish their superiority. There were also rebellions against the Vijayanagar emperor. Besides these on-going conflicts, Golkonda invaded the Coromandel in 1646 and annexed the area between Pulicat and San Thome, which also changed the political scenario in the region.

The Dutch and the English were able to acquire territorial rights on the east coast during these years. They realized that they needed a base on the Coromandel coast to access the piece goods needed for trading with the spice-producing islands of Indonesia. The Dutch had successfully negotiated to acquire Pulicat (Pazhaverkadu) from the Nayak of Senji and constructed a fort there. The English got a piece of land further south from the local chief, Damarla Venkatadri Nayak on which they built Fort St. George in 1639. Thus an English settlement came up which eventually grew into Chennai (Madras), the capital of the Madras Presidency.



Fort St. George

1650-1700: The Mughal Empire

Emperor Aurangzeb began an ambitious programme of extending his empire south to the Deccan, and the kingdoms of Ahmednagar, Bijapur and Golkonda were conquered in the 1680s. This extended the Mughal control of the Deccan as far south as Chennai. But the overextended Mughal empire soon began to reveal its inherent weakness. This became most apparent when the Marathas, under Shivaji, began to grow in power and military strength. They attacked Surat with impunity in 1664, though it was soon abandoned. But their second raid in 1670 devastated Surat and its trade took several years to recover. This seriously challenged the claim of Mughal invincibility and it sounded the beginning of the gradual disintegration of the Mughal empire.

After the attack on Surat, Shivaji turned his attention to south India, and defeated the Nayaks of Senji and Thanjavur. Though Senji was conquered by the Mughals a few years later, Thanjavur survived as a Maratha-ruled state. The Maratha kings, with their inclusive policy of assimilating Tamil intellectual and cultural traditions, made Thanjavur the cultural capital of the Tamil region.

1700-1750: The Mughal Empire and the Successor States

Aurangzeb, the last of the "great Mughals", died in 1707. One of the major developments following his death was the establishment of what have been called 'successor states'. Mughal viceroys in various parts of the country Oudh, Bengal, Hyderabad and the Carnatic set themselves up as independent rulers. The English and the Dutch had understood this vulnerability of the Mughal state.

In Bengal and the Carnatic, the Nawabs had borrowed heavily from the English, and assigned vast tracts of land to them so that the English could collect the land revenue as repayment for the loans. This marks the beginning of British rule as revenue collectors.

The name Carnatic originally refered to the region occupied by the Kannada- speaking people. In the eighteenth century it included the region lying between the Eastern Ghats and the Western Ghats, in the modern Indian states of Tamil Nadu, Karnataka, and southern Andhra Pradesh. The Nawab of Arcot controlled this region.

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By this time the Dutch had given up Pulicat and moved their headquarters further south to Nagapattinam. They had decided to shift their focus to the spice-producing islands of Indonesia and established their capital at Jakarta (Batavia). Chennai, in the meantime, had grown into a prosperous town. The English, after many years of struggle, became a power to reckon with in the region. Surat continued to suffer due to the uncertain political conditions, and by 1750, the local merchants had begun to declare themselves to be "under the protection" of the Dutch or the English in order to feel more secure. Bombay therefore became a viable alternative as a trade centre, attracting merchants from Surat and other parts of Gujarat.



Nagapattinam in 1702

16.2 The Economy

Agriculture

India was primarily an agricultural economy. Most of the population lived in the rural areas and they depended on agriculture for their livelihood. In addition to food grains, they grew several commercial crops. These included sugarcane, oil seeds, cotton and indigo. There was a brisk trade in food grains, ghee, sugar and other food products from the surplus areas to the deficit areas within India. Food grains, particularly, were transported on coastal boats and the Tamil region, for instance, imported food grains from the Andhra region and Bengal. On the west coast, food grains from Gujarat were exported to the Malabar region in return for pepper, cinnamon and ginger. Food grains were also shipped to the Dutch establishments in Sri Lanka and Batavia (Indonesia).

Cotton Manufactures

India also had a strong manufacturing base and was particularly famous for the variety of cotton fabrics produced at various centres across the country. Weaving was the second most important economic activity in the country, supported by subsidiary activities like spinning and dyeing. Manufacturing – that is, handicraft production – was carried on both in urban and rural areas. Luxury crafts, like metalwork were urban based. Weaving was mostly done in rural areas. India had a great advantage in that cotton was grown in our country. Indian craft communities also possessed specialized knowledge about dyeing cotton using chemicals like alum to produce a permanent colour. The Coromandel region was famous for its painted (*kalamkari*) fabrics which had designs drawn on the cloth and then dyed. By the sixteenth century these had become staple products for consumers in south-east Asia, especially the Indonesian islands. Cotton fabrics were the most important exports from all parts of India to the rest of the world. This continued well into the eighteenth century.

Marketing

Production for an external market was widespread, so that there was a high degree of commercialization of production beyond subsistence levels. This required the organization of marketing by agencies which were distinct from the producers, that is, a class of merchants. Merchants thus linked producers who were dispersed in the rural areas with urban markets within the country, and with external markets outside the country. The extensive trade network in the country operated in several circuits, from the village markets, to regional markets and large urban commercial centres, culminating in the ports which were the gateways to the markets outside the country.

Merchant Groups

Just as the various kinds of markets functioned at different scales, merchants were also not a homogeneous group. There were traders and retailers who serviced markets in

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smaller centres. If mercantile activity can be deemed to be a pyramid, this class of merchants would be at the base of the pyramid. At its top were the great merchants, who were the prime movers in overseas trade with great reserves of capital, who controlled the producers in the hinterland of the ports. They generally employed the services of a network of brokers and sub-brokers to acquire goods from the interior regions or hinterland of the port towns. These agents could be said to form the middle tier of the merchant pyramid.

Banking and Rise of Merchant Capitalists

Commercial institutions were also well-developed to promote such extensive trade. Because a variety of coins were in circulation, there were money-changers or *shroffs* to test coins for their purity and decide their value in current terms. They also served as local bankers. Instead of transferring money as cash from one place to another, merchants issued bills of exchange, known as *hundis* which would be cashed by shroffs at different destinations at a specified rate of discount.

This well-developed infrastructure and organization of trade enabled the rich merchants to amass large fortunes. Such merchant princes or capitalists were found in all parts of India – the *bani*as and Parsi merchants of Surat, the *nagarseths* of Ahmedabad, the Jagat Seths of Bengal, and the merchant communities of the Coromandel. Contemporary European observers noted that these merchants appropriated all the profits from trade to themselves, while the earnings and condition of the weavers and peasants were pitifully poor. This rendered them especially vulnerable to natural calamities like famines. In the Madras region, for instance, famine occurred at least ten times between 1678 and 1750. Sometimes there was widespread famine which lasted for several years on end. This drove the rural poor to sell themselves into slavery. Dutch records from the Coromandel regularly mention male and female slaves among the cargo sent to Batavia.

Overseas Trade

The overseas trade from both the east and west coast was incorporated into Indian Ocean trade which had stabilized into a well-set pattern by the sixteenth century. Shipping in the Indian Ocean was segmented and carried on over several demarcated stages. Ships coming from China and the Far East sailed up to Malacca, where their cargoes were unloaded, and in return, goods from the west were taken back. From Malacca, ships sailed to the west coast of India, to Calicut or Cambay or Surat in Gujarat. Such intermediate ports were known as "entrepots". Goods from Europe and West Asia were exchanged in these ports for goods from the east, as well as locally produced pepper, spices, dyes, clothes and food grains. In the sixteenth century, Calicut gradually lost out to the Gujarat ports which were served by a much larger hinterland producing a wider range of products. The ports of the Coromandel coast, like Masulipatnam, Pulicat and other ports further south served as intermediate ports for the ships from Burma and the Malay peninsula.

16.3 Advent of Europeans

The arrival of the Europeans, beginning with the Portuguese, was the first major external shock to this well established and regulated system of trade. The primary interest of the Europeans was in securing spices for Europe directly. In the olden days, the spices were carried to the Persian Gulf ports and then overland to the Mediterranean. They soon learned that a simple bilateral exchange was not workable in the Asian markets. This was mainly because there was no demand in the local economies for the products of Europe, other than gold or silver. On the other hand, because of the universal demand in south-east Asian markets for Indian textiles, clothes from India served as a substitute medium of exchange. The demand for the painted fabrics of the Coromandel coast in the Indonesian islands, in particular, made the Dutch and the English set up their establishments on the east coast to procure the cloth that could be profitably exchanged for spices.

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16.4 Collaboration with Indian Merchants

From the beginning of their trading venture in India, the Europeans realized that they could succeed only with the help and collaboration of the leading Indian merchants. The merchants, on their part, saw in the Europeans a great new business opportunity for expansion, and worked with them. In Surat, the merchants were functioning with the security of the Mughal government to support them in case of any problems. But in Pulicat, and later in Chennai under the English and Pondicherry under the French, the merchants also saw in these early colonial enclaves a place of security from where they could carry on business safely, free from the continuing political turmoil in the Tamil region.

The Indian merchants were not at a disadvantage in their dealings with the Europeans till about 1700. In Surat, the situation changed because of the threat posed by the Maratha incursions and the inability of the Mughal state to provide security. In Chennai the English had stabilized and they could put pressure on merchants to accept unviable terms in order to increase their exports of cloth to Europe. Gradually, the power relations between the English and the local merchants began to change. The great merchant princes who were the dominant players on the trading scene in the previous century virtually disappeared.

The expansion of demand from Europe for Indian textiles also had an impact on the indigenous economy. Initially, this increased demand was beneficial to the local economy. The productive resources (labour, raw materials and capital) could respond positively. However, as the demand from Europe continued to grow, the pressure to increase production exponentially began to strain the productive resources. The frequent famines in the south and the shortage of food grains and raw materials, for instance, were additional burdens which the weaver had to bear. Thus, though the increased trade opportunities were beneficial in the short run, the long term effects were not necessarily positive.

Over these one hundred and fifty years, the English in India were gradually undergoing a metamorphosis from being traders to builders of a trading empire, eventually emerging as the virtual rulers of large parts of the country.

II

16.5 Arrival of Europeans and the Aftermath

Portuguese in India



Zamorin

During his first voyage Vasco da Gama came with 170 men in three vessels. The cordiality of Zamorin, the ruler of Calicut, made him comfortable. He journeyed back on 29 August 1498 with only fifty five surviving men and of the three ships, two were laden with Indian goods. Gama's success made Portugal to send 1200 men with 13 vessels under Pedro Alvarez Cabral. On 29 October 1502 Gama visited Calicut for the second time with a fleet of 20 vessels. Gama moved from Calicut to Cochin as its harbour was better. He soon realized that the monopolistic trade of the Arabs needed to be broken if European trade was to thrive. He used the enmity between the two Hindu rulers of Cochin and Calicut for this purpose. Before he returned to Portugal he established a factory [warehouse] in Cochin and a prison at Kannur.

Consolidation of the Portuguese Trade

The Portuguese stopped yearly expeditions and instead decided to appoint a Viceroy. The first Viceroy was Francisco d' Almeida who followed what is known as 'Blue Water Policy,' and accordingly, he added more ships to strengthen the navy rather than adding more settlements. He destroyed the fleet of Zamorin and a fleet sent

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by the Sultan of Egypt. He befriended the ruler of Cochin and built fortresses at Cochin, Kannur and other places on the Malabar coast.

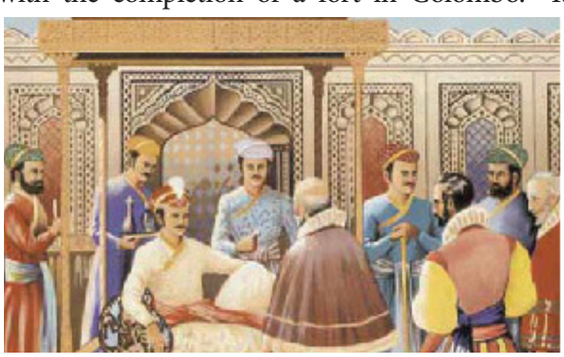

Albuquerque

Albuquerque (1509-1515), the successor of Almeida, was the real founder of the Portuguese empire in India. He defeated Yusuf Adil Khan, the ruler of Bijapur in 1510 and captured Goa. He developed Goa into a centre of commerce by making all the ships sail on that route. He encouraged people of all faiths to settle in Goa. He was in favour of Europeans marrying Indian women and settling down in Portuguese controlled territories. His conquest of Malacca (in Malaysia) held by the Muslims, who commanded the trade route between India-China and Mecca and Cairo, extended the empire. He attacked the Arabs and was successful in taking Aden. In 1515 he took control of Ormuz.

DO YOU KNOW?

Albuquerque attempted to stop the practice of Sati.

Two more viceroys played a significant role in consolidating the Portuguese empire in India. They are Nino da Cunha and Antonio de Noronha. Da Cunha occupied Bassein and Diu in 1534 and 1537 respectively. The port of Daman was wrested from the hands of Imad-ul Mulk in 1559. Meanwhile in the middle of the sixteenth century, the Portuguese control over Ceylon increased with the completion of a fort in Colombo. It was during the period of De Noronha (1571) the Mughal ruler Akbar visited Cambay in Gujarat and the first contacts between the Portuguese and the Mughal emperor established.


Akbar's Contact with European Traders

In 1580 Philip II, King of Spain, defeated Portugal and annexed it. In India the Dutch defeated the Portuguese in Ceylon and later seized the Portuguese fort on Malabar Coast. Thereafter rather than protecting their settlements in India, Portuguese began to evince greater interest in Brazil.

The Impact of Portuguese Presence

- For the first time in the political history of India the Europeans conquered and seized territories from the Indian rulers.
- Indian rulers remained divided and Europeans took advantage of it.
- The Europeans adopted new methods in the warfare. Gun powder and superior artillery played a significant role.
- The Portuguese could contain the monopolistic trade of the Arabs. But it did not really help them. Instead, it benefited the British who removed pirates on the sea routes and made the sea voyage safe.
- The marriages between Europeans and Indians, encouraged by the Portuguese in the territories occupied by them, created a new Eurasian racial group. They were the ones who were later taken to other Portuguese colonies in Africa and Asia.
- The presence of Portuguese is very much evident in Chennai's San Thome. Mylapore was the Portuguese 'Black Town'. (Black Town of the British period was George Town)
- Following the establishment of Portuguese settlements, Jesuit missionaries visited India. Notable among them are: 1. Roberto de Nobili, whose linguistic ability enabled him to write extensively in Tamil and Sanskrit. He is considered the *father of Tamil prose*. 2. Henriques introduced printing in Tamil and is called the *father of printing press*.

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Roberto de Nobile



San Thome Church

Clashes occurred between the Portuguese and the Muslim groups on the pearl fishery coast in the 1530s over the control of fishing and pearl diving rights and a delegation of Paravas complained to the Portuguese authorities at Cochin about the atrocities inflicted on them by Arab fleets and sought protection. Seizing the opportunity, the Portuguese sent their Roman Catholic priests (Padres) who converted thousands of fisher people to the Catholic religion. Following this St. Francis Xavier, one of the founders of the Society of Jesus, arrived in Goa in 1542 and travelled as far as Thoothukudi and Punnakayal to baptize the converts. Xavier established a network of Jesuit mission centres. His visit is evident from the shrines dedicated to St. Xavier and the towering churches that came up in the fishing villages on the Coromandel Coast.

The Portuguese threatened disruption of trade by violence unless their protection, *cartaz,* was bought. Under the *cartaz* system, the Portuguese exacted money from the traders as price for protection against what they termed as piracy. But much of this was caused by Portuguese freebooters themselves and so the whole system was a blatant protection racket.

The Dutch

The first Dutch expedition to the South East Asia was in 1595 by a trader (Jan Huyghen van Linschoten), a merchant from Netherlands who lived in Lisbon. There were several companies floated by the traders and individuals to trade with the East. The state intervened and amalgamated them all and created a Dutch East India company in 1602 [known as the United East Indies Company (in Dutch: Verenigde Oost-Indische Compagnie-abbreviated to VOC). The newly created company established its hold over the Spice Islands (Indonesia). In 1641 the Dutch captured Malacca from the Portuguese and in 1658 the Dutch forced Portuguese to part with Ceylon. The Dutch were successful in Spice Islands but they suffered reverses in India at the hands of the British.

The Amboyna Massacre – twenty servants of British East India Company, Portuguese and Japanese were tortured and killed by the agents of Dutch East India Company at Ambon Island in Indonesia in the year 1623.



Amboyna Massacre

Dutch in Tamil Nadu

The Portuguese who established a control over Pulicat since 1502 were overthrown by the Dutch. In Pulicat, located 60 kilometers north of Chennai, the Dutch built the Castle Geldria. The remains of this 400 year old fort can be seen even now. This fort was once the seat of Dutch power. The Dutch established control of Masulipatnam in 1605 and they established their settlement at Pulicat in 1610. The other Dutch colonial forts and possessions include Nagapattinam, Punnakayal, Porto Novo, Cuddalore (Tiruppathiripuliyur) and Devanampatinam.

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Dutch Cemetery, Pulicat

Pulicat served as the Coromandel headquarters of the Dutch East India Company. Diamonds were exported from Pulicat to the western countries. Nutmeg, cloves, and mace too were sent from here to Europe. A gun powder factory was also set up by the Dutch to augment their military power.

One less known fact about the Dutch is they were involved in slave trade. People from Bengal and from settlements such as Tengapattinam and Karaikal were brought to Pulicat. The Dutch employed brokers at Madras for catching and shipping slaves. Famines, droughts and war that resulted in food shortage led to the flourishing of the slave trade.

Wil O Dijk, a Ph.D. Scholar at Leiden University in one of her research papers noted that the passenger list of slaves transported in VOC ships within and from the Bay of Bengal from June 1621 to November 1665 showed a total of 26,885 men, women and children – of which 1,379 died. She further wrote that the export of Coromandel slaves surged during a famine caused by the Nayak rulers of Thanjavur, Senji and Madurai, after the fall of Vijayanagara empire.

A subsequent invasion of the Bijapur army led to the destruction of fertile agricultural lands of Thanjavur pushing more people into slavery. This time (1646) around 2118 slaves, mostly drawn from places situated along the coasts like Adiramapattinam, Tondi and Kayalpattinam.

The French

The French attempted to establish a trade link with India as early as 1527. Taking a cue from the Portuguese and the Dutch, the French commenced their commercial operations through the French East India Company, established in 1664. Unlike other European powers which appeared in India through the private trading companies, the French commercial enterprise was a project of King Louis XIV. His minister of finance, Colbert, was instrumental in establishing the French East India Company.

As the French effort was a government initiative, it did not attract the general public of France who viewed it as yet another way to tax people.

Pondicherry through Madagascar

The French traders arrived in Madagascar (in Africa) in 1602. Though the French colonized Madagascar, they had to abandon it in 1674, excepting a small coastal trading post. Berber, a French agent in India obtained a *firman* [a royal command or authorization] on September 4, 1666 from Aurangzeb and the first French factory was established at Surat in December 1668, much against the opposition of the Dutch. Within a year the French established another factory at Masulipatnam.

Factory in the then context referred to a warehouse or a place where factors, or commercial agents, resided to transact business for their employers abroad.

Realizing the need for a stronger foothold in India, Colbert sent a fleet to India, led by Haye (Jacob Blanquet de la Haye). The French were able to remove the Dutch from San Thome in Mylapore in 1672. The French sought the support of Sher Khan Lodi, the local Governor, who represented the Sultan of Bijapur, against the Dutch. The Dutch befriended the King of Golkonda who was a traditional foe of Bijapur. It was Sher Khan Lodi who offered Pondicherry (Puducherry) as a suitable site for their settlement. Pondicherry in 1673

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was a small fishing village. Francis Martin who became the Governor of Pondicherry later had spent four years in Madagascar before arriving Surat. He made Pondicherry the strategic centre of French settlements in India.

> "The countryside through which we passed (outskirts of Pondichérry) was well-cultivated and very beautiful. Rice was to be found in abundance... where there was water while cotton was grown...." Francis Martin about the landscape of Pondicherry in his diary.

Rivalry and Wars with the Dutch

French attempts to capture Pondicherry were not easy. They had to deal with their main rivals, the Dutch. From 1672 France and Holland were continuously at war. In India the French lacked men, money and arms, as they had diverted them to Chandranagore, another French settlement in Bengal. Therefore the Dutch could capture Pondicherry easily in 1693. It remained with the Dutch for six years. In 1697, according to the treaty of Ryswick, Pondicherry was once again restored to the French. However, it was handed over to the French only in 1699. Francis Martin remained as its governor till his death in 1706.

The French secured Mahe in 1725 and Karaikal in 1739. The French were also successful in establishing and extending their settlements in Qasim Bazaar, Chandranagore and Balasore in the Bengal region. Pierre Benoit Dumas (1668–1745) was another able French governor in Pondicherry. However, the French had to face the threat of the English who proved too strong for them. Eventually they lost out on their hard earned fortunes to the English.

The influence of the French can still be seen in present day Pondicherry, Mahe, Karaikkal, and Chandranagore.

The Danes

Denmark and Norway (together till 1813) possessed colonial settlements in India and Tamil Nadu. Tarangambadi or Tranquebar in Tamil Nadu, Serampore in West Bengal and Nicobar Islands were their possessions in India. On March 17, 1616 the King of Denmark, Christian IV, issued a charter and created a Danish East India Company. This Company did not get any positive response from the Danish traders. Admiral Ove Gjedde led the first expedition to Ceylon in 1618. The Danes could not get any trade contract in Ceylon. While they were returning in disappointment their main vessel was sunk by the Portuguese at Karaikkal. Thirteen stranded sailors with their trade director Robert Crappe were taken to the Nayak ruler of Thanjavur. Robert Crappe ably negotiated with the Thanjavur King and struck an agreement. According to the agreement signed on 20 November 1620, the Danes received the village of Tarangambadi or Tranquebar and the right to construct a Fort there.



Tarangambadi Fort

The Danish fort at Tarangambadi was vulnerable to high tidal waves which frequently damaged roads and houses. Despite their involvement in the Thirty Years War and the financial loss they suffered, the Danish managed to set up a factory at Masulipatnam. Small trading posts were established at Pipli (Hoogly River) and Balasore. Investors in Denmark wanted to dissolve the Danish East India Company, but King Christian IV resisted it. Finally after his death in 1648 his son Frederick abolished it.

A second Danish East India Company was started in 1696. Trade between Denmark and Tarangambadi resumed and many new trade outposts were also established. The Nayak king of Thanjavur gifted three more villages surrounding Tarangambadi. Two Danish Missionaries, the first protestant missionaries, arrived on 9 June 1706. The Danish settled in Andaman and Nicobar in 1755, but due to the threat of malaria they abandoned it in 1848.

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During the Napoleonic wars the British caused heavy damage to their possessions. Serampore was sold to the British in 1839 and Tranquebar and other settlements in 1845.

The Danes in Tamil Nadu



Bartholomaeus Ziegenbalg

The Danish Fort built in Tarangambadi is still intact. Bartholomaeus Ziegenbalg along with Heinrich Pluetshau arrived in Tranquebar in September 1706, as the first Lutheran missionaries in India. They began preaching, and baptized their first converts within ten months of their stay. Their work was opposed both by Hindus and by the local Danish authorities, and in 1707-08 Ziegenbalg had to spend four months in prison, on a charge that by converting the natives he was encouraging rebellion. The Copenhagen Missionary Society wanted to encourage an indigenous Christian Church, and accordingly instructed its missionaries simply to preach the Gospel, and not to bother about other matters. Ziegenbalg, however, contended that a concern for the physical welfare of others was implicit in the Gospel.

Ziegenbalg set up a printing press, and published studies of the Tamil language and of Indian religion and culture. His translation of the New Testament into Tamil in 1715 was first in any Indian language. The church building that he and his associates constructed in 1718 is still in use today. He succeeded in establishing a seminary for the training of local clergy. When he died on 23 February 1719, he left behind a full Tamil translation of the complete Bible and of Genesis to Ruth (Bible Story book series), many brief writings in Tamil, two church buildings, the seminary, and 250 baptized Christians.

Advent of the British

The English East India Company

A group of wealthy merchants of Leadenhall Street in London secured a royal charter from Queen Elizabeth I to have a share in the lucrative spice trade with the East. The Company, headed by a governor, was managed by a court of 24 Directors. In 1611, King James I obtained from Mughal Emperor Jahangir through William Hawkins, permission for regular trade. The English obtained some trading privileges in Surat. The Viceroy of Gujarat, Prince Khurram granted trading privileges, but the British could not operate freely because the Portuguese exercised a powerful influence in the region.

Madras was ceded to East India Company in 1639 by the Raja of Chandragiri with permission to build a fortified factory which was named Fort St. George. This was the first landholding recorded by the Company on Indian soil. In 1645, the ruler of Golkonda overran the territories under the Company's control in Madras. Aurangzeb conquered Golkonda in 1687 and brought the Company territories under Mughal rule. But the privileges granted to the English continued. Within a short time Madras replaced Masulipatinam as the headquarters of the English on the Coromandel Coast. The island of Bombay, which Charles II had inherited as dowry, was transferred to the Company in 1668. The Charter of 1683 empowered the Company to raise military forces and the right to declare war or make peace with the powers in America, Africa and Asia. In 1652 Madras became a presidency. In the year (1655) its position as presidency was nullified. Madras was re-elavated to the status of a presidency in 1684. In 1688 Madras had a municipal government with a Mayor. In 1693 the Company obtained another grant of three villages surrounding Madras and in 1702 five more villages were granted.



Chandragiri Fort

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Bengal

In Bengal it was a long drawn struggle for the British to obtain trading rights. The Company obtained trading privileges from Shah Shuja, the second son of Shajahan and the Governor of Bengal, but there was no royal confirmation of such privileges. The trading rights for the British in Bengal were obtained only in 1680. Local officials interfered with the trading rights of the British and this resulted in the Company declaring war with the ruler representing the Mughals. Peace was restored in 1690 and the Company established its first settlement at Sutanuti, a site which became the future Calcutta. The factory was fortified in 1696 and in 1698 the Company secured the zamindari rights over three villages, Sutanuti, Kalikata and Gobindpur in return for a payment of 1200 rupees a year. The fortified factory was called Fort William which became the headquarters of the Presidency in 1770.

Norris Mission: Sir William Norris, sent by the English King William III in 1698, met Aurangzeb to get full English jurisdiction over the English settlements. This was to confirm the existing privileges and to extend their trading rights further. But this request was conceded only during 1714-1717, when a mission under Surman sent to the Mughal Emperor Farukhsiyar obtained *firman* (grant of trading rights) addressed to the local rulers of Gujarat, Hyderabad and Bengal.

The Carnatic Wars

The British had to fight three wars (1746-1763) with the French to establish their supremacy, which in history are called the Carnatic wars.

NDE19

The Carnatic is a region in South India lying between the Eastern Ghats and the Coromandel Coast. This region constitutes the present day Tamil Nadu, eastern Karnataka, north-eastern Kerala and southern Andhra Pradesh.

First Carnatic War: 1746-1748

The Austrian War of Succession and Seven Years War fought in Europe had their repercussions in India. The Austrian ruler Charles VI died in 1740 and was succeeded by his daughter Maria Theresa. France did not support her succession and joined hands with German-speaking territories of Austria such as Bavaria, Saxony and Spain. Frederick II (known as Frederick the Great of Prussia) taking advantage of the emerging political situation invaded and annexed Silesia, an Austrian province, with the support of France. The wars fought between Britain and France in Europe also led to clashes between these two countries over their colonial possessions in North America and India.



Dupleix

When the war broke out, the new Governor of Pondicherry, Dupleix appealed to Morse, the Governor of Madras, to remain neutral. But a British squadron under Commodore Barnett captured some of the French vessels with Indian goods and precipitated the situation. Dupleix, shocked by this incident, appealed to Anwar- ud-din, the Nawab of Carnatic, to help him to avoid war with the English. Calm prevailed for some time.

Meanwhile Dupleix contacted La Bourdonnais, the French Governor of Isle of France, who appeared in the Indian waters with eight warships. Peyton, who led the English squadron with his four ships, intercepted the French squadron and in the battle on 6 July 1746 Peyton suffered reverses and retreated to Hoogly, Calcutta expecting some more ships from Britain.

Fall of Madras

The French squadron succeeded in capturing the undefended Madras on 15 September 1746. Governor Morse was asked to surrender but the Madras Governor turned to Anwar-ud-din for help. Dupleix was clever in convincing the Nawab that he was securing Madras from the British to be handed over to him. On 21 September 1746

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the English were forced to part with Madras. But when the Nawab of Carnatic asked the French to hand over Madras to him as promised, the French dodged. Thereupon the Nawab sent a force of 10,000 men under the command of his son Mahfuz Khan.

The Battle of San Thome and Adyar

Nawab's forces blockaded Fort St. George but the French forces pushed the Nawab's forces to San Thome. The French received reinforcement and Mahfuz Khan attempted to halt the progress of the French on the banks of river Adyar. The French forces were able to wade through the water and inflict a severe attack on the Nawab's forces resulting in heavy losses.

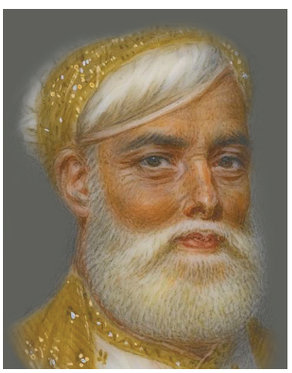
Dupleix then set his eyes on Fort St. David at Cuddalore which was in British possession. The English, with the help of the Nawab of Arcot, were trying to regain the places lost but Dupleix again played a diplomatic game by promising that he would hoist the flag of the Nawab in the Fort St. George for a week and after that he requested the Nawab to hand over the town to the British. Further, the French offered the Nawab gifts worth Rs. 40,000/- to make him withdraw his proposed help to the British. Meanwhile two attempts of the British under Rear-Admiral Boscowen to take Pondicherry also failed. By this time, in 1748, France and the English had signed the Treaty of Aix La Chapelle. Under this treaty the British and the French ceased their hostilities in India. It was agreed that the French would hand over Madras to the British in return for Louisburg in North America.

The Second Carnatic War: 1749-1754

In Europe peace prevailed between the British and the French. But the two colonial powers could not live in peace in India. They played one native ruler against the other. Dupleix wanted to enhance the French influence by involving in the wars of succession in both Hyderabad and Arcot.

Dupleix supported the claims of Muzzafar Jung, the grandson of Asaf Jah, who died in 1748 in Hyderabad, as the Nizam of Hyderabad. In the Carnatic, he supported the claim of Chanda Sahib. A triple alliance was formed amongst the French, Nizam and the Nawab of Carnatic.

The English, after losing Madras, a precious possession, had only Fort St. David under their control. In order to reduce the influence of the French, the English supported the rival candidates Nasir Jung for the throne of Nizam of Hyderabad and that of Muhammad Ali after the death of Anwar-ud-din in the Battle of Ambur in 1749.



Arcot Nawab Muhammad Ali

Anandarangam Pillai Diary

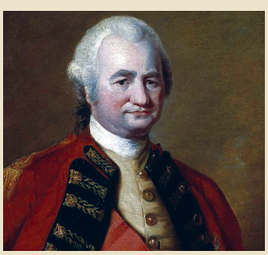
Anandarangam (1709-1761), was born to a leading merchant of the time named Tiruvengadam Pillai. After his father's death at Pondicherry, in view of the support given by the French Governors Dumas and Dupleix became the greatest merchant at Pondicherry. Dupleix appointed him the Chief Dubhashi (one who knows two languages) and Chief Commercial Agent (1746). This enabled him to emerge as a man of substantial political influence at Pondicherry. But his real fame rests on his voluminous Diary in Tamil which is a very valuable source of history for the period from 1736 to 1760, particularly for the Governorship of Dupleix. It is also a good summary of Anandarangam's views and impressions on contemporary events.

The Battle of Ambur (1749)

Muzaffar Jung, the contender for Nizami of Hyderabad, and Chanda Sahib, a claimant to the Nawabi of Carnatic, with the help of the disciplined French infantry inflicted huge casualties on the Nizam and Anwar-ud-din's forces. Anwar-ud-din was killed. Chanda Sahib entered Arcot as the Nawab. Muhammad Ali, son of Anwar-ud-din, escaped to Tiruchirappalli.

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The battle of Ambur was followed by the entry of victorious forces to Deccan. Nazir Jung was killed by the French Army and Muzaffar Jung was made the Nizam of Hyderabad in December 1750. Dupleix's dream of establishing a French empire appeared good for some time. Dupleix received huge money and territories both from the Nizam and the Nawab of Arcot. When Muzaffar Jung required French protection, Dupleix sent Bussy, the French general, with a large French force. Muzaffar Jung did not live long and the same people who killed Nasir Jung also killed him. Bussy promptly placed Salabat Jung, brother of Nazir Jung, on the throne. In order to reduce the influence of British and also with a view to capturing Mohammad Ali (who fled to Tiruchirappalli after Anwar-ud-din was killed) Chanda Sahib decided to take Tiruchirappalli, with the help of the French and the Nizam.



Robert Clive was born in September 29, 1725. He had no interest in studies and was expelled from three schools for his indiscipline and lack of interest in studies. However, Clive had developed notoriety for fighting. Disgusted by his behaviour his father secured him a writer's post in the East India Company and sent him to Madras. Clive was later promoted as the governor of Fort St David and was involved in the Carnatic Wars and the siege of Trichinopoly. He won the Battle of Plassey in Bengal from where the British Empire came to evolve in India. Clive returned to India to take up his governorship and secured the Diwani rights from the defeated Mughal emperor in 1765. Clive amassed huge wealth and left India a fabulously rich man, with a personal fortune to the then value of 234, 000 pounds. This apart, his jagir in Bengal fetched him an annual rental income of 27,000 pounds. When he returned to England he faced a parliamentary inquiry over allegations of corruption. Though exonerated, Clive committed suicide.

Clive in the Second Carnatic War

Dupleix was also determined to take over Tiruchirappalli with the help of Chanda Sahib. Chanda Sahib's troops were joined by 900 Frenchmen. Muhammad Ali had only 5000 soldiers and not more than 600 Englishmen to help him. Robert Clive's idea changed the course of history. He suggested the idea of storming Arcot when the French and the Nawab were busy concentrating on Tiruchirappalli.

Clive moved from Fort St. David on 26 August 1752 with only 200 English and 300 Indian soldiers. As expected the English received help from many rulers from small territories. The Raja of Mysore and the ruler of Thanjavur rallied to support Muhammad Ali. Chanda Sahib dispatched a force of 3000 under his son Raja Sahib to take Arcot. Clive seized Arcot on August 31 and then successfully withstood a 53-day siege by Chanda Sahib's son, Raja Sahib, who was helped by the French forces. In the battle of Arni the English and the Maratha ruler Murari Rao faced an unequal number of French and the forces of Nawab of Arcot. In several battles that followed, including one at Kaveripakkam, Chanda Sahib was captured and executed. Muhammed Ali became the undisputed ruler of Carnatic.

In Europe Britain and France were not involved in any war and so neither of them approved the policy of their Companies fighting in India. The French government recalled Governor Dupleix. The Treaty of Pondicherry was signed in 1755 with the English; both countries agreed not to interfere in the quarrels of the Indian princes. The Treaty also defined their mutual territorial possessions in India, a situation that was maintained for nearly two centuries until Indian independence.

The Third Carnatic War: 1756-1763

The third Carnatic War was an echo of the Seven Years War (1756-1763) which broke out in Europe in 1756. It was a global conflict and was fought between the two arch-rivals Britain and France. The war was fought in North America (resulting in the American War of Independence),

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and West Africa (which later became the French West Africa). In India it manifested itself in the Third Carnatic war. Before turning our attention to the Third Carnatic War, let us see what happened in Bengal in the meantime.

Battle of Plassey (1757)

The East India Company abused the trade permits (*dastaks)* granted by the Mughal Emperor by not paying taxes to the Nawab of Bengal, and by involving itself in internal trade. This apart, the Company had given asylum to the son of the Nawab Siraj-ud-daula's hostile aunt. As the Company refused to oblige the Nawab, who demanded the return of his nephew, Fort St. William was captured and Europeans imprisoned. Responding to this situation, the Company at Fort St. George despatched a strong contingent under Robert Clive and Watson. The battle that ensued is called the Battle of Plassey.


Nawab Siraj-ud daula

It was alleged that 146 European prisoners were kept in a room measuring 18 by 15 feet and it is said that all except 23 prisoners died of suffocation. The veracity of this incident, known as the "Black Hole Tragedy of Calcutta" in British accounts, has been debated among historians.

The battle of Plassey (1757) changed the position of the British from being a commercial power to that of a territorial power. It confirmed the privileges obtained by the Company and replaced Siraj-ud-daula with the betrayer Mir Jaffar. The Company's sovereignty over Calcutta was recognized and it was given sufficient land to maintain a military force. Mir Jaffar also agreed for a Company's resident in the court. Mir Jaffar was replaced by Mir Qasim and the latter tried to assert his independence, which was not to the liking of the Company officials.

Battle of Buxar (1764)

After fleeing from Bengal Mir Qasim aligned with the Mughal Emperor Shah Alam II and the Nawab of Oudh, Shuja-ud-daulah, who were equally aggrieved by the interference of the Company in their internal affairs. They declared war against the British. The battle was fought at Buxar (1764). By virtue of its superior armed the Company forces won the battle. The victory of the British led to the signing of the Treaty of Allahabad (1765) by Robert Clive with Shah Alam II. By this treaty the Company got the Diwani right to collect land revenue from the princely states of Bengal, Bihar and Orissa. Besides, the Company obtained three districts, Burdwan, Chittagong and Midnapur, in Bengal and sovereignty over Calcutta. British virtually became the rulers of Bengal.

Outbreak of Third Carnatic War

With the outbreak of the Seven Years War, Clive captured Chandranagore, the French settlement in Bengal. With this the French influence ended in Bengal. But they retained their power in the south. The French government sent Count de Lally as the Supreme Commander of the French forces in India. As the British were active in Bengal, Lally promptly secured Fort St. David after a short siege. Lally's next move was Thanjavur but the French were after money from the Raja which he could not give. Without a penny the siege of Thanjavur was lifted because there was a threat of British attack on Pondicherry.


Lally


Bussy

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Lally wanted Bussy to come from Hyderabad to help him to defend Pondicherry in the case of attack. Bussy left Hyderabad and joined Lally. In Deccan the political situation changed quickly and the French lost both Rajahmundry (1758) and Masulipatam (1759). Salabat Jung, the Nizam of Hyderabad, without fighting a battle signed an agreement with the British. The Nizam transferred Masulipatam and Northern Circars from the French to the English.

The combined forces of Bussy and Lally captured Kanchipuram and proceeded to take Madras. As the British were busy in Bengal, Madras had only about 800 Englishmen and 2500 Indian soldiers. The Siege of Madras began on 12 December 1758. The French could not progress till February 1759, but both sides suffered casualties. The French, however, could not continue with the siege as supplies were dwindling. Meanwhile General Pocock brought a fleet to the relief of Madras. Lally was forced to lift the siege and fall back on Kanchipuram.

The Battle of Wandiwash and the Fall of Pondicherry


Sir Eyre Coote

Lally retired to Pondicherry leaving a French contingent in Arcot. The British moved towards Wandiwash but suddenly fell upon Kanchipuram and captured it. A fresh detachment of British forces arrived under the command of Sir Eyre Coote. The last ditch battle was fought between Eyre Coote and Lally at Wandawashi (Wandiwash) in January 1760. Bussy was defeated and taken prisoner. Lally retreated to Pondicherry but it was not besieged immediately. Meanwhile the British captured Senji and proceeded to Pondicherry and laid siege to it. Lally had reorganized the defences and put up a heroic resistance to the British. The siege of Pondicherry continued for several months and finally on 4 February 1761 Pondicherry fell. In the same year the British took control of Mahe, another French possession in the west coast. All French possessions were now lost. Finally, the hostilities came to an end with the signing of the Treaty of Paris (1763) at the end of the Seven Years War. Pondicherry and Chandranagore were restored to the French. The French had to henceforth be content with Pondicherry, Karaikal and Yanaon (Yanam) (all in Union Territory of Puducherry), Mahe (Kannur district in Kerala), and Chandranagore (Chandannagar in Bengal). The English emerged as the undisputed colonial power in India, changing from a trading company into that of a territorial power.

SUMMARY

I

- Akbar's expansion of his empire in Gujarat and Bengal facilitating his contact with European trading companies and the establishment of Dutch and English settlements with the consent of Akbar and Jahangir are narrated
- During the corresponding period how the Nayak rule in south India, especially the Nayak kingdoms in Madurai, Thanjavur and Senji had come about, are explained. Dutch Settlement in Pulicat with the permission of Nayak king in Senji is pointed out
- Shivaji stalling Aurangzeb's ambitious plans to extend his influence in south India and his victory over the Nayak rulers of Senji and Thanjavur facilitating Maratha rule in Thanjavur are highlighted
- The establishment of successor states after the death of Aurangzeb, the moving of the Dutch from Pulicat to Nagapattinam, and the English moving from Surat to Bombay are dealt with
- The economic condition of India during the period of survey of political developments (1600-1750), with focus on cotton cultivation in the field of agriculture, weaving in manufacturing sector and merchant groups involved in overseas trade are explained
- Advent of Europeans and their collaboration with Indian merchants, laying the foundation for building a trading empire by the English are traced

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II

- Portuguese Settlements with Goa as headquarters and the impact of Portuguese presence in India, in particular in Tamilnadu, are elaborated
- The Dutch East India Company's activities with focus on slave trade are discussed
- Pondicherry becoming French settlement and the rivalry between the French and the Dutch resulting in elimination of Dutch presence in the south are explained
- The Danes establishing their Lutheran mission in Tranquebar and the role of Ziegenbalg as a missionary and the impact they made in the region are described
- English East India Company's rivalry with the French and the resultant three Carnatic Wars with focus on the leading roles played by Robert Clive on the side of the English and Dupleix on the side of the French are detailed
- Battles of Plassey and Buxar that decisively made the British a territorial power in India are highlighted

EXERCISE

5ETWI

I. Choose the Correct Answer

1. _____ became the political headquarters for the Portuguese in India.
   (a) Goa (b) Diu
   (c) Daman (d) Surat
2. _____ was the gateway to west Asia and Europe.
   (a) Diu (b) Calcutta
   (c) Bombay (d) Surat
3. The English got a piece of land from the local chief on which they built _____ in 1639.
   (a) Fort St. George (b) Fort St. Williams
   (c) Vellore Fort (d) Golconda Fort
4. _____ is associated with "Blue Water Policy".
   (a) Francisco d' Almeida
   (b) Albuquerque
   (c) Nino da cunha
   (d) Antonio de Noronha
5. _____ is called the "Father of Printing Press".
   (a) Roberto de Nobile (b) Albuquerque
   (c) Henriques (d) Francisco d' Almeida
6. _____ were responsible for "The Amboyna Massacre".
   (a) English East India Company
   (b) Dutch East India Company
   (c) Portuguese East India Company
   (d) French East India Company
7. Francis Martin made _____ the strategic centre of French settlements in India.
   (a) Masulipatnam (b) Nagapattinam
   (c) Goa (d) Pondicherry
8. _____ was inherited by Charles II as dowry, which he transferred to the English East India Company.
   (a) Madras (b) Calcutta
   (c) Bombay (d) Delhi
9. During the First Carnatic War, _____ was the Governor of Pondicherry.
   (a) Peyton (b) La Bourdonnais
   (c) Dupleix (d) Morse
10. Robert Clive consolidated the British rule in Bengal by winning the _____
    (a) Carnatic wars (b) Seven Years' Wars
    (c) Battle of Buxar (d) Battle of Plassey
11. Battle of Wandiwash was fought between _____
    (a) Eyre Coote and Lally
    (b) Robert Clive are Lally
    (c) Eyre Coote and Bussy
    (d) Robert Clive and Bussy

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12. _____ concluded the Seven Years War.
(a) Treaty of Pondicherry
(b) Treaty of Allahabad
(c) Treaty of Paris
(d) Treaty of Srirangapatnam

13. Find out the correct statement
(a) The Europeans were quite aware of the wealth and power of the Mughals.
(b) The Dutch followed by the English arrived at Bombay.
(c) Thanjavur survived as a Mughal–ruled state.
(d) Bombay, as an important trade centre, attracted merchants from Surat and other parts Odisha.

14. Find out the wrong statement
(a) Indian rulers admired foreigners and the Europeans took advantage of it.
(b) The Dutch were successful in the Spice Islands.
(c) Colbert was instrumental in establishing the French East India Company.
(d) The influence of the French can still be seen in Pondicherry.

15. From the following statements, find out the correct answer.
i. The Battle of Plassey changed the British from a commercial power to that of a territorial power.
ii. After the Battle of Wandiwash, the English emerged as a commercial power from that of a colonial power.
(a) (i) is correct
(b) (ii) is correct
(c) (i) and (ii) are correct
(d) (i) and (ii) are wrong

16. From the following statements, find out the correct answer.
i. Albuquerque was the real founder of the Portuguese Empire in India.
ii. Albuquerque attempted to stop the practice of Sati.
(a) (i) is correct
(b) (ii) is wrong
(c) Both (i) and (ii) are correct
(d) Both (i) and (ii) are wrong

17. **Assertion (A):** Europeans had arrived in India in the 16th Century
Reason (R): Their intention was to procure pepper, cinnamon, cloves and other spices for European markets.
(a) A is correct; R is the correct explanation of A.
(b) A is correct; R is wrong.
(c) A is wrong; R is correct.
(d) A is correct; R is not the correct explanation A.

18. **Assertion (A):** India had a strong manufacturing base and was particularly famous for the variety of cotton fabrics.
Reason (R): Agriculture was the most important economic activity in the county.
(a) A & R are correct.
(b) A is correct; R is not the correct explanation of A.
(c) A is correct; R is the correct explanation of A.
(d) A & R are wrong.

19. Which of the following pairs is wrongly matched.
(a) Tarangambadi - Danish
(b) Sir Thomas Roe - French
(c) Anwar-ud-din - Nawab of Carnatic
(d) Albuquerque - Portuguese

20. Match the following.
(A) Zamorin - 1. Printing Press
(B) Fr. Henriques - 2. Nizam of Hyderabad
(C) Muzaffar Jung - 3. Chanda Saheb
(D) Nawab of Arcot - 4. Ruler of Calicut
(a) 4, 1, 2, 3 (b) 4, 3, 2, 1
(c) 3, 2, 1, 4 (d) 2, 1, 4, 3

II. Write brief answers

1. Why were the Nayak kingdoms setup? What were they?
2. How did the English establish their settlement at Madras?

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3. Write a note on craft manufacture.
4. What do you know of shroffs and hundis?
5. Name the first Portuguese viceroy in India. Explain the policy that he introduced.
6. What is meant by Cartaz system?
7. Name the Dutch colonial forts and possessions in India.
8. What is a factory? List out the European factories established in the 16th Century.
9. What were the causes for the outbreak of the First Carnatic War.
10. Name the treaty signed in 1765. What were its terms?

III. Write short answers

1. The political condition in South India after 1565
2. The traders were not a homogeneous group – explain.
3. What made the Europeans to set up their establishments on the east coast?
4. "The expansion of demand for Indian textiles from Europe had an impact on the indigenous economy" – How?
5. Write about Pulicat in history
6. How important was Tarangambadi to the Danish?
7. Write a short note on The Battle of Ambur.
8. Why is "Anandarangam Diary" considered important?

IV. Answer the following in detail

1. Describe the impact of Portuguese presence in India.
2. How did the English East India Company establish its trading rights in Madras, Bombay and Calcutta.
3. Highlight the causes for the Anglo–French rivalry in the Carnatic region.
4. "The British virtually became the rulers of Bengal" – When and How?
5. Attempt an account of Dupleix's career and achievements in India.

Activity

1. On the outline map of India, mark the European trading centres.
2. Visit Fort St. George Museum and prepare a report about your visit.
3. Chennai Day and its associated activities.

Assignments

1. Prepare an album, collecting pictures related to the Portuguese and French settlements.
2. Write the biography of Robert Clive.

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GLOSSARY

revamped	changed something again	திருத்தியமைக்கப்பட்ட
devastated	destroyed	அழிந்துபோதல்
political turmoil	a state of confusion	அரசியல் அமைதியின்மை
incursion	a sudden attack	ஊடுருவல்
metamorphosis	a complete change	உருமாற்றம்
stranded	struck by a difficult situation	கைவிடப்பட்ட
invincibility	impossible to defeat	வெல்லமுடியாத



ICT CORNER

The Coming of the Europeans

Let us learn about the 'Coming of the Europeans'



Procedure

Step 1 Type the URL or scan the QR code to open the activity page.

Step 2 Click on the Timeline given below to select the British period.

Step 3 Scroll below to know about the coming of Europeans.

Step 4 In another way, select the 'British India' in the list which is located at the right-side of the page.

URL:

https://www.timemaps.com/history/south-asia-1837ad/

https://is.muni.cz/do/law/kat/kupp/hrim/index.html

Pictures are indicative only

* if browser requires allow Flash Player or Java Script.

Answers :

1. (a)	2. (d)	3. (a)	4. (a)	5. (c)	6. (b)	7. (d)	8. (c)	9. (c)	10. (c)
11. (a)	12. (c)	13. (a)	14. (a)	15. (c)	16. (c)	17. (a)	18. (a)	19. (b)	20. (a)

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UNIT 17

Effects of British Rule

Learning Objectives

To acquaint oneself with the knowledge of

- British East India Company's emergence as a territorial power
- Failure of dual government established by Robert Clive and assumption of direct responsibility of the Company under Regulating Act of 1773
- Cornwallis' Permanent Settlement in Bengal and Thomas Munro's Ryotwari System in Madras Presidency
- Wellesley's Subsidiary Alliance and Dalhousie's Doctrine of Lapse leading to annexation of more number of Indian territories without war
- The Company government's relationship with Indian Rulers
- Reforms in civil and judicial administration carried out by Cornwallis and Wellesley
- Social and educational reforms and the building of rail and communication networks attempted by Bentinck and Dalhousie
- Neglect of irrigation and exploitation of forest resources by the colonial state leading to frequent famines, forcing the peasants and artisans to move out of the country as indentured labourers
- Drain of Wealth theory of Dadabhai Naoroji

Introduction

The general breakdown of the central authority, in the wake of Mughal's fall, resulted in a English trading company taking over India. Initially, the English East India Company's focus was not on administration. Its aim was ensuring smooth trade. However, after the terrible Bengal famine of 1770, they began to exercise power with some responsibility. Not withstanding their exploitative economic policy, their professed objective was the safety of the people they governed and administration of justice. The justification for their expansionist policy was the extermination of tyranny of the local rulers and the harassment by robbers and marauders in the country. Railways and telegraph, introduced for easier communication, also served the purpose of curbing resistance and the control of the local population. However, their agrarian and commercial policies had a ruinous impact on the economy. India's wealth was drained in several forms. By the 1830s there was large scale emigration of ruined peasants and weavers to plantations in the British Empire countries.

17.1 Establishment of British Raj

Buxar was the real foundation battle for British dominion in India. Not only the Nawab of Bengal and Oudh, but the Mughal emperor ShahAlam II and his prime minister were also

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opposed to the British. As a result of the Battle of Buxar, the Company ceased to be a company of merchants and became a formidable political force. Under the pretext of corruption in Bengal administration Clive was appointed Governor of Fort William. Clive did not like his predecessor Vansittart's decision restoring Oudh to Shah Alam. So he called for fresh negotiation with Shuja-ud-daulah. As a result of this, two treaties of Allahabad were signed. The emperor granted the Diwani (revenue administration) of Bengal, Bihar and Orissa to the Company. The emperor Shah Alam II was to get the districts of Allahabad and Kora, besides an annual allowance of 26 lakhs of rupees from the revenues of Bengal, Bihar and Orissa. The province of Oudh was restored to Shuja-ud-daula on the payment of war indemnity. The treaties held the Nawab of Bengal responsible for the governance of Bengal, Bihar and Orissa.

Before the emperor granted the Diwani to Clive, the Nawab of Bengal, successor of Mir Jafar, had practically transferred the Nizamat (civil administration) to the Company. So the Company had to function as Diwan and the Nizam. The Diwan's duty included the collection of revenue and the control of civil justice. The Nizam's function was to exercise military power and to dispense criminal justice. Thus the Company acquired the real power, while the responsibility of administration was with the Nawab. This arrangement is called Dual System or Double government or Dyarchy.

But soon the dual system began to break down. Governance without responsibility led to the outbreak of a terrible famine in 1770. Nearly one third of Bengal's population perished. The miseries of the province were intensified by the Company servants who had monopolized the sale of rice and realized huge profits. Finally, the Company realized its responsibility and passed the Regulating Act of 1773. Warren Hastings was appointed the Governor General of Bengal.



Warren Hastings

The administrative head of East India Company was Governor (of Fort William or of Fort St. George) until 1772. Warren Hastings who was Governor of Fort William was made Governor-General of Bengal according to the Regulating Act of 1773. The Charter Act 1833 designated this post as Governor-General of India and William Bentinck was appointed the first Governor-General of united British India. The Governor-General was selected by the Court of Directors of the East India Company, to whom he was responsible. After the great rebellion of 1857, when the government of India was transferred from the East India Company to the Crown, the title "Viceroy and Governor-General" was first used in the queen's proclamation of 1858. Canning was the first Viceroy and Governor-General of India accountable to the British Parliament.

17.2 Land Tenures: Permanent Settlement and Ryotwari Settlement

The Regulating Act of 1773 imposed on the court of Directors the legal obligation of informing all revenue transactions of the Company servants to the British Treasury. The Governor and Council consisting of the Commander-in-Chief and two counsellors sat as a Board of Revenue which discussed revenue matters. The Pitt India Act of 1784 separated the civil and military establishments in India.

Governor-General Cornwallis, himself a big landlord, wanted to create landlords after the British model in India. Cornwallis came to a settlement with the revenue farmers. This resulted in the creation of a new type of middlemen, called zamindars, reducing the cultivators to the position of mere tenants. This settlement that Cornwallis



Cornwallis

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made with the zamindars of Bengal, Bihar and Orissa in 1793, in pursuance of the instruction from the Directors, is called the Permanent Settlement. 'Settlement' refers to the assessment and fixing of the quantum of land revenue to be paid by each zamindar to the government. For Bengal, Bihar and Orissa(Odisha), this was fixed permanently. Thus the zamindars who were originally tax collectors acquired hereditary rights over the land assigned by the government. The zamindars pocketed whatever they collected over and above the settlement.

The first quarter of the nineteenth century was a formative period in the land revenue history of the Madras Province. First after a great deal of deliberations Permanent Settlement was adopted. The districts of Chengalpattu, Salem and Dindigul were divided into a number of *mittahs* and sold to the highest bidders. Most of the purchasers, after fleecing the peasants, failed in the course of a year or two. The experiment was therefore abandoned. Then the Board of Revenue tried a system of village leases.

Mahalwari was introduced in 1833 during the period of William Bentinck. Under the system the revenue settlement was made with the proprietor of the estate but the land revenue was collected from individual cultivators.

Under the Village Lease system the assessment of each village was to be fixed for a period of three years based on the actual collections over a series of past years. In districts where *mirasi* rights existed, the *mirasdar* was made responsible for the rent collections. In districts where the *mirasi* rights did not exist, an arrangement was made with the village headman. This system failed due to various reasons such as bad monsoons, low price of grains and the short period of lease. When crops failed entire villages defaulted and fled without paying the revenue. The government had to seek the help of the district collectors to bring back the peasants to the village.

By 1814 the Court of Directors had decided to introduce the ryotwari system. This was a system formulated by Governor Thomas Munro. Under this system the ryot, an Anglicization by the British in India of the Arabic word *ra'īyah,* meaning a peasant or cultivator, was the proprietor and tax payer of the land. The government dealt with him directly without the intervention of any middlemen. The peasant was entitled to possession of land so long as he paid the land revenue. Apart from eviction, default could result in attachment of livestock, household property and personal belongings. The government assessed the revenue of each cultivated field. The revenue assessment was reviewed once in thirty years, taking into account the changes in grain prices, marketing opportunities, irrigation facilities and the like. The ryotwari system introduced the concept of


Thomas Munro

Thomas Munro: Munro arrived Madras in 1780. In the first 12 years he was engaged in Mysore War as soldier. He worked in the Baramahal (Salem district) from 1792-1799 and Kanara from 1799-1800. He was collector of Ceded Districts: Kadapa, Kurnool, Chittoor, Anantapur. It was during this period that he conceived the idea of Ryotwari Settlement. In 1820 he became Governor of Madras Presidency and served for seven years. In 1822 he officially enforced the Ryotwari System in Madras. During his governorship, he gave attention to education and regarded any expenditure on it as an investment. He also emphasized the need for Indianization of the services. He died of Cholera at Pattikonda (Karnool district) in July 1827. A very popular governor, people constructed shrines in his honour, and named their children after him. His statue was erected at Madras in 1839 by public subscription.

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private property in land. The individual holders were registered and issued *pattas*. They were permitted to sell, lease, mortgage or transfer the right over land.

17.3 Subsidiary Alliance and Doctrine of Lapse


Wellesley

Governor General Wellesley (1798-1805) pursued a forward policy to establish British supremacy in India. His annexation of territories was not a result of victory in war. It was by assumption of the entire administration of an Indian State, with its rulers retaining his title and receiving a fixed allowance.

Before Wellesley, the Company concluded alliances with Indian princes. The Nizam and the Nawab of Oudh received subsidies for the maintenance of British contingents. Such forces were generally stationed outside the State concerned. Payment was made in cash. Difficulties arose when the payments were not promptly paid. Wellesley broadened the scope of this arrangement by his Subsidiary Alliance System, bringing under it Hyderabad, Mysore, Lucknow, the Maratha Peshwa, the Bhonsle (Kolhapur) and Sindhia (Gwalior).

The provisions of the Subsidiary Treaty are: (a) An Indian ruler entering into Subsidiary Alliance with the British had to dissolve his own armed forces and accept British forces and a British Resident in his territory. (b) He had to pay for the British army's maintenance. If he failed, a portion of his territory would be taken away and ceded to the British. (c) The protected prince was to sever all connections with European powers other than the British, especially the French. (d) No European should be employed without the permission of the British. (e) No negotiation with any Indian power should be held without the Company's permission and (f) No other Indian power to interfere in its internal affairs. Thus the states brought under the system became dependent on the Company in political and military matters, sacrificing their own sovereignty and status.

The Subsidiary System increased the military resources and efficiency of the Company government. The immediate result of this system was the discharge of thousands of professional soldiers by the political powers. The disbanded soldiers indulged in freebooting activities. Pindaris (marauders) began to swell on account of the Subsidiary System. In view of the guaranteed support to the Princes by the Company, the protective States mal-administered and paved the way for the annexation.

Distinction between 'Presidency' and 'Province': The British called Presidency the place where the office of Chief Administrative Head was situated. Madras, Bombay and Calcutta were the three Presidencies. Later when the Presidency became unwieldy for governance, they created provinces like Central and United Provinces.

Doctrine of Lapse


Dalhousie

Traditionally Hindu custom allowed the adoption of a son in the absence of male heirs. The adopted son had the right to inherit property. In this context the question raised was whether such an adopted prince holding the state subordinate to the Paramount Power (England) could succeed without the consent of the latter. Before Dalhousie's arrival, the custom was to obtain the sanction of the Company government before or after adoption. Governor General Dalhousie held that the paramount power could legally refuse to sanction adoption in the case of rulers of States dependent on it. This meant that dependent States could be regarded as lapsed to the paramount power, by its refusal to sanction the succession of adopted sons.

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By applying this policy known as Doctrine of Lapse, the first state to fall was Satara. Shahji of Satara died (1848) and the son he adopted on the eve of his death was not recognized by Dalhousie. Gangadhar Rao, Raja of Jhansi died in November 1853 and Dalhousie annexed that state immediately. (His widow, Rani Lakshmi Bai, played a prominent role in the Great Rebellion of 1857.) Raghuji Bhonsle III died in 1853 without a child. Nagpur was immediately annexed. In 1851, the last Peshwa died. He had been a pensioner of the Company for thirty-three years, but Dalhousie refused to continue paying the pension to his son, the Nana Sahib. The Doctrine of Lapse, thus, served as an instrument for the pursuit of its annexation policy. When the Crown took over India in 1858 Doctrine of Lapse was withdrawn.

17.4 Native States and British Paramountcy

In the aftermath of the Battle of Plassey (Palashi) (1757), when the Company embarked on its career of expansion, it established the system of dual government. Under this system, everything was sought to be done by the Company's servants in the name of some powerless and dependent prince. In theory the Company was only the diwan (the collector of revenue), but in practice it exercised full authority. This authority was asserted by the refusal to continue the payment of annual tribute to the Mughal emperor Shah Alam II promised by Clive. Cornwallis even stopped affirming obedience in letters to the emperor. Wellesley carried matters further with his objective of establishing British predominance through his Subsidiary Alliance System. Wellesley made subsidiary alliances with the three of the major States of India: Hyderabad, Poona and Mysore.

Hastings (Moira) who became Governor General in 1813 ordered the removal of the phrase denoting the imperial supremacy from his seal. He refused to meet Emperor Akbar II, unless he waived all authority over the Company's possessions. But Hastings laid down a policy that the Company was in no way responsible for the administration of the Indian States. Thus, under the Subsidiary System, each Prince was secure on his throne, notwithstanding the discontent of his people or by his jealous neighbours. In regions such as Kathiawar and Central India, divided among a great number of petty chiefs, the Company's close supervision became indispensable for prompt action.

The Company army helped the Indian rulers under the Subsidiary system to quell any rebellion or disturbance within the State. In Hyderabad, the authority of the Nizam did not prevail in certain areas, as the Arab troops lived without any control. The assistance of British troops helped reduce the Arabs to obedience. In Mysore state the financial management of the raja provoked a rebellion in 1830 and the treaty of Wellesley only provided authority for the Company to interfere. William Bentinck, as Governor General, relieved the raja of all his powers and appointed Mark Cubbon to administer Mysore. In Gwalior, during a minority, the parties at the durbar quarrelled bitterly among themselves. The army of the State passed out of control. Ellenborough moved with a strong army, but the State army resisted. At the battle of Maharajpur, the State army was defeated and new terms of conditions including the limitation of the military forces maintained by it were imposed in 1843.

Dalhousie's new method of annexing territories, Doctrine of Lapse, as we have seen, increased the territories under British domain. Every accession of territory also increased the influence of the Company over the governments of the Indian princes.

17.5 Reforms in Civil and Judicial Administration

Cornwallis organized company administration securing the services of William Jones, a judge and an Orientalist. He set up a machinery for the detection and punishment of crime, thereby ending the dual system of government established by Clive. The collection

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of revenue was separated from administration and justice. He deprived the collectors of their judicial function and confined them to revenue collection. Civil and criminal courts were thoroughly reorganized. At the top of the judicial system were the Sadar Diwani Adalat and the Sadar Nizamat Adalat. These two highest civil and criminal courts of appeal at Calcutta were presided over by the Governor General and his Council. Under them were four provincial courts of appeal at Calcutta, Deccan, Murshidabad and Patna. Each was to function under three European judges, aided by Indian advisers. Next came the District and City courts, each presided over by a European judge assisted by Indians. Every district and important city was provided with a court. At the bottom of the judicial system were courts under Indian judges, called munsifs. In civil cases, Muslim law was imposed and followed. In criminal cases, Hindu and Muslim laws were applied according to the religion of the litigants.

The biggest contribution of Cornwallis was the reform of the civil services. Cornwallis provided scope for employing capable and honest public servants. He put an end to the old tradition of the civil service wherein the Company's servants were given a small salary but were permitted to trade. Cornwallis appointed people solely on merit but considered that efficiency required the exclusion of Indians from the Company's service.

Every district was divided into *thanas* (police circles). Each thana was under a *daroga*, an Indian officer. Cornwallis' police system was further improved under Warren Hastings. The rigid separation of judicial and revenue powers was given up. The Collector began to function as Magistrate as well.

Cornwallis, who toned up the civil and criminal administration, however, did not pay adequate attention to the education of Company servants. It was Wellesley who emphasized the need for educating and training them. Wellesley thought the civilians should have a knowledge of the languages, laws, customs and manners and history of India, in addition to their liberal education in England. With this object, the College of Fort William was founded at Calcutta in 1800. A three year course of study was provided for the Company's civil servants. The college was staffed by European professors and eighty Indian pundits. This became the Oriental School for Bengal civilians. In 1806 the East India College was established in England. In Madras, the College of Fort St George was set up by F.W. Ellis in 1812 on the lines of College of Fort William. It was here that the theory that the South Indian languages belonged to a separate family of languages independant of Sanskrit was formulated.

17.6 Education and Development under Company Rule

Education

The establishment of a *Madrasa* by a learned maulvi with the support of Warren Hastings was the beginning of initiatives of British government to promote education. This Madrasa started with forty stipendiary students. What Warren Hastings had done for the Muslims, his successor was prepared to do for the Hindus. Cornwallis established a Sanskrit college (1791) in Benares. The successive governors in the next twenty years, however, did nothing to follow it up. The Company held the view that it was not desirable in its own interests to encourage education in India. In 1813, when the Company Charter was renewed, it contained a clause intended to force on the Company the initiative for a regular educational policy. Hastings encouraged the foundation of vernacular schools by missionaries. He was the patron of the Hindu College, established at Calcutta in 1817, supported by the Indian public for the teaching of English and of Western science. The cause of education was further promoted by missionaries like Alexander Duff. Thanks to Hastings' liberal outlook, press censorship instituted in 1799 was abolished. It was in such an atmosphere that the Bengali Weekly, the *Samachar Darpan* was started in 1818.

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The Charter of 1833 emphasized the development of the country primarily in the interest of its inhabitants. William Bentinck, appointed the first Governor General of united India reformed the society by suppressing thuggee (robbery and murder committed by the thugs in accordance with their ritual), abolishing sati and introducing English as the medium of instruction in schools and colleges. This he thought would facilitate Indianization of the services. Bentinck founded the Calcutta Medical College in March 1835. The students of this college were sent to London in 1844 to complete their studies. Ten years after the establishment of the Calcutta Medical College, the Grant Medical College in Bombay was founded in 1845. In 1847 the Thomason Engineering College at Roorkee (now IIT Roorkee) came into existence. In 1849 a school for girls was founded in Calcutta.

Macaulay came to India as a law member in 1835. He was appointed President of the Board of Education. He had a poor opinion of indigenous learning. Macaulay recommended and government accepted to make English the literary and official language of India.

Dalhousie showed keen interest in education. He approved of the system of vernacular education designed by James Thomason, Lieutenant Governor of the North-Western Provinces (1843-53). The Educational Dispatch of Charles Wood (1854) outlined a comprehensive scheme of education-primary, secondary, collegiate. Departments of Public Instruction and a university for each of the three Presidencies were organized for the purpose. University of Madras was established under this plan (1857), along with universities in Bombay and Calcutta. Dalhousie modified the policy of Macaulay by encouraging educational institutions in vernaculars too. He also agreed to the principle of grants-in-aid to private effort, irrespective of caste or creed.

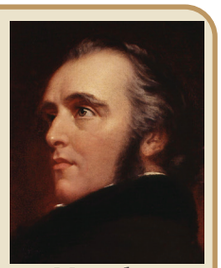
A charter is a grant by a country's sovereign power to start a company, university, or city with rights and privileges clearly stated. The East India Company was started with Queen Elizabeth's Charter of 1600. It came to be renewed every twenty years, after Warren Hastings took over as Governor General since 1773. The Charter of 1853 was the last one before the Company government was taken over by the Crown.

17.7 Efforts at Safety and Developmental Measures

Pindari War

Pindaris were freebooters composed of both Muslim and Hindu bands. The Subsidiary Alliance of the Company had led to the disbandment of thousands of soldiers and most

Macaulay: Macaulay found nothing good in Indian literature, philosophy and medicine. Macaulay, in his minute of 1835 wrote: 'I have no knowledge of either Sanskrit or Arabic. But I have read translations of the most celebrated Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongues. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia.


Macaulay

... We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, -a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.

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The villagers burning themselves to avoid Pindaris



William Bentinck

of them joined them and swelled their numbers in central India. The British proclaimed Pindari War. But it turned out to be a war against Marathas and the outcome of this prolonged war (1811 to 1818) was that the whole of Central India came under British rule.

Suppression of Thuggee

The Thugs were robbers operating between Delhi and Agra from the fourteenth century. They were bound together by oaths and ritual and murdered unsuspecting travellers in the name of the goddess Kali. Bentinck placed William Sleeman in charge of the operation to eliminate the Thuggee menace. Between 1831 and 1837 more than three thousand Thugs were convicted. Five hundred became approvers. By 1860 the problem of thuggee had ceased to exist.



Thuggees

Abolition of Sati

Bentinck showed great courage and humanity by his decision to abolish *sati*, the practice of burning widows alive with the corpses of their husbands. Previous governors-general were reluctant to prohibit the custom as an interference in religion but Bentinck enacted a law (Sati Abolition Act, 1829) to put an end to this practice. Raja Rammohan Roy's campaigns and efforts played a decisive part in getting this inhuman practice abolished.

Railways, Postal & Telegraph Systems

The first serious proposal for constructing railways was made by the European business community. The Directors were doubtful whether railways could be successfully built in India. Governor General Dalhousie however persuaded them arguing that the railways would bring very considerable economic advantage. Yet before the Great Rebellion less than three hundred miles of track had been laid.

Though several proposals for the laying of telegraph communication between India and London were put forward, the telegraph service was inaugurated only in 1854. During the Great Rebellion of 1857 its importance was realised. In the aftermath of 1857, it became an urgent necessity. The time of communication between London and Calcutta came down from several days to twenty eight minutes. With the opening of Suez Canal in 1869, the journey between Europe and India was reduced by some 4000 miles. By1870 the government of British India was in effective contact with Secretary of State, India Office, London. Subsequently, with the exception of Curzon, Governor Generals were reluctant to do anything without seeking the permission of Whitehall, the headquarters of the East India Company.

The railway line from Bombay to Thane was opened in 1853; from Howrah to Raniganj in 1854-55. The first railway line in south India ran from Royapuram to Arcot (Wallajah Road) in 1856. Royapuram was one of the railway stations inaugurated in that year.



First Train: Bombay(Mumbai) to Thane

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Irrigation


Arthur Cotton

The British neglected irrigation. The irrigation channels and tanks built by Indian rulers fell into disuse and there was little effort on the part of the Company to undertake repairs or renovation works. In Madras, as we will see in the following section, a few irrigation works were carried out because of the personal enthusiasm of Arthur Cotton, an Engineering officer. Against much opposition, Cotton built a dam across the Kollidam (Coleroon) in 1836. In 1853, a dam across the Krishna river had also begun. In the north, before the takeover of India by the Crown, Jumna canal was completed in 1830 and by 1857 the Ganges canal had been extended to nearly 450 miles. In the Punjab area the Bari Doab canal had been excavated by 1856. But the canal water contributed to soil salinity and water logging causing great ecological distress.

Forests

Land revenue was the mainstay of the British Indian government's fiscal system. Therefore, in their effort to extend the areas of cultivable land, forests were destroyed. Zamins were created out of Jungle Mahal forests and auctioned off for regular cultivation. The original inhabitants of this region, the Santhals were evicted. Therefore it was the Santhals who were the first tribal group to resist the British rule in India. Slope cultivation was encouraged in the hilly and mountainous tracts. Land was provided to European enterprises at a throwaway price for slope cultivation. Further, in their enthusiasm to try plantation crops, zamindars and Indian rulers destroyed the forests. Coffee, for instance, did not grow in many places. Yet in the process of attempting coffee cultivation large tracts of virgin forests were destroyed. Timber came to be exploited with the massive construction of the railway system. In the 1870s, it was calculated that every year one million sleepers were needed to build railway tracks. Indian trees, particularly *sal, deodar*, and *teak*, were preferred for their strength over other Indian timbers. These three species were intensively exploited. Much sal was extracted from the forests of the Jungle Mahals of West Bengal and Bihar. Timber went to England too for the building of railways. The myth that India's forests were inexhaustible was exploded. It was in this background that the colonial state, in order to manage and control forest resources, started the Forest Department and passed the Indian Forest Act, 1865. This was a draconian act which restricted the use of forest resources by indigenous groups who resented it. In order to contain protest and resistance the British enacted the dreaded Criminal Tribes Act, 1871. During the entire colonial period there were frequent insurrections by tribal people against the colonial state. The legacy of the colonial forest acts continues to haunt contemporary times as well.

17.8 Deindustrialization and Drain of Wealth

Europe had always imported more from the East than was exported here. There was little that the East required from the West in return for the spices, silks, calicos, jewels and the like it sent there. The industrial revolution in textile production that took place in England reversed this relationship for the first time. India was systematically de-industrialized. Rather than being the world's leading exporter of cloth and textiles, India became a market for Lancashire cottons. Cheap machine-made British goods led to the flooding of Indian markets. Indian cotton piece goods began to lose ground gradually given that machine-made goods were more durable and cost less.

The Company government, in the first three decades, followed a policy of allowing unrestricted flow of imports of British goods into India. Without any import duty English goods were much cheaper than domestic products. At the same time, Indian manufactures were shut

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out from the British market by high protective duties. This policy ruined the Indian weavers and traders. Large numbers of weavers were thrown out of employment and forced to seek livelihood in agriculture, which increased the pressure on the already overcrowded land.

Charles Travelyan to a Select Committee of the House of Commons in 1840 made the following observation: "The peculiar kind of silky cotton formerly grown in Bengal, from which the fine Dacca muslins used to be made, is hardly ever seen. The population of the town of Dacca has fallen from 150, 000 to 30, 000 or 40,000 and the jungle and malaria are fasten croaching upon the town. … Dacca, which was the Manchester of India has fallen off from a very flourishing town to a very poor and small one; the distress there has been very great indeed."


Abbe Dubois

Abbe Dubois, a French Catholic missionary, before his return to Europe in 1823 wrote: "misery and desolation prevailed everywhere and that thousands of weavers were dying of hunger in the different districts of the Presidency [Madras]."

"The misery hardly finds parallel in the history of commerce…. The bones of cotton weavers are beaching the Gangetic plains of India," said the Governor General William Bentinck.

Contrasting Muslim rule with British governance William Bentinck himself acknowledged the benevolent nature of the former. 'In many respects', Bentinck wrote, 'the Muhammedans surpassed our rule; they settled in the countries which they conquered; they intermarried with the natives; they admitted them to all privileges, the interests and sympathies of the conquerors and conquered became identical. Our policy on the contrary, has been the reverse of this– cold, selfish and unfeeling.'

Military and civil administrative costs in British India consumed an average of eighty per cent of the budget, leaving twenty per cent to be divided among the various departments concerned. Agriculture was left to its deteriorating condition. Irrigation was neglected. Arthur Cotton wanted the colonial state to give priority to irrigation rather than building railway network, but his suggestion was turned down by the imperial goverment in England. Outbreak of successive famines in the last quarter of the nineteenth century ultimately prompted the government under British Crown to initiate some steps for the building of dams.

The Ryotwari system intended to create a large body of independent peasants, who would be protected from the "corrupt and faithless zamindar," however, in reality achieved the contrary result of strengthening the position of the big landlords. The government showed little interest in protecting the interests of tenants in ryotwari areas. Since land was the main source of revenue, its rigorous collection became an imperative policy of the British. The Torture Commission, appointed by the Company government in Madras in its report presented in 1855 exposed the atrocities perpetrated by the Indian revenue and police officials in the process of collecting land tax from the cultivators. The Torture Act which justified forcible collections of land revenue was abolished only after 1858.

17.9 Famines and Indentured labour

Famine, though no stranger to India, increased in frequency and deadliness with the advent of British colonial rule. Between 1800 and 1825, there were only four famines. But in the last quarter of the century there were 22 famines. It is estimated that over five million died. By 1901, Romesh Chunder Dutt, a former ICS officer and a staunch nationalist, enumerated 10 mass famines since the 1860s, putting the total death toll at 15 million.

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The laissez faire (non-intervention of government in trade) principles to which the colonial state was committed since 1833 was applied to famines also. For years, western-educated Indians had argued that British rule was grossly impoverishing India. The Orissa (Odisha) famine, in which one third of the population died of starvation and disease, served as a patent proof of this thesis. It prompted nationalist Dadabhai Naoroji, to begin his lifelong investigations into Indian poverty.

An eye witness (an Englishman) of the terrible famine in the Guntur district of Madras Presidency in 1833 said: 'It is dreadful to see what revolting food human beings may be driven to partake of. Dead dogs and horses are greedily devoured by these surviving wretches; and the other day, an unfortunate donkey having strayed from the fort, they fell upon him like a pack of wolves, tore him limb from limb and devoured him on the spot.'

Madras Famine of 1876-78: The failure of two successive monsoons caused a severe famine in the Madras Presidency during 1876-78. The viceroy Lytton adopted an hands-off approach similar to that followed in Orissa. 3.5 million people died in the presidency.

The introduction of plantation crops and slope cultivation in Ceylon, Mauritius, Fiji, Malaya, the Caribbean islands, Natal and South Africa required enormous labour. Initially slave labour was used for this purpose. But after the Company government abolished slavery in India (1843), the system of indentured was used. Under this system, labourers were hired on contract for a period of five years (indenture) and they could return to their homeland with passage paid at the end. Many impoverished peasants and weavers went hoping to earn some money. But in effect it was worse than slave labour. The colonial state allowed agents (*kanganis*) to trick or kidnap indigent landless labourers. 150 indenture labourers "the innocent victims of a new system of slavery" were first taken from Thanjavur in 1828 to the new British coffee plantations in Ceylon. All of them deserted. Therefore, recruitment coupled with criminal laws prohibiting desertion started in the 1830s. People courted this new form of slavery to escape starvation deaths.

In 1815, the Governor of Madras received a communication from the Governor of Ceylon (Sri Lanka) asking for coolies to work on the coffee plantations. The Madras Governor forwarded this letter to the collector of Thanjavur, who after enquiry reported back saying that the people were very much attached to the soil and hence unless some incentive was provided it was not easy to make them move out of their native soil. But the outbreak of two famines (1833 and 1843) forced the people, without any prompting from the government, to leave for Ceylon to work as coolies in coffee and tea plantations under indentured labour system. During 1843-1868, nearly 1.5 million people (1,444,407) had gone from Madras to Ceylon as indentured labourers.



Famine in Madras



Famine in Orissa



Indentured labourers

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Indentured Labour System: It was a penal contract system, totally differing from the contractual labour system of the present day. According to the Indentured Labour System, the coolie (the term applied to an Indian indentured labourer) had to work in jail-like condition, was punishable by forfeiture of wages or imprisonment for (a) negligence of duty or refusal to attend to work (b) insolence or disobedience of orders or other misconduct (c) quitting service before the expiry of the contract. By invoking one of these provisions the planters on the flimsiest pretexts invariably either deprived the labourers of their wages or put them behind bars. The contract prohibited the formation of associations by coolies either with the objective of claiming increase in wages or for termination of their contract. The Plight of women in plantations is described poignanatly in Bharati's famous song 'Karumbu thottathile'

Drain of Wealth


Dadabhai Naoroji

Dadabhai Naoroji in his *Poverty and Un-British Rule in India* explained how the English rulers were different from the earlier invaders. He said, in the case of former foreign invaders, they plundered and went back. They made, no doubt, great wounds, but India, with her industry, revived and healed the wounds. When the invaders became rulers of the country they settled down in it; whatever was the condition of their rule, there was at least no material or moral drain in the county. But with the English the case was different. There are the great wounds of the first wars in the burden of the public debt and those wounds are kept perpetually open and widening by draining away the lifeblood in a continuous stream. The former rulers were like butchers hacking here and there, but the English with their scientific scalpel cut to the very heart, and yet, there is no wound to be seen, and soon the plaster of the high talk of civilization, progress and what not covers up the wound.

Naoroji argued that a great deal of wealth was drained to England in the form of Home Charges. The following constituted the Home Charges:

- Incentive to the shareholders of the Company
- Savings and the salaries of European officials, European traders and Planters remitted to England.
- Pensions to those who retired from civil and military services.
- The salaries of the staff and the Secretary to Home Government, India Office at London
- Expenses on wars fought in India and interests for the loans obtained from the banks for the conduct of wars and for the building of railroads.

India's loan to England was 130 million pounds in 1837. It increased to 220 million pounds, of this 18 percent was for conducting wars waged against Afghanistan and Burma. A government report of 1908 informed that on account of railways, India had incurred a debt of 177.5 million pounds. In order to give outlet to the saturated capital the British secured the capital from private enterprise in England. In the form of guaranteed interest of 5 percent, the Colonial state promised to repay the interest in sterling. There was a loss of 220 million pounds to India on this score.

Calling this as drain of wealth Dadabhai Naoroji lamented that had the money drained to England remained in the pockets of Indians, India would have economically progressed. Even Gazni Mahmud's pillage stopped after eighteen times but the British plunder seemed to be unending, he quipped. R.C. Dutt estimated that during the last decade of the reign of Queen Victoria (1891-1901), of the total income 647 million pounds, 159 million pounds drained to England. This worked to 44 percent of the total income of the country.

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SUMMARY

- The consequences of "assumption of power without responsibility" by the Company are highlighted
- Bringing more Indian territories under British domain through Subsidiary Alliance and Doctrine of Lapse is explained
- Zamindari land tenures and Permanent Settlement in Bengal and the Ryotwari System in Madras Presidency are discussed
- Changes effected in civil and judicial administration are highlighted
- Socio-cultural and educational reforms and developmental programmes of successive governor generals are examined
- How railways and telegraph enabled the British to have closer control of the people they governed is explored
- Dadabhai Naoroji's analysis of drain of wealth is dealt with.
- Company goverment's exploitative policies leading to famines forcing the peasants and artisans to move out to work as indentured laboures in British colonies elsewhere.

EXERCISE

BCJFZ

I. Choose the Correct Answer

1. _____ was the real foundation battle for British dominion in India.

   (a) Plassey (b) First Carnatic War

   (c) Buxar (d) Wandiwash

2. According to the _____ treaty, Shah Alam II granted the Diwani of Bengal, Bihar and Orissa to the company.

   (a) Allahabad (b) Madras

   (c) Poona (d) Pondicherry

3. _____ introduced the Dual system in Bengal.

   (a) Warren Hastings (b) Dupleix

   (c) Cornwallis (d) Robert Clive

4. _____ was passed to regulate the Company affairs in India.

   (a) Regulating Act (1773)\

   (b) The Pitt India Act (1784)

   (c) Charter Act (1813)

   (d) Charter Act (1833)

5. _____ was the first Viceroy and Governor General of India accountable to the British Parliament.

   (a) Cornwallis (b) Canning

   (c) Wellesley (d) Hastings

6. Cornwallis made the Permanent Settlement with the Zamindars of _____.

   (a) Mysore (b) Bombay

   (c) Bengal (d) Madras

7. _____ introduced the ryotwari System.

   (a) Cornwallis

   (b) Thomas Munro

   (c) Robert Clive

   (d) Warren Hastings

8. The British officer who ended the menace of Thuggee was _____

   (a) William Adam

   (b) William Sleeman

   (c) James Holland

   (d) John Nicholson

9. _____ was the first state to fall under the policy of Doctrine of Lapse.

   (a) Nagpur (b) Oudh

   (c) Jhansi (d) Satara

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10. _____ justified forcible collection of land revenue.

(a) ryotwari Act

(b) Pitt India Act

(c) Permanent Settlement Act

(d) Torture Act

11. _____ introduced English as the literary and official language of India.

(a) Cornwallis (b) William Bentinck

(c) Macaulay (d) Thomas Munroe

12. Madras University was established in _____.

(a) 1837 (b) 1861

(c) 1844 (d) 1857

13. The efforts of _____ played a decisive part in getting the practice of *sati* abolished.

(a) Warren Hastings

(b) William Jones

(c) Raja Rammohan Roy

(d) Dayanand Saraswati

14. The first railway line in south India ran from Royapuram to _____ in 1856.

(a) Vaniampadi (b) Katpadi

(c) Villupuram (d) Arcot

15. Find out the correct statement.

(a) The Governor General was selected by the Court of Directors of the East India Company.

(b) The Subsidiary System decreased the military resources and efficiency of the Company.

(c) The establishment of the Madrasa by Lord Wellesley was the beginning of British Government to promote education.

(d) Lord Dalhousie founded the Calcutta Medical College in March 1835.

16. **Assertion (A):** The British Government initiated steps for the building of dams.

Reason (R): There were successive famines in last quarter of the 19th Century.

(a) A is correct; R is wrong.

(b) A is correct R is not the correct explanation of A.

(c) A is correct; R is the correct explanation of A

(d) A is wrong; R is correct

17. Which of the following pairs is wrongly matched?

(a) Gangadhar Rao - Jhansi

(b) Raghuji Bhonsle - Nagpur

(c) Shaji - Satara

(d) Scindia - Kolhapur

18. Match the following

(A) Arthur Cotton - 1.Sanskrit College

(B) William Sleeman - 2. Kollidam

(C) William Bentinck - 3. Thuggee Menace

(D) Cornwallis - 4. Abolition of Sati Act

(a) 4, 1, 2, 3 (b) 2, 3, 4, 1

(c) 3, 2, 1, 4 (d) 2, 1, 4, 3

II. Write Brief Answers

1. The Regulating Act, 1773.

2. Governor Thomas Munro.

3. Distinction between 'Presidency' and 'Province'.

4. "The biggest contribution of Cornwallis was in the field of civil services" – Explain.

5. Write a note on irrigation development under the British.

6. Write a note on Dacca Muslin.

7. "Drain of wealth impoverished India" – How?

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III. Write Short Answers

1. Briefly describe "Dual System" of governance.
2. How did the Zamindars acquire hereditary rights over the lands assigned by the Government?
3. Doctrine of Lapse.
4. Reforms of Cornwallis in judicial administration.
5. Write the main recommendations of the Charles Wood report
6. Given an account of the Pindaris and Thuggees.
7. Impact of Industrial Revolution on Indian handloom weavers.
8. Write about the atrocities of contract labour.

IV. Answer the following in detail

1. Explain the Subsidiary Alliance introduced by Lord Wellesley.
2. What was the nature of educational development under Company's Rule?
3. Narrate the circumstances leading to the passing of the Indian Forest Act, 1865 and point out its effects.

Activity

1. Compare and contrast the Railways and Post & Telegraph Systems of the British with that of India.
2. Arrange a debate on the advantages and disadvantages of British colonialism in India.

Assignment

1. Prepare a comprehensive report on the drain of wealth by the British in India.
2. "The network of Indian Railways in India owes its origin to the British" – Narrate the recent attempts at modernization in this sector in India.

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GLOSSARY

in pursuance	a follow up	செயல்படுத்தும் விதமாக
scalpel	surgical knife	அறுவைக் கத்தி
contingent	a part of a military force	இராணுவப் பிரிவு
ceded	granting of some possessions	விட்டுக் கொடுத்தல்
paramount	supreme	ஒப்புயர்வற்ற
farrier	a person who makes and fits metal plates for horse's feet	குதிரைக்கு லாடமடிப்பவர்
draconian	heartless	கொடுமையான
insurrection	rebellion	கிளர்ச்சி
devoured	to eat or swallow something eagerly	விழுங்குதல்
pillage	loot expecially during war	சூறையாடுதல்

Answers :

1. (c) 2. (a) 3. (d) 4. (a) 5. (b) 6. (c) 7. (b) 8. (b) 9. (d) 10. (d)
11. (b) 12. (d) 13. (c) 14. (d) 15. (a) 16. (d) 17. (d) 18. (b)

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UNIT 18

Early Resistance to British Rule

Learning Objectives

To acquaint oneself with

- The early resistance of Mysore Sultans to the British East India Company rule
- The establishment of palayakkarar system in south India and the revolt of southern palayakkarars
- The revolt of Theeran Chinnamalai in the Kongu region and other displaced rulers in Vellore.
- The peasant and tribal uprisings against the Company, Mahajans and Zamindars
- The great rebellion of 1857, resulting in the final takeover of the Company by the Crown

Introduction

The conquest of territories and the expansionist policy of the British East India Company led to a series of rebellions of deposed kings, or their descendants, uprooted zamindars, and palayakarars. Historians describe this as primary resistance. Independent of such revolts were the uprisings of the dispossessed peasants and tribals. The rapid changes introduced by the British in the agrarian relations, land revenue system, and judicial administration, elaborated in the previous lesson, greatly disrupted the agrarian economy, resulting in widespread misery among various sections of the society. Therefore, when the aggrieved erstwhile ruling class raised a standard of revolt, the support of the mass of peasants and artisans was not lacking. In this lesson we discuss the happenings of that time in south India as well as the great rebellion of 1857.

18.1 Mysore Sultans and their Resistance

Rise of Haider Ali

Mysore was a small feudatory kingdom under the Vijayanagar Empire. After Vijayanagar fell in 1565, the ruling dynasty of Wodeyars asserted their independence and the Raja Wodeyar ascended the throne in 1578. The capital moved from Mysore to Srirangapatnam in 1610. Wodeyar dynasty continued to reign until 1760, when the real power changed hands to Haider Ali.

Haider's father Fateh Muhammad was the Faujdar (garrison commander) of Kolar. After his death Haider's soldierly qualities helped him to rise through the military ranks. By 1755 he had secured a powerful position, commanding 100 horsemen and 2000 infantry men. Haider suppressed an army mutiny in Mysore and restored the places

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of the Mysore kingdom occupied by Marathas. He received the title of "Fateh Haider Bahadur" or ("the brave and victorious Lion"). In 1760 Haider allied himself with the French at Pondicherry against the English, but his position at home was endangered by the plot engineered by the Marathas. As Haider successfully handled the situation and thereafter he became not only Dalawai but the de facto ruler of Mysore. In 1770 the Mysore king Nanjaraja was poisoned to death and Haider's hand was suspected. Thereafter Wodeyar kings functioned only as nominal rulers. The real royal authority vested in Haider.



Haider Ali

Haider Ali and the British

After obtaining Diwani right (right to collect taxes on behalf of the Mughal emperor from Bengal, Bihar and Orissa), the Company had to safeguard its territories. As the Company was not strong enough, it avoided interfering in the internal affairs of the Indian states. Warren Hastings maintained buffer states to live within a "Ring Fence". The Company was, however, drawn towards the affairs of the Carnatic, due to the successive struggles for its Nawabship. The English traders saw in this a great opportunity to directly interfere in Indian politics. However, there were threats from two strong powers represented by Haider Ali and the Nizam of Hyderabad.

First Mysore War (1767-69)

In the third Carnatic War Colonel Forde while conducting the forces from Bengal captured Masulipatnam in 1759. This led to a treaty with Salabad Jung, who ceded the Northern Sarkars to the British (districts of Ganjam, Vizagapatnam, Godavari, Krishna and Guntur). English acquisition of the Northern Sarkars was legalized by the Mughal emperor in 1765 by the treaty of Allahabad. In 1766, trouble arose when the English occupied those districts. Yet a treaty was signed with Nizam Ali who acquiesced in the session. In return the English promised to help out in case of any danger from the enemies. This promise meant English help to the Nizam against Haider Ali. Here lay the genesis of the later Subsidiary System. Despite the treaty, Nizam came to an understanding with Haider in 1767 and the British therefore declared a war against Haider. This is called First Anglo-Mysore War or First Mysore War.

An English army from Bombay captured Mangalore and other surrounding places on the West Coast. But Haider succeeded in recovering both. The English made an attempt to capture Bangalore but to no avail. In 1768 Haider pounced on Baramahal (Salem district) and marched on Karur and then Erode and took over both by defeating Captain Nixon. Meanwhile, his general Fazalullah Khan marched on Madurai and Tirunelveli. Haider advanced to Thanjavur and from there to Cuddalore. Though Haider did not want stop his offensive against the English, the threat of Maratha invasion forced him to negotiate peace with the English. The terms of Treaty of Madras were as follows: the conquered territories to be restored to each, excepting Karur which was to be retained by Haider. Mutual assistance was to be rendered in wars of defence. This meant the English were under obligation to help Haider against the Marathas. But when assistance from English was not forthcoming, Haider turned against the English.

Haider and the Second Mysore War (1780-84)

After the American War of Independence, France had signed a treaty of friendship with America (1778) and so Britain declared war against France. In a similar context of Spain reaching an agreement with America, and thereby being dragged into the war against England (1779) England remained isolated. In India the coming together of the Nizam and the Marathas, supported by the French aggravated

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the situation further. Haider Ali wanted to turn England's difficulty to its advantage and marched on Karnataka.

Colonel Baillie, who was to join the force led by Hector Munro, was badly wounded in a sudden attack by Haider. This forced Munro to move Madras. Haider captured Arcot (1780). Now on request from Madras government Sir Eyre Coote, the victor of the Battle of Wandawashi, was sent from Calcutta to besiege Madras by sea. Having scored a victory against Haider, Sir Eyre Coote proceeded to Pondicherry. Haider in the meantime overran the kingdom of Thanjavur. Sir Eyre Coote reached Porto Novo and won a decisive victory over Haider. Haider narrowly escaped capture. Colonel Braithwaite was thoroughly defeated near Kumbakonam by Haider's son Tipu and taken prisoner. In order to divert the attention of the Mysore Sultan, an expedition was undertaken by General Mathews to capture Mangalore. Expectedly Tipu abandoned Karnataka and moved to West Coast.

The death of Haider due to cancer in 1782, the signing of Treaty of Paris (1783) at the end of American War of Independence, and the protracted siege of Mangalore enabled the English to be aggressive against Tipu. Karur and Dindigul were captured by Colonel Lang, Colonel Fullerton seized Palghat and Coimbatore but this advance on Srirangapatnam was pre-empted by Tipu with his proposal for peace. The Treaty of Mangalore was signed in March 1784, according to which both parties agreed to give up their conquests and release the prisoners.

Third Mysore War (1790-92)

In the meantime Lord Cornwallis had become governor general. Cornwallis wanted to deal with Tipu in a revengeful manner. The two great southern powers, the Nizam of Hyderabad and the Maratha confederacy, supported the British as its allies. The Nizam of Hyderabad supplied resources and even troops for the British to war against Tipu. The Marathas, who had signed the Treaty of Salbai with the English after the First Anglo-Maratha war in 1782, also joined the British. The British position was thus greatly strengthened.



Tipu Sultan

Tipu sent an embassy to Constantinople and another in 1787 to Paris. These diplomatic efforts of Tipu were intended to strengthen him against the English. The French Monarch Louis XVI was hospitable, but could give only vague promises of support to the Sultan.

Tipu's attack on Travancore which was an ally of the British and his capture of Cranganore (Kodungallur) was treated as a declaration of war on the Company government. Hence the third Anglo-Mysore War broke out.



Srirangapatnam Fort

Colonel Hartley defeated Tipu's general Husain Ali at Calicut. In response Tipu captured Tiruvannamalai. His effort to get the support of French Pondicherry Governor did not materialise. Cornwallis himself marched from Vellore and reached Bangalore. On his way he encountered Tipu and defeated him near Srirangapatnam. But lack of provisions compelled Cornwallis to retreat. At this juncture the Marathas helped the British in supplying the required provisions. The reinforced army of the English marched on Srirangapatnam again and besieged it. Unable to withstand the onslaught of the British forces Tipu offered peace and accepted the terms imposed by Cornwallis.

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According to the treaty of Srirangapatnam, the Tipu was to give up half of his dominions, pay three crores of rupees as indemnity, and pledge two of his sons as hostages. The allies, Marathas and British, were given equal shares of the indemnity and of the ceded territories. The English got Malabar, Dindigul and Barmahal. Tipu lost Coorg (Kudagu), whose raja became a feudatory to the Company. Tipu's power was greatly reduced. And after their stay at Madras as hostages the boys returned to Srirangapatnam on 29 May 1794 when their father had paid all the dues to the English. Tipu could hardly forget his humiliation and the heavy territorial and monetary losses suffered.

The Mysore king Chamaraj IX died in 1796. Tipu resolved not to observe the formality of appointing a king. Synchronizing with this resolve came the announcement of the French colonial Governor of Mauritius General Malartic that, after obtaining French help, he would declare war on the English. In July 1798 Tipu's correspondence with the French Directory and later with Napoleon and his evasiveness in his correspondence with Wellesley led to his declaration of war against Tipu.

Fourth Mysore War (1799)

Tipu made all out efforts to strengthen his military and financial resources. In 1796 Tipu sent emissaries to Paris again. In 1797 he received a French emissary to confirm French support from Mauritius. A Jacobin club was started in Srirangapatinam and the flag of the French Republic was hoisted to mark the cordiality established between the French and the Sultan of Mysore.

Irked by Tipu's alliance with the French Wellesley, now the new Governor General, insisted on a standing army at Mysore under the Subsidiary System. Tipu turned down Wellesley's proposal and the British declared the fourth Anglo-Mysore war in 1799. General David Baird stormed Srirangapatnam. Tipu's offer of peace was rejected and in the eventual battle Tipu was wounded and soon after shot dead by a European Soldier.

The elimination of Tipu and the restoration of the old Wodeyar dynasty to the Mysore kingdom marked the real beginning of Company rule in south India. The sons of the slain Tipu were interned first at Vellore, and later, after the Vellore Revolt of 1806, shifted to Calcutta. Thus ended the valiant fight of Mysore Sultans against the British

18.2 Early Resistance of Southern Palayakkarars against the British

Origin of Palayams and Palayakkarars

After the decline of Vijayanagara Empire, Nagama Nayak who arrived as a viceroy to Madurai and his son Viswanatha Nayak asserted themselves as independent rulers of Madurai and Tirunelveli. Under the able guidance of prime minister Ariyanatha Mudaliyar, all the little kingdoms of the former Pandian Empire were classified and converted into 72 palayams. Viswanatha Nayak constructed a formidable fort around Madurai city, which consisted of seventy two bastions. Each of them was placed under a chief.

The origin of the Palayakkarar (poligari) system dates back to the 1530s. It is believed that this system was practiced earlier in Kakatiya kingdom of Warangal. The literal meaning of Palayakkarar is the holder of a camp as well as the holder of an estate on military tenure. Prior to the enforcement of this system Servaikarars and Talayaris collected fees for police work. After the creation of palayams, the Servaikarars turned Palayakkarars and subordinated Talayaris to their authority.

A Palayakkarar was bound to pay a fixed annual tribute or supply troops to the king and to keep order and peace over a particular area. In order to enable him to perform these duties and attend to other services, a certain

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number of villages were granted for revenue collection. In addition he was presented with several titles and privileges. Palayakkarars had judicial powers and dispensed justice over civil and criminal cases.

Based on the topographical distribution they are classified as western palayams and eastern palayams. The palayams held by Maravar chieftains were mostly in the western parts of Tirunelveli. The settlement of Telugu migrants in the black soil tracts, lying in the eastern part of Tirunelveli, left those parts under Nayak Palayakkarars.

Revolt of Palyakkarars

The Nawab of Arcot, who had borrowed heavily by pledging the villages in several parts of Tamilnadu, entrusted the task of collecting land revenue arrears to the Company administration. Yusuf Khan, remembered as Khan Sahib, had been employed as commander of the Company's Indian troops. He was entrusted not only with the command of the forces, but also with the collection of revenue. At the request of the Nawab, a force of 500 Europeans and 200 sepoys was (1755), ordered to proceed into the "countries of Madurai and Tirunelveli" to assist him. The encroachment of East Indian Company administration into palayakkarar's authority aroused stiff resistance.

Mafuzkhan (Arcot Nawab's elder brother) was appointed by the Nawab as his representative in those territories. Mafuskhan along with Colonel Heron proceeded towards Tirunelveli. They easily took Madurai. An expedition was sent to reduce Kattabomman, the palayakkarar of Panchalamkurichi but had to be recalled. While returning Colonel Heron was urged to storm the fort of Nel-Kattum-Seval.Its palayakkarar Puli Thevar wielded enormous influence over the western palayakkarars. For want of cannon and of supplies and pay to soldiers, the attack of Colonel Heron had to be abandoned and the force retired to Madurai.

Yusuf Khan born as Maruthanayakam, belonged to Ramanathapuram district. When in Pondicherry he embraced Islam. He joined the company of sepoys under Clive in 1752 and participated in the siege of Tiruchirappalli during 1752-54. From 1756 to 1761 he was in charge of the districts of Madurai and Tirunelveli as Governor under the Madras Government which had been controlling them though they belonged to the Nawab of Arcot. He defeated Haider Ali and captured Solavandan. At the time Lally's siege of Madras (1758-59), he rendered splendid service to the English. As one in charge of administration of Madurai and Tirunelveli regions he encouraged the weaving industry of Madurai. He gave a fixed amount for the conduct of worship in the temples of Madurai and retrieved the temple lands. Yusuf Khan rebelled because the English ordered him to serve the Nawab of Arcot.

Three Pathan officers, Nawab Chanda Sahib's agents, named Mianah, Mudimiah and Nabikhan Kattak, commanded the Madurai and Tirunelveli regions. They supported Tamil palayakkarars against Arcot Nawab Mohamed Ali. Puli Thevar had established close relationships with them. The palayakkarars of Uthumalai, Surandai, Thalaivankottai, Naduvakurichi, Singampatti, Urkad, Seithur, Kollamkondan and Wadakarai joined Puli Thevar's confederacy. With the promise of restoring Kalakkadu, Puli Thevar had already won over the ruler of Tranvancore to his confederacy.

Nawab, on his side, sent an additional contingent of sepoys to Mahfuzkhan and the reinforced army proceeded to Tirunelveli. Besides the 1000 sepoys of the Company, Mahfuzkhan received 600 more sent by the Nawab. He also had the support of cavalry and foot soldiers from the Carnatic. Before Mafuskhan could station his troops

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near Kalakadu, 2000 soldiers from Travancore joined the forces of Puli Thevar. In the battle of Kalakadu, Mahfuzkhan's troops were trounced.

The organized resistance of the palayakkarars under Puli Thevar gave an opportunity to the British to interfere directly in the affairs of Tirunelveli. From 1756 to 1763, aided frequently by Travancore, the palyakkarars of Tirunelveli led by Puli Thevar were in a constant state of rebellion against the authority of the Nawab. Yusuf Khan who had been sent by the Company would not venture to attack Puli Thevar unless the big guns and ammunition from Tiruchirappalli arrived. As the English were involved in a war with the French, as well as with Haider Ali and Marathas, big guns arrived only in September 1760. Yusuf Khan began to batter the Nerkattumseval fort and this attack continued for about two months. On 16 May 1761 Puli Thevar's three major forts namely Nerkattumseval, Vasudevanallur and Panayur came under the control of Yusuf Khan. After taking Pondicherry the English commanded respect, as they had eliminated the French from the picture. Consequently the unity of palyakkarars began to break up as French support was not forthcoming. Travancore, Seithur, Uthumalai and Surandai switched their loyalty. Yusuf Khan, who was negotiating with the palayakkarars without informing the Company administration, was charged with treachery and hanged in 1764.

Puli Thevar, who had taken asylum elsewhere after the forts were taken over by Yusuf Khan, returned and began to organize against the British. Captain Campbell who was sent this time by the British, laid siege and captured Nerkattumseval in 1767. Nothing is definitely known about the last days of Puli Thevar.

Velu Nachiyar

The Sethupathys ruled the area that covered Ramanathapuram, Sivagangai, Virudhunagar, and Pudukkottai districts of the present day. Velu Nachiyar was the daughter of Chellamuthu Sethupathy, the raja of Ramanathapuram. She married Muthu Vadugar Periyaudayar, the Raja of Sivagangai, and had a daughter named Vellachi Nachiar. When her husband was killed by the Nawab's forces, Velu Nachiyar escaped with her daughter and lived under the protection of Haider Ali at Virupachi near Dindigul for eight years. During this period she organized an army and succeeded in securing an alliance with Gopala Nayaker and Haider Ali. In 1780 Rani Velu Nachiyar fought the British with military assistance from Gopala Nayaker and Haider Ali and won the battle.



Velu Nachiyar

Velu Nachiyar employed her intelligence gathering agents to discover where the British stored their ammunition. One of her followers Kuyili, doused herself in oil, set herself alight, and walked into the storehouse. She also employed another agent, her adopted daughter Udaiyaal, to detonate a British arsenal, blowing herself up along with the barracks. Velu Nachiyar formed a woman's army.

The Nawab of Arcot placed many obstacles to the advancement of the Rani's troops. However she overcame all the hurdles and entered Sivagangai. The Nawab of Arcot was defeated and taken captive. Velu Nachiyar recaptured Sivagangai and was again crowned queen with the help of Marudu brothers.

After ascending the throne Velu Nachiar appointed Chinna Marudu as her adviser and Periya Marudu as commander. In 1783 the English forces invaded Sivaganagai again. This time the Marudu Pandiyan saved the place by some diplomatic moves. In 1790, Vellachi Nachiyar, daughter of Velu Nachiyar who was married to Vengan Periya Udaya Thevar who became the king of Sivagangai state due to

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compromise formula of the Englishmen, died under mysterious circumstances. Velu Nachiyar became sick and died in three years later in1796.

Veera Pandiya Kattabomman



Veera Pandiya Kattabomman

While Velu Nachiyar was fighting the British and engaging their complete attention on Ramanathapruam and Sivagangai, Veera Pandiya Kattabomman's resistance against the British was on progress. Kattabomma Nayak was the playakkarar of Panchalamkurichi. Kattabomman Nayak was a family title. The chieftain of the Colonel Heron's time was Jagaveera Kattabomman, the grandfather of Veera Pandiya Kattabomman. This Veera Pandiya Kattabomman, born in 1760, became the palayakkarar on the death of his father. The collection of tribute continued to be a problem as there was a constant tussle between the Company and the southern palayakkarars. In September 1798 as the tribute from Panchalamkuriuchi fell into arrears, Collector Jackson wrote to Veera Pandiyan in his characteristic arrogance.

The country experienced a severe drought, in consequence of which the palayakkarars found it difficult to collect taxes. Collector Jackson wanted to send an expedition to punish Veera Pandiyan but the Madras administration did not agree. The Company had already withdrawn its forces from Tirunelveli to be employed in the war against Tipu Sultan of Mysore, and did not desire to risk a conflict in the far south at this juncture. It directed the collector to summon the Palayakkarar at Ramanathapuram and hold a discussion. Accordingly, on the 18 August 1798 Jackson despatched an order directing Veera Pandiyan to meet him at Ramanathapuram within two weeks. After sending the summons, the collector started on a tour of Tirunelveli.

A3PU1

Pagoda was the dominant currency in use at the time of arrival of European traders. It was a gold coin of Vijayanagar descent. It was called varagan in Tamil. During the reign of Tipu Sultan, one pagoda was the equivalent of three and half rupees in Mysore. "Shaking the pagoda tree" was a phrase used in England to describe the opportunities for making quick fortunes in India.

When Jackson halted at Chokkampatti, Sivagiri, Sattur and Srivilliputhur to receive tribute from the Palayakkarars, Veera Pandiyan sought an interview but was told that he could meet the collector only at Ramanathapuram.

Despite this humiliation, Kattabomman followed the Englishman for twenty three days over 400 miles through the latter's route and reached Ramanathapuram on 19 September. An interview was granted the same day and the collector expressed his satisfaction that the Palayakkarar had behaved properly and thereby "saved himself from ruin". Upon a verification of accounts Jackson was convinced that Kattabomman had cleared most of the arrears, leaving only 1080 pagodas as balance to be settled. Denied of courtesy, the palayakkarar and his minister Sivasubramania Pillai had to stand before the arrogant collector. Finally he directed them to stay inside the Ramanathapuram fort. Now a few sepoys appeared, apparently to arrest Kattabomman. But they escaped. At the gate of the fort a clash occurred, in which some including Lieutenant Clarke were killed. Siva subramania Pillai was taken prisoner but Kattabomman made his escape.

After his return to Panchalamkurichi, Kattabomman wrote to the Madras Council blaming the attitude of Jackson for the scuffle. In the meantime Governor Edward Clive had issued a proclamation, inviting the palayakkarar to submit to the authority of the Company. In the event of surrender he assured a fair investigation into the Ramanathapuram incident. If he

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refused, he threatened Kattabomman with dire consequences. In response Kattabomman appeared before the committee which acquitted him of the charges of rebellion and condemned the conduct of the collector. S.R. Lushington was appointed collector in the place of Jackson, who was eventually dismissed from service.

However, Kattabomman remained irreconciled. At this time Marudu Pandiyan of Sivaganga along with Gopala Nayak of Dindigul and Yadul Nayak of Anamalai, was engaged in organising a Confederacy against the British. In view of the identity of interests Kattabomman and Marudu Pandiyan came closer.

Kattabomman also established contact with the Sivagiri palayakkarar. While Panchalamkurichi was situated in an open plain and appeared vulnerable, the strategic location of the fort of Sivagiri at the foot of the Western Ghats and the formidable barriers around it rendered it eminently suited both for offensive and defensive operations.

Thus in a bold attempt to strengthen his position an armed column consisting of the followers of Veera Pandiyan, the son of the Palayakkarar of Sivagiri and other allied chiefs, led by Dalawai Kumaraswami Nayak, moved towards the west. As the Palayakkarar of Sivagiri was a tributary to the Company, the Madras Governor's Council considered this as a challenge to its own authority and ordered the march of the army.

In May 1799 Lord Wellesley issued orders from for the advance of forces from Trichirapalli, Thanjavur and Madurai to Tirunelveli. The Travancore troops joined the British. Major Bannerman, armed with extensive powers, effectively commanded the expedition.

On 1 June 1799 Kattabomman, attended by 500 men, proceeded to Sivaganga. At Palayanur Kattabomman held deliberations with Marudu. Subsequently, joined by 500 armed men of Sivaganga, Kattabomman returned to Panjalamkurichi.

The Palayakkarars of Nagalapuram, Mannarkottai, Powalli, Kolarpatti and Chennulgudi had already formed themselves into a combination due to the efforts of Marudu brothers. They asserted their rights to collect taxes from certain villages in the Company's territory. Kattabomman proceeded to join this league to take up its leadership by virtue of the influence that he wielded and the resources he possessed. Determined to strengthen this league, he persuaded the chieftains of Satur, Yezhayirampannai, Kadalgudi and Kulathoor to join it.

On 1 September 1799 Major Bannerman served an ultimatum directing Kattabomman to see him at Palayamkottai. As Kattabomman dodged Bannerman decided on military action. The Company army reached Panchalamkurichi on 5 September.

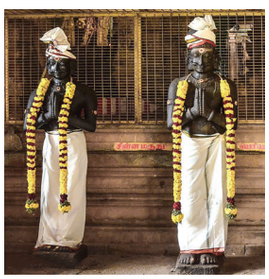
Kattabomman's fort, 500 feet long and 300 feet broad, was constructed entirely of mud. The Company forces cut off the communications of the fort. Kattabomman's forces fought gallantly and successive attacks were repulsed. Colonel Welsh recorded in his memoirs the gallantry of Kattabomman's soldiers. The English ordered for the arrival of more troops. On 16 September reinforcements arrived from Palayamkottai. As the broken walls appeared vulnerable, the garrison evacuated and reached Kadalgudi. In a clash at Kalarpatti, Kattabomman's minister Sivasubramonia Pillai was taken prisoner. The British forces followed up their victory with the reduction of Nagalapuram and other strongholds of the defiant chiefs to submission. On the appearance of the army the western Palayakkarars too surrendered.

Vijaya Ragunatha Tondaiman, Raja of Pudukottai, captured Kattabomman from the jungles of Kalapore and handed him over to the enemy. Upon the fall of the Palayakkarar into the hands of the enemy, his followers fled to Sivaganga and from there to the hills of Dindigul for taking service with Marudu Pandiyan and Gopala Nayak.

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Bannerman brought the prisoners to an assembly of the Palayakkarars and after a mockery of trial sentenced them to death. On 16 October Veera Pandiya Kattabomman was tried before an assembly of Palayakkarars at Kayatar. Unmindful of impending death Kattabomman admitted all the charges levelled against him. He declared that he did send his armed men against Sivagiri and that he did fight the British troops in the battle at Panchalamkurichi. On 16 October Kattabomman was hanged to death at a conspicuous spot near the old fort of Kayatar. Kattabomman's heroic exploits were the subject of many folk ballads which kept his memory alive among the people.

Marudu Brothers and the South Indian Rebellion of 1801



Marudu Brothers

By the treaty of 1772 the Arcot Nawab had authorized the Company to collect the Stalam Kaval and Desakaval. This affected the Kaval chiefs in both the Palayakkarar and non-palaykkarar territories. The aggrieved kavalkarars and their chiefs had joined the palayakkarars in their fight against the Nawab and the Company. In Sivagangai, Vella Marudu and Chinna Marudu, who had taken over the administration from Periya Udaya Tevar, who died in battle against the Nawab's forces, expelled the forces of the Nawab and proclaimed Vellachi, daughter of Periya Udaya Tevar and Velu Nachiyar, as the queen of Sivagangai. The Marudus assumed the charge of the ministers. The temple of Kalayarkoil in the heart of the then Sivagangai forest became the rallying point of the rebels. When Umathurai reached Kamudhi after the execution of his brother Veera Pandiya Kattabomman, Chinna Marudu took him to Siruvayal, his capital.

Now, Nawab Mohammad Ali released Muthuramalinga Thevar from jail and enthroned him as the Setupati of Ramanathapuram. But the rebels proclaimed Muthu Karuppa Thevar as their ruler. They occupied the southern and northern regions of the kingdom. The soldiers made their entry into Madurai too. In July Umathurai led his followers to Palayanad in Madurai and captured it. In 1801 both the Sivagangai and Ramanathapuram forces joined together under the command of Shevatha Thambi, the son of Chinna Marudu, and marched along the coast towards Thanjavur. Thereupon the distressed peasants in Thanjavur also joined the force of Shevatha Thambi. Captain William Blackburne, the resident of Thanjaur collected a force and defeated Shevatha Thambi near Mangudi. Serfoji, the raja of Thanjavur stood firmly by the British. Yet the fighters could elude the pursuit of the British troops by rapid movements, while laying the entire region waste.

18.3 South Indian Rebellion, 1801

The victory over Tipu and Kattabomman had released British forces from several fronts to target the fighting forces in Ramanathapuram and Sivagangai. Thondaiman of Pudukottai had already joined the side of the Company. The Company had also succeeded in winning the support of the descendent of the former ruler of Sivagangai named Padmattur Woya Thevar. Woya Thevar was recognised by the Company as the legitimate ruler of Sivagangai. This divisive strategy split the royalist group, eventually demoralizing the fighting forces against the British.

In May 1801 a strong detachment under the command of P.A. Agnew commenced its operations. Marching through Manamadurai and Partibanur the Company forces occupied the rebel strongholds of Paramakudi. In the clashes that followed both sides suffered heavy losses. But the fighters' stubborn resistance and the Marudu brothers' heroic battles made the task of the British formidable. In the end the superior military strength and the able

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commanders of the British army won the day. Following Umathurai's arrest Marudu brothers were captured from the Singampunary hills, and Shevathiah from Batlagundu and Doraiswamy, the son of Vellai Marudu from a village near Madurai. Chinna Marudu and his brother Vellai Marudu were executed at the fort of Tiruppatthur on 24 October 1801. Umathurai and Shevathiah, with several of their followers, were taken to Panchalamkurichi and beheaded on 16 November 1801. Seventy three rebels were banished to Penang in Malaya in April 1802.

Theeran Chinnamalai

The Kongu country comprising Salem, Coimbatore, Karur and Dindigul formed part of the Nayak kingdom of Madurai but had been annexed by the Wodayars of Mysore. After the fall of the Wodayars, these territories together with Mysore were controlled by the Mysore Sultans. As a result of the Third and Fourth Mysore wars the entire Kongu region passed into the hands of the English.



Theeran Chinnamalai

Theeran Chinnamalai was a palayakkarar of Kongu country who fought the British East India Company. He was trained by the French and Tipu. In his bid to launch an attack on the Company's fort in Coimbatore (1800), Chinnamalai tried taking the help of the Marudu brothers from Sivagangai. He also forged alliances with Gopal Nayak of Virupatchi; Appachi Gounder of Paramathi Velur; Joni Jon Kahan of Attur Salem; Kumaral Vellai of Perundurai and Varanavasi of Erode in fighting the Company.

Chinnamalai's plans did not succeed as the Company stopped the reinforcements from the Marudu brothers. Also, Chinnamalai changed his plan and attacked the fort a day earlier. This led to the Company army executing 49 people. However, Chinnamalai escaped. Between 1800 and July 31, 1805 when he was hanged, Chinnamalai continued to fight against the Company. Three of his battles are important: the 1801 battle on Cauvery banks, the 1802 battle in Odanilai and the 1804 battle in Arachalur. The last and the final one was in 1805. During the final battle, Chinnamalai was betrayed by his cook Chinnamalai and was hanged in Sangagiri fort.

Vellore Revolt (1806)

Vellore Revolt 1806 was the culmination of the attempts of the descendents of the dethroned kings and chieftains in south India to throw of the yoke of the British rule. After the suppression of revolt of Marudu brothers, they made Vellore the centre of their activity. The organizers of an Anti-British Confederacy continued their secret moves, as a result of which no fewer than 3,000 loyalists of Mysore sultans had settled either in the town of Vellore or in its vicinity. The garrison of Vellore itself consisted of many aggrieved persons, who had been reduced to dire straits as a sequel to loss of positions or whose properties had been confiscated or whose relatives were slain by the English. Thus the Vellore Fort became the meeting ground of the rebel forces of south India. The sepoys and the migrants to Vellore held frequent deliberations, attended by the representatives of the sons of Tipu.

Immediate Cause

In the meantime, the English enforced certain innovations in the administration of the sepoy establishments. They prohibited all markings on the forehead which were intended to denote caste and religious, and directed the sepoys to cut their moustaches to a set pattern. Added to these, Adjutant General Agnew designed and introduced under his direct supervision a new model turban for the sepoys.

The most obnoxious innovation in the new turban, from the Indian point of view, was the leather cockade. The cockade was made of animal skin. Pig skin was anathema to Muslims, while upper caste Hindus shunned anything to do with the cow's hide. To make matters worse the front part of the uniform had been converted into a cross.

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The order regarding whiskers, caste marks and earrings, which infringed the religious customs of both Hindu and Muslim soldiers, was justified on the grounds that, although they had not been prohibited previously by any formal order, it had never been the practice in any well-regulated corps for the men to appear with them on parade.

The first incident occurred in May 1806. The men in the 2nd battalion of the 4th regiment at Vellore refused to wear the new turban. When the matter was reported to the Governor by Col. Fancourt, commandant of the garrison, he ordered a band of the 19th Dragoons (Cavalry) to escort the rebels, against whom charges had been framed, to the Presidency for a trial. The 2nd battalion of the 4th regiment was replaced by the 2nd battalion of the 23rd regiment of Wallajahbad. The Court Martial tried 21 privates (a soldier of lower military rank)–10 Muslims and 11 Hindus–, for defiance. In pursuance of the Court Martial order two soldiers (a Muslim and a Hindu) were sentenced to receive 900 lashes each and to be discharged from service.

Despite signals of protest the Government decided to go ahead with the change, dismissing the grievance of Indian soldiers. Governor William Bentinck also believed that the 'disinclination to wear the turban was becoming more feeble.'

Though it was initially claimed that the officers on duty observed nothing unusual during the night of July 9, it was later known that the English officer on duty did not go on his rounds and asked one of the Indian officers to do the duty and Jameder Sheik Kasim, later one of the principal accused, had done it. The leaders of the regiment who were scheduled to have a field day on the morning of 10 July, used it as a pretext to sleep in the Fort on the night of 9 July. The Muslim native adjutant contrived to post as many of his followers as possible as guards within the Fort.

Jamal-ud-din, one of the twelve princes of Tipu family, who was suspected to have played a key role in the revolt, kept telling them in secret parleys that the prince only required them to keep the fort for eight days before which time ten thousand would arrive to their support. He disclosed to them that letters had been written to dispossessed palayakkarars seeking their assistance. He also informed that there were several officers in the service of Purniah (Tipu's erstwhile minister) who were formerly in the Sultan's service and would undoubtedly join the standard.

Outbreak of Revolt



Vellore Fort

At 2:00 a.m. on 10 July, the sentry at the main guard informed Corporal Piercy saying that a shot or two had been fired somewhere near the English barracks. Before Piercy could respond, the sepoys made a near simultaneous attack on the British guards, the British barracks and the officers' quarters in the Fort. In the European quarters the shutters were kept open, as they were the only means of ventilation from the summer heat. The rebels could easily fire the gun 'through the barred windows on the Europeans, lying unprotected in their beds.' Fire was set to the European quarters. Detachments were posted to watch the dwellings of the European officers, ready to shoot anyone who came out. A part of the 1st regiment took possession of the magazines (place where gun powder and ball cartridges stored). A select band of 1st Regiment was making their rounds to massacre the European officers in their quarters.

Thirteen officers were killed, in addition to several European conductors of ordnance. In the barracks, 82 privates died, and 91 were wounded.

Major Armstrong of the 16th native infantry was passing outside the Fort when he heard the firing. He advanced to the glacis and asked what

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the firing meant. He was answered by a volley from the ramparts, killing him instantly. Major Coates, an officer of the English regiment who was on duty outside the Fort, on hearing of the revolt tried to enter the Fort. As he was unable to make it, he sent off an officer, Captain Stevenson of 23rd, to Arcot with a letter addressed to Colonel Gillespie, who commanded the cavalry cantonment there. The letter reached Arcot, some 25 km away, at 6 a.m. Colonel Gillespie set out immediately, taking with him a squadron of the 19th dragoons under Captain Young, supported by a strong troop of the 7th cavalry under Lieutenant Woodhouse. He instructed Colonel Kennedy to follow him with the rest of the cavalry, leaving a detachment to protect the cantonment and to keep up the communication.

When Colonel Gillespie arrived at the Vellore Fort at 9 a.m., he thought it prudent to await the arrival of the guns, since there was continuous firing. Soon the cavalry under Kennedy came from Arcot. It was about 10 o'Clock. The gate was blown open with the galloper guns of the 19th dragoons under the direction of Lieutenant Blakiston. The troops entered the place, headed by a squadron of the cavalry under Captain Skelton.

The Gillespie's men were met by a severe crossfire. In the ensuing battle, Colonel Gillespie himself suffered bruises. The sepoys retreated. Hundreds escaped over the walls of the Fort, or threw down their arms and pleaded for mercy. Then the cavalry regiment assembled on the parade ground and resolved to pursue the fleeing soldiers, who were exiting towards the narrow passage of escape afforded by the sally port. A troop of dragoons and some native horsemen were sent round to intercept the fleeing soldiers. All the buildings in the Fort were searched, and mutineers found in them pitilessly slaughtered. Gillespie's men wanted to enter the building and take revenge on the princes, the instigators of the plot; but Lt. Colonel Marriott resisted the attempt of the dragoons to kill Tipu's sons.

Colonel Gillespie is said to have brought the Fort under the possession of the English in about 15 minutes. Col. Harcourt (Commanding Officer at Wallajahbad) was appointed to the temporary command of Vellore on July 11. Harcourt assumed command of the garrison on 13 July, 1806 and clamped martial law. It was believed that the prompt and decisive action of Gillespie put an end to 'the dangerous confederacy, and had the fort remained in the possession of the insurgents but a few days, they were certain of being joined by fifty thousand men from Mysore.'

But the obnoxious regulations to which the soldiers objected were withdrawn. The Mysore princes were ordered to be sent to Calcutta, as according the Commission of Inquiry, their complicity could not be established. The higher tribunals of the Home Government held the chief authorities of Madras, namely the Governor, the Commander-in-Chief, and the Deputy Adjutant General, responsible for the bungling and ordered their recall.

Vellore had its echoes in Hyderabad, Wallajahbad, Bangalore, Nandydurg, Palayamkottai, Bellary and Sankaridurg. Vellore Revolt had all the forebodings of Great Rebellion of 1857, if the word cartridge is substituted by cockade and Bahadur Shah and Nana Sahib could be read for Mysore Princes.

According to J. Blakistan, an eyewitness to Gillespie's atrocity, more than 800 bodies were carried out of the fort. In W.J. Wilson's estimate 378 were jailed for involvement in the revolt; 516 were considered implicated but not imprisoned. Based on depositions before the Court of Enquiry, the Court Martial awarded death punishment and banishment to select individuals, which were carried out by the commanding officer of Vellore on 23 September 1806.

(Source: W.J. Wilson, *History of the Madras Army*, vol. III, 1888-89).

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18.4 Peasant and Tribal Revolts

In the late eighteenth and early nineteenth centuries the land tenures and revenue settlements of the Company's government had fundamentally disrupted the Indian rural society and affected the peasantry in an unprecedented manner. In the early days of revenue farming system, the peasantry was oppressed by the revenue contractors and company officials who imposed high revenue demands and collected them forcibly. Initially the peasants sent a petition to the Company's government asking for redress. But when their appeal for justice went unheeded, they organized themselves and resorted to direct action. They attacked the local *cutchery* (revenue collector' office), looted gain stores and refused to pay revenue.

A peasant movement of the 1840s and 1850s was the Malabar rebellion in present day Kerala. The Mappillas were the descendents of Arab traders who had settled in this region and had married the Malabar women. Gradually the Mappillais became dependent on agriculture and turned into a community of cultivating tenants, landless labourers, petty traders and fishermen. When the British took over Malabar in 1792, they sought to revamp the land relations by creating individual ownership in land. The traditional system provided for an equal sharing of the net produce of the land by the *janmi* (holder of *janmam* tenure), the *kanamdar* (holder of *kanam* tenure), and the cultivator. The British system upset this arrangement by recognising the janmi as absolute owners of land, with right to evict tenants, which did not exist earlier. Apart from that, over-assessment, a huge burden of illegal cesses and a pro-landlord attitude of the judiciary and the police led the peasants to live in conditions of extreme poverty.

A series of incidents therefore occurred in Malabar throughout the nineteenth century. Three serious incidents occurred in Manjeri in August 1849, in Kulathur in August 1851 – both in south Malabar – and in Mattannur in the north in January 1852. British armed forces were deployed to suppress the revolt. The repressive measures restored peace for about twenty years, but then the Mappillas rose again in 1870 and the events followed a similar course.

Some of the rebellions in pre-1857 India were of the tribals whose autonomy and control over local resources were threatened by the establishment of British rule and the advent of its non-tribal agents. The tribal people, spread over a large part of India, rose up in hundreds of insurrections during the 19th century. These uprisings were marked by immense courage on their part and brutal suppression on the part of the rulers.

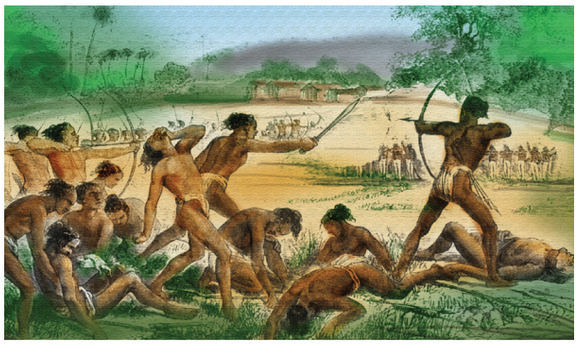
The Kol Uprising (1831-32)

Kols as tribals inhabited in Chotanagpur and Singbhum region of Bihar and Orissa. The immediate cause of their uprising was the action of the Raja of Chotanagpur in leasing several villages to the non-tribals. The Kols of Sonepur and Tamar took the initiative in organizing a revolt against the *thikadars* (tax collectors). The forms of rebellion consisted of attacks on the properties of the outsiders, but not their lives. Plunder and arson, were the chief modes of peasant protest. Sonepur pargana of Chotanagpur was raided, plundered and burnt down by a body of seven hundred insurgents on 20 December 1831. By 26 January 1832 the Kols had taken complete possession of the whole of Chotanagpur. The revolt against the British had ended up in a war against the Company government. Buddha Bhagat, the leader of Kol insurrection was killed in a pitched battle. A sum of one thousand rupees was distributed among officers and soldiers as their reward for delivering Bhagat's severed head to the authorities. Bhindrai Manki who inspired the revolt surrendered on 19 March 1832 and with his surrender the revolt of Kols came to a tragic end.

Santhal Hool (rebellion) (1855-56)

Santhal, also called **Manji**, lived scattered in various forest regions of Bengal, Bihar, and Orissa. Driven from their homeland, they cleared the area around the Rajmahal Hills and called it Damin-i-koh (land of Santhals). They were gradually driven to a desperate

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Santhal rebellion

situation as tribal lands were leased out to non-Santhal zamindars and moneylenders. To this was added the oppression of the local police and the European officials engaged in railroad construction. This penetration of dikus (outsiders) completely destroyed their familiar world, and forced them into action to take possession of their lost territory.

In July 1855, when their ultimatum to the zamindars and the government went unheeded, several thousand Santhals, armed with bows and arrows, started an open insurrection "against the unholy trinity of their oppressors-the zamindars, the mahajans and the government." At the battle of Maheshpur, many of the Manjis were dressed in red clothes. Later this garment became an assertion of authority. In the first week of the rising a party of ten men attacked and burnt down the village of Monkaparrah. The rebels included a number of women.

Initially their leader was Sido. After his arrest the revolt was led by Kanoo. At the later stage of the revolt, the peasants also joined. Several thousand peasants raided on Charles Maseyk's indigo factory and pillaged. This invited brutal counter-insurgency measures; the army was mobilized and Santhal villages were burnt one after another with vengeance. According to one calculation, out of thirty to fifty thousand rebels, fifteen to twenty thousand were killed before the insurrection was finally suppressed.

Munda Rebellion

The rebellion (ulgulan) of the Munda tribesmen led by Birsa Munda, occurred during 1899-1900. Mundas were a prominent tribe in the Bihar region. During the British rule their system of common land holdings was destroyed.



Munda Rebellion

Jagirdars, thikadars (revenue farmers) and moneylenders grabbed the land owned by them. Birsa, born in a poor share-cropper household in 1874, declared himself a divine messenger to drive away the British and establish Munda rule in the region. Under his influence the Mundas strongly opposed non-tribals occupying tribal lands. He urged the Munda cultivators not to pay rent to the zamindars.

Birsa Munda led a revolt in the Chotta Nagpur region. The indiscriminate slaughter of Munda women at Sail Rakab did not deter the followers of Birsa. The British authorities issued a warrant for Mirsa's arrest and put up a reward for his capture. Birsa became a martyr in Ranchi jail (9 June 1900). His name continues to inspire the tribals of the region.

18.5 Great Rebellion, 1857

Introduction

1857 has been a subject of much debate among historians, both British and Indian. British imperialist historians dismissed it a mutiny, an outbreak among soldiers. Indian historians who explored the role of the people in converting a military outbreak into a rebellion raised two questions to which the imperial historians have had no answer. If it was only a military outbreak how to explain the revolt of the people even before the sepoys at those stations mutinied? Why was it necessary to punish the people with fine and hanging for complicity in acts of rebellion? Col. Mallesan, the Adjutant General of the Bengal army in a pamphlet titled *The Making of the Bengal Army* remarked, 'a military mutiny...speedily changed its character and became a national insurrection'.

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The historian Keene attributed the outbreak due to operation of variety of factors: to the grievances of princes, soldiers and the people, produced largely by the annexation and reforming zeal of Dalhousie. The greased cartridge affair merely ignited the combustible matter which had already accumulated. Edward John Thompson described the event 'as largely a real war of independence'. V.D. Savarkar, in his *The War of Indian Independence*, published in 1909, argued that what the British had till then described as merely mutiny was, in fact, a war of independence, much like the American War of Independence. Despite the fact that the English-educated middle class played no role in the rebellion, nationalist historians championed this argument as the First War of Indian Independence.

Causes of the Rebellion



1857 Great Rebellion

Territorial Aggrandisement

The annexation of Oudh and Jhansi by Dalhousie employing the Doctrine of Lapse and the humiliating treatment meted out to Nana Sahib, the last Peshwa's adopted son produced much dissatisfaction. In the wake of the Inam Commission (1852) appointed by Bombay government to enquire into the cases of land held rent-free without authority, more than 21,000 estates were confiscated. The land settlement in the annexed territories, particularly in Oudh, adversely affected the interests of the talukdars, who turned against the British. Moreover, in Oudh, thousands of inhabitants who depended on the royal patronage and traders who were dealing in rich dresses and highly ornamented footwear and expensive jewellery lost their livelihood. Thus Dalhousie through his expansionist policy created hardship to a number of people.

Oppressive Land Revenue System

The rate of land revenue was heavy when compared with former settlements. Prior to the British, Indian rulers collected revenue only when land was cultivated. The British treated land revenue as a rent and not a tax. This meant that revenue was extracted whether the land was cultivated or not, and at the same rate. The prices of agricultural commodities continued to crash throughout the first half of nineteenth century and in the absence of any remission or relief from the colonial state, small and marginal farmers as well as cultivating tenants were subject to untold misery.

Alienation of Muslim Aristocracy and Intelligentsia

Muslims depended largely on public service. Before the Company's rule, they had filled the most honourable posts in former governments. As commandants of cavalry some of them received high incomes. But under the Company's administration, they suffered. English language and western education pushed the Muslim intelligentsia into insignificance. The abolition of Persian language in the law courts and admission into public service by examination decreased the Muslim's chances of official employment.

Religious Sentiments

The Act of 1856 providing for enrolment of high caste men as sepoys in the Bengal army stipulated that future recruits give up martial careers or their caste scruples. This apart, acts such as the abolition of sati, legalization of remarriage of Hindu widows, prohibition of infanticide were viewed as interference in religious beliefs. In 1850, to the repugnance of orthodox Hindus, the Lex Loci Act was passed permitting converts to Christianity to retain their patrimony (right to inherit property from parents or ancestors).

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Further the religious sentiments of the sepoys – Hindus and Muslims – were outraged when information spread that the fat of cows and pigs was used in the greased cartridges. The Indian sepoys were to bite them before loading the new Enfield rifle. This was viewed as a measure to convert people to Christianity.

In every sense, therefore, 1857 was a climatic year. The cartridge affair turned out to be a trigger factor for the rebellion. The dispossessed, discontented rajas, ranis, zamindars and tenants, artisans and workers, the Muslim intelligentsia, priests, and the Hindu pandits saw the eruption as an opportunity to redress their grievances.

Course of the Revolt

The rebellion first began as a mutiny in Barrackpore (near Calcutta). Mangal Pandey murdered his officer in January 1857 and a mutiny broke out there. In the following month, at Meerut, of the 90 sepoys who were to receive their cartridges only five obeyed orders. On 10 May three sepoy regiments revolted, killed their officers, and released those who had been imprisoned. The next day they reached Delhi, murdered Europeans, and seized that city. The rebels proclaimed Bahadur Shah II as emperor.



Mangal Pandey



Bahadur Shah II

By June the revolt had spread to Rohilkhand, where the whole countryside was in rebellion. Khan Bahadur Khan proclaimed himself the viceroy of the Emperor of India. Nearly all of Bundelkhand and the entire Doab region were up in arms against the British. At Jhansi, Europeans were massacred and Laxmi Bai, aged 22, was enthroned. In Kanpur Nana Sahib led the rebels. About 125 English women and their children along with English officers were killed and their bodies were thrown into a well. Termed as the Kanpur massacre, this incident angered the British and General Henry Havelock, who was sent to deal with the situation, defeated Nana Sahib the day after the massacre. Neill, who was left there, took terrible vengeance and those whom he regarded as guilty were executed. Towards the close of November Tantia Topi seized Kanpur but it was soon recovered by Campbell.



Jhansi Rani Laxmi Bai



Nana Sahib

The Lucknow residency, defended by Henry Lawrence fell into the hands of rebels. Havelock marched towards Lucknow after defeating Nana Sahib, but he had to retire. By the close of July John Nicholson sent by John Lawrence to capture Delhi succeeded in capturing Delhi. The Mughal emperor Bahadur Shah II now became a prisoner and his two sons and grandson were shot dead after their surrender.

Resistance in Awadh was prolonged because of the involvement of talukdars as well as peasants in the revolt. Many of these taluqdars were loyal to the Nawab of Awadh, and they joined Begum Hazrat Mahal (the wife of the NawabWajid Ali Shah) in Lucknow to fight the British. Since a vast majority of the sepoys were from peasant families in the villages of Oudh, the grievances of the peasants had affected them. Oudh was the nursery of the Bengal Army for a long time. The sepoys from Oudh complained of low levels of pay and the difficulty of getting leave. They all rallied behind Begum Hazrat Mahal. Led by Raja Jailal Singh, they fought against the British forces and seized control of Lucknow and she declared her son, Birjis Qadra, as the ruler (Wali) of Oudh. Neill who wreaked terrible vengeance in Kanpur was shot dead in the street fighting at Lucknow. Lucknow could be finally captured only in March 1858.

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Hugh Rose besieged Jhansi and defeated Tantia Topi early in April. Yet Lakshmi Bai audaciously captured Gwalior forcing pro-British Scindia to flee. Rose with his army directly confronted Lakshmi Bai. In this battle Lakshmi Bai died fighting admirably. Rose described Lakshmi Bai as the "best and bravest military leader of the rebels".

Neill's statue on the Mount Road, Madras angered the Indian nationalists. The Congress Ministry of Rajaji (1937-39) removed it and lodged it in the Madras Museum.

Gwalior was recaptured soon. In July 1858 Canning announced the suppression of the "Mutiny" and restoration of peace. Tantia Tope was captured and executed in April 1859.

Bahadur Shah II, captured in September 1857, was tried and declared guilty. He was exiled to Rangoon (Myanmar), where he died in November 1862 at the age of 87. With his death the Mughal dynasty came to an end.

Effects of the Great Rebellion

Queen's Proclamation 1858



Queen Victoria

A Royal Durbar was held at Allahabad on November 1, 1858. The proclamation issued by Queen Victoria was read at the Durbar by Lord Canning, who was the last Governor General and the first Viceroy of India.

- Hereafter India would be governed by and in the name of the British Monarch through a Secretary of State. The Secretary of State was to be assisted by a Council of India consisting of fifteen members. As a result, the Court of Directors and the Board of Control of the East India Company were abolished and the Crown and Parliament became constitutionally responsible for the governance of India. The separate army of the East India Company was abolished and merged with that of Crown.
- Proclamation endorsed the treaties made by the Company with Indian princes, promised to respect their rights, dignity and honour, and disavowed any ambition to extend the existing British possessions in India.
- The new council of 1861 was to have Indian nomination, since the Parliament thought the Legislative Council of 1853 consisted of only Europeans who had never bothered to consult Indian opinion and that led to the crisis.
- The Doctrine of Lapse and the policy of annexation to be given up. A general amnesty (pardon) to be granted to the rebels except those who directly involved in killing the British subjects.
- The educational and public works programmes (roads, railways, telegraphs, and irrigation) were stimulated by the realization of their value for the movement of troops in times of emergency.
- Hopes of a revival of the past diminished and the traditional structure of Indian society began to break down. A Westernized English-educated middle class soon emerged with a heightened sense of nationalism.

SUMMARY

- The resistance of Haider and Tipu against the Company government, leading to four Anglo-Mysore Wars is dealt with.
- The rebellions of Puli Thevar, Veera Pandiya Kattabomman, Velu Nachiyar, Marudu Brothers, all southern palayakkarars, and Theeran Chinnamalai in the Kongu region are explained
- The last ditch battle of southern palayakkarars in association with the dethroned kings and rulers in south India under the aegis of Tipu's surviving sons interned in Vellore fort is highlighted.
- The 1857 rebellion of kings of displaced Jagirdars and Zamindars, and peasants that shook the foundation of the British empire are discussed in detail.
- The transfer of India to the British crown with the Queen's proclamation of 1858 and its salient features are examined.

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EXERCISE

I. Choose the Correct Answer

1. _____ became the de facto ruler of Mysore against the Wodeyar kings after successfully handling the Marathas.
   (a) Haider Ali (b) Nanjaraja
   (c) Nagama Nayak (d) Tipu Sultan
2. Tipu Sultan's capture of _____ led to the third Anglo-Mysore War.
   (a) Calicut (b) Coorg
   (c) Cranganore (d) Dindigul
3. The Palayakkarar system was originally practised in _____ Kingdom.
   (a) Vijayanagar (b) Bahmani
   (c) Kakatiya (d) Hoysala
4. _____ brought Puli Thevar's three major forts, Nerkattumseval, Vasudevanallur amd Panayur under his control.
   (a) Mafus Khan (b) Yusuf Khan
   (c) Colonel Heron (d) Nabikhan Kattak
5. Velu Nachiyar was the daughter of Raja of _____.
   (a) Sivagangai (b) Pudhukkotai
   (c) Ramanathapuram (d) Palavanatham
6. _____ was the collector who was dismissed from service for mishandling the affairs of Veera Pandiya Kattabomman.
   (a) W.C. Jackson (b) A. Bannerman
   (c) S.R. Lushington (d) P.A. Agnew
7. The immediate cause for the Vellore Revolt was the introduction of _____.
   (a) Enfield Rifle (b) Dress code
   (c) New turban (d) Greased Cartridges
8. _____ inspired the Kol uprising.
   (a) Bhindrai Manki (b) Sido
   (c) Birsa Munda (d) Kanoo
9. _____ was the Governor-General of India when the great Rebellian of 1857 broke out.
   (a) Dalhonsie (b) Canning
   (c) Minto (d) James Andrew Ramsay
10. _____ defeated Nana Sahib's forus during the 1857 Rebelliion.
    (a) Henry Lawrence
    (b) Major General Havelock
    (c) Sir Hugh Wheeler
    (d) General Neill
11. Find out the correct statement
    (a) Warren Hastings wanted to deal with Tipu Sultan in a revengeful manner
    (b) The elimination of Tipu and restoration of the old Wodeyar dynasty to the Mysore Kingdom marked the real beginning of company's rule in the south
    (c) The Nawab of Arcot gave support to Velu Nachiyar
    (d) The temple of Kalayarkoil is in the heart of Tirunelveli forests.
12. **Assertion (A):** The fort of Sivagiri was eminently suited both for offensive and defensive operations.
    Reason (R): It is at the foot of Western Ghats with formidable barriers around it.
    (a) A is correct; R is not the correct explanation of A.
    (b) Both A and R are wrong.
    (c) A is correct; R is the correct explanation of A.
    (d) A is wrong; R is correct.
13. Match the following:
    (A) Gillespie - 1. Srirangapatnam
    (B) Manji - 2. Barrackpore
    (C) Jacobin Club - 3. Vellore Revolt
    (D) Mangal Pandey - 4. Santhals
    (a) 1, 2, 3, 4 (b) 3, 4, 1, 2
    (c) 3, 2, 1, 4 (d) 2, 3, 4, 1

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II. Write Brief Answers

1. Write a note on the humiliating terms of the Treaty of Srirangapatnam (1792) imposed on Tipu Sultan.
2. What do you know of "Pagoda"?
3. What is the revolt of Theeran Chinnamalai of Kongu region?
4. Write a note on Sail Rakab slaughter.
5. Describe the Kanpur Massacre.

III. Write Short Answers

1. Narrate the circumstances that led to the signing of the Treaty of Madras between the English and Haider Ali.
2. Write about the Rebellion of 1801.
3. Write about the Vellore Revolt of 1806.
4. Discuss the uprising of Kols.
5. The effects of the Great Rebellion of 1857.

IV. Answer the following in detail

1. Explain the organization of Palayakkarar system in South Tamilnadu.
2. Describe the causes and the course of the Vellore Revolt of 1806.
3. Discuss the causes and results of Great Rebellion of 1857.

Activity

1. Attempt a life sketch of Yusuf Khan.
2. Highlight the role played by Nana Fadnavis in the Great Rebellion of 1857.

Assignment with Teacher's Guidance

1. Enact a drama on Veera Pandiya Kattabomman.
2. Visit the Vellore Fort and collect information on its structure.

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GLOSSARY

Protracted	lasting for a long time	நெடிய
Pre-empt	take action in order to prevent	நடப்பதற்குமுன் தடுத்து நிறுத்துவது
evasiveness	avoidable	தட்டிக் கழிக்கின்ற
Irked	irritated	தொல்லைக்கு ஆளான
Scuffle	Fight	சண்டை
Elude	Escape	தப்பிச்செல்
Obnoxious	Offensive	கோபமூட்டும்
Cockade	a small ribbon on a hat	தொப்பியின் மீது பதவியைக் குறிக்கும் ரிப்பன் அல்லது துணிக் குஞ்சம்
Anathema	Detestable	வெறுக்கத்தகுந்ததாக
Volley	the discharge of a number fire – arms together	பீரங்கிகளின் ஒரே நேரத்தில் குண்டு வீச்சு
Shun	avoid	தவிர்
Parleys	holding discussion	பேச்சு வார்த்தை நடத்துதல்

Answers :

1. (a) 2. (c) 3. (c) 4. (b) 5. (c) 6. (a) 7. (c) 8. (a) 9. (b) 10. (b)
11. (b) 12. (c) 13. (b)

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UNIT 19

Towards Modernity

Learning Objectives

To acquaint oneself with

- Socio-Religious reforms initiated by Brahmo Samaj, Prarthana Samaj and Arya Samaj
- Ramakrishna Mission and the teachings of Swami Vivekananda
- Theosophical Society, Satya Shodhak Samaj, Sri Narayana Guru Dharma Paripalana Yogam.
- Islamic Reform Movements and Reform Movements in Tamilnadu
- Contributions of Christian Missionaries

Introduction

By the first quarter of the nineteenth century, India had produced a small English-educated intelligentsia, closely associated with British administration or British trade. The ideas and the work of the Christian missionaries had already begun to have its impact. Bengal was the first province to be affected by the British influence and so it was here that several ideas of reform originated. British administration, English education, and European literature brought to India a new wave of thoughts that challenged traditional knowledge. Rationalism as the basis for ethical thinking, the idea of human progress and evolution, the concept of natural rights associated with the Enlightenment, were the new ideas which led to what has been termed as Indian Renaissance. The spread of printing technology played a crucial role in the diffusion of ideas.

19.1 Emergence of Reform Movements

The British characterized Indian society in the nineteenth century as being caught in a vicious circle of superstitions and obscurantism. In their view idolatry and polytheism reinforced orthodoxy impelling the people to follow them blindly. The social conditions were equally depressing. And the condition of women was deplorable. The practice of sati came in for particular condemnation. The division of society according to birth resulting in the caste system was also criticized. Most importantly, the British argued that without their intervention there was no possibility of deliverance from these evils for Indians. Needless to say, this was a self-serving argument, articulated by missionaries and Utilitarians to justify British rule.

Utilitarians: believers in the doctrine of greatest happiness of the greatest number

India was a much bigger, more complex and diverse country in the early nineteenth century. Conditions varied vastly across it. The social and cultural evils had been fought by Indian reformers through the ages. But the advent of the British with their Enlightenment ideas undoubtedly posed a new challenge. This chapter looks at how social reform movements emerged in various parts of the country.

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The development of the Western culture and ideology forced the traditional institutions to revitalize themselves. During the second half of the nineteenth century, the expression of protest and desire for change were articulated through various reform movements. These movements aimed at reforming and democratizing the social institutions and religious outlook of the Indian people. The emergence of new economic forces, spread of education, growth of nationalist sentiment, influence of modern Western thoughts, ideas and culture, and awareness of the changes taking place in Europe strengthened the resolve to reform.

What gave these reform movements an ideological unity were rationalism, religious universalism and humanism. This perspective enabled them to adopt a rational approach to tradition and evaluate the contemporary socio-religious practices from the standpoint of social utility. For example, Raja Rammohan Roy repudiated the infallibility of the Vedas and during the Aligarh Movement, Syed Ahmed Khan emphasized that religious tenets were not immutable. As Keshab Chandra Sen said, 'Our position is not that truths are to be in all religions, but that all established religions of the World are true.'

These movements enveloping the entire cultural stream of Indian society brought about significant practices in the realms of language, religion, art and philosophy. These reform movements can be broadly classified into two categories:

1. Reformist Movements
2. Revivalist Movements

Both the movements depended in varying degrees on an appeal to the lost purity of religion. The primary difference between them lay in the degree to which they relied on tradition or on reason and conscience. The social reform movements formed an integral part of the religious reforms primarily because all the efforts towards social ills like caste- and gender–based inequality derived legitimacy from religion. Initially, the social reform movement had a narrow social base – they were limited to the upper and middle strata of the society that tried to adjust their modernized views to the existing social reality. From then on, the social reform movements began to percolate to the lower strata of society to reconstruct the social fabric. Heated debates among the intellectuals expressed in the form of public arguments, tracts and journals played a big role in taking new ideas to large sections of the people, as well as to reformulate older ideas in a new form.

At the start, organizations such as the Social Conference, Servants of India and the Christian missionaries were instrumental in giving an impetus to the social reform movements along with many enlightened individuals about whom we dwell on in the following pages. In later years, especially by the twentieth century, the national movement provided the leadership and organization for social reform.

Brahmo Samaj (1828)



Raja Rammohan Roy

Raja Rammohan Roy, (Father of Indian Renaissance) was a man of versatile genius. He established the Brahmo Samaj in August, 1828. The Brahmo Samaj was committed to "the worship and adoration of the eternal, unsearchable, immutable Being who is the Author and Preserver of the Universe". His long term agenda was to purify Hinduism and to preach monotheism for which he drew authority from the Vedas. He emphasized human dignity, opposed idolatry and social evils such as sati. A retired servant of the East India Company, he was conversant in many languages including Persian and Sanskrit. His ideas and activities were aimed at the political uplift of society through social reform. He was a determined crusader against the inhuman practice of Sati. His tract written in 1818, *A Conference Between*

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an Advocate for and an Opponent of the Practice of Burning Widows, cited sacred texts to prove that no religion sanctioned the burning alive of widows. His efforts fructified and the Company through an enactment of law (1829) declared the practice of sati a crime.

The overall contribution of Brahmo Samaj can be summed up as follows

1. It denounced polytheism, idol worship, and the faith in divine *avatars* (incarnations)
2. It condemned the caste system, dogmas and superstitions.
3. It wanted the abolition of child marriage, *purdah* system and the practice of sati
4. It supported widow remarriage

Inspired by the ideals of the French Revolution, Rammohan Roy left for Europe and died in Bristol. After his death there was a steady decline but for the new lease life given to it by Devendranath Tagore (father of Rabindranath Tagore). After him the organization was taken forward by Keshab Chandra Sen from 1857. The strength of the organization is known from the number of branches it had in 1865, 54 Samajas (fifty in Bengal, two in North West Province, one each in Punjab and Madras). In course of time, the Brahmo Samaj broke into two namely Devendranath Tagore's, 'Brahmo Samaj of India' and Keshub Chandra Sen's 'Sadharan Brahmo Samaj'.

In Tamilnadu, Kasi Viswanatha Mudaliar was an adherent of the Samaj and he wrote a play titled *Brahmo Samaja Natakam* to expound the ideas of the Samaj. He also wrote a tract in support of widow remarriage. In 1864, a Tamil journal titled *Tathuva Bodhini* was started for the cause of the Brahmo Samaja.

The Brahmo Samaj met with great opposition from orthodox elements in Bengal society such as the Hindu Dharma Sabha. However, there were also reformers such as Ishwarchandra Vidyasagar, who advocated the same ideas but drew on Hindu scriptures as authority.

Even though the Brahmo Samaj did not win many adherents, it had a big impact on the intellectuals. In the early stages, many young men seized of the radical ideas avidly propagated them. Tagore's family was a Brahmo family and its influence can be seen in his writings and ideas.

The Prarthana Samaj (1867)

An off-shoot of the Brahmo Samaj, the Prarthana Samaj, was founded in 1867 in Bombay by Atmaram Pandurang (1823–98). The Prarthana Samaj as an organization never had any great influence but its members, like M. G. Ranade (1852-1901), R. G. Bhandarkar, and K.T. Telang, were among the great leaders of nineteenth-century Maharashtra and they became the founders of the social reform movement in later years.

Prarthana Samaj was similar to Brahmo Samaj, but it was consciously linked with the *bhakti* tradition of the Maharashtrian saints. The Prarathana Samaj continued its work mainly through educational work directed at women and workers at the lower level. It concentrated on social reforms like inter-dining, inter-marriage, remarriage of widows, and uplift of women and depressed classes.

The National Social Conference organized at the initiative of M.G. Ranade met each year immediately after the Indian National Congress (1885) annual sessions. Justice Ranade was an erudite scholar with a keen intellect and under his able guidance the Prarthana Samaj became the active centre of a new social reformation in western India. He was one of the founders of the Widow Marriage Association and was an ardent promoter of the famous *Deccan Education Society.* Its object was to impart such education to the young as would fit them for the unselfish service of the country. When Ranade died in 1901, his leadership was taken over by Chandavarkar.

Arya Samaj (1875)

The founder of the Arya Samaj was Dayananda Saraswati (1824–83). Dayananda, a Gujarati, left home in his youth to become an ascetic. For seventeen years he wandered around India. In 1863 he became a wandering

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preacher, and five years later he added the establishment of schools to his activities. In 1872 he met the Brahmos in Calcutta. In 1875 he founded the Arya Samaj and published his major work the *Satyarth Prakash*. In his view, contemporary Hinduism had become degenerate. Therefore he rejected puranas, polytheism, idolatry, the role of Brahmin priests, pilgrimages, many rituals and the prohibition on widow marriage. As a good Sanskrit scholar, he made a call to"Back to the Vedas". He wanted to shape society on the basis of the Vedas. He disregarded the puranas. Like the other social reformers, he encouraged female education and remarriage of widows.



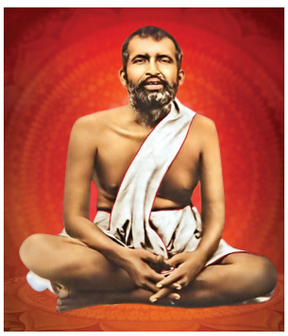
Dayananda Saraswati

Swami Dayananda's sphere of influence was largely in the Punjab region where the trading community of Khatris experienced great mobility in colonial times. However, in the Punjab region, there was much communal conflict among Hindus, Muslims and Sikhs. Dayananda's *Shuddi* (purification) movement i.e., conversion of non-Hindus to Hindus was controversial and provoked controversies especially with the Ahmadiya movement.

Arya Samaj is considered to be a revivalist movement. Dayananda's influence continued into the twentieth century through the establishment of Dayananad Anglo Vedic (DAV) schools and colleges.

Ramakrishna Mission (1897)

As we saw above, the early reform movements in Bengal were radical, questioning and criticising tradition very strongly. In response to this emerged the Ramakrishna Mission as an important religious movement. Ramakrishna Paramahamsa (1836–1886), a poor priest in a temple at Dakshineswar near Kolkata, had no formal education but led an intense spiritual life. He had a deep faith in the inherent truth of all religions and tested its belief by performing religious service in accordance with the practices of different religions. According to him 'all the religious views are but different ways to lead to the same goal.' In a backlash, the later generation of Western educated intellectuals were drawn to Ramakrishna's broad view, mysticism and spiritual fervour. He expounded his views in short stories and admirable parables which were compiled by an admirer as *Ramakrishna Kathamrita* (The Gospel of Sri Ramakrishna).



Ramakrishna Paramahamsa



Swami Vivekananda

The most famous among his disciples was a young graduate of the Calcutta University named Narendranath Dutta, afterwards famously called Swami Vivekananda(1863–1902). Emphasising practical work over philosophizing he established the modern institution of the Ramakrishna Mission. He carried Ramakrishna's message all over India and the world. His learning, eloquence, spiritual fervour and personality gathered round him a band of followers across the country, many of whom also joined the national movement. He attended in 1893 the famous, 'Parliament of Religions' at Chicago, and made a deep impact on those congregated there. The Mission opened schools, dispensaries and orphanages and helped people during their time of distress caused by calamities.

Swami Vivekananda was a personification of youth and boldness. In the words of Valentine Chirol, 'the first Hindu whose personality won demonstrative recognition abroad for India's ancient civilization and for her newborn claim to nationhood.'

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Theosophical Society (1875)

Even as Indian intellectuals felt challenged by western Enlightenment and rationalistic movements, there was a strain of thinking in the West which looked to the East for spiritual salvation. From this idea emerged the Theosophical Society, founded by Madam H.P. Blavatsky and Colonel H.S. Olcott in the United States of America in 1875. They came to India in 1879 and established their headquarters at Adyar in 1882. Under the leadership of Annie Besant, who came to India in 1893, the Theosophical Society gathered strength and won many adherents. The Theosophical Society started associations across south India. Though involved in many controversies, the Society played an important role in the revival of Buddhism in India. Iyotheethoss Pandithar, the radical Dalit thinker, was introduced to modern Buddhism through his interaction with Colonel Olcott who took him to Sri Lanka. There he met many Buddhist monks including the renowned revivalist Anagarika Dharmapala and Acharya Sumangala.

19.2 Satya Shodhak Samaj (1873)



Jyotiba Phule



Savitribai Phule

While the movements discussed above were largely focussed on upper castes there were some exceptional movements which mobilized lower castes and articulated their perspective. The most important among them was Jyotiba Phule, who belonged to the Mali (gardener) community. Born in 1827, he received initial education in a mission school but had to discontinue it in 1833. Jyotiba Phule waged a life-long struggle against upper caste tyranny. In his quest for the truth, Phule read the Vedas, the Manu Samhita, the Puranas, and the thought of Buddha, Mahavira and the medieval Bhakti saints extensively. He also acquainted himself with Western thought, and Christian and Islamic religions. Phule judged the whole culture and tradition through the spirit of rationality and equality. While the principle of equality called for a total rejection of caste system, authoritarian family structure and subordination of women, the principle of rationality demanded the removal of superstitions and ritualism.

Phule held radical views on social, religious, political and economic issues. He considered the caste system as an antithesis of the principle of human equality. He sought to raise the morale of the non-Brahmins and united them to revolt against the centuries old inequality and social degradation. Towards this end Phule founded the *Satya Shodak Samaj* (Society for Seeking Truth) in 1873. His most important book is *Gulamgiri* (Slavery).

Phule looked upon education of the masses as a liberating and revolutionary factor.

Since women and deprived and downtrodden were the worst sufferers in the society, Phule argued that women's liberation was linked with the liberation of other classes in society. Equality between classes as also between men and women was stressed by Phule. During marriages he asked the bridegroom to promise the right of education to his bride.

Phule also tried to translate his ideas into actual struggles. He urged the British Government to impart compulsory primary education to the masses through teachers drawn from the cultivating classes. He started a school for girls in Poona in 1851 and one for depressed classes with the assistance of his wife Savitri. He also started schools for the "untouchables" and founded a home for widow's children.

In his work we find the beginnings of the later day non-Brahman movement of Maharashtra.

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Pandita Ramabai (1858–1922)



Pandita Ramabai

Pandita Ramabai was foremost among the Indian leaders who worked for the emancipation of women. She came from a learned family and was a great scholar of Sanskrit and addressed many learned groups in different parts of the country. She was given the title of "Pandita" and "Saraswati" for her deep knowledge of Sanskrit. After the death of her parents she and her brother travelled to different parts of the country. They went to Calcutta in 1878. Two years later her brother also died. A little later in 1880 she married a Bengali belonging to a family of lower social status. Thus, even at that time she was bold enough to marry a man of a different caste and different language. After the death of her husband two years later she returned to Poona and started the Arya Mahila Samaj with the help of leaders like Ranade and Bhandarkar. 300 women were educated in the Samaj in 1882.

Ramabai started the Sharada Sadan (shelter for homeless) for the destitute widows with the help of Ranade and Bhandarkar. But soon she was accused of converting Hindu women to Christianity and hence had to shift her activities to Khedgoan near Poona. She established a Mukti Sadan (freedom house) there. Soon there were 2000 children and women in the house. Vocational training was given make them self-reliant.

Sri Narayana Guru

This movement emerged in Kerala and was born out of conflict between the depressed classes and the upper castes. It was started by Sri Narayana Guru (1854-1928) spearheading a social movement of the Ezhavas of Kerala, a community of toddy tappers. The Ezhavas were the single largest group in Kerala constituting 26% of population. A great scholar in Malayalam, Tamil and Sanskrit, Sri Narayana Guru established the Sri Narayana Guru Dharma Paripalana (SNDP) Yogam in 1902. The SNDP Yogam took up several issues such as (i) right of admission to public schools. (ii) recruitment to government services. (iii) access to roads and entry to temples; and (iv) political representation. The movement as a whole brought transformative structural changes such as upward social mobility, shift in traditional distribution of power and a federation of 'backward classes' into a large conglomeration. As a response to the prohibition on Ezhavas into temples, Sri Narayana Guru established new temples, and empowered the community to modernize itself. Great personalities such as the poet Kumaran Asan Dr. Palpu and Sahodaran Ayyappan emerged from the movement, and made a lasting impact in the democratization of Kerala Society. Even though the Guru himself was not directly involved in the movement, the Vaikom Satyagraha, organized to protest against the ban on the entry of Ezhavas on the temple streets of Vaikom made a deep impact on subsequent temple entry movements.

19.3 Islamic Reform Movements

The Revolt of 1857 and its brutal suppression by the British had an adverse impact on the Muslims of South Asia. While they were viewed with suspicion by the British for the 1857 insurgency, the Muslims themselves withdrew into a shell and did not use the opportunities opened up by colonial modernity. Consequently, they lagged behind in education and attendant employment opportunities. In this context, a few decades later some reform movements emerged among the Muslims.

Aligarh Movement (1875)

Aligarh Movement was started by Syed Ahmad Khan in 1875. He wanted to reconcile Western scientific education with the teachings of the Quran. The Aligarh movement aimed at spreading (i) Modern education among Indian Muslims without weakening their allegiance to

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Islam, and (ii) Social reforms among Muslims relating to purdah, polygamy, and divorce.


Syed Ahmad Khan

Syed's progressive social ideas were propagated through his magazine *Tahdhib-ul-Akhluq* (Improvement of Manners and Morals). Syed Ahmad Khan's educational programme emphasized from the outset the advantages of the use of English as the medium of instruction. In 1864 he founded a Scientific Society of Aligarh for the introduction of Western sciences through translations into Urdu of works on physical sciences. The same year he founded a modern school at Ghazipur. In 1868 he promoted the formation of education committees in several districts, to initiate modern education among the Muslims.

During his visit to Europe in 1869–70 he developed the plans of his life-work, a major educational institution for Indian Muslims. In order to promote English education among the Muslims, he founded in 1875 a modern school at Aligarh, which soon developed into the Muhammdan Anglo–Oriental College (1877). This college was to become the Muslim University after his death. It became the nursery of Muslim political and intellectual leaders.

In 1886 Syed Ahmad Khan founded the Muhammedan Anglo Oriental Educational Conference as a general forum for spreading liberal ideas among the Indian Muslims. He rejected blind adherence to religious law and asked for a reinterpretation of the Quran in the light of reason to suit the new trends of the time. He attempted to liberalize Indian Islam and made it amenable to new ideas and new interpretations. In this mission he had to face the brunt of vehement attacks of orthodox theologians.

Ahmadiya Movement (1889)

The Ahmadiya movement founded by Mirza Ghulam Ahmed (1835–1908) in 1889 established a different trend. While emphasizing the return to the original principles enunciated in the Quran, Ghulam Ahmed became controversial when he claimed to be a Messiah, which was considered heretical by mainstream Islam. But he won many converts. His primary work was to defend Islam against the polemics of the Arya Samaj and the Christian missionaries. In social morals the Ahmadiya movement was conservative, adhering to polygamy, veiling of women, and the classical rules of divorce.

The Deoband Movement (1866)

The Deoband movement was organised by the orthodox section among the Muslim ulemas as a revivalist movement with the twin objective of propagating the pure teachings of the Quran and Hadis among Muslims. The movement was established in Deoband in Saranpur district (by Mohammad Qasim Nanotavi (1833-1877) and Rashid Ahmed Gangohi (1828–1905) to train religious leaders for the Muslim community. In contrast to the Aligarh Movement, which aimed at the welfare of Muslims through Western education and support of the British Government, the aim of the Deoband Movement was religious regeneration of the Muslim community. The instruction imparted at Deoband adhered to classical Islamic tradition.

The seminary at Deoband was founded in 1867 by theologians of the School of Wali-Allah. Muhammad Qasim Nanotavi took a prominent part in counter-polemics against the Christian missionaries and the Arya Samajists. The principal objectives of the seminary at Deoband were to re-establish contact between the theologians and the educated Muslim middle classes, and to revive the study of Muslim religious and scholastic sciences. As a religious university Deoband soon became an honoured institution, not only in Muslim India but also in the world of Islam at large.

Nadwat al-'ulama

A school less conservative than Deoband and more responsive to the demands of the modern age was the Nadwat al-'ulama,' founded

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in 1894 at Lucknow by the historian Shibli Nu'mani and other scholars. The school aimed to offer an enlightened interpretation of religion in order to fight the trends of agnosticism and atheism which had followed the advent of modern Western education.

Farangi Mahal

The third famous traditional school is the much older one at Farangi Mahal in Lucknow. Farangi Mahal accepted Sufism as a valid experience and a valid field of study. Another traditionalist movement was the *ahl-i-hadith* or of the followers of the dicta of the Prophet.

19.4 Parsi Reform Movements

Zoroastrians, persecuted in their Persian homeland, migrated in large numbers to the west coast of India in the tenth century. As a trading community they flourished over the centuries. A close-knit community it too was not left untouched by the reform movements of the nineteenth century.

The Rahnumai Madayasnan Sabha (Religious Reform Association) was founded in 1851 by a group of English educated Parsis for the "regeneration of the social conditions of the Parsis and the restoration of the Zoroastrian religion to its pristine purity". The movement had Naoroji Furdonji, Dadabhai Naoroji, K. R. Cama and S.S. Bengalee as its leaders. The message of reform was spread by the newspaper *Rast-Goftar* (Truth Teller). Parsi religious rituals and practices were reformed and the Parsi creed redefined. In the social sphere, attempts were made to uplift the status of Parsi women through education, removal of the purdah, raising the age of marriage and the like. Gradually, the Parsis emerged as the most westernised section of the Indian society. They played a key role in the nationalist movement and in the industrialization of India.

19.5 Sikh Reform Movement

The Sikh community could not remain untouched by the rising tide of rationalist and progressive ideas of the nineteenth century. The Singh Sabha Movement was formed in 1873, with a two-fold objective (i) to make available modern western education to the Silkhs (ii) to counter the proselytizing activities of Christian missionaries as well as Hindu revivalists. A network of Khalsa Schools was established throughout Punjab. The Akali movement was an offshoot of the Singh Sabha Movement. The Akali movement aimed at liberating the Sikh Gurudwara from the corrupt control of the Udasi Mahants (priests). The Government passed the Sikh Gurudwara Act in 1922 (amended in 1925), which gave control to Shiromani Gurudwara Prabandhak Committee (SGPC) as the main body.

19.6 Reform Movements in Tamilnadu

As we saw earlier, the reform movements of the north India had its own impact on Tamilnadu. Brahmo Samaj and Arya Samaj had their branches. Keshab Chandra Sen visited Madras and lectured here. But Tamilnadu also saw its own reform movements.

Ramalinga Swamigal (Vallalar) (1823–1874)



Ramalinga Adigal

Ramalinga Swamigal was born in a modest family near Chidambaram and spent his early life in Madras. He never had formal schooling, but exhibited great scholarship. Inspired by the Saiva Thevaram and Thiruvasagam hymns, he began to compose moving poems on his own. In his time, Saiva religion was in the grip of Saiva monasteries such as those at Thiruvaduthurai, Dharumapuram and Thiruppanandal. Ramalinga Swamigal's poems expressed radical ideas and condemned bigotry and irrationality. He underwent certain mystical experiences which he expressed in

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his poems. This was resented by the orthodox elements in Saiva religion. He established the Sathya Dharma Salai at Vadalur where he began to feed poor people, especially in the context of the 1860s famine and pestilence, irrespective of caste and creed. He founded the Sathya Gnana Sabhai to organize his followers. This brought him into conflict with established Saivite orders, and matters came to a head when his followers published his poems under the title of *Thiruvarutpa* (Songs of Grace) in 1867. Orthodox Saivites under the Sri Lankan reformer Arumuga Navalar criticized this as blasphemous and launched a tract war. But ultimately, Ramalinga Swamigal's contribution was recognized and his writings inspired universal ideas, and undermined sectarianism in Saiva religion.

Buddhist Revivalism and Iyotheethoss Pandithar (1845-1914)



Iyotheethoss Pandithar

As we saw in an earlier lesson, Buddhism had been practically wiped out in the Tamil country by the beginning of the second millennium. Towards the end of the nineteenth century, there was a revival of Buddhism. The publication of the complete edition of Jeevaka Chintamani (1887) and Manimekalai (1898) were landmarks in the recovery of heterodox traditions.

But the most important figure was Iyotheethoss Pandithar (1845–1914). A native doctor by profession, he was an erudite scholar. He also came under the influence of Colonel Olcott of the Theosophical Society. In the 1890s he began a movement among the Adi Dravidars arguing that they were the original Buddhists who had been consigned to 'untouchability' due to their opposition to Vedic Brahminism. He re-read classical Tamil and other texts to make his case. He also encouraged the conversion to Buddhism. He found the greatest following in north Tamilnadu and among the working classes of the Kolar Gold Fields. In this movement, M. Singavelu and Prof P. Lakshmi Narasu also played an important role. Pandithar ran a weekly journal called *Oru Paisa Tamilan* (later *Tamilan*) from 1908 until his death.

19.7 Christian Missionaries

The official religious policy of the East India Company was one of neutrality towards the native religions. Their reason for continuing this policy was the belief that the earlier Portuguese rule had come to an end because of their attempts to forcibly convert people to Christianity. As a result of this concern, the Company government prohibited the entry of missionaries into the territories under their control.

In 1793 two English missionaries, William Carey and John Thomas, both Baptists, set out to India with the intention of starting a mission. In view of the ban on missionary activity they settled down in the Danish Colony of Serampore, north of Calcutta. Carey, along with two other missionaries, Joshua Marshman and William Ward established the Serampore Mission in 1799.

The Serampore missionaries were the first evangelical Baptist missionaries in India. They were followed later by other missionary groups belonging to different Protestant denominations. Before the arrival of the Serampore missionaries, several centuries earlier, there were Christian missions in the Portuguese territory of Goa, and also on the Malabar Coast and the Coromandel Coast. The work of the earlier missionaries was limited both geographically and in terms of the number of conversions to Christianity. Thus major attempts at proselytization began during the nineteenth century.

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The missionaries organised schools for the socially and economically deprived and pleaded for their economic improvement through employment in the state service. They also fought for their 'civil rights' that included access to public roads, and permission for the women of these groups to wear upper garments.

The missionaries gave shelter to orphaned children and other destitute widows in their missions and provided education for them in their boarding schools. Particularly after the famines which were quite common during the nineteenth century, about which we discussed in the previous lesson, the missionaries organized relief. Providing shelter and succour gave these an opportunity to convert people to Christianity. In Tirunelveli district many villages took to Christianity during famines, especially in the last quarter of nineteenth century. The same phenomenon was witnessed in Andhra where Malas and Madigas embraced Christianity in a big way.

The Company government did little to provide modern education for the native population. For a long time, the provision of elementary school facilities to the native population, especially in the interiors for the disprivileged and the poor people, was a responsibility willingly accepted by the Christian missionaries. It must be noted that the Christian Missionaries took the intiative of establishing Hospitals and Dispensaries.

19.8 Significance of the Reform Movements

The orthodox sections of the society could not accept the scientific and ideological onslaught of the socio-religious reformers. As a result of this, the reformers were subjected to abuse, persecution, issuing of fatwas and even assassination attempts by the reactionaries. However, in spite of opposition, these movements contributed towards liberation of the individual from the conformity born out of fear. The translation of religious texts into vernacular languages, emphasis on an individual's right to interpret the scriptures, and simplification of rituals made worship a more personal experience. The movements emphasised the human intellect's capacity to reason and think. By weeding out corrupt elements in religious practices, the reformers enabled their followers to counter the official taunt that their religions and society were decadent and inferior. It gave the rising middle classes the much needed cultural roots to cling to.

SUMMARY

- The role played by Rammohan Roy, and Keshab Chandra Sen in Brahmo Samaj are discussed.
- Arya Samaj established by Dayananda Saraswati, and the Ramakrishna Mission founded by Swami Vivekananda are dealt with.
- Aligarh, Ahmadiya, and Deoband movements for reforming Islamic community are explained.
- Parsi, Sikh reform movements as well as the work of Theosophical society are described.
- Services rendered by Christian missionaries are analysed.
- The social reform movements represented by Jyotiba Phule, Pandita Ramabai and Narayana Guru and by Ramalinga Adigaland Iyotheethoss Pandithar in Tamilnadu are highlighted.

EXERCISE

KG21Y

I. Choose the correct answer

1. _____ was the first province, where several ideas of reforms originated.

   (a) Punjab (b) Bengal (c) Bombay (d) Madras

2. "The Father of Indian Renaissance" was ____.

   (a) Swami Vivekananda

   (b) Dayananda Saraswathi

   (c) Raja Rammohan Roy

   (d) Atmaram Pandurang

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3. The National Social Conference was organized at the initiative of _____.
   (a) M. G. Ranade
   (b) Devendranath Tagore
   (c) Keshab Chandra Sen
   (d) Ramakrishna Paramahamsa
4. "Back to the Vedas" was the motto of _____.
   (a) Raja Rammohan Roy
   (b) Dayananda Saraswathi
   (c) Vivekananda
   (d) Ramakrishina Paramahamsa
5. _____ expounded his views in short stories and admirable parables.
   (a) Ramakrishna Paramahamsa
   (b) Devendranath Tagore
   (c) Vivekananda
   (d) Jyotiba Phule
6. The Weekly Journal "*Oru Paisa*" Tamilan was run by _____.
   (a) Swami Vivekananda
   (b) Dayananda Saraswathi
   (c) Ramalinga Adigal
   (d) Iyotheethoss Pandithar
7. The Theosophical Society was founded in _____.
   (a) India (b) United States of America
   (c) France (d) England
8. _____ was the adherent of Brahmo Samaj in Tamilnadu.
   (a) Ramalinga Adigal
   (b) Kasi Viswanatha Mudaliar
   (c) Iyotheethoss Pandithar
   (d) Pandita Ramabai
9. Syed Ahmad Khan founded a _____ for the introduction of Western Sciences.
   (a) Satya Shodak Samaj
   (b) Singh Sabha Movement
   (c) Scientific Society
   (d) Theosophical Society
10. The aim of the _____ was the religious regeneration of the Muslim community.
   (a) Deoband Movement
   (b) Ahmadiya Movement
   (c) Aligarh Movement
   (d) Wahhabi Movement
11. Find out the correct statement
   (a) Dr. Atmaram Pandurang founded the Shuddi Movement.
   (b) Sathya Dharma Salai was established by Ramalinga Adigal.
   (c) The founder of Ramakrishna Mission was Ramakrishna Paramahamsa.
   (d) The Ahmadiyas have common mosque for prayer.
12. **Assertion (A):** Syed Ahmad Khan founded a modern school at Aligarh, which developed into the Muhammadan Anglo-Oriental College.
   Reason (R): He wanted to promote English education among the Muslims.
   (a) A is correct ; R is the correct explanation of A
   (b) A is wrong ; R is correct
   (c) Both A and R are wrong
   (d) A is correct; R is not the correct explanation of A
13. Match the following

(A) English Missionaries	- 1. Parliament of Religions, Chicago
(B) Parsi Newspaper	- 2. William Carvey & John Thomas
(C) Deoband movement	- 3. Rast-Goftar
(D) Vivekananda	- 4. Mohammad Qasim Nanotavi

   (a) 3, 2, 1, 4 (b) 1, 2, 3, 4
   (c) 2, 3, 4, 1 (d) 2, 1, 4, 3

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II. Write brief answers

1. What are the contributions of Raja Rammohan Roy to social reform?
2. What role did Jyotiba Phule play for social justice ?
3. Why was the Shuddi Movement considered a revivalist movement ?
4. Describe the contribution of SNDP Yogam.
5. What do you know about Ramalinga Adigal?

III. Write short answers

1. List out the social reforms of M.G Ranade.
2. What do you know of Swami Vivekananda.
3. Draw a brief note on Ahmadiya Movement.
4. State the aims of the Singh Sabha Movement.

IV. Answer the following in detail

1. Discuss the role played by Christian missionaries in India.
2. Highlight the Social Reform Movement in Tamilnadu.

Activity

1. Collect information on the current activities of the Theosophical Society at Adyar.
2. Prepare an account of the essence of Swami Vivekananda's Chicago lecture.

Assignments

1. Make a visit to the institutions established by the Ramakrishna Mission and write a report on its services
2. Prepare an album by collecting pictures of various social reformers and identify the institutions they founded.

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GLOSSARY

vicious circle	continuing unpleasant situation	தொடர் சிக்கல்
erudite	scholarly	புலமைமிக்க
decry	denounce openly	கண்டனக்குரல் எழுப்பு
iconoclast	a critic of image worship	உருவ வழிபாட்டை எதிர்ப்பவர்
skepticism	disbelief	ஐயம்; அவநம்பிக்கை
agnosticism	one who is indifferent to religion or existence of god	கடவுள் பற்றி அக்கறையற்றவர்
polemics	a strong verbal or written attack on someone or something	எதிர்வாதம்
fatwa	a ruling by a recognized authority according to Islamic law	இஸ்லாமிய சட்டத்தின் அடிப்படையிலான தீர்ப்பு

Answers :

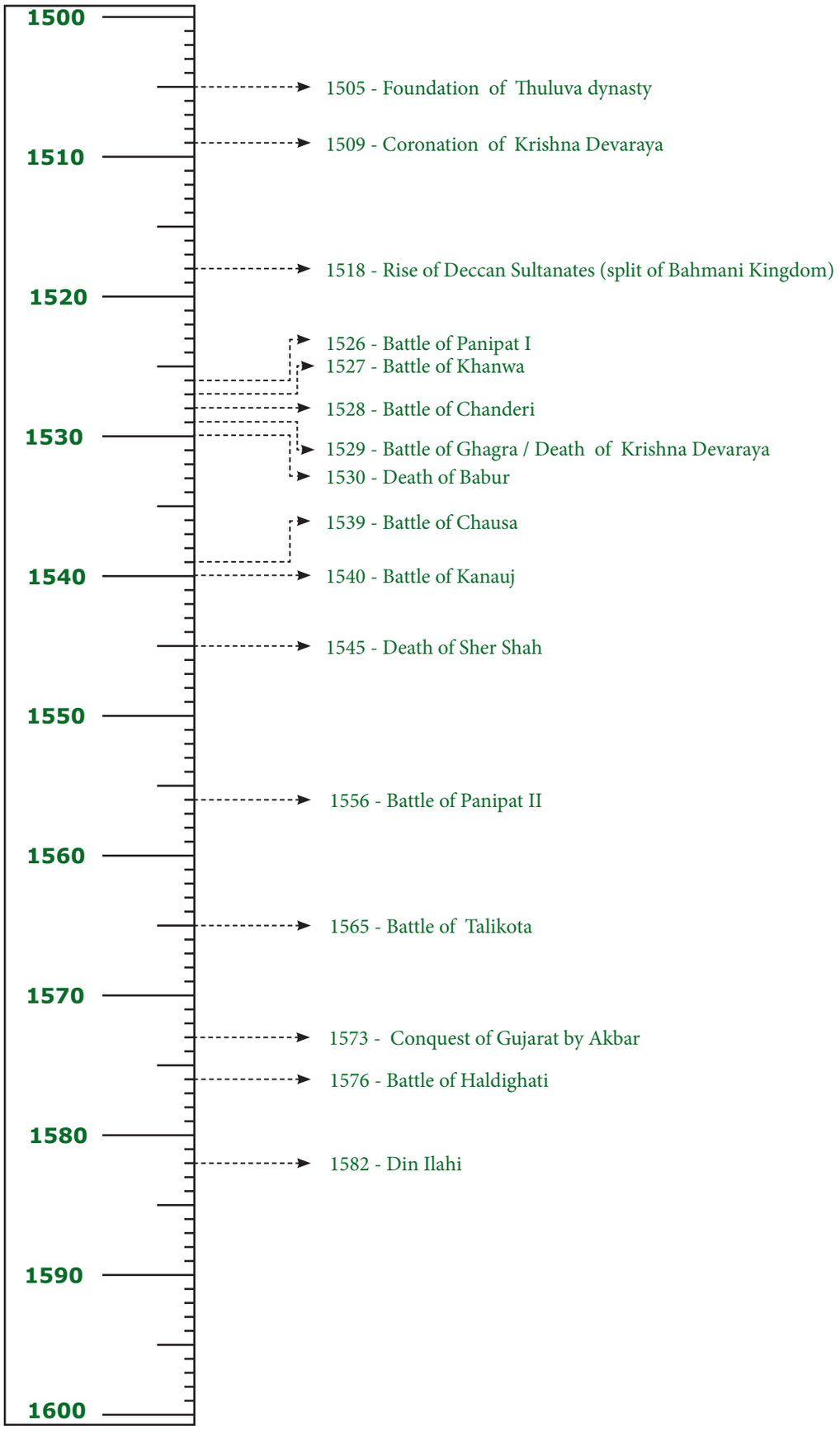
1. (b) 2. (c) 3. (a) 4. (b) 5. (a) 6. (d) 7. (b) 8. (b) 9. (c) 10. (a)
11. (b) 12. (a) 13. (c)

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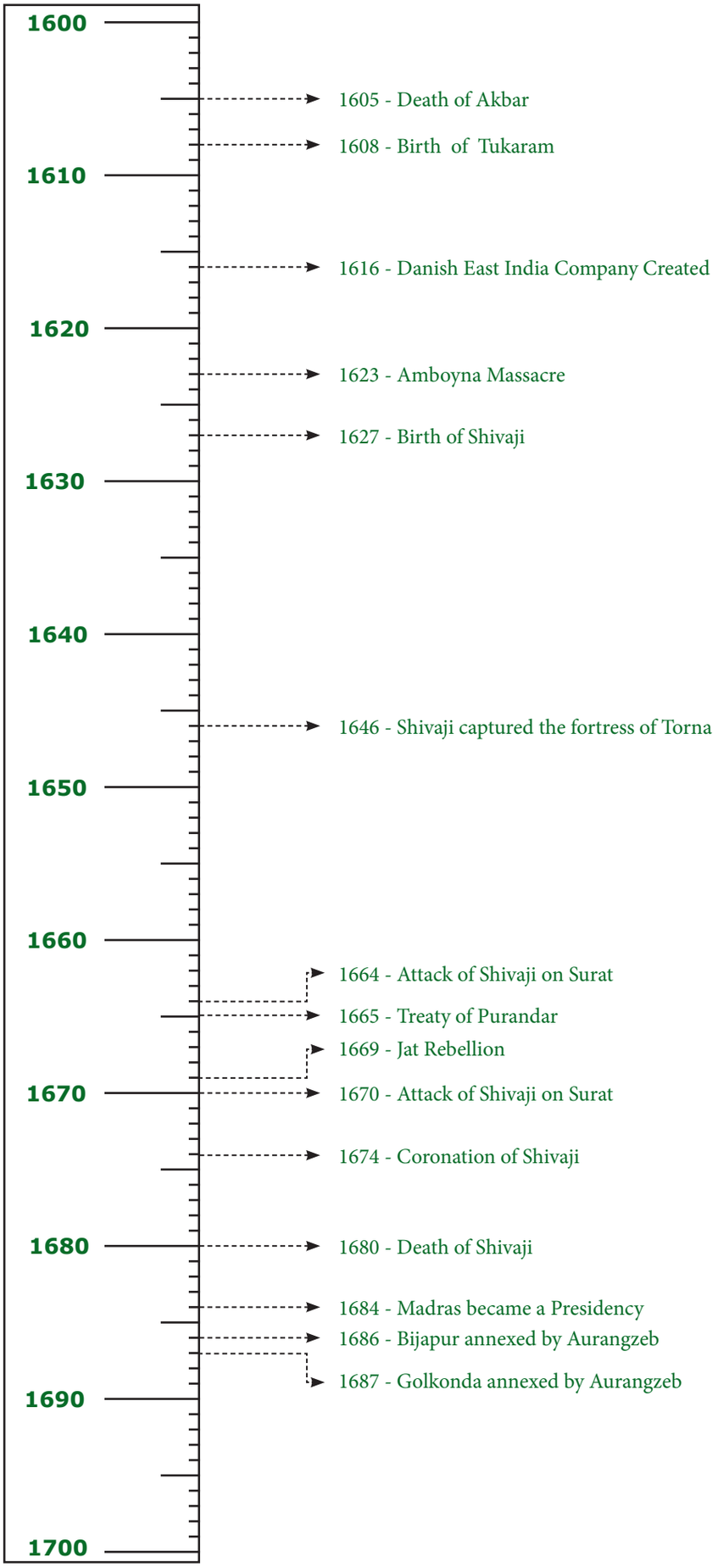
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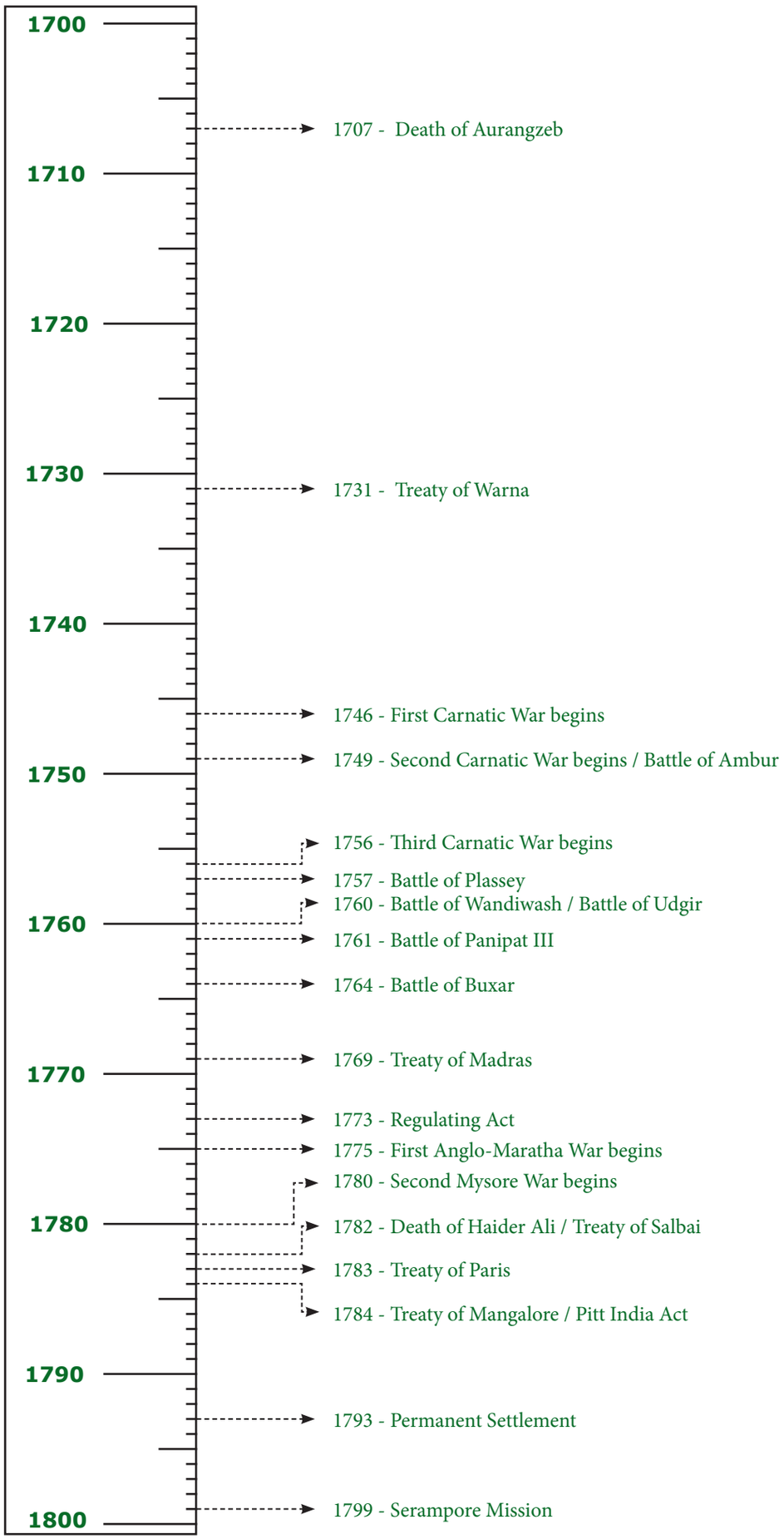
Important Events of Indian History (1500-1900)



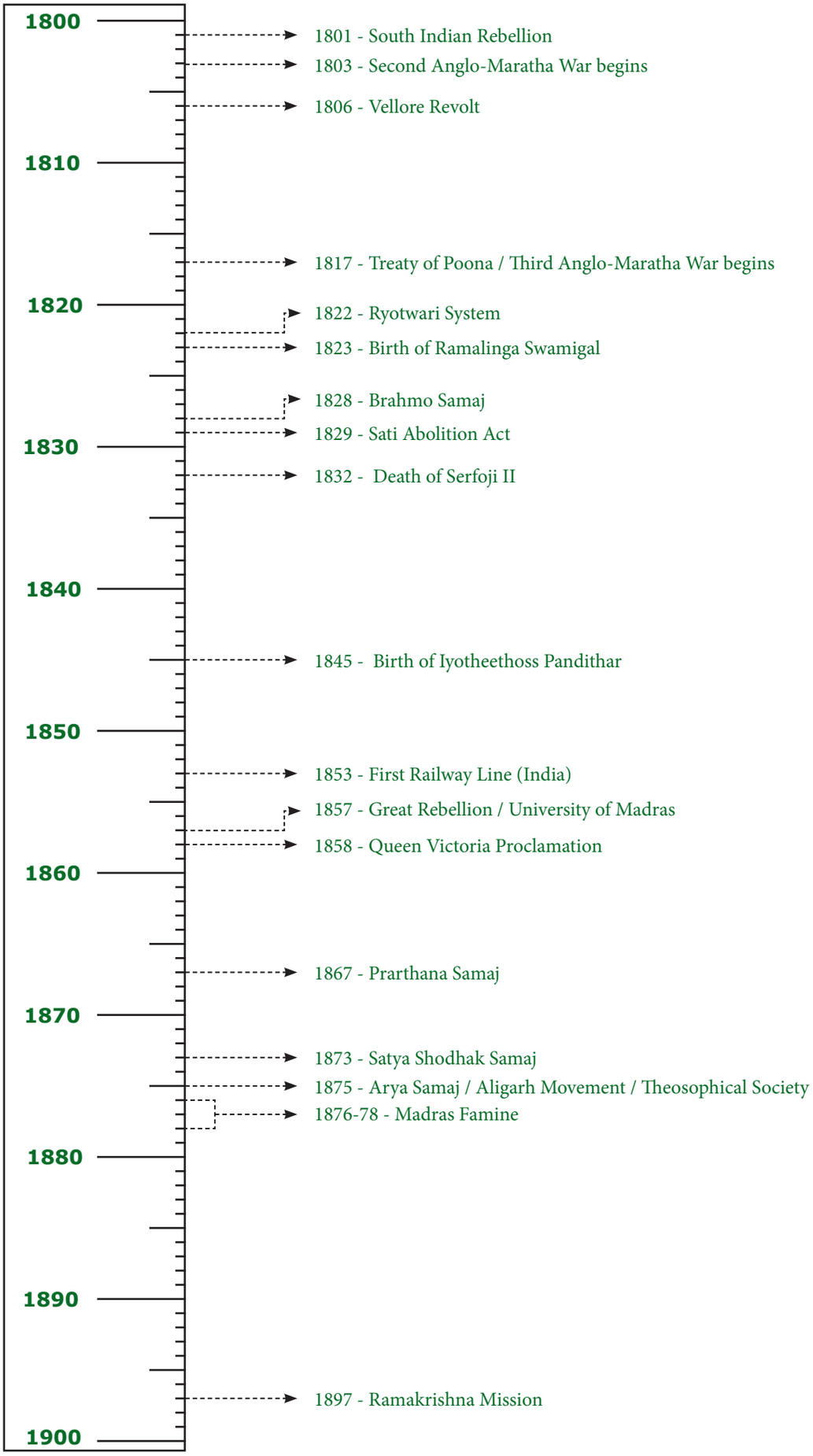
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GLOSSARY

accountable	பொறுப்புள்ள
acculturation	பிற பண்பாடு ஏற்றல்
accumulated	சேர்த்த
acrimonious	கசப்பான
adduced	சான்றாகக் காண்பித்தல்
adversary	விரோதி
adzes	மரக் கைப்பிடி கொண்ட உளி போன்ற கருவி
agate	உயர் வகை கல்
agnosticism	கடவுள் பற்றி அக்கறையற்றவர்
allegiance	விசுவாசம்
amalgamate	இணை
anathema	வெறுக்கத்தகுந்ததாக
anointment	உயர்பதவியில் அமர்த்தும் போது செய்யப்படும் சமயச்சடங்கு
antithetical	முரண்பட்ட
ascribed	சார்ந்தது
bard	பாணர்
belittle	சிறுமைப்படுத்துதல்
belligerent policy	தீவிரமாகப் போரிடும் கொள்கை
bhikshu	பௌத்தத் துறவி
booty	போரின் மூலம் கொள்ளையடிக்கப்பட்டவை
breach	மீறு
bustling	பரபரப்பான
carnelian	அணிகலன்களில் பதிக்கும் சிவப்பு நிறக் கல்வகை
ceded	விட்டுக் கொடுத்தல்
chauvinism	குறுகிய நோக்குடைய தேசியவாதம்
circa	ஏறத்தாழ
cockade	தொப்பியின் மீது பதவியைக் குறிக்கும் ரிப்பன் அல்லது துணிக் குஞ்சம்
coercion	கட்டாயப்படுத்துதல்
coffer	கருவூலம்
collision	மோதல்
commemoration	கொண்டாட்டம்
conciliatory	இணக்கத்தை ஏற்கும்
conglomerated	கூழாங்கற்கள் மற்றும் சரளைக் கற்களாலான பாறை
connotation	அர்த்தம்/பொருள்
consensus	கருத்தொருமித்த
conspiracy	கூட்டுச் சதி
contemplating	சிந்தனை செய்தல்
contemptible	வெறுக்கத்தக்க
contingent	இராணுவப் பிரிவு
corroborate	உறுதிபடுத்து
cupolas	கோபுர வடிவக் குவிமாடம்
daunting	ஊக்கம் இழக்கத்தக்க
decry	கண்டனக்குரல் எழுப்பு
devastated	அழிந்துபோதல்
devoured	விழுங்குதல்
dissension	கருத்து வேற்றுமை
doab	இரு நதிகளுக்கிடையில் காணப்படும் செழுமையான நிலப்பகுதி
draconian	கொடுமையான
ecclesiastical head	திருச்சபை தலைவர்
ecstatic	பேரானந்த / அநுபூதி நிலை
edifice	கட்டடம்/மாளிகை
elude	தப்பிச்செல்
emanating	வெளிவருகின்ற
embellished	அழகு படுத்து
empathetic	மற்றவர் உணர்வினை மதித்தல்
endorsement	ஒப்புதல்
ensued	பின்பு ஏற்பட்ட
epithet	அடைமொழி
eponymous	பெயருக்குரிய
esoteric	மெய்யறிவு உள்ளவர்களுக்காக
espousing	ஆதரித்தல்
evasiveness	தட்டிக் கழிக்கின்ற
exalted	உயர்ந்த
exorbitant	மிகவும் அதிகமான
extoll	புகழ்கின்ற
exuberance	உயிர்ப்புமிக்க
erudite	புலமைமிக்க
facade	முகப்பு
farrier	குதிரைக்கு லாடமடிப்பவர்
fatwa	இஸ்லாமிய சட்டத்தின் அடிப்படையிலான தீர்ப்பு
feudatories	நிலப்பிரபுத்துவ முறைப்படி உருவாக்கப்பட்ட சிற்றரசர்கள்
flintlock	கற்பொறி மூலம் இயங்கும் துப்பாக்கி
forsaking	கைவிடப்பட்டதற்காக
frugality	சிக்கனமான
garrison	கோட்டைக் காவற்படை
gazelle	ஒரு வகை அழகிய மான்
genealogy	வம்சாவளி / குடிவழி
goblet	கோப்பை
hagiographical	திருத்தொண்டர் வாழ்க்கை பற்றிய புராணங்கள்
hegemony	மேலாதிக்கம்
heretics	வைதீகத்திற்கு எதிரான
heterodox	அவைதீக
hewn	செதுக்கப்பட்ட
homogeneity	ஓரினத்தன்மை
iconoclast	உருவ வழிபாட்டை எதிர்ப்பவர்
immolate	தீப் பாய்தல்
impregnable	தகர்க்க முடியாத
incessant	இடையறாத
inciting	தூண்டும்
incursion	ஊடுருவல்
ingenuity	புத்திகூர்மை
ingots	உலோக வார்ப்பிரும்புக் கட்டி
inpursuance	செயல்படுத்தும் விதமாக
insignia	சிறப்புரிமைச் சின்னம்
insurrection	கிளர்ச்சி
interregnum	இடைப்படு காலம்
intrigue	சூழ்ச்சி, சதி
intuitive	உள்ளுணர்வு
investiture	சடங்குகள் செய்து பதவியில் அமர்த்துதல்
invincibility	வெல்லமுடியாத
irked	தொல்லைக்கு ஆளான
Jasper	மஞ்சள், சிவப்பு, பழுப்பு நிறம் கொண்ட கல் வகை
lacqueware	மர ஆபரணப் பொருள்
legume	தாவர குடும்ப வகை (அவரை வகை)
lentil	துவரை வகை
levant	கிழக்கு மத்தியத் தரைக்கடல் பகுதி
lexicographer	அகராதி தயாரிப்பவர்
lineage	பரம்பரை
metamorphosis	உருமாற்றம்
magnum opus	தலைசிறந்த கலை படைப்பு
manoeuvring	சூழ்ச்சி
mercantile	வணிகம் சார்ந்த

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moat	அகழி
mundane issue	அன்றாட வாழ்க்கைப் பிரச்சனை
munificence	கொடை; வள்ளன்மை
negate	செயல்படாததாக்கு
Nilgai	சிறு கொம்புடைய மான் வகை
nomenclature	பொருள்களின் பெயரிடும் முறை
numismatic	நாணயங்கள் பற்றி படிப்பது
oblation	காணிக்கை ; ஆகுதி
obnoxious	கோபமூட்டும்
paramount	ஒப்புயர்வற்ற
parleys	பேச்சு வார்த்தை நடத்துதல்
patronise	ஆதரி
pedagogy	கற்பிக்கும் கலை
perpetual	எப்போதும் நிலைத்திருக்கும்
pervade	பரவு
pervasiveness	எங்கும் நிறைந்ததாக; நீக்கமற நிறைந்த
pillage	சூறையாடுதல்
polemics	எதிர்வாதம்
political turmoil	அரசியல் அமைதியின்மை
preceptor	ஆசிரியர் /ஆசான் / குரு
preeminent	புகழ்வாய்ந்த
pre-empt	நடப்பதற்குமுன் தடுத்து நிறுத்துவது
primogeniture	மூத்த மகனுக்கு மட்டுமே வாரிசுரிமை என்ற கோட்பாடு
proliferated	பல்கிப் பெருகி
proselytizing	மதமாற்ற முயற்சி
protagonist	முன்னெடுப்பவர்
protracted	நெடிய
punitive	தண்டிக்கிற
quartz	பல்நிறம் கொண்ட விலை குறைந்த மணிக்கல்
quinquennial	ஐந்தாண்டிற்கு ஒருமுறை நிகழும்
ravage	சூறையாடு

ransack	சூறையாடு
ravage	சேதப்படுத்து
reckon	கணக்கிடு
refrain	தவிர்
reeler	சிட்டத்தில் நூல் நூற்பவர்
relentless	விட்டுக்கொடுக்காத
revamped	திருத்தியமைக்கப்பட்ட
scalpel	அறுவைக் கத்தி
scepticism	அவநம்பிக்கை
schism	பிளவு
scuffle	சண்டை
shipwright	கப்பல் கட்டுபவர்
shun	தவிர்
skepticism	ஐயம்; அவநம்பிக்கை
slain	கொல்
smother	நசுக்கு அல்லது அடக்கு
solidarity	ஒற்றுமை
spouted vessel	நீண்ட மூக்குடைய பாத்திரம்
squabble	சச்சரவு
stranded	கைவிடப்பட்ட
stratified	வர்க்க அடிப்படையில் அமைக்கப்பட்ட
sublimate	புனிதமாக்கு; விழுமியதாக்கு
syncretism	கலாச்சாரப் பரிமாற்றம்
traitorous	துரோகத்தனமான, நம்பிக்கை மோசம் செய்கிற
treacherous	துரோக
truncated	எண்ணிக்கை குறைந்த
vanquished	வெல்லப்பட்ட
venerated	வணங்குதற்குரிய
vicious circle	தொடர் சிக்கல்
volley	பீரங்கிகளின் ஒரே நேரத்தில் குண்டு வீச்சு
vouch	உறுதிப்படுத்து

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List of Authors and Reviewers

Chairperson

Dr. A.R.Venkatachalapathy
Professor
Madras Institute of Development Studies
Chennai.

Co-chairperson

Dr. K.A. Manikumar
Professor (Rtd), Dept. of History
Manonmaniam Sundaranar University
Tirunelveli.

Academic & Subject Co-ordinators

Tmt. B. Eswari
Deputy Director
SCERT, Chennai

P. Suresh
P.G. Asst. in History
GGHSS, Attur
Salem District.

Dr. K. Suresh
B.T. Asst.,
Kumara Rajah Muthiah HSS
Chennai.

Reviewers

Prof. Y.S. Subbarayalu
Professor (Rtd.)
Department of Epigraphy
Tamil University, Thanjavur

Dr. Surendar Rao
Former Head, Dept of History
Mangalore University
Mangala Gangothri

Dr. Kesavan Veluthat
Professor (Retired)
Dept. of History
University of Delhi

Dr. Kanakalatha Mukund
Professor (Retired)
Centre for Economic and Social
Studies, Hyderabad

Dr. S. Ravichandran
Associate Professor of History
(Retd.) Rajapalayam Rajus'
College. Rajapalayam

Lesson Writers

Dr. K.A. Manikumar
Professor (Retired),
Dept. of History
Manonmaniam Sundaranar
University, Tirunelveli

Dr. Kanakalatha Mukund
Professor (Retired)
Centre for Economic and Social
Studies, Hyderabad

Dr. T.S. Rajeswari
Former Head, Dept. of History
APC Mahalakshmi College
Thoothukudi

Dr. V. Selva Kumar
Associate Professor
Dept. of Maritime History and
Marine Archaeology
Tamil University, Thanjavur

Dr. S. Ananthakrishnan
Associate Professor
Dept. of History
A.M.Jain College, Chennai

Dr. Venkataramanujam R
Associate Professor
Department of History
Madras Christian College
Tambaram

Dr. K. R. Sankaran
Associate Professor
Dept. of History, AVC College
Mayiladuthurai, Nagapattinam

Dr. D. Abul Fazal
Asst. Professor, Dept. of History
Islamiah College
Vaniyambadi, Vellore

Dr. Murugan J
Asst. Professor, Dept. of History
Arignar Anna Govt Arts College
Attur, Salem

Prof. Y.S. Subbarayalu
Professor (Rtd.)
Department of Epigraphy
Tamil University Thanjavur

Dr. Bernard D Samy
Research Centre,
Loyola College, Chennai.

Dr. Thangam
Associate Professor of History
STC, Palayamkottai.

Content Providers / Readers

Thiru. M. Appannasamy
Advisor, TNTB & ESC, Chennai

Tmt. Geetha J
PGT, Prince Mat. HSS
Madipakkam, Chennai

Tmt. Jeyasree R
PGT, Prince Mat. HSS
Madipakkam, Chennai

Tmt. Meera M
PGT, DRBCCC Hindu HSS
Tiruvallur

Dr. K. Suresh
B.T.Asst., Kumara Rajah
Muthiah HSS, Chennai

S. Rajeswari
B.T. Asst. (History)
GHSS, Nellikkuppam
Kanchipuram

Cynthia Jude
Asst. Professor, Dept. of History
Stella Mary's College, Chennai

G. Satheeshkumar
P.G. Asst. (History)
GBHSS, Musiri, Trichy

P. Vedapureesan
P.G. Asst. (History), GHSS
Azhiyur, Nagapattinam

D. Muthu
P.G. Asst. (History), GHSS
Ladavaram, Thiruvannamalai

A. Sahaya Sini
B.T. Asst. (History)
GHSS, Nemmeli
Kancheepuram

ICT

Thiru. D. Nagaraj
B.T.Asst., History,
Govt. Hr. Sec. School
Rappusal, Pudukottai

R.Kamesh
SGT Govt.Primary School
Pinjanur, Cuddalore

A.Saranya
SGT, PUP School
Sellathapalayam, Erode

QR Code Team

R.M. Satheesh
K.P. Sathya Narayana
R. Arun Maruthi Selvan

Layout

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This book has been printed on 80 G.S.M.
Elegant Maplitho paper.
Printed by offset at:

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