



11th Std History Notes



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11th History Lesson 1 Notes in English

1. Early India: From the Beginnings to the Indus Civilisation

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 prehistoric 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.

Pre-historic India

- The period before the development of script is called the pre-historic times. It is also referred to as the Stone Age.

- When we talk about the Stone Age, we include the entire South Asia, the region covering **India, Pakistan, Sri Lanka, Nepal and Bangladesh**, as a whole. Human ancestors are likely to have first evolved in Africa and later migrated to different parts of the world.
- The earliest human ancestor species to migrate out of **Africa was the Homo erectus**. Till the end of the 20th century, the pre-history of India was considered to have begun within the time span of **one million years (MYR) ago**.
- But, recent investigations have produced evidence for the presence of human ancestors in India between two million and one million years ago.
- Generally, the period before the invention of script is broadly divided into **Stone Age, Bronze Age and Iron Age**.
- Hence, the names of materials that they used (for example, painted grey ware culture or Iron Age culture) or the geographical region (Indus) or the first site to be identified (**for example, Acheulian or Harappan**) are used to name the cultures.
- The earliest age in history is called Old Stone Age or Palaeolithic. This period is divided into
 1. Lower Palaeolithic culture
 2. Middle Palaeolithic culture
 3. 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 prehistoric sites when he extensively surveyed different parts of South India.
- Since then, numerous Palaeolithic sites have been identified and excavated all over India.

Lithic Tools

- The study of pre-history mainly depends upon lithic tools. Pre-historic sites are identifiable based on the presence of stone tools. Human ancestors made large stone blocks and pebbles and chipped tools out of them, using another strong stone.
- Hand axes, cleavers, choppers and the like were designed in this way by flaking off the chips.

- The tools show well thought-out design and physical symmetry, and convey high quality cognitive (perception) skills and capabilities of pre-historic humans.
- They used the tools for hunting, butchering and skinning the animals, breaking the bones for bone marrow and to recover tubers and plant foods, and for processing food.
- The industries of Palaeolithic cultures are divided into the **Early, Middle and Late Acheulian Industries**. The early Acheulian tools include **polyhedrons, spheroids, hand axes, cleavers and flake tools**.
- The **Acheulian tradition is absent in the Western Ghats, coastal areas and north-eastern India**. Heavy rainfall is attributed to its absence. Uncongenial conditions and lack of raw materials might have prevented the occupation of these areas.
- Perhaps there was no necessity for the pre-historic people to move into these areas. These sites are found more in Central India and in **south-eastern part of India (near Chennai)**.
- These areas receive high rainfall and are therefore endowed with thick green cover and rich resources.

Distribution

- Lower Palaeolithic tools are found in most parts of India, except in a few regions of the Ganges valley, southern Tamil Nadu and in the hilly areas of the Western Ghats.
- **Athirampakkam, Pallavaram and Gudiyam near Chennai, Hunsgi valley and Isampur in Karnataka, and Bhimbetka in Madhya Pradesh** are some important Palaeolithic sites where the Acheulian tools are found.

Chronology

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

Hominin and Animal Fossils

- Unlike Africa, evidence of **hominin [immediate ancestor of Homo Sapiens]** fossil is rare in India.
- There is a report of a fossil fragment discovered by **Robert Bruce Foote from Athirampakkam**. Its whereabouts are not known now.
- The only well-known hominin fossil of India was found at Hathnora near Hoshangabad in Madhya Pradesh. The cranium is named Narmada human. A partly preserved hominid skull cap was found in a basal conglomerate deposit in **1982**.
- It is considered to represent the Archaic Homo sapiens. It is the only existing fossil find of human ancestors in India.
- Animal fossils are useful to understand the palaeo-environmental context in which people lived.

- In the Narmada valley, animal fossils of **Elephas namadicus** (giant tusked pre-historic elephant), **Stegodon ganesa** (a giant pre-historic elephant), **Bos namadicus** (wild cattle) and **Equus namadicus** (extinct great horse like animal) have been recovered.
- Teeth of Equus, evidence of **water buffalo and nilgai** as well as **17 animal hoof prints** have been uncovered at **Attirampakkam**. They suggest an open, wet landscape near the Chennai region in the pre-historic period.

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

Middle Palaeolithic Culture

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

Industries and Tool Types

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

Chronology

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

Distribution

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

Ways of Life and Main Characteristics

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

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

Upper Palaeolithic Culture

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

Lithic Tools and Industries

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

Chronology

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

Distribution

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

Ways of Life and Main Characteristics

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

Mesolithic Culture

- Mesolithic sites are found in most parts of India. They occur in all eco-zones from the coasts to the hills: sand dunes, rock shelters, deltaic regions, lake areas, forested territories, hilly and mountainous areas, rocky terrains and coastal environments.
- Mesolithic sites in India are found in Paisra (Bihar), Langhnaj (Gujarat), Baghor II, Chopani Mando, Sarai Nahar Rai, Mahadaha and Damdama (all in Uttar Pradesh), Sankanakallu and Kibbanahalli (Karnataka).
- Rock shelter sites are found in Lekhakia, Baghai Khor, Adamgarh and Bhimbetka. Coastal sites are seen at **Mumbai,teri sites of Thoothukudy in Tamil Nadu and Vishakapatnam, which have microlithic evidence.**

Climate

- After the Ice Age, with the advent of global warming, human groups became highly mobile and began to occupy various ecozones.
- The monsoon pattern had already emerged. Some regions witnessed higher rainfall. At Didwana in western Rajasthan, fresh water lakes were known to exist between **10,000 and 3500 BP**.

- The animal bones from this period suggest a dry deciduous type of forest during the Mesolithic period.

Chronology

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

Economy

- Hunting wild animals and gathering plant food and fishing were people's main occupation during this age.
- Agriculture was not practised in the early stages. At the end of the Mesolithic period, humans domesticated animals and paved the way for the Neolithic way of life. The rock paintings of Central India depict hunting, trapping, fishing and plant food collection.
- The faunal evidence from this period shows that people belonging to this **period hunted cattle, gaur, buffalo, barasingha, porcupines, sambar, chital, gazelle, hog deer, nilgai, jackal, turtle, fish, wild hare, lizard fox and monitor lizard**.
- Bones of rhinoceros and elephant have also been found. They used spears, bow and arrow and traps. The paintings of Bhimbetka show that various animals were hunted and for this men and women went together.
- The people used fire and perhaps roasted food. Domestic animal bones of cattle, sheep, goats, pig and dog have been found at Kanewal, 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.

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

Early Neolithic Cultures and the Beginning of Agriculture



Neolithic sites of India.

- 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, ilanthai and dates, and also domesticated sheep, goat and cattle. They were semi-nomadic, pastoral groups.
- They built their houses with mud and buried the dead. They used ornaments of sea shell, limestone, turquoise, lapis lazuli and sandstone. The period II at Mehrgarh dates from c. **5500 to 4800 BCE** and the period III from 4800 to 3500 BCE.
- There is evidence for pottery during these periods. Terracotta figurines and glazed faience beads have been found.
- Evidence for ornaments on women has been uncovered. Longdistance trade was practiced, as revealed by **Lapis Lazuli**, which is available only in Badakshan.
- The town was abandoned after the rise of mature phase of the Indus Civilisation.

The Neolithic Culture of Kashmir

- Neolithic culture in Kashmir region was contemporary to the Harappan civilisation. Burzahom, an important site of this culture, provides evidence for the Megalithic and Early Historic Periods.
- In this place, people lived in pit houses (about four metres in depth) in order to escape the cold weather. The houses were oval in shape, wide at the bottom and narrow on the top.
- Postholes used for constructing a thatched structure were found around the pit houses. The Neolithic period of Kashmir had domestic sheep, goat and cultivated plants.

- The **Neolithic people of Burzahom traded with the people of the Harappan Civilisation**. They used handmade pottery. They used tools such as stone axes, chisels, adzes, pounders, mace-heads, points and picks.
- Awls were used for stitching skins into clothes to beat the weather. Scrapers were used for working the skins.
- Two phases of Neolithic culture have been identified. They are termed aceramic and ceramic phases. Aceramic phase did not have evidence of ceramics. Ceramic phase shows evidence for the existence of pottery.
- In the ceramic phase, people built mud houses. They used copper arrowheads. They also used black ware pottery, beads of agate and carnelian and painted pottery. A burial at this site produced wild dog bone and antler horn.
- An engraving of a hunting scene is depicted on a stone here with dog and sun. Seeds of wheat, barley, common pea and lentil have been recovered from the excavations. people domesticated animals include **cattle, sheep, goat, pig, dog and fowl**. Bones of wild animals such as **red deer, Kashmir stag, ibex, bear and wolf** suggest that they hunted animals.
- There is evidence of menhirs and the use of redware pottery and metal objects in the megalithic culture.
- The use of lentil suggests that contacts had been established with Central Asia. These people had interactions with Harappan Civilisation.

The Neolithic Culture of Ganges Valley and Central India

- In the Ganges Valley, and in Central India Neolithic sites are found at **Lehuradeva, and Chopani Munda**. The site of Lehuradeva has produced early evidence of rice cultivation dated to c. 6500 BCE.
- These sites are characterised by cord-marked pottery. **Koldiwa, Chirand, Senuwar and Mahagara** are important Neolithic sites in this region. These sites also have evidence of pottery and plant and animal domestication.
- Evidence for the cultivation of hulled and six-rowed barley, several types of wheat, rice, pea, green gram, and gram/chicken pea, mustard, flax/linseed and jackfruit have been found at the sites of Central India.
- Sheep, goat and cattle bones have been found besides bones of wild animals. The Neolithic people used a type of pottery with cord impression on the surfaces.
- They used microliths, bone and antler tools and terracotta objects. These sites perhaps flourished till about the middle of the **second millennium BCE**.

The Neolithic Culture of Eastern India

- The Neolithic sites are found at many sites in Bihar and West Bengal. Birbhanpur and Chirand are some of the prominent Neolithic sites in this region along with **Kuchai, Golbaisasan and Sankarjang**.

- These cultures show similarities with the Neolithic complexes of east and Southeast 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.
- Some early Neolithic sites have ash mounds. Utnur and Palvay 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.

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 northwestern part of India and Pakistan in third millennium BCE is collectively called the Indus Civilisation.

- Since Harappa was the first site to be identified in this civilisation, it is also known as Harappan Civilisation. This civilisation did not appear all of a sudden.
- The beginnings of the Neolithic villages in this region go back to about **7000 BCE at the Neolithic site of Mehrgarh**. Harappan culture is divided into various phases:
 1. Early Harappan 3000–2600 BCE
 2. Mature Harappan 2600–1900 BCE
 3. Late Harappan 1900–1700 BCE
- The urban phase was prevalent in the mature Harappan period and began to decline afterwards. The Indus valley site of Harappa was first visited by **Charles Mason in 1826**, and **Amri by Alexander Burnes in 1831**. The site of Harappa was destroyed for laying the railway line from Lahore to Multan.
- The seal from this site reached Alexander Cunningham, the first surveyor of the Archaeological Survey of India (ASI).
- Alexander Cunningham visited the site in **1853, 1856 and 1875**. But the importance of the site and the associated civilisation were not realised until **Sir John Marshal took over as the Director General of ASI** and initiated research at the site.
- Sir John Marshal played an important role in the development of archaeology in India. Later in the 1940s, Mortimer Wheeler excavated the Harappan sites. After the partition of the Indian subcontinent, many of the Harappan sites went to Pakistan and thus archaeologists were keen to trace the Harappan sites on the Indian side.
- **Kalibangan, Lothal, Rakhi Garhi and Dholavira** are the Indian sites that have been since excavated. The explorations and excavations conducted after the 1950s have helped to understand the Harappan Civilisation and its nature.

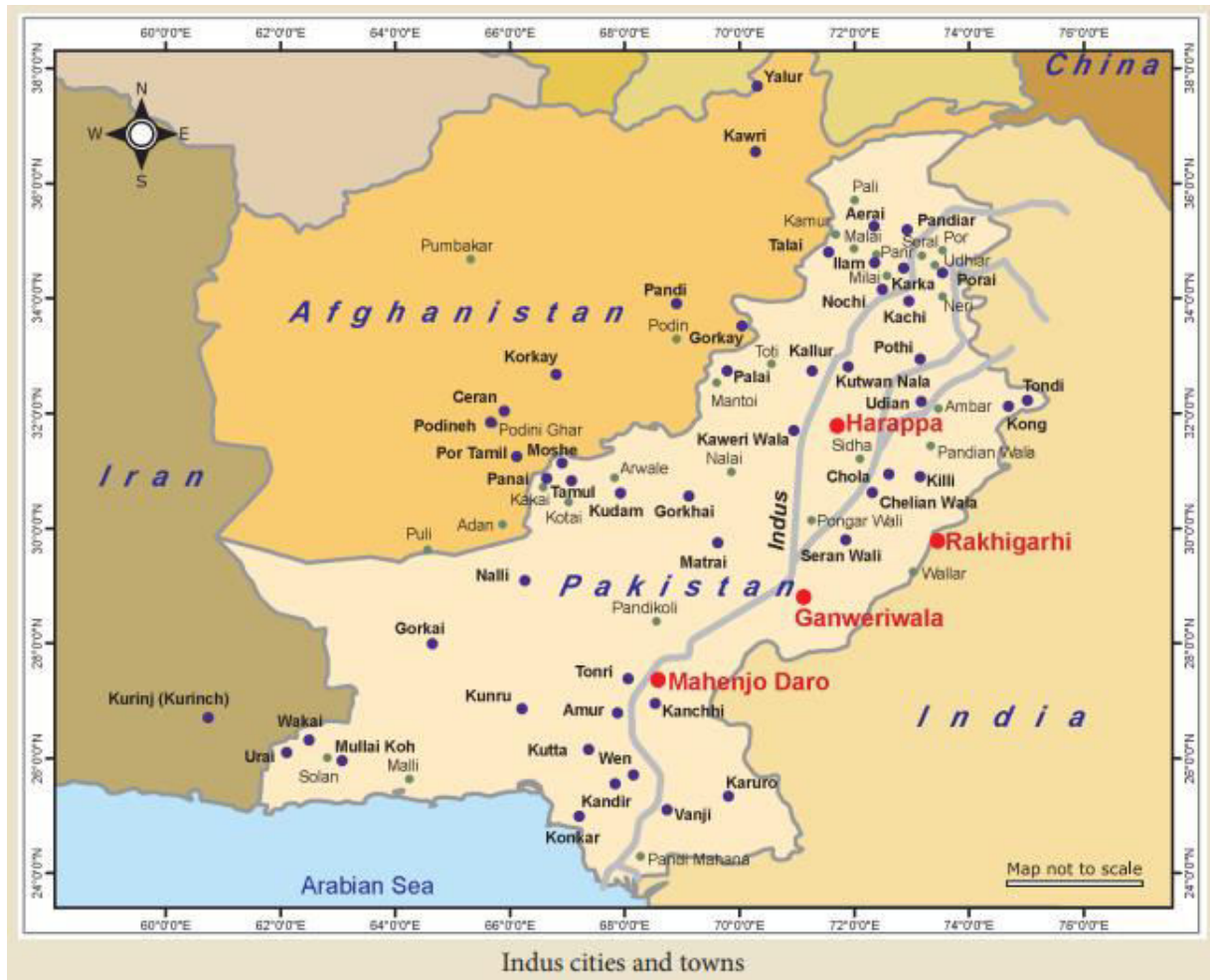
Geographical Area and the Settlements

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

The Early Beginnings

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

Planned Towns



- Harappa (Punjab, Pakistan), Mohenjo-Daro (Sindh, Pakistan), Dholavira, Lothal, and Surkotada (Gujarat, India), Kalibangan and Banawali (Rajasthan, India), and Rakhigarhi (Haryana, India) are the major cities in the Harappan period.
- Fortification, wellplanned 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.
- The **Great Bath is a tank situated within a courtyard**. The corridors were present on all four sides and stairs are seen on the northern and southern sides. It was well paved with several adjacent rooms.
- Some structures are identified as granary. The bricks were laid watertight with gypsum mortar. It had drainage. It is associated with a ritual bath.
- The structures identified as granary or Great Bath should be seen as archaeologists' interpretations.

Subsistence and Economic Production

- Agriculture was an important source of subsistence for the Harappans.
- The Harappans cultivated diverse crops such as wheat, barley, lentil, chickpea, sesame and various millets.
- Agricultural surplus was an important stimulus for a number of developments. They adopted a double cropping system. The Harappans used ploughs.
- They perhaps ploughed the land and then sowed the seeds. **Ploughed fields have been found at Kalibangan**. They used both canal and well irrigation.

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.

Pottery

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

- 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 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 wellbaked and fine in decorations.**

Metal, Tools and Weapons

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

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 MohenjoDaro is shown wearing bangles in large numbers up to the upper arm.
- They made carnelian, copper and gold ornaments. Some of them had etched designs and they exported them to the Mesopotamian world. **Faience, stoneware and shell bangles were also used.**

- The ornaments produced were either sold or exchanged as part of the trade activities.

Trade and Exchange

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

Weights and Measures

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

Seals, Sealings and Scripts

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

Arts and Amusement

- The terracotta figurines, the paintings on the pottery, and the bronze images from the Harappan sites suggest the artistic nature of the Harappans.

- **"Priest king"** of steatite, dancing girl of copper (both from MohenjoDaro), and stone sculptures from Harappa, Mohenjo-Daro and Dholavira are the important objects of art.
- Toy carts, rattles, wheels, tops, marbles and hop scotches exhibit the amusement of the Harappan people.

Faith and Belief System

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

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 citystate like polity.
- The uniformity in the cultural materials and measurement units point to a central authority during the Harappan times.

Authorship and the Making of Indian Culture

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

Contemporary Cultures of the Indus Civilisation

- Several groups including pastoral people, farmers and hunter-gatherers lived in the Indus region. The Indus region had villages and large towns.
- The population of that time was mixed. Innumerable communities of **hunters-gatherers, pastoral people and farmers, from Kanyakumari to Kashmir and Gujarat to Arunachal Pradesh** could have existed during this period. Their history is also equally important, as cultural and ecological knowledge of all these groups contributed to Indian culture.
- While the Indus Civilisation was flourishing in the north-western part of India, several cultures were developing in different parts of India. In the southern part of the subcontinent, Kerala and Sri Lanka were given to hunting and gathering.

- The Harappans who had knowledge of water crafts might have had connections and interactions with South India, but no clear archaeological evidence on this is available.
- The northern part of South India, i.e. the Karnataka and Andhra region, had Neolithic cultures, engaged in pastoralism and plough agriculture.
- Similarly, the Chalcolithic cultures were prevalent in Deccan and western India, while Neolithic cultures permeated northern India including Kashmir, Ganges valley and central and eastern India. Thus India was a cultural mosaic during the time of the Harappans.

Decline

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

More to Know:

1. 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.

2. 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.

3. Archaeobotanists study ancient agriculture, and human and environmental relationships

4. 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.

5. Teri

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

6. 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**.

7. 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**.

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

9. Acheulian and Sohanian

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

10. 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.

11th History Lesson 2 Notes in English

2. Evolution of Society in South India

Introduction

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

Sources

Archaeological

- **The megalithic burials** sites of the early historic period. Excavated material from ancient sites, including ports, capital towns, with architectural remains, such as in **Arikamedu, Kodumanal, Alagankulam, and 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.
- **The coins** issued by the Cheras, Cholas, Pandyas, and the chieftains of the **Sangam Age**. Roman copper, silver and gold coins.

Epigraphic

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

Literary

- **Tamil texts** including **the Sangam** and **post-Sangam** literature.

- **The 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 (**Ettuththokai**), **Paththuppattu**. **Tholkappiyam**, attributed to **Tholkappiyar**, is the earliest extant Tamil grammatical text dealing not only with poetry but also the society and culture of the times.
- The **Pathinen 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 **Vienna Papyrus G 40822**, a **Greek document datable** to the second century CE.
- **A Roman Map** called **Peutingerian Table**

South India during Mauryan times

- **The Asokan edicts** (c. 270-30 BCE) present for the first time a picture of the political condition in south India.
- **Rock Edict II** lists the Tamil ruling houses **Cholas, 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.

India under the South Satavahanas

- The **Satavahanas** emerged in the **first century BCE** in the **Deccan** region. They ruled over parts of **Andhra, Maharashtra, Karnataka and Madhya Pradesh**.

- From recent archaeological evidence it is understood that the Satavahanas started to rule in the Telengana area and then moved to Maharashtra to rule in the **Godavari basin** with **Prathistan (Paithan in Maharashtra)** as their **capital**.
- Later they moved eastwards to control coastal Andhra also.
- The work of **Pliny** talks about 30 walled towns, a large army, cavalry and elephant force in the Andhra country **Gautamiputra Satakarni** was the **greatest of the Satavahana kings**.
- He defeated the **Shaka** ruler **Nahapana** and reissued the coins of Nahapana with his **own royal insignia**. The **inscription** of his **mother Gautami Balashri** at **Nashik** mentions him as the **conqueror** of the **Shakas, Pahlavas, and Yavanas**.
- He is also said to have performed the prestigious **Vedic asvamedha** sacrifice. **Vasishthiputra Pulumavi**, the **successor** of **Gautamiputra Satakarni**, **expanded the frontiers** of the **Satavahana Empire**.
- The coins issued by him are found scattered in many parts of south India. **Yagnashri Satakarni** was another famous ruler who issued **coins** with a **ship motif**, indicating the importance of the overseas trade during his reign.



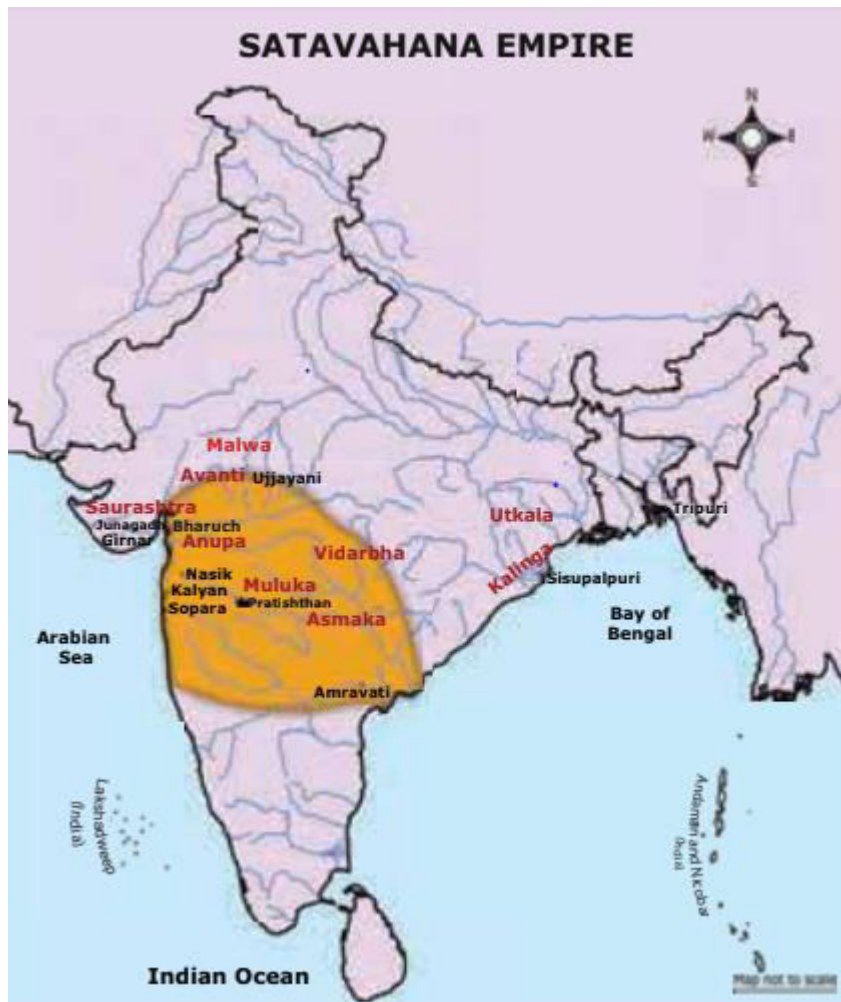
Vasishthiputra Pulumavi

- **King Hala** is credited with the writing of **Gatha Sattasai**, a collection of **700 love poems** written in **Maharshtri Prakrit dialect**, it has themes **similar** to those found in the **Tamil Sangam poetry**.
- The Satavahana Empire **declined** around the **3rd century CE** and was replaced by the **Ikshvakus**, followed by the **Pallavas**, in **Andhra** and the **Kadambas** in **northern Karnataka**.

Importance of Satavahana Period

- Offering land grants was an important development of the Satavahana times. The beneficiaries of these grants were mostly **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 IndoRoman trade**.



The Sangam Age

- The **first three centuries** of the **Common Era** are widely accepted as the **Sangam** period, as the information for this period is mainly derived from the Sangam literature.
- More correctly this has to be called as the early historical period and starts one or two centuries earlier, from the second century BCE, as we have clear **epigraphical** and **archaeological** evidence, in addition to **literary evidence**.

The Muvendar

- Though the three Tamil ruling families were known to **Asoka** in the **third century BCE** itself, some individual names are known only from the Sangam poems of the first century and later.
- Known as **muvendar**, '**the three crowned kings**', the **Cheras, Cholas and Pandyas** controlled major agrarian territories, trade routes and towns.

- But the **Satiyaputra** (same as Athiyaman) found in the **Asokan inscription** along with the above **three houses** is a Velir chief in **the Sangam poems**.

The Cholas

- The Cholas controlled the **central and northern parts of Tamil Nadu**. Their core area of rule was the Kaveri delta, later known as **Cholamandalam**.
- Their **capital** was **Uraiyur** (near **Thiruchirapalli** town) and **Puhar or Kaviripattinam** was an alternative royal residence and **chief port town**.
- **Tiger** was their **emblem**. Kaviripattinam attracted merchants from various regions of the Indian Ocean.
- **Pattinappalai**, composed by the poet **Katiyalur Uruttirankannanar**, offers elaborate descriptions of the bustling trading activity here during the rule of **Karikalan**.
- Karikalan, son of **Ilanjetchenni**, is portrayed as the greatest Chola of the Sangam age.
- Pattinappalai gives a vivid account of his reign.
- Karikalan's foremost military achievement was the defeat of the Cheras and Pandyas, supported by as many as eleven **Velir chieftains at Venni**.
- He is credited with converting forest into habitable regions and developing agriculture by providing irrigation through the **embankment of the Kaveri and building reservoirs**.
- **Kaviripattinam** was a **flourishing port** during his time. Another king, **Perunarkilli** is said to have performed the Vedic sacrifice **Rajasuyam**. Karikalan's death was followed by a succession dispute between the Puhar and Uraiyur branches of the Chola royal family.

The Cheras

- 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 **Tiruvanchaikkalam** 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 **Patitrupathu** speaks of **eight Chera kings**, their territory and fame.
- The **inscriptions** of **Pugalur** near Karur mention Chera kings of three generations. **Chellirumporai** issued coins in his name.
- **Imayavaramban Nedun-cheralthan** 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

- 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 **MudukudumiPeruvazhuthi** 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** is praised for his victory over the **combined army** of the **Chera**, the **Chola** and five Velir chieftains (**Thithiyan, Elini, Erumaiyuran, Irungovenman, and Porunan**) at **Talayalanganam**.
- He is also given 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.

Social Formation in Tamil Eco-zones

- Sangam poems help us understand the social formation of the time.
- According to the **thinai concept**, Tamilagam was divided into five landscapes or eco-regions namely **Kurinji, Marutam, Mullai, Neytal and Palai**.
- Each region had distinct characteristics – a presiding deity, people and cultural life according to the environmental conditions, as follows:
- Kurinji: **hilly region**: hunting and gathering
- Marutham: riverine tract: **agriculture** using plough and irrigation.
- Mullai: **forested** region: pastoralism combined with shifting cultivation
- Neythal: **coastal land**: fishing and salt making.
- Palai: **parched** land. Unsuitable for cultivation and hence people took to cattle lifting and robbery.

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.

Political Ascendancy of the Vendar

- From the chiefs of **the Iron Age (c. 1100-300 BCE)** emerged the **Vendar** of the early historic period.
- While certain chiefs attained higher status (vendar) through the larger and effective control of pastoral and agricultural regions, others in the marginal regions remained as chieftains (velir).
- For example, **Athiyamans**, mentioned as Satiyaputra in the Ashoka inscriptions, **became weak** and did not attain the status of kings like the Chola, Pandya and Chera vendar.
- The Vendar subjugated the chieftains and fought with the other two Vendars. For this they mobilized their own warriors, besides seeking the support of some Velir chiefs.
- The adoption of titles was one of the measures adopted by the Sangam Age Vendar to display their power.
- Titles such as **Kadungo, Imayavaramban and Vanavaramban** and **Peru Vazhuthi** distinguished themselves from the ordinary people and the Velirs.
- The patronization of bards and poets and entertaining them in their courts (**avaiyam**) was probably a step undertaken by the kings to glorify their name and fame and also their territories and towns.
- For example, the **Chola king Karikalan** is said to have offered a huge amount of **gold coins** to **Uruttirankannanar** who composed Pattinappalai.

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 cooperation with Tamil craftsmen.
- **Traderelated** 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.

Ideology and Religion

- The earliest evidence of the appearance of formal religious activities appears in the time of the Asoka, when **Buddhism reached south India and Sri Lanka**.

- Asoka's daughter is considered to have taken the **Bodhi tree** to Sri Lanka. There is a legend associated with the movement of Chandragupta Maurya to Karnataka region before the time of Ashoka.
- The Satavahanas, Sangam kings and Ikshvahas 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**.

Age of Kalabhras - Post Sangam Period

- The period between the Sangam Age and the **Pallava-Pandya** period, roughly between c. **300 CE and 600**, is known as the **age of Kalabhras** in the history of **Tamizhagam**.
- As the three traditional kingdoms disappeared in this interval due to the occupation of their territory by a warlike group called **the Kalabhras**, this period was called an interregnum or '**dark age**' by earlier historians.
- It was also supposed that many good traits of earlier Tamil culture disappeared in this interval.
- This idea of **the Kalabhra** interregnum is no more accepted as correct. Rather this is the time when the greatest Tamil work **Tirukkural** was written along with many other works grouped as the **eighteen minor works**.
- The epics **Silappathikaram** and **Manimekalai** also belong to this period.
- As this was the time when the **non-orthodox religions, Jainism and Buddhism** became more influential, the scholars of the orthodox VedicPuranic 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 **Pandya**s 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 VedicPuranic 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**.

More to Know:

The Kalabhra kingdom

- 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.

Women Poets of the Sangam Age

- 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 **Kaakkaipadiniyar, Kavarpendu, Paarimakalir**.

Tamil poems

- **Ettuthogai and Pathupattu** collections have about 2400 poems.
- These poems, varying in length from 3 to 800 lines, were composed by **panar**, the **wandering bards** and **pulavar**, the poets.
- The **Eight Anthologies** are 1. Natrinai; 2. Kurunthogai; 3. Aingurunuru; 4. Patitruppathu; 5. Paripadal; 6. Kalithogai; 7. Akananuru; 8. Purananuru
- **Pathupattu** (ten long songs): 1. Thirumurugatrupatai; 2. Porunaratrupatai; 3. Sirupanatrappatai; 4. Perumpanatrappatai; 5. Mullaipattu; 6. Maduraikanchi; 7. Nedunalvadai; 8. Kurinjpattu; 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.

The stupa

- 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**.

11th History Lesson 3 Notes in English

3. The Guptas

Introduction

- After the Mauryan empire, many small kingdoms rose and fell. In the period from c. 300 to 700 CE, a classical pattern of an imperial rule evolved, paving the way for state formation in many regions.
- During this period, the Gupta kingdom emerged as a great power and achieved the political unification of a large part of the Indian subcontinent. It featured a strong central government, bringing **many kingdoms under its hegemony**.
- Feudalism as an institution began to take root during this period. With an effective guild system and overseas trade, the Gupta economy boomed. Great works in Sanskrit were produced during this period and a high level of cultural maturity in fine arts, sculpture and architecture was achieved.
- The living standards of upper classes reached a peak. Education, art and study of science progressed, but the feudal system of governance put people in some form of hardship.
- Although some historians proclaim that Gupta period was a golden age, it is not entirely accurate. **Many scholars would, however, agree that it was a period of cultural florescence and a classical age for the arts.**

Sources

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

I. Literary sources

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

II. Epigraphical Sources

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

III. Numismatic Sources

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

Origins of the Gupta Dynasty

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

Chandragupta I and Empire Building

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

Samudragupta

- Chandragupta I appointed his son **Samudragupta to succeed him in 335 CE**. A lengthy eulogy on him, inscribed on an Ashokan pillar, suggests that he was claiming the legacy of the Mauryan kingdom.
- This inscription gives an impressive list of kings and regions that succumbed to Samudragupta's march across the country.
- Four northern kings were conquered mainly in the area around Delhi and western Uttar Pradesh.
- The kings of the south and the east were forced to pay homage, and from the places mentioned, it appears that Samudragupta campaigned down the eastern coast as far as **Kanchipuram**. Nine kings of the western half of the Ganges Plain were violently uprooted.
- The forest kings (tribal chiefs of Central India and the Deccan) were forced to pay tribute.

- The kings of Assam and Bengal in eastern India and those of small kingdoms in Nepal and the Punjab also paid tribute by submission. Nine Republics in Rajasthan, including the Malavas and Yaudheyas, were forced to accept Gupta's suzerainty.
- In addition, foreign kings, such as the **Daivaputra Shahanushahi (a Kushana title)**, the Sakas and the king of Lanka also paid tribute, as mentioned in the eulogy.
- Though this statement is exaggerated, it is undeniable that the southern kings paid tribute, while the northern kingdoms were annexed to the Gupta Empire under Samudragupta.
- His direct control was confined to the Ganges valley, since the Sakas remained unconquered in western India. The tribes of Rajasthan paid tribute, but the Punjab was outside the limits of his authority.
- Samudragupta's campaign broke the power of the tribal republics in those regions that led to repeated invasions from the Huns. The relationship with Kushanas is not certain, but with regard to Lanka, its ruler Meghavarman sent presents and requested permission from Samudragupta to build a Buddhist monastery at Gaya.
- Samudragupta's reign lasted for about **40 years**, which must have given him ample time to plan and organise these campaigns. He performed the horsesacrifice ritual to proclaim his military conquests.
- Samudragupta patronised scholars and poets like Harisena and thus promoted Sanskrit literature. Though an ardent follower of Vaishnavism, he also patronised the great Buddhist scholar **Vasubandhu**.
- As a lover of poetry and music, he was given the title "**Kaviraja**". His coins bear the insignia of him **playing the vina (lute)**.

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, 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**.

Gupta's Administrative System

- 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

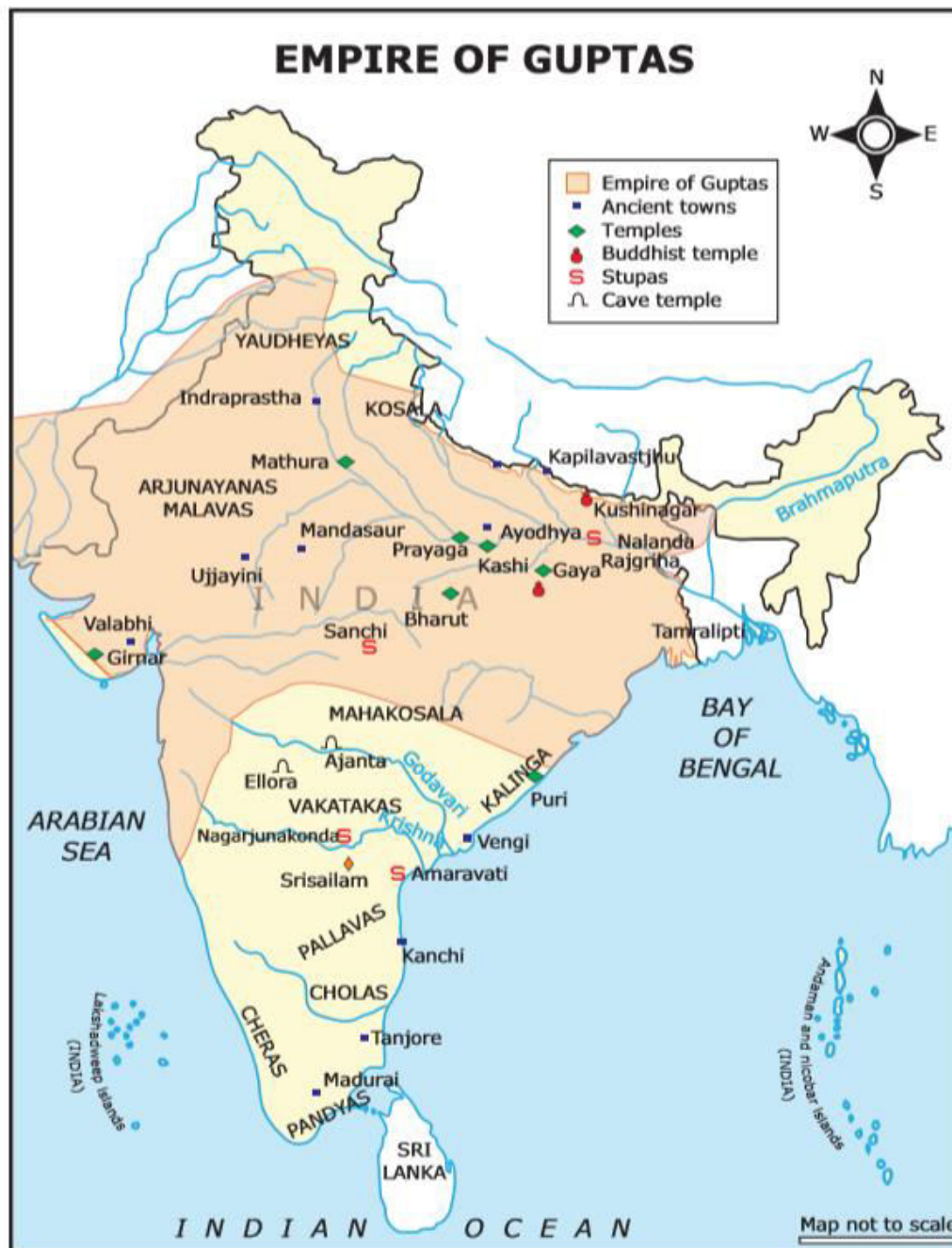
- Seals and inscriptions make a mention of official ranks and designations, whose precise meaning is often uncertain.
- The term **"kumaramatya"** occurs in six Vaishali seals, which suggests that this title represented a high-ranking officer associated with an office (adikarana) of his own.
- The designation **"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 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 panchmandali, 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 mahapratihara (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.

Economic Condition

- **Nitisara, written by Kamandaka**, is a text like Arthashastra. It emphasises the importance of the royal treasury and mentions various sources of revenue.
- The many ambitious military campaigns of kings like Samudragupta must have been financed through revenue surpluses.
- Gupta inscriptions reveal some details about the revenue department. The akshapataladhikrita was the keeper of royal records.
- Gupta inscriptions mention the terms **klipta, bali, udranga, uparikara, and iranyavesti** meant forced labour.

Agriculture and Agrarian Structure

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

Different Land Tenures

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

Other Land Grants

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

- Agriculture flourished in the Gupta period due to establishment of irrigation works. Apart from the state and individual cultivators, Brahmins, Buddhists and Jain sanghas brought waste lands under cultivation when they were donated to them as religious endowments.

- Cultivators were asked to maintain their crops properly from damages and those who indulged in damaging the crops were punished.
- Likewise, crops and fields were fenced. The crops cultivated during the Gupta period were **rice, wheat, barley, peas, lentils, pulses, sugarcane and oil seeds**.
- From Kalidasa, we come to know that the south was famous for pepper and cardamom. Varahamihira gives elaborate advice on the plantation of fruit trees.
- The Paharpur copper plate inscription indicates that the king was the sole proprietor of the land. Even when he made land grants, he reserved his prerogatives over it.
- The location and boundaries of individual plots were marked out and measured by the record keepers and influential men in the locality.
- As stated in Paharpur plates, an officer called ustapala maintained records of all the land transactions in the district and the village accountant preserved records of land in the village. During the Gupta period, the land was classified as detailed below.

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

List of Different Kinds of Taxes

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

- 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 (sanskilajata) and red arsenic.**
- Blacksmiths were next only to agriculturists in importance in the society. Metal was used for the manufacture of various domestic implements, utensils and weapons.

- The improvement in the ploughshare, with the discovery of iron, for deep ploughing and for increasing cultivation happened during this period.
- The most important and visible evidence of the high stage of development in metallurgy is **the Mehrauli Iron Pillar of King Chandra in the Qutb Minar Complex in Delhi, identified with Chandragupta II.**
- This monolith iron pillar has lasted through the centuries without rusting. It is a monument to the great craftsmanship of the iron workers during the Gupta period.
- Coin casting, metal engraving, pottery making, terracotta work and wood carving were other specialised crafts.
- A significant development of the period in metal technology was the making of the seals and statutes of Buddha and other gods.
- It was laid down that the people had to pay for the loss arising out smelting of iron, gold, silver, copper, tin and lead.

Trade and Commerce

- The contribution of traders to the soundness of the Gupta economy is quite impressive. Two distinctive types of traders called **sresti and sarthavaha** existed.
- Sresti was usually settled at a particular place and enjoyed an eminent position by virtue of his wealth and influence in the commercial life and administration of the place.
- The sarthavaha was a caravan trader who carried his goods to different places for profitable sale. Trade items ranged from products for daily use to valuable and luxury goods.
- They included pepper, sandalwood, elephants, horses, gold, copper, iron and mica.
- The abundant inscriptions and seals mentioning artisans, merchants and guilds are indicative of the thriving crafts and trade. **(Guild is a society or other organisation of people with common interests or an association of merchants.)**
- There are several references in several sources to artisans, traders and occupational groups in the guilds.
- Guilds continued as the major institution in the manufacture of goods and in commercial enterprise.
- They remained virtually autonomous in their internal organisation, and the government respected their laws.
- These laws were generally drafted by a larger body, the corporation of guilds, of which each guild was a member.
- The **Narada and Brihaspati Smritis** describe the organisation and activities of guilds. They mention that the guild had a chief and two, three or five executive officers. Guild laws were apparently laid down in written documents.
- The Brihaspati Smriti refers to guilds rendering justice to their members and suggests that these decisions should, by and large, be approved by the king.

- There is also mention of the philanthropic activities of guilds, for instance, providing shelter for travellers and building assembly houses, temples and gardens.
- The inscription also records that the chief of the guilds played an important role in the district-level administrative bodies.
- There is also mention of joint corporate bodies of merchant-bankers, caravan merchants and artisans. The guilds also acted as banks.
- The names of donors are mentioned in this inscription. Usury (the lending of money at an exorbitant rate of interest) was in practice during the Gupta period.
- The detailed discussion in the sources of that period indicates that money was used, borrowed and loaned for profit.
- There were many ports that facilitated trade in the western coast of India such as **Calliena (Kalyan)**, **Chaul port in ruin sixty kilometres south of Mumbai**, and the markets of **Male (Malabar)**, **Mangarouth (Mangalore)**, **Salopatana**, **Nalopatana** and **Pandopatana** on the Malabar coast.
- **Fahien refers to Tamralipti in Bengal** as an important centre of trade on the eastern coast. These ports and towns were connected with those of Persia, Arabia and Byzantium on the one hand and Sri Lanka, China and Southeast Asia on the other.
- Fahien describes the perils of the sea route between India and China. The goods traded from India were rare gems, pearls, fine textiles and aromatics. Indians bought silk and other articles from China.

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 (Orissa)** are also of this type. 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 (Orissa) and Mirpur Khas (Sind)**.

Sculpture: Stone Sculpture

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

Metal statues

The technology of casting statues on a large scale of core process was practised by the craftsmen during the Gupta period with great workmanship. Two remarkable examples of Gupta metal sculpture are

- (1) a copper image of the Buddha about eighteen feet high at Nalanda in Bihar and
- (2) the Sultanganj Buddha of seven-and-a-half feet in height.

Painting

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

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.

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 are the legends as recorded by the Brahmins.
- They were originally composed by bards (professional storytellers), but now, having come into priestly hands, they were rewritten in classical Sanskrit.
- Details on Hindu sects, rites and customs were added in order to make them sacrosanct religious documents.
- The succession of dynasties was recorded in the form of prophecies. 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.

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. **Siddhasena Divakara** laid the foundation of logic among the Jains.

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, Ardha Magadhi spoken in Awadh and Bundelkhand and Magadhi in modern Bihar.

Nalanda University

- Nalanda was an acclaimed Mahavihara, a large Buddhist monastery in the ancient kingdom of Magadha in India.
- The site is located about ninety five kilometres southeast of Patna near the town of Bihar Sharif and was a centre of learning from the **fifth century CE to c. 1200 CE**. It is a **UNESCO World Heritage Site**.
- The highly formalised methods of Vedic learning helped inspire the establishment of large teaching institutions such as **Taxila, Nalanda and Vikramashila**, which are often characterised as India's early universities.
- Nalanda flourished under the patronage of the Gupta Empire in the fifth and sixth centuries and later under Harsha, the emperor of Kanauj.
- The liberal cultural traditions inherited from the Gupta age resulted in a period of growth and prosperity until the ninth century.
- The subsequent centuries were a time of gradual decline, a period during which Buddhism became popular in eastern India patronised by the Palas of Bengal.
- 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 Siddhanta**, **Aryabhatta** (belonging to late fifth and early sixth century CE) examined the true cause of the solar eclipses. In calculation of the size of the earth, he is very close to the modern estimation.
- He was the first astronomer to discover that the earth rotates on its own axis. He is also the author of **Aryabhattiyam**, which deals with arithmetic, geometry and algebra.
- **Varahamihira's Brihat Samhita** (sixth century CE) is an encyclopaedia of astronomy, physical geography, botany and natural history. His other works are **Panch Siddhantika and Brihat Jataka**.
- Brahmagupta (late sixth and early seventh century CE) is author of important works on mathematics and astronomy, namely **Brahmasphuta-siddhanta** and **Khandakhadyaka**.

Medical Sciences

- Metallic preparations for the purpose of medicine and references to the use of mercury and iron by Varahamihira and others indicate that much progress was made in chemistry.
- The **Navanitakam** was a medical work, which is a manual of recipes, formulation and prescriptions.
- **Hastayurveda** or the veterinary science authored by **Palakapya** attests to the advances made in medical science during the Gupta period.

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.

More to Know:

1. 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).

2. 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.

3. 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

4. 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.

5. 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.

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

11th History Lesson 4 Notes in English

4. Cultural Development in South India

Introduction

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

Sources

- Inscriptions on copperplates, on temple walls and pillars form a major source of historical information for this period. Inscriptions issued by **Chalukyas in Kannada, Telugu, Tamil and Sanskrit languages, and Pallavas in Tamil and Sanskrit**, recording land grants to Brahmins, as well as the royal and the non-royal gifts made to religious establishment are equally important sources.
- The Aihole inscription of Pulikesin II composed by his court poet **Ravikirti in Sanskrit** is among the most important of Chalukyan inscriptions.
- **Kavirajamarga**, a work on poetics in **Kannada, Vikramarjuna-vijayam**, also called Pampa-bharata, by Pampa in Kannada, which were all of a later period, and **Nannaya's Mahabharatam in Telugu** also provide useful historical data.
- However, pride of place must go to Tamil literature. The Bhakti movement which originated in South India found its greatest expression in the songs composed by the Azhwars and Nayanmars.
- The poems of the Vaishnavite Azhwars were later compiled as the Nalayira Divya Prabhandam. **The Saiva literature was canonized as the Panniru Tirumurai.**
- The Thevaram, composed by Appar (Thirunavukkarasar), Sambandar (Thirugnanasambandar) and Sundarar; and Thiruvavasagam by Manickavasagar are prominent texts which are read as sacred literature to this day. Periyapuram written by Sekizhar, in a later period, also provides much historical information.
- The Mathavilasa Prahasanam written by Mahendravarman I in Sanskrit, is an important source for the Pallava period.
- Many inscriptional sources including the Allahabad Pillar inscription of Samudragupta and the Aihole inscription of the Chalukya king Pulakesin 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.

Chalukyas and Pallavas

Chalukyas

- There are two Chalukya families: Chalukyas of Badami (Vatapi) and Chalukyas of Kalyani. This lesson concerns only the Chalukyas of Badami. Chalukya dynasty emerged as a strong power with its founder **Pulikesin I (c. 535-566 CE)** fortifying a hill near Badami.
- He declared independence from the Kadambas. It is said that he conducted yagnas and performed the asvamedha sacrifice. The capital Badami was founded by **Kirtivarman (566-597)**.
- Pulikesin I's grandson **Pulikesin II (609-642)**, after defeating Mangalesha, proclaimed himself as king, an event that is described in the Aihole inscription.
- One of the most outstanding victories of Pulikesin II was the defeat of Harshavardhana's army on the banks of the Narmada. The kings of Malwa, Kalinga, and eastern Deccan accepted his suzerainty.
- His victories over **Kadambas of 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 mideighth 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 nitisastra.
- **Pulikesin I (543-566)** was well-versed in manu-sastra, puranas, and itihisas. 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, Maharaja.**

- In the Hirahadagalli plates the king is introduced as the performer of agnistoma, vajapeya and asvamedha sacrifices.
- The wild boar was the royal insignia of the Chalukyas. It was claimed that it represented the varaha avatar of Vishnu in which he is said to have rescued the Goddess of the Earth. The bull, Siva's mount, was the symbol of the Pallavas.

Royal Women

- **Chalukya dynasty of Jayasimhan I** line appointed royal ladies as provincial governors. They also issued coins in some instances.
- **Vijaya 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), 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. Gramapohis 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-rajana and rajaditya-rajaparameswaran.**
- 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 nalakavundas. The central figure in village administration was **kamunda or pokigan** who were appointed by the kings.

- The village accountant was karana and he was otherwise called gramani. Law and order of the village was in the hands of a group of people called mahajanam.
- There was a special officer called mahapurush, in charge of maintaining order and peace of the village. **Nagarapatis or Purapatis** were the officials of the towns.

Religion

- The Chalukyas patronised both **Saivism and Vaishnavism**. They built temples for Siva and Vishnu.
- Brahmin groups were invited from the Gangetic regions and settled to perform regular pujas and conduct festivals and ceremonies in the temples.
- Notable Chalukya rulers like **Kirtivarman (566-597), Mangalesa (597-609), and 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 (744-755)** a Jain village official built a Jain temple in a place called Annigere. The **prince Krishna (756-775)** appointed **Gunapatra, a Jain monk**, as his master.
- Pujyapatar the author of Jainentriya-viyakarnam was a Jain monk, a contemporary of **Vijayadityan (755-772)**.
- According to Hiuen Tsang, there were many Buddhist centres in the Chalukya territory wherein more than 5000 followers of the Hinayana and Mahayana sects lived.

Literature and Education

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

Chalukya Architecture

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

Aihole (Ayyavole)

- Built in **634**, Aihole, the headquarters of the famous medieval Ayyavole merchants' guild was an important commercial centre. About seventy temples are located in Aihole. The earliest stone-built temple is Lad Khan temple.
- Its unique trait is a stucco pillar with a big capital distinct from northern style. A temple dedicated to the goddess Durga was built on the model of Buddha Chaitya. It stands on a raised platform in the form of semi-circle.
- Another temple, dedicated to the same goddess is called **Huccimalligudi**, which is rectangular in shape. Chalukyas also built Jain temples.
- Megudi Jain temple is illustrative of the evolution of temple architecture under the Chalukyas. The mandapa-type caves are preserved at Aihole.

Badami (Vatapi)

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

Pattadakal

- Pattadakal, a quiet village in **Bagalkot district of Karnataka**, is famous for its exquisite temples. Pattadakal was a centre for performing royal rituals.
- The Virupaksha temple was built at the order of queen Lohamahadevi to commemorate the **conquest of Kanchipuram by her husband Vikramaditya II**. The unique feature of the structural temple built by Rajasimha at Mamallapuram was adopted here by the Chalukyas.
- Monuments are generally associated with the rulers who built them. However, here we also have signatures of the architects who conceived the edifices and the skilled craftspeople who created them.
- The east porch of the Virupaksha temple has a Kannada inscription eulogizing the architect who designed the temple.
- The architect was given the title **Tribhuavacharya (maker of the three worlds)**. Several reliefs on the temple walls bear signatures of the sculptors who carved them. At the south-eastern corner of the village is the Papanatha temple.
- Similar to the Virupaksha temple in its basic plan, it has a shikara in the northern style. The outer walls are richly decorated with many panels depicting scenes and characters from the Ramayana.

- The eastern wall has a short Kannada inscription, giving the name of the **architect Revadi Ovajja**, who designed the shrine. In Pattadakal, Chalukyas built more than ten temples which demonstrate the evolution in Chalukya architecture.
- On the basis of style these temples are classified into two groups: Indo-Aryan and Dravidian.

Painting

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

Pallavas



- There is no scholarly consensus about the origin of the Pallavas. Some early scholars held the view that the word Pallava was a variant of Pahlava, known as Parthians, who moved from western India to the eastern coast of the peninsula, during the wars between the Sakas and the Satavahanas in the second century CE.
- But many scholars today regard them native to south India or **"with some mixture of north Indian blood"**. The Pallavas were associated with Tondaimandalam, the land between the north Pennar and north Vellar rivers.
- Simhavishnu is believed to have conquered the Chola country up to the Kaveri and consolidated his dynastic rule, started by his father Simhavarman. Simhavishnu,

vanquishing the Kalabhras, conquered the land up to the Kaveri, thereby coming into conflict with the Pandyas.

- Simhavishnu's successor **Mahendravarman I (590-630)**, whom **Appar**, converted from Jainism to Saivism, was a patron of arts, and a poet and musician in his own right. During Mahendravarman's reign, the army of Pulikesin II annexed the northern part of Pallava kingdom and almost reached the Pallava capital of Kanchipuram.
- Subsequently, during the reign of Narasimhavarman I (630-668), the Pallavas managed to settle scores by winning several victories over the Chalukyas with the aid of their ally Manavarman, a Sri Lankan prince, who later became ruler of the island kingdom.
- The climax was Narasimhavarman's invasion of the Chalukyan kingdom and his capturing of the Badami.
- Narasimhavarman claims to have defeated the Cholas, Cheras and Kalabhras. Two naval expeditions despatched to help Manavarman were successful, but this Sri Lankan ruler subsequently lost his kingdom. The Pallava-Chalukya conflict continued during the subsequent decades, with some intermittent peace.
- During the reign of his grandson, **Paramesvaravarman I (670-700)**, **Vikramaditya** of the Chalukya kingdom invaded the Pallava country. Paramesvaravarman fought against him with the support of the Gangas and Pandyas.
- As a result, the Pallavas came into conflict with the Pandyas in the south. In the early ninth century, the Rashtrakuta king, Govind III, invaded Kanchi during the reign of the Pallava Dantivarman.
- **Dantivarman's son Nandivarman III** aided by western Gangas and Cholas, defeated the Pandyas at the battle of Sripurambiyam or Thirupurambiyam. Aparajita, grandson of Nandivarman III, lost his life in a battle fought against Aditya I of the Chola kingdom who invaded Tondaimandalam.
- This sealed the fate of the Pallavas. Thereafter, control over Tondaimandalam passed into the hands of the Cholas.

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 Nandivarman Pallava as **Karanadandam (fine in superior/ higher court) and Adhikaranadandam (fine in district level)**.
- The governor of a province was advised and assisted by officers in charge of districts who worked in close collaboration with local autonomous institutions, largely in an advisory capacity.
- They were built on local relationship of caste, guilds, craftsmen and artisans (such as weavers and oilmongers), 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 smallscale 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 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.

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

Pallava Army

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

Trade

- Kanchipuram was an important trading centre in the Pallava period. The merchants had to obtain license to market their goods. Barter system generally prevailed but later the Pallavas issued gold and silver coins.
- Merchants had their own organizations such as Manigramam. In **foreign trade, spices, cotton textiles, precious stones and medicinal plants were exported to Java, Sumatra, Cambodia, Sri Lanka, China and Burma**.
- Mamallapuram was an important seaport. Traders founded guilds and called themselves as sudesi, nanadesi, ainurruvar and others. Their main guild functioned at Aihole. Foreign merchants were known as Nanadesi.
- It had a separate flag with the figure of bull at the centre, and they enjoyed the right of issuing vira-sasanas.
- The jurisdiction of this guild stretched over entire south-east Asia. The chief of this guild is registered in the inscriptions as **pattanswamy, 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. Kanchipuram continued to be a great seat of learning. The followers of Vedic religion were devoted to the worship of Siva.
- Mahendravarman was the first, during the middle of his reign, to adopt the worship of Siva. But he was intolerant of Jainism and destroyed some Jain monasteries.
- Many of the **great Nayanmars and Alvars, Saiva and Vaishanava poet-saints lived during his time. Buddhism and Jainism lost their appeal.**
- However, Hiuen-Tsang is reported to have seen at Kanchi one hundred Buddhist monasteries and 10,000 priests belonging to the Mahayana school.

Growing Influence of Brahmanism

- Perhaps the most obvious sign of the influence of Aryan culture in the south was the pre-eminent position given to Brahmins.
- They gained materially through large gifts of land. Aryanisation is also evident in the evolution of educational institutions in the Pallava kingdom.

- In the early part of this period education was controlled by Jains and Buddhists, but gradually the Brahmins superseded them. The Jains who had brought with them their religious literature in **Sanskrit and Prakrit**, began to use Tamil.
- Jainism was extremely popular, but the competition of Hinduism in the succeeding centuries greatly reduced the number of its adherents.
- In addition, **Mahendravarman I** lost interest in Jainism and took up the cause of Saivism, thus depriving the Jains of valuable royal patronage.
- The Jains had developed a few educational centres near **Madurai and Kanchi**, and religious centres such as the one at Shravanabelagola in Karnataka. But a vast majority of the Jaina monks tended to isolate themselves in small caves, in hills and forests.

Monasteries and Mutts

- Monasteries continued to be the nucleus of the Buddhist educational system and were located in the region of Kanchi, and the valleys of the Krishna and the Godavari rivers.
- Buddhist centres were concerned with the study of Buddhism, particularly as this was a period of intense conflict between orthodox and heterodox sects.
- But Buddhism was fighting a losing battle. Royal patronage, which the Buddhists lacked, gave an edge to the protagonists of Vedic religions.
- Apart from the university at Kanchi, which acquired a fame equal to that of 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 temples are usually the mandapa type with a pillared hall or the mandapa in front and a small shrine at the rear or sides.

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.

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**.

Heterodox I / Buddhist caves

- There are **12 Buddhist caves**. Every Buddhist cave temple is of a unique model in architecture.
- Some are modest; while others are double-storeyed or triple-storeyed. The plans of the caves demonstrate that these were designed as religious centres where monks stayed and the disciples were trained in religious treatises and scriptures.
- The main hall in the centre and the cubical rooms on either side were used as monasteries for teaching and preaching.
- This is attested by a figure, in cave number six, of man reading a manuscript on a folding table. The panels in these caves portray scenes from the life of the Buddha. Three different characters are identified by the sculptures in the caves.
- The central figure is Buddha found in three sagacious postures: **meditating (dhyana mudra), preaching (vyakhyana mudra) and touching the earth by index finger of right hand (bhumi-sparsha mudra)**.

Goddesses

- Buddhist caves represented goddesses by way of the carved images of **Tara, Khadiravanitara, Chunda, Vajradhat-vishvari, Mahamayuri, Sujata, Pandara and Bhrikuti**.
- In cave twelve, a stout female figure is depicted wearing a waistband and headgear of a cobra. **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 **Yakshamatanga, Mahavira, Parsvanatha, and Gomatesvara** are surrounded by attendants.

Caves of Vedic Religions

- The earliest caves in these groups are modest and simple. Mostly, they are square-shaped except **Kailasanatha cave (cave-16)**, which is a massive monolithic structure, carved out of a single solid rock.
- This temple is said to represent Kailash, the abode of Lord Shiva. The temple is two storeyed and the Kailasa temple is on the first one.
- The lower storey has carved life-size elephants, which looks like they are holding up the temple on their backs.
- The temple exterior has richly carved windows, images of deities from the Hindu scriptures and Mithunas (amorous male and female figures).
- Most of the deities to the left of the temple entrance are Saivite and the deities to the right of the entrance are Vaishnavite.
- The courtyard has two huge pillars with the flagstaff and a Nandi mandapa. The wedding ceremony of SivaParvati, 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.

Ajanta

- The Ajanta caves are situated at a distance of about **100 km north of Aurangabad in Maharashtra**.
- Totally 30 caves have been scooped out of volcanic rocks. Though chiefly famous for mural paintings, there are some sculptures too.

- The Hinayana sect of Buddhism started the excavation of caves in Ajanta. The patrons were the kings who ruled the Deccan plateau during the period c. 200 BCE to 200 CE.
- Inscriptions speak of the patrons who range from kings to merchants. First phase of the caves belong to the period from c. 200 BCE to 200 CE. The second phase started from c. 200 CE to 400 CE.

Paintings

- Ajanta caves are the repository of rich mural paintings. Paintings of the early phase are mostly in caves nine and ten, which belong to the period of the Satavahanas. The authors of Ajanta paintings followed ingenious techniques.
- First, they plastered the ridged surface of the volcanic rock. This plaster was made of **vegetable fibres, paddy husk, rock-grit, and sand**. This surface was overlaid with a thin layer of lime, ready to receive the pigment.
- Recently it was noticed that a stretch of cloth was reinforced on the surface for the application of pigment.
- The colours were extracted out of natural objects and minerals. The prominent colours used are black, red, white, yellow, blue and green.
- The aesthetic features of the paintings are garland, necklaces, headgear, ear-rings and the perfection of the movements of the human hands. The story panels are attractive and informative.
- Scenes from the **Jataka stories and select episodes** from the life history of Buddha are the central theme of the paintings.
- The celestial figures of **Kinnaras, Vidyadharas and Gandharvas** are depicted in paintings and sculptures. In the paintings of the later period Bodhisattva is shown in larger relief.
- Though a variety of human moods are presented, the dominant ones are of compassion and peace.
- Light and shadow are intelligently used. Human figures depicted in different colours have been interpreted to mean that they are from different ethnicities.

Architecture and Sculpture

- Architecturally, Ajanta caves are grouped into two: **chaityas and viharas**. The chaityas have vaulted ceilings with long halls.
- In the rear end of the halls the statue of Buddha is seen. The sculpture of Buddha in the garbagriha is in the classical model.
- His image is the embodiment of benevolence. Heaviness is the general character of the sculptures.
- Sculptures of Yakshis and Hariti with children are significant. Bodhisattva carved out independently is another important feature. The popular **Bodhisattva Avalokitesvara** is depicted in painting and sculpture.

Mamallapuram

- The iconic Shore Temple of **Pallavas at Mamallapuram (Mahabalipuram)** was constructed during the reign of **Rajasimha (700-728)**.
- The temple comprises three shrines, where the prominent ones are dedicated to Siva and Vishnu. The exterior wall of the shrine, dedicated to Vishnu, and the interior of the boundary wall are elaborately carved and sculpted.
- In southern India, this is one amongst the earliest and most important structural temples.
- Unlike other structures of the region, the Shore Temple is a five-storeyed rock-cut monolith. The monolithic vimanas are peculiar to Mamallapuram. The Rathas there are known as the Panchapandava Rathas.
- The Arjuna Ratha contains artistically carved sculptures of Siva, Vishnu, mithuna and dwarapala.
- The most exquisite of the five is the Dharmaraja Ratha, with a **three-storied vimana and a square base**.
- **The Bhima Ratha is rectangular in plan and has beautiful sculptures of Harihara, Brahma, Vishnu, Skanda, Ardhanarisvara and Siva as Gangadhara.** The most important piece of carving in Mamallapuram is the Descent of the Ganga (**variously described as 'Bhagirata's Penance' or 'Arjuna's Penance'**).
- The portrayal of puranic figures with popular local stories reveals the skill of the artists in blending various aspects of human and animal life.
- The 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 off shoots 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.

Devotional Movement and Literature

Tamil Devotionalism

- The emergence of regional polities in south India necessitated the establishment of states based on a certain ideology.
- In the context of the times religion alone could be the rallying point.
- The Pallavas of Kanchipuram in north and the Pandyas of Madurai in south of Tamil country patronised the religious movement of Bhakti, spearheaded by the elite and the wealthy merchant class.
- The local temple became the nucleus of this movement. Bhakti became the instrument to touch the hearts of people emotionally, and mobilize them.
- Bhakti cult as a religious movement opened a new chapter in the history of Tamilnadu in the early medieval period.
- A strong wave of Tamil devotionism 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; **Nalayiradivyaaprapandam**; **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 itihisas** 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.

Azhwars and Nayanmars

Azhwars

- Azhwars composed moving hymns addressed to Vishnu. They were compiled in the *Nalayira Divvityaprabandham* by Nadamuni, at the end of the ninth century.
- Nadamuni who served as a priest at the Ranganatha temple in Srirangam is credited with compiling this work comprising four thousand poems.
- **Periyalvar lived in Srivilliputtur** during the reign of Pandyan king Maravarman Srivallabha in the ninth century. The themes are mostly Krishna's childhood. Krishna is the hero in Andal's hymns.
- Her songs convey her abiding love for Krishna. **Nammalvar, from Kurugur (Alvar Tirunagari), now in Thoothukudi district**, is considered the greatest amongst Alvars.
- Nammalvar authored four works that include the *Tiruvaymoli*. Vaishnava devotees believe that his hymns distil the essence of the four Vedas.
- From the twelfth century, the Vaishnava hymns were the subject of elaborate and erudite commentaries.

Nayanmars

- The prominent Saiva poets include Tirunavukarasar (Appar), Tirugnanasambandar and Sundarar, and Manikkavasagar. Nambi Andar Nambi compiled their hymns into an anthology 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.

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.

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.

Sri Ramanujar (1017-1138)

- **Sri Ramanujar, a native of Sriperumpudur**, underwent philosophical training under Yataavaprakasar in Kanchipuram in Sankara school of thought.
- The young Ramanujar did not agree with the teachings of his guru and was fascinated by the teachings of the Srirangam school of thought.
- Yamunacharya who once found him in Kanchi invited him to Srirangam. But as soon as he reached Sri Rangam, Yamunacharya passed away. Ramanujar was then declared the head of monastery in Srirangam.
- He took control of monastery, temple and united the sect with efforts at modifying the rituals in temples. **Ramanuja was a teacher-reformer and a great organiser.**
- He challenged the monist ideology of Adi Sankara and in his effort to widen the social base to include social groups other than 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.

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.'

More to Know:

1. 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.

2. 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.

3. Aihole Inscription of Pulikesin II

The Megudi temple at **Aihole (in Karnataka)** stands on top of a hill. On the eastern wall of this Jaina temple is a **19-line Sanskrit inscription (dated to 556 Saka era: 634-635)**. The composer is a poet named Ravikriti. The inscription is a prashasti of the Chalukyas especially the reigning king Pulikesin II, referred to as Sathyasraya (the abode of truth). It highlights the history of the dynasty, defeat of all his enemies, especially Harshavardhana

4. From Kuram Copper Plate (Line 12)

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

11th History Lesson 5 Notes in English

5. Advent of Arabs and Turks

Introduction

- The period from the thirteenth to the sixteenth centuries (1200-1550 CE) saw the arrival of Islamic institutions and Islamic culture in India. Historians have interpreted the history of this period from differing perspectives.
- Conventionally the regimes of the Sultanate have been evaluated in terms of achievements and failures of individual Sultans.
- A few historians, critiquing this personality oriented history, have evaluated the Sultanate as having contributed to material and cultural development, leading to the evolution of a composite culture in India.
- Historians focusing on history of class relations, have argued that the medieval state served as the agent of the ruling class and hence, the regimes of the Sultanate were diminutive in their institutional advancement when compared with the Great Mughals.
- Thus there is no consensus yet amongst scholars in determining the true nature of the Sultanate.

The two-fold objective of this lesson are: (a) to introduce the students to a conventional study of rulers, events, ideas, people and their conditions under the Sultanate, and (b) to structure the content in such a way that the students examine it critically and raise new questions.

Advent of Arabs: The Context

- The geographical location of Arabia facilitated trade contact between India and Arabia. As sea-faring traders the pre-Islamic Arabs had maritime contacts with the western and eastern coasts of India.
- While there were south Indian settlements in the Persian Gulf, Arabs too settled in Malabar and the Coromandel Coast. Arabs who married Malabar women and settled down on the West Coast were called **Mappillais (sons-in-law)**.
- Arab military expedition in **712** and subsequent **Ghaznavid and the Ghori military raids**, intended to loot and use the resources seized to strengthen their power in Central Asia, created a relationship of the conqueror and the conquered.
- Following the invasion of **Afghanistan by Khurasan (Eastern Iran) Shah** and later by Chengiz Khan severed the ties of North India Sultanate with Afghanistan.
- Mongol invasions destroyed the **Ghurid 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 rule Indian provinces with Delhi as capital for about four centuries.

- Though it is customary to describe this period as the Muslim period, the rulers of medieval India came from different regions and ethnicities: Arabs, Turks, Persians, and Central Asians were involved militarily and administratively.
- **Iltutmish was an Olperli Turk** and many of his military slaves were of different Turkish and Mongol ancestries brought to Delhi by merchants from Bukhara, Samarkhand and Baghdad.
- There were some slaves of other ethnicities as well (notably Hindu Khan, captured from Mihir in Central India) but Iltutmish gave them all Turkish titles.
- The Sultanate (1206–1526) itself was not homogenous. Its rulers belonged to five distinct categories:

(a) Slave Dynasty (1206-1290)

(b) Khalji Dynasty (1290-1320)

(c) Tughlaq Dynasty (1320-1414)

(d) Sayyid Dynasty (1414-1451) and

(e) Lodi Dynasty (1451-1526).

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The Arab Conquest of Sind

- The **Arab governor of Iraq, Hajjaj Bin Yusuf**, under the pretext of acting against the pirates, sent two military expeditions against Dahar, the ruler of Sind, one by land and the other by sea. Both were defeated and commanders killed.
- Hajjaj then sent, with the Caliph's permission, a full-fledged army, with 6000 strong cavalry and a large camel corps carrying all war requirements under the command of his **son-in-law, a 17-year-old Muhammad Bin Qasim**.

Muhammad Bin Qasim

- Muhammad Qasim marched on the fortress of **Brahmanabad** where **Dahar** was stationed with a huge army.
- **Dahar's wazir (Prime minister)** betrayed him, which was followed by the desertion of a section of his forces.
- The predecessors of Dahar, the Brahmin rulers of Sind, had usurped power from the earlier Buddhist ruling dynasty of Sind and, with the patronage of Dahar Brahmins, had occupied all higher positions.
- This led to discontentment and therefore Dahar lacked popular support. In this context it was easy for Muhammad Qasim to capture Brahmanabad. Qasim thereupon ravaged and plundered Debal for three days.
- Qasim called on the people of Sind to surrender, promising full protection to their faith. He sent the customary one-fifth of the plunder to the Caliph and divided the rest among his soldiers.
- The Arab conquest of Sind has been described as a **"triumph without results"** because it touched but a fringe of the country, which, after Qasim's expedition had a respite from invasions for about three centuries.

Mahmud of Ghazni

- In the meantime, the Arab empire in Central Asia had collapsed with several of its provinces declaring themselves independent.
- One of the major kingdoms that emerged out of the broken Arab empire was the Samanid kingdom which also splintered, leading to several independent states.
- In **963 Alaptigin**, a Turkic slave who had served Samanids as their governor in Khurasan, seized the city of Ghazni in eastern Afghanistan and established an independent kingdom. Alaptigin died soon after.
- After the failure of three of his successors, the nobles enthroned Sabuktigin. Sabuktigin initiated the process of southward expansion into the Indian subcontinent.
- He defeated the Shahi ruler of Afghanistan, Jayapal, and conferred the governorship of the province on Mahmud, his eldest son.
- When **Sabuktigin died in 997**, Mahmud was in Khurasan. Ismail, the younger son of Sabuktigin had been named his successor.
- But defeating Ismail in a battle, Mahmud, aged twenty-seven, ascended the throne and the Caliph acknowledged his accession by sending him a robe of investiture and by conferring on him the title **Yamini-ud-Daulah ('Right-hand of the Empire')**.

Mahmud's Military Raids

- **Mahmud ruled for thirty-two years.** During this period, he conducted as many as seventeen military campaigns into India.

- He targeted Hindu temples that were depositories of vast treasures. Though the motive was to loot, there was also a military advantage in demolishing temples and smashing idols. The Ghaznavid soldiers viewed it also as a demonstration of the invincible power of their god.
- The religious passions of Mahmud's army expressed itself in slaughter of 'infidels' and plunder and destruction of their places of worship. However, there is little evidence of any large scale conversion of people to their faith.
- Even those who became Muslims to save their lives and properties, returned to their original faith when the threat of Ghaznavid invasion ceased.
- After defeating the **Shahi king Anandapala**, Mahmud went beyond Punjab, penetrating deep into the Indo-Gangetic plain.
- Before reaching Kanauj, Mahmud raided Mathura. In later historiography, of both the British and Indian nationalists, Mahmud is notorious for his invasion of the temple city of **Somnath (1025)** on the seashore in Gujarat.
- Many scholars argue that these plundering raids were more of political and economic character than of religious chauvinism. Desecration of temples, vandalising the images of deities were all part of asserting one's authority in medieval India.
- Mahmud's raids and his deeds fit this pattern, though their memories went into the creation of communal divide. This apart, the plundering raids of Mahmud were meant to replenish the treasury to maintain his huge army.
- The Turks relied on a permanent, professional army. It was built around an elite corps of mounted archers who were all slaves, bought, trained, equipped, and paid in cash from the war booty taken alike from Hindu kingdoms in India and Muslim kingdoms in Iran.
- Persian sources contain exaggerated claims about the wealth seized from these raids. For instance, it is claimed that Mahmud's plunder of the **Iranian city of Ray, in 1029, brought him 500,000 dinars worth of jewels, 260,000 dinars in coins, and over 30,000 dinars worth of gold and silver vessels.**
- Similarly, Mahmud's raid on Somnath is believed to have brought in twenty million dinars worth of spoils. Romila Thapar points out that those who had suffered from these predatory invasions seemed to maintain a curious silence about them, as Hindu and Jain sources available on Somnath expedition do not corroborate the details or viewpoints found in Arab chronicles.
- 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 everhanging threat from Ghuris from the north and the Seljuq Turks from the west proved to be disastrous for the kingdom.
- The later rulers of Ghaznavid dynasty could exercise their authority only in the Lahore region and even this lasted only for three decades.
- In **1186 Ghuri prince Muizzud-din** Muhammad invaded Punjab and seized Lahore. The last ruler Khurav Shah was imprisoned and murdered in **1192**.
- With his death the Ghaznavid house of Mahmud came to an end.

Muhammad Ghori

- If Ghaznavid invasions were intended for loot, the Ghurids enlarged their scope to establish garrison towns to ensure the regular flow of plunder and tribute.
- Muizzuddin Muhammad of the Ghori dynasty, known generally as Muhammad Ghori, invested in territories he seized.
- Through the **1180s and 1190s Ghori** established garrisons in the modern provinces of Punjab, Sind, and Haryana. These centres of military power soon attracted the in-migration of mercenaries in search of opportunities.
- These mercenaries were recruited to organize fiscal and military affairs of the Sultanate. The Sultan's military commanders in north India were drawn from his elite military class.
- Specially trained in warfare and governance these slaves were different from agrestic (**related to land\field labour**) and domestic slaves. Lahore, then Uchch and Multan were initially considered significant centres of power.
- In **1175 Ghori** headed for the city of Multan which he seized from its Ismaili ruler. The fort of Uchch fell without a fight.
- The Chalukyas of Gujarat inflicted a crushing defeat on **Muhammad Ghori at Mt. Abu (1179)**.
- After this defeat Ghori changed the course of his expedition, consolidating his position in Sind and the Punjab.

Prithviraj Chauhan

- Ghori attacked the fortress of **Tabarhinda (Bhatinda)**, a strategic point for the Chauhans of Ajmer.
- The ruler of Ajmer Prithviraj Chauhan marched to Tabarhinda and faced the invader in the **First Battle of Tarain (1191)**. Prithviraj scored a brilliant victory in this battle but failed to consolidate his position believing this battle to be a frontier fight, and did not expect the Ghurids to make regular attacks.
- Ghori was wounded and carried away by a horseman to safety. Contrary to the expectations of **Prithviraj Chauhan, Muhammad Ghori marched into India in the following year (1192)**.
- Prithviraj underestimated the potential danger of the enemy. In the Second Battle of Tarain, one of the turning points in Indian history, Prithviraj suffered a crushing defeat and was eventually captured.

- Ghori restored him to his throne in Ajmer. But on charges of treason he was later executed, and Ghori's trusted general Qutb-ud-din Aibak was appointed as his deputy in India.

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 Pratihara 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, Gahadavala king Jayachandra, Yasovarman, Kirti Varman of Chandelas were all strong in their own regions. 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.

The Slave Dynasty

- After the death of Ghori there were many contenders for power.
- One was **Qutb-uddin 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.**

Qutb-ud-din Aibak (1206-1210)

- Qutb-ud-din Aibak was enslaved as a boy and sold to Sultan Muhammad Ghorī at Ghazni. Impressed with his ability and loyalty the Sultan elevated him to the rank of viceroy of the conquered provinces in India.
- **Muhammad Bin Bhakthiyar Khalji**, a Turkish general from Afghanistan assisted him in conquering Bihar and Bengal.
- Qutb-ud-din Aibak reigned for four years (1206 to 1210 CE) and died in 1210 in Lahore in an accident while playing chaugan.

Iltutmish (1210–1236)

- **Shams-ud-din Iltutmish (1210-36)** of Turkish extraction was a slave of Qutb-ud-din Aibak. Many of his elite slaves were also of Turkish and Mongol ancestry.
- They were brought to Delhi by merchants from trade centres like Bukhara, Samarkand 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**' from Awadh-Kara on the River Sarayu in the east, to Samana-Sunam in the Punjab on the west, sought to resist the intervention of Delhi by consolidating their home bases and allied with neighbouring chieftains.
- After two decades of conflict amongst the Shamsi bandagan and successive Delhi Sultans, in **1254, Ulugh Khan**, a junior, newly purchased slave in Iltutmish's reign and now the commander of the Shivalikh territories in the NorthWest, seized Delhi.
- He took the title of na'ib-i mulk, the Deputy of the Realm, seizing the throne as **Sultan Ghiyas alDin Balban in 1266.**

Balban (1265-1287)

- 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.
- 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.

The Khaljis (1290-1320)

Jalal-ud-din Khalji (1290-1296)

- As Balban's son Kaiqubad was found unfit to rule, his three-year-old son Kaymars was placed on the throne.
- As there was no unanimity on the choice of a regent and a council to administer the empire, the contending nobles plotted against each other.
- Out of this chaos a new leader, Malik Jalal-ud-din Khalji, the commander of the army, emerged supreme.
- While he ruled the kingdom for some time in the name of **Kaiqubad**, he soon sent one of his officers to get Kaiqubad murdered and Jalal-ud-din formally ascended the throne.
- However, Jalal-ud-din faced opposition on the ground that he was an Afghan and not a Turk.
- But Khaljis were indeed Turks settled in Afghanistan before the establishment of Turkish rule and so they were Afghanized Turks.

- Jalal-ud-din won many battles and even in old age he marched out against the Mongol hordes and successfully halted their entry into India (1292).
- Ala-ud-din, a nephew and son-in-law of Jalaluddin Khalji, who was appointed governor of Kara, invaded Malwa and this campaign yielded a huge booty.
- The success of this campaign stimulated his urge to embark on a campaign to raid Devagiri, the capital city of the Yadava kingdom in Deccan.
- On his return he arranged to get Jalaluddin Khalji murdered and captured the throne.

Ala-ud-din Khalji (1296–1316)

- Ala-ud-din and Nobles Ala-ud-din spent the first year of his rule in eliminating the enemies and strengthening his position in Delhi.
- Soon he turned his attention to establishing a firm hold over the nobles.
- He dismissed several of his top officers. He was particularly severe with the nobles who had shifted loyalty and opportunistically joined him against Jalal-ud-din.

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-uddin 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**.

Military Campaigns

- The inability of the Sultanate to effectively harness the agrarian resources of its North Indian territories to sustain its political ambitions was evident in its relentless military campaigns in search of loot and plunder.
- Ala-ud-din's campaigns into **Devagiri (1296, 1307, 1314)**, **Gujarat (1299–1300)**, **Ranthambhor (1301)**, **Chittor (1303)** and **Malwa (1305)** were meant to proclaim his political and military power as well as to collect loot from the defeated kingdoms. It was with the same plan that he unleashed his forces into the Deccan.
- The first target in the peninsula was Devagiri in the western Deccan. Ala-ud-din sent a large army commanded by Malik Kafur in 1307 to capture Devagiri fort.

- Following **Devagiri, Prataparudradeva, the Kakatiya ruler of Warangal in the Telengana region, was defeated in 1309. In 1310 the Hoysala ruler Vira Ballala III** surrendered all his treasures to the Delhi forces.
- Malik Kafur then set out for the Tamil country. Though Kafur's progress was obstructed by heavy rains and floods, he continued his southward journey, plundering and ravaging the temple cities of Chidambaram and Srirangam as well as the Pandyan capital Madurai.
- Muslims in Tamil provinces fought on the side of the Pandyas against Malik Kafur. Malik Kafur advised them to desert so that he would not have any occasion to spill the blood of his fellow Muslims.
- Though there are exaggerated versions about the amount of booty he carried, there is no denying the fact that he returned to Delhi with an enormous booty in **1311**.
- After **Malik Kafur's invasion, the Pandya kingdom suffered an eclipse and a Muslim state subordinate to the Delhi Sultan came to be established in Madurai.**
- In 1335 the Muslim Governor of Madurai Jalal-ud-din Asan Shah threw off his allegiance to Delhi kingdom and declared his independence.

Ala-ud-din's Internal Reforms

- The vast annexation of territories was followed by extensive administrative reforms aimed at stabilising the government.
- Ala-ud-din's first measure was to deprive the nobles of the wealth they had accumulated. It had provided them the leisure and means to hatch conspiracies against the Sultan.
- Marriage alliances between families of noble men were permitted only with the consent of the Sultan. **The Sultan ordered that villages held by proprietary right, as free gift, or as a religious endowment be brought back under the royal authority and control.**
- He curbed the powers of the traditional village officers by depriving them of their traditional privileges. Corrupt royal officials were dealt with sternly.
- The Sultan prohibited liquor and banned the use of intoxicating drugs. Gambling was forbidden and gamblers were driven out of the city.
- However, the widespread violations of prohibition rules eventually forced the Sultan to relax the restrictions.
- Ala-ud-din collected land taxes directly from the cultivators. The village headman who traditionally enjoyed the right to collect them was now deprived of it. The tax pressure of Ala-ud-din was on the rich and not on the poor.
- Ala-ud-din set up the postal system to keep in touch with all parts of his sprawling empire.

Sultan's Market Reforms

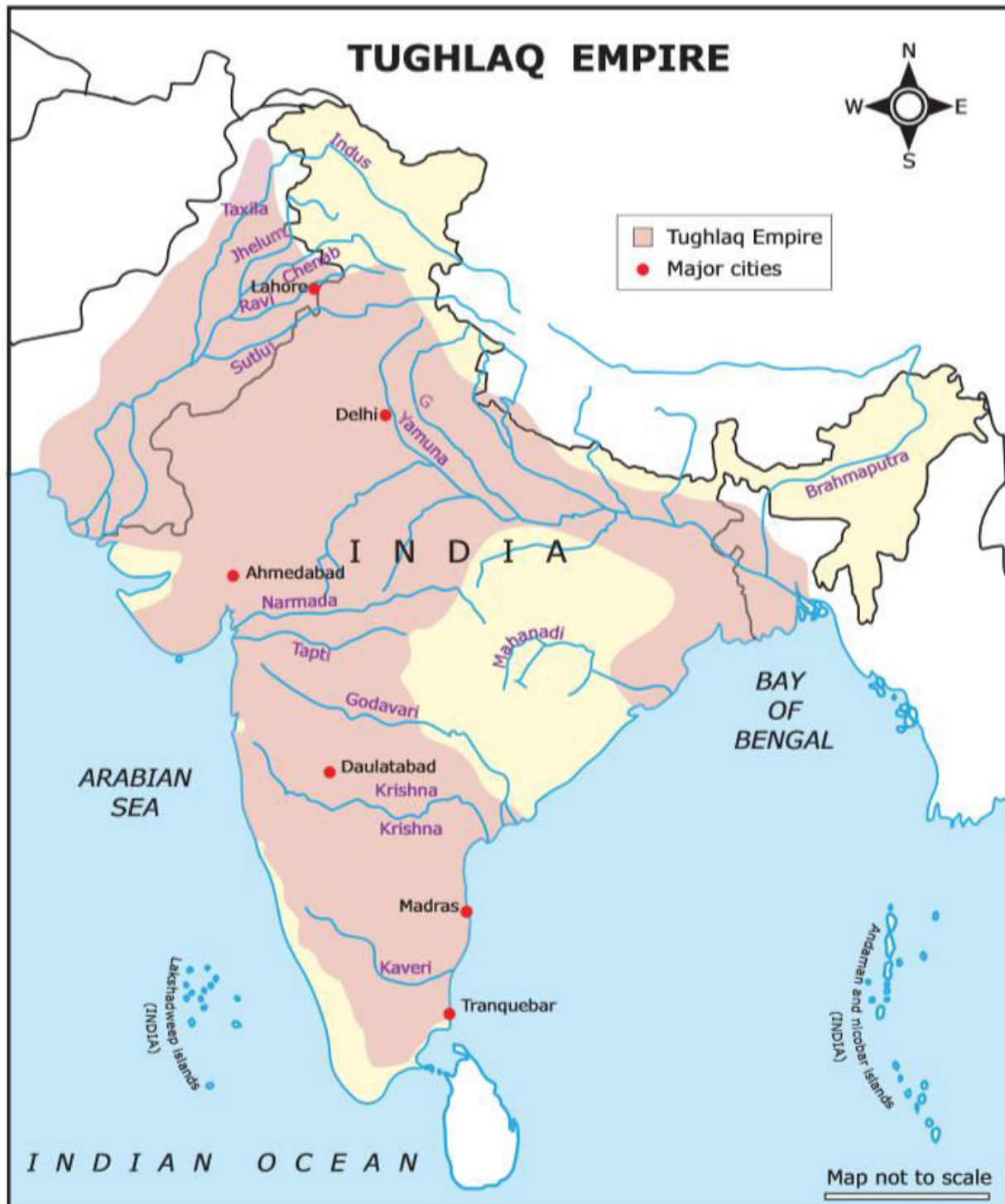
- Ala-ud-din was the first Sultan to pay his soldiers in cash rather than give them a share of booty.

- 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**.

The Tughlaq Dynasty



Ghiyas-ud-din Tughlaq (1320–1324)

Ghiyas-ud-din Tughlaq followed a policy of reconciliation with the nobles. But in the fifth year of his reign (1325) Ghiyas-uddin died. Three days later Jauna ascended the throne and took the title Muhammad bin Tughlaq.

Muhammad Bin Tughlaq (1324-1351)

- Muhammad Tughlaq was a **learned, cultured and talented prince** but gained a reputation of being merciless, cruel and unjust.
- Muhammad Tughlaq effectively repulsed the Mongol army that had marched up to Meerut near Delhi. Muhammad was an innovator. But he, unlike Ala-ud-din, lacked the will to execute his plans successfully.

Transfer of Capital

- Muhammad Tughlaq's attempt to shift the capital from **Delhi to Devagiri in Maharashtra**, which he named Daulatabad, was a bold initiative. This was after his realization that it was difficult to rule south India from Delhi.
- Centrally located, Devagiri also had the advantage of possessing a strong fort atop a rocky hill.
- Counting on the military and political advantages, the Sultan ordered important officers and leading men including many Sufi saints to shift to Devagiri.
- However, the plan failed, and soon Muhammad realised that it was **difficult to rule North India from Daulatabad**. He again ordered transfer of capital back to Delhi.

Token Currency

- The next important experiment of Muhammad was the introduction of token currency. This currency system had already been experimented in China and Iran.
- For India it was much ahead of its time, given that it was a time when coins were based on silver content.
- When Muhammad issued bronze coins, fake coins were minted which could not be prevented by the government.
- The new coins were devalued to such an extent that the government had to **withdraw the bronze coins and replace them with silver coins, which told heavily on the resources of the empire**.

Sultan's Other Innovative Measures

- Equally innovative was Muhammad Tughlaq's scheme to expand cultivation. But it also failed miserably.
- It coincided with a prolonged and severe **famine in the Doab**. The peasants who rebelled were harshly dealt with. The famine was linked to the oppressive and arbitrary collection of land revenue.
- The Sultan established a separate department (**Diwan-i-Amir Kohi**) to take care of agriculture.

- Loans were advanced to farmers for purchase of cattle, seeds and digging of wells but to no avail.
- Officers appointed to monitor the crops were not efficient; the nobility and important officials were of diverse background. Besides, the Sultan's temperament had also earned him a lot of enemies.
- **Ala-ud-din Khalji** had not annexed distant territories knowing full well that they could not be effectively governed.
- He preferred to establish his suzerainty over them. But Muhammad annexed all the lands he conquered.
- Therefore, at the end of his reign, while he faced a series of rebellions, his repressive measures further alienated his subjects.
- Distant regions like **Bengal, Madurai, Warangal, Awadh, Gujarat and Sind** hoisted the flags of rebellion and the Sultan spent his last days fighting rebels.
- While he was frantically engaged in pursuing a rebel leader in Gujarat, he fell ill, and died at the end of his **26th regnal year (1351)**.

Firuz Tughlaq (1351–1388)

- Firuz's father, Rajab, was the younger brother of Ghiyas-ud-din Tughlaq. Both had come from Khurasan during the reign of 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

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 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.

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-uddin as joint rulers of Delhi Sultanate.
- The principle of heredity permitted for the nobles and applied to the army weakened the Delhi Sultanate.

- The nobility that had regained power got involved in political intrigues which undermined the stability of the Sultanate.
- Within six years of Firuz Tughlaq's death four rulers succeeded him.

Timur's Invasion

- The last Tughlaq ruler was Nasir-ud-din Muhammad Shah (1394–1412), whose reign witnessed the invasion of Timur from Central Asia.
- Turkish Timur, who could claim a blood relationship with the **12th century great Mongol Chengiz Khan**, ransacked Delhi virtually without any opposition.
- **On hearing the news of arrival of Timur, Sultan Nasir-ud-din fled Delhi.**
- Timur also took Indian artisans such as masons, stone cutters, carpenters whom he engaged for raising buildings in his capital Samarkhand. Nasir-ud-din managed to rule up to 1412.
- Then the Sayyid and Lodi dynasties ruled the declining empire from Delhi till 1526.

Sayyid Dynasty (1414–1451)

- Timur appointed Khizr Khan as his deputy to oversee Timurid interests in the Punjab marches. Khizr Khan went on to seize Delhi and establish the **Sayyid dynasty (1414–51).**
- The Sayyid dynasty established by Khizr Khan had four sultans ruling up to **1451**. The early Sayyid Sultans ruled paying tribute to Timur's son.
- Their rule is marked for the composing of **Tarikh-i- Mubarak** Shahi by Yahiya bin Ahmad Sirhindi. By the end of their rule the empire was largely confined to the city of Delhi.

Lodi Dynasty (1451–1526)

- The Lodi Dynasty was established by **Bahlol Lodi (1451–1489)** whose reign witnessed the conquest of **Sharqi Kingdom (Bengal).**
- **It was his son Sikander Lodi (1489–1517) who shifted the capital from Delhi to Agra in 1504.**
- The last Lodi ruler Ibrahim Lodi was defeated by Babur in the First Battle of Panipat, which resulted in the establishment of Mughal Dynasty.

Administration of the Sultanate

State and Society

- The Sultanate was formally considered to be an Islamic State. Most of the Sultans preferred to call themselves the lieutenant of the Caliph. In reality, however, the Sultans were the supreme political heads.
- As military head, they wielded the authority of commander-in-chief of the armed forces. As judicial head they were the highest court of appeal. Balban claimed that he ruled as the representative of god on earth.

- Ala-ud-din Khalji claimed absolute power saying he did not care for theological prescriptions, but did what was essential for the good of the state and the benefit of the people. The Delhi Sultanate deserves to be considered an all-India empire.
- **Virtually all of India, except Kashmir and Kerala at the far ends of the subcontinent, and a few small tracts in between them had come under the direct rule of Delhi towards the close of Muhammad bin Tughlaq's rule.**
- There were no well-defined and accepted rules of royal succession and therefore contested succession became the norm during the Sultanate. The Sultans required the holders of **iqta's (called muqtis or walis)** to maintain troops for royal service out of the taxes collected by them.
- Certain areas were retained by the Sultans under their direct control (**khalisa**). It was out of the revenue collected from such areas that they paid the officers and soldiers of the sultan's own troops (**hashm-i qalb**).
- The territorial expansion was matched by an expansion of fiscal resources. The tax rent (set at half the value of the produce) was rigorously sought to be imposed over a very large area.
- The fiscal claims of hereditary intermediaries (now called chaudhuris) and the village headmen (khots) were drastically curtailed. The continuous pressure for larger tax realization provoked a severe agrarian uprising, notably in the **Doab near Delhi (1332–34)**.
- These and an ensuing famine persuaded Muhammad Tughlaq to resort to a scheme of agricultural development, in the Delhi area and the Doab, based on the supply of credit to the peasants.
- Military campaigns, the dishoarding of wealth, the clearing of forests, the vitality of inter-regional trade – all of these developments encouraged a great movement of people, created a vast network of intellectuals and the religious-minded.
- These factors also made social hierarchies and settlements in the Sultanate garrison towns and their strongholds far more complex.
- Through the fourteenth century the Sultanate sought to control its increasingly diverse population through its provincial governors, muqti, but considerable local initiative and resources available to these personnel, and their propensity to ally with local political groups meant that they could often only be controlled fitfully and for a short period, even by autocratic, aggressive monarchs like Muhammad Tughlaq.
- The **Turko-Afghan** political conquests were followed by large-scale Muslim social migrations from Central Asia. India was seen as a land of opportunity.
- The society in all stages was based on privileges with the higher classes enjoying a better socio-economic life with little regard of one's religion.
- The Sultans and the nobles were the most important privileged class who enjoyed a lifestyle of high standard in comparison to their contemporary rulers all over the world. The nobility was initially composed of the Turks.

- Afghans, Iranians and Indian Muslims were excluded from the nobility for a very long time. The personal status of an individual in Islam depended solely on one's abilities and achievements, not on one's birth.
- So, once converted to Islam, everyone was treated as equal to everyone in the society. Unlike Hindus who worshiped different deities, these migrants followed monotheism.
- They also adhered to one basic set of beliefs and practices. Though a monotheistic trend in Hinduism had long existed, as, for example in the **Bhagavad Gita, as noted by Al-Beruni**, its proximity to Islam did help to move monotheism from periphery to the centre.
- In the thirteenth century, the Virashaiva or Lingayat sect of Karnataka founded by **Basava believed in one God (Parashiva)**.
- Caste distinctions were denied, women given a better status, and 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.

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 commerce.
- Despite the Mongol conquests of the western borderlands, in Irfan Habib's view, India's external trade, both overland and oceanic, grew considerably during this period.

Trade and Urbanization

- The establishment of the Delhi Sultanate revived internal trade, stimulated by the insatiable demand for luxury goods by the sultans and nobles.
- Gold coins, rarely issued in India after the collapse of the Gupta Empire, began to appear once again, indicating the revival of Indian economy.
- However, there is no evidence of the existence of trade guilds, which had played a crucial role in the economy in the classical age. The Sultanate was driven by an urban economy encompassing many important towns and cities.

- **Delhi, Lahore, Multan, Kara, Lakhnauti, Anhilwara, Cambay and Daulatabad** were the important cities that thrived on the mercantile activities of **Jain Marwaris, Hindu Multanis and Muslim Bohras, Khurasanis, Afghans and Iranians**.
- The import–export trade flourished well both through overland and overseas. While the Gujaratis and Tamils dominated the sea trade, the Hindu Multanis and Muslim Khurasanis, Afghans and Iranians dominated the overland trade with Central Asia.

Industrial Expertise

- Paper-making technology evolved by the Chinese and learnt by the Arabs was introduced in India during the rule of the Delhi Sultans.
- The spinning wheel invented by the Chinese came to India through Iran in the fourteenth century and enabled the spinner to increase her output some six fold and enlarged yarn production greatly.
- The subsequent introduction of treadles in the loom similarly helped speed-up weaving.
- Sericulture was established in Bengal by the fifteenth century. Building activity attained a new scale by the large use of brick and mortar, and by the adoption of the vaulting techniques.

Education

- Certain traditions of education were now implanted from the Islamic World. At the base was the maktab, where a schoolmaster taught children to read and write.
- At a higher level, important texts in various subjects were read by individual pupils with particular scholars who gave instruction (dars) in them. A more institutionalised form of higher education, the madrasa, became widely established in Central Asia and Iran in the eleventh century, and from there it spread to other Islamic countries.
- Usually the madrasa had a building, where instruction was given by individual teachers.
- Often there was a provision of some cells for resident students, a library and a mosque. **Firoz Tugluq built a large madrasa at Delhi** whose splendid building still stands. From Barani's description it would seem that teaching here was mainly confined to **"Quran-commentary, the Prophet's sayings and the Muslim Law (fiqh)."**
- It is said that Sikander Lodi(1489– 1517) appointed teachers in maktab 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 prepantheistic phase in the conversations (1307– 1322).
- Sufism began to turn pantheistic only when the ideas of **Ibn al-Arabi (died 1240)** began to gain influence, first through the Persian poetry of Jalal-ud-din Rumi(1207– 1273) and Abdur Rahman Jami (1414–1492), and, then, through the endeavours within India of Ashraf Jahangir Simnani (early fifteenth century).
- Significantly this wave of qualified pantheism began to dominate Indian Islamic thought about the same time that the pantheism of Sankaracharya's school of thought was attaining increasing influence within Vedic thought.

Caste and Women

- The Sultans did not alter many of the social institutions inherited from '**Indian Feudalism**'.
- Slavery, though it had already existed in India, grew substantially in the thirteenth and fourteenth centuries.
- Both in war and in the event of default in payment of taxes, people could be enslaved. They were put to work as domestic servants as well as in crafts.
- The village community and the caste system remained largely unaltered. Gender inequalities remained practically untouched.
- In upper class Muslim society, **women had to observe purdah and were secluded in the zenana (the female quarters)** without any contact with any men other than their immediate family. Affluent women travelled in closed litters.
- **However, Muslim women, despite purdah, enjoyed, in certain respects, higher status and greater freedom in society than most Hindu women.**
- They could inherit property from their parents and obtain divorce, privileges that Hindu women did not have.
- In several Hindu communities, such as among the Rajputs, the birth of a girl child was considered a misfortune. Islam was not against women being taught to read and write. But it tolerated polygamy.

Evolution of Syncretic Culture

The interaction of the Turks with the Indians had its influence in architecture, fine arts and literature.

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 Alaud-din Khalji as a gateway to the Quwwatul-Islam Mosque is adorned with the first true dome.
- The palace fortress built by **Ghiyasuddin Tughlaq and Muhammad bin Tughlaq in Tughlaqabad**, their capital city in Delhi, is remarkable for creating an artificial lake around the fortress by blocking the river Yamuna.
- The tomb of Ghiyasuddin Tughlaq introduced the system of sloping walls bearing the dome on a raised platform. The buildings of Firuz Tughlaq, especially his pleasure resort, Hauz Khas, combined Indian and Saracenic features in alternate storeys, displaying a sense of integration.

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 preeminence 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 emerged as a major figure of Persian prose and poetry. Amir Khusrau felt elated to call himself an Indian in his **Nu Siphir ('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-ulFuazala by Muhammad Shadiabadi**. Tuti Namah, the Book of Parrots, is a collection of Sanskrit stories translated into Persian by Zia Nakshabi. Mahabharata and Rajatarangini were also translated into Persian.
- Delhi Sultanate did not hamper the progress of Sanskrit Literature. Sanskrit continued to be the language of high intellectual thought.
- The Sanskrit schools and academies established in different parts of the empire continued to flourish.
- The classical Sanskrit inscription (**Pala Baoli**) of 1276 in Delhi claims that due to the benign rule of Sultan Balban god Vishnu sleeps in peace in the ocean of milk without any worries.
- The influence of Arabic and Persian on Sanskrit literature was felt in the form of translations. Shrivara in his Sanskrit work Kathakautuka included the story of Yusuf and Zulaika as a Sanskrit love lyric.
- Bhattavatara took Firdausi's Shah Namah as a model for composing Zainavilas, a history of the rulers of Kashmir.

Delhi Sultanate Regimes 1206-1526

Mamluk Regime 1210-1290	Khalaji Regime 1290-1320	Tughlaq Regime 1320-1414	Sayyid Dynasty 1414-51	Lodi Dynasty 1451-1526
Shams-ud-din Iltutmish 1210-36	Jalal-ud-din Khalji 1290-96	Ghiyas-ud-din Tughlaq 1320-24	Khizr Khan 1414-21	Bahlul Lodi 1451-1489
Nasir-ud-din Mahmud II 1246-66	Ala-ud-din Khalji 1296-1316	Muhammad Tughluq 1324-51	–	Sikandar Lodi 1489-1517
Ghiyas-ud-din Balban 1266-87	Mubarak Shah Khalji 1316-20	Firuz Tughlaq 1351-88	–	Ibrahim Lodi 1517-26

More to Know:

1. **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.

2. 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**.

3. 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**.

4. An important aspect of Islam in India was its early acceptance of a long-term coexistence with Hinduism, despite all the violence that occurred in military campaigns, conquests and depredations. The conqueror Mu'izzuddin of Ghor had, on some of his gold coins, stamped the image of the goddess Lakshmi. Muhammad Tughlaq in 1325 issued a farman enjoining that protection be extended by all officers to Jain priests; he himself played holi and consorted with yogis. The historian Barani noted with some bitterness how 'the kings of Islam' showed respect to 'Hindus, Mongols, Polytheists and infidels', by making them sit on masnad (cushions) and by

honouring them in other ways, and how the Hindus upon paying taxes (jiziya-o-kharaj) were allowed to have their temples and celebrations, employ Muslim servants, and flaunt their titles (**rai, rana, thakur, sah, mahta, pandit, etc**), right in the capital seats of Muslim rulers.

5. 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**.

6. 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.

7. **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).

8. The nobles belonging to aristocratic classes were bestowed with privileges and powers in the feudal era. They formed the bedrock of the king's authority, as they had to provide the king with armed forces in times of external threat or emergency. They occupied a position next only to the king in status and rank. Enjoying high social status and commanding vast resources they at times became strong enough to challenge the king. In the Delhi Sultanate, nobles were drawn from different tribes and nationalities like the Turkish, Persian, Arabic, Egyptian and Indian Muslims. **Iltutmish organized a Corps of Forty**, all drawn from Turkish nobility and selected persons from this Forty for appointments in military and civil administration. The Corps of Forty became so powerful to the extent of disregarding the wishes of **Iltutmish, and after his death, to place Rukn-ud-Din Firoz on the throne**. Razziya sought to counter the influence of Turkish nobles and defend her interest by organizing a group of non-Turkish and Indian Muslim nobles under the leadership of Yakut, the Abyssinian slave. This was naturally resented by the Turkish nobles, who got both of them murdered. Thus in the absence of rule of primogeniture, the nobles sided with any claimants to the throne and either helped in the choice of the Sultan or contributed to the de-stabilization of the regime. The nobles were organized into several factions and were constantly engaged in conspiracies. Balban therefore abolished the Corps of Forty and thereby put an end to the domination of **"Turkish nobles"**. Alauddin Khalji also took stern measures against the **"Turkish nobles"** by employing spies to report to him directly on their clandestine and perfidious activities.

9. 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.

10. 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.

11. 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-udDin 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 alDin's slave carried the nisba Mu'izzi and later Sultan Shams-ud-Din Iltutmish's slave were called the Shamsi bandagan.

12. 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.

13. 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.**

14. 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.

15. 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.

16. 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.

17. 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.

11th History Lesson 6 Notes in English

6. Later Cholas and Pandyas

Introduction

- The Cholas belonged to one of the three mighty dynasties that ruled the Tamizh country in the early historical period.
- Described as the **Muvendhar in the Sangam literature**, they were known for the valour and for their patronage of the Tamil language. Many songs were composed in high praise of their glories.
- However, after the Sangam period until about the ninth century CE, there are no records about them. Changes that overtook Tamizhagam in the intervening period brought about a major transformation of the region and enabled the emergence of big, long-lasting monarchical states.
- The Cholas were one among them. The river valleys facilitated the expansion of agriculture leading to the emergence of powerful kingdoms.
- The agricultural boom resulted in the production of considerable surplus of predominantly food grains. But this surplus in production resulted in unequal distribution of wealth.
- Society gradually became highly differentiated unlike in the earlier period. Institutions and ideas from the north of India, such as the temple and the religion it represented, emerged as a new force.
- **The Bhakti movement led by the Nayanmars and Azhwars popularised** the ideology and the faith they represented. Similarly, political ideas and institutions that originated in northern India soon found their way to the south as well.
- The cumulative result of all the new developments was the formation of a state, which in this case was a monarchy presided over by the descendants of the old Chola lineage.
- After the eclipse of the Chola kingdom, Pandyas, who began their rule in the **Vaigai river basin at Madurai**, wielded tremendous power during the 14th century. Like the Cholas, the Pandyas also realised substantial revenue from agriculture as well as from trade.
- Trade expansion overseas continued in the Pandya rule. Tirunelveli region, which was part of the Pandyan kingdom, exported grain, cotton, cotton cloth and bullocks to the Malabar coast and had trade contacts with West and Southeast Asia.
- Pandya kings produced a cultural heritage by synthesising the religious, cultural and political elements, and it differed totally with the assumed homogeneity of classical age of Guptas.

CHOLAS

Origin of the Dynasty

- Records available to us after the Sangam Age show that the Cholas remained as subordinates to the Pallavas in the Kaveri region.
- The re-emergence of Cholas began with **Vijayalaya (850–871 CE) conquering the Kaveri delta from Muttaraiyar**. He built the city of Thanjavur and established the **Chola kingdom in 850**.
- Historians, therefore, refer to them as the Later Cholas or Imperial Cholas. In the copper plate documents of his successors that are available, the Cholas trace their ancestry to the Karikala, the most well-known of the Cholas of the Sangam age.
- In their genealogy an eponymous king 'Chola' is mentioned as the progenitor. The names of Killi, **Koc-cengannan and Karikalan** are mentioned as members of the line in these copper plates.
- Vijayalaya's illustrious successors starting from **Parantaka I (907–955) to Kulothunga III (1163–1216)** brought glory and fame to the Cholas.
- Parantaka Chola set the tone for expansion of the territory and broadened the base of its governance, and **Rajaraja I (985–1014)**, the builder of the most beautiful **Brihadishvarar temple at Thanjavur, and his son Rajendra I (1012–1044)**, whose naval operation extended as far as Sri Vijaya, consolidated the advances made by their predecessors and went on to establish Chola hegemony in peninsular India.

Sources

- More than **10,000 inscriptions** engraved on copper and stone form the primary sources for the study of Chola history.
- The inscriptions mainly record the endowments and donations to temples made by rulers and other individuals. Land transactions and taxes (both collections and exemptions) form an important part of their content.
- Later-day inscriptions make a mention of the differentiation in society, giving an account of the castes and subcastes 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 Cholanmandalam. This term came to be corrupted as "**Coromandel**" in the European languages, which often referred to the entire eastern coast of South India.
- The Chola kingdom expanded through military conquests to include present-day **Pudukkottai– Ramanathapuram** districts and the Kongu country of the present-day western Tamil Nadu.
- By the 11th century, through invasions, Cholas extended their territory to Tondainadu or the northern portion 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-Cholanmandalam.

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.
- 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.
- There upon, Rajendra I conquered Sri Lanka and confiscated the Pandya crown and other royal belongings. Rajendra I conducted the most striking military exploit after his accession in **1023** by his expedition to northern India.
- He led the expedition up to the Godavari river and asked his general to continue beyond that place. The Gangaikonda Chozhapuram temple was built to commemorate his victories in North India.

- During the Chola reign, the naval achievements of the Tamils reached its peak. The Cholas controlled both the Coromandel and Malabar coasts. The Chola navy often ventured into Bay of Bengal for some decades.
- Rajendra's naval operation was directed against Sri Vijaya. Sri Vijaya kingdom (southern Sumatra) was one of the prominent maritime and commercial states that flourished from c. 700 to c. 1300 in South-east Asia.
- Similarly, **Kheda (Kadaram)**, feudatory kingdom under Sri Vijaya, was also conquered by Rajendra.
- The Chola invasions of Western Chalukya Empire, undertaken in 1003 by Rajaraja I and 1009 by Rajendra I, were also successful. Rajendra sent his son to ransack and ravage its capital Kalayani.
- The dwarapala (door keeper) image he brought from Kalayani was installed at the Darasuram temple near Kumbhakonam, which can be seen even today.
- Rajendra I assumed the titles such as **Mudikonda Cholan (the crowned Chola)**, **Gangaikondan (conqueror of the Ganges)**, **Kadaramkondan (conqueror of Kadaram)** and **Pandita Cholan (scholarly Cholan)**.

Chola Administration

- King Historians have debated the nature of the Chola state. Clearly, it was presided over by a hereditary monarchy. The king is presented in glowing terms in the literature and inscriptions of the period.
- Venerated on par with god. The kings were invariably addressed as **peruman or perumagan (big man)**, **ulagudaiyaperumal (the lord of the world)** and **ulagudaiyanayanar (the lord of the world)**.
- Later, they adopted the titles such as Chakkaravarti (emperor) and Tiribhuvana Chakkaravarti (emperor of three worlds).
- At the time of coronation, it was a practice to add the suffix deva to the name of the crowned kings. The kings drew legitimacy by claiming that they were a comrade of god (**thambiran thozhar**).
- Chola rulers appointed Brahmins as spiritual **preceptors or rajagurus (the kingdom's guide)**.
- Rajaraja I and Rajendra I mention the names of rajagurus and Sarva-sivas in their inscriptions.
- Patronising Brahmins was seen to enhance their prestige and legitimacy. Chola kings therefore granted huge estates of land to Brahmins as **brahmadeyams** and **caturvedimangalams (pronounced chatur-vedi-mangalam)**.

Provinces

- As mentioned earlier, the territories of the Chola state had been expanding steadily even from the time of Vijayalaya.

- At the time of conquest, these areas were under the control of minor chiefs described by historians as **"feudatories"**.
- Rajaraja I integrated these territories and appointed **"viceroys"** in these regions: **Chola-Pandya in Pandinadu, Chola-Lankeswara in Sri Lanka, which was renamed as Mummudicholamandalam, and Chola-Ganga in the Gangavadi region of southern Karnataka.**
- In other less prominent regions, the territories of chiefs such as the Irukkuvels, Ilangovels or Mazhavas or Banas were made part of the Chola state and their chiefs were inducted into the state system as its functionaries.

Army

- Cholas maintained a well-organised army. The army consisted of three conventional divisions: **infantry, cavalry (kudirai sevagar) and the elephant corps (anaiyatkal).**
- **There were also bowmen (villaligal), sword-bearers (valilar) and spearmen (konduvar).** Two type of ranks in the army are also mentioned: the upper and the lower (**perundanam and cirudanam**).
- According to a Chinese geographer of the 13th century, the Chola army owned **"sixty thousand war elephants that, when fighting, carried on their backs houses, and these houses are full of soldiers who shoot arrows at long range, and fight with spears at close quarters"**.
- The overseas exploits of the Cholas are well known and it led historians to refer to their navy **"with numberless ships"**.
- Generally, soldiers enjoyed padaipparru (military holding) rights. Cantonments, which were established in the capital city, were known as padaividu.
- Military outposts in the conquered territory were called nilaipadai.
- The captain of a regiment was known as nayagam and later he assumed the title of padaimudali. The commander-in-chief was senapati and dandanayagam.

Local Organisation

Various locality groups functioned actively in the Chola period.

- These were bodies such as **Urar, Sabhaiyar, Nagarattar and Nattar.** They were relatively autonomous organisations of the respective groups.
- They are considered the building blocks using which the edifice of the Chola state was built.

Urar

- With the expansion of agriculture, numerous peasant settlements came up in the countryside. They were known as ur.

- The urar, who were landholders in the village, acted as spokesmen in the ur. The urar were entrusted with the upkeep of temples, maintenance of the tanks and managing the water stored in them.
- They also discharged administrative functions of the state such as collection of revenue, maintenance of law and order, and obeying the king's orders.

Sabhaiyaar

- If the ur was a settlement of land holders, largely consisting of **peasants of vellanvagai, the brahmadeya was a Brahmin settlement**.
- The Sabha looked after the affairs of the settlement, including those of the temples at the core of brahmadeya and its assets.
- It was also responsible for maintaining irrigation tanks attached to the temple lands. Like the ur, the Sabha also functioned as the agents of the state in carrying out administrative, fiscal and judicial functions.

Nagarattaar

- Nagaram was a settlement of traders. However, skilled artisans engaged in **masonry, 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.

Economy

Agriculture

- One of the major developments in this period was the expansion of agriculture.
- People settled in fertile river valleys, and even in areas where there were no rivers, and arrangements were made for irrigation by digging tanks, wells and canals. This led to the production of food grain surplus. Society got differentiated in a big way.
- The Chola state collected land tax out of the agrarian surplus for its revenue. There was an elaborate **"department of land revenue" known as puravuvvari-tinaikkalam, with its chief called puravuvvari-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 kadami.**
- An important category of tax was kudimai. Kudimai was paid by the cultivating tenants to the government and to the landlords, the bearers of honorific titles such as udaiyan, araiyan and kilavar.
- The tax rates were fixed depending on the fertility of the soil and the status of the landholder.
- Opati were levied and collected by the king and local chiefs. Temples and Brahmins were exempted from paying the taxes.
- The tax paid in kind was referred to as iraikattina-nellu. All these were mostly realised from the Kavery delta but not widely in the outskirts of the kingdom.
- At the **ur (village) level, urar (village assembly)** were responsible for collecting the taxes and remitting them to the government. At the nadu level, the nattar were responsible for remitting taxes.

Irrigation

- Cholas undertook measures to improve the irrigation system that was in practice. As the state was drawing most of its revenue from agriculture, the Cholas focused their efforts on managing water resources.
- Vativaykkal, a criss-cross channel, is a traditional way of 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 **Uttamacholavaykkal**, **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 bigsize 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.

Water Management

- Different kinds of water rights were assigned. These rights regulated the share of water from the tanks and wells; it also entailed the right of deepening and broadening the channels and repairing the irrigation system.
- The allotment of water is described as nirkkiintavaru (share of water as allotted). The water was released through **kumizh (sluice) or talaivay (head-channel)**.
- Royal orders warned the people against the violation of water rights and encroachment of water resources gifted to the brahmadeya settlements. Commonly owned village tank was called **enkalkulam (our tank)**.
- Land transaction in the form of donation and endowment were accompanied by water rights as well. For the periodical and seasonal maintenance and repair of the irrigation tanks, rendering free labour was in practice.
- **Vetti and amanji** were the forms of free labour related to public works at the village level. Village assemblies under the Cholas collected a tax called eriyam, 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.

Society and its Structure

- In the predominantly agrarian society prevailing during the Chola period, landholding was the prime determinant of social status and hierarchy.
- The Brahmin landholders called brahmadeya-kilavars at the top brahmadeya settlements with tax exemption were created, displacing (**kudi neekki**) the local peasants.
- Temples were gifted land known as devadana, which were exempted from tax, as in brahmadeyams. The temples became the hub of several activities during this period. The landholders of vellanvagai villages were placed next in the social hierarchy.
- **Ulukudi (tenants)** could not own land but had to cultivate the lands of Brahmins and holders of vellanvagai villages.
- While landholders retained **melvaram (major share in harvest)**, the **ulukudi got kizh varam (lower share)**. Labourers (**paniceymakkal**) and slaves (**adimaigal**) stayed at the bottom of social hierarchy.
- Outside the world of agrarian society were the armed men, artisans and traders. There are documents that make mention of cattle-keepers who apparently constituted a considerable section of the population.
- There certainly were tribals and forest-dwellers, about whom our knowledge is scanty.

Religion

- Puranic Hinduism, represented by the worship of Siva, Vishnu and associated deities, had become popular by the time of the Cholas.
- A large number of temples dedicated to these deities were built. The temples were provided vast areas of land and a considerable section of population came under their influence. Chola rulers were ardent Saivites.
- **Parantaka I and Uttama Chola (907–970)** made provisions and gifted the lands to promote religion. In a fresco painting in which Rajaraja I is portrayed with his wives worshipping Lord Siva in Thanjavur Brihadishvarar temple.
- One of the titles of **Rajaraja I is Siva Pada Sekaran**, i.e. one who clutches the foot of Lord Siva. Siva was the preeminent god for the Cholas and he was represented in two forms.
- The iconic form of Siva was 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. 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.

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), **devakanmi** (agent of god), **srivaisnavar**, **cantesar** (temple manager) and others. They promoted the development of learning, dance, music, painting and drama.
- A play called **Rajarajanatakam**, based on the life of **Rajaraja I**, was performed in the **Thanjavur** temple. The festivals of **Chithirai Tiruvizha**, **Kartigai** and **Aippasivizha** were celebrated.
- It is said that singing hymns in temple premises promoted oral literacy. Traditional dance items like **kudak-kuthu** and **sakkaik-kuthu** were portrayed in the form of sculptures and

paintings in the temples in **Kilapalivur, Tiruvorriyur**. 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

- In commemoration of his victory in North India, **Rajendra I** built **Gangaikonda Chozhapuram on the model of Brihadisvarar temple in Thanjavur**.
- He built an irrigation tank called Cholagangam near the capital called **Jala-stambha (water-pillar)**.
- It became the coronation centre, which was a Chola landmarks. The sculptures of **Ardhanariswarar, Durga, Vishnu, Surya, Cantesa Anugrahamurty** are the best pieces of the idols of gods placed in the niches of the outer wall of sanctum

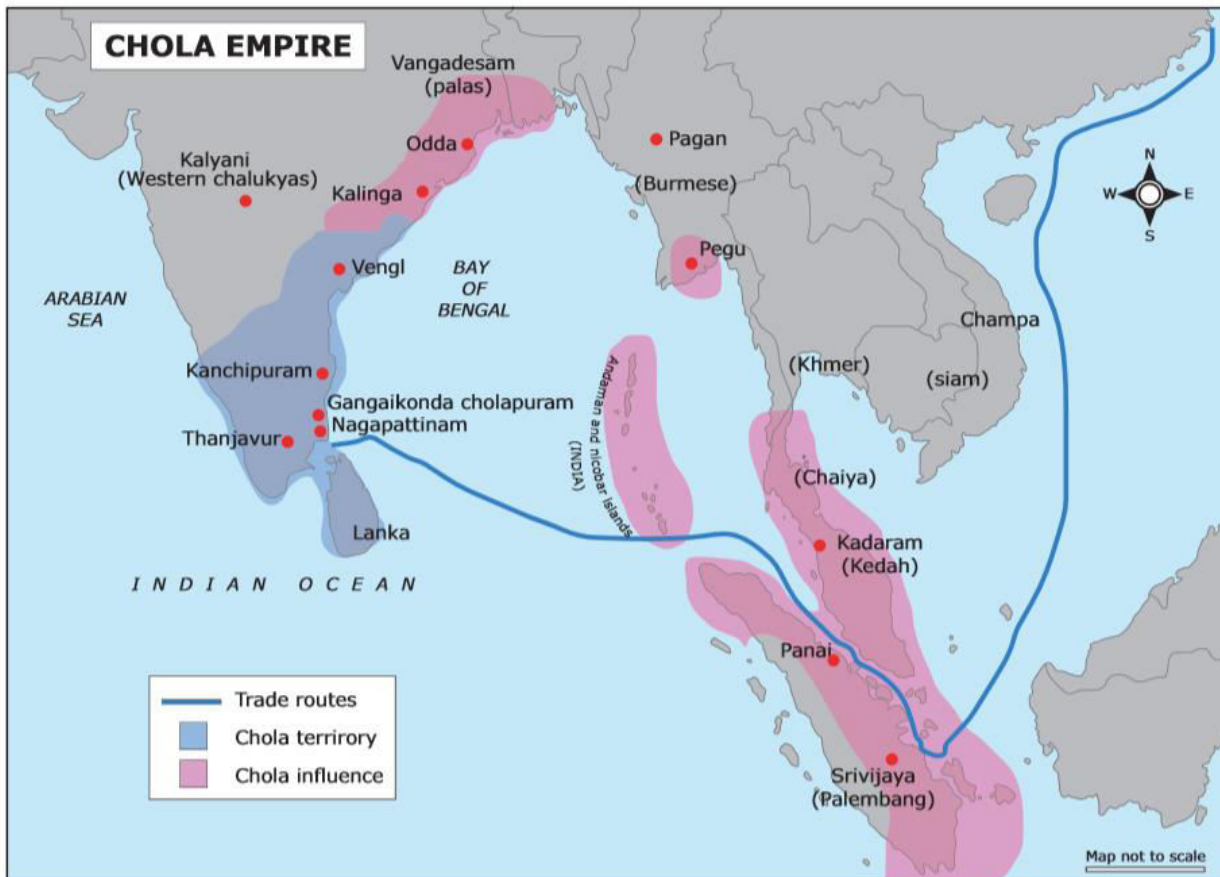
Darasuram Temple

Darasuram Temple, built by **Rajaraja II (1146–1172)**, is yet another important contribution of the Cholas to temple architecture. Incidents from the Periyapuram, in the form of miniatures, are depicted on the base of the **garbhagriha (sanctum sanctorum) wall of the temple**.

Trade

- Increased production in agriculture as well as artisanal activities led to trade and growing exchange of goods for goods. This trade activity involved the notions of price, profit and market, which were not known in South India in the earlier period.
- Two guildlike 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 valanciya 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. Valanciya, a group of traders, once dug an irrigation tank called ainutruvapperari in Pudukkottai.



Cholas as Patrons of Learning

- Chola kings were great patrons of learning who lavished support on Sanskrit education by instituting charities.

- From the inscriptions, we see that literacy skills were widespread. The great literary works **Kamba Ramayanam and Periyapuranam** belong to this period. Rajendra I established a Vedic college at **Ennayiram (South Arcot district)**.
- There were 340 students in this Vaishnava centre, learning the Vedas, Grammar and Vedanta under 14 teachers.
- This example was later followed by his successors and, as a result, two more such colleges were founded, at Tribuvani near **Pondicherry in 1048** and the other at **Tirumukudal, Chengalpattu district, in 1067**.
- In Sanskrit centres, subjects like Vedas, Sanskrit grammar, religion and philosophies were taught. Remuneration was given to teachers in land as service tenure.

The End of Chola Rule

The Chola dynasty was paramount in South India from the ninth to the thirteenth centuries. By the end of the twelfth century, local chiefs began to grow in prominence, which weakened the centre. With frequent invasions of Pandyas, the once mighty empire, was reduced to the status of a dependent on the far stronger Hoysalas. In **1264, the Pandyan ruler, Jatavarman Sundara Pandyan I, sacked the Chola's capital of Gangaikonda 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.

PANDYAS

- Pandyas were one of the muvendars that ruled the southern part of India, though intermittently, until the pre-modern times. **Ashoka, in his inscriptions, refers to Cholas, Cheras, Pandyas and Satyaputras as peoples of South India**.
- Korkai, a town historically associated with pearl fisheries, is believed to have been their early capital and port. They moved to Madurai later. Many early Tamil inscriptions of Pandyas have been found in Madurai and its surroundings.
- Madurai is mentioned as Matirai in these Tamil inscriptions, whereas Tamil classics refer to the city as Kudal, which means assemblage.
- In one of the recently discovered Tamil inscriptions from Puliman Kompai, a village in Pandya territory, Kudal is mentioned. In **Pattinappalai and Maduraikkanchi**, **Koodal** is mentioned as the capital city of Pandyas.
- It finds mention in **Ettuthogai (Eight Anthologies)** also. So, historically Madurai and Kudal have been concurrently used.

Sources

- The history of the Pandyas of the Sangam period, circa third century BCE to third century CE, has been reconstructed from various sources such as megalithic burials, inscriptions in Tamil brahmi, and the Tamil poems of the Sangam literature.
- The Pandyas established their supremacy in South Tamil Nadu by the end of the sixth century CE. A few copper plates form the source of our definite knowledge of the Pandyas from the seventh to the ninth century.
- The **Velvikkudi grant of Nedunjadayan** is the most important among them. Copper plates inform the essence of royal orders, genealogical list of the kings, their victory over the enemies, endowments and donations they made to the temples and the Brahmins.
- Rock inscriptions give information about the authors of rock-cut cave temples, irrigation tanks and canals.
- Accounts of travellers such as **Marco Polo, Wassaff and Ibn-Batuta** are useful to know about political and socio-cultural developments of this period.
- **Madurai Tala Varalaru, Pandik Kovai and Madurai Tiruppanimalai** provide information about the Pandyas of Madurai of later period.
- Though pre-Pallavan literary works do not speak of Sangam as an academy, the term Sangam occurs in Iraiyanar Akapporul of late seventh or eighth century CE.
- The term Sangam, which means an academy, is used in late medieval literary works like **Periya Puranam and Tiruvilaiyadal Puranam**.

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.

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 Narsimhavarman 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. After his two successors, **Kochadayan Ranadhira (700–730) and Maravarman Rajasimha I (730–765)**, came **Jatila Parantaka Nedunjadayn (Varaguna I) (756–815)**, the donor of the **Velvikkudi plates**.
- He was also known as the greatest of his dynasty and successfully handled the Pallavas and the Cheras.
- He expanded the Pandya territory into Thanjavur, Tiruchirappalli, Salem and Coimbatore districts. He is also credited with building several Siva and Vishnu temples.
- The next king **Srimara Srivallabha (815–862)** invaded Ceylon and maintained his authority. However, he was subsequently defeated by **Pallava Nandivarman III (846–869)**.
- He was followed by Varaguna II who was defeated by **Aparajita Pallava (885–903) at Sripurmbiyam**.
- 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 taxexempted 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

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 Chola mandalam (Chola country)**.

Maravarman Kulasekharan

- After **Sundarapandyan**, **Maravarman Kulasekharan ruled successfully for a period of 40 years**, giving the country peace and prosperity. We have authentic records about the last phase of his reign.
- He ascended the throne in **1268 and ruled till 1312**. He had two sons, and in 1302, the accession of the elder son, Jatavarman Sundara Pandyan III, as co-regent took place.
- The king's appointment of 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.

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

- Pandya Mandalam or Pandya 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 **Pandya Mandalam is Kulakkil**, i.e. area under irrigation tank. For instance, Madurai is described in an inscription as Madakkulakkil Madurai.
- The duty of the nattar was to assess the qualities of land under cultivation and levy taxes. In surveying the lands, the officials used rods of **14 and 24 feet**.
- After the measurement, the authorities donated the lands. Salabogam land was assigned to Brahmins.
- The land assigned to ironsmiths was called tattarkani; for carpenters, it was known as taccu-maniyam. 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.

Economy

Society

Kings and local chiefs created Brahmin settlements called **Mangalam or Chaturvedimangalam** with irrigation facilities. These settlements were given royal names and names of the deities. Influential Brahmins had honorific titles such as **Brahmmadhi Rajan and Brahmmaraiyan**.

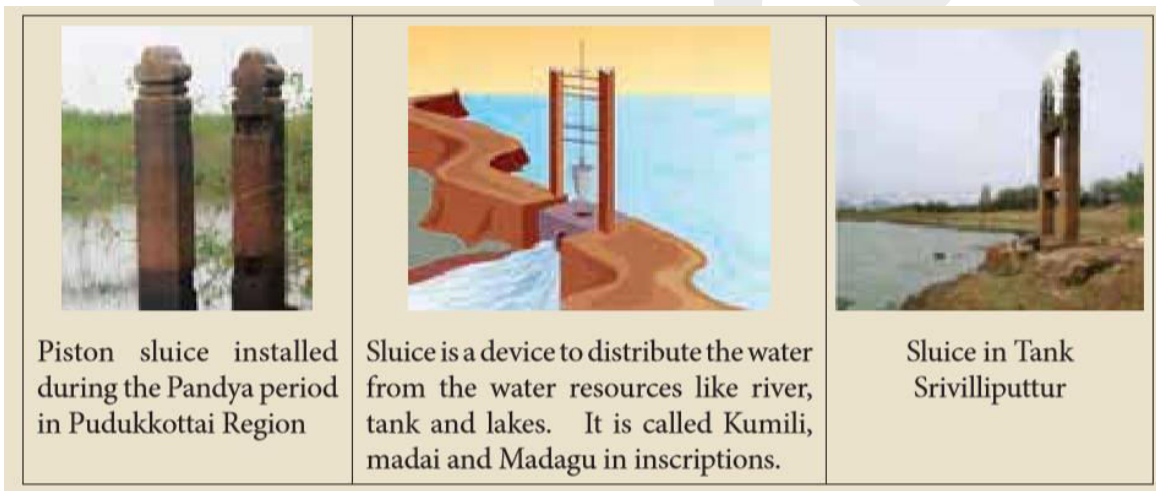
Trade

- It was not the Khalji's invasion from the north that brought the Muslims into Tamil country for the first time.
- Arab settlements on the west coast of southern India, from the seventh century, led to the expansion of their trade connection to the east coast of Tamizh country.
- This was because the governments of the east coast pursued a more liberal and enlightened policy towards the overseas traders. Their charters exempted traders from various kinds of port dues and tolls.
- In Kayal, there was an agency established by an Arab chieftain by name Maliku-l-Islam Jamaluddin.
- This agency facilitated the availability of horses to Pandya kings. In the inscriptions, the traders are referred to as **nikamattor, nanadesi, ticai-ayiratu-ainutruvar, ainutruvar, manikiramattar and patinen-vishyattar**.
- They founded the trade guilds in Kodumpalur and Periyakulam.
- The goods traded were spices, pearls, precious stones, horses, elephants and birds. In the thirteenth and fourteenth centuries, horse trade was brisk.
- Marco Polo and Wassaff state that the kings invested in horses as there was a need of horses for ceremonial purposes and for fighting wars. Those who were trading in horses were called kudirai-chetti.
- They were active in maritime trade also. The busiest port town under the Pandyas was **Kayalpattinam (now in Thoothukudi district)** on the east coast.
- Gold coins were in circulation as the trade was carried through the medium of gold. It was variously called **kasu, palankasu, anradunarpalankasu, kanam, kalancu and pon**.
- The titular gods of the traders are Ayirattu Aynurruvaar Udaiyar and Sokka Nayaki Amman.
- The periodically held fairs were called Tavalamin settlements called teru where the traders lived.

Irrigation

- The Pandya rulers created a number of irrigation sources and they were named after the members of the royal family. Some of them were **Vasudeva Peraru, Virapandya Peraru, Srivallaba Peraru and Parakirama Pandya Peraru**.
- The tanks were named Tirumaleri, Maraneri, Kaliyaneri and Kadaneri. On either side of the rivers Vaigai and Tamiraparni, canals leading to the tanks for irrigation were built.
- The Sendan Maran inscription of Vaigai river bed speaks of a sluice installed by him to distribute the water from the river. Sri Maran Srivallabhan created a big tank, which is till now in use.
- Like Pallavas in northern districts, Pandyas introduced the irrigation technology in the southern districts of Tamil country.

- In building the banks of the tanks, the ancient architect used the thread to maintain the level. Revetment of the inner side of the banks with stone slabs is one of the features of irrigation technique in Pandya country.
- In the time of the later **Pandyas (around 1212)**, an official constructed a canal leading from river Pennai to the lands of Tiruvannamalai temple. In dry-zone Ramanathapuram also, tanks were created.
- In these areas, such irrigation works were done by local administrative bodies, local chiefs and officials. Repairs were mostly undertaken by local bodies. Sometimes, traders also dug out tanks for irrigation.
- **Iruppaikkuti-kilavan**, a local chief, built many tanks and repaired the tanks in disrepair. The actual landowning groups are described as the Pumipittirar.
- Historically they were locals and hence they were referred to as nattumakkal. The communal assembly of this group is **Cittirameli-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, Tirukkuvai and Tirumantiram**.

Religion

- It is said that Pandyas were Jains initially and later adopted Saivism. Inscriptions and the sculptures in the temples attest to this belief. The early rock-cut cave temples were the outcrop of transitional stage in religion and architecture.
- Medieval Pandyas and later Pandyas repaired many temples and endowed them with gold and land. The vimanam over the sanctum of Srirangam and Chidambaram temples were covered with golden leaves.
- Sadaiyavarman 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 Vaishnavites.
- Temples of both sects were patronised through land grant, tax exemption, renovation and addition of gopuras and spacious mandapas.

Temples

- Pandyas built different models of temples. They are sepulchral temple (e.g **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 **Pillayarapatti, Tirumeyyam, Kuntrakkudi, Tiruchendur, Kalugumalai, Kanyakumari and Sittannavasal**.
- Paintings are found in the temples in **Sittannavasal, Arittaapatti, Tirumalaipuram and Tirunedunkarai**. A 9th century inscription from Sittannavasal cave temple informs that the cave was authored by Ilam Kautamar.

- Another inscription of the same period tells us that Sri Maran Srivallaban renovated this temple.
- The fresco paintings on the walls, ceilings and pillars are great works of art. These paintings portray the figures of dancing girls, the king and the queen.
- The painting of water pool depicts some aquatic creatures, flowers and birds and some mammals.
- The maritime history of India would be incomplete if the history of the Pandyas of Tamil country is skipped. The busiest port-towns were located all along the east coast of the Tamizh country.
- By establishing matrimonial link with Southeast Asian dynasties, Pandyas left an imprint in maritime trade activities.

More to Know:

1. Cintamani, Mylapore, Tiruvotriyur, Tiruvadanai and Mahabalipuram are busy coastal trading centres recorded in inscriptions.
2. 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'."
3. **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.
4. Saivite saint Thirugnanasambandar converted Arikesari from Jainism to Saivism.
5. Seethalai Saththanar, the author of epic Manimekalai, hailed from Madurai.

6. Sambuvarayars

- Sambuvarayars were chieftains in the North Arcot and Chengalpattu regions during the reign of Chola kings, Rajathiraja and Kulothunga III.
- Though they were feudatories, they were found fighting sometimes on the side of their overlords and occasionally against them also.
- From the late 13th century to the end of Pandya ascendancy, they wielded power along the Palar river region. The kingdom was called Raja Ghambira Rajyam and the capital was in Padaividu.
- Inscriptions of **Vira Chola 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

7. Brihadishvarar Temple

- The Grand Temple of Thanjavur, known as **Rajarajisvaram and Brihadishvarar Temple**, stands as an outstanding example of Chola architecture, painting, sculpture and iconography. This temple greatly legitimised Rajaraja's polity.
- The sanctum with a vimana of 190 feet is capped with a stone weighing 80 tons. The figures of **Lakshmi, Vishnu, Ardhanarisvara and Bikshadana**, a mendicant form of Siva, on the outer walls of the sanctum are some unique features.
- The fresco paintings and the miniature sculptures of the scenes from puranas and epics in the temple walls reveal the religious ideology of the Chola rulers.
- Dancing girls, musicians and music masters were selected from different settlements cutting across the nadu divisions and were attached to this temple.
- Singers had been appointed to recite the bhakti hymns in the temple premises.

8. 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.

9. 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 jalamayam 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.

10. Local Elections and Uttaramerur Inscriptions

- **Two inscriptions (919 and 921) from a Brahmadeya (tax-free land gifted to Brahmins) called Uttaramerur (historically called Uttaramallur Caturvedimangalam)** give details of the process of electing members to various committees that administered the affairs of a Brahmin settlement. This village was divided into 30 wards.
- One member was to be elected from each ward. These members would become members of different committees: **public works committee, tank committee, garden committee, famine committee and gold committee.**
- The prescribed qualifications for becoming a ward member were clearly spelt out. **A male, above 35 but below 75, having a share of property and a house of his own, with knowledge of Vedas and bhasyas** was considered eligible.

- The names of qualified candidates from each ward were written on the palm-leaf slips and put into a pot (kudavolai). The eldest of the assembly engaged a boy to pull out one slip and would read the name of the person selected.

11th History Lesson 7 Notes in English

7. Bahmani and Vijayanagar 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 inaugurated became known as the **Bahmani dynasty (1347– 1527).**
- A few years earlier, in 1336, the Vijayanagar kingdom was inaugurated by the Sangama brothers Harihara and Bukka at Vijayanagara (presentday Hampi) on the south bank of Tungabhadra.
- During the next two centuries these two states fought continually and bitterly, to control the rich Raichur doab, and also the sea ports of Goa, Honavar, etc. on the west coast, which were the supply points of the horses needed for their army.

Sources

- There are several kinds of sources– literary, epigraphical, and archaeological– available for the study of this period.
- Several Persian accounts written by the court historians of the Bahmani Sultanate, relating to Bahmani– Vijayanagar conflicts have survived.
- Though they contain some biased and exaggerated information they provide rare eye-witness accounts relating to the battles, the palace intrigues, the life and sufferings of the people on either side, etc. which are lacking in inscriptions.

- The Kannada and Telugu literature, like Manucharitram, **aluvabhyudayam**, etc., patronized in the Vijayanagar court, give genealogical, political and social information.
- The Telugu work Rayavachakamu gives interesting details about the Nayak system under Krishnadevaraya.
- Several foreign visitors who came to South India during the fourteenth to sixteenth centuries wrote about their travels which throw useful light on the political, social, and cultural aspects.
- Of them, **Ibn Battutah a Moroccan traveller (1333-45)**, **Abdur Razzak from Persia (1443-45)**, **Nikitin, a Russian (1470-74)**, the Portuguese visitors **Domingo Paes and Nuniz(1520-35)** provide markably 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.

Bahmani Kingdom

Alaudin Hasan Bahman Shah (1347-1358)

- Rivalry with the Vijayanagar kingdom over the fertile Raichur doab, lying between the Krishna and Tungabhadra rivers, not only marked the early history of the Bahmani kingdom, but continued to be an enduring feature over two centuries.
- Bahman Shah had also to contend in the east with the rulers of Warangal and Orissa.
- In order to facilitate smooth administration, as followed in the Delhi Sultanate, he divided the kingdom into four territorial divisions called tarafs, each under a governor. Each governor commanded the army of his province (**Gulbarga, Daulatabad, Bidar, and Berar**) and was solely responsible for both its administration and the collection of revenue.
- The system worked well under a powerful king, but its dangers became apparent under a weak ruler.
- For the greater part of his reign of eleven years Bahman was engaged in subduing the unruly in his kingdom and in establishing order.
- His attempt to exact an annual tribute from the state of Warangal, the **Reddi kingdoms of Rajahmundry and Kondavidu**, led to frequent wars.
- Bahman Shah emerged victorious in all these expeditions and assumed the title Second Alexander on his coins.

Mohammed I (1358-1375)

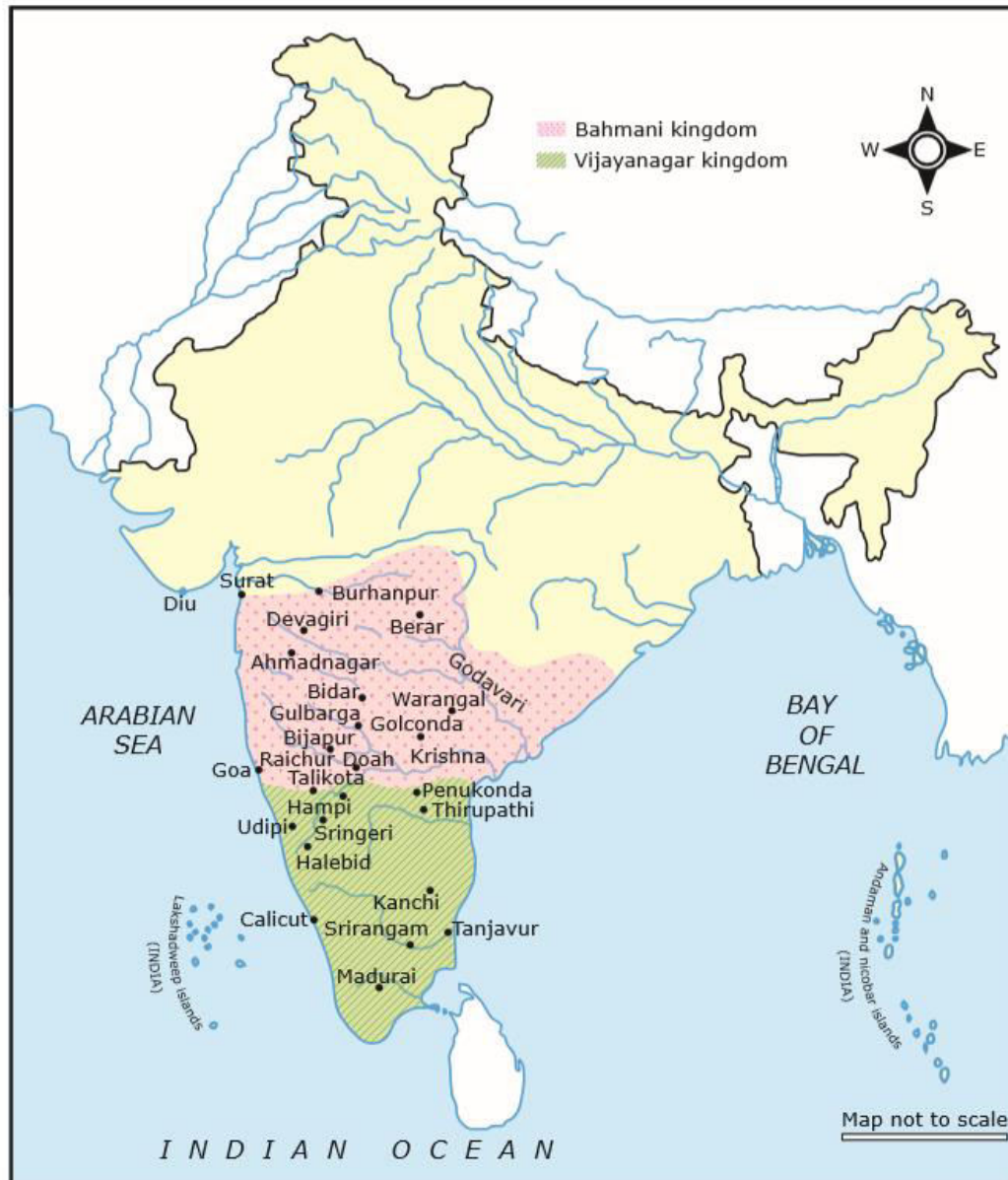
- **Mohammed I succeeded Bahman Shah.** There was a decade-long war with Vijayanagar, most of which related to control over the Raichur doab. Neither side gained lasting control over the region, in spite of the huge fatalities in battles.

- Two bitter wars with Vijayanagar gained him nothing. But his attack on **Warangal in 1363** brought him a large indemnity, including the important fortress of Golkonda and the treasured turquoise throne, which thereafter became the throne of the Bahmani kings.
- 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-ussaltana or lieutenant of the kingdom, the immediate subordinate of the sovereign.
 2. Waziri-kull, who supervised the work of all other ministers;
 3. Amir-i-jumla, minister of finance;
 4. Wasir-i-ashraf, minister of foreign affairs and master of ceremonies;
 5. Nazir, assistant minister for finance;
 6. Peshwa who was associated with the lieutenant of the kingdom;
 7. Kotwal or chief of police and city magistrate in the capital, and
 8. Sadr-ijahan or chief justice and minister of religious affairs and endowments.
- He took strong measures for the suppression of highway robbery. Institutional and geographic consolidation under Muhammad Shah laid a solid foundation for the kingdom. He built two mosques at Gulbarga.
- One, the great mosque, completed in **1367**, remains an impressive building. The next hundred years saw a number of Sultans one after another, by succession or usurpation.
- All of them fought with their southern neighbour, but without gaining much territory.
- In 1425 Warangal was subdued and their progress further eastwards was challenged by the Orissan rulers.
- The capital was shifted from Gulbarga to Bidar in 1429. The rule of **Mohammad III (1463–1482)** is worthy of mention because of his lieutenant Mohammed Gawan, a great statesman.

Mohammed Gawan

- A Persian by birth, Mohammed Gawan was well-versed in Islamic theology, Persian, and Mathematics. He was also a poet and a prose-writer.
- The **Mohammed Gawan Madrasa in Bidar**, with a large library, containing **3000 manuscripts**, is illustrative of his scholarship. Gawan served with great distinction as prime minister under Mohammad III and contributed extensively to the dynamic development of the Bahmani Kingdom.
- Gawan fought successful wars against the rulers of **Konkan, Orissa and Vijayanagar**. He was known for his administrative reforms.

- He used Persian chemists to teach the preparation and the use of gunpowder. In his war against the Vijayanagar Kings in Belgaum, he used gunpowder.
- In order to tighten the administration and to curb the power of provincial governors, who functioned virtually as kings, Gawan divided the existing four provinces of the Bahmani Sultanate into eight.
- This not only limited the area under the rule of each governor but also made the provincial administration more manageable. He placed some districts in the provinces directly under central administration.
- Gawan sought to curtail the military powers of the governors by allowing them to occupy only one fort in their territory.
- The other forts remained under the Sultan's direct control. The royal officers who were given land assignments as pay were made accountable to the Sultan for their income and expenditure.
- The administrative reforms introduced by Gawan improved the efficiency of the government, but curtailed the powers of the provincial chiefs, who were mostly Deccanis. So the already existing rivalry among the two groups of nobles, **Deccani Muslims and Pardesi (foreigner) Muslims**, further intensified and conflicts broke out. Gawan became a victim of this tussle for power, although he remained fair and neutral in this conflict.
- Jealous of his success they forged a letter to implicate Gawan in a conspiracy against the Sultan. Sultan, who himself was not happy with Gawan's dominance, ordered his execution.
- Gawan's execution augured ill for the Sultanate. Several of the foreign nobles who were considered the strongest pillars of the state began to leave for their provinces, leading to the disintegration of the Sultanate.
- After the Sultan's death five of his descendants succeeded him on the throne but they were kings only in name.
- During this period the Sultanate gradually broke up into four independent kingdoms: **Bijapur, Ahmadnagar, Berar and Golkonda**.
- Bidar where the Bahmani Sultan ruled as a puppet became the fifth one.
- Among these Bijapur became powerful by annexing Bidar and Berar in course of time. Though Ahmadnagar and Golkonda acted independently they finally joined with Bijapur to fight with their common enemy, Vijayanagar.
- Vijayanagar was utterly routed in the **battle of Talikota or Rakshashi-Tangadi in 1565**. Thereafter, within a century, the Sultanates were vanquished one after another and taken over by the Mughal state.



Vijayanagar Empire

Origin and Expansion

- There are different traditions regarding the foundation of the Vijayanagar kingdom. It is now generally accepted, on the basis of contemporary inscriptions, that the two brothers Harihara and Bukka, the eldest sons of one Sangama, earlier serving the Hoysala rulers of Karnataka, asserted their independence and laid foundation for a new kingdom in about 1336.
- This happened soon after the death of the **Hoysala king Ballala III** at the hands of the Madurai Sultan. Initially the capital was in or near about Anegondi on the north bank of the Tungabhadra river.

- But soon it was shifted to the **Hoysala town Hosapattana (near Hampi)** on the south bank. The capital was expanded and renamed Vijayanagara, the city of Victory.
- Thereafter, they proclaimed themselves the rulers of Vijayanagara or of Karnata-Vijayanagara.
- Harihara celebrated his coronation in **1346** at this city. Historians call this dynasty started by Harihara as Sangama after the name of his father or forefather.
- Vijayanagara rulers adopted the emblem of the Chalukyas, the boar, or varaha as their royal insignia.
- 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 Tondaimandalam, 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 Marayana Nayak. He is also given credit for slaying the Madurai Sultan and bringing to an end that Sultanate in about **1370**.
- This is mentioned in Madura-vijayam, a Sanskrit work written by Kampana's wife, Gangadevi. But strangely, the Pandya country including Madurai was not annexed to the Vijayanagar kingdom at that time.
- It became a part of the kingdom only around 1500, more than a hundred years later.

- Until then only the northern and central parts of the Tamil country up to the Kaveri delta were under the direct administration of the **Sangama and Saluva dynasties**.

Vijayanagar – Bahmani conflict

- From the beginning, both the Bahmani and Vijayanagar kingdoms were in constant conflict. The contest for territory, tribute, and the control of horse trade were the major subjects of conflict.
- Each of them wanted to annex and dominate the fertile area between the Krishna and the Tungabhadra (**the Raichur doab**).
- Though neither of them succeeded fully, much bloodshed took place for some transitory success. Some historians argue that religious rivalry between the Hindu Vijayanagar and the Muslim Sultanate was the basic cause of this continuous fight.
- Actually the Vijayanagar kings fought also with many Hindu, non-Muslim rulers, like those of Warangal, Kondavidu, Orissa, etc., in which Muslim rulers took part as allies sometimes and as enemies on other times.
- The control of horse trade that passed through Goa and other ports was another reason for the fighting. Horses were necessary for the armies of both sides.
- In spite of continuous fighting, the Krishna river was more or less the dividing line between the two powers.
- In coastal Andhra, the power struggle was between the Gajapati kingdom of Orissa and Vijayanagar. Vijayanagar could not make much headway until the time of **Devaraya II (1422–46)**, who defeated the Orissan army in some battles.
- But these conquests were only to extract tribute, and no territory was added. Devaraya II was the greatest ruler of the Sangama dynasty.
- He strengthened his cavalry by recruiting trained Muslim cavalry for his army and giving archery training to his soldiers.
- **Abdur Razaak**, the Persian ambassador who visited the **Zamorin of Kochi and the Vijayanagar court during this time states that Devaraya II** controlled a vast area. He received tribute from the king of Sri Lanka too.
- Vijayanagar empire went through a crisis after Devaraya II. Quarrels on account of succession and the inefficient successors encouraged the Gajapati king to dominate the coastal Andhra.
- Between 1460–65, the Gajapati army attacked many times and it conducted a victorious expedition even up to Tiruchirappalli on the Kaveri river, causing much destruction on the way and plundering the wealth of many temples.
- Taking advantage of the situation, the feudatories assumed independence. Thus, Tirumalaideva and then Konerideva began to rule independently in the Thanjavur–Tiruchirappalli area for some decades, during the interregnum before the rise of the Saluva rule.

- Power passed on to the trusted commander **Saluva Narasimha** who defended the kingdom from the Gajapatis and recovered parts of coastal Andhra. Around **1485 Saluva Narasimha usurped the throne and declared himself as king**, starting the short-lived Saluva dynasty.
- He was assisted by his general and great warrior Narasa Nayak, who tried to quell the rebellious local chiefs in the south. Saluva Narasimha died in 1491 leaving his young sons under the care of Narasa Nayak.
- Narasa Nayak became the de facto ruler and took several steps to safeguard the country until his death. In about **1505**, his elder son Viranarasimha started the third dynasty, known as the Tuluva dynasty.
- He had a short but eventful reign and was succeeded by his younger brother Krishnadevaraya.

Krishnadevaraya (1509–29)

- Krishnadevaraya is considered the greatest of the Vijayanagar kings. He built upon the strong military base laid by his father and elder brother.
- He tried to keep the greatness of the kingdom intact, by undertaking many military expeditions during much of his reign.
- Early in his reign he fought with the rebellious Ummattur chief (near about Mysore) and brought him to submission.
- He then had to fight almost continuously on two fronts, one against the traditional enemy, the Bahmani Sultans and the other against the Orissa king Gajapati.
- There are several inscriptions graphically describing his seizure of many forts like Udayagiri, under the control of Gajapati, during the course of this eastern expedition. Finally, he put a pillar of victory at Simhachalam.
- Krishnadevaraya had to undertake more than one expedition to repulse the Bahmani forces, which were intruding into his territory on a regular annual basis.
- In some of these ventures the Portuguese, trying to establish their power in the Malabar and Konkan coast, helped Krishnadevaraya with military aid, and got permission to build a fort at Bhatkal.
- Though he was quite successful for a time, his victories made the warring Bahmani sultans to become united for their survival.
- There are some other reasons for the celebration of Krishnadevaraya as the greatest ruler of Vijayanagar.
- He made very large donations to many of the greatest Siva and Vishnu temples of the day - **Srisailem, Tirupati, Kalahasti, Kanchipuram, Tiruvannamalai**, Chidambaram, etc.
- He added towering gopuras to many of those temples, which survive to this day. Contemporary foreign visitors like **Paes and Nuniz**, who visited Vijayanagar left glowing tributes to his personality, and the grandeur and opulence of the city.

- His court was also adorned by some great poets like Allasani Peddana. He himself is considered a great scholar and is author of the famous poem **Amuktamalyada (the story of Andal)**.
- But his crowning achievement, as a clever administrator, was the reorganization of the Nayak or nayankara system and giving legal recognition to the system. This is explained below under administration.

The battle of Talikota

- At Krishnadevaraya's death, his son was a small child and so his younger brother Achyutadevaraya became king.
- Soon some succession disputes started as Ramaraya, the son-in-law of Krishnadevaraya wanted to dominate the affairs by crowning the infant as king.
- Achyutadevaraya was however supported by **Chellappa (also known as Saluva Nayak)**, the greatest Nayak of the day who controlled a major part of the Tamil area.
- Soon after, however, Chellappa became a rebel himself and Achyutadevaraya had to take a big expedition to the south to subdue him. He had some encounters with the Deccan sultans too.
- After his death in 1542, his nephew 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 Sadasiva and some of his retinue escaped to Penugonda.

- Tirumala, brother of Ramaraya, declared himself king in **1570**, starting the Aravidu, that is the fourth dynasty.
- After this his sons and grandsons ruled the truncated kingdom for two generations, probably up to 1630.
- There were some more kings who ruled as fugitives until 1670 without a permanent capital. Real power was wielded by the many Nayak chiefs in various parts of the country.
- Some of them feigned loyalty to the king while others opposed him. There were fights between the loyalists and others.
- In 1601 there was bitter fighting near **Uttaramerur between the loyalist Yachama Nayak of Perumbedu and the Nayak of Vellur (Vellore)**.
- In this quarrel Vellur Nayak was supported by Tanjavur, Madurai and Senji Nayak, who had become independent rulers.

Administration

- The king was the ultimate authority in the kingdom. He was also the supreme commander of the army.
- He was assisted by several high-ranking officers. The chief minister was known as the mahapradhani. He led a number of lower-ranking officers, like **Dalavay (commander), Vassal (guard of the palace), Rayasam (secretary/ accountant), Adaippam (personal attendant), and Kariya-karta (executive agents)**.
- As Harihara I and his immediate successors consolidated their territorial acquisitions, they tried to organize the territory by creating administrative divisions called rajyas or provinces each under a governor called pradhani.
- Some of the prominent rajyas were the **Hoysala rajya, Araga, Barakur (Mangalur), and Muluvay**.
- As and when new conquests were made they were put under new rajyas. By 1400, there were five rajyas in the Tamil area: **Chandragiri, Padaividu, Valudalampattu, Tiruchirappalli and Tiruvarur**.
- The pradhani was either a royal member or a military officer not related to the royal family. The pradhani had his own revenue accountants and military to assist in his administration.
- Within each rajya, there were smaller administrative divisions like nadu, sima, sthala, kampana, etc. The lowest unit was of course the village.
- The rajyas lost their administrative and revenue status under the Tuluva dynasty due to the development of the Nayak system under Krishnadevaraya.

Nayak System

- The term Nayak is used from thirteenth century onwards in Telugu and Kannada areas in the sense of a military leader or simply soldier.

- Assigning the revenue of a particular locality to the Nayak for their military service is found in the Kakatiya kingdom during the thirteenth century.
- This is similar to the **iqta system practiced by the Delhi Sultanate** at that time. But in the Vijayanagar kingdom the regular assignment of revenue yielding territory in return for military service is clearly found only from about 1500 or a little earlier.
- Inscriptions refer to this revenue assignment as **nayakkattanam in Tamil, Nayaktanam in Kannada, and nayankaramu in Telugu**.
- The practice became established during the reign of Krishnadevaraya and Achyuta Devaraya. This is supported by the evidence of inscriptions and by the accounts of Nuniz and Paes.
- Nuniz says that the Vijayanagar kingdom at that time was divided between more than two hundred captains (his translation for Nayak) and they were compelled in turn to keep certain number of military forces (horses and foot soldiers) to serve the king in times of need: they were also required to pay certain amount of the revenue to the king in particular times of a year, **like during the nine-day Mahanavami festival**.
- **Nuniz'** statement is also supported by Telugu work Rayavachakamu, which refers to the practice during the time of Krishnadevaraya.
- Later-day vamsavalis (**family history**) of the Palayagars, who were mostly successors of the old Nayak families, support the fact that the Nayak system was perfected during the time of Krishnadevaraya. Most of these Nayak were the Kannadiga and Telugu warriors besides some local chiefs. They belonged to different castes, Brahmana as well as non Brahmana.
- The non-Brahmana Nayak again had different social backgrounds: traditional warrior groups, pastoral and forest clans (**Yadava, Billama**), peasant families (Reddi), merchants (Baliya) and so on.
- Some of the prominent **Nayak, like Chellappa under Krishnadevaraya**, were brahmanas. This system worked smoothly as long as there were strong kings like Krishnadevaraya.
- These chiefs controlled production within their Nayaktanam territories by creating commercial centres (pettai) and markets, by encouraging settlement of cultivators and artisans with tax concessions, by creating and maintaining irrigation facilities, etc.
- Many of them started as high officials (**commander, governor, accountant, etc.**) and served as the king's agents. After the **Talikota battle, the Nayak chiefs became more or less independent of the Vijayanagar king**.
- Some of them, like those of Madurai, Tanjavur, Ikkeri, etc. established powerful states controlling many smaller chiefs under them. The seventeenth century was the century of these bigger Nayak kingdoms.

Society and Economy

- Continuous warfare and the resultant widespread sufferings were common features of all early and medieval societies. Bahmani and Vijayanagar period is no exception to this.

- Perhaps the scale looks larger due to the availability of many eye-witness accounts. The other consequences which were enduring over the centuries were the displacement and migration of people.
- During the three centuries of this chapter, we find such migrations everywhere. The conflicts in the Bahmani courts were much due to the migration of **Turks, Afghans and Persians into the Deccan**.
- As far the Vijayanagar area is concerned there took place migrations of Kannada and Telugu warriors and their followers into Tamil areas and elsewhere.
- Many of the Nayaka chiefs belong to these language groups. Peasants, artisans and other toiling groups were also part of this migration.
- The other consequence was the widening gap between the ruling class and the ruled.
- All the foreign visitors refer to the enormous riches and affluence enjoyed by the rulers, the officials and the upper echelons in the capital cities like **Vijayanagar, Bijapur**, and the like, in contrast to widespread poverty among the masses. They also refer to the prevalence of slavery.
- The state had to derive their revenue only by taxing the people. It is found that during the **Sangama dynasty** when the Vijayanagar rule was extended to new areas, their officers were harsh in tax collection, which provoked the toiling people to rise in revolt.
- One such revolt took place in **1430** in central parts of Tamil Nadu. This was the revolt in which all the basic producers joined forgetting 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 nonagrarian 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 nonagrarian groups were generally called the **pattadaior (workshop people) and kasayavargam** -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.

More to Know:

1. 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**.

According to some later-day tradition, **Vidyaranya (also called Madhava)**, a renowned Saiva saint and Sanskrit scholar, is said to have persuaded the brothers to abandon their service to the Tughluqs and also to renounce Islam that they had adopted when they were imprisoned by the Sultanin Delhi. Vidyaranya is believed to have played an important role in the foundation of the Vijayanagara kingdom. This is doubt fulas, according to some inscriptions, **Vidyaranya lived at the end of the fourteenth century, nearly sixty years after the foundation of Vijayanagar**.

Golkonda Fort

The Raja Krishna Dev of the Kakatiya dynasty with Warangal as capital constructed the Golkonda Fort on a granite hill. During **1495–1496** the fort was handed over to **Sultan Kali Kutub Khan as a Jagir (land grant)**. He reconstructed and rechristened the mud fort into a granite fort and called the place Muhammed Nagar. Later, the Golkonda fort came into the possession of the Bahmani dynasty. Still later, the **Qutub Shahi dynasty** took over and made Golkonda its capital. Golkonda fort owes much of its present grandeur to Mohammad Quli Qutub Shah, the fifth sultan of Qutb Shahi dynasty. The subsequent generations saw Golkonda being fortified further with several additions and the formation of a beautiful city within. By the 17th century, Golkonda was famous as a diamond market. It gave the world some of the best-known diamonds, including the **'Kohinoor'**. The Golkonda Fort is located about 11 kms from Hyderabad on a **hill 120 meters high**. The Golkonda Fort is popular for its acoustic architecture. The highest point of the fort is Bala Hissar. There is said to be a secret underground tunnel which leads from the Durbar Hall to one of the palaces at the foot of the hills. The Golkonda Fort also houses the tombs of the Qutub Shahis. There are two individual pavilions on the outer side of Golkonda which serve as major architectural attractions. The Fort comprises four other small forts within itself. It has cannons, draw bridges, royal chambers, halls, temples, mosques, stables, etc. The **Fateh Darwaza** or the Victory Gate is the

entrance to the fort. Aurangzeb laid siege to this **Golkonda fort in 1687** for about eight months but in vain. It was due to the treachery of an Afghan gate keeper, the fort finally fell.

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**.

The Vijayanagara kings issued a large number of gold coins called Varaha (**also called Pon in Tamil and Honnu in Kannada**). These gold coins have the images of various Hindu deities and animals like the bull, the elephant and the fabulous **gandaberunda (a double eagle, sometimes holding an elephant in each beak and claw)**. The legend contains the king's name either in Nagari or in Kannada script.

11th History Lesson 8 Notes in English

8. Cultural Syncretism: Bhakti Movement in India

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**

Bhakti Movement spread all over India

- **Buddhism** and **Jainism** (apart from other heterodox religions such as Ajivika) which challenged the orthodox Vedic religious practices.
- Similarly, in the mid-first millennium of the Common Era, in the **southern country**, a great religious tradition flourished in the form of a **devotional** or **bhakti** movement.
- **Bhakti** as a religious concept means devotional surrender to a supreme god for attaining salvation.
- Even though texts such as the **Bhagavad Gita** talk about the path of **bhakti**, or **bhakti-marga**, the **movement** gained force only in this period.
- Historians argue that this emerged in **opposition** to the ethical, fatalistic and atheistic traditions of Jainism and Buddhism.
- Vedic theism incorporated certain features from both.
- While **Adi Sankara** provided Hinduism with a philosophic **doctrine of Advaita** to counter the heterodox religions it remained at the intellectual level.
- It was **the great Saiva Nayanmar and Azhwars**, with their moving verses, gave form to **the Bhakti doctrine** and **Cultural Syncretism**: won the support of the people.
- Historians refer to this as the Bhakti movement. This movement, **supported** by the **ruling kings**, made a deep and lasting impact on all aspects: **social, political, religious, cultural and linguistic**.
- Thus **south India** became the **home of religious renaissance** from the **7th to the 10th century**.

- With theologians like **Ramanujar** it turned into a **philosophical and ideological movement** in the eleventh century.
- Inspired by many **poet-saints** the **bhakti** cult became **widespread** from **14th century** in the **whole of India**.
- We analyze here the general features of the bhakti movement, its main proponents, the two different trends of the movement and its impact on social and cultural life of the people.

Bhakti Movement in the South

- The transformation of a **tribal society** into a **well structured social order** and the emergence of a **powerful monarchical system** of governance necessitated patronizing one religion or the other to legitimize authority.
- **Buddhism and Jainism** were predominantly **patronized** by the merchant class and they were also **supported** by the state.
- The Bhakti movement originated among the **landholding castes**, and it was **critical** of Buddhists and Jains.
- This also **led** to a **fight** for royal patronage.

Conflict with Buddhism & Jainism

- Sources: The bhakti literature, mostly **puranas** and **hagiographical texts**, provide information about the religious **conflicts** in **Tamilnadu**.
- **Thevaram** consists of the **hymns** by the **three Nayanmars**: **Appar** (Thirunavukkarasar), **Sambandar** (Thirugnanasambandar) and **Sundarar**.
- Together these constitute **the seven of the twelve Saiva Thirumurais**. The Eighth **Thirumurai** consists of the **hymns** of **Manickavasakar**.
- Many of these hymns articulate their **criticism** of **Jainism** and **Buddhism**. **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.

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.

- **Mahendravarman** at the instance of his Jaina advisers tried to **reconvert** **Appar** first by persuasion and then by persecution.
- But eventually it ended in the **king's own conversion to Saivism**.
- According to tradition, **Sambandar** **defeated** the **Jains** in a theological debate and consequently his opponents were impaled.
- **Maravarman Arikesari (640- 670)**, also known as **Koon Pandyan**, who converted from **Saivism to Jainism**, was **later re-converted** under the **influence** of **Sambandar**.
- According to a **Saivite** legend, after his re-conversion, he ordered a **massacre** of **Jains** in **Samantham**, a village in **Madurai district**.
- **Bhakti** literature and hagiographies contain copious details about the **conflicts** between **Saivism and Vaishnavism** on the one hand and the **heterodox sects** such as **Buddhism and Jainism**.
- The **philosophical treatises** such as the **Saiva Siddhanta** texts contain elaborate disputations of Buddhist and Jain philosophies.
- Some of the **Saiva Siddhanta** texts, such as **Sivagnana Sithiyar**, contain a separate section called '**parapakkam**' which essentially refute Buddhist and Jain theological arguments.
- **Bhakti** literature and hagiography narrate instances of conflict and the **defeat of heterodoxy**.
- Inscriptions indicate that such **conflict** was **accompanied** by violence with the **impaling** of many **monks**.

Bhakti movement defeated other religions

- Despite the sophisticated philosophical disputation, it was the nature of the **Bhakti** movement and the royal patronage that it received that ultimately led to the **downfall of Buddhism and Jainism**.
- By the **eleventh century**, both these **religions** were **effectively defeated**.
- While **Buddhism** was **wiped out** in the **Tamil country** as in much of India **Tamil speaking Jain communities** have **survived** in pockets in **Tamilnadu** to this day.
- **Temples and shrines** were **destroyed** or fell into disuse while many artefacts were **lost** due to **neglect and vandalism**.
- To this day one can see **decapitated statues of Buddha** and the **Jain thirthankaras** in many parts of **Tamilnadu**.
- Despite this, the **orthodox and heterodox** interacted with each other and they have **left a mark**.
- The idea of **renunciation**, which is central to **Buddhism and Jainism**, was **adopted** by **Saivites and Vaishnavites**.
- In response to the simplicity and life negation of the heterodox sects **bhakti** movement celebrated life with **festivals and rituals**.
- Similarly, the high value accorded to **vegetarian food habits** and the **prohibition on killing of animals** may be traced to this influence.

- The supremacy accorded to the **Tamil language** was a response to the fact that the heterodox religions used **north India Prakrits**.
- Most importantly, bhakti exponents posited that, unlike the fatalistic religions of Buddhism and Jainism, **devotion to Vishnu and Siva** could overcome fate.
- Thus **Vedic Hinduism** was **transformed** by the conflict with Buddhism and Jainism.

Spread of Bhakti Movement to the North

- When the popularity of the **bhakti movement** in **south India** reached its **peak**, the doctrine of bhakti was expounded at the philosophical level by a series of **Vaishnava scholars and saints**.
- **Ramanujar** expounded the philosophy known as **Vishistadvaita**, or **qualified monism**.
- His teaching **qualified Adi Sankara's emphasis** on absolute monism or the oneness of the 'supreme' and the 'souls'.
- If the Bhakti movement **flourished** in the **Tamil country** from the **seventh century**, it was only from the fifteenth century that there was an **extraordinary outburst of devotional poetry in north India**.
- The society had degenerated into a **caste-ridden community** with practice of **segregation, polytheism and idolatry**.
- The religious minded saints raised their **voice of protest** against rites and ceremonies, superstitions, and unwanted formalisms.
- A popular monotheistic movement along with **Vaishnava Bhakti** movement came to be **launched**.
- The monotheists followed a path which was independent of **dominant** religions of the time, **Hinduism and Islam**.
- They denied their allegiance to either of them and criticized superstitious and orthodox elements of both the religions.

Islam spread in India

- 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 antipuranic traditions**.
- The resultant changes in the cultural sphere were: development of regional languages, **the evolution of Hindustani (Hindi)**, and of **Indo-Muslim music** and architecture.
- The Hindu response to **Muslim political** power was complex.

- While there was considerable hostility to the new religion there was also a tendency to internal reform to strengthen Hinduism so as to face the **challenge**.
- An important outcome of the **encounter** was the **rise of syncretic** sects and major poets and Saints such as **Kabir, Guru Nanak, and Ravidas**.

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 selfdenial.
- By the **12th century**, Sufism had become an influential aspect of **Islamic social life** as it extended over **almost the entire Muslim community**.
- Sufism represents the **inward or esoteric side** and the mystical dimension of Islam.
- **Sufi saints** transcended religious and communal distinctions, and worked for promoting the **interest of humanity** at large.
- **The Sufis** were a class of **philosophers** remarkable for their religious **catholicity** and **tolerance**.
- Sufis regarded **God** as the **supreme beauty** and believed that one must admire it, take delight in His thought and concentrate his attention on Him only.
- They believed that God is '**Mashuq**' (beloved) and Sufis are the '**Ashiqs**' (lovers). Sufism crystallized into various '**Silsilahs**' or orders.
- The most popular Sufi orders were **Chistis, Suhrawardis, Qadiriya and Naqshbandis**.

Sufism blunted the conflict of Hindu and Muslims

- 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.

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**.

Proponents of Bhakti Movement

Kabir

- **Kabir** is probably the most important cultural figure of **medieval India**.
- His iconoclastic poetry which ridiculed **ostentatiousness** and ritual, and emphasized the **universality of god** won many adherents.
- Little concrete **historical evidence** is available on his life.
- He was probably a **weaver**. Said to be a **disciple** of **Ramananda**, he learnt **Vedanta** philosophy from him.
- According to the popular **Tazkirah-i-Auliya-i-Hind** (Lives of Muslim Saints), he was a disciple of the **Muslim Sufi, Shaikh Taqi**.
- Kabir was a religious radical who denounced with **equal zest** the narrowness of **sectarianism, both Hindu and Islam**.



Kabir

- 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 passionate conviction that he had found the pathway to God, a pathway accessible to the lowest as well as the highest.
- His **poetry** is still **recited** across large parts of **India**.

Ravidas

- **Ravidas** was a poet saint of the **bhakti movement** during the **15th to 16th century**.
- Venerated as a **guru** (teacher) in the regions of **Punjab, Rajasthan, Maharashtra and Madhya Pradesh**, the devotional songs of Ravidas made a lasting impact upon the bhakti movement.
- The life details of Ravidas are **uncertain and contested**.
- Most scholars believe he was born in a **family of tanners**.



Ravidas

- 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

- The saint with the biggest institutional influence was **Guru Nanak (1469–1539)** 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.



Guru Nanak

- The **politics** of the times created **conflicts** with the **Mughal empire** leading to persecution which resulted in the **martyrdom of its gurus**.
- **Guru Govind Singh was the last guru**.
- After him the **Granth Sahib** was considered the guru. While the teachings of **Guru Nank is the Adi Granth**.
- The Guru Granth Sahib, part from the teachings of its other gurus, **incorporates** the writings of many **Bhakti poets** and **Sufi saints** such as **Ramananda, Namadeva, Kabir** and **Sheikh Farid**.

Chaitanya (1485–1533)

- **Chaitanya of Bengal** represents an aspect of the bhakti movement that is very different from that seen in the lives and teachings of Kabir and his successors.
- Chaitanya's concern, unlike that of Kabir, was not with bringing people to an understanding of a God, beyond all creeds and formulations; it was to exalt the **superiority of Krishna** over all other deities.



Chaitanya

- 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**, a son of a **tailor** and an inhabitant of the **village of Naras- Vamani** in Satara district of **Maharashtra**, under the **influence** of Saint **Janadeva**, was converted to the path of **bhakti**.
- A staunch devotee of **Vitthala of Pandarpur**, Namdeva spent much of his time in worship along with his followers, chanting mostly in his **own verses**.



Namadeva

- He wrote many **abhangs** (songs composed and sung by saints in Maharashtra in praise of God's glory) in **Marathi and Hindi**.
- He travelled as far as Punjab where his teachings became so popular that they were later absorbed in the **Guru Granth**.
- Love god with all your heart to **lead a pious life** surrendering everything to him with steadfast devotion is the essence of his message.

Ramananda (1400-1470)

- While Chaitanya of Bengal belonged to the philosophical school of **Madhavacharya** (a chief advocate of Dvaita school of vedhanta), **Ramananda** was of **Ramanuja's** philosophical thought.
- **Ramananda** was born at **Prayag** (Allahabad) and received his **higher education** in Hindu religious philosophy at **Banaras** and joined the school of Ramanuja as a preacher.
- He visited the **holy places of North India** and **preached Vaishnavism**.
- Ramananda introduced radical changes in Vaishnavism by founding his own sect based on the doctrine of love and devotion to **Rama and Sita**.

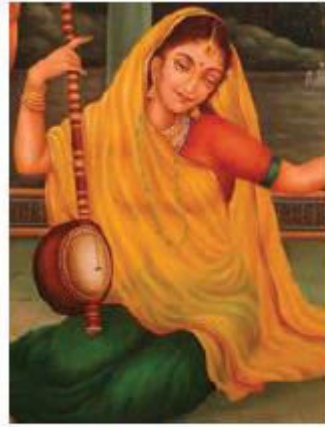


Ramananda

- 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** was born in **Kudh of Merta** district of **Rajasthan**. She was the great grand daughter 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.

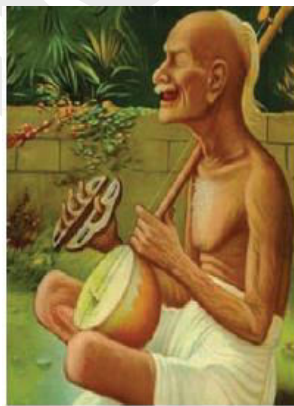


Mirabai

- 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** 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.



Sur Das

- 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 **r e p r e s e n t i n g** the irresistible attraction of **the gopis of Brindavan** towards Krishna.
- The intensity of passion displayed by **the gopis** is an expression of the natural attraction of the human spirit towards the divine soul.
- His popular works are **Sur Sagar, Sur Saravali and Sahitya Lehari**.

- His monumental work **Sur Sagar** or **Sur's Ocean** is a story of Lord Krishna from the birth to the **departure for Mathura**.

Tuka Ram

- **Tuka Ram** was born in **1608** in a village near **Poona**, Maharashtra.
- He was a contemporary of **Maratha Shivaji** and saints like **Eknath and Ramdas**.
- After his early life as a trader he started spending his time singing devotional songs in praise of his favourite deity **Lord Vithoba of Pandarpur**.
- Tuka Ram 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.



Tuka Ram

- 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 **abhabngas** in **Marathi**

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.

11th History Lesson 9 Notes in English

9. The Mughal Empire

Introduction

- India had been invaded from the west/ north-west several times over the centuries, beginning with Alexander. Various parts of north India had been ruled by foreigners like the **Indo-Greeks, Sakas, Kushans and Afghans**.
- The Mughals, descended from the Mongol Chengiz Khan and the Turk Timur, founded an empire in India which lasted for more than three centuries. But we remember them not as rulers of foreign origin, but as an indigenous, Indian dynasty.
- Babur was the founder of the Mughal empire which was established in **1526** after Babur defeated Ibrahim Lodi in the battle of Panipat.
- Thus a new epoch and a new empire in India began, lasting for nearly three centuries beginning from **1526 to 1857**.
- Six major rulers of this dynasty, **Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb, known as the "Great Mughals"**, left their mark on Indian history. The empire declined after the death of Aurangzeb in 1707.
- The empire formally ended a century and a half later, when power passed to the British crown after the great revolt of 1857.
- At the height of its power the Mughal empire stretched from Afghanistan to Bengal and from Kashmir down to the Tamil region in the south.
- Mughal rule created a uniform, centralized administration over the entire country. The Mughals, especially Akbar, created a polity integrating Hindus and Muslims into a unified nation, forging a composite national identity.
- In addition, the Mughals left behind a heritage of great architecture, literature and art which has enriched India.

Zahiruddin Muhammad Babur (1526–1530)

- The race for political supremacy in Central Asia amongst the Uzbeks (Turkic ethnic group), the Safavids (the members of the dynasty that ruled Iran patronising Shia Islam) and the Ottomans (Turkish people practicing Sunni Islam) forced **Zahiruddin Muhammad Babur, the ruler of Samarkand, to seek his career prospects elsewhere**.
- Historically the trade conducted by countries of Central Asia through the Silk Route with India had provided the required knowledge about the country (India) they were interested in.
- Babur who dreamed of repeating what Timur had done a century and a quarter earlier, succeeded in founding the Mughal kingdom with **Delhi as its capital in 1526** in the wake of the political disintegration of the Delhi Sultanate.

- Babur, a boy of eleven, inherited the throne of Samarkand (now a city in Uzbekistan) from his father.
- As there were enemies all round him, he lost his throne but soon reclaimed it. But soon he realized that, with the powerful **Safavid dynasty in Iran** and the Uzbeks in Central Asia, he should rather turn to the southeast towards India to build an empire of his own.
- As a Timurid, Bābur had an eye on the Punjab, part of which had been Timur's possession. Between **1519 and 1524 when he invaded Bhera**, Sialkot and Lahore, he showed his definite intention to conquer Hindustan, where the political scene also favoured his adventure.
- After conquering Kabul and Ghazni, Babur crossed the Indus to India and established a small kingdom.
- The time for invading India was also ripe as there was discontent among the Afghans and the Rajputs, as Sultan Ibrahim Lodi of the Lodi dynasty was trying to expand his territory.
- Babur received an embassy from **Daulat Khan Lodi, a principal opponent of Ibrahim Lodi, and Rana Sangha, ruler of Mewar and the chief of Rajput Confederacy**, with a plea to invade India.
- When Babur marched to India he first defeated the forces of Daulat Khan Lodi at Lahore as he had gone back on his promise to help Babur.

First Battle of Panipat, 21 April 1526

- Babur then turned towards the **Lodi governed Punjab**. After several invasions, he defeated the formidable forces of Ibrahim Lodi with a numerically inferior army at Panipat.
- Babur won this battle with the help of strategic positioning of his forces and the effective use of artillery. Babur's victory provided hopes for him to settle in India permanently.
- Babur had conquered Delhi and Agra, but he still had to suppress the Rajputs and the Afghans.

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 Mewar, confronted the forces of Babur**.
- With strategic positioning of forces and effective use of artillery, Babur defeated Rana Sanga's forces.
- This victory was followed by the capture of forts at Gwalior and Dholpur which further strengthened Babur's position.

Battle of Chanderi, 1528

- The next significant battle that ensured Babur's supremacy over the Malwa region was fought against **Medini Rai at Chanderi**.
- Following this victory Babur turned towards the growing rebellious activities of Afghans.

Battle of Ghagra, 1529

- This was the last battle 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 Kandahār 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.

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.
- 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.



Sher Shah

Sher Shah and Sur Dynasty

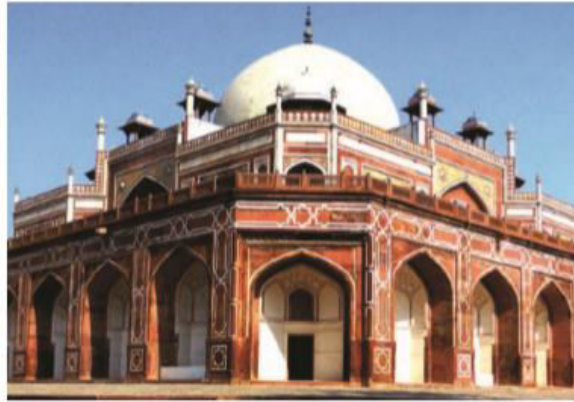
- From the time Humayun abandoned the throne in the Battle of Kanauj to his regaining of power in 1555 Delhi was ruled by Sher Shah of the Sur Dynasty.
- Born in the family of a Jagirdar and named as Farid, he received the title of **Sher Khan after killing a tiger (sher in Hindi)**.
- When he ascended the throne, he was called Sher Shah. Through his ability and efficiency, he emerged as the chief of Afghans in India.
- His military capability and diplomacy made him victorious over Humayun and many other Rajput rulers. Malwa fell without a fight. Rana Uday Singh of Mewar surrendered without resistance.
- Sher Shah's next venture to capture Kalinjar failed as a gunshot caused his death in **1545**.
- Sher Shah was succeeded by his second son Islam Shah who ruled till 1553. His death at a young age led to a state of confusion about succession.
- Humayun used this opportunity to regain Delhi and Agra from the Sur rulers.

Sher Shah'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 trade. His currency system continued through the entire Mughal period and became the basis of the coinage under the British.
- For enhancement of trade and commerce Sher Shah maintained a robust highway system by repairing old roads and laying down new roads.
- Apart from repairing the Grand Trunk road from the Indus in the west to **Sonargaon in Bengal**, he also built a road connecting Gujarat's seaports with Agra and Jodhpur. A road was laid connecting Lahore with Multan.
- The highways were endowed with a large network of sarais, rest houses, where the traders were provided with food and accommodation, ensuring brisk commerce. Some of the sarais constructed by Sher Shah still survive.
- These sarais also ensured the growth of towns in their vicinity. Sher Shah practiced charity on a large scale.
- He gave stipends from the treasury to destitute people. Sher Shah was an orthodox and devout Sunni. He is said to have dispensed justice without bias, punishing the oppressors even if they were nobles or his relatives.
- Through stern punishments to rebellious zamindars and nobles and to thieves and robbers he ensured effective maintenance of law and order in the empire.
- The fiscal administration for which **Akbar and Todar Mal** have been so highly praised was largely based on the methods of Sher Shah.
- During his short rule, Sher Shah did not have much time for building new cities and palaces. He started building a new walled city in Delhi, which later came to be known as **Purana Qila (Old Fort)**. He built his own mausoleum in Sasaram.

Humayun's Return from Exile



Humayun's Tomb

- 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.**"

Emperor Akbar (1556–1605)

- During Humayun's wanderings in the Rajputana desert, his wife gave birth to a son, **Jalaluddin, known as Akbar, in 1542.**
- Akbar was crowned at the age of fourteen. At the time of Akbar's ascension, the Afghans and Rajputs were still powerful and posed a great challenge. Yet he had a guardian and protector in Bairam Khan.

Second Battle of Panipat

- Hemu, the Hindu general of the displaced **Afghan king Adil Shah**, successor of Sher Shah, induced the king to permit him to lead the Afghan army against the Mughals.
- Encouraged by the king, Hemu first took Gwalior, expelling the Mughal governor. Then he marched on Agra and captured it without any resistance.
- Hemu's generosity helped him to overcome potential enemies when he took Delhi. In **November 1556 Akbar** marched towards Delhi to meet the forces of Hemu in the Second Battle of Panipat.

- An arrow struck the eye of Hemu when the battle was likely to end in his favour. The leaderless Afghan army became demoralised and the Mughal forces emerged victorious. Hemu was captured and executed.
- This victory made Akbar the sovereign of Agra and Delhi and re-establish the Mughal empire.

Akbar and Bairam Khan

- As a conqueror Akbar triumphed all over North India. The first four years of Akbar's rule saw the expansion of the Mughal empire from Kabul to Jaunpur, including Gwalior and Ajmer, under his regent Bairam Khan.
- Soon Bairam Khan began to behave haughtily towards his fellow nobles. Akbar, enraged by his behaviour issued a farman dismissing Bairam Khan. This led to Bairam Khan's revolt which was ably dealt with by Akbar.
- **Bairam Khan, finally agreeing to submit himself to Akbar, proceeded to Mecca.** But on his way he was murdered by an Afghan.
- The family of Bairam Khan was brought to Delhi and his son Abdur Rahim became one of the luminaries of Akbar's court with the **title Khan-e-Khanan.**

Akbar's Military Conquests



- Akbar laid the foundation for a great empire through his vast conquests. Malwa was conquered in **1562 from Baz Bahadur** who was made a mansabdar in Akbar's court.
- The Gondwana region of central India was annexed after a fierce battle with Rani Durgavati and her **son Vir Narayan in 1564**.
- The ruler of **Mewar, Rana Udai Singh**, put up a great fight before losing Chittor, which was conquered by Akbar after a siege of six months. **Rana Udai Singh** retreated to the hills.
- Yet his generals Jaimal and Patta carried on their fight. Finally, the generals, along with 30,000 Rajputs were killed.
- Out of admiration for the gallant Jaimal and Patta. Akbar honoured them by erecting statues to their memory outside the chief gate of Agra fort.
- The capture of Chittor was followed by the surrender of Rajput states like Ranthambhor, Kalinjar, Bikaner, Jodhpur and Jaisalmer. After subordinating the regions of central India, Akbar turned his attention to Gujarat, a wealthy province renowned for its maritime commerce. Akbar conquered Gujarat from **Muzaffar Shah in 1573**.

- Gujarat became a launch pad for the annexation of Deccan. After defeating Daud Khan, the Afghan ruler of Bihar and Bengal, both the provinces were annexed to the Mughal empire in 1576.
- Akbar defeated Mirza Hakim of Kabul with the help of Raja Man Singh and Bhagwan Das. His conquest of **Kashmir (1586) and Sindh (1591)** consolidated the empire in the northwest.
- After achieving the political integration of North India Akbar turned his attention to the Deccan. Akbar's forces had occupied **Khandesh region in 1591**.
- In 1596 Berar was acquired from Chand Bibi, who, as the regent of her nephew Muzaffar Shah, the Nizam Shahi ruler of Ahmednagar, valiantly defended Ahmednagar against the Mughal forces of Akbar.
- By 1600 parts of Ahmed Nagar had fallen into the hands of Mughal forces. **Akbar fell sick in September 1604 and died on 27 October 1605.**

Rajput Policy

- Akbar took earnest efforts to win the goodwill of the Hindus. He abolished the **jizya (poll tax)** on non-Muslims and the tax on Hindu pilgrims. The practice of sati by Hindu widows was also abolished.
- The practice of making slaves of war prisoners was also discontinued. His conciliatory Rajput policy included matrimonial alliances with Rajput princely families, and according Rajput nobles high positions in the Mughal court.
- A tolerant religious policy ensured the cultural and emotional integration of the people. Even before Akbar, many Muslim kings had married Rajput princesses.
- But Akbar with his broadminded nature was instrumental in these matrimonial alliances becoming a synthesising force between two different cultures as he maintained close relations with the families.
- **Akbar had married Harkha Bhai (also referred to as Jodha in popular accounts), the daughter of Raja Bhar Mal (also known as Bihari Mal) of Amber.** He also married the Rajput princesses of Bikaner and Jaisalmer.
- Prince Salim who was born of Harkha Bhai married the daughter of Raja Bhagwan Das. Raja Man Singh, son of Bhagwan Das, became the trusted general of Akbar.
- Even the Rajputs who chose not to have any matrimonial alliances were bestowed great honours in Akbar's court.
- His Rajput policy secured the services of great warriors and administrators for the empire.
- **Raja Todar Mal, an expert in revenue** affairs, rose to the position of Diwan. **Birbal was a favourite companion of Akbar.** Mewar and Marwar were the two Rajput kingdoms that defied the Mughal Empire.
- After the death of **Rana Udai Singh, his son Rana Pratap Singh** refused to acknowledge Akbar's suzerainty and continued to fight the **Mughals till his death in 1597.**

- The Battle of Haldighati in 1576 was the last pitched battle between the Mughal forces and Rana Pratap Singh.
- In Marwar (Jodhpur), the ruler Chandra Sen, son of Maldeo Rathore, resisted the Mughals till his death in 1581, though his brothers fought on the side of the Mughals.
- Udai Singh, the brother of Chandra Sen was made the ruler of Jodhpur by Akbar. Akbar's capital was at Agra in the beginning.
- Later he built a new city at Fatehpur Sikri. Though a deserted city now, it still stands with its beautiful mosque and great **Buland Darwaza** and many other buildings.

Mansabdari System

- Akbar provided a systematic and centralised system of administration which contributed to the success of the empire.
- He introduced the Mansabdari system. The nobles, civil and military officials combined into one single service with each officer receiving the title of Mansabdar.
- Mansabdar rank was divided into Zat and Sawar. The former determined the number of soldiers each Mansabdar received ranging from 10 to 10,000.
- The latter determined the number of horses under a Mansabdar. Each officer could rise from the lowest to the highest ranks. Promotions and demotions were made through additions or reductions of Mansabs.
- The Mansabdari system diversified the ethnic base of his nobility. During Akbar's early years the nobles were drawn exclusively from Central Asians or Persians.
- But after the introduction of the Mansabdari system, the nobility encompassed **Rajputs and Shaikhzadas (Indian Muslims)**.
- **The salary of a Mansabdar** was fixed in cash but was paid by assigning him a jagir (an estate from which he could collect money in lieu of his salary), which was subjected to regular transfers.
- The rank of Mansabdar was not hereditary and immediately after the death of a Mansabdar, the jagir was resumed by the state.

Akbar's Religious Policy

- Akbar began his life as an orthodox Muslim but adopted an accommodative approach under the influence of Sufism.
- Akbar was interested to learn about the doctrines of all religions, and propagated a philosophy of **Sulh-i-Kul (peace to all)**. Badauni, a contemporary author, who did not like Akbar's inter-religious interests, accused him of forsaking Islam.
- Akbar had established an **Ibadat Khana**, a hall of worship in which initially Muslim clerics gathered to discuss spiritual issues. Later he invited Christians, Zoroastrians, Hindus, Jains and even atheists to discussions.

- In 1582, he discontinued the debates in the Ibadat Khana as it led to bitterness among different religions.
- However, he did not give up his attempt to know the Truth. Akbar discussed personally with the leading lights of different religions like Purushotam and Devi (Hinduism), Meherji Rana (Zoroastrianism), the 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.

Jahangir (1605–1627)



Sir Thomas Roe in Jahangir's court

- Akbar was succeeded by his son **Salim** with the title **Nur-ud-din Jahangir**. He was Akbar's son by a Rajput wife. His ascension was challenged by his eldest son **Prince Khusrau** who staged a revolt with the blessings of **Sikh Guru Arjun Dev**.

- Prince Khusrau was defeated, captured and blinded, while Guru Arjun Dev was executed. Jahangir also tamed the rebel Afghan Usman Khan in Bengal.
- Mewar, which had defied Akbar under Rana Udai Singh and his son Rana Pratap Singh, was brought to terms by 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.
- Several attempts by prince Khurram to conquer Ahmad Nagar ended in failure. Prince Khurram had conquered the fort of Kangra after a siege of 14 months. Kandahar, conquered by Akbar from the Persians in 1595, was retaken by the Persian **King Shah Abbas in 1622**.
- Jahangir wanted to recapture it. But he could not achieve it due to the rebellion of Prince Khurram. Jahangir's reign witnessed the visit of two Englishmen – William Hawkins and Sir Thomas Roe.
- While the former could not get the consent of the Emperor for establishing an English factory in India, the latter, sent as ambassador by King James I, succeeded in securing permission to establish a British factory at Surat.
- Jahangir was more interested in art and painting and gardens and flowers, than in government. His Persian **wife Mehrunnisa, renamed as Nur-Jahan by Jahangir**, became the real power behind the throne.
- The political intrigues that prevailed because of Nur-Jahan, led Prince Khurram to rebel against his father but due to the efforts of Mahabat Khan, a loyal general of Jahangir, the rebellion could not be fruitful.
- Prince Khurram had to retreat to the Deccan. The intrigues of Nur-Jahan also made Mahabat Khan to rise in revolt which was effectively handled by Nur-Jahan. Mahabat Khan also retreated to Deccan to join Prince Khurram.
- Immediately after the death of Jahangir, **Nur-Jahan wanted to crown her son-in-law Shahryar Khan** but due 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 ShahJahan.
- Nur-Jahan, who ruled the empire for ten years, lost her power and influence after **Jahangir's death in December 1645**.

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.
- Thus the Deccan was brought under the effective control of the Mughal empire during the reign of Shah Jahan. Ahmad Nagar, which offered resistance to the Mughals, was annexed despite the efforts of **Malik Ambar.**
- Shah Jahan, with the help of Mahabat Khan, subdued the **Nizam Shahi rulers of Ahmad Nagar in 1636.** When the Shi'ite Qutub Shahi ruler of Golkonda imprisoned his own minister Mir Jumla it was used as a pretext by 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.
- A contemporary of Louis XIV of France, Shah Jahan ruled for thirty years. In his reign the famous Peacock Throne was made for the King.
- He built the Taj Mahal by the side of the Yamuna at Agra. Europeans like **Bernier (French physician and traveller), Tavernier (French gem merchant and traveller), Mandelslo (German adventurer and traveller), Peter Mundy (English Trader) and Manucci (Italian writer and traveller)** visited India during the reign of Shah Jahan and left behind detailed accounts of India.
- During the last days of Shah Jahan, there was a contest for the throne amongst his four sons. **Dara Shukoh, the eldest, was the favourite of his father.** He had been nominated as heir

apparent, a fact resented by his brothers. Aurangzeb, the third son, was astute, determined and unscrupulous.

- Dara, professed the Sunni religion, but was deeply interested in Sufism. A war of succession broke out between the four sons of Shah Jahan in which Aurangzeb emerged victorious.
- Aurangzeb imprisoned Shah Jahan and crowned himself as the Mughal emperor. Shah Jahan died broken hearted as a royal prisoner in January 1666 and was buried in the **Taj Mahal next to his wife.**

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 conducted several military campaigns to extend the frontiers of the Mughal empire. His wars in the northwest and northeast drained the treasury.
- Already under his father, the revenue of the crops had been raised from a third to a half, and the extensive and the prolonged military campaigns he waged required him to keep the peasantry heavily taxed.
- Aurangzeb retained Shah Jahanabad as his capital, but after some two decades the capital was shifted to wherever Aurangzeb would set up camp during his long military campaigns. In the north there were three major uprisings against Aurangzeb.
- **The Jats (Mathura district), the Satnamis (Haryana region), and the Sikhs rebelled against Aurangzeb. The Jat rebellion (1669)**, a constant feature even during the reign of Jahangir and Shah Jahan, was crushed temporarily but they remained restive even after the death of Aurangzeb.
- The Satnamis revolt was crushed with the help local Hindu zamindars. The Sikh (The Punjab) rebellion erupted due to the political intrigues of Ram Rai, a claimant for the position of Sikh Guru, against the incumbent **Guru Tegh Bahadur**.
- This finally ended with the execution of Guru Tegh Bahadur, the ninth Sikh Guru. Aurangzeb's decision that the jizya (poll tax) should be levied on Hindus of all classes agitated the chiefs of Rajasthan, who had until then served the empire faithfully.
- The death of Jaswant Singh of Marwar brought about a succession issue. The Rajput queen Rani Hadi, wife of Raja Jaswant Singh, resented the move of Aurangzeb to install Indra Singh, a grandnephew of Jaswant Singh, a titular chief of the state.
- This led to a revolt with the help of Rathor Rajputs, but was effectively put down. The Rana of Mewar, Rana Raj Singh, resenting the interference of Aurangzeb in the affairs of Marwar rose in revolt and he was supported by Prince Akbar, the rebellious son of Aurangzeb.
- However, the Rana could not match the Mughal forces and fought a guerrilla warfare till his **death in 1680**. In 1681 Rana Jai Singh, the new Rana of Mewar, signed a peace treaty with Aurangzeb.

Aurangzeb's Deccan Policy

- The Deccan policy of Aurangzeb was motivated by the policy of containing the growing influence of the Marathas, the rebellious attitude of the Shia kingdoms of Deccan like Golkonda and Bijapur and to curtail the rebellious activities of his son Akbar who had taken refuge in the Deccan.

- Aurangzeb came to the Deccan in 1682 and remained in the Deccan till his death in 1707. The **Adil Shahi ruler Sikkandar Adil Shah of Bijapur resisted the different forces sent by Aurangzeb. Aurangzeb first sent his son Azam Shah (1685) but to no avail.**
- Then he sent another son, Shah Alam to capture Bijapur. Though Bijapur Sultan, a Shia Muslim, ably defended the fort, he lost in the end, because Aurangzeb himself entered the battlefield and inspired his forces to fight to the finish.
- **Golkonda was captured in 1687** after defeating the ruler Abul Hasan.

Against Marathas

- The Marathas under Shivaji were a threat to Aurangzeb. Aurangzeb sent two of his great generals Shaista Khan and Jai Singh one after the other to capture Shivaji.
- Jai Singh captured Shivaji and took him to Delhi but Shivaji managed to escape to the Deccan. Shivaji, employing guerrilla tactics, defied the Mughal forces till his death at the age of 53 in 1680. Aurangzeb was severely tested by the Marathas till his death in 1707 as the sons of Shivaji continued the rebellion.
- The death of **Aurangzeb in 1707** marked a watershed in Indian history as the Mughal empire virtually came to end even though the weak successors of Aurangzeb held the throne the next 150 years.
- Aurangzeb nursed a grudge against the Sikhs for having supported his brother and principal rival to the throne, Dara Shukoh. **Guru Tegh Bahadur**, was killed at Aurangzeb's command.
- In 1680 Aurangzeb sent a formidable army under his son Akbar to subdue the rebellious Rajput kings, but the emperor had not reckoned with his son's traitorous conduct.
- Akbar, had declared himself the emperor, but was compelled to flee to the Deccan, where he enlisted the help of **Shivaji's son, Sambhaji**. Aurangzeb decided to take to the field himself, and eventually drove his own son into exile in Persia.
- Sambhaji was captured in 1689 and executed. The Sultanates of Bijapur and Golkonda were also reduced to utter submission.
- Towards the end of his reign, Aurangzeb's empire began to disintegrate and this process was accelerated in the years after his death, when "**successor states**" came into existence.
- The empire had become too large and unwieldy. Aurangzeb did not have enough trustworthy men at his command to manage the more far-flung parts of the empire. Many of his political appointees broke loose and declared themselves independent.
- Aurangzeb's preoccupation with affairs in the Deccan prevented him from meeting political challenges emanating from other parts of the empire.
- Shortly after the death of Aurangzeb, the Mughal empire ceased to be an effective force in the political life of India.
- **Aurangzeb re-imposed jizya**. He also issued orders that new temples should not be constructed; but the repair of old long-standing temples was permitted. These measures were rooted not only in his religious faith but also due to political compulsions.

- Jizya had been levied for a long time in India. As a staunch Muslim, Aurangzeb had discontinued the practise of levying abwab, a tax levied on the lands over and above the original rent, not sanctioned by **Shariah**.
- Likewise, the order on temples was also an older one which in practice applied to places where he had political adversaries.
- In areas where there was no political insubordination, Aurangzeb provided endowments to build temples.
- It should be noted that during the reign of Aurangzeb the number of Hindu officials increased when compared to the reign of Shah Jahan.

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 in nature.

- The nobles maintained a large train of servants, large stables of horses, elephants, etc. The nobles lived in fine houses containing gardens with fruit trees and running water. They wore the finest of clothing.
- The Zamindars, members of dominant clans and castes with armed retainers, were a dominant class with privilege over lands of the peasants. **Abul Fazal in his Ain-i-Akbari** enlists the castes that were entitled to be zamindars.
- While mostly upper caste Hindus and Rajputs were zamindars, in certain localities Muslim zamindars existed. The zamindars had the right to evict the peasants, in default of payment of rent. In Mughal social structure, the nobles came mostly from Central Asia and Iran.
- **Afghans, Indian Muslims (shaikhzadas), Rajputs and Marathas also** obtained the status of nobility. It is estimated that during the reign of **Akbar over 15%** of the nobility consisted of Rajputs. Raja Man Singh, Raja Todar Mal and Raja Birbal were Rajput nobles of repute during Akbar.
- The Rajputs appointed Kayasths and Khatri for various positions in government administration. Jahangir, Shah Jahan and Aurangzeb employed Marathas in their nobility. For example, **Shaji, father of Shivaji, served Shah Jahan for some time.**
- There were continuous migrations from Central Asia as there were better career prospects in India. These migrations led to the enrichment of culture through assimilation of diversity.
- Though the nobility was divided on ethnic lines they formed a composite class promoting a syncretic culture by patronising painters, musicians and singers of both Persian and Indian origin. The caste system was a dominant institution in the society.
- Castes at lower levels were subject to much repression. Despite the popular Bhakti movement raising the banner of revolt against discrimination, the deprived and disadvantaged classes, who were landless peasants, were subject to forced labour.
- The Hindu women had only limited right of inheritance. Widow remarriage was not permitted among upper caste women.
- Along with household activities the women were involved in spinning yarn and helped in agricultural operations. Mughal administration discouraged the practise of sati that was prevalent among communities of the higher caste.
- Muslim brides were entitled to receive **mehr (money mandatorily paid by the groom)** at the time of marriage, and also had the right to inherit property, though it was not equal to the share of the male members of the family.

Economy

- The Mughal economy was a forest-based agricultural economy. The forests provided the raw materials for the craftsmen. **Timber went to carpenters, wood carvers and shipwrights, lacquerware makers; wild silk to reelers and weavers; charcoal to iron miners and metal smiths.**

- Hence the relationship between manufacturing and the forest was very close. Different classes of the rural population were involved in agriculture. Agriculture was the chief activity in the economy.
- Landless agricultural labourers without right to property formed almost a quarter of the population. Zamindars and village headmen possessed large tracts of land in which they employed labourers and paid them in cash and kind.
- Well irrigation was the dominant mode of irrigation. The **Ain-i-Akbari** lists the various crops cultivated during the Rabi and Kharif seasons. Tobacco and maize were introduced in the seventeenth century.
- **Chilli and groundnut** came later. Pineapple was introduced in the sixteenth century. Grafted varieties of mango came to be developed by the Portuguese. Potato, tomato and guava came later.
- Indigo was another important commercial crop during the Mughal period. Sericulture underwent spectacular growth in Bengal to the extent that it became the chief supplier of silk to world trade.
- As the farmers were compelled to pay land tax they had to sell the surplus in the market. The land tax was a share of the actual produce and was a major source of revenue for the Mughal ruling class.
- The administration determined the productivity of the land and assessed the tax based on the total measurement.
- Akbar promulgated the **Zabt System (introduced by 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.**

Religion

- The Mughal period witnessed a continuing assertion of all the basic elements in puranic traditions.
- Though it was difficult to speak of Hinduism as a single body of doctrine, in view of the countless faiths and innumerable customs and practices, having developed in mutual interaction and expressed in a large part in the same language (Sanskrit), the different sects of Hinduism yet shared the same idiom and the same or similar deities.
- The sixteenth and seventeenth centuries were the centuries of Vaishnavism. **Tulsidas (Ramcharitmanas) a great proponent of Rama cult in his popular verses of devotion portrayed Rama as a god incarnate. The expression of bhakti was deeply emotional as the object of bhakti (devotion) was Krishna, an incarnation of Vishnu.**
- The Bhakti movement made great strides during this period. Poets and saints emerged from various parts of the country. They were critical of rituals, and criticised the caste system. Rather than using Sanskrit for expressing their devotion, they employed the language of the common people.
- The radical ideas, and the easy but catchy language often set to music made them popular among the masses.
- Some of the major religious figures like Vallabhacharya and his son Vitthalnath propagated a religion of grace; and Surdas, an adherent to this sect, wrote Sur-Saravali in the local language.

- **Eknath and Tukaram were Bhakti poets from Maharashtra.** The Dasakuta movement, a bhakti movement in Karnataka, popularised by Vyasaraaya, turned out to be a lower class movement.
- The most important figure of the Bhakti movement was Kabir. Said to be a weaver, Kabir propounded absolute monotheism, condemned image worship and rituals, and the caste system.
- His popular poetry written in a simple language was spread orally across large parts of north India.
- An interesting aspect of the Bhakti poets was that they came from lower castes practising craft and service occupations.
- **Kabir was a weaver, Ravidas, a worker in hides, Sain, was a barber, and Dadu, a cotton carder. The Satnami sect in Haryana credited its origin to Kabir and his teachings.**
- While Sanskrit and Persian were the languages of administration and intellectual activity, the vernacular languages demonstrated their literary vitality.

Sikhism

- Sikhism originated as a popular monotheistic movement, and evolved into one of the recognised religions of the world. Guru Granth Sahib, the holy book of Sikhs, contained the sayings of **Muslim saint Shaikh Farid and of Bhakti poets such as Namdev, Kabir, Sain and Ravidas.**
- Guru Nanak believed in one God who was formless and omnipresent. He condemned image worship and religious rituals.
- He stressed ethical conduct, kindness to all human beings and condemned caste system.

Sufism

- India was a fertile soil for the prevalence of Sufism or Muslim mysticism that had its origin in Iran.
- It was accepted by the orthodox theologians as long as it fulfilled the obligations of the shariah. Sufism played a key role in creating religious harmony.

Christianity

- Along with the European traders came the Christian missionaries like Roberto De Nobili, Francis Xavier.
- The early missionaries were Catholics. The first Lutheran missionaries under Danish patronage arrived in **1706 at Tranquebar and Ziegenbalg** translated the New Testament of the **Bible into Tamil in 1714**, and soon the Old Testament as well.
- This was the earliest translation of the Bible in any Indian language.

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



Red Fort



Fatehpur Sikri-Panch Mahal



Buland Darwaza

- Architectural progress during the Mughals is a landmark in world art. **Mughal buildings were noted for the massive structures decorated with bulbous domes, splendourous minarets, cupolas in the four corners, elaborate designs, and pietra dura (pictorial mosaic work).**

- The mosques built during the time of Babur and Humayun are not of much architectural significance. The Sur dynasty left behind a few spectacular specimens in the form of the Purana Qila at Delhi, and the tombs of Sher Shah and Islam Shah at Sasaram in Bihar.
- The Purana Qila with a raised citadel and the tombs on a terraced platform surrounded by large tanks were novel features.
- During Akbar's reign, Humayun's tomb was enclosed with gardens and placed on a raised platform. Built by Indian artisans and designed by Persian architects it set a pattern to be followed in the future.
- The Agra fort built with red sandstone is a specimen where Rajput architectural styles were also incorporated. The **new capital city of Akbar Fatehpur Sikri** enclosed within its walls several inspiring buildings.
- The magnificent gateway to Fatehpur Sikri, the **Buland Darwaza, built by Akbar with red sandstone** and marble is considered to be a perfect architectural achievement.
- The mausoleum of Akbar at Sikandra near Agra started by Akbar and completed by Jahangir includes some Buddhist architectural elements. The tomb of Itimad-ud-daula, father of Nurjahan, built by Jahangir was the first Mughal building built completely with white marble.
- Mughal architecture reached its apex during the reign of Shah Jahan. The Taj Mahal is a marble structure on an elevated platform, the bulbous dome in the centre rising on a recessed gateway with four cupolas around the dome and with four free-standing minarets at each of its corners is a monument of universal fame.
- The Red Fort in Delhi, encompassed by magnificent buildings like **Diwan-i Aam, Diwan-i-Khas, Moti Mahal and Hira Mahal reflect the architectural skills of the times of Shah Jahan**. The Moti Masjid inside the Agra Fort made exclusively of marble, the Jama Masjid in Delhi, with its lofty gateway, series of domes and tall and slender minarets are the two significant mosques built by Shah Jahan.
- He also established a new township, **Shah jahanabad (present-day Old Delhi)** where Red Fort and Jama Masjid are located.
- Aurangzeb's reign witnessed the construction of Badshahi mosque in Lahore and the marble tomb of Rabia ud daurani, known as Bibi-ka-maqbara (Tomb of the Lady) at Aurangabad.
- The Shalimar Gardens of Jahangir and Shah Jahan are showpieces of Indian 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 Orchha (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 administration.
- **Abul Fazal patronised by Akbar compiled the history of Akbar in Akbar Nama and described Mughal administration in his work Ain-i-Akbari.**
- The **Ain-i-Akbari** is commendable for its interest in science, statistics, geography and culture. Akbar Namah was emulated by **Abdul Hamid Lahori and Muhammad Waris in their joint work Padshah Nama, a biography of Shah Jahan.**

- Later Muhammad Kazim in his Alamgir Nama, a work on the reign of the first decade of Aurangzeb, followed the same pattern.
- Babur's autobiography written in Chaghatai Turkish was translated into Persian by Abdur Rahim Khan-e-Khanan.
- Dabistan is an impartial account of the beliefs and works of different religions. Persian literature was enriched by translations of Sanskrit works.
- The Mahabharata was translated under the supervision of **Abul Faizi, brother of Abul Fazal and a court poet of Akbar. The translation of Upanishads by Dara Shukoh, entitled Sirr-I-Akbar (the Great Secret), is a landmark.**
- The Masnawis of Abul Faizi, Utbi and Naziri enriched Persian Poetry in India. The Sanskrit works produced during the Mughal rule are impressive. Sanskrit literature of this period is noted for the kavyas and historical poetry.
- **Rajavalipataka, a kavya, written by Prajna bhatta** which completed the history of Kashmir belonged to reign of Akbar.
- Graeco-Arabic learning was transmitted to India through Persian works in the form of Sanskrit translations. **Akbar's astronomer Nilakantha wrote the Tajika Neelakanthi**, an astrological treatise.
- Shah Jahan's court poet Jaganatha Panditha wrote the monumental Rasagangadhara.
- The greatest contribution in the field of literature during the Mughal rule was the development of Urdu as a common language of communication for people speaking different dialects. Regional languages acquired stability and maturity and some of the finest lyrical poetry was produced during this period.
- Abdur Rahim Khan-e-Khanan composed Bhakti poetry with a blend of Persian ideas of life and human relations in the Brij form of Hindi.
- Tulsidas who wrote in Awadhi, the Hindi dialect spoken in the eastern Uttar Pradesh, was very popular for his devotional ideals. Marathi literature had an upsurge due to the literary contribution of **Eknath, Tukaram, Ramdas and Mukteshwar during this period.**
- Eknath questioned the superiority of Sanskrit over other languages. The verses of Tukaram kindled monotheism.
- Mukteshwar composed Ramayana and Mahabharata in literary Marathi. Krishnadevaraya, the Vijayanagar ruler, through his **Amuktamalyada (an epic poem on the Tamil woman poet, Andal)** and his court Poet Allasani Peddana with his Manu Charitra were the leading beacons of Telugu literature during this period.
- Malayalam which had separated from Tamil as a language received a separate literary identity during this period.
- Ramayana and Mahabharata were composed in Malayalam. In Assamese language the tradition of Bhakti poetry was emulated by Shankara Deva who initiated a new literary tradition.

- Assamese literary works were produced in the fields of astronomy, arithmetic, and treatment of elephants and horses. Ramayana and Mahabharata were also retold in the Assamese language.
- The Chaitanya cult which portrayed the love of Krishna and Radha in poetic verses promoted Bengali literature.
- The Guru Granth Sahib, the holy book of the Sikhs compiled by Guru Arjun in which the verses of the Sikh Gurus as well as **Shaikh Farid** and other monotheists are a landmark in the evolution of Punjabi language.
- During this period Tamil literature was dominated by Saivite and Vaishnavite literature. Kumaraguruparar, a great Saiva poet, is said to have visited Varanasi in the late seventeenth century.
- He composed important literary works such as **Meenakshiammai Pillai Tamil** and **Neethineri Vilakkam**. Thayumanavar wrote highly devotional verses with compassion for all humanity and he formulated a sanmarga that tried to bridge differences between the various Saivite sects.
- The Christian missionaries like Roberto de Nobili and Constantine Joseph Beschi contributed much to Tamil language.
- The empire the Mughals built at the national level made an everlasting impact on India as they knit the fragments into a single political unit, well aided by an effective central administration.
- Multiple identities also got synthesized in the process leading to the evolution of a unique culture that is Indian.

Sources for the Study of Mughal Empire

S.No	Name of the Author	Work	Language	Content
1.	Babur	<i>Tuzuk I Baburi</i>	Turkish	Autobiography of Babur
2.	Mirza Muhammad Haider (Cousin of emperor Babur)	<i>Tarikh I Rashidi</i>	Persian	History of Mughals of Central Asia
3.	Gulbadan Begum Daughter of Babur	<i>Humayun Namah</i>	Persian	History of Humayun
4.	Abbas Khan Sarwani	<i>Tarikh I Sher Shahi</i>	Persian	Describes the contest between Humayun and Sher Shah
5.	Rizaqullah Mushtaqi	<i>Waqiat I Mushtaqi</i>	Persian	Elaborates on Sher Shah and Islam Shah
6.	Firishta (in the service of Bijapur Sultan Aadil Shah II)	<i>Tarikh I Firishta</i>	Persian	History of Muhammedan Power in India till 1612.
7.	Abul Fazal	<i>Akbar Namah</i>	Persian	History of Mughals with special emphasis on Akbar
8.	Abul Fazal	<i>Ain I Akbari</i>	Persian	Administration of Akbar
9.	Khwaja Nizamuddin Ahmad	<i>Tabaqat I Akbari</i>	Persian	Deals with Mughals up to Akbar.
10.	Abdul Qadir Badauni (Member of Akbar's Court)	<i>Muntakhab-Ut-Tawarikh</i>	Persian	General History of Muslims
11.	Jahangir	<i>Tuzuk-i- Jahangiri</i>	Persian	Autobiography
12.	Mutamid Khan	<i>Iqbal Namah</i>	Persian	Description of the Mughals
13.	Abdul Hamid Lahori	<i>Padshah Namah</i>	Persian	Describes first ten years of reign of Sha Jahan.

TIME LINE (AD/CE)

Battle of Panipat I	1526
Battle of Khanwa	1527
Battle of Chanderi	1528
Battle of Ghagra	1529
Death of Babur	1530
Battle of Chausa	1539
Battle of Kanauj	1540
Death of Sher Shah	1545
Battle of Panipat II	1556
Conquest of Gujarat by Akbar	1573
Battle of Haldighati	1576
Death of Akbar	1605
Death of Aurangzeb	1707

More to know:**1. Gol Gumbaz**

- Bijapur (modern Vijayapura) was the capital of the Adil Shahi dynasty during 1480-1686. It is famous for its magnificent buildings and dargahs.
- Gol Gumbaz (round dome) is the mausoleum of the seventh ruler of the dynasty **Mohammad Adil Shah (1627-1656)**.
- Mohammad Adil 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 domed octagonal towers. Each tower has seven storeys and each storey has several windows which give the structure a striking look.
- The dome is the second largest in the world after St. Peter's Basilica in Rome. The **huge chamber of 135 ft each way and 178 ft high contains an elevated platform** on which five cenotaphs are placed.
- Those are of Muhammad Adil Shah, his wife Arus Bibi, a daughter, a grandson and his favourite mistress Rambha.

2. 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.

3. 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.

4. European Factories/Settlements during Mughal Rule

Portuguese

In 1510, Albuquerque captured Goa from the ruler of Bijapur and made it the capital of the Portuguese Empire in the East. Subsequently Daman, Salsette and Bombay on the west coast and at Santhome near Madras and Hugli in Bengal on the east coast had become Portuguese settlements.

Dutch

The Dutch set up factories at Masulipatam (1605), Pulicat (1610), Surat (1616), Bimilipatam (1641), Karaikal (1645), Chinsura (1653), Kasimbazar, Baranagore, Patna, Balasore, Nagapattinam (all in 1658) and Cochin (1663).

Danes

Denmark also established trade settlements in India and their settlements were at Tranquebar in Tamilnadu (1620) and Serampore, their headquarters in Bengal.

French

Surat (1668), Masulipatnam (1669), Pondicherry, a small village then (1673), Chandernagore in Bengal (1690). Later they acquired Mahe in the Malabar, Yanam in Coromandal (both in 1725) and Karaikal (1739).

English

The Company first created a trading post in Surat (where a factory was built in 1612), and then secured Madras (1639), Bombay (1668), and Calcutta (1690). Though the Company had many factories, Fort William in Bengal, Fort St George in Madras, and the Bombay Castle were the three major trade settlements of the English.

5. 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.

6. 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**.

7. 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.

8. 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.

9. There is a story about Babur's death. His son Humayun was ill and Babur in his love for him is said to have prayed, offering his own life if his son got well. Humayun recovered.

10. 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.

11th History Lesson 10 Notes in English

10. The Marathas

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**.

Causes of the Rise of the Marathas

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 **Ahmadnagar, Bijapur, Golconda, Bidar and Berar**.
- Marathas avoided direct battles with the **Mughal armies** that were equipped with **strong cavalry and deadly cannons**.
- "**Guerrilla warfare**" was their strength.
- They possessed the ability to **plan** and execute the **surprise lightning attacks** at night.
- Further, they exhibited skills to change their tactics according to the battle situation without waiting for orders from a superior officer.

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

External causes

- The degeneration of **Bijapur** and **Golkonda** prompted the Marathas to unite and fight together.
- **The Deccan** wars against the Sultans of Bijapur, Golkonda and Ahmednagar had **exhausted** the **Mughal** treasury.
- **Shivaji** rallied the Marathas who lay scattered in many parts of Deccan under his **leadership** and built a mighty kingdom, with **Raigad** as the **capital**.

Shivaji (1627–1680)

- 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

- **Shivaji** earned the goodwill of the **Mavali peasants and chiefs**, who were a martial people with knowledge about the hilly areas around Poona.
- Shivaji made himself **familiar with the hilly areas** around Poona.
- **Religious heads**, Ramdas and Tukaram, also **influenced** Shivaji.
- **Ramdas** was regarded by **Shivaji** as his **guru**.

Military Conquests

- Shivaji began his **military career** at the **age of nineteen**. In 1646, he **captured the fortress of Torna** from the **Sultan of Bijapur**.
- **The fort of Raigad**, located five miles east of Torna, was **captured and wholly rebuilt**.
- After the death of **Dadaji Kondadev** in 1647, Shivaji **took over** all the **jagirs** of his father.
- Subsequently, the **forts of Baramati, Indapura, Purandhar and Kondana** came under his **direct control**.
- **The Marathas** had already **captured Kalyan**, an important town in that region. **Shivaji's father** had been **humiliated and imprisoned** by the **Sultan of Bijapur**.
- He negotiated with Prince Murad, the Mughal Viceroy of the Deccan and expressed his **wish to join Mughal service**.
- **The Sultan of Bijapur released Shahji** in 1649 on some **conditions**.
- So, **Shivaji refrained** from his **military activities** from 1649 to 1655.
- During this period, he consolidated his power and toned up his administration. In 1656, **Shivaji re-started his military activities**.
- He **captured Javli** in the Satara district and the immense booty that he won made him **popular** among the **Marathas**.
- Many **young men** joined his **army**. A **new fort, Pratapgarh**, was built two miles west of Javli.

Confrontation against Bijapur

- After **Mohammad Adilshah** of **Bijapur** died in November 1656, **Adilshah II**, a young man of eighteen, **succeeded him**.
- **Aurangzeb** captured **Bidar, Kalyani** and **Parinder** in 1657.
- So, both **Shivaji** and the **Bijapur Sultan** **were forced** to make peace with **Aurangzeb**.
- At this time **Shah Jahan** **fell ill**, and a war of succession was imminent in Delhi.
- **Aurangzeb** **left for Delhi** to take part in it.
- Using this opportunity, **Shivaji** **invaded north Konkan** and **captured** the cities of **Kalyan, Bhivandi** and **fort of Mahuli**.

Shivaji and Afzal Khan, 1659

- As there was no danger from the Mughals, **Bijapur Sultan** **decided to attack Shivaji**. **Afzal Khan** was **sent with a huge army**.
- He boasted that he would bring the "**mountain-rat**" in chains.
- But, he found **fighting** in the **mountainous** country **extremely difficult**.
- So, he planned to **trick Shivaji** but he was **outwitted**.
- **The Maratha** forces **ravaged South Konkan** and **Kolhapur** district and **captured** the **fort of Panhala**.
- **The Sultan of Bijapur** himself **led the army** and the war dragged on for more than a year. **Nothing** substantial was **gained**.
- Finally, after negotiations, **Shivaji** was **recognised** as **the ruler** of the territories in his possession.

Shivaji and the Mughals

- In **July 1658**, **Aurangzeb** **ascended the throne** as the Emperor.
- **Shaista Khan** was appointed the **Governor of the Deccan** in 1660 with the main **purpose** of **crushing Shivaji**.
- **Shivaji** hit upon a **bold plan**.
- He **entered Poona** at **night** with **400 soldiers** in the form of a marriage party and **attacked the home** of **Shaista Khan**.
- **Aurangzeb** was forced to **recall Shaista Khan** from the Deccan in **December 1663**.

Shivaji and Jaisingh

- In **1664**, **Shivaji** **attacked Surat**, the major **Mughal port** in Arabian Sea and his soldiers **plundered** the city.
- **Aurangzeb** **despatched an army** under the command of the **Rajput general Raja Jai Singh** to **defeat Shivaji** and **annex Bijapur**.
- At that time, Prince **Muazzam**, later **Bahadur Shah I**, was **the Governor of the Deccan**.
- **Jai Singh** made elaborate **plans** to **encircle Shivaji** on all sides.
- Even **Raigarh** was under **threat**.

- **Purandar** was besieged in **June 1665**.



Shivaji and Jai Singh

- The heroic resistance of **Shivaji** became **futile**.
- Therefore he decided to come to **negotiate** with **Jai Singh**.
- According to **the treaty of Purandar** signed on **11 June 1665** **Shivaji** yielded the fortresses that he had **captured** and agreed to **serve** as a **mansabdar** and **assist** the **Mughals** in conquering **Bijapur**.

Visit to Agra

- **Jai Singh** persuaded **Shivaji** to visit **the Mughal court**.
- He **fed Shivaji** with high hopes and took **personal responsibility** for his safety at the **capital**.
- **Shivaji** and his son **Sambhaji** reached **Agra** in **May 1666**.
- But, they were **not shown due respect**.
- Humiliated, he burst out and **abused the Emperor**.
- When **Shivaji** was **imprisoned**, he managed to **escape**.
- In **1666**, **Shivaji** resumed his belligerent policy and **led Maratha soldiers** in **new conquests**.
- As the **Mughals** were **busy** with the **Afghan risings** in the **North-West**, they could **not deal** with **Shivaji**.
- **Shivaji** also occupied himself with the **re-organisation** of his internal administration.
- Prince **Muazzam**, Viceroy of the Deccan, was weak and **indolent**.
- **Raja Jaswant Singh** was **friendly** towards **Shivaji**. **Sambhaji** was also **made a mansabdar** of **5000**.

Conflict with the Mughals (1670)

- **Aurangzeb** took back a part of the **jagir** in **Berar** which was once given to **Shivaji**.
- **Shivaji** got annoyed and **recalled** his troops from **Mughal service**.
- He **recovered** almost all the forts he had **ceded** to the **Mughals** by **the treaty of Purandar**.
- In **1670**, he again **sacked Surat**, the most important port on **the western coast**.

- In 1672, the **Marathas imposed chauth** or one fourth of the revenue as annual tribute on **Surat**.



Aurangzeb

Coronation

- On 6 June 1674, **Shivaji** was **crowned** at **Raigad**. He assumed the title of "**Chhatrapathi**"(metaphor for "supreme king").



Raigad Fort

Deccan Campaigns

- In 1676, **Shivaji** began his career of conquests in the **south**. A secret treaty was signed with the **Sultan of Golkonda**.
- Shivaji promised him some territories in return for his support.
- He **captured Senji and Vellore** and annexed the adjoining territories which belonged to his father, Shahji.
- He allowed his **halfbrother Venkoji or Ekoji** to **carry** on administering **Thanjavur**.
- The **Nayaks of Madurai** promised a huge amount as tribute.
- The **Carnatic campaigns** added glory and prestige to Shivaji.



- **Senji**, the newly conquered place, acted as **the second line of defence** for his successors.

Last days of Shivaji

- **Shivaji's last days** were **not happy**.
- His eldest son **Sambhaji deserted him** and **joined the Mughal camp**.
- Although he returned, he was **imprisoned** and sent to **Panhala fort**.
- The **relentless campaigns** affected Shivaji's health.
- He **died in 1680** at the **age of 53**.
- At the time of his death, Shivaji's kingdom comprised **the Western Ghats** and the **Konkan** between **Kalyan** and **Goa**.
- **The provinces in the south** included **western Karnataka** extending from **Belgaum** to the **bank of Tungabhadra**.
- **Vellore, Senji** and a few other districts were **not settled** at the time of his death.



Marathas after Shivaji

- A year after the death of Shivaji, his eldest son and **successor Sambhaji led a Maratha army** into **Mughal** territory, **captured Bahadurpur** in Berar, and plundered its wealth.
- Provoked by this humiliation, **Aurangzeb struck a compromise** with the **Mewar Rajputs** and **led an army into the Deccan**.
- **Bijapur and Golkonda** were **annexed** in 1686 and 1687 respectively.
- The next task of **Aurangzeb** was to **punish Sambhaji** for giving **protection** to his **rebellious son Prince Akbar**.
- In 1689 the **Mughal** forces **captured Sambhaji** and **killed him**.
- Sambhaji's death **did not deter the Marathas**.
- His younger brother **Rajaram** **renewed the fight** from the **fortress of Senji** in the **Tamil country**.
- The **fight continued** for many years.
- After the **death of Rajaram** in 1700, resistance continued under the **leadership of his widow, Tara Bai**.
- Acting on behalf of his infant son, **she despatched an army** of 50,000 horsemen and infantry to **Hyderabad**.
- The **capital** was **plundered** and, as a result, trade in **Masulipatnam**, the **major port** of the region, remained **disrupted** for years.
- At the time of **Aurangzeb's death** in 1707 **Marathas** still had many fortified places **under their control**.
- After Aurangzeb's death, **Sambhaji's son Shahu** was **released from prison** and claimed the **Maratha throne**.
- **Tara Bai** objected and it led to a **civil war**, in which Shahu emerged victorious and **ascended the throne** in 1708.
- **Balaji Viswanath** was very **supportive** of Shahu and helped him **ascend to the throne** in 1708.
- As a gesture of his gratitude **Shahu appointed Balaji Viswanath** as the **Peshwa** in 1713.
- In course of time, the **Peshwa** became the **real ruler**.
- **Shahu retired to Satara** and the **Peshwa** started to **rule from Poona**.
- **Tara Bai** carried on a parallel rival government with **Kolhapur** as **capital**.
- But **Raja Bai**, the **second wife of Rajaram** and her son **Sambhaji II** **imprisoned Tara Bai** and her son in 1714.
- **Sambhaji II ascended the throne of Kolhapur**.
- However he had to accept the **overlordship** of **Shahu**.
- After **Shahu died** in 1749, **Rama Raja** who **ascended the throne**, made a pact with the **Peshwa**, according to which he became a **titular head**.



Tara Bai

- 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.

Maratha Administration

Central Government

- Shivaji was not only a **great warrior** but a **good administrator** too.
- He had an **advisory council** to assist him in his day-to-day administration.
- This council of **eight ministers** was known as **Ashta Pradhan**. Its functions were advisory. The eight ministers were:
 - (i) **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.
 - (ii) **The Amatya or finance minister** checked and countersigned all public accounts of the kingdom.
 - (iii) **The Walkia-Nawis or Mantri** maintained the records of the king's activities and the proceedings in the court.
 - (iv) **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.
 - (v) **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.

- (vi) **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.
- (vii) **Nyayadhish or chief justice** was responsible for civil and military justice.
- (viii) **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 **four ministers** other than the **Danadyksha, 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 Pranth**s.
- The practice of granting **jagirs** was **abandoned** and all **officers** were **paid in cash**.
- Even when the revenues of a particular place were assigned to any official, his only link was with **the income generated from the property**.
- He had no control over the people associated with it.
- **No office** was to be **hereditary**.
- The fort was the nerve-centre of the activities of the Pranth.
- The **lowest unit** of the government was **the village** in which the traditional system of administration prevailed.

Revenue System

- The revenue administration of **Shivaji** was **humane** and **beneficent** to the **cultivators**. The **lands** were carefully **surveyed** and **assessed**.
- The state demand was fixed at **30% of the gross produce** to be **payable in cash or kind**. Later, the **tax was raised to 40%**.
- The amount of money to be **paid was fixed**.
- In times of **famine**, the government **advanced money and grain** to the cultivators which were to be **paid back in instalments** later.
- **Liberal loans** were also **advanced** to the peasants for **purchasing cattle, seed, etc.**

Chauth and Sardeshmukhi

- As the **revenue collected** from the state was **insufficient** to meet its requirements, Shivaji collected **two taxes**, Chauth and Sardeshmukhi, from the **adjoining territories** of his empire, the **Mughal provinces** and the territories of the **Sultan of Bijapur**.

- **Chauth** was **one-fourth** of the **revenue** of the district conquered by the **Marthas**.
- **Sardeshmukhi** was an **additional 10%** of the **revenue** which Shivaji collected by virtue of his position as Sardeshmukh.
- **Sardeshmukh** was the **superior head** of many Desais or Deshmukhs.
- **Shivaji claimed** that he was the **hereditary Sardeshmukh** of his country.

Military Organization

- **Shivaji** organized a **standing army**. As we have seen, he discouraged the practice of granting jagirs and making hereditary appointments.
- **Quarters** were provided to **the soldiers**. The soldiers were given **regular salaries**.
- The army consisted of **four divisions: infantry, cavalry, an elephant corps and artillery**.
- Though the soldiers were **good at guerrilla** methods of warfare, at a later stage they were also **trained in conventional warfare**.
- **The infantry** was divided into **regiments, brigades and divisions**. The smallest unit with **nine soldiers** was **headed by a Naik** (corporal).
- Each unit with **25 horsemen** was placed under **one havildar** (equivalent to the rank of a sergeant).
- Over **five havildars** were placed under **one jamaladar** and over **ten jamaladars** under **one hazari**.
- **Sari Naubat** was the **supreme commander of cavalry**.
- **The cavalry** was divided into two classes: **the bargirs** (soldiers whose horses were given by the state) and **the shiledars** (mercenary horsemen who had to find their own horses).
- There were **water-carriers** and **farriers** too.

Justice

- The administration of justice was of a rudimentary nature. There were **no regular courts** and **regular procedures**.
- The **panchayats** functioned in **the villages**. The system of ordeals was common. Criminal cases were tried by **the Patels**.
- Appeals in both civil and criminal cases were heard by the **Nyayadhish** (chief justice) with the guidance of **the smritis**. **Hazir Majlim** was the final court of appeal.

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**.

Balaji Viswanath (1713–1720)

- **Balaji Viswanath** assisted the Maratha emperor **Shahu** to consolidate his control over the kingdom that had been **plagued** by a **civil war**.
- **Kanhoji Angre** was the **most powerful naval chief** on the **western coast**.
- During the civil war **Kanhoji** had **supported Tarabai**.



Balaji
Viswanath

- 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.
- Known as **Nana Sahib**, he proved to be a **good administrator** and an **expert** in handling **financial matters**



Balaji Baji Rao

Carnatic Expedition

- **Chanda Sahib**, son-in-law of the **Nawab of Arcot**, after **capturing Tiruchirappalli** threatened to lay siege to Thanjavur.
- Its **Maratha** ruler **appealed** to **Shahu** for **help** in 1739.
- Responding to this appeal, the Peshwa sent **Raghoji Bhonsle** (Sahu's brother-in-law) to **Thanjavur**.
- **Raghoji Bhonsle** defeated and **killed the Nawab of Arcot, Dost Ali**, in 1740.
- **Tiruchirappalli** was **captured** and **Chanda Sahib** imprisoned.

- As the **Peshwa** was subsequently **engaged** in **military expeditions** in Bundelkhand and Bengal, **Mohammed Ali**, who **succeeded Dost Ali**, could easily retake Arcot and **recapture Tiruchirappalli in 1743**.
- The Peshwa then sent his cousin **Sadasiva Rao to the Carnatic**.
- Although the authority of the Marathas was reestablished, **Tiruchirappalli could not be regained**.

Battle of Udgir, 1760

- A war of succession broke out after the **death of Nizam Asaf Jah in 1748**. Peshwa supported the eldest son of the **Nizam**.
- **The army sent by Peshwa under Sadasiva Rao won the battle of Udgir in 1760**.
- This success marked the **climax of Maratha military might**.
- The Peshwa took over **Bijapur, Aurangabad, Dulatabad, Ahmadnagar and Burhanpur**.
- The Marathas had brought **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**.
- **Imadul-Mulk** who was made **the Wazir** with the help of Marathas became a puppet in their hands.
- After bringing the **Punjab** under their **control**, they expelled the representative of **Ahmad Shah Abdali**, the founder of the **Durani Empire in Afghanistan**.
- A major conflict with Ahmad Shah Abdali became therefore inevitable.
- The Marathas tried to find allies among **the powers in the north-west**. But their earlier deeds had antagonized all of them.
- **The Sikhs, Jat chiefs and Muslims did not trust them**.
- **The Marathas did not help Siraj-ud-Daulah in the battle of Plassey in 1757**.
- So **no help** was forthcoming from **Bengal** either.
- A move on the part of the **Peshwa against the British**, both in **Karnataka and Bengal**, would have probably checked their advance.
- But the Peshwa's undue interests in Delhi earned the enmity of various regional powers. **Ahmad Shah Abdali** brought about the disaster at **Panipat in 1761**.

The Third Battle of Panipat, 1761

- **The third battle of Panipat, 1761** is one of the decisive battles in the history of India.
- The defeat in the battle dealt a severe blow to the Marathas and the Mughal Empire and thereby paved the way for **the rise of the British power in India**.
- Circumstances The tottering Mughal Empire neglected the defence of **the North-West frontier areas**.

- This prompted **Nadir Shah**, the then ruler of **Afghanistan**, to **invade India**.
- In spite of his repeated demands, the **Mughal ruler, Muhammad Shah**, provided **asylum** to the **Afghan rebels**. So, his **invasions started in 1739**.
- **Delhi was plundered**. The **Kohinoor diamond** and the **valuable peacock throne** were **taken away by Nadir Shah**.
- When **Nadir Shah** was **assassinated in 1747**, one of his military generals, **Ahmad Shah Abdali** became an **independent ruler** of **Afghanistan**.
- After consolidating his position, he started his military expeditions.
- The **Mughal emperor** made **peace** with him by **ceding Multan and the Punjab**.
- **Mir Mannu**, appointed by the **Mughal Emperor** as the **governor of Punjab**, was to act only as an agent of **Ahmad Shah Abdali**.
- On **Mir Mannu's death**, the **widow of Mir Mannu**, with the help of the **Wazir of Delhi, Imad-ul-Mulk**, appointed **Mir Munim** as the **Governor of the Punjab**, without the consent of **Abdali**.
- **Infuriated** by this move **Abdali invaded India and captured the Punjab**.
- **Mir Munim** fled to **Delhi**. Pursuing him **Abdali captured Delhi** and **pillaged it in January 1757**.
- **Mathura and Brindavan** were **desecrated**. Before leaving **Delhi**, **Abdali appointed Mir Bakshi** as his agent in **Delhi**.
- **Timur Shah**, his son, was made the **Viceroy of Lahore**.
- An expedition under **Malhar Rao Holkar and Raghunatha Rao** reached **Delhi** after **Abdali** had left.
- They **removed** the **agent** of **Abdali** at **Delhi** and **appointed a man** of their **choice** as the **Wazir**.
- Thereafter they **captured Sirhind and Lahore in 1758**.
- The **Afghan forces** were **defeated**, and **Timur Shah** **deposed**.

The Peshwa recruits a huge army

- 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 **Mahadaji 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**.

The Anglo-Maratha Wars

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

The Second Anglo-Maratha War (1803-1806)

- The death of **Nana Fadnavis** resulted in a scramble for his huge possessions.

- **Peshwa Baji Rao II was dethroned.** In the then trying circumstances, he had to accept the help of the British.
- **Wellesley**, the then **Governor General**, forced the Subsidiary Alliance on the Peshwa. **The treaty of Bassein** was signed in **1802**.
- According to the treaty the territory to be **ceded** should fetch an **income of Rs. 26 Lakhs**.
- The leading Maratha States regarded the treaty as humiliating and hence decided to defy it.
- So **the second Anglo-Maratha war broke out**. In spite of the brave resistance put up by the Marathas, the Maratha leaders were completely routed.
- The **Subsidiary Alliance** was accepted. **The British got Doab, Ahmadnagar, Broach** and all of the **hilly regions**.

The Third Anglo-Maratha War (1817-1819)

- **Peshwa Baji Rao II** became **anti-British**, as the **prime minister of the Gaikwar** (ruler) of Baroda Gangadhar Sastri was **killed by Trimbakji**, a favourite of Peshwa.
- At the instance of the Resident at Poona, **Mountstuart Elphinstone**, **Trimabakji** was **imprisoned**.
- The murderer however managed to **escape** from the prison with the assistance of the Peshwa.
- **Peshwa** was also **charged** with creating the Maratha **confederacy** and **plotting** with Scindia, Bhonsle and Holkar **against the British**.
- So, the British forced the Peshwa to sign a **new treaty at Poona in 1817**.
- Accordingly,
 - (i) The **Peshwa resigned** the headship of the Maratha confederacy.
 - (ii) 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 AngloMaratha War

- (i) **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**.
- (ii) Until his **death in 1851** **Baji Rao II** remained a **prisoner** with an **annual pension**.
- (iii) **Pratap Singh**, a descendent of **Shivaji**, was made **the king of a small kingdom** carved around Satara.

- (iv) The Maratha Confederacy organised by Baji Rao I comprising Bhonsle, Holkar and Scindia was dissolved.
- (v) **Mountstuart Elphinstone**, who had been Resident at Poona, became **Governor of Bombay**.

Maratha Administration under Peshwas (1714-1818)

- The Peshwa was one of the **Ashta Pradhan of Shivaji**.
- This office was not a hereditary one. As the power and prestige of the king declined, the Peshwas rose to prominence.
- The genius of **Balaji Vishwanath** (1713-1720) made the office of the Peshwa **supreme and hereditary**.
- The Peshwas **virtually controlled the whole administration**, usurping the powers of the king. They were also recognized as the **religious head of the state**.

Central Secretariat

- The centre of the Maratha administration was the **Peshwa Secretariat at Poona**.
- It dealt with the **revenues and expenditure** of all the districts, the accounts submitted by **the village and district officials**.
- The **pay and rights of all grades of public servants** and the budgets under civil, military and religious heads were also **handled**.
- The daily register recorded all revenues, all grants and the **payments** received from **foreign territories**.

Provinces

- Provinces under the Peshwas were of **various sizes**.
- Larger provinces were under the provincial governors called **Sarsubahdars**. The divisions in the provinces were termed **Subahs and Pranths**.
- The **Mamlatdar and Kamavistar** were Peshwa's representatives in the districts.
- They were responsible for every branch of district administration.
- **Deshmukhs and Deshpandes** were district officers who were in charge of accounts and were to observe the activities of Mamlatdars and Kamavistars.
- It was a system of checks and balances. In order to prevent misappropriation of public money, the **Maratha government collected a heavy sum** (Rasad) from the **Mamlatdars** and other officials.
- It was collected on their first appointment to a district.
- In **Baji Rao II's time**, these offices were auctioned off. **The clerks and menials** were paid for **10 or 11 months in a year**.

Village Administration

- The village was **the basic unit** of administration and was self-supportive.

- **The Patel** was the **chief** village officer and was responsible for remitting revenue collections to the centre.
- He was **not paid** by the government.
- His post was **hereditary**.
- The Patel was helped by **the Kulkarni** or **accountant** and **recordkeeper**.
- 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 on the **payment** of a **fee** for cutting trees and using pastures.
- Revenue was derived even from the sale of grass, bamboo, fuel wood, honey and the like.
- The land revenue assessment was based on a careful survey.
- Land was divided into three classes: according to **the kinds of the crops, facilities for irrigation, and productivity of the land**.
- **The villagers** were the **original settlers** who acquired the forest. They could not be deprived of their lands.
- But only **the Patel** could **represent** their rights to the **higher authorities**. Other sources of revenue were Chauth and Sardeshmukhi.
- The **Chauth** was divided into
 - i. **25 percent for the ruler**
 - ii. **66 percent for Maratha officials and military heads for the maintenance of troops.**
 - iii. **6 percent for the Pant Sachiv (Chief, a Brahman by birth)**
 - iv. **3 percent for the tax collectors.**
- **Customs, excise duties and sale of forest produce** also yielded much **income**.
- **Goldsmiths** were allowed to **mint coins** on payment of royalty to the government and **getting license** for the purpose. They had to maintain a certain standard.

- When it was found that the standard was not being met all **private mints** were **closed** in 1760 and a **central mint** was **established**.
- **Miscellaneous taxes** were also **collected**.
- It included :
 1. **Tax on land, held by Deshmukhs and Deshpandes.**
 2. **Tax on land kept for the village Mahars.**
 3. **Tax on the lands irrigated by wells.**
 4. **House tax from all except Brahmins and village officials.**
 5. **Annual fee for the testing of weights and measures.**
 6. **Tax on the remarriage of widows.**
 7. **Tax on sheep and buffaloes.**
 8. **Pasture fee.**
 9. **Tax on melon cultivation in river beds.**
 10. **Succession duty.**
 11. **Duty on the sale of horses, etc.**
- When the **Maratha** government was in **financial difficulty**, it **levied** on all landholders, **Kurja-Patti or Tasti-Patti**, a tax equal to one year's income of the taxpayer.
- The **administration** of justice also **earned** some **income**.
- A **fee of 25%** was **charged** on **money bonds**. **Fines** were **collected** from persons suspected or found guilty of adultery.
- **Brahmins** were **exempted** from duty on things imported for their own use.

Police System

- **Watchmen**, generally **the Mahars**, were employed in every **village**.
- But whenever crime was on the rise, government sent forces from the irregular infantry to control crimes.
- The residents of the disturbed area had to pay an **additional house tax** to meet the expenditure arising out of **maintaining these armed forces**.
- **Baji Rao II** appointed additional **police officers** to detect and **seize offenders**.
- In the **urban areas**, magisterial and police powers were given to the **Kotwal**.
- Their additional duties were to monitor the prices, take a census of the inhabitants, conduct trials on civil cases, supply labour to **the government** and **levy fees** from the professional duties given to **the Nagarka or police superintendent**.

Judicial System

The Judicial System was **very imperfect**. There was **no codified law**.

- There were **no rules of procedure**. **Arbitration** was given **high priority**.
- If it failed, then the case was transferred for decision to a panchayat appointed by the Patel in the village and by the leading merchants in towns.

- The **panchayat** was a **powerful institution**. Retrial also took place.
- **Appeals** were made to the **Mamlatdar**. In criminal cases there was a hierarchy of the judicial officers.
- At the top was the **Raja Chhatrapati** and below him were **the Peshwa, Sar-Subahdar, the Mamlatdar and the Patel**.
- Flogging and torture were inflicted to **extort confession**.

Army

- The Maratha military system under **the Peshwas** was **modelled** on the **Mughal military** system.
- The mode of recruitment, payment of salaries, provisions for the families of the soldiers, and the importance given to the cavalry showed a **strong resemblance** to the Mughal military system.
- The **Peshwas** gave up the notable features of the military system **followed** under **Shivaji**. **Shivaji** had **recruited soldiers** locally from Maratha region.
- But the Peshwas drafted soldiers from all parts of India and from all social groups.
- The **army had Arabs, Abyssinians, Rajputs, Rohillas and Sikhs**. The **Peshwa's army** comprised mercenaries of **the feudal chieftains**.
- As the fiefs of **the rival chiefs** were in the same area, there were lots of internal disputes. It affected the solidarity of the people of the Maratha state.

Cavalry

- The cavalry was naturally **the main strength** of the Maratha army.
- Every **jagirdar** had to bring a stipulated number of horsemen for a general muster, every year.
- The horsemen were divided into **three classes** based on **the quality of the horses** they kept.

Infantry and Artillery

- **The Marathas** preferred to **serve** in the **cavalry**. So men for infantry were recruited from other parts of the country.
- The **Arabs, Rohillas, Sikhs and Sindhis** in the Maratha infantry were **paid a higher salary** compared to the Maratha soldiers.
- The Maratha **artillery** was **manned** mostly by the **Portuguese and Indian Christians**.
- Later on, the **English** were also **recruited**.

Navy

- The Maratha navy was built for the purpose of **guarding the Maratha ports**, thereby checking piracy, and collecting customs duties from the incoming and outgoing ships.

- **Balaji Vishwanath** built naval bases at **Konkan, Khanderi and Vijayadurg**. Dockyard facilities were also developed.

Maratha Rule in Tamilnadu

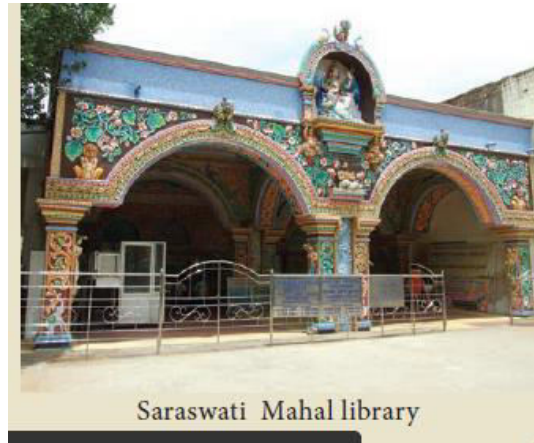
Circumstances leading to its establishment

- **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**.
- **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 (1728), 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 **remarkable ruler**. He was **educated by the German Christian missionary Friedrich Schwartz, Serfoji**.
- Similarly **Serfoji II** turned out to be a well-known **practitioner of Western science and medicine**.
- Yet he was a devoted keeper of Indian traditions. He **mastered several European languages** and had an impressive library of books in every branch of learning.

- Serfoji's modernising projects included the establishment of a printing press (the first press for Marathi and Sanskrit) and enrichment of the Saraswati Mahal Library.



- His most innovative project, however, was the establishment of **free modern public schools** run by his court, for **instruction in English** and the vernacular languages.
- Serfoji II found in his **contemporary missionary scholar C.S. John** in Tranquebar, an innovator in education.
- **John** carried out reforms and experiments in schooling ranging from residential arrangements for students and innovations in **curriculum and pedagogy**.
- But his most important proposal was a project submitted to the **English colonial government in 1812**, urging it to **sponsor free schools for Indian children**, for instruction in **Tamil and English**.
- This was at a time when **English education was not available to non-Christian Indians**.
- **Thomas Munro, governor of Madras, proposed a scheme** for elementary public schools in the 1820s, but the **Company government did not establish** a modern school for natives in **Madras till 1841**



Serfoji II

- In contrast, from the start, the German missionaries had run several **free vernacular and English schools** in the southern provinces **since 1707**.
- **Serfoji II** was in advance of both the **missionary and the colonial state**, for as early as **1803 in Thanjavur** he had established the first modern public school for non-Christian natives.

- While Indian rulers often **endowed educational institutions of higher learning**, they did not establish elementary schools, nor did they administer any schools or colleges.
- Serfoji's most striking initiative was the **founding and management of free elementary and secondary schools for orphans and the poor in Thanjavur** city and other adjacent places.
- Included were schools for all levels, **charity schools, colleges and padashalas** for Sanskrit higher learning.
- The schools catered to the court elites, Vedic scholars, orphans and the poor. A second innovation was the introduction of **navavidya** ('modern' or 'new' learning) in the state-run schools.
- In 1822, at the **free school in Muktabal Chattiram** the king's favourite almshouse established in 1803, 15 teachers taught a total of 464 students of diverse castes, in two classes, in the morning and in the evening.
- Serfoji also **supported a free school for needy Christians**, run by missionaries in the village of **Kannandangudi**.
- Serfoji II established **Dhanvantari Mahal**, a research institution that produced herbal medicine for humans and animals.
- Maintaining case-sheets of patients was introduced.
- Physicians of modern medicine, **Ayurveda, Unani and Siddha** schools undertook research on drugs and herbs for medical cure.
- They produced eighteen volumes of research material.
- Serfoji also catalogued the important herbs in the form of **exquisite hand paintings**.
- Serfoji's strategic initiatives in modern education enabled the **Thanjavur court elite** and subjects to enter and benefit from the **emerging colonial social and economic order**.
- The court officials, mostly Brahmins, trained in European knowledge, technologies and arts became leading agents of colonial modernity, **equal to the English educated dubashes**, writers and interpreters, both Hindu and Christian, who mediated between the Europeans and Indian courts.
- **Two of Serfoji's pandits** (one of them was Kottaiyur Sivakolundu Desigar) joined the Company's College of **Fort St. George** and became leaders in translation and print culture.

Serfoji's projects

- 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, coincollecting, 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**'.

More to Know:

- 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**.
- **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

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**.
- Peshwa is a **Persian word** which means "**Foremost**" or the "**First Minister**".
- "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**.

11th History Lesson 11 Notes in English

11. The Coming of the Europeans

Introduction

- The beginning of **British rule** in **India** is conventionally ascribed to **1757**, after the **Battle of Plassey** was won by the English **East India Company** against the **Nawab of Bengal**.
- But the **Europeans** had arrived in India by the beginning of the sixteenth century.
- Their original intention was to procure pepper, cinnamon, cloves and other spices for the European markets and participate in **the trade** of the **Indian Ocean**.
- **The Portuguese** were the first Europeans to establish themselves in India.
- **Vasco da Gama** discovered the direct **sea route** to India from Europe around the **Cape of Good Hope** at the end of the **fifteenth century**.
- Subsequently, the **Portuguese** conquered Goa on the **west coast** in **1510**.
- Goa then became the **political headquarters** for the Portuguese in India and further **east** in **Malacca** and **Java**.

The Portuguese started Trade

- The Portuguese perfected a pattern of controlling the Indian Ocean trade through a combination of **political aggressiveness** and **naval superiority**.
- Their **forts at Daman and Diu** enabled them to control the shipping in the **Arabian Sea**, using their **well-armed ships**.
- The other European nations who came to India nearly a century later, especially the **Dutch and the English**, modelled their activities on the **Portuguese blueprint**.
- Thus we need to understand the advent of the European trading companies as an ongoing process of engagement with Indian political authorities, local merchants and society, which culminated in **the conquest of Bengal** by the **British in 1757**.
- This lesson has two parts. **The political history of India** and the changing scenario that emerged after 1600 are discussed in the first part.
- The second part deals with **the arrival of European trading companies** in India and the impact each one made on Indian society.

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**.



British factory at Surat

The Europeans got Trade permission

- The governor of the city was in charge of **civilian affairs** and collecting the **revenues** from customs duties. **Akbar** had also tried to **extend his empire** in the east beyond **Bihar** by conquering **Bengal**.
- But Bengal was not really integrated into the empire until nearly three decades later, when it became one of **the provinces (subah)** under **Jahangir**.
- Under Akbar, the revenue system of the empire had been revamped by **Todar Mal** so that a unified system of governance and revenue collection could function throughout the empire.
- At his death, therefore, Akbar left a powerful, economically prosperous and well administered empire.
- The Dutch, followed by the **English**, **arrived in Surat** in the early years of the **1600s** to begin their **trading activities**.
- The Mughal governor **permitted** them to trade, and to set up their **"factories"** (as the business premises of the European traders which also functioned as **warehouses** were termed).
- But they were **not allowed** to have any **territorial authority** over any part of the city.
- This **frustrated** their ambitions to follow the **Portuguese** model.

- The English acquired the **islands of Bombay in 1668**, and set up their **headquarters in Bombay in 1687**.
- Their primary objective was to develop Bombay as an alternate base for their operations.
- But Surat under the protection of the Mughal state still remained the preferred centre of commercial activity for **the merchants**.

[1600-1650: South India after Vijayanagar]

- **South India**, especially **the Tamil region**, presented a sharp contrast to the centralized stability of the Mughal empire in these decades.
- Politically the region was fragmented and unsettled.
- Under Vijayanagar rule, **three Nayak kingdoms** had been set up in the Tamil region: in **Madurai, Thanjavur and Senji**.
- The objective was to provide financial and manpower resources to the empire.
- After the **defeat of Vijayanagar in 1565 in the Battle of Talikota** by the combined forces of the rulers of **Ahmednagar, Bijapur and Golkonda**, the central authority of the once dominant **kingdom became very weak**.
- The Nayak kingdoms became virtually autonomous, though they made a ritualistic acknowledgment of the authority of the **Vijayanagar emperor**.
- In addition to the larger Nayak kingdoms, several **local chiefs** also controlled some parts of the region.
- The most notable of them was probably **the Setupati of Ramanathapuram**, who was also keen to **assert his independence**.
- Between **1590 and 1649** the region witnessed several military conflicts arising out of these unsettled political conditions.
- **Madurai and Thanjavur** fought several times to establish their superiority.
- There were also **rebellions against** the Vijayanagar emperor.

The English builds the First Fort

- Besides these **on-going conflicts**, **Golkonda invaded the Coromandel in 1646** and **annexed** the area between **Pulicat and San Thome**, which also changed the political scenario in the region.
- **The Dutch and the English** were able to **acquire territorial rights** on the east coast during these years.
- They realized that they needed a base on the Coromandel coast to access the piece goods needed for trading with the **spice-producing islands of Indonesia**.
- **The Dutch** had successfully negotiated to **acquire Pulicat (Palaverkadu)** from the **Nayak of Senji** and constructed a **fort** there.



Fort St. George

- The English got a piece of land further south from the local chief, **Damarla Venkatadri Nayak** on which they built **Fort St. George in 1639**.
- Thus an **English settlement** came up which eventually grew into **Chennai (Madras)**, the capital of the Madras Presidency.

[1650-1700: The Mughal Empire]

- Emperor **Aurangzeb** began an ambitious programme of **extending his empire south to the Deccan, and the kingdoms of Ahmednagar, Bijapur and Golkonda** were conquered in the 1680s.
- This extended the **Mughal control** of the Deccan as far south as Chennai.
- But the overextended **Mughal empire** soon began to reveal its **inherent weakness**.
- This became most apparent when the **Marathas**, under **Shivaji**, began to grow in power and military strength.
- They attacked **Surat** with **impunity in 1664**, though it was soon abandoned.
- But their **second raid in 1670 devastated Surat** and its trade took **several years to recover**.
- This seriously challenged the claim of **Mughal invincibility** and it sounded the beginning of the gradual disintegration of the Mughal empire.
- In the 1660s, after the **attack on Surat**, **Shivaji** turned his attention to **south India**, and defeated the **Nayaks of Senji and Thanjavur**.
- Though **Senji** was conquered by the **Mughals** a few years later, **Thanjavur** survived as a **Maratharuled 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 English became the power to reckon

- 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

The Economy

Agriculture

- India was primarily an agricultural economy.
- Most of the population lived in the rural areas and they depended on agriculture for their livelihood.
- In addition to food grains, they grew several commercial crops.
- These included sugarcane, oil seeds, cotton and indigo.
- There was a brisk trade in food grains, ghee, jaggery and other food products from the surplus areas to the deficit areas within India.

- Food grains, particularly, were **transported** on **coastal boats** and the Tamil region, for instance, imported food grains from the Andhra region and Bengal.
- On the west coast, **food grains** from Gujarat were **exported** to the Malabar region in **return for pepper, cinnamon and ginger**.
- Food grains were also **shipped** to the Dutch establishments in **Sri Lanka and Batavia**.

Cotton Manufactures

- India also had a **strong manufacturing base** and was particularly famous for the variety of **cotton fabrics** produced at various centres across the country.
- **Weaving** was the **second most important economic** activity in the country, supported by subsidiary activities like **spinning and dyeing**.
- Manufacturing – that is, **handicraft production** – was carried on both in urban and rural areas.
- Luxury crafts, like **metalwork** were **urban** based.
- **Weaving** was mostly done in **rural areas**.
- India had a great **advantage** in that **cotton** was **grown** in the country.
- Indian craft communities also possessed specialized knowledge about dyeing cotton using **chemicals like alum** to produce a **permanent colour**.
- **The Coromandel region** was famous for its **painted (kalamkari) fabrics** which had designs drawn on the cloth and then dyed.
- By the sixteenth century these had become **staple products** for consumers in south-east Asia, especially the Indonesian islands.
- **Cotton fabrics** were the most **important exports** from all parts of India to the rest of the world. This continued well into the eighteenth century.

Marketing

- Production for an **external market** was widespread, so that there was a high degree of **commercialization** of production beyond subsistence levels.
- This required the organization of marketing by agencies which were distinct from the producers, that is, **a class of merchants**.
- Merchants thus **linked producers** who were dispersed in the **rural areas** with **urban** markets within the country, and with **external markets outside the country**.
- **The extensive trade network** in the country operated in several circuits, from the village markets, to regional markets and large urban commercial centres, culminating in **the ports** which were the gateways to the markets outside the country.

Merchant Groups

- Just as the various kinds of markets functioned at different scales, merchants were also **not a homogeneous group**.

- There were **traders and retailers** who serviced markets in **smaller centres**.
- If mercantile activity can be deemed to be a pyramid, this class of merchants would be at the **base of the pyramid**.
- At its top were the great merchants, who were the prime movers in overseas trade with great reserves of capital, who controlled them 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 **a mass large fortunes**.
- Such merchant princes or capitalists were found in all parts of India – **the banias 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**.

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**.

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.

The Merchant princes powers virtually disappeared

- 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.

Arrival of Europeans and the Aftermath

Portuguese in India

- During his **first voyage** **Vasco da Gama** came with **170 men in three vessels**.
- The cordiality of **Zamorin**, the **ruler of Calicut**, made him comfortable.
- He journeyed back on **29 August 1498** with only **fifty five surviving men** and of the **three ships**, two were laden with Indian goods.
- Gama's success made **Portugal** to send **1200 men** with **13 vessels** under **Pedron 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**.



Zamorin

Consolidation of the Portuguese Trade

- **The Portuguese** stopped yearly expeditions and instead decided to appoint a **Viceroy**.
- The first Viceroy was **Francisco d' Almeida** who followed what is known as '**Blue Water Policy**,' and accordingly, he added more **ships** to strengthen the navy rather than adding more settlements.
- He destroyed the fleet of Zamorin and a **fleet** sent by the **Sultan of Egypt**.
- He befriended the ruler of Cochin and built **fortresses at Cochin, Kannur** and other places on the **Malabar coast**.
- **Albuquerque (1509-1515)**, the successor of Almeida, was the **real founder** of the **Portuguese empire** in India.
- He defeated **Yusuf Adil Khan**, the ruler of **Bijapur** in **1510** and **captured Goa**.
- He developed Goa into a **centre of commerce** by making all the ships sail on that route.
- He **encouraged people** of all faiths to **settle in Goa**.



Albuquerque

The Viceroys played a significant role

- 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**.
- Two more **viceroy**s 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.

The Portuguese in TamilNadu

- Notable among them are: **Fr. Roberto de Nobili**, whose linguistic ability enabled him to **write** extensively in **Tamil and Sanskrit**. He is considered the **father of Tamil prose**.
- **Fr. Henriques** introduced **printing in Tamil** and is called the **father of printing press**.



Roberto de Nobile



San Thome Church

- **Clashes** occurred between the **Portuguese** and the **Muslim** groups on the **pearl fishery coast** in the **1530s** over the **control** of fishing and pearl diving rights.
- **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** **exact**ed **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.

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**.
- **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**.



Dutch Cemetery, Pulicat

- 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**.
- A subsequent **invasion of the Bijapur army** led to the destruction of fertile agricultural lands of **Thanjavur** pushing more **people into slavery**.
- This time (1646) around **2118 slaves**, mostly drawn from places situated along the coasts like **Adirampattinam, Tondi and Kayalpattinam**.

The French

- **The French** attempted to **establish a trade link** with India as early as **1527**.
- Taking a cue from the Portuguese and the Dutch, the French commenced their commercial operations through **the French East India Company**, established in **1664**.
- Unlike other European powers which appeared in India through the private trading companies, the French commercial enterprise was a project of **King Louis XIV**.
- His **minister of finance, Colbert**, was instrumental in establishing the French East India Company.
- As the French effort was a government initiative, it did not attract the general public of France who viewed it as yet another way to **tax people**.

Pondicherry through Madagascar

- The **French traders** arrived in **Madagascar** (in Africa) in **1602**.
- Though the **French colonized Madagascar**, they had to **abandon it in 1674**, excepting a small coastal trading post.

- **Berber**, a French agent in India obtained a **firman** [a royal command or authorization] on **September 4, 1666 from Aurangzeb**.
- 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**.
- Realizing the need for a stronger foothold in India, **Colbert sent a fleet to India**, led by **Haye** (Jacob Blanquet de la Haye).
- The **French** were able to **remove the Dutch from San Thome in Mylapore in 1672**.
- The **French** sought the **support of Sher Khan Lodi**, the local Governor, who represented the **Sultan of Bijapur**, against the **Dutch**.
- The **Dutch befriended the King of Golkonda** who was a traditional **foe of Bijapur**.
- It was **Sher Khan Lodi who offered Pondicherry** (Puducherry) as a suitable site for their settlement.
- **Pondicherry in 1673** was a **small fishing village**.
- **Francis Martin** who became the **Governor of Pondicherry** later had spent four years in **Madagascar** before arriving **Surat**.
- He made **Pondicherry the strategic centre of French settlements in India**.

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.
- The **Danish fort at Tarangambadi** was **vulnerable** to high tidal waves which frequently damaged roads and houses.

The Danish East India Company emerges

- 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.



Tarangambadi Fort

- The **Nayak king of Thanjavur** gifted **three more villages** surrounding Tarangambadi. Two Danish Missionaries, the first **protestant missionaries**, arrived on **9 June 1706**.

- The **Danish** settled in **Andaman and Nicobar** in **1755**, but due to **the threat of malaria** they abandoned it in **1848**.
- During **the Napoleonic wars** the British caused heavy damage to their possessions.
- **Serampore** was sold to the **British** in **1839** and **Tranquebar** and other settlements in **1845**.

The Danes in Tamil Nadu

- The **Danish Fort** built in **Tarangambadi** is **still intact**.
- **Bartholomaeus Ziegenbalg** along with **Heinrich Pluetschau** 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**.



Bartholomaeus
Ziegenbalg

- Ziegenbalg set up a **printing press**, and **published studies of the Tamil language** and of **Indian religion and culture**.
- His translation of the **New Testament into Tamil in 1715** was first in any Indian language.
- **The church building** that he and his associates **constructed in 1718** is still in use today.
- He succeeded in establishing a seminary for **the training of local clergy**.
- When he **died on 23 February 1719**, he left behind a full **Tamil translation** of the complete **Bible and of Genesis to Ruth** (Bible Story book series), many brief writings in **Tamil**, two church buildings, the seminary, and 250 baptized Christians.

Advent of the British

The English East India Company

- A group of wealthy merchants of **Leadenhall Street in London** secured a royal **charter** from **Queen Elizabeth I** to have a share in the lucrative spice trade with the East.
- **The Company**, headed by a **governor**, was managed by a **court of 24 Directors**.
- In 1611, **King James I** obtained from Mughal Emperor **Jahangir** through **William Hawkins**, **permission for regular trade**.
- **The English** obtained some **trading privileges in Surat**.
- In 1615–19 **Sir Thomas Roe** was sent as an **Ambassador** of the **English King James I**.
- The **Viceroy of Gujarat, Prince Khurram** granted trading privileges, but the British could not operate freely because the Portuguese exercised a powerful influence in the region.
- **Madras was ceded to East India Company in 1639** by the **Raja of Chandragiri** with permission to **build a fortified factory** which was named **Fort St. George**.



Chandragiri Fort

- This was the **first landholding** recorded by the **Company on Indian soil**.
- In 1645, the ruler of **Golkonda** overran the territories **under the Company's control in Madras**.
- **Aurangzeb** conquered **Golkonda in 1687** and brought the Company territories under Mughal rule.
- But the **privileges granted** to the English continued.
- Within a short time **Madras replaced Masulipatinam** as the **headquarters** of the **English** on the Coromandel Coast.
- The **island of Bombay**, which **Charles II** had inherited as dowry, was transferred to **the Company in 1668**.
- **The Charter of 1683 empowered the Company** to raise **military forces** and the right to declare war or make peace with the powers in America, Africa and Asia.
- In 1688 **Madras** had a municipal **government with a Mayor**.
- In 1693 **the Company** obtained another grant of three villages surrounding Madras and in 1702 five more villages were granted.

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 Sultanuti**, a site which became **the future Calcutta**.
- The **factory was fortified in 1696** and in **1698 the Company secured the zamindari rights** over three villages, Sutanuti, Kalikata and Gobindpur in return for a payment of **1200 rupees a year**.
- The fortified factory was called **Fort St. William** which became the **headquarters of the Presidency in 1770**.

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**.

First Carnatic War 1746-48

- The **Austrian War of Succession** and **Seven Years War** fought in Europe had their repercussions in India.
- The Austrian ruler **Charles VI died in 1740** and was succeeded by his daughter **Maria Theresa**.
- **France did not support her succession** and joined hands with German-speaking territories of Austria such as Bavaria, Saxony and Spain.
- **Frederick II** (known as Frederick the Great of Prussia) taking advantage of the emerging political situation **invaded and annexed Silesia**, an **Austrian province**, with the **support of France**.
- The wars fought between **Britain and France in Europe** also led to clashes between these two countries over their **colonial possessions in North America and India**.
- When the war broke out, the **new Governor of Pondicherry, Dupleix** appealed to **Morse, the Governor of Madras**, to remain neutral.
- But a **British squadron** under **Commodore Barnett** captured some of the **French vessels** with Indian goods and precipitated the situation.
- **Dupleix, shocked** by this incident, appealed to **Anwar-ud-din, the Nawab of Carnatic**, to help him to avoid war with the English.
- Calm prevailed for some time. Meanwhile **Dupleix contacted La Bourdonnais, the French Governor of Isle of France**, who appeared in the **Indian waters with eight warships**.
- **Peyton**, who led the **English squadron** with his **four ships**, intercepted the French squadron and in the **battle on 6 July 1746 Peyton** suffered reverses and retreated to **Hoogly, Calcutta** expecting some more ships from Britain.

Fall of Madras

- The **French** squadron succeeded in **capturing** the undefended **Madras** on **15 September 1746**.
- **Governor Morse** was asked to **surrender** but the **Madras Governor** turned to **Anwar-ud-din** for help.
- **Dupleix** was clever in **convincing** the **Nawab** that he was **securing Madras** from the British to be handed over to him.
- On **21 September 1746** the English were forced to part with Madras.
- But when the **Nawab of Carnatic** asked the **French** to **hand over Madras** to him as promised, the **French dodged**.
- Thereupon the **Nawab** sent a force of **10,000 men** under the **command** of his son **Mahfuz Khan**.

The Battle of San Thome and Adyar

- **Nawab's forces** blockaded **Fort St. George** but the **French forces** pushed the **Nawab's forces** to **San Thome**.
- The French received reinforcement and **Mahfuz Khan** attempted to halt the progress of the French on the **banks of river Adyar**.
- The **French forces** were able to **wade through the water** and inflict a **severe attack** on the **Nawab's forces** resulting in heavy losses.

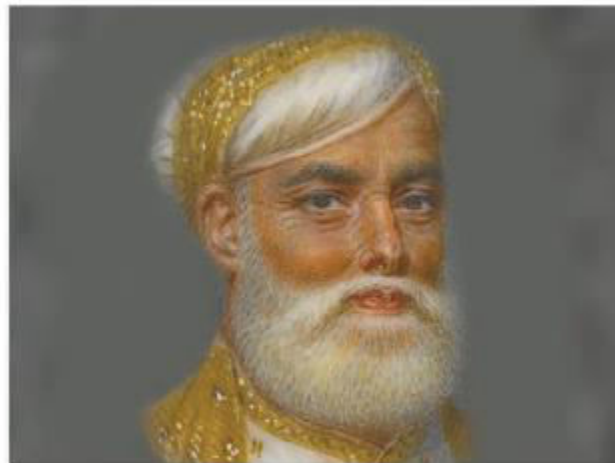


Dupleix

- **Dupleix** then set his eyes on **Fort St. David at Cuddalore** which was in British possession.
- The English, with the help of the **Nawab of Arcot**, was trying to regain the places lost but **Dupleix** again played a **diplomatic game** by promising that he would hoist the flag of the Nawab in the **Fort St. George** for a week and after that he requested the **Nawab to hand over the town to the French**.
- The **Nawab** agreed to **withdraw** his proposed help to the British.
- Two attempts of the **British** under **Rear- Admiral Boscawen** to take **Pondicherry** failed.
- By this time, in **1748**, **France** and the **English** had signed the **Treaty of Aix La Chapelle**.
- Under this treaty the British and the French **ceased their hostilities** in India.
- It was agreed that the **French** would **hand over Madras** to the **British** in return for **Louisburg** in **North America**.

The Second Carnatic War: 1749-54

- In Europe peace prevailed between the British and the French.
- But the two colonial powers could not live in peace in India.
- They played one native ruler against the other.
- Dupleix wanted to enhance the French influence by involving in the wars of succession in both Hyderabad and Arcot.
- Dupleix supported the claims of Muzzafar Jung, the grandson of Asaf Jah, who died in 1748 in Hyderabad, as the Nizam of Hyderabad.
- In the Carnatic, he supported the claim of Chanda Sahib. A triple alliance was formed amongst the French, Nizam and the Nawab of Carnatic.
- The English, after losing Madras, a precious possession, had only Fort St. David under their control.
- In order to reduce the influence of the French, the English supported the rival candidates Nasir Jung for the throne of Nizam of Hyderabad and that of Muhammad Ali after the death of Anwar-ud-din in the Battle of Ambur in 1749.



Arcot Nawab Muhammad Ali

The Battle of Ambur (1749)

- The battle of Ambur 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-uddin was killed) **Chanda Sahib** decided to **take Tiruchirappalli**, with the **help of the French and the Nizam**.

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**.



Robert Clive

- As expected the **English received help** from **many rulers** from small territories.
- **The Raja of Mysore and the ruler of Thanjavur** rallied to support Muhammad Ali.
- Chanda Sahib dispatched a force of 3000 under his son Raja Sahib to take Arcot.
- **Clive seized Arcot on August 31** and then successfully withstood a 53-day siege by Chanda Sahib's son, Raja Sahib, who was helped by the French forces.
- **In the battle of Arni the English and the Maratha** ruler Murari Rao faced an unequal number of French and the forces of Nawab of Arcot.
- In several battles that followed, including one at **Kaveripakkam**, **Chanda Sahib** was captured and **executed**.
- **Muhammed Ali** became the **undisputed ruler of Carnatic**.
- In **Europe, Britain and France** were **not involved in any war** and so neither of them approved the policy of their Companies fighting in India.
- The **French government recalled Governor Dupleix**.
- **The Treaty of Pondicherry was signed in 1755** with the English; both countries agreed not to interfere in the quarrels of the Indian princes.

- The Treaty also defined their **mutual territorial** possessions in India, a situation that was **maintained** for nearly two centuries **until Indian independence**.

The Third Carnatic War: 1756-1763

- The **third Carnatic War** was an echo of the **Seven Years War** (1756-1763) which broke out in **Europe in 1756**.
- It was a **global conflict** and was fought between the **two arch-rivals Britain and France**.
- **The war** was fought in **North America** (resulting in the American War of Independence), and **West Africa** (which later became the French West Africa).
- In **India** it **manifested** itself in the **Third Carnatic war**.
- Before turning our attention to the Third Carnatic War, let us see what happened in Bengal in the meantime.

Battle of Plassey (1757)

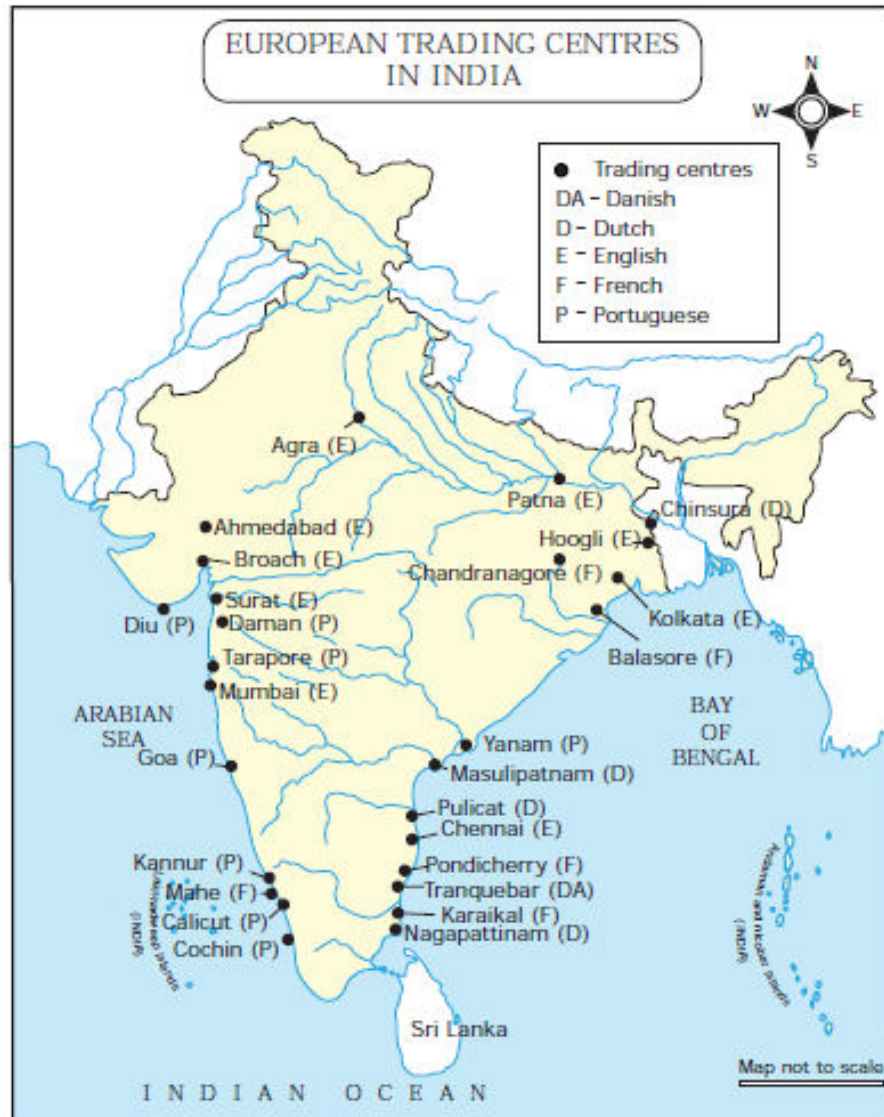
- The East India **Company abused the trade permits** (dastaks) granted by the Mughal Emperor by **not paying taxes** to the Nawab of Bengal, and by involving itself in internal trade.
- This apart, the Company had given asylum to **the son of the Nawab Sirajud- daula's** hostile aunt.
- As the Company 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**.
- **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**.

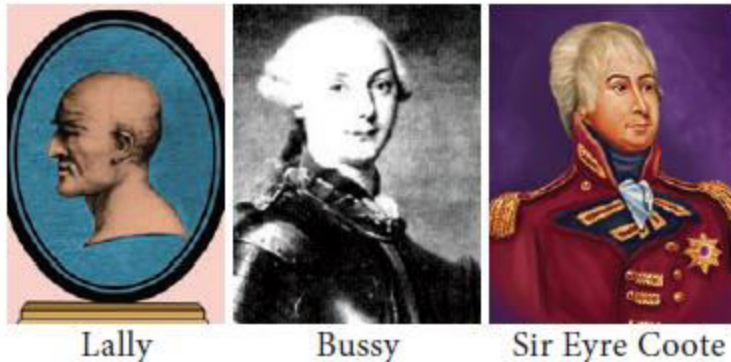


Outbreak of Third Carnatic War

- 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 and Bussy against The British

- **Lally wanted Bussy** to come from Hyderabad to **help** him to **defend Pondicherry** in the case of attack.
- **Bussy** left Hyderabad and **joined Lally**.
- In Deccan the political situation changed quickly and **the French lost both Rajahmundry (1758) and Masulipatam (1759)**.
- **Salabat Jung**, the Nizam of Hyderabad, **without fighting a battle** signed an **agreement with the British**.
- The Nizam **transferred Masulipatam and Northern Circars** from the French to the **English**.
- The combined forces of **Bussy and Lally captured Kanchipuram** and proceeded to take Madras.
- As the British were busy in Bengal, Madras had only about **800 Englishmen and 2500 Indian soldiers**.
- The **Siege of Madras** began on **12 December 1758**.
- The French could not progress till February 1759, but both sides suffered casualties.
- The **French**, however, could not continue with the siege as supplies were **dwindling**.
- Meanwhile **General Pocock brought a fleet** to the **relief of Madras**.
- Lally was forced to lift the siege and fall back on Kanchipuram.



The Battle of Wandiwash and the Fall of Pondicherry

- **Lally retired to Pondicherry** leaving a French contingent in Arcot.
- **The British** moved towards Wandiwash but suddenly fell upon **Kanchipuram** and captured it.
- A fresh detachment of **British forces** arrived under **the command of Sir Eyre Coote**.
- **The last ditch battle** was fought between **Eyre Coote and Lally** at Wandawashi (Wandiwash) in **January 1760**.
- **Bussy** was **defeated** and taken **prisoner**.
- Lally retreated to Pondicherry but it was not besieged immediately. Meanwhile the **British captured Senji** and proceeded to Pondicherry and laid siege to it.

- Lally had reorganized the defences and put up a heroic resistance to the British. The siege of Pondicherry continued for several months and finally on **4 February 1761 Pondicherry fell**.
- In the same year the **British took control of Mahe**, another French possession in the west coast.
- All French possessions were now lost. Finally, the hostilities came to an end with the signing of **the Treaty of Paris (1763)** at the end of the Seven Years War.
- **Pondicherry and Chandranagore** were restored to the French.
- The French had to henceforth be content with **Pondicherry, Karaikal** and **Yanaon** (Yanam) (all in Union Territory of Puducherry), **Mahe** (Kannur district in Kerala), and **Chandranagore** (Chandannagar in Bengal).
- **The English** emerged as the **undisputed colonial power in India**, changing from a trading company into that of a territorial power.

More To Know

- The name Carnatic originally referred to the region occupied by the **Kannada speaking people**.
- In the **eighteenth century** it included the region lying between the **Eastern Ghats** and the **Western Ghats**, in the modern Indian states of **Tamil Nadu, Karnataka, and southern Andhra Pradesh**.
- The **Nawab of Arcot** controlled this region.
- **Albuquerque** attempted to **stop** the practice of Sati.
- 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.
- **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**.
- **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**.
- **"The countryside** through which we passed (outskirts of Pondicherry) 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.

Norris Mission

- **Sir William Norris**, sent by the **English King William III** in **1698**, met **Aurangzeb** to get full **English jurisdiction** over the English settlements.
- This was to confirm the **existing privileges** and to **extend** their **trading rights** further.
- But this **request was conceded** only during **1714-17**, when a mission under **Surman** sent to the **Mughal Emperor Farukhsiyar** obtained **firman** (grant of trading rights) addressed to the **local rulers of Gujarat, Hyderabad and Bengal**.
- The Carnatic 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**.

Anandarangam Diary

- **Anandarangam (1709-1761)**, was born to a **leading merchant** of the time named **Tiruvengadam Pillai**.
- After his **father's death at Pondicherry**, in view of the **support** given by the **French Governors Dumas and Dupleix** became the greatest merchant at Pondicherry.
- Dupleix appointed him the **Chief Dubhashi** (one who knows two languages) and **Chief Commercial Agent (1746)**.
- This enabled him to emerge as a man of substantial **political influence at Pondicherry**.
- But his real fame rests on his **voluminous Diary in Tamil** which is a very valuable source of history for **the period from 1736 to 1760**, particularly for **the Governorship of Dupleix**.
- It is also a good summary of Anandarangam's views and impressions on contemporary events.
- The **Battle of Ambur: Muzaffar Jung**, the contender for **Nizami of Hyderabad**, and **Chanda Sahib**, a claimant to the Nawabi of Carnatic, with the help of the disciplined French infantry inflicted huge casualties on the Nizam and Anwar-ud-din's forces.
- **Anwar-ud-din was killed. Chanda Sahib entered Arcot as the Nawab.**
- **Muhammad Ali**, son of Anwar-ud-din, **escaped to Tiruchirappalli**.
- **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**.
- 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**.

11th History Lesson 12 Notes in English

12. Effects of British Rule

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 with standing 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.

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 **Shah Alam II** and his prime minister were also **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**.



Robert Clive

- 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.

The formation of Dyarchy system

- 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

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 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, this was fixed permanently. Thus the **zamindars** who were originally **tax collectors** acquired hereditary rights over the land assigned by the government.



Cornwallis

- **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**.
- 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.

The Ryotwari system was introduced

- 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'iyah**, 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 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.

Subsidiary Alliance and Doctrine of Lapse

- **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**.



Wellesley

- 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.

Doctrine of Lapse

- 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.



Dalhousie

- **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.
- 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.

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 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 (Moir)** 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**.

The Company's territories were increased

- 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 **darbar 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**.

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 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 Civil Services on Merit

- 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**.

Colleges were built for educating Company's 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 independent of **Sanskrit** was formulated.

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**.

Many Colleges and Schools were established

- 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**.
- **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 the President of the Board of Education

- **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**.

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 of them **joined** them and **swelled** their numbers in **central India**.
- The British proclaimed **Pindari War**.



The villagers burning themselves to avoid Pindaris



William Bentinck

- 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**.
- By 1870 **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**.

Irrigation

- **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**.



Arthur Cotton

- 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**.

The 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.

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 deindustrialized**. 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**.

Indian manufactures were affected and pushed to pressure

- At the same time, **Indian manufactures** were **shut 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**.
- **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.

Forcible collections of land revenue was abolished

- **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 government 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**.

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**.
- **The laissez faire** (non-intervention) 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.



Famine in Madras



Famine in Orissa



Indentured labourers

- **The Orissa 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.
- **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 slavery established in India

- 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.

Drain of Wealth

- 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 country**.
- 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.



Dadabhai Naoroji

- Naoroji argued that a great deal of **wealth was drained** to **England** in the form of **Home Charges**.
- The following constituted the Home Charges:
 1. **Incentive** to the **shareholders** of the Company
 2. **Savings and the salaries of European officials**, European traders and Planters remitted to England.
 3. **Pensions** to those who **retired** from **civil** and **military services**.
 4. 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.

The India's wealth was plundered

- **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 pounds**, **159 million pounds** drained to England.
- This worked to **44 percent of the total income** of the country.

More To Know:

1. 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.

2. Mahalwari

- **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**

3. 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**.
4. 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**.
5. 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**.

6. 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**.
- The question now before us is simply whether, when it is in our power to **teach** this language, we shall teach **languages** in which, by **universal confession**, there are no books on any subject which deserve to be compared to our own.
- Whether, when we can teach **European science**, we shall teach systems which, by universal confession, wherever they differ from those of Europe differ for the worse.
- And whether, when we can **patronize** sound **philosophy** and **true history**, we shall countenance, at the **public expense**, **medical doctrines** which would **disgrace an English barrier**
- **Astronomy** which would **move laughter in girls** at an English boarding school, **history** abounding with **kings thirty feet high** and **reigns thirty thousand years long**, and **geography** made of **seas of treacle** and **seas of butter**.

- It is said that **the Sanskrit and the Arabic** are the languages in which **the sacred books of a hundred millions of people** are written, and that they are on that account entitled to peculiar encouragement.
- Assuredly it is the duty of the British Government in India to be not only tolerant but neutral on all religious questions.
- We abstain, and I trust shall always abstain, from giving any **public encouragement** to those who are engaged in the work of **converting the natives to Christianity**.
- And while we act thus, can we reasonably or decently bribe men, out of the revenues of the State, to waste their youth in learning how they are to purify themselves after touching an ass or what texts of the Vedas they are to repeat to expiate the crime of killing a goat?
- 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.

6. First Train:

- **The railway line from Bombay to Thane** was opened in 1853; from **Howrah to Raniganj** in 1854-55.



First Train: Bombay to Thane

- **The first railway line in south India** ran from **Madras to Arakonam** in 1856.
- **Royapuram** was one of the railway stations **inaugurated** in that year.

7. Charles Travelyan:

- **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 muslims** 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**, 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**.

8. 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.'

9. 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 poignantly in **Bharati's** famous song 'Karumbu thottathile'

11th History Lesson 13 Notes in English

13. Early Resistance to British Rule

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.
- Here we discuss the happenings of that time in south India as well as the **great rebellion of 1857**.

Mysore Sultans and Resistance

Rise of Haider Ali in Mysore

- **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** who was appointed **Dalwai or prime minister**.
- 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 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 Company

- 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**.

Haider turned against the English

- 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)

- 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 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, Coote proceeded to Pondicherry. Haider in the meantime overran the kingdom of Thanjavur.
- 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.

Haider Died

- 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.
- 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 against The British

- 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** was treated as a declaration of **war** on the **Company government**.
- Hence the **third Anglo-Mysore War** broke out.



Tipu Sultan

Cornwallis encountered Tipu

- **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.

The treaty of Srirangapatnam

- 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 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**.



Srirangapatnam Fort

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 **Srirangapatnam** 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

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 Ariyanayaga 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.
- **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 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 Palayakkarars

- **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.

Nawab appoints Mafuzkhan

- **Mafuzkhan** (Arcot Nawab's elder brother) was appointed by the Nawab as his representative in those territories.
- Mafuzkhan 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.

Tamil palayakkarars against Arcot Nawab Mohamed Ali

- 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 Travancore to his confederacy.
- Nawab, on his side, sent an additional contingent of sepoys to Mafuzkhan and the reinforced army proceeded to Tirunelveli.
- Besides the 1000 sepoys of the Company, Mafuzkhan received 600 more sent by the Nawab.
- He also had the support of cavalry and foot soldiers from the Carnatic.
- Before Mafuzkhan could station his troops near Kalakadu, 2000 soldiers from Travancore joined the forces of Puli Thevar. In **the battle of Kalakadu**, Mafuzkhan'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.

Yusuf Khan serve the Nawab of Arcot

- From 1756 to 1763, aided frequently by Travancore, the palayakkarars 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.

Unity of palayakkarars broke

- Consequently the unity of palayakkarars 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 supports Haider Ali

- 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 Periyadayar, 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 was crowned

- 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 compromise formula of the Englishmen, died under mysterious circumstances.
- Velu Nachiyar **became sick and died** in three years later in 1796.

Veera Pandiya Kattabomman became the palayakkararr

- While Velu Nachiyar was fighting the British and engaging their complete attention on Ramanathapuram and Sivagangai, Veera Pandiya Kattabomman's resistance against the British was on progress. **Kattabomma Nayak** was the palayakkarar of Panchalamkurichi.
- Kattabomman Nayak was a family title. The **chieftain of the Colonel Heron's** time was **Jagaveera Kattabomman Nayak**, the grandfather of Veera Pandiya Kattabomman.
- This Veera Pandiya Kattabomman, born in 1761, became the palayakkarar on the death of his father, Jagaveera Pandiya Kattabomman.
- 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.



Veera Pandiya Kattabomman

Jackson gets angry on Kattabomman

- 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.
- 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.

Collector arrests Kattabomman and his minister

- 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 Pilai was taken prisoner but Kattabomman made his escape.

Governor Edward Clive asks Kattabomman to submit authority of the Company

- 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 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.

Kattabomman and Marudu Pandiyan becomes closer



Marudhu Brothers

- 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 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.

Kattabomman leads the league

- 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, Yezhayirampennai, Kadalgudi and Kulathoor** to join it.

Kattabomman's forces gallantly attacks the Company

- **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 Company forces attacks the Kattabomman's Fort

- 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.

Kattabomman was hanged to death

- 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 **17 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 1803

Treaty of 1772 the Arcot Nawab

- 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.

Muthuramalinga Thevar was enthroned

- 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 **Thanjavur** 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.

South Indian Rebellion 1801

Thondaiman on Company's side

- 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**.

The British army won the day

- 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 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 Chinnapillai fought against British East India Company

The kongu region goes to The English

- 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** was a **palayakkarar** of **Kongu country** who **fought the British East India Company**.



Theeran Chinnapillai

Chinnapillai attacked the Company's Fort

- 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 **Sivagiri 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 off 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.

Creating infringement between Hindus and Muslims

- To make matters worse the front part of the uniform had been converted into a cross.

- 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.

The rebels refuses the new turban

- 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.

Fort Outbreak of Revolt

Vellore

- 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).



Vellore Fort

Mutineers seized the Vellore Fort and kills British troops

- 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 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**.

The Mutiny was subdued by The cavalry

- 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.**

Dragoons were sent to kill the fleeing soldiers

- 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.
- They were **removed from Vellore**, on **20 August 1806.**

- 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.

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's office), **looted grain 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.

The earlier form of Rules was destroyed

- 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**.

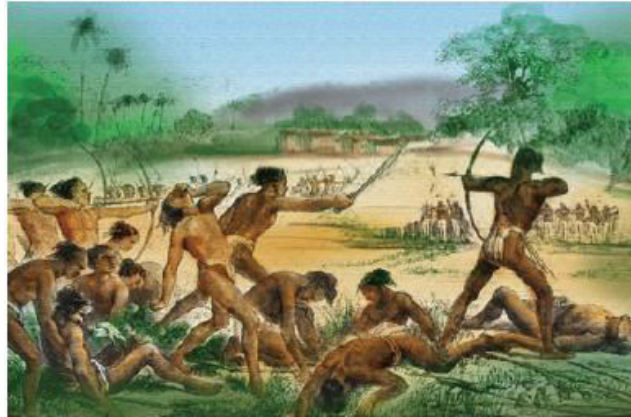
- The repressive measures **restored peace** for about **twenty years**, but then the **Mappillas rose again in 1870** and the events followed a similar course.
- Some of the **rebellions in pre-1857 India** were of the tribals whose autonomy and control over local resources were threatened by the establishment 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 Sonapur 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**. **Sonapur 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 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.



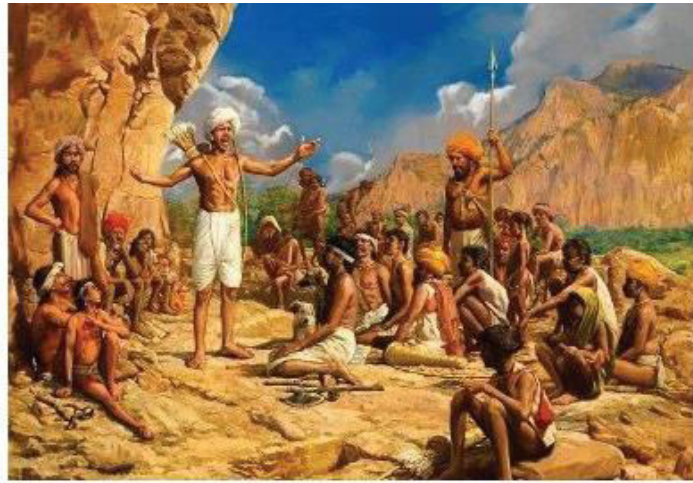
Santhal Rebellion

- 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 Monkapparrah**. 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. **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**.



Munda Rebellion

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.
 - 1) If it was only a **military outbreak** how to explain the **revolt of the people even before the sepoys** at those stations mutinied?
 - 2) 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**'.
- 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**.



Great Rebellion 1857

Causes of the 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 sepoy**s 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).
- Further the **religious sentiments of the sepoy**s – **Hindus and Muslims** – were **outraged** when information spread that the **fat of cows and pigs** was used in the **greased cartridges**.
- The **Indian sepoy**s 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 sepoy's who were to receive their cartridges only five obeyed orders.



Mangal Pandey

- On **10 May** three **sepoys** 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.



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**.
- **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 Oudh was prolonged because of the involvement of talukdars as well as peasants in the revolt. Many of these **talukdars** were **loyal** to the **Nawab of Awadh**, and they joined **Begum Hazrat Mahal** (the wife of the Nawab Wajid 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**.
- **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.
- **Gwalior** was recaptured soon. In **July 1858** **Canning** announced the suppression of the "**Mutiny**" and restoration of peace.



Jhansi Rani Laxmi Bai



Nana Shahib

- **Tantia Topi** 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

- 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**.



Queen Victoria

- **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.
- Hope so far 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.

TIME LINE (AD/CE)

Treaty of Madras	1769
Second Mysore War begins	1780
Death of Haider Ali	1782
Treaty of Paris	1783
Treaty of Mangalore	1784
Vellore Revolt	1806
Great Rebellion	1857
Queen Victoria Proclamation	1858

MORE TO KNOW:**1. Origin of palayakkarar**

- 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.

2. Yusuf Khan joined the Company

- **Yusuf Khan** was born as **Maruthanayakam Pillai**.
- Originally he 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**.

3. Velu Natchiyar's Woman Army

- **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**.

4. The Dominant Currency

- **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

5. People were prisoned for involvemnent in the revolt

- 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.

- 1st battalion of 1 st Regiment

Blown from a gun	...	1 Havildar, 1 Naik
Shot	...	1 Naik, 4 sepoy
Hanged	...	1 Jamedar, 4 sepoy
Transported	...	3 Havildars, 2 Naiks, 1 sepoy.

- 2nd battalion of 23rd Regiment

Blown from a gun	...	2 Subedars, 2 Lascars

Hanged ... 2 Havildars, 1 Naik

- (Source: W.J. Wilson, History of the Madras Army, vol. III, 1888-89).

6. Neill's statue on the Mount Road

- **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**.

11th History Lesson 14 Notes in English

14. Towards Modernity

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.

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**.
- India was a much bigger, more complex and diverse country in the early nineteenth century. Conditions varied vastly across it.
- The **social and cultural evils** had been **fought by Indian** reformers through the ages.
- But the advent of the British with their **Enlightenment ideas** undoubtedly posed a new challenge. This chapter looks at how **social reform movements emerged** in various parts of the country.
- The **development** of the **Western culture and ideology** forced the traditional institutions to revitalize themselves.

Reforming and Democratizing the social institutions

- During the **second half of the nineteenth century**, the expression of protest and desire for change were articulated through various reform movements.
- These movements aimed at **reforming and democratizing the social institutions and religious** outlook of the Indian people.
- The emergence of **new economic forces, spread of education, growth of nationalist sentiment, influence of modern Western thoughts, ideas and culture**, and awareness of the changes taking place in Europe strengthened the resolve to reform.
- What gave these reform movements an ideological unity were **rationalism, religious universalism and humanism**.
- This perspective enabled them to adopt a rational approach to tradition and evaluate the contemporary **socio-religious practices** from the standpoint of social utility.
- For example, **Raja Rammohun Roy** repudiated the **infallibility of the Vedas** and during the **Aligarh Movement**, **Syed Ahmed Khan** emphasized that religious tenets were not immutable.
- As **Keshab Chandra Sen** said, 'Our position is not that truths are to be in all religions, but that all established religions of the World are true.'

The social reform movements began to percolate

- These movements **enveloping the entire cultural stream of Indian society** brought about significant practices in the realms of language, religion, art and philosophy. These reform movements can be broadly classified into two categories:

1. Reformist Movements

2. Revivalist Movements

- Both the movements depended in varying degrees on an **appeal to the lost purity of religion**.
- The primary difference between them lay in the degree to which **they relied on tradition or on reason and conscience**.
- The social reform movements formed an **integral part of the religious reforms** primarily because all the efforts towards social ills like caste- and gender- based inequality derived legitimacy from religion.
- Initially, the social reform movement had a narrow **social base** – they were limited to the **upper and middle strata of the society** that tried to adjust their modernized views to the existing social reality.
- From then on, the social reform movements **began to percolate** to the **lower strata of society** to reconstruct the social fabric.
- **Heated debates** among the intellectuals expressed in the form of **public arguments, tracts and journals** played a big role in taking **new ideas to large sections of the people**, as well as to **reformulate older ideas in a new form**.

- At the start, organizations such as the Social Conference, Servants of India and the Christian missionaries were instrumental in **giving an impetus to the social reform movements** along with many enlightened individuals about whom we dwell on in the following pages.
- In **later years**, especially by the **twentieth century**, the national movement provided the **leadership and organization for social reform**.

Brahmo Samaj (1828)

- **Raja Rammohun Roy**, was a man of **versatile genius**. He established the **Brahmo Samaj** in August, 1828.
- The Brahmo Samaj was committed to **"the worship and adoration of the eternal, unsearchable, immutable being who is the Author and Preserver of the Universe"**.
- His long term agenda was to **purify Hinduism** and to **preach monotheism** for which he drew authority from **the Vedas**.
- He emphasized human dignity, **opposed idolatry and social evils** such as **sati**.
- **A retired servant of the East India Company**, he was **conversant in many languages** including **Persian and Sanskrit**.



Raja Rammohun Roy

- His ideas and activities were **aimed at the political uplift of society** through social reform. He was a determined **crusader against the inhuman practice of Sati**.
- His tract written in **1818**, **A Conference Between an Advocate for and an Opponent of the Practice of Burning Widows**, cited **sacred texts** to prove that no religion sanctioned the **burning alive of widows**.
- His efforts **fructified** and the **Company** through **an enactment of law (1829)** declared the practice of sati a crime.
- The overall contribution of Brahmo Samaj can be summed up as follows

1. It denounced polytheism, idol worship, and the faith in divine avatars(incarnations)

2. It condemned the caste system, dogmas and superstitions.

3. It wanted the abolition of child marriage, purdah system and the practice of sati

4. It supported widow remarriage

- Inspired by the ideals of the French Revolution, **Rammohun Roy left for Europe and died in Bristol.**
- After his death there was a steady decline but for the new lease life given to it by **Devendranath Tagore** (father of Rabindranath Tagore).
- After him the organization was taken forward by **Keshab Chandra Sen from 1857.**
- The strength of **the organization** is known from the number of branches it had **in 1865, 54 Samajas** (fifty in Bengal, two in North West Province, one each in Punjab and Madras) .

The Brahmo Samaj spread over TamilNadu

- 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 .
- They became the **founders of the social reform movement in later years**.
- Prarthana Samaj was **similar to Brahmo Samaj**, but it was consciously linked with the **bhakti tradition of the Maharashtrian saints**.

- The Prarthana Samaj continued its work mainly through **educational work directed at women and workers at the lower level.**
- It concentrated on social reforms like **inter-dining, inter-marriage, remarriage of widows, and uplift of women and depressed classes.**
- The **National Social Conference** organized at the initiative of **M.G. Ranade** met each year immediately after the **Indian National Congress (1885)** annual sessions.
- **Justice Ranade** was an erudite scholar with a keen intellect and under his able guidance the Prarthana Samaj became the **active centre of a new social reformation in western India.**
- He was one of the **founders of the Widow Marriage Association** and was an ardent promoter of the **famous Deccan Education Society.**
- Its object was to impart such education to the young as would fit them for the unselfish service of the country.
- When **Ranade died in 1901**, his leadership was taken over by **Chandavarkar.**

Arya Samaj (1875)

- The founder of the **Arya Samaj was Dayananda Saraswati (1824–83).** Dayananda, a Gujarati, left home in his youth to become an **ascetic.**
- For **seventeen years he wandered around India.** In 1863 he became a wandering **preacher,** and **five years later** he added the **establishment of schools** to his activities.
- In 1872 he met the **Brahmos** in Calcutta. In 1875 he **founded the Arya Samaj** and **published** his major work the **Satyarth Prakash.**
- In his view, contemporary Hinduism had become degenerate. Therefore he rejected **puranas, polytheism, idolatry, the role of Brahmin priests, pilgrimages, many rituals and the prohibition on widow marriage.**



Dayananda Saraswati

- As a good Sanskrit scholar, he made a call to **“Back to the Vedas”.** He wanted to **shape society** on the basis of the **Vedas.**

- He disregarded the puranas. Like the other social reformers, he **encouraged female education and remarriage of widows**.
- Swami Dayananda's sphere of influence was largely in the Punjab region where the trading **community of 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 Paramahansa (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.



Ramakrishna
Paramahansa

- 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).
- The most famous among his disciples was a **young graduate of the Calcutta University** named **Narendranath Dutta**, afterwards famously called **Swami Vivekananda (1863–1902)**.



Swami Vivekananda

- 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 country, **many** of whom also **joined the national movement.**
- He attended in **1893** the famous, '**Parliament of Religions**' at **Chicago**, and made a deep impact on those congregated there.
- The Mission **opened schools, dispensaries and orphanages** and **helped people** during their **time of distress** caused by **calamities.**

Theosophical Society (1886)

- Even as Indian intellectuals felt **challenged by western Enlightenment and rationalistic** movements, there was a strain of thinking in the West which looked to the East for spiritual salvation.
- From this idea **emerged the Theosophical Society**, founded by **Madam H.P. Blavatsky** and **Colonel H.S. Olcott** in the **United States of America in 1875.**
- They came to **India in 1879** and established their **headquarters at Adyar in 1886.**
- Under the **leadership of Annie Besant**, who came to **India in 1893**, the Theosophical Society **gathered strength and won many adherents.**
- The Theosophical Society started **associations across south India.**
- Though involved in many controversies, the Society played an important role in the **revival of Buddhism in India.**
- **Iyotheethoss Pandithar**, the radical **Dalit** thinker, was **introduced to modern Buddhism** through his interaction with **Colonel Olcott** who took him to **Sri Lanka.**
- There he met many **Buddhist monks** including the renowned revivalist **Anagarika Dharmapala** and **Acharya Sumangala.**

Satya Shodhak Samaj (1873)

- 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**.

*Jyotiba Phule**Savitri Phule*

- 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.

Equality between classes as also between men and women was stressed

- He **considered the caste system** as an antithesis of the principle of human equality.
- He sought to raise the morale of the **non-Brahmins** and **united them to revolt** against the centuries old inequality and social degradation.
- Towards this end Phule **founded the Satya Shodak Samaj (Society for Seeking Truth) in 1875**. His most **important book is Gulamgiri (Slavery)**.
- Phule looked upon education of the masses as **a liberating and revolutionary factor**.
- Since women and deprived and downtrodden were the worst sufferers in the society, Phule argued that **women's liberation** was linked with the **liberation of other classes in society**.
- **Equality** between classes as also between **men and women** was **stressed** by Phule. During marriages he asked the **bridegroom** to promise **the right of education** to his **bride**.
- Phule also tried to translate his ideas into actual struggles.
- He urged the **British Government to impart compulsory primary education** to the masses through teachers drawn from the cultivating classes.
- He started a **school for girls in Poona in 1851** and one for depressed classes with the assistance of **his wife Savitri**.

- He also started **schools for the "untouchables"** and **founded a home for widow's children**.
- In his work we find the beginnings of the later day **non-Brahman movement of Maharashtra**.

Pandita Ramabai (1858–1922)

- **Pandita Ramabai** 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**.



Pandita Ramabai

- 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** and **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.

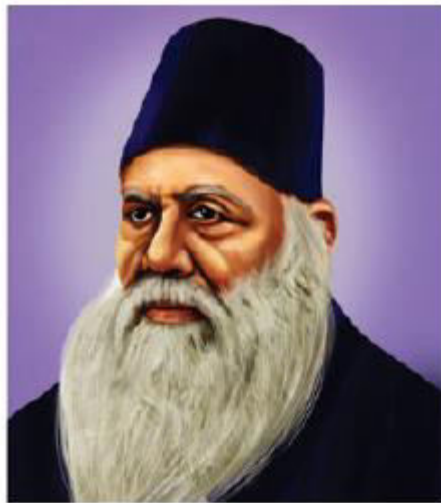
Islamic Reform Movements

- **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 Islam, and**
 - (ii) **Social reforms among Muslims relating to purdah, polygamy, and divorce.**
- Syed's progressive social ideas were propagated through **his magazine Tahdhib-ul-Akhluq** (Improvement of Manners and Morals).
- Syed Ahmad Khan's educational programme emphasized from the outset the advantages of the **use of English as the medium of instruction.**
- In **1864** he founded a **Scientific Society of Aligarh** for the introduction of **Western sciences** through **translations into Urdu of works on physical sciences.**
- The same year he founded a **modern school at Ghazipur.**



Syed Ahmad Khan

The push to establish a Modern Education for The Muslim population

- 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 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**.

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 Madayasan 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**.

Sikh Reform Movement

- The **Sikh community** could not remain untouched by the rising tide of rationalist and progressive ideas of the **nineteenth century**.
- The **Singh Sabha Movement** was **formed in 1873**, with a two-fold objective
 - (i) **to make available modern western education to the Sikhs**
 - (ii) **to counter the proselytizing activities of Christian missionaries as well as Hindu revivalists**.
- A network of **Khalsa Schools** was established throughout Punjab. The **Akali movement** was an offshoot of the **Singh Sabha Movement**.

- The Akali movement **aimed** at liberating the **Sikh Gurudwara** from the **corrupt control** of the **Udasi Mahants (priests)**.
- The Government passed the **Sikh Gurudwara Act in 1922** (amended in 1925), which gave control to **Shiromani Gurudwara Prabandhak Committee (SGPC)** as the main body.

Reform Movements in Tamilnadu

- As we saw earlier, the reform movements of the north India had its own **impact** on **Tamilnadu**.
- **Brahmo Samaj and Arya Samaj** had their branches. **Keshab Chandra Sen** visited **Madras** and **lectured** here.
- But Tamilnadu also saw its **own reform movements**.

Vaikunda Swamigal (1809-1851)

- The **Sri Vaikunda Swamigal's** cult, which survives to this day, was organized in the **1830s**.
- Born in a poor family (**1809**) at **Sastankoil Vilai** (now known as Swamithoppu), a village then **in south Travancore** (the present day Kanyakumari district), Muthukutti, spent his childhood in the village pial school, learning religious and moral texts.
- He also learnt the **Bible** and **became well -versed in Christian theology**.
- At the age of twenty two, Muthukutti, cured of a skin disease, after a holy bath in the sea during his visit to the Murugan temple at Tiruchendur (Thoothukudi district), claimed that Lord Vishnu had given him a rebirth as his son.
- On his return from Tiruchendur, assuming the **new name** of **Sri Vaikundar**, he **practised austerities** for two years. Soon his fame spread far and wide.
- In his **preaching Vaikundar attacked** the **traditional caste-ridden Travancore** society and its ruler for collecting **excessive taxes from the lower caste people**.
- He was **arrested and jailed by the Raja of Travancore** for his "**sedition speeches**". When he was **released from jail (1838)** he became more popular among the people.



Vaikunda Swamigal

- His followers called him **Aiya (father)** and his cult came to be known as **Aiya Vazhi** (path of the father).
- His **teachings** were compiled as a text called **Akila Thirattu** which is recited religiously to this day.
- **Vaikunda Swamy** instructed his followers to give up worship of **pudams**.
- He also exhorted them not to offer animal sacrifices to their deities. He **advocated vegetarianism**.
- As a **symbol of protest**, Vaikunda Swamy urged his followers to **wear a turban**, a right which was permitted **only to upper castes in those days**.
- As a part of his effort to **practice equality**, Vaikunda Swamy regularly organized **inter-dining** through **his Samathuva Sangam, among different castes**.
- In his feeding centres called **Nilal Tangals**, caste-based restrictions were **broken down**.
- The Vaikunda Swamy cult posed a serious challenge to the **spread of Christianity in south Travancore even after his death in 1851**.

Vallalar Ramalinga Swamigal (1823–1874)

- **Ramalinga 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 Thiruvvasagam hymns**, he began to **compose moving poems on his own**.
- In his time, **Saiva religion** was in the grip of Saiva monasteries such as those at **Thiruvaduthurai, Dharumapuram and Thiruppanandal**.
- Ramalinga Swamigal's poems expressed radical ideas and **condemned bigotry and irrationality**.
- He underwent certain mystical experiences which he expressed in his poems.
- This was resented by the **orthodox elements in Saiva religion**.



Ramalinga Adigal

- 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 Thiruvartuppa** (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 Swamikal's contribution was recognized and his writings inspired universal ideas, and undermined sectarianism in Saiva religion.

Buddhist Revivalism and Iyothethoss Pandithar (1845-1914)

- 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 **Iyothethoss 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.**



Iyothethoss Pandithar

- 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.

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**.

Christian Missionaries in South India

- The work of the earlier missionaries was **limited** both **geographically** and in terms of the **number of conversions** to Christianity.
- Thus major attempts at **proselytization** began during the **nineteenth century**.
- The missionaries organised schools for the socially and economically deprived and pleaded for their economic **improvement** through employment in the **state service**.
- They also **fought** for their '**civil rights**' that included access to **public roads**, and **permission** for the **women** of these groups to **wear upper garments**.
- The missionaries gave **shelter to orphaned children** and other **destitute widows** in their missions and **provided education** for them in their boarding schools.
- Particularly after the famines which were quite common during the nineteenth century, about which we discussed in the previous lesson, the missionaries **organized relief**.
- **Providing shelter** and **succour** gave these an **opportunity to convert people to Christianity**.

- In **Tirunelveli district many villages took to Christianity** during famines, especially in the last quarter of nineteenth century.
- The same phenomenon was witnessed in **Andhra where Malas and Madigas** embraced Christianity in a big way.
- **The Company** government did little to **provide modern education** for the native population.
- For a long time, the provision of **elementary school facilities** to the native population, especially in the interiors for **the disprivileged and the poor people**, was a responsibility willingly Christian missionaries.
- It must be noted that the Christian Missionaries took the initiative of **establishing Hospitals and Dispensaries**.

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**.

More To Know:

1. Utilitarians:

- believers in the **doctrine** of greatest happiness of the greatest number

2. The Swami Vivekananda:

- The Swami Vivekananda was a personification of **youth and boldness** and referred to as the **Morning Star of the Modern India**.
- In the words of **Valentine Chirol**, 'the first Hindu whose personality won demonstrative recognition abroad for India's ancient civilization and for her newborn claim to nationhood.'