Tamil Nadu Public Service Commission

COMBINED CIVIL SERVICES EXAMINATION

General Studies

(Degree Standard) (Objective Type)

Subject Code: 003

UNIT-VI: HISTORY AND CULTURE OF INDIA

(First Version)

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Human Evolution**

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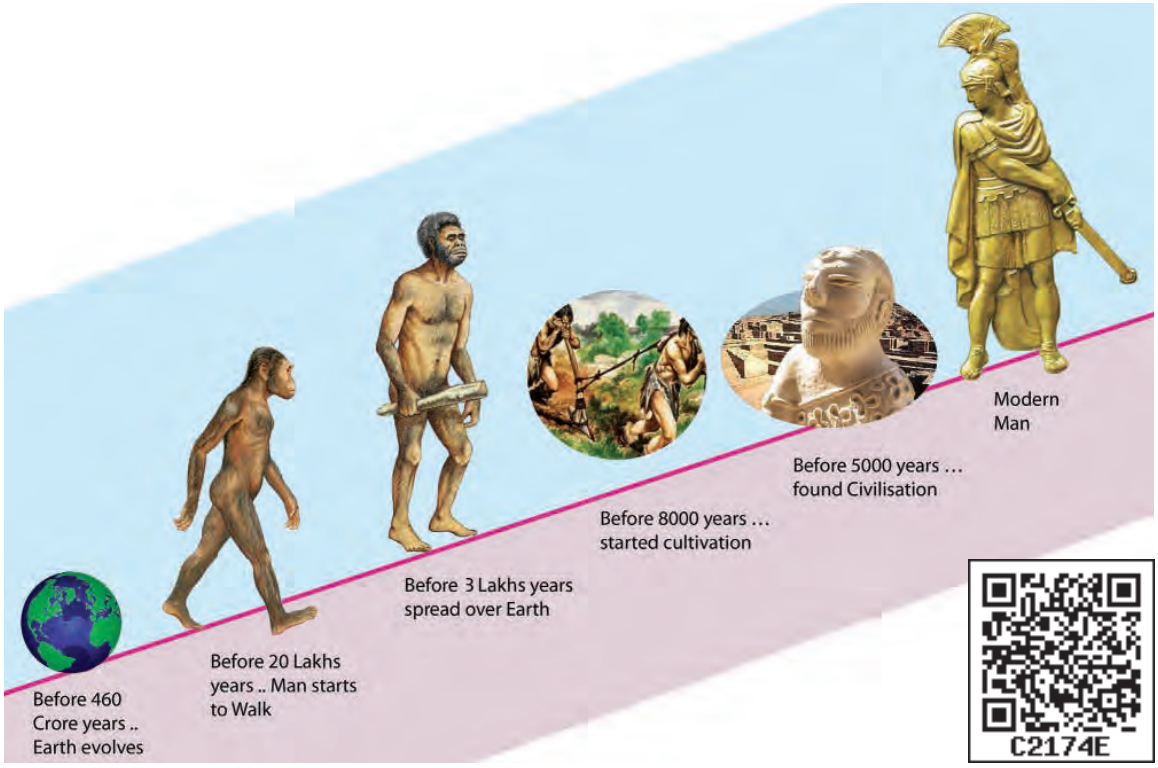
Unit 2

Human Evolution



Learning Objectives

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



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

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

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

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

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

DO YOU KNOW?

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

Tamilini: You sound right, grandma.

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

Tamilini then turned the button to 8,000 years back. People were engaged in raising crops and livestock. She pushed the button to get a picture of life 18,000 years ago. She saw the humans living in caves. They were using tools made of stones and bones for hunting. Tamilini was frightened by the hunting scene and pushed the button forward to return to the present.

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Grandma: Are you afraid, Tamil?

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

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

Grandma: Yes, certainly.

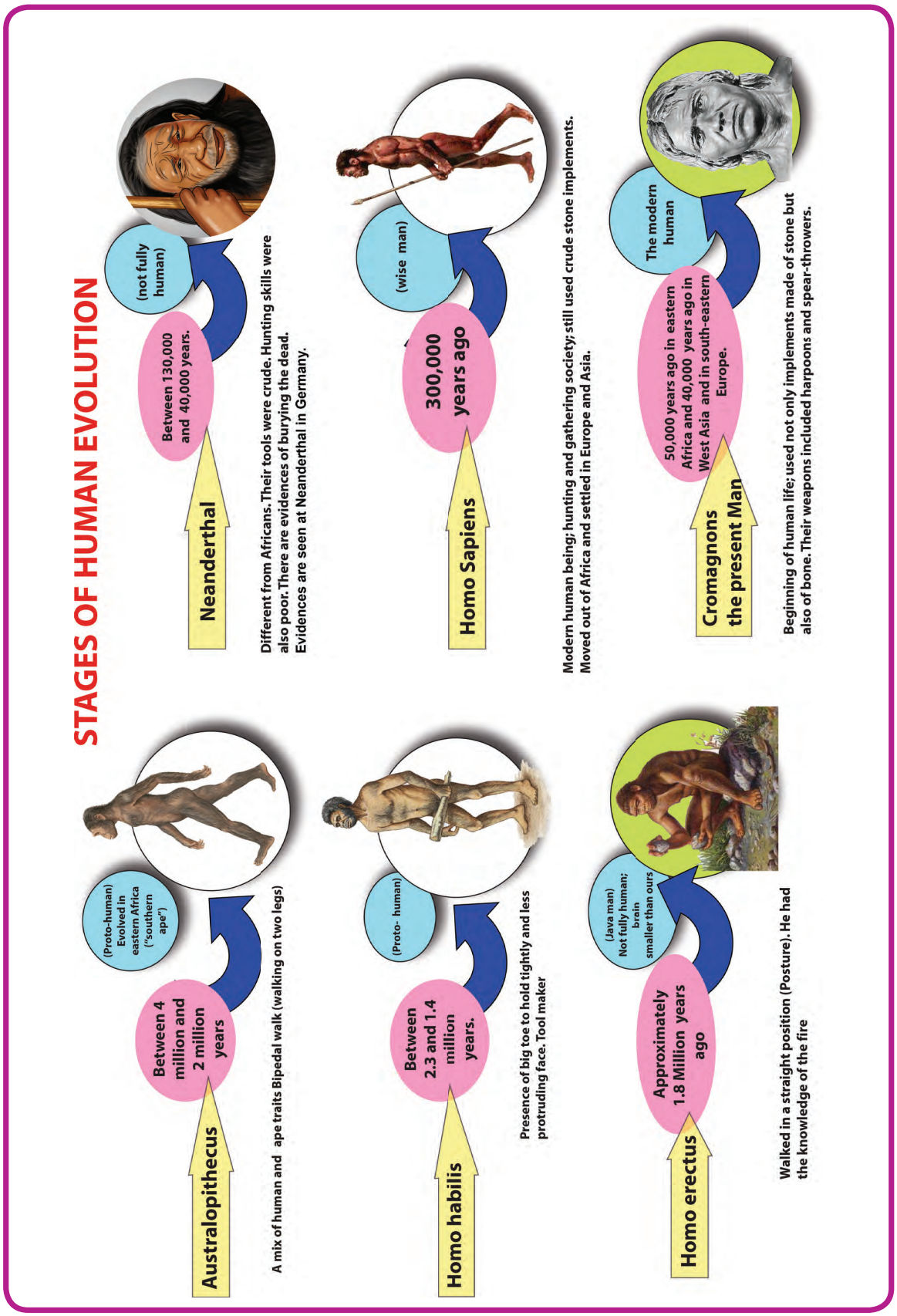
Grandma: Anthropologists have unearthed the footprints of humans in a country called Tanzania, which is in eastern Africa. They were found in rock beds submerged under the sand.

Info Bits

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

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Info Bits

Anthropology is the study of humans and evolutionary history.

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

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



People and their Habitat

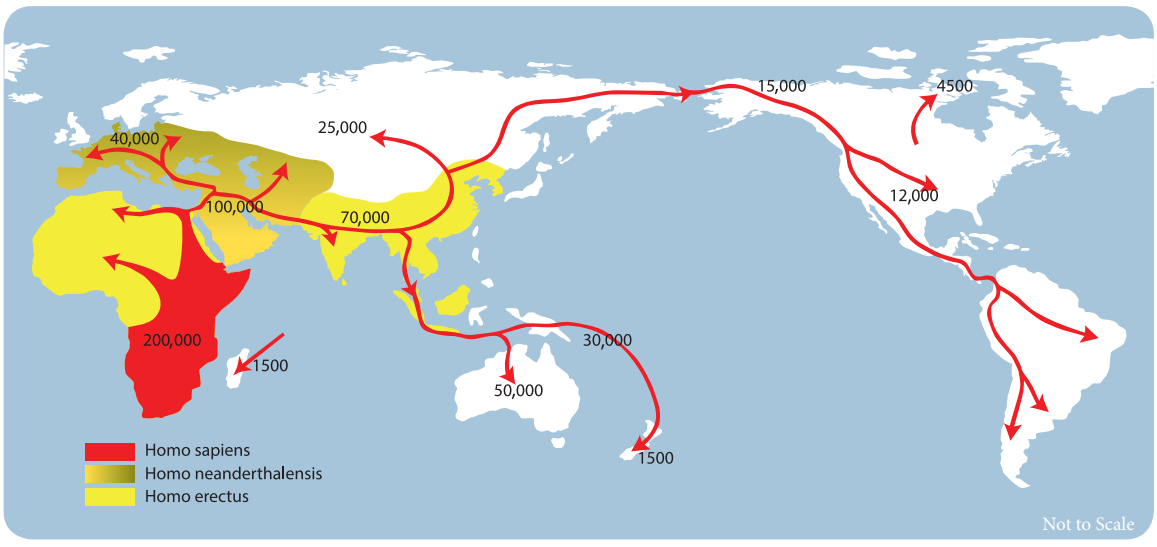
Australopithecus	- East Africa
Homohabilis	- South Africa
Homoerectus	- Africa and Asia
Neanderthal	- Eurasia (Europe and Asia)
Cro-Magnons	- France
Peking	- China
Homo sapiens	- Africa
Heidelbergs	- London

Info Bits

Cromagnons learned to live in caves.

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

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



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Tamilini: Grandma, will you explain it in detail?

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

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

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

HOTS

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

Tamilini: Grandma, it's fantastic.

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

Hunting and Food Gathering

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

Hunting Methods

1. Go as a group and hunt the prey.



2. Dig a pit and trap the animals and hunt.



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Art of Flaking

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



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

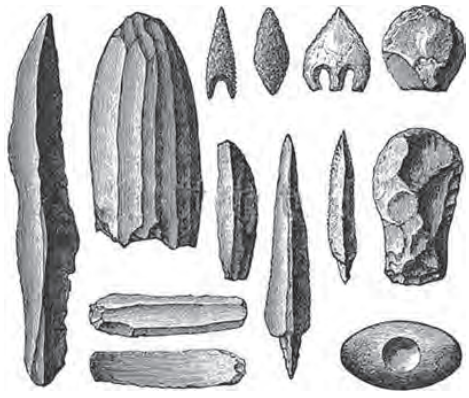


beehives, plucked fruits from the trees and dug out tubers from the ground. They also collected grains from the forest. Once the food resource got exhausted in one area, they moved to another place in search of food. They wore hides of animals and barks of trees and leaves for protecting their bodies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

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

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

Stone Tools and Weapons



HOTS

Are there hunters in your area?

Why is hunting banned now?

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

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

Tamilini: Why were axes made, grandma?

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

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

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

Grandma: Humans discovered the use of fire.



DO YOU KNOW?

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

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

HOTS

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

Tamilini: What next, grandma?

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

Invention of the Wheel



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

Pot Making



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

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Grandma: Can you identify what is in this picture?



Hunting scene in which men and women are taking part

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

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

Ancient Rock Paintings

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

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

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

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

Grandma: There were many dangers involved in hunting. Due to large-scale hunting in the mountain areas and in the forests, many animals became extinct. Non availability of meat forced the humans to look for fruits and vegetables for food.

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

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

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

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

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



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

Pre-Historic Rock Art of Tamilnadu



Keelvalai -Villupuram



Usilampatti - Madurai



Kumuthipathi - Coimbatore



Mavadaippu - Coimbatore





Porivarai cave-karikaiyur Nilgris

Breeding of animals now became an important part of their life. Oxen were used for ploughing. Oxen made the practice of agriculture easier. Life was becoming organised than it was, when they were hunting. It enabled them to settle down in a place. Now with settlement came the problem of utensils and vessels for cooking and storage. The potter's wheel and fire solved this problem.

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

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

Tamilini: How about domestication of animals, grandma?

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

Tamilini: What next?

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

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

Grandma: Very good. Congratulations Tamilini!

Summary

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



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

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UNIT 1

Evolution of Humans and Society - Prehistoric Period

Learning Objectives

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- To trace the world's early history
- To understand human evolution
- To know prehistoric Tamilagam up to the Iron Age

Introduction

We live in the age of Information Technology. The mobile phones have literally put the world on our finger tips. The all-encompassing knowledge that we possess now, which has helped in the development of powerful technology, did not emerge all of a sudden. The foundation of our modern life was facilitated by the development of the process of cognition among the human ancestors in the prehistoric age.

Prehistoric people were the pioneers of creative knowledge. From the artefacts and the languages they developed, we are able to understand how intelligent they were.

1.1 Origin of the Earth and the Geological Ages

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The history of humans is closely related to the history of the earth. The earth contains geological, archaeological and biological records of historical times in its upper layers. They are important for reconstructing the history of the earth and various living organisms. The fossil bones of the human ancestors are embedded in the earth's layers.

Palaeoanthropologists and archaeologists excavate the soil and rock layers on the earth and extract evidence about human ancestors. These layers and the fossils are scientifically dated to study the various stages in human evolution and prehistory. Through the gathered evidence, they attempt to understand the evolution of human history and developments in a chronological order.

Archaeology is the study of human past through the analysis and interpretation of material remains.

Palaeoanthropology is the study of the human ancestors and their evolution by the study of the fossil remains.

The earth was formed approximately 4.54 billion years ago. Gradually, conditions emerged for the growth of organisms. Then plants and animals came into being, and thereby foundation was laid for the evolution of humans. The long span of time in the history of earth is divided into eras, periods and epochs by the geologists

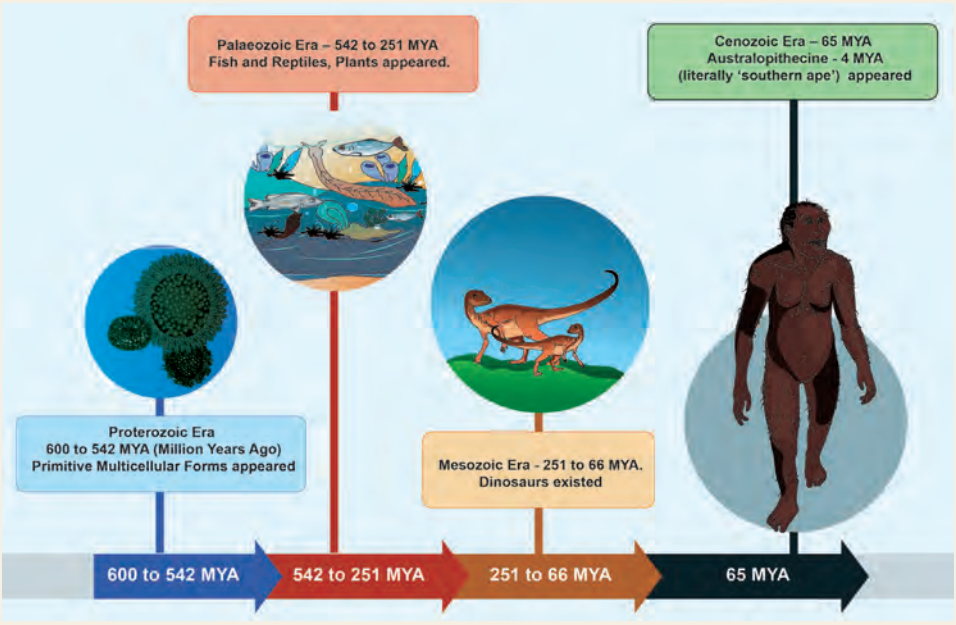
1 billion = 100 crore

1 million = 10 lakh

Australopithecines were the apes from which modern humans evolved. Now they are extinct, but they are considered to be the close relatives of humans.

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The geological eras

1.2 Human Enquiries into the Past and Origin of the World

The Age of Speculation

Humans are the only species on earth concerned with understanding as well as explaining the world and the universe. In the course of evolution, humans became conscious and knowledgeable. They turned curious and began to think and ask questions about nature, organisms and the world around them. At first, they considered nature as God. They worshipped sun, moon and various natural forces about which they developed their own understanding, some of which is not scientific. The lack of scientific knowledge on the creation of the world is reflected in the ancient writings and religious literature.

F1FAC1

BC (BCE) – Before Common Era

AD (CE) - Common Era

Scientific Foundations of Geology, Biology and Archaeology

The beginning of history writing can be traced to the ancient Greeks. Herodotus (484–425 BC (BCE)) is considered the Father of History, because the history he wrote was humanistic and rationalistic. The rise of scientific enquiry into the origin of humans was possible because of

- The interest in collection of archaeological remains and the opening of museums after the Renaissance Movement;
- The development of ideas of stratigraphy and geology;
- Darwin's theory of biological evolution;
- The discovery of human and animal fossils, stone tools, and artefacts of early civilizations; and
- The ability to decipher early scripts.

Stratigraphy – The study of origin, nature and relationships of rock and soil layers that were formed due to natural and cultural activities.

Oldest Museum – The museum of Ennigaldi-Nanna in Mesopotamia was established in 530 BC (BCE). The Princess Ennigaldi was the daughter of the neo-Babylonian king Nabonidus.The Capitoline Museum in Italy is perhaps the oldest surviving museum (1471 AD (CE)) at present. Ashmolean Museum at Oxford University is the oldest university museum in the world. It was established in 1677 AD (CE).

Herbert Spencer's (1820–1903 AD (CE)) biological evolution, and Charles Darwin's (1809–1882 AD (CE)) theory on concepts of **natural selection and survival of the fittest** contributed to the scientific understanding of human origins. Charles Darwin published the books *On the Origin of Species* in 1859 and The Descent of Man in 1871.

Natural selection – The process by which organisms that are better adapted to their environment would survive and produce more offspring.

Survival of the fittest means "survival of the form that will leave the most copies of itself in successive generations."

Fossil – Prehistoric animal or plant that turns into stone over a period of time (millions of years) because of chemical and physical processes. Animal bones are preserved due to mineralization. Palaeontology is the study of fossils.

Stone Age – the period when stone was mainly used for making implements.

Bronze Age – the period when bronze metallurgy (extraction of metal from ores) developed.

Iron Age – the period when iron was smelted to produce implements.

Since the 19th century, scholars have used advanced scientific techniques .They undertook systematic studies to contribute to the current state of knowledge on prehistory, human origins and the early civilisations. Now the theory of human evolution is widely accepted.

1.3 Prehistory: From Australopithecus through Homo erectus to Homo sapiens

Who are we? What is the name of our species?

We are *Homo sapiens*

Human Evolution and Migration

The chimpanzee, gorillas and orangutans, along with humans, are collectively called the Great Apes. Among them, the chimpanzee is genetically the closest to humans.

The ancestors to humans were called Hominins, and their origins have been traced in Africa. They evolved from those origins and then began to move to other parts of the world in due course of time. The *Hominins* emerged around 7 to 5 million years ago. Skeletons of *Australopithecus*, one of the early species of this tribe, have been found in Africa.

The Great Rift Valley in Africa has many sites that have evidence for the prehistoric period.



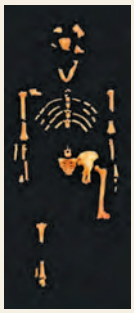
The DNA of a chimpanzee is 98% identical to that of a human being.

The Great Rift Valley is a valley-like formation that runs for about 6,400 km from the northern part of Syria to Central Mozambique in East Africa. This geographical feature is visible even from the space, and many prehistoric sites are found in eastern Africa.

Human ancestors are divided into various species according to their physical features.



Prehistoric sites of human ancestors in Africa.



Fossils of Lucy (Australopithecus)

Hominid refers to all the species of the modern and extinct great apes, which also includes humans.

Hominins (a zoological tribe) refers to the close relatives of human ancestors and their sister species including *Homo sapiens* (the modern humans) and the extinct members of *Homo neanderthalensis*, *Homo erectus, Homo habilis* and various species of *Australopithecines*. Humans are the only living species of this 'tribe'. They stand erect, walk with two legs and have large brains. They can use tools and a few of them can communicate. It excludes the gorillas.

Homo habilis (handy human) was the earliest known human ancestors to make tools in Africa about 2.6 million years ago. Around 2 million years ago, the species of *Homo erectus/ergaster* emerged. This species made hand axes between 2 and 1 million years ago. They began to spread into various parts of Asia and Africa in time.

Anatomically, modern humans, called *Homo sapiens* (wise man), first appeared around 3,00,000 years ago in Africa. It is believed that these modern humans eventually migrated and dispersed into various parts of the world from around 60,000 years ago.

Prehistoric Cultures

Prehistoric period does not have evidence of writing. While the fossil bones are classified as various species such as *Homo habilis*, *Homo erectus* and *Neanderthalensis*, based on the lithic tools, cultures are assigned names such as Earliest Lithic Assemblages, Oldowan Technology, Lower, Middle and Upper Paleolithic and Mesolithic cultures.



The chimpanzee and the pygmy chimpanzee (also known as bonbo) are our closest living relatives.

Earliest Lithic Assemblages of Human Ancestors

The earliest tools made by human ancestors are found in Lomekwi in Kenya. They are dated to 3.3 million years. Oldowan tools occur in the Olduvai gorge in Africa. They are 2 to 2.6 million years old. The human ancestors (Australopithecines) used hammer stones and produced sharp-edged flakes. The tools were used for cutting, slicing and processing food.

Lower Paleolithic Culture

The Lower Paleolithic Culture is marked by the human ancestors belonging to the species Homo habilis and Homo erectus. The human ancestors flaked large stone blocks and designed various tools including hand axes. These tools, which are found in Africa, Asia, and Europe, are dated the earliest to about 1.8 million years ago. They made various tools such as hand axes and cleavers to meet their subsistence needs. These tools are also known as bifaces. These tools have physical symmetry and convey the humans' cognitive (perception) skills. This culture is called the Lower Paleolithic Culture. The hand axe tools are also known as Acheulian. This tool-making tradition continued till 250,000 years to 60,000 years ago in India.

Acheulian – They were first hand axes recognized at a place called St. Acheul in France. Hence they are called Acheulian tools.

Bifaces are tools that have flaking on both sides (bi = two, face = side).



Stone tools from Kenya about 2.3 million year old



An Olduvai chopper

Subsistence necessities of prehistoric humans were mainly food and water.

The human ancestors perhaps did not possess complex language skills as we have now. They might have voiced a few sounds or words and possibly used sign language. They were intelligent enough to select stones as **raw material** and used the **hammer stones** to carefully flake the rocks and design tools for their needs. They hunted animals, fed on the meat of the animals killed by predators and gathered plant foods such as roots, nuts and fruits. In India, the Acheulian tools have been found near Chennai and many other sites such as Isampur in Karnataka and Bhimbetka in Madhya Pradesh.

Raw material is the naturally available stone block or pebbles selected by humans for making tools. Since these stones produced flakes with sharp edges, they were selected for making stone tools.

Core is the main block of stone from which small chips are flaked by using a hammer stone.

Flake is a small chip removed from a large stone block called the core.

Middle Paleolithic Culture

After about 3,98,000 years BC (BCE), further changes took place in the **lithic technology** in Africa. The *Homo erectus* species existed during this period. Anatomically modern humans are said to have emerged around 3 lakh years ago.

Lithic Technology: 'Lith' means stone. The methods and techniques involved in the production of stone tools are called Lithic technology.

The hand axes turned out to be much attractive in design and many smaller tools were also produced. The core was prepared and then tools were made. Points and scrapers were used. Short blades were also produced. The lithic tool-making tradition of the **Levalloisian** belonged to this period. The tools made during this time are found in Europe and Central and western Asia.

Levalloisian tools are the implements made after preparing the core. It was named after the town of Levallois in France.

The Middle Paleolithic Culture appeared between 3,85,000 and 1,98,000 years BC (BCE) ago in Europe and parts of western and South Asia. The tools that were made during this period were in use till about 28,000 BC (BCE).

The people of this period were called Neanderthals. They buried the dead people systematically. Perhaps they were the first human ancestors to mourn death properly and bury the dead.

Upper Paleolithic Culture

The cultural phase that succeeded the Middle Paleolithic is called the Upper Paleolithic phase. This period was marked by innovation in tool technology. Long blades and burins were produced during this time. People used different varieties of silica-rich raw materials in this phase. Numerous paintings and art objects were made. The diversity of artefacts suggests the improvement in cognitive skills and the development of languages. Microliths appeared in this phase.

Burin is a stone-made chisel with a sharp cutting edge.

The modern humans, who first appeared as a result of human evolution in the sub-Saharan Africa 300,000 years ago, began to move to various parts of Asia around 60,000

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Hand axe - London Museum


Flint biface from Saint-Acheul, France


A cleaver


Middle Paleolithic flakes and tools India


Omo Kibish point

years ago. They probably replaced the earlier populations. In Europe, humans known as Cro-Magnons lived in this period.

Horns and ivory were used for making tools and art works. Bone needles, fishhooks, harpoons and spears were also employed creatively. The humans of this time wore clothes and cooked food. The dead were placed in the burials with folded hands placed over their chest. Pendants and richly carved tools were also seen in use. Evidences from paintings, clay model sculptures and carvings are available. Images of Goddess Venus made up of stones and bones in Europe and in some parts of Asia.

Ice Age – the period before 8,000 BC (BCE) when many parts of the world remained covered by ice sheets and snow.


Lascaux – Rock painting from west France – 17000 years old

Mesolithic Culture

Mesolithic period is known as the Middle Stone Age, as it is placed between the Paleolithic and Neolithic periods. People mainly used microlithic (small stone) tools during this period. These people were hunter-gatherers. With the global warming occurring after the Ice Age, they became highly mobile and occupied various eco-zones.

People of Mesolithic period widely employed microlithic technology. They made tiny artefacts that were less than 5 cm in size. They produced points, scrapers and arrowheads. They also used geometric tools such as lunates, triangles and trapezes. These tools were hafted onto wooden or bone handles and used.

Microliths are stone artefacts of small size.


Rock paintings from Bhimbetka

Neolithic Culture and the Beginning of Agriculture

The period called Neolithic marks the beginning of agriculture and animal domestication. It is an important phase in history. Early evidence of the Neolithic period is found in the fertile crescent region of Egypt and Mesopotamia, the Indus region, the

F1P6DN

Gangetic valley and in China. By about 10,000 BC (BCE) to 5000 BC (BCE), agriculture had come to be practised in these regions.



Wheat, barley and peas were cultivated around 10,000 years ago. Fruit and nut trees were cultivated around 4,000 BC (BCE). They comprised olives, figs, dates, pomegranates and grapes.

Fertile Crescent Region refers to the area covering Egypt, Israel-Palestine and Iraq, which is in the shape of crescent moon.

Neolithic Age is called the 'new age', because of the new grinding and polishing techniques used for the tools. The Neolithic people also used the flaked stone tools. Until the Mesolithic period, people mainly hunted and gathered food for their subsistence. By hunting and gathering people obtained very limited food as a result of which only a small number of people could exist in a particular region.

The introduction of domestication of animals and cultivating plants at home led to production and supply of large quantities of grains and animal food. The fertile soil deposited by the river on its banks helped the growth of agriculture. People preferred to live on river banks as it was better for adaptation. As a result of domestication and cultivating plants, there was an excess food production. The surplus food production was a main factor for the development of early civilisations. Permanent residences were built and large villages emerged as a result. Hence, the development of this period is called Neolithic Revolution.

1.4 Prehistoric Tamilagam

Lower Paleolithic Culture in Tamil Nadu

One of the oldest Stone Age tools in the world made by human ancestors, called **hominins,** had been produced in Tamil Nadu. These stone tools are found near the Chennai region at several sites, especially at Athirampakkam. The **archaeological excavations** at this site and **cosmic-ray exposure dating** of the artefacts suggest that people lived here about 1.5 to 2 million years ago. The Kosasthalaiyar river is one of the major cradles of human ancestors in the world. The people who lived here belonged to the species of *Homo erectus*.

Archaeological excavation refers to digging undertaken to recover archaeological evidence such as stone tools, pottery, animal bones and pollens, in order to understand the past lifestyle of humans.

Cosmic-ray exposure dating – A method in which exposure to cosmogenic rays is done for dating the samples.

In 1863, Sir Robert Bruce Foote, a geologist from England, first discovered Paleolithic tools at Pallavaram near Chennai. They are the earliest finds of such tools in India. Hence, the hand axe assemblages were considered the **Madras Stone Tool Industry.** The tools that he discovered are now housed in the Chennai Museum.

The Paleolithic people hunted wild animals and gathered the naturally available fruits, roots, nuts and leaves. They did not have knowledge of iron and pottery making, which developed much later in history.

Hand axes and cleavers are the important tool types of the Lower Paleolithic period. These tools fitted with a wooden and bone handle were used for cutting, piercing and digging. The people of this time also used hammer stones and spheroids. The quartzite pebbles and cobbles were chosen as raw materials. The tools are found in the soil deposits and also in the exposed river side. They occur at Pallavaram, Gudiyam cave, Athirampakkam, Vadamadurai, Erumaivettipalayam and Parikulam.

The Lower Paleolithic tools are also found in the North Arcot and Dharmapuri districts. The people belonging to this period used **basalt rocks** for manufacturing artefacts. However, the southern part of Tamil Nadu and Sri Lanka do not have evidence of Lower Paleolithic Culture.

Basalt rocks are igneous rocks: Igneous rocks are those formed from the molten lava from the earth.

The Lower Paleolithic Culture is datable to about 2 - 1.5 million years at Athirampakkam. This cultural phase continued in other parts of India up to 300,000 years ago.

Middle Paleolithic Culture in Tamil Nadu

In the course of time, the **Middle Paleolithic Culture** emerged during 3,85,000 - 1,72,000 years ago. The tool types of this period underwent a change and smaller artefacts were used. Cores, flakes, scrapers, knives, borers, Levalloisian flakes, hand axes and cleavers are the artefact types of this period. Compared to the previous phase, these tool types became smaller in size.

Evidence for the Middle Paleolithic Culture can be observed in some parts of Tamil Nadu. In the southern part of Tamil Nadu, at T. Pudupatti and Sivarakkottai, artefacts of the Middle Paleolithic tools have been collected. Also near Thanjavur and Ariyalur, similar artefacts have been found.

Mesolithic Culture in Tamil Nadu

In many parts of the world, and in some parts of India, the Upper Paleolithic Culture succeeded the Middle Paleolithic Culture. There is no evidence for the Upper Paleolithic Culture in Tamil Nadu. But the people who used **microliths** or small-stone artefacts lived in many parts of TamilNadu. Athirampakkam and Gudiyam Cave yielded both Early and Middle Paleolithic artefacts. Since this cultural period occurs between Paleolithic and Neolithic Culture, it is known as Mesolithic Culture or Middle Stone Age.



Microlithic flakes from Tamil Nadu

Evidence for the existence of Mesolithic hunter-gatherers is found at Chennai, North Arcot, Dharmapuri, Salem, Coimbatore, Ariyalur, Tiruchirappalli, Pudukkottai, Madurai, Sivagangai, Tirunelveli and Kanyakumari. The teri sites near Thoothukudi have evidence of microlithic artefacts. These sites have red sand dunes called **teris.**

The people of this period used small artefacts made of **chert** and **quartz**. The tool types are **scrapers**, **lunates** and **triangles**. These people hunted wild animals and gathered fruits, nuts and roots for their **subsistence**.

Scrapers are tools used for scraping the surfaces. Scrapers are similar to the tools used in the kitchen for removing skin of vegetables.

Triangles are tools in the shape of triangles.

Lunates are tools in the shape of a crescent.

Neolithic Culture in Tamil Nadu

The culture that domesticated animals and cultivated crops is called Neolithic. It is known as the New Stone Age. The Neolithic people used polished stone axes called celts. Cattle rearing was their main occupation. They lived in small villages with houses made of thatched roof and walls plastered with

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Timeline: The Course of Cultures in Ancient Tamilagam		
Culture	**Time Period**	**Cultural Traits**
Paleolithic Period	Circa. 20,00,000 years to circa. 8,000 BC (BCE)	Hand axes, cleavers Hunting and gathering
Mesolithic Period	Circa. 8,000 years to circa. 1,300 BC (BCE)	Microlithic tools No knowledge of metal Hunting of animals and birds Gathering of plant food
Neolithic Period	Circa. 2,000 BC (BCE) to 1,000 BC (BCE)	Polished Stone Axes Microliths Domestication of animals Cultivation of crops Multiplicity of groups Co-existence of hunter-gatherers and pastoral groups
Iron Age	Circa. 1,300 BC (BCE) to 500 BC (BCE)	Megalithic burial custom Co-existence of hunter-gatherers and pastoral groups Development of chiefdom Knowledge of iron, black and red ware, black ware ceramics Craft specialisation, specialised groups: potters, blacksmiths
Early Historic and Sangam Age	300 BC (BCE) to 300 AD (CE)	Cultural traits of Iron age Monarchies of Chera, Chola and Pandya Development of hero worship Poetic traditions and literature Trade and exchange by sea

clay. Evidence of Neolithic village is found at Payyampalli in Vellore district and a few sites in the Dharmapuri region.



Neolithic people perhaps devised the first pottery. They made pottery, using a slow wheel called turn-table or made pottery out of hand. Before firing, the pottery was polished with pebbles. This process is known as burnishing.

Payyampalli is a village in Vellore district of Tamil Nadu. The earliest evidence for the domestication of animals and cultivation of plants is found at this site, which was excavated by the Archaeological Survey of India. Evidence for pottery making and cultivation of horse gram and green gram has been found in this village.

Iron Age / Megalithic period

The **cultural period** that succeeded the Neolithic is called the Iron Age. As the name suggests, people used iron technology. It preceded the Sangam Age. The Iron Age was a formative period and the foundation for the Sangam Age was laid in this time. During the Iron Age, many parts of Tamil Nadu were occupied by people. An exchange relationship developed among the people.

The people of this age had knowledge of metallurgy and pottery making. They used iron and bronze objects and gold ornaments.

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Indus Valley Civilization**

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Unit 3

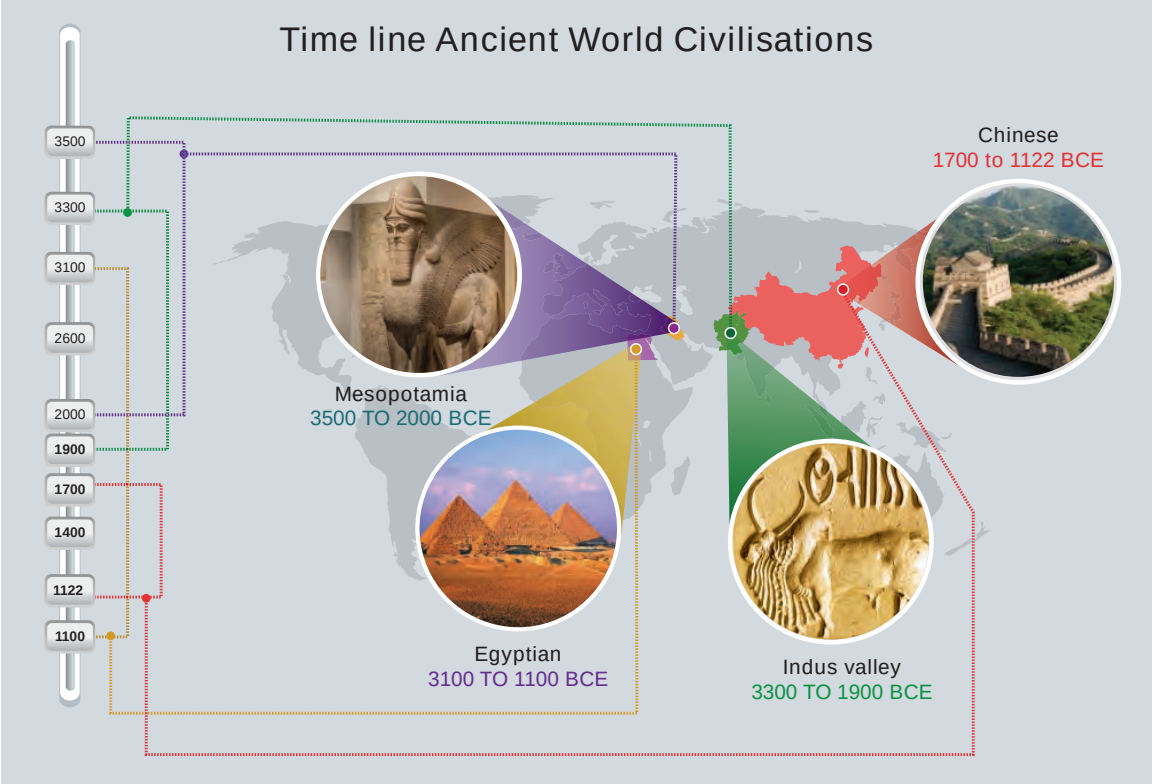
Indus Civilisation



Learning Objectives

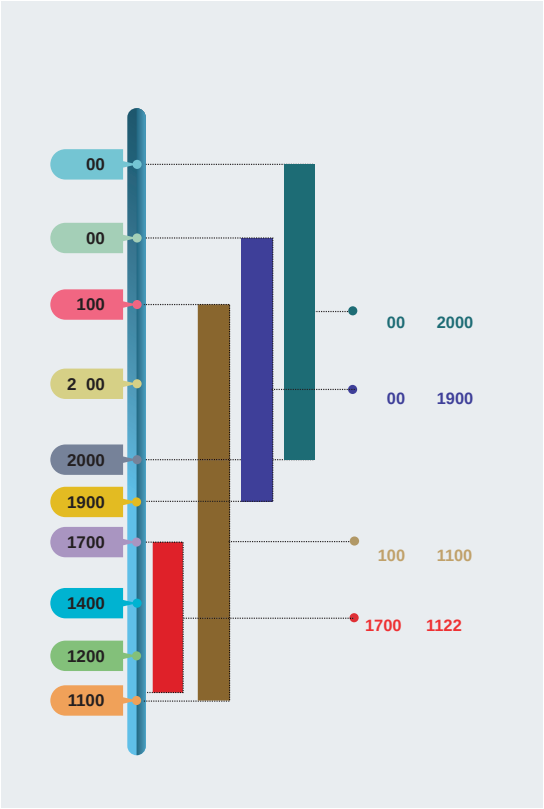
- To learn how Indus Civilisation is related to other contemporary civilisations.
- To understand the urban nature of the Indus Civilisation.
- To know the lifestyle of the people of this civilisation.
- To identify and study the major sites of Indus Civilisation.
- To mark their geographical location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

C3BLCH



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

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

Why did people settle near rivers?

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

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

Discovery of a lost city – Harappa

The ruins of Harappa were first described by the British East India Company soldier and explorer Charles Masson in his book. When he visited the North-West Frontier Province which is now in Pakistan, he came across some mysterious brick mounds. He wrote that he saw a "ruined brick castle with very high walls and towers built on a hill". This was the earliest historical record of the existence of Harappa.



Sir John Marshal

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

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

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





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

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How do archaeologists explore a lost city?



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

Sites in Indian borders

Archaeologists found major Harappan sites within Indian borders.



Observe the picture and fill the tabular column.

Name of the place	Name of the state	**Important finds**

C3KHEA

Time Span of Indus Civilisation

Geographical range: South Asia

Period: Bronze Age

Time: 3300 to1900 BCE (determined using the radiocarbon dating method)

Area: 13 lakh sq.km

Cities: 6 big cities

Villages: More than 200



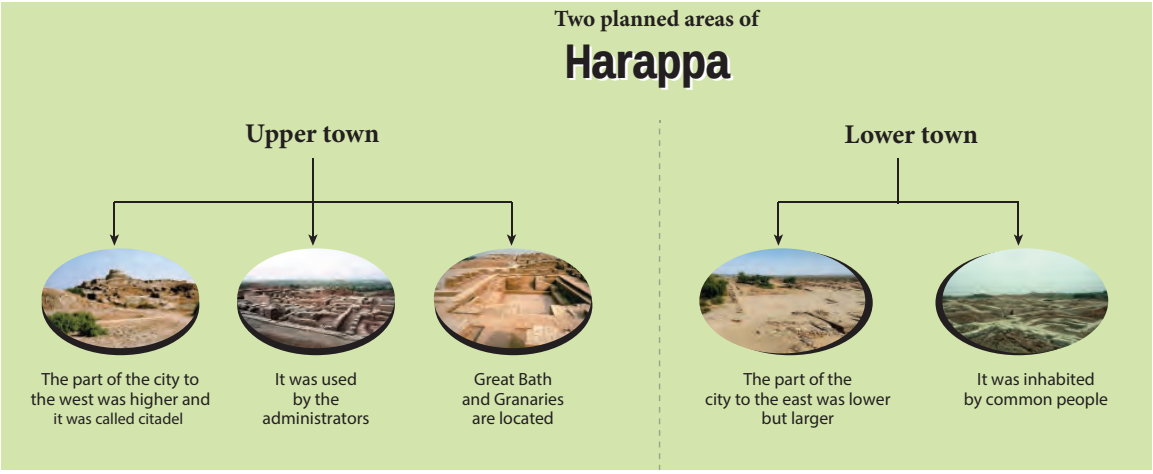
Urban Civilisation

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

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

Unique Features of Harappan Civilisation

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



Mehergarh – the Precursor to Indus Civilisation

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

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Streets and Houses





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

DO YOU KNOW?

why burnt bricks are used in construction?

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

Info Bits

Bronze Age

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

Drainage System

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



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

The Great Bath



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

C3UDFX

- Water was drawn from the well located in the courtyard and drained out after use.

The Great Granary

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



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

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

The Assembly Hall

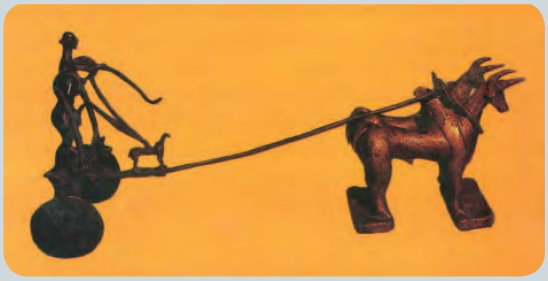
The Assembly Hall was another huge public building at Mohenjo-Daro. It was a multi-pillared hall (20 pillars in 4 rows to support the roof).



Trade and Transport

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

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

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

Dockyard at Lothal

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



Leader in Mohenjo-Daro



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

Technology

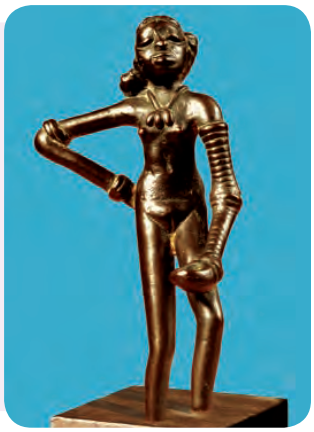
- Indus people had developed a system of standardised weights and measures.
- Ivory scale found in Lothal in Gujarat is 1704mm (the smallest division ever recorded on a scale of other contemporary civilisations).



Info Bits

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

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

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

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

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



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Do you know The hidden treasures of the Indus civilisation



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

Apparel

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

Love and peace



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

Ornaments



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

Iron was unknown to people of Indus.



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

Info Bits

Copper was the first metal discovered and used by humans.

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Who Governed them?

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





Occupation

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

Pottery

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





Religious Belief

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

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Toy Culture

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

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





Info Bits

The earliest form of writing was developed by Sumerians.

What happened to Harappans?

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

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



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



Radiocarbon Dating Method: A Standard Tool for Archaeologists

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

General Facts about Indus Civilisation

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

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

Summary

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

GLOSSARY

Archaeologist	_	one who studies the remains of the past by excavations and explorartion
Excavate	_	to uncover by digging away
Urbanisation	_	population shift from rural areas to urban areas
Pictograph	_	a record consisting of pictorial symbols
Steatite	_	a soft variety of talc stone
Spindles	_	a device used to spin clothes
Bitumen	_	water-proof tar
Artefact	_	an object shaped by human craft of historical interest
Dockyard	_	an enclosed area of water in a port for loading, unloading and repair of ships.
Seal	_	an embossed emblem, figure or symbol

Elsewhere in the World



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

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Philosophy and Literature

Chinese poets and philosophers such as Lao Tze, Confucius, Mencius, Mo Ti (Mot Zu) and Tao Chien (365-427 AD (CE)) contributed to the development of Chinese civilisation. Sun-Tzu, a military strategist, wrote the work called *Art of War*. The *Spring and Autumn Annals* is the official chronicle of the state at the time. The Yellow Emperor's *Canon of Medicine* is considered China's earliest written book on medicine. It was codified during the time of Han Dynasty.

Lao Tze (c. 604–521 BC (BCE)) was the master archive keeper of Chou state. He was the founder of Taoism. He argued that desire is the root cause of all evils.


Confucius

Confucius (551–497 BC (BCE)) was famous among the Chinese philosophers. He was a political reformer. His name means Kung, the master. He insisted on cultivation of one's own personal life. He said, "If personal life is cultivated, family life is regulated; and once family life is regulated, national life is regulated."

Mencius (372–289 BC (BCE)) was another well-known Chinese philosopher. He travelled throughout China and offered his counsel to the rulers.

Chinese Script

Chinese developed a writing system from an early time. Initially it was a pictographic system and later it was converted into a symbol form.


Chinese script on the bone

Contribution of the Chinese Civilisation

- Writing system was improved
- Invention of paper
- Opening of the Silk Road
- Invention of gun powder

2.5 Indus Civilisation

The Indus civilisation, also known as the Harappan civilisation, covers an area of over 1.5 million square kilometres in India and Pakistan. Sutkagen-Dor in the west on the Pakistan–Iran border Shortugai (Afghanistan) in the north Alamgirpur (Uttar Pradesh in India) in the east and Daimabad (Maharashtra in India) in the south are the boundaries with in which the Harappan culture has been found. Its main concentration is in the regions of Gujarat, Pakistan, Rajasthan and Haryana.

Planned Towns


The Great Bath

Harappa (Punjab, Pakistan), Mohenjo-Daro (Sindh, Pakistan), Dholavira (Gujarat, India), Kalibangan (Rajasthan, India), Lothal (Gujarat, India), Banawali (Rajasthan, India.,) Rakhigarhi (Haryana, India) and Surkotada (Gujarat, India) are the major cities of the Indus civilisation. Fortification, well-planned streets and lanes and drainages can be observed in the Harappan towns. The Harappans used baked and unbaked bricks and stones for construction. A civic authority perhaps controlled the planning of the towns. A few of the houses had more than one floor. The tank called the Great Bath at Mohenjo-Daro was an important structure, well paved with several adjacent rooms. Some unearthed structures have been identified as the granary. We do not know

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Indus cities and towns

about the nature of the state or political organisation of the Harappans. But they must have had a political organisation at the level of an early form of state. A male image from Mohenjo-Daro has been identified as 'priest king', but we do not know about the accuracy of this interpretation.



The Indus Valley civilisation is also known as the Harappan civilisation, since Harappa was the first site to be discovered. This civilisation is known as Harappan civilisation rather than Indus Valley civilisation, since it extended beyond the Indus river valley.

The structure identified as granary should be considered archaeologists' interpretation.

Agriculture and Animal Domestication

The Harappans practiced agriculture. They cultivated wheat, barley and various types of millets. They adopted a double cropping system. Pastoralism was also known to them. They reared cattle, sheep and goats. They had knowledge of various animals including elephants but did not use horses. The Harappan cattle are called Zebu, and it is a large breed, often represented in their seals.

Pottery

The Harappans used painted pottery. Their potteries have a deep red slip and black paintings. The pottery has shapes like dish-on-stands, storage jars, perforated jars, goblets, S-shaped jars, plates, dishes, bowls and pots. The painted motifs, generally noticed on the pottery, depict *pipal* tree leaves, fish-scale designs, intersecting circles, zigzag lines, horizontal bands, and geometrical motifs, and floral and faunal patterns.


Harappan painted pottery

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Metal Tools and Weapons

The Harappans used **chert** blades, copper objects and bone and ivory tools. They did not possess knowledge about iron. The tools and equipments such as points, chisels, needles, fishhooks, razors, weighing pans, mirror and antimony rods were made of bronze. The chisels made out of Rohri chert were used by the Harappans. Their weapons included arrows, spears, a chisel-bladed tool and axe. The bronze image of dancing girl from Mohenjo-Daro is suggestive of the use of lost-wax process.

Rohri chert refers to the chert raw material collected from Rohri in Pakistan. It was used by the Harappans for making blades.The Harappans used both stone and bronze tools.



Rohri chert blades from Harappan site of Shikarpur, Gujarat

Textiles and Ornaments

The Harappans used metal and stone ornaments. They had knowledge of cotton and silk textiles. They made carnelian, copper and gold ornaments. Faience, stoneware and shell bangles were also used. Some of them had etched designs, and the Harappans exported them to the Mesopotamia.



Indus ornaments

Trade and Exchange

The Harappans had close trade links with the Mesopotamians. Harappan seals have been found in the West Asian sites namely Oman, Bahrain, Iraq and Iran. The cuneiform inscriptions mention the trade contacts between Mesopotamia and the Harappans. The mention of 'Meluhha' in the cuneiform inscriptions is considered to refer to the Indus region.

Weights and Measures

The Harappans developed a system of proper weights and measures. Since they engaged in commercial transactions, they needed standard measures. The cubical chert weights are found at the Harappan sites. The copper plates for weighing balances have also been found.The weights point to their knowledge of the binary system. The ratio of weighing is doubled as 1:2:4:8:16:32.



Weights of Harappan civilisation



Copper balance from Mohenjo-Daro

Seals, Sealings and Scripts

The seals from various media such as steatite, copper, terracotta and ivory are found in the Harappan sites. They were probably used in the trade activities. The Harappan script is not yet deciphered. About



A seal with the script

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5,000 texts have been documented from the Harappan sites. Some scholars are of the view that the script is in Dravidian language.



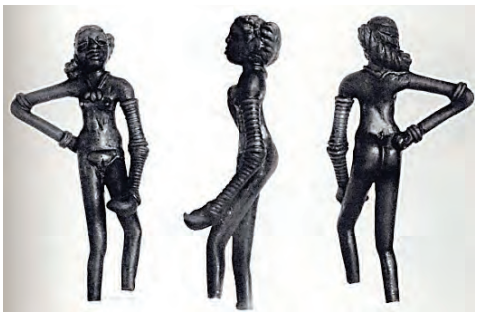
Terracotta toys

Arts and Amusement

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



The priest king, Mohenjo-Daro



The Dancing Girl from Mohenjo-Daro

Religion

The Indus people had a close relationship with nature. They worshipped *pipal* trees. Some of the terracotta figures resemble the mother Goddess. Fire altars have been identified at Kalibangan. The Indus people buried the dead. Burials were done elaborately and evidence for cremation has also been found.

Original Inhabitants and their Culture

The authors of the Harappan civilisation are not known, since the script has not been deciphered. One school of thought argues that they spoke the Dravidian language. The archaeological evidence shows movement of the Harappans to the east and south after the decline of the Indus civilisation. It is probable that some of the Harappan people moved into different parts of India. Only the decipherment of the script can give a definite answer.

Indus civilisation had more than one group of people. Several groups including farmers, pastoralists and hunter-gatherers lived in the Indus region. The Indus region had villages and large towns. The population was mixed.

The period of the civilisation has been divided into Early Harappan, starting around 3300 BC (BCE) and continuing to 2600 BC (BCE) and mature Harappan, are the last phase civilisation from 2600 to 1900 BC (BCE). The later Harappan existed upto 1700 BC (BCE).

Decline of Indus Culture

The Indus civilisation and its urban features started declining from about 1900 BC (BCE). Changes in climate, decline of the trade with Mesopotamia and drying up or flooding of the river Indus, foreign invasion were some of the reasons attributed to the collapse of this civilisation and for the migration of people in the southern and eastern directions. It did not completely disappear. It continued as rural culture.

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Indus Script – A Case Study

Cracking The Indus Script

Harappans knew the art of writing. The script is found on seals, in moulded terracotta and on pottery. It has not been deciphered till now. Because the Indus texts are very short, the average length of the inscription is less than five signs. It has no bilingual text (like a Rosetta stone written in Egyptian and Greek).

It was written generally from right to left.

- Based on computer analysis, the Russian scholar Yuri Knorozov suggested that the Indus inscriptions have a Dravidian-like word order.
- Scholar and researcher Iravatham Mahadevan, who has done extensive research on Indus civilisation, says, "We may hopefully find that the proto Dravidian roots of Harappa language and South Indian Dravidian languages are similar."
- According to Mahadevan, a stone Celt discovered in Mayiladuthurai (Tamil Nadu) has same marking as that of the symbol of the Indus script.
- In May 2007, the TamilNadu Archaeology Department found pots with arrow head symbols at Melaperumpallam near Poompuhar, which resembled the seals in Mohenjo-Daro.

According to Parpola, the sign of the Indus script is likely to represent Dravidian mono-syllabic roots.





Sign	Identification	Reading	Meaning	Sign	Identification	Reading	Meaning
a.	halving + fish	*pacu mi*$\bar{}$*n*	green star (Mercury)	a.	fish	*mi*$\bar{}$*n*	1. fish 2. star
b.	roof + fish	*mey/may mi*$\bar{}$*n*	black star (Saturn)	b.	3 + fish	*mu(m) mi*$\bar{}$*n*	three stars (Mrigasiras)
c.	intermediate space + fish	*vel(li) mi*$\bar{}$*n*	white star (Venus)	c.	6 + fish	*caru mi*$\bar{}$*n*	six stars (Pleiades)
d.	dot/drop + fish	*pottu mi*$\bar{}$*n*	1. red fish (carp) 2. red star (Rohini)	d.	7 + fish	*elu mi*$\bar{}$*n*	seven stars (Ursa Major)

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Vedic Age**

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Unit 1

Vedic Culture in North India and Megalithic Culture in South India



Learning Objectives

- To know the origin and migration of Aryans into India.
- To identify the sources of study relating to the Vedic Age.
- To understand the evolution of political, economic and the religious structures in Rig Vedic and Later Vedic Societies.
- To locate the regions inhabited by both early and later Vedic people.
- To make the differences between early and later Vedic periods.
- To understand the Megalithic/Iron Age culture in Tamil Nadu.

Vedic Age

The first phase of urbanisation in India came to an end with the decline of Indus Civilisation. A new era, called Vedic Age began with the arrival of Aryans.

Vedic Age – It is a period in the History of India between 1500 BC (BCE) – 600 BC (BCE). It gets its name from four 'Vedas'

Who were the Aryans?

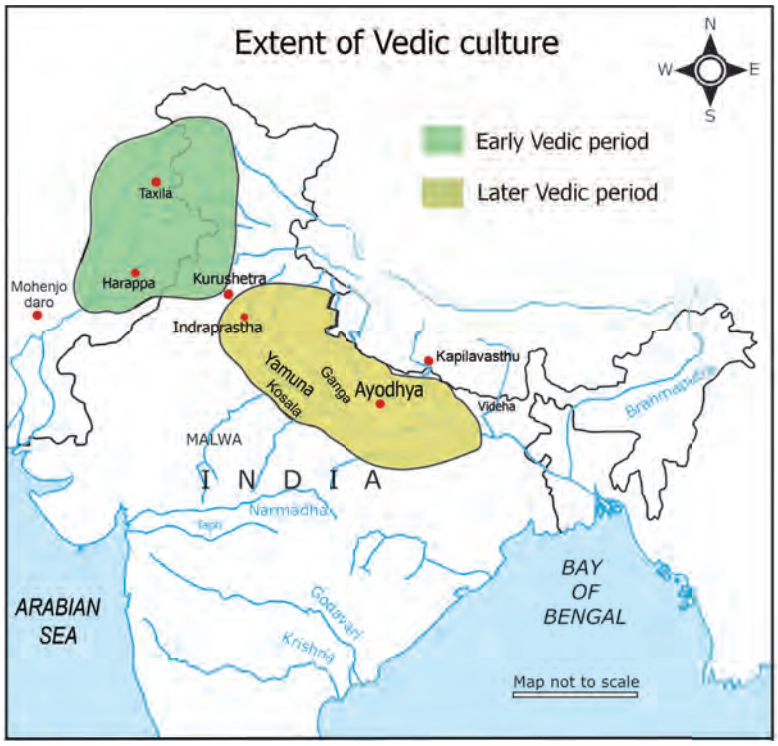
The Aryans were Indo–Aryan language speaking, semi nomadic pastoralists. They came from Central Asia in several waves of migration through Khyber Pass of Hindu Kush Mountains.

Though cattle rearing was their main occupation, they also practised slash and burn agriculture.

DO YOU KNOW?

Slash and burn agriculture - It is a farming method that involves clearing the land by cutting and burning all the trees and plants on it. Cultivation is done there for a short time and then abandoned. People then move to a new piece of land for cultivation.

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Time, Spread and Sources	
Geographical range	North India
Period	Iron Age
Time	1500 BC (BCE) – 600 BC (BCE)
Sources	Vedic Literature
Nature of Civilisation	Rural

Aryans and their Home in India

- Aryans of the Rig Vedic Period were semi-nomadic. They were basically pastoral people with cattle as their main source of wealth.
- In the Rig Vedic times, the Aryan homeland was the Punjab, which was at that time called Sapta Sindhu, the land of seven rivers.
- Around 1000 BC (BCE), Aryans in India moved eastward and settled in Indo-Gangetic Plain.
- Use of iron axes and ploughs became widespread.

DO YOU KNOW?

Four Vedas

1. Rig
2. Yajur
3. Sama
4. Atharva

Sources

Vedic literature

Vedic literature can be classified into two broad categories.

1. Shrutis - The Shrutis comprise the four Vedas, the Brahmanas, the Aranyakas and the Upanishads. They are considered sacred, eternal, and an unquestionable truth.

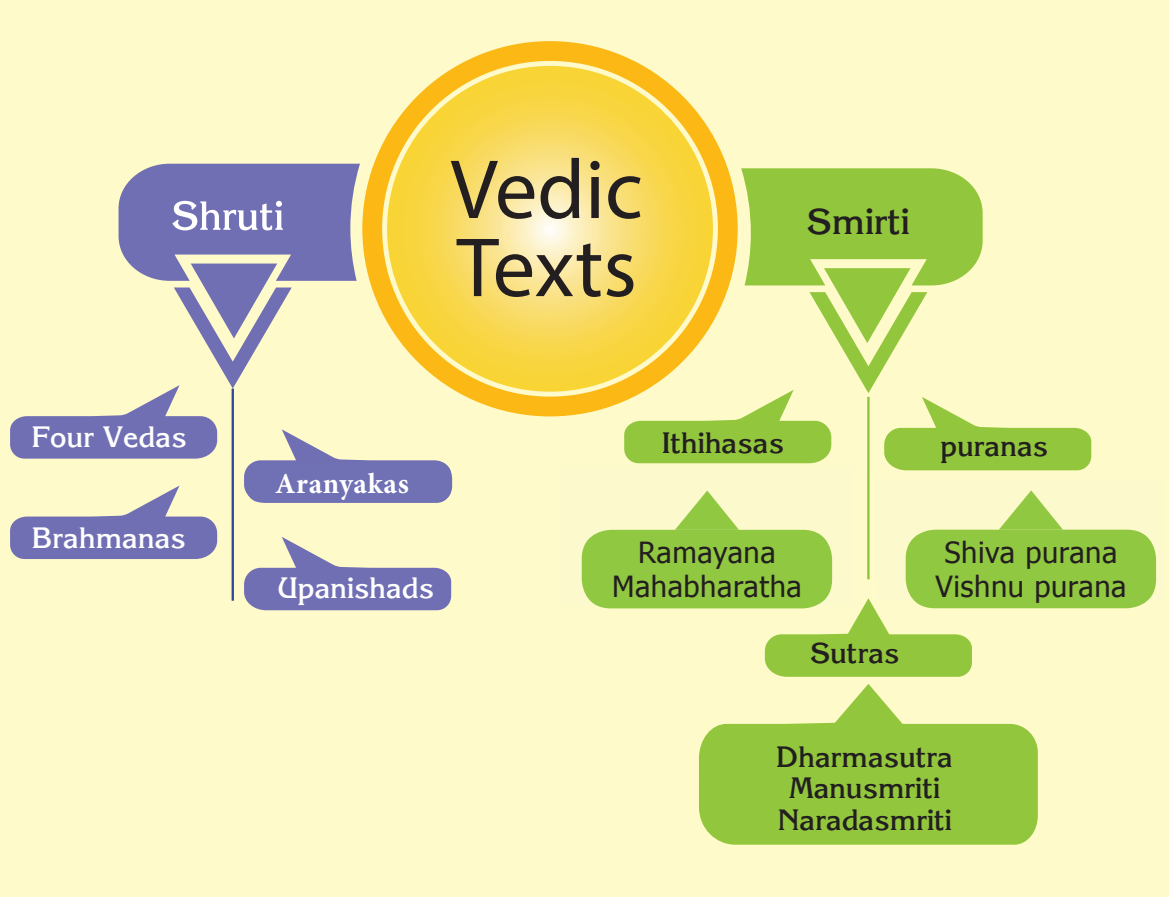
   'Shruti' means listening (or unwritten) ones that were transmitted orally through generations.

2. Smritis - A body of texts containing teachings on religion such as

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Ithihasas, Puranas, Tantras and Agamas. Smritis are not eternal. They are constantly revised.

'Smriti' means definite and written literature.



DO YOU KNOW?

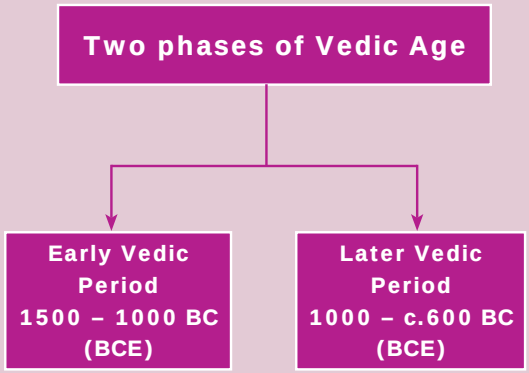
National Motto

"Satyameva Jayate" "(Truth alone triumphs)" is taken from Mundaka Upanishad.

Archaeological Sources

Material remains such as iron implements and pottery from the archaeological sites in Punjab, Uttar Pradesh and Rajasthan along the Indus and the Ganges.

Classification of Vedic Age



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Vedic Culture

Polity and Society

The Rig Vedic polity was kinship - based. Kula (clan) was the basic unit of the polity. It was under a head called Kulapati. Several families joined together to form a Grama (village). Grama was headed by Gramani. A group of villages was called Vis (clan) and was headed by Vishayapati. Rajan was the head of the Jana (tribe) and he was addressed as Janasyagopa (guardian of the people). There were several tribal kingdoms (Rashtras) during Rig Vedic period (Bharatas, Matsyas, Puras).

King

The main responsibility of the Rajan was to protect his tribe. His powers were limited by tribal assemblies namely Vidhata, Sabha, Samiti and Gana. Of these Vidhata, (the tribal assembly) was the oldest.

Sabha - a council of elders.
Samiti - assembly of people.

The king appointed a purohit (chief priest) to assist him. In economic, political and military matters, the king was assisted by the Senani (army chief). Gramani was the leader of the village.

When the Aryans moved east ward- into Ganges-Yamuna-Doab regions, the early settlements were replaced by territorial kingdoms. Hereditary kingship began to emerge. In the monarchical form of government, the power of the king increased and he performed various rituals and sacrifices to make his position strong.

Many Janas or Tribes were amalgamated to form Janapadas or Rashtras in later Vedic period. The importance of Samithi and Sabha diminished and the Vidhata completely disappeared. New states emerged. Bali was a voluntary contribution of the people to the King. In the later Vedic period bali was treated as tax and collected regularly. The Kuru and Panchala kingdoms flourished and large cities like Ayodhya, Indraprastha and Mathura also emerged during this period.

Bali - a tax consisting of 1/6 of the agricultural produce or cattle for a person.

Social Organization

The Vedic family was patriarchal. The fair complexioned Aryans distinguished themselves from dark complexioned non-Aryans whom they called Dasyus and Dasas. Within the early Vedic Society there were three divisions (Treyi) ; the general public were called Vis, the warrior class was called Kshatriyas and the Priestly class was named Brahmanas. At a later stage, when the Aryans had to accommodate non-Aryan skilled workers in their social arrangement, a rigid four-fold Varna system was developed, i.e., the priestly Brahmanas, the warrior Kshatriyas, the land owning Vysyas and the skilled workers sudras. Thus a graded social order emerged.

Although the Vedic Age is evidenced by good number of texts, it does not have adequate amount of material evidences.

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Status of women

In Rig Vedic society, women relatively enjoyed some freedom. The wife was respected as the mistress of the household. She could perform rituals along with her husband in their house. Child marriage and sati were unknown. There was no bar on the remarriage of widows. Nevertheless, the women were denied right to inherit property from their parents. They played no role in public affairs.

In the later Vedic period the role of women in society, as well as their status, even within the family, declined. Women could no longer perform rituals in the family. The rules of marriage became much more complex and rigid. Polygamy became common. Widow remarriage was not encouraged. Education was denied to women. Intercaste marriages were spurned.

Economic Life

Economy in the Vedic period was sustained by a combination of pastoralism and agriculture. Though occupation of Rig Vedic Aryans was cattle rearing, there were carpenters, chariot makers, potters, smiths, weavers, and leather workers. Ochre Coloured Pottery (OCP) was attributed to this period. Horses, cows, goats, sheep, oxen and dogs were domesticated.

When Aryans permanently settled in Sindh and the Punjab regions they began to practise agriculture. The staple crop was yava (barley). There is no mention of wheat or cotton in the Rig-Veda, though both were cultivated by the Indus people. Two crops a year were raised.



In the later Vedic period the Aryans tamed elephants, apart from cow, goat, sheep and horse. In addition to craftsmen of early Vedic period there were also jewellers, dyers and smelters. Pottery of this period was Painted Grey Ware Culture.

Use of iron plough and axe helped to put more areas of land under cultivation. Crops of wheat, rice and barley were cultivated. With the growth of agriculture, the idea of private possession of land came into existence. New crafts and arts developed leading to surplus production of commodities for sale.

Trade became extensive. Barter system was prevalent (exchange of goods). They used Nishka, Satmana (gold coins) and Krishnala (silver coins) for business transactions.

DO YOU KNOW?

Metals Known to Rig Vedic People

- Gold (Hiranya)
- Iron (Shyama)
- Copper/ Bronze (Ayas)

Religion

Rig Vedic Aryans worshipped mostly the earthly and celestial gods like Prithvi (Earth), Agni (fire), Vayu (wind), Varuna (rain), Indra (Thunder). There were also

lesser female deities like Aditi (goddess of eternity) and Usha (appearance of dawn). Their religion was Yajna centered. The mode of prayer was recitation of Vedic hymns. People prayed for the welfare of Praja (children) Pasu (cattle) and Dhana (wealth). Cow was considered a sacred animal. There were no temples. Idol worship had not yet come into existence.

Lateron priesthood became a profession and a hereditary one. New gods were perhaps adopted from non-Aryans. Indra and Agni lost their importance. Prajapathi (the creator) Vishnu (the protector) and Rudra (the destroyer) became prominent. Sacrifices and rituals became more elaborate.

Education

Gurukula System of Education

- The gurukula system is an ancient learning method.
- The word Gurukula is a combination of the Sanskrit Word Guru (teacher or master) and Kula (family or home).
- The shishyas resided with their guru and served them and simultaneously learnt and gained knowledge.
- The students received education through oral tradition meaning rote learning, and were required to memorise everything.



- The subjects of the study included the four Vedas, Ithihasas, Puranas, grammar, logic, ethics, astrology, maths and military science.
- The students were also trained to lead a disciplined life.
- Only Dvijas could be Shishyas. No women could have formal education.

Age – based Ashramas

Towards the end of the later Vedic period, the concept of four stages in life (the four ashramas) developed.

- Brahmacharya (Student Life)
- Grihastha (Married Life)
- Vanaprastha (Going to the forest to meditate)
- Sanyasa (Leading a life of an ascetic so as to attain Swarga)

State the Differences between Indus and Vedic Civilisation

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Heterodox Sects**

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Unit 2

Great Thinkers and New Faiths

Learning Objectives

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

Intellectual Awakening

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

Sources

Literary sources

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

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

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

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

Origin of Jainism

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

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

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

DO YOU KNOW?

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

Mahavira (The Great Hero)

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

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

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

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

Unique Teachings of Jainism

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

DO YOU KNOW?

What is Karma?

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

Tri–rathnas or Three Jewels

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

They are:

- Right Faith
- Right Knowledge
- Right action

Moksha - Liberation from the cycle of birth and death

Jain Code of Conduct

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

They are:

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

DO YOU KNOW?

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

Digambaras and Svetambaras

Jainism split into two sects.

Digambaras

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



Svetambaras

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

Reasons for the Spread of Jainism

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

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

Influence of Jainism (Samanam) in Tamil Nadu

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


Thiruparthikundram


Sittannavasal


Chitharalmalai temple

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

Buddhism

Gautama Buddha

AAS1CV

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

Four Great Sights

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



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

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

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Enlightenment

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



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

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

Buddha's Four Noble Truths

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

Eight Fold Path

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

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

Teachings of Buddha

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

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

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

Buddhist Sangha

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

DO YOU KNOW?

Chaitya – A Buddhist shrine or a meditation hall.

Viharas – Monastries/living quarters for monks.

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

Buddhist Sects

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

Causes for the Spread of Buddhism

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

DO YOU KNOW?

Frescoes (paintings)

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



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

Jainism and Buddhism- Similarities and Dissimilarities

Similarities	Dissimilarities	
	JAINISM	BUDDHISM
■ Both Mahavira and Buddha hailed from royal families. Yet they renounced royal privileges and chose to adopt an ascetic life. ■ Denied the authority of Vedas. ■ Taught in the language of the common people. ■ Admitted disciples from all the castes and from both the genders ■ Opposed blood sacrifices. ■ Believed in the doctrine of Karma. ■ Emphasized on right conduct and right knowledge instead of performing religious ceremonials and rituals as the means to achieve salvation.	■ It followed extreme path. ■ It remained in India only. ■ It does not believe in the existence of god, but believes life in every living being.	■ It followed middle path. ■ It spread across many parts of the world. ■ It emphasises on ANATMA (no eternal soul) and ANITYA (impernance).

Buddhist Councils

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

Influence of Buddhism in Tamilnadu

- Buddhism spread to Tamil Nadu much later than Jainism.
- Manimekalai, one of the epics of the post-Sangam age is a Buddhist literature.
- There is an elaborate description about Kanchipuram in classical epic Manimegalai.
- Kanchipuram was a famous Buddhist Centre, from where Dinnaga, the famous Buddhist logician, and Dharmapala, a great scholar of Nalanda University hailed.
- Hieun Tsang who visited Kanchipuram in the seventh century A.D(CE). noticed the presence of 100 feet stupa built by Ashoka there.



Buddha statue at Nagapattinam



Buddha statue found at pallur near Kanchipuram

Jataka Story

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



The Woodpecker and the Lion (A Jataka Story)



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



A kind hearted woodpecker offered to help the lion. The woodpecker, however, told the lion that he would only take out the bone if the lion promised not to eat him while removing the bone. The lion gladly agreed and opened his mouth in front of the woodpecker. The woodpecker hopped inside the lion's mouth, and easily pulled out the bone. The lion kept his promise and let the woodpecker fly away.



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



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



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Elsewhere in the world 6th Century BC (BCE)

Confucius (Kung Fu Tse)



Confucianism in China

Zoroaster



Zoroastrianism in Persia

Summary

- The Sixth century BC (BCE) was an important period of the intellectual and spiritual development in India.
- Jainism was a doctrine developed by 24 Tirthankaras.
- Mahavira exhorted the three-fold path – Right faith, Right knowledge, Right action.
- Gautama Buddha was the founder of Buddhism.
- Buddha's teachings are referred to as dhamma.
- Buddhism crossed the frontiers of Indian sub-continent but Jainism was confined to India.
- Basic philosophy of Jainism and Buddhism is ahimsa or non-violence

GLOSSARY

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

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Unit -3

Jainism, Buddhism and Ajivika Philosophy in Tamil Nadu



Learning Objectives

- To know the sources and literature of heterodox religious sects: Jainism, Buddhism and Ajivikam
- To gain knowledge of the teachings of Mahavira, Buddha and Gosala, the founder of Ajivika sect.
- To acquaint ourselves with the monuments of the above-mentioned religious sects in Tamil Nadu.

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Introduction

During the 6th century B.C. (BCE), according to the *Bigha Nitaya* (an ancient Buddhist tract), as many as 62 different philosophical and religious schools flourished in India. However, among these numerous sects, only the Ajivikas survived till the late medieval times. But Jainism and Buddhism continued to flourish until the modern times. Buddha and Mahavira, the founders of these two faiths, based their ethical teachings against the sacrificial cult of the Vedic religion. Their teachings were preserved and passed on through monks, who were drawn from various social groups.

Sources and Literature: Jainism

Mahavira's preaching was orally transmitted by his disciples over the course of about one thousand years. In the early period of Jainism, monks strictly followed the five great vows of Jainism. Even religious scriptures were considered possessions and therefore knowledge of the religion was never documented. Two hundred years after the attainment of *nirvana* (death) of Mahavira, Jain scholars attempted to codify the canon by convening an assembly at Pataliputra. It was the first Jain council to debate the issue, but it ended as a failure because the council could not arrive at a unanimous decision in defining the canon. A second council held at Vallabhi, in the 5th century A.D., was, however, successful in resolving the differences. This enabled the scholars of the time to explain the principles of Jainism with certainty. Also, over time, many learned monks, older in age and rich in wisdom, had compiled commentaries on various topics

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pertaining to the Jain religion. Around 500 A.D. (CE) the Jain *acharyas* (teachers) realised that it was extremely difficult to keep memorising the entire Jain literature complied by the many scholars of the past and present. In fact, significant knowledge was already lost and the rest was tampered with modifications. Hence, they decided to document the Jain literature as known to them.

Five Great Vows of Jainism: 1. Non-violence – *Ahimsa;* 2. Truth– *Satya;* 3. Non-stealing – *Achaurya;* 4. Celibacy/Chastity – *Brahmacharya;* 5. Non-possession – *Aparigraha.*

A major split occurred in Jainism (1st century B.C.), giving rise to two major sects, namely *Digambaras* and *Swetambaras.* Both the *Digambaras* and the *Swetambaras* generally acknowledge the *Agama Sutras* to be their early literature, while they do differ with regard to their content and interpretation.

Jain Literature

Jain literature is generally classified into two major categories.

1. Agama Sutras

Agama Sutras consists of many sacred books of the Jain religion. They have been written in the Ardha-magadhi Prakrit language. Containing the direct preaching of Mahavira, consisting of 12 texts, they were originally compiled by immediate disciples of Mahavira. The 12th Agama Sutra is said to have been lost.

2. Non-Agama Literature

Non-Agama literature includes commentary and explanation of Agama Sutras, and independent works, compiled by ascetics and scholars. They are written in many languages such as Prakrit, Sanskrit, old Marathi, Rajasthani, Gujarati, Hindi, Kannada, Tamil, German and English. Recognition was given to 84 books, and among them, there are 41 sutras, 12 commentaries and one *Maha Bhasya* or great commentary. The 41 sutras include 11 *Angas* (scriptures followed by *Swetambaras*), 12 *Upangas* (instructions manuals), five *Chedas* (rules of conduct for the monks), five *Mulas* (basic doctrine of Jainism) and eight miscellaneous works, such as *Kalpasutra* of Bhadrabahu. It is believed that the *Panchatantra* has a great amount of Jain influence.

The *Jainacharitha* of *Kalpa Sūtra* is a Jain text containing the biographies of the Jain Tirthankaras, notably Parshvanatha, founder of Jainism as well as the first Tirthankara, and Mahavira, the last and the 24th Tirthankara. This work is ascribed to Bhadrabahu, who along with Chandragupta Maurya migrated to Mysore (about 296 B.C.) and settled there.

Tirthankaras are those who have attained *nirvana* and made a passage from this world to the next.

In addition to these, we have some Jain texts composed in Indian vernacular languages such as Hindi, Tamil and Kannada. *Jivaka Chintamani,* a Tamil epic poem, is a good example, composed in the tradition of Sangam literature by a Jain saint named Tiruthakkathevar. It narrates the life of a pious king who rose to prominence by his own merit only to become an ascetic in the end. Another scholarly work in Tamil, *Naladiyar,* is also attributed to a Jain monk. *Thirukkural* was composed by Tiruvalluvar, believed to be a Jain scholar.

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Jains in Tamil Nadu

There is a clear evidence of the movements of the Jains from Karnataka to the Kongu region (Salem, Erode and Coimbatore areas), to the Kaveri Delta (Tiruchirapalli) southwards into Pudukkottai region (Sittannavasal) and finally into the Pandya kingdom (Madurai, Ramanathapuram and Tirunelveli districts). Tamils broadly come under *Digambara* sect. It is believed that the Kalabhras were the patrons of Jainism.

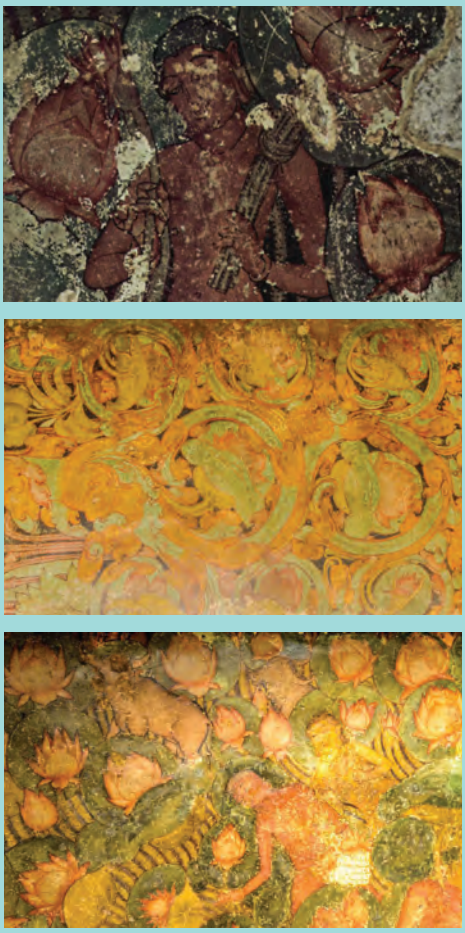
The Sittanavasal Cave Temple

Sittanavasal cave in Pudukkottai district is located on a prominent rock that stands 70 m above the ground. It has a natural cavern, known as Eladipattam, at one end, and a rock-cut cave temple at the other. Behind the fenced cavern, there are 17 rock beds marked on the floor. The stone berths aligned in rows are believed to have served as a Jain shelter. The largest of these ascetic beds contains a Tamil-Brahmi inscription that dates to the 2nd century B.C. There are more inscriptions in Tamil from the 8th century A.D., bearing the names of monks. It is believed that they should have spent their lives in isolation here.



Sittanavasal Cave

The Sittanavasal cave temple, named Arivar Koil, lies on the west off the hillock. The facade of the temple is simple, with four rock-cut columns. Constructed in the early Pandya period, in the 7th century A.D., it has a hall in the front called the Ardha-mandapam and a smaller cell at the rear, which is the *garbha graha* (sanctum sanctorum).



Fresco Paintings, Sittanavasal

The murals in the temple resemble the frescoes of the famous Ajanta caves. The Archaeological Survey of India (ASI) took over the caves only in 1958. Thereafter it took two decades to cover the cave and regulate the entry of visitors. There are the bas- relief figures of Tirthankaras on the left wall of the hall and acharyas on the right before one enters the inner chamber, the sanctum sanctorum.

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Jains in Kanchipuram (Tiruparuttikunram)

Jainism flourished during the Pallava reign. In his writings, Chinese traveller Hiuen Tsang has mentioned about the presence of a large number of Buddhists and Jains during his visit to the Pallava country in 7th century A.D. Most of the Pallava rulers were Jains. Mahendravarman was a Jain initially. The two Jain temples in Kanchipuram are Trilokyanatha Jinaswamy Temple at Tiruparuttikunram, on the banks of the river Palar, and the Chandra Prabha temple dedicated to the Tirtankara named Chandraprabha. The architecture of these temples is in Pallava style, but it has deteriorated in due course of time. During the Vijayanagar rule (1387), Irugappa, a disciple of Jaina-muni Pushpasena; and a minister of Vijayanagar King Harihara II (1377-1404), expanded the Trilokyanatha Temple by adding the Sangeetha mandapa. The grand murals were added only at this time.



Jain Temple, Tiruparuttikunram

Mural paintings in the temples show scenes from the lives of Tirtankaras. Unfortunately the paintings of the Trilokyanatha temple at Tiruparuttikunram have been ruined by over-painting done during renovation. There is rich inscriptional evidence inside the second shrine, the Trikuda Basti, containing information on the development of the temple, and the contributions of various donors over the centuries.





Paintings on the walls of the Trilokyanatha Temple

In the Kanchipuram district, apart from Tiruparuttikunram, Jain vestiges have been found over the years in many villages across the state.

> The total population of Jains in Tamil Nadu is 83,359 or 0.12 per cent of the population as per the 2011 census.

Kazhugumalai Jain Rock-Cut Temple

The 8th century Kazhugumalai temple in Kovilpatti taluk in Thoothukudi district marks the revival of Jainism in Tamil Nadu. This cave temple was built by King Parantaka Nedunjadaiyan of the Pandyan kingdom.

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Polished rock-cut cave beds, popularly known as Panchavar Padukkai at Kazhugumalai cavern host the figures of not only the Tirtankaras but also the figures of *yakshas* and *yakshis* (Male and Female attendants respectively).







Sculptures in Kazhugumalai Cave Temple

Jain Temples in other parts of Tamil Nadu

Vellore

Fourteen Jain monk beds, dating back to the 5th century A.D., have been excavated inside three caverns on top of a hill in Vellore district. The beds are found at the Bhairavamalai in Latheri, Katpadi taluk, Vellore district. Of the three caverns, two of them house beds. One houses four rock beds while the other houses one bed. Unlike many rock beds found elsewhere, these ones have no head-rests.

Tirumalai

Tirumalai is a Jain temple in a cave complex located near Arni town in Tiruvannamalai district in Tamil Nadu. The complex, dated to the 12th century A.D., includes three Jain caves, two Jain temples and a 16-metre-high sculpture of Neminatha, the 22nd Tirthankara. This image of Neminatha is considered to be the tallest Jain image in Tamil Nadu.

Madurai

There are 26 caves, 200 stone beds, 60 inscriptions and over 100 sculptures in and around Madurai. The Kizha Kuyil Kudi is a striking example. This hillock is 12 kilometres west of Madurai, on the Madurai–Theni Highway. The sculptures are assigned to the period of Parantaka Veera Narayana Pandyan who ruled from A.D. 860 to 900. There are eight sculptures. The images of Rishab Nath or Adinath, Mahavira, Parshvanath and Bahubali are found here.



Rock-cut Jain Temple, Kizha Kuyil Kudi

Contribution to Education

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Jaina monasteries and temples also served as seats of learning. Education was imparted in these institutions to the people irrespective of caste and creed. The Jainas propagated their doctrines and proved to be a potential media of mass education. The Bhairavamalai we have mentioned earlier is situated near a small village called Kukkara Palli. 'Palli' is an educational centre of Jains and villages bearing the suffix of Palli are common in many places in Tamil Nadu.

The educational institutions had libraries attached to them. Several books were written by the preachers of Jainism, highlighting the important aspects of Jainism. The permission for women to enter into the order provided an impetus to the spread of education among women.

2. Buddhism

Buddha's original name, Siddhartha Sakya-muni Gautama, if translated into English, would mean *Gautama who belongs to the Sakya tribe and who has reached the goal of perfection.* Gautama Buddha was a contemporary of Mahavira. His father ruled the tribe of Sakya in a region near the present-day Nepal. Gautama found that he had nothing to learn from the teachers of the old religions. The religions proclaimed that the only way to salvation was through living the life of an ascetic. But despite practicing asceticism, Gautama could not arrive anywhere near the truth. And one night, as he sat under a bodhi-tree struggling with his doubt and his loneliness, a great peace descended on him. He was no longer Gautama, the sceptic, but became Buddha, the Enlightened. At last, he had succeeded in understanding the great mystery of human suffering, its causes and its cure. Asserting that both the king (passion for pleasures) and the hermit (self-mortifications) were wrong, he discovered the middle path. The middle path is based on 'an eight-fold path' of Right understanding , Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness, Right concentration.

Buddha taught not the glory of God but the power of love. He held the view that all men are born to an 'equality of rights'. He undertook long journeys and carried his message far and wide. Buddha preached his teachings in Prakrit. His four noble truths are as follows:

1. Life includes pain, getting old, disease, and ultimately death.
2. Suffering is caused by craving and aversion.
3. Suffering can be overcome and happiness attained.
4. True happiness and contentment are possible, if one pursues the eight-fold path.

Buddhist Literature

Buddha's teachings for a long time were transmitted through the memory of teachers and disciples. They were reduced to writing by 80 B.C. and were written in the Pali language. The Pali canon *Tripitaka* has three divisions, also known as the Threefold Basket. They include *Vinaya Pitaka, Sutta Pitaka* and *Abhidhamma Pitaka.*

Vinaya Pitaka contains the rules of the order of Buddhist monks, which must be observed for achieving purity of conduct.

Sutta Pitaka lays down the principles of religion by citing discourses as evidence.

Abhidhamma Pitaka is the latest of the Tripitaka. It deals with ethics, philosophy and meta-physics.

Other prominent canonical literary works in Buddhism include:

Jatakas – various stories of the lives of the Buddha found in Buddhist literature.

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Buddhavamsa – A legend in verse, containing a narration of the life and activities of the 24 Buddhas who are believed to have preceded Gautama. Apart from the above canonical literature, there is a long series of non-canonical literature in Pali. They include:

- ***Milindapanha*** – which means 'questions of Milinda'. It contains a dialogue between Milinda, the Graeco-Bactrian king, and the monk Nagasena over some problems that faced Buddhism. It was originally written in Sanskrit.
- The two famous Ceylonese chronicles are ***Mahavamsa*** and ***Dipavamsa***. The former deals with the royal dynasties of the Indian subcontinent including Sri Lanka, while the latter deals with the arrival of the Buddha's teachings and preachers in Sri Lanka.
- **Buddhagosha's *Visuddhimagga*** is a later work. He is the first Buddhist commentator.
- Sanskrit literature became prominent in Buddhism with the rise of Mahayana Buddhism. However, some of the Sanskritic works were produced by the Hinayana school as well. *Buddhacharita,* written by Asvaghosa, is an epic style Sanskrit work. It tells the life history of Gautama Buddha.

Buddhism in Tamizhakam

Buddhism is believed to have spread to the Tamil country by the Ceylonese missionaries. The evidence in support of this is some monuments of the Pandya country, which are assigned to the 3rd century B.C. (BCE). The monuments are in caverns known as Pancha Pandava Malai. Buddhism seems to have flourished and co-existed peacefully with Jainism, Ajivikam and also with various sects of Hinduism. Since the time of Bhakti Movement, Buddhism came to be challenged by its exponents and began to lose royal patronage. The *Thevaram* hymns of Saiva saints and the *Nalayira Divyaprabandam* of Vaishnava Azhwars provided evidence to the challenges Buddhism faced in Tamil country. When Hieun Tsang, the Chinese traveller, visited south India in the 7th century, Buddhism was almost on the decline.

But contrary to popular perception, the Buddhism did not disappear completely. The presence of *Virasozhiyam* (a 11th century Later Chola period grammar text, composed by a Buddhist) and the discovery of 13th century Buddhist bronzes in Nagapattinam testify to the presence of Buddhism in later periods. The sculptures of Buddha in Thiyaganur village in Salem district strengthen this conclusion.



Buddha image, Thiyaganur

Though Buddhism faced challenges from Saiva and Vaishnava sects from the Pallava period onwards. One of the exceptions was

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Nagapattinam, which was supported by Chola kings, not for religious but for political reasons. Chudamani Vihara of Nagapattinam was constructed by the Srivijaya king with the patronage of Rajaraja Chola. This vihara has been since destroyed. The Tamil epic, *Manimekalai,* written by Kulavanigan Sithalai Sattanar, is considered a typical representation of Tamil Buddhism. Sattanar indigenised Buddhism into Tamil Buddhism by communicating a large set of Buddhist terms in Tamil, as translations from Sanskrit and Pali.

There is a record about a Buddhist monk named Vajrabodhi, who was skilled in tantric rituals, but this monk left the Pallava court for China. Mahendravarman's *Mattavilāsa Prahasana* describes Buddhism as a religion in decay.

In the field of education, Buddhist *Sanghas* and *Viharas* served as centres of education. Students from various parts of the world came here to receive education. Nalanda, Taxila and Vikramshila gained reputation as great educational centres. They were originally Buddhist Viharas. Students from Tibet and China were influenced by Buddhism and they took effective steps to spread Buddhism.

A Vihara in Sanskrit means 'dwelling' or 'house'. Originally, viharas were dwelling places used by wandering monks during the rainy season. Later they transformed into centres of learning through the donations of wealthy lay Buddhists. Royal patronage allowed pre-Muslim India to become a land of many viharas that imparted university education and were treasure troves of sacred texts. Many viharas, such as Nalanda were world famous.

Viharas



Buddhist Vihara of Nalanda in ruins

Excavations of Buddhist Vihara and a temple at Kaveripoompattinam and hundreds of stone and bronze sculptures by ASI from over 125 sites have proved the spread of the religion in the state. A 1.03 metre Buddha statue in *'padmasana'* pose in remote Tirunattiyattankudi village in Tiruvarur district was unearthed when digging a tank in a field.



Buddha in '*padmasana*' pose

3. Ajivika Philosophy

The Ajivikas believed in the doctrine of karma, transmigration of the soul and

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determinism. The head of Ajivika sect was Gosala Mankhaliputta. The Ajivikas practiced asceticism of a severe type. The Ajivika religious order and school of philosophy is known from the Vedic hymns, the *Brahmanas,* the *Aryankas* and other ancient Sanskrit compilations and treatises of the pre-Jaina and pre-Buddhist age. Gosala's ideas live on in other religions, though no Ajivika literature has survived.

Gosala was closely associated with Mahavira for six years and then they parted company. The Mauryan emperor Asoka and his grandson Dasaratha patronised the Ajivikas. After the collapse of the Mauryan Empire, the sect declined in northern India, but had by then spread into southern India where it continued to exist for many centuries.



Representational Image of Ajivika ascetics

Throughout history, Ajivikas had to face persecution everywhere. Village communities under Pallavas, Cholas and Hoysalas imposed special taxes on them. Despite such obstacles, Ajivikas continued to have influence along the Palar river in the modern states of Karnataka and Tamil Nadu (Vellore, Kanchipuram and Tiruvallur districts) till about the 14th century. In the end, they seemed to have been absorbed into Vaishnavism.

Summary

- Sources and literature for study of Jainism are highlighted.
- Presence of Jains in the Tamil country is examined.
- Jain monuments and art in Tamizhakam, in particular Sittanavasal and Kazhugumalai are illustrated.
- The Jain contribution to education through 'Palli' is explained.
- Buddhist teachings are analysed.
- Buddhism in the Tamil country is explored.
- Buddhist legacy in Tamizhakam is discussed.
- The essence of Ajivika philosophy and its presence in Tamil Nadu is detailed.

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Glossary			
1.	heterodox	not conforming to orthodox beliefs, especially religious ones, unorthodox	பழமை சாராத, வழக்கத்திலுள்ள மதக்கொள்கைக்கு மாறான
2.	canon	a rule, an accepted principle	ஒரு விதி, பொது ஒழுங்கு
3.	unanimous	all sharing the same view	ஒருமனதாக
4.	ascetic	monk, hermit	துறவி, சந்நியாசி
5.	deteriorate	to grow worse	சீர்கெடு, மோசமடை
6.	vestiges	things left behind, remains, traces	தடங்கள், அடையாளங்கள், சுவடுகள்
7.	cavern	a large deep underground cave	அடிநில குகை
8.	hillock	small hill, mound	சிறு குன்று
9.	facade	the front of a building	கட்டடத்தின் முகப்பு
10.	frescoes	paintings done in water colour on a wall or ceiling	சுவரில் அல்லது மேற்கூரையில் வரையப்படும் ஓவியங்கள்
11.	mural	a large picture painted on a wall	சுவரோவியம்
12.	impetus	motivation, stimulus	உத்வேகம், உந்துசக்தி
13.	salvation	saving from harm, ruin or loss	இரட்சிப்பு, முக்தி, விமோசனம்
14.	sceptic (skeptic)	someone who habitually doubts accepted beliefs	ஐயறவுவாத, சமய ஐயுறவாளர்
15.	craving	a strong desire	அடக்கமுடியாத ஆசை, மிகு விருப்பம்
16.	persecution	unfair treatment of a person or a group, especially because of their religious or political beliefs	துன்புறுத்தல், அடக்குமுறை

Evaluation

I. Choose the correct answer:

1. Where was the first Jain Council held to codify the Jaina canon?
   a) Pataliputra
   b) Vallabhi
   c) Mathura
   d) Kanchipuram

A5B8P1

2) In which language was Agama sutras written?
   a) Ardha-Magadhi Prakrit
   b) Hindi
   c) Sanskrit
   d) Pali

3) Which of the following was patronised by the Kalabhras?
   a) Buddhism b) Jainism
   c) Ajivikas d) Hinduism

4) Where are the Rock beds found with no head-rests?
   a) Vellore b) Kanchipuram
   c) Sittanavasal d) Madurai

5) Who is believed to have built the Kazhugumalai Rock-Cut Temple?
   a) Mahendra Varman
   b) Parantaka Nedunchadayan
   c) Parantaka Veera Narayana Pandyan
   d) Harihara II

II. Fill in the blanks:

1) The image of _____ is considered to be the tallest Jain image in Tamil Nadu.

2) *Buddhacharita* was written by _____.

3) Chinese traveller Huein Tsang visited Pallava country in _____ century.

4) _____ describes Buddhism as a religion in decay.

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should resist the prince." When asked about government, he said that there are three requisites for it: "There should be sufficiency of food, sufficiency of military equipment and confidence of the people in their ruler."

Taoism

Lao-Tse, the greatest of the pre-Confucian philosophers, was 53 years older than Confucius. Lao-Tse was born in 604 BC (BCE). Disgusted with the intrigues of politicians and the prevailing corruption of his time, he left China to live in a peaceful abode. Lao-Tse wrote a book in two parts, running into 5,000 words. He then disappeared from the place and no one knew where he died. His book *Tao Teh Ching* is a guide to the conduct of life.

Teachings of Lao-Tse (Taoism)

- The cause of human unhappiness in the world is human selfishness. Selfishness creates unlimited human desires, which can never be satisfied.
- In nature, all the things act in a natural way. The law of human conduct must correspond with nature.



Lao-Tse

- Humans live a life under the regulation of someone. This is because they have acquired knowledge and have not remained innocent. On the basis of their acquired knowledge, they have built up an urban civilisation and have made themselves unhappy.

4.3 Zoroastrianism

Zoroastrianism is one of the oldest of the revealed world religions. It remained as the state religion of three great Iranian empires, which flourished from the 6th century BC (BCE) and dominated much of the Middle East. Zoroaster of Persia is the founder of Zoroastrianism. Zoroaster was pained to find his people worshipping primitive deities. He revolted against it and proclaimed to the world that there is one god, Ahura Mazda (the Lord of Light).

The holy book of Zoroastrians is *Zend Avesta*. It is a collection of sacred literature of different epochs, containing religious hymns, invocations, prayers, confessions, laws, myths and sacred reminiscences. The doctrines and rituals of the Zoroastrians have much similarity to those of the Vedas.

Teachings

Zoroaster taught that the great object of religion, state or society is the cultivation of morality. The highest religious conception is purity of thought, word and deed. He asserted that Ahura Mazda has seven qualities:(1) light; (2) good mind; (3) right; (4) dominion; (5) piety; (6) well-being; and (7) immortality. Ahura Mazda is omniscient (knows everything), omnipotent (all powerful) and omnipresent (is everywhere). In Zoroastrianism, sacrifice and image worship were discarded. Fire was worshipped as a symbol of the deity and considered the highest form of worship. Charity was made an essential part of religion, and service to the poor was particularly emphasised.

4.4 Impact of Iron Technology in India

In the Gangetic valley, people learnt to produce crops more than that was required for subsistence. So, another section of people took up some professional crafts as their livelihood. Like the farmers, these craftsmen also had

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to rely on a group of people who collected raw materials and distributed the craft products. Early urbanisation happened in two ways. One was as a result of some villages specialising in black smithy, pottery, carpentry, cloth weaving and the like. The other was on account of the congregation of specialised craftsmen in villages close to where the raw materials were available and where markets were present. Such a concentration enabled villages to evolve into towns and exchange centres. Vaisali, Shravasti, Rajagriha, Kausambi and Kashi were some significant commercial centres of the Gangetic plain.

4.5 Religion: Post-Rig Vedic

Three more Vedas –Yajur, Sama and Atharva –were composed after the Rig Veda. Manuals of rituals called *Brahmanas*, specifying rhyming words to be sung, and two commentaries on certain Rig Vedic hymns called *Aranyakas*, containing knowledge to be learnt secretly in the forest, and the Upanishads, were compiled in the upper Gangetic plain during 1000–600 BC (BCE).

FCJMQX

4.6 Jainism and Buddhism

In the Gangetic plain, iron plough agriculture required the use of bullocks. But the indiscriminate killing of cattle for Vedic rituals and sacrifices caused resentment. The founders of Jainism and Buddhism did not prescribe killing as a religious rite. They secured their livelihood mostly by alms. Celibacy and abstinence from holding property made the new teachers much more acceptable than the Brahman priests. The people's resentment about the expensive and elaborate Vedic rituals, animal sacrifice and the desire for wealth eventually took them towards Jainism and Buddhism.

Mahavira and Buddha lived a life of purity and exemplified simplicity and self-denial. They lived in the times of Bimbisara and Ajatashatru, the famous kings of Magadha. The commercial development of the northern cities like Kaushambi, Kushinagara, Benaras, Vaishali and Rajagriha added importance to the Vaishyas who turned to Buddhism and Jainism in their eagerness to improve their social status.

Jainism

Mahavira: Birth and Life

Vardhamana Mahavira was born in 599 BC (BCE) at Kundagrama near Vaishali. His mother was Trishala, a Lichchavi princess. He spent his early life as a prince and was married to a princess named Yashoda. The couple had a daughter. At the age of thirty, he left his home and became an ascetic. For over twelve years, Mahavira wandered from place to place, subjecting himself to severe penance and self-mortification. In the thirteenth year of his asceticism, he acquired the highest knowledge and came to be known as Jaina (the conqueror) and Mahavira (great hero). Jains believe that Mahavira came in a long line of Tirthankaras and he was the twenty fourth and the last of them. Rishabha was the first Tirthankara and Parshvanath the penultimate or the twenty third. Mahavira travelled extensively as a preacher in the kingdoms of Magadha, Videha and Anga. Magadha rulers Bimbisara and Ajatashatru were influenced by his teachings. Thousands of people became his followers. After 30 years of preaching, Mahavira died at Pawapuri in 527 BC (BCE) at the age of seventy two.


Mahavira

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DO YOU KNOW?

The statue of Bahubali (known as Gomateswara, 57 feet) at Shravanabelgola in Karnataka is the tallest Jaina statue ever carved out in India.



Bahubali

Teachings of Mahavira

The three principles of Jainism, also known as Tri-ratnas, are the following:

1. Right faith: Belief in the teachings and wisdom of Mahavira.
2. Right knowledge: Acceptance of the theory that there is no God and that the world existed without a creator.
3. Right action: It refers to the Mahavira's observance of the five great vows: (a) ahimsa, (b) honesty, (c) kindness, (d) truthfulness and (e) not coveting or desiring things belonging to others.

Spread of Jainism

In order to spread his new faith, Mahavira founded monasteries. The Jaina monks who led a very austere life. In North India, this new faith was patronised by rulers such as Dhana Nanda, Chadragupta Maurya and Kharavela. There was a notable followers of Jainism in Karnataka and western India during the 4th century BC (BCE). Jainism encouraged the public spirit among all who embraced it. Varna system practiced by Brahmans was challenged. People were spared from the costly and elaborate rituals and sacrifices. Mahavira believed that all objects, both animate and inanimate, have souls and various degrees of consciousness. They possess life and feel pain when they are injured.

Split in Jainism

In course of time, Jainism split into two branches, namely the Digambaras (sky-clad) and the Svetambaras (white-clad).

Decline of Jainism

The lack of royal patronage, its severity, factionalism and spread of Buddhism led to the decline of Jainism in India.

DO YOU KNOW?

Jaina Kanchi : Jainism was one of the major faiths in the Tamil region during the 7th century AD (CE). The Pallava king. Mahendravarman was a Jain. Under the influence of Appar he got converted to Saivism. Close to the present town of Kanchi there is a place called Jaina Kanchi where you find many Jain temples. One of the important temples is the Thiruparuthikundram temple, where the ceiling is painted with the life story of Mahavira.

Buddhism

Gautama Buddha: Birth and Life

Gautama Buddha was the son of Suddhodana, the chief of a Kshatriya clan of the Sakyas of Kapilavastu in present-day Nepal. His given name was Siddhartha.As he belonged to the Sakya clan, he was also known as 'Sakya Muni'. He was born in 567 BC (BCE) in Lumbini Garden, near Kapilavastu. His mother, Mayadevi (Mahamaya), died after a few days of his birth and he was brought up by his step-mother. In order to divert his attention towards worldly affairs, his father got him married at the age of sixteen to a princess called Yashodhara. He led a happy married life for some time and had a son by name Rahula.



Gautama Buddha

One evening, while Siddhartha was passing through the city, he came across an old man who had been abandoned by his relatives, a sick man crying with pain and a dead body surrounded by weeping relatives. Siddhartha

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was deeply moved by these sights. He also saw an ascetic who had renounced the world and found no sign of sorrows. These 'Four Great Sights' prompted him to renounce the world and search for the cause of suffering. In 537 BC (BCE), he left his palace and went into the forest in search of truth. In the course of his wanderings, he sat under a peepal tree for several days until he attained enlightenment. The place where he attained enlightenment, the Mahabodhi temple, still exists in Bodh Gaya (Bihar).

After his enlightenment, Buddha decided to impart his knowledge to the people. He went to Varanasi and gave his first sermon at Saranath. He preached in the kingdoms of Magadha and Kosala. A large number of people became his followers including his own family. After forty five years of preaching, he breathed his last in 487 BC (BCE) at Kushinagar (near Gorakhpur in Uttar Pradesh) at the age of eighty.

Teachings of Buddhism

(i) **Four Great Truths:** (1) There is suffering and sorrow in this world. (2) The cause of human suffering is desire and craving. (3) This pain or sorrow can be removed by suppressing desire and craving. (4) This is to be achieved by leading a disciplined life or by following what Buddha called the 'Noble Eight-fold Path'.

(ii) **Attainment of Nirvana:** According to Buddha, a person should aim at attainment of nirvana or the highest bliss, and it could be achieved by any person by leading a virtuous life and by following the Noble Eight-fold Path.

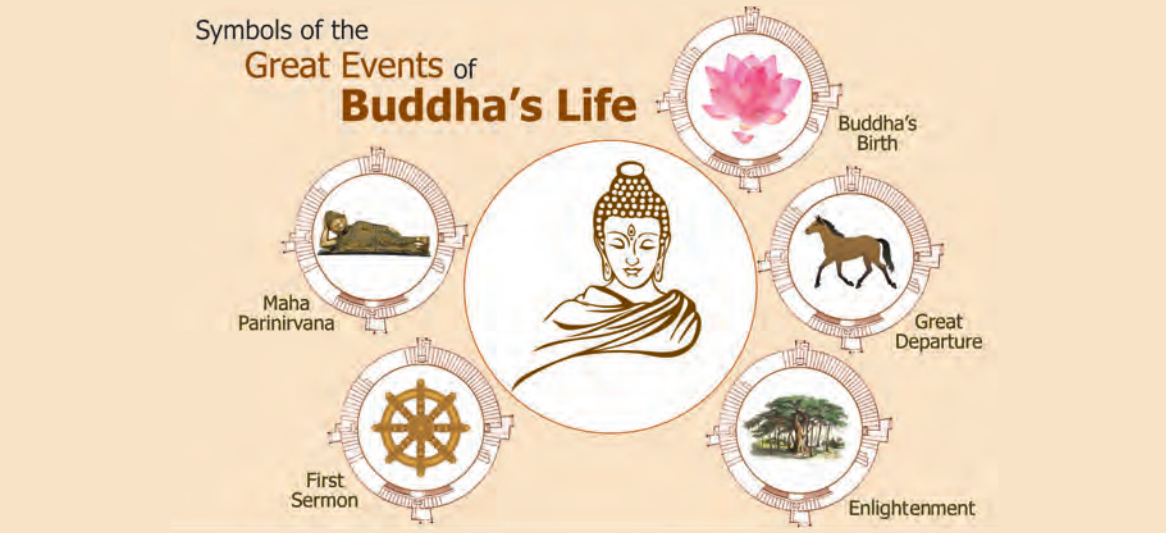
(iii) **The Noble Eight-fold Path:** Buddha preached a new path to attain the purest state of mind: (1) right views, (2) right aspirations, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness and (8) right contemplations or meditation. Buddha preached that he who practices the eight-fold path can attain the highest and purest state of mind.

Spread of Buddhism

Buddha, in order to carry his message to different parts of India, established the Buddhist *sangha* or the Holy Order of Monks. The *bikshus* (monks) and the *bikshunis* (nuns) were enlisted for spreading the faith and they were required to lead a life of purity and poverty. Buddhism spread to Central Asia, Sri Lanka, Tibet, Southeast Asia, as well as the eastern countries of China, Mongolia, Korea, Japan and Vietnam.

The Split in Buddhism

During the reign of Kanishka, the Buddhist monk Nagarjuna initiated reforms



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in the way Buddhism was being followed. As a result, Buddhism was split into two as *Hinayana* and *Mahayana*.

(i) The Hinayana (Lesser Vehicle) was the original creed preached by Buddha. The followers of this form regarded Buddha as their guru and did not worship him as God. They denied idol worship and continued with the people's language, Pali.



When Buddha's closest disciple Ananda asked Buddha whether women can become monks. Buddha said, Yes, if women can follow the path of renunciation, they can become monks and completely enlightened just as men.

(ii) In Mahayana (Greater Vehicle), Buddha was worshipped as God and Bodhisattuva as his previous avatar. The followers made images and statues of Buddha and Bodhisattuva and offered prayers, and recited hymns (mantras) in their praise. Later, they wrote their religious books in Sanskrit. This form of Buddhism was patronised by Kanishka.

Decline of Buddhism

Buddhism declined in India due to the following reasons:

1. Buddhism was popular in the beginning because it was preached in people's language (Pali). The later texts were written in Sanskrit, which was difficult for the common people to understand.
2. The split in Buddhism into Hinayana and Mahayana was another vital reason. Image worship in Mahayana made no difference between Hinduism and Buddhism.
3. Buddhism lost its royal patronage during the reign of Guptas.
4. Further, the invasions of Huns and Turks almost wiped out Buddhism.

4.7 Other Heterodox Sect

Ajivika

The period that produced Buddhism and Jainism also witnessed the birth of a sect known as Ajivika. Its founder was Gosala (Maskariputra Gosala), a friend of Mahavira. For some time, they were together. Later, Gosala moved away and founded the Ajiviaka sect. As an atheistic sect, Ajivikas rejected the karma theory, which postulated that the condition of men is determined by their past actions. Gosala argued that acts of charity and piety can, in no way, influence this finality.

Ajivikas had a small presence in southern India. Under the Cholas, a special tax was levied on them. Three Tamil texts, the *Manimekalai* of Buddhists, the *Nilakesi* of Jains and the *Sivajnanasiddhiyar* of Saivites, contain the outlines of Ajivika doctrine.

Gana-sanghas

There were two distinct forms of government at the time of Mahavira and Buddha: monarchical kingdom and clan oligarchies or *Gana-sanghas*. The Gana-sanghas provided a polity alternative to the kingdoms. Vedic rituals and the rules of *varna* were not followed. The Gana-sanghas consisted of either a single clan, such as the Shakyas, Koliyas and Mallas, or a confederacy of clans, such as the Vrijjis and the Vrishnis (a confederacy located at Vaisali). The Gana-sanghas had only two strata: the Kshatriya rajakula, ruling families, and the dasa-karmakara, the slaves and labourers.

4.8 Rise of Kingdoms

The 6th century BC (BCE) witnessed the establishment of kingdoms, oligarchies and chiefdoms as well as the emergence of towns. From the largest of the chiefdoms emerged kingdoms. Many tribes of Rig Vedic period such as Bharatas, Pasus, Tritsus and Turvasas passed into oblivion and new tribes such as the Kurus and Panchalas rose into prominence. Sixteen *mahajanapadas* are listed in the Buddhist texts.

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Government of Tamilnadu

Department of Employment and Training

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Unit 4

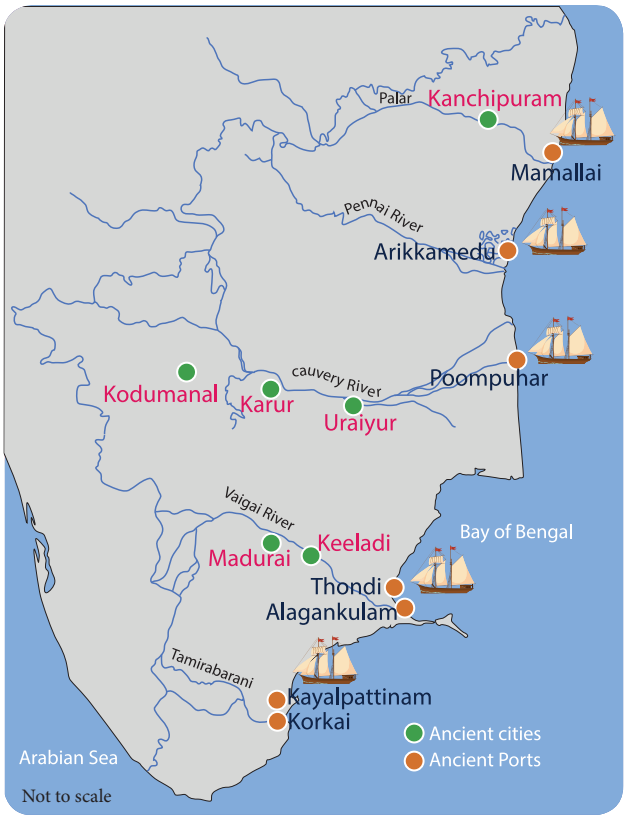
Ancient Cities of Tamilagam



Learning Objectives

- To learn about the greatness of the towns of ancient Tamilagam.
- To know about Poompuhar, Madurai and Kanchi.
- To understand the ancient kingdoms of Tamilagam.
- To gain knowledge about the crafts, markets, manufactures, maritime trade, education and water management in ancient Tamilagam.

CC41BQ



[It is a Government Higher Secondary School. Reciprocating the greetings of the students of VI Std, the Social Science Teacher signals them to get seated]

Teacher: Wow! You look pretty in your new dress, Tamilini.

Students: Ma'm, today is her birthday.

Teacher: Wish you a happy birthday Tamilini. Many more happy returns of the day.

Tamilini: Thank you, ma'm.

Teacher: Ok children. Shall we start today's class from Tamilini's birthday.

Students: How come ma'm? What is the connection between Tamilini's birthday and today's class?

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Teacher: There is. I shall come to that later. Let us stand up and wish her first.

Students: Happy birthday, Tamil.

Tamilini: Thank you all.

Teacher: Tamil, Is Chennai your home town?

Tamilini: No ma'm. My home town is Kadavur near Karur.

Teacher: Good. Do you have the habit of visiting your home town?

Tamilini: Yes ma'm. Every summer I visit my home town.

Teacher: Excellent! Can you tell me the difference between Kadavur and Chennai?

Tamilini: Kadavur is a village. Chennai is a city.

Teacher: Excellent!

Teacher: Can you tell what were the earliest planned cities of ancient India?

Students: Harappa and Mohenjo-Daro, ma'm.

Teacher: Yes. Very good children. Today we are going to study about the ancient towns of Tamilagam. They are Poompuhar, Madurai, Kanchi. Shall we start?

Students: Ok ma'm.

Teacher: See we have started today's lesson with Tamilini's birthday.

Students: Yes mam.



Mesopotamian civilisation is the earliest civilisation in the world. It is 6500 years old.

Teacher: Like Harappa and Mohenjo-Daro in ancient India, there were famous towns in ancient Tamilagam too. Madurai, Kanchi and Poompuhar are prominent among them.

Tamil literature, accounts of foreign travellers and archaeological finds provide us information about the ancient towns of Tamilagam.

Poompuhar

Poompuhar is one of the oldest towns in ancient Tamilagam. This is the place where well known characters of Silapathikaram, Kovalan and Kannagi lived. It was also a port town along the Bay of Bengal. The ports were established for facilitating maritime trade. Even in times past, countries began to export their surplus products and import the scarce commodities by sea. Poompuhar is one such historic port that emerged in the wake of increasing maritime trade. It is a coastal town near the present-day Mayiladuthurai and is located where the river Cauvery drains into the sea.

Poompuhar Port

Poompuhar was also known by names such as Puhar and Kaveripoompattinam. It served as the port of the early Chola kingdom. One of the popular Sangam Literature. *Pattinappaalai* and Tamil epics, *Silappathikaram* and *Manimegalai*, have references to the brisk sea-borne trade that took place in the port city, Puhar.



Silappathikaram, in particular, speaks about the greatness of Poompuhar. The lead female character of

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Silappathikaram is Kannagi. Her father is Maanaigan. Sea traders are known by the name Maanaigan. The male character Kovalan's father is Maasathuvan. Massathuvan means a big trader. It is clear from the text that Poompuhar was a place where big traders and sea traders had settled down.

Numerous merchants from foreign countries such as Greece and Rome landed at Poompuhar. Due to busy and continuous trade, many of them stayed on indefinitely in Poompuhar. There are evidences of foreigner settlements in the town. People speaking many languages inhabited Poompuhar in its glorious days. As loading and unloading of ships took some months, the foreign traders began to interact with the local people during that period. This enabled the natives to learn foreign languages for communication. Similarly, the foreigners also learnt Tamil to communicate with the natives. This contact facilitated not only exchange of goods but also languages and ideas resulting in cultural blending.

The traders of Poompuhar were known for their honesty and integrity. They sold goods at legitimate prices. *Pattinappaalai* states that "selling any commodity at a higher price was considered bad".

The author of *Pattinappaalai*, Kadiyalur Uruttirangannanar, belonged to 2nd century BCE. This is indicative of Puhar's antiquity. Horses were imported by sea. Pepper was procured through the land route. Gold that came from Vadamalai was polished and exported to the overseas countries. Sandal from Western Ghats, pearls from southern sea, corals from eastern sea and food items from Eelam were imported.

Poompuhar had been built differently from other towns. Each social group had a separate settlement. Streets were broad and straight, dotted with well-designed houses. There was also a dockyard.

We can learn about the life of the people of Puhar by reading Pattinappaalai and "Puhar Kandam" of *Silappathikaram.*

Puhar was a busy port upto 200 CE. It might have been either washed away by sea or destroyed by big shore waves. The remains of that destruction can still be seen in the present Poompuhar town.

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Madurai

Madurai has been one of the oldest cities in India. Its antiquity can be understood from the sobriquet "Sangam Valartha Nagaram" it has earned.

Pandyas, the Cholas and later the Kalabras ruled Madurai in the ancient period. During medieval times, later Cholas and later Pandyas followed by the Nayaks ruled this historic town. This has resulted in cultural blending. Trade flourished and evidence for this has been unearthed in archaeological excavation done in Keezhadi near Madurai.

Madurai is proudly associated with tamil sangam (academies), which worked for the promotion of Tamil language. Forty-nine poets were associated with the last Sangam. Ahil, fragrant wood, was brought from Port Thondi to Madurai. King Solomon of ancient Israel imported pearls from Uvari near the Pandyan port, Korkai.



A mint of Roman coins was present at Madurai. The coins of other countries were also minted at Madurai, which is a proof for the glory of Madurai.

The fame of Madurai is attested by the accounts of the Greek historian Megasthanese. Chanakya, Chandragupta's minister, makes a mention of Madurai in his book, *Arthasastra*.

In the moat around the town, tunnels had been constructed in such a way that even elephants could comfortably enter.

Thoonga Nagaram



Madurai had Naalangadi and Allangadi.

Naalangadi – Day Market.

Allangadi – Evening Market.

Madurai is known as Thoonga Nagaram (the city that never sleeps). Madurai was a safe place where women purchased things from Allangadi without any fear.

Kanchi

A place of learning is called school. Several schools were established in great numbers for the first time in Kancheepuram. Jains studied in *Jainapalli*, and Buddhists studied in Viharas.

The greatness of Kanchi as an educational centre can be understood from the fact that the Chinese traveller Hieun Tsang who studied at Nalanda

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Hieun Tsang

CCLSF1

University visited Kanchi 'Kadigai' to pursue his further studies.

Poet Kalidasa says, "Kanchi is the best of the towns". Tamil poet saint Thirunavukarasar praises Kanchi as "Kalviyil Karaiillatha Kanchi".

Hieun Tsang remarked that Kanchi can be counted as one among the seven sacred places like Budh Gaya and Sanchi. Kanchi is the oldest town in Thondai Nadu. Scholars like Dharmabalar, Jothibalar, Sumathi and Bodhi Dharmar were born in Kanchi.

Kanchi is also known as the temple town. The famous temple of great architectural beauty, Kailasanathar temple, was built by later Pallava king Rajasimha at Kanchi. During the Pallava period, a large number of cave temples were built. The Buddhist monk Manimegalai spent the last part of her life at Kanchi speaks highly of that town.

Water management played an important role in the agrarian society of those times. Hundreds of lakes were created for storing water around the town of Kanchi. These lakes were well connected with canals. During the later period, Kanchi came to be known as the district of lakes. Water management skills of the ancient Tamils can be understood from the construction of Kallanai in the Chola country and the lakes and canals in Kanchi.

Apart from Poompuhar, Madurai and Kanchi, there were other towns too in ancient Tamilagam. Korkai, Vanchi, Thondi, Uraiyur, Musiri, Karuvur, Mamallapuram, Thanjai, Thagadoor and Kaayal are some of them. By conducting archaeological research, more information can be gathered about these places.

Thank you students. With this, we shall complete this lesson now.

Poompuhar was a port.

Madurai was a trading town.

Kanchi was an educational centre.

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Tamil sayings represent the uniqueness of each ancient Tamil kingdom

Chola Nadu	-	sorudaithu (rice in abundance).
Pandya Nadu	-	muthudaithu (pearls in abundance).
Chera Nadu	-	vezhamudaithu (elephants in abundance).
Thondai Nadu	-	Saandrorudaithu (scholars in abundance)

Chera Nadu - Comprised Malayalam-speaking regions and Tamil districts of Coimbatore, Nilgiris, Karur, Kanniyakumari and Some parts of present Kerala.

Chola Nadu - Present-day Thanjavur, Tiruvarur, Nagai, Trichy and Pudukkottai districts.

Pandya Nadu - Erstwhile composite Madurai, Ramanathapuram, Sivagangai, Thuthukkudi and Tirunelveli districts

Thondai Nadu - Present-day Kancheepuram, Dharmapuri, Tiruvallur, Tiruvannamalai, Vellore and northern parts of Villupuram districts.

Summary

- Madurai, Kanchi and Poompuhar are famous towns in ancient Tamilagam.
- We know about the life of the people of Poompuhar by reading Silappathikaram and Pattinappaalai.
- Madurai is associated with three sangams.
- Kanchi was an educational centre. Many great scholars were associated with it.
- Kanchi known as a city of temples, was also known for water management.

GLOSSARY

- Maritime Trade - trade by sea
- Foreigner - a person who comes from another country
- Blending - the mixings
- Integrity - the quality of being honest
- Legitimate prices - reasonable prices
- Antiquity - a long time ago
- Sobriquet - nick name
- Mint - A place where coins are made
- Moat - a deep and wide trench filled with water surrounding a palace

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CONTEMPORARY CULTURE IN SOUTH INDIA AND TAMIL NADU

The early Vedic culture in northern India coincided with Chalcolithic cultures that prevailed in other parts of the sub-continent. Since, people used copper (chalco) and stone (lithic), it was called Chalcolithic period.

Though Chalcolithic culture of India was contemporary to the mature phase of Harappan culture, they continued to exist even after the decline of the latter.

The later Vedic culture in north India and the Iron Age in south India belong to the same period.

Towards the end of Iron Age, people stepped into what is known as Megalithic Culture (600 BC (BCE) and AD (CE) 100).

Megalithic Period in ancient Tamilakam synchronised with the pre Sangam period. The Black and Red Ware Pottery became the characteristic of the Megalithic period.

MEGALITHIC / IRON AGE IN TAMILNADU

DO YOU KNOW?

The term 'Megalith' is derived from Greek. 'Megas', means great and 'lithos' means stone. Using big stone slabs built upon the places of burial is known as Megalith.

Some of the Megalithic / Iron Age Archaeological Sites in Tamil Nadu

Adichanallur - Thoothukudi District

Among the artefacts unearthed were Urns, pottery of various kinds (Red Ware, Black Ware), iron implements, daggers, swords, spears and arrows, some stone beads and a few gold ornaments.

A9ZD7X



Bronze objects representing domestic animals and wild animals like tiger, antelope and elephant have been unearthed.

The people were skilful in making pottery and in working stone and wood.



Keezhadi – Sivagangai District

The Archaeological Survey of India (ASI) excavated an ancient town dating to Sangam Age in Keezhadi village at Tirupathur taluk. Excavations have produced evidence for brick buildings, and well laid – out drainage system. Tamil – Brahmi inscription on pottery, beads of glass, carnelian and quartz, pearl, gold ornaments and iron objects, shell bangles, ivory dice have been unearthed. In 2017, ASI sent two samples of these for Radio carbon dating to Beta Analytic, Florida, USA. They dated samples as 200 BC (BCE). The Roman artefacts found at the site add to the evidence of ancient Indo -Roman trade relations.

DO YOU KNOW?

Periplus mentions the steel imported to Rome from Peninsular India was subjected to duty in the port of Alexandria.





Porunthal – Dindigul District

Finds – Grave goods, glass beads (in red, white, yellow, blue and green), iron swords, pottery with Tamil Brahmi scripts, pots filled with rice, semi-precious metals such as quartz, carnelian, bangles made of glass and shell.

The discovery of iron sickle, pike, and tip of ploughs provide evidences that they had the practice of rice cultivation in Tamil Nadu. A pot of rice from Porunthal site proves that rice was people's staple food.



Finds at Porunthal

Paiyampalli – Vellore District

Archaeological Finds –Iron artefacts, along with Megalithic Black and Red Ware Pottery have been found.

Evidence for iron smelting has come to light at Paiyampalli. The date of this culture, based on radio carbon dating, is 1000 BC (BCE).

Kodumanal – Erode District

It is identified with the Kodumanam of Pathitrupathu. More than 300 pottery inscriptions in Tamil – Brahmi have been discovered there. Archaeologists have also discovered spindles, whorls (used for making thread from cotton) and pieces of cloth, along with tools, weapons, ornaments, beads, particularly carnelian.



A Menhir found at burial site is assigned to the Megalithic period.

Megalithic Monuments in Tamil Nadu

The people who lived during the last stages of the New Stone Age began to follow the Megalithic system of burial. According to this system, the dead body was placed in a big pot along with burial goods. The Megalithic monuments bear witness to a highly advanced state of civilisation with the knowledge of iron and community living.



Urns - large pottery jars were used for burying the dead.



Pandavan Thittu, Dharmapuri

Dolmens are Megalithic tombs made of two or more upright stones with a single stone lying across the burial site. Megalithic Dolmens have been found in Veeraraghavapuram village, Kanchipuram district, Kummalamaruthupatti, Dindigul district, and in Narasingampatti, Madurai district.

Menhir–In Breton Language 'Men' means “stone” and 'hir', “long.” They are monolithic pillars planted vertically into the ground in memory of the dead.



Menhir at Singaripalayam in Tirupur District and at Vembur in Theni District points to the existence of an ancient settlement along the banks of River Uppar. Menhirs are found at Narasingampatti, Madurai district, Kumarikalpalayam and Kodumanal in Erode district.



Pulimankombai 3rd Century BC (BCE)

Hero Stones – A Hero Stone is a memorial stone raised in remembrance of the honourable death of a hero in a battle or those who lost their lives while defending their village from animals or enemies. Hero stones are found at Maanur village near Palani, Dindigul district, Vellalankottai, Tuticorin district, and Pulimankombai, Dindigul district.

Summary

- The Aryans migrated to India around 1500 BC (BCE). The Vedic texts form an important source of this period.
- Rig Vedic polity was kinship-based.
- When the Aryans moved east ward, the early settlements were replaced by their territorial kingdoms.
- Use of iron plough and axe helped more areas of land under cultivation.
- New crafts and arts developed. It paved the way for urbanisation in the Gangetic plain.
- The later Vedic society in North India and the Iron Age society in South India belong to the same period.

GLOSSARY

Eternal	-	existing for ever (நிலையான)
Kinship	-	blood relationship (இரத்த உறவு)
Patriarchal	-	a system of society controlled by men (தந்தை வழிச் சமூகம்)
Deity	-	a god or goddess (ஆண் / பெண் தெய்வம்)
Contemporary	-	living or occurring at the same time (சமகாலத்திய)
Metallurgy	-	the branch of science and technology concerned with the properties of metals and their production (உலோகவியல்)

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Unit 1

Society and Culture in Ancient Tamizhagam: The Sangam Age



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Learning Objectives

- To understand that Sangam Tamil literature is the main source for the study of ancient Tamil society
- To know the rule of Muvendars (Three Great Kings) – the Chera, Chola and the Pandya kings – and their contemporary minor chieftains
- To gain an understanding of the administrative system and the socio-economic conditions of Tamizhagam
- To learn about the Kalabhra period

The Sangam Age

The word 'Sangam' refers to the association of poets who flourished under the royal patronage of the Pandya kings at Madurai. The poems composed by these poets are collectively known as Sangam literature. The period in which these poems were composed is called the Sangam Age.

ArumugaNavalar (Jaffna), U.V.Swaminatha Iyer and Damodharam Pillai (Jaffna) strove hard and spent many years in retrieving and publishing the Tamil classics and the ancient Tamil texts, which were originally present as palm leaf manuscripts.

Sources

Inscriptions	Hathigumpha Inscription of King Karavela of Kalinga, Pugalur (near Karur) Inscription, Ashokan Edicts II and XIII, and inscriptions found at Mangulam, Alagarmalai and Kilavalavu (all near Madurai)
Copper Plates	Velvikudi and Chinnamanur copper plates

Coins	Issued by the Cheras, Cholas, Pandyas and the chieftains of Sangam Age as well as the Roman coins
Megalithic Monuments	Burials and Hero stones
Excavated Materials from	Adichanallur, Arikamedu, Kodumanal, Puhar, Korkai, Alagankulam, Uraiyur
Literary Sources	*Tholkappiyam, Ettuthogai* (eight anthologies), *Pathupattu* (ten idylls), *PathinanKeezhkanakku* (a collection of eighteen poetic works), *Pattinapalai* and *Maduraikanji*. Epics *Silapathikaram* and *Manimegalai*.
Foreign Notices	*The Periplus of the Erythrean Sea*, Pliny's *Natural History,* Ptolemy's *Geography*, Megasthenes's *Indica*, *Rajavali*, *Mahavamsa* and *Dipavamsa*

Tholkappiyam is a work on Tamil grammar. It represents the quality of Tamil language and the culture of Tamil people of the Sangam Age.

Time Span	3rd century BC (BCE) to c. 3rd century AD (CE)
Tamizhagam	Vengadam (Tirupathi hill) in the north to Kanyakumari (Cape Comorin) in the south, Bounded by sea on the east and the west.
Age	Iron Age
Culture	Megalithic
Polity	Monarchy
Dynasties ruled	The Cheras, the Cholas and the Pandyas

George L. Hart, Professor of Tamil language at the University of California, has said that Tamil is as old as Latin. The language arose as an entirely independent tradition with no influence of other languages.

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Cheras

Muvendars (Three Great Kings) controlled the territories of Tamizhagam during the Sangam Age. The Tamil word 'Vendar' was used to refer to three dynasties, namely the Cheras, Cholas and Pandyas. The Cheras ruled over the central and north Travancore, Cochin, south Malabar and Kongu region of Tamil Nadu. The *Pathitrupathu* (a collection of ten decades of verses) provides information about the Chera kings. It is known that the Chera king Senguttuvan went on a military expedition to North India. He brought stones from the Himalayas for making the idol of Kannagi, an epic character from *Silappathikaram*. He introduced *pattini* cult. Cheran Senguttuvan's younger brother was Ilango Adigal. He was the author of *Silappathikaram*. Another Chera king, Cheral Irumporai, issued coins in his name. Some Chera coins bear their emblem of bow and arrow.

Prominent Chera Rulers
- Udayan Cheralathan
- Imayavaramban Netun Cheralathan
- Cheran Senguttuvan
- Cheral Irumporai

Cholas

The Chola kingdom of Sangam period extended upto Venkatam (Tirupathi) hills. The Kaveri delta region remained the central part of the kingdom. This area was later known as Cholamandalam. KarikalValavan or Karikalan was the most famous of the Chola kings. He defeated the combined army of the Cheras, Pandyas and the eleven Velir chieftains who supported them at Venni, a small village in the Thanjavur region.

He converted forests into cultivable lands. He built Kallanai (meaning a dam made of stone) across the river Kaveri to develop agriculture. Their port Puhar attracted merchants from various regions of the Indian Ocean. The *Pattinapaalai*, a poetic work in the *Pathinenkeezhkanakku*, gives elaborate information of the trading activity during the rule of Karikalan.

Kallanai

It was a dyke, built with stones. It was constructed across the Kaveri to divert water throughout the delta region for irrigation. When it was built, Kallanai irrigated an area of about 69,000 acres.



Prominent Chola Rulers
- Ilanchetsenni
- KarikalValavan
- Kocengannan
- KilliValavan
- Perunarkilli

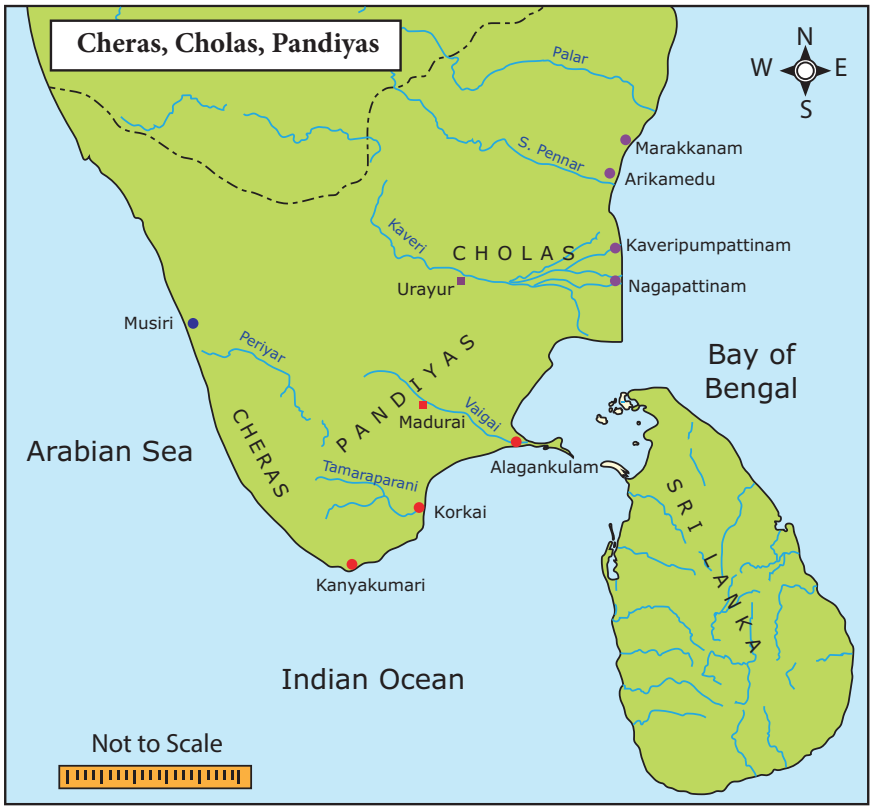
Pandyas

The Pandyas ruled the present-day southern Tamil Nadu. The Pandya kings patronized the Tamil poets and scholars. Several names of Pandya kings are mentioned in the Sangam literature. Nedunchezhiyan is hailed as the most popular warrior. He defeated the combined army of the Chera, Chola and five Velir Chieftains at Talayalanganam. He is praised as the lord of Korkai.

Pandya country was well known for pearl hunting. Pandya kings issued many coins. Their coins have elephant on one side and fish on another side. MudukudimiPeruvazhuthi issued coins to commemorate his performance of many Vedic rituals.

Prominent Pandya Rulers

- Nediyon
- Nanmaran
- MudukudumiPeruvazhuthi
- Nedunchezhiyan



The Titles Assumed by the Muvendars

CHERAS
- Adhavan
- Kuttuvan
- Vanavan
- Irumporai

CHOLAS
- Senni
- Sembiyan
- Killi
- Valavan

PANDIYAS
- Maran
- Valuthi
- Sezhiyan
- Tennar

Royal Insignia

Sceptre *(kŌl)*, drum (*murasu*) and white umbrella (*venkudai*) were used as the symbols of royal authority.

Muvendar	Garland	Port	Capital	Symbols
Cheras	Palmyra flower	Muziri / Tondi	Vanchi / Karur	 Bow and arrow
Cholas	Fig (Athi) lower	Puhar	Uraiyur / Puhar	 Tiger
Pandyas	Margosa (neem) flower	Korkai	Madurai	 Two Fish

Minor Chieftains – Ay, Velir and Kizhar

Apart from three great kings, there were several brave independent minor chieftains. The name 'Ay' is derived from the ancient Tamil word 'Ayar' (meaning shepherd). Among Ay chiefs of Sangam Age, Anthiran, Titiran and Nannan were the important names.



The Velirs–Vellalars– constituted the ruling and land-owning class in the ancient Tamizhagam. The famous Velirs were the seven patrons (*KadaiyezhuVallalgal*). They were Pari, Kari, Ori, Pegan, Ay, Adiyaman and Nalli. They were popular for their generous patronage of Tamil poets.

Kizhar was the village chief.

Sangam Polity

Kingship

The kingship was hereditary. The king was called *k*Ō. It is the shortened form of *Kon*. *Vendan, Kon, Mannan, Kotravan* and *Iraivan* were the other titles by which the king was addressed. The eldest son of the reigning king generally succeeded to the throne. The coronation ceremony was known as *arasukattilerudhal* or *mudisoottuvila*. The crown prince was known as *komahan*, while the young ones were known as *Ilango, Ilanchezhiyan* and

Ilanjeral. King held a daily durbar (*naal-avai*) at which he heard and resolved all the disputes. The income to the state was through taxation. Land tax was the main source of revenue and it was called '*Irai'.* This apart, the state collected tolls and customs (*sungam*), tributes and fines.

The kings and soldiers wore the heroic anklet (Veera kazhal). On the anklet, the name and achievement of the wearer were blazoned. Spies were used not only to find out what was happening within the country, but also in foreign countries.

A wound in the back was considered a disgrace and there are instances of kings fasting unto death because they had suffered such a wound in the battle.

The Court

The king's court was called *Arasavai.* The king occupied a ceremonious throne in the court called *Ariyanai.* In the court, the king was surrounded by officials, distinguished visitors and court poets. The rulers had five-fold duties. They were encouraging learning, performing rituals, presenting gifts, protecting people and punishing the criminals. Ambassadors were employed by the kings. They played a significant role. The king was assisted by a number of officials. They were divided into *Aimperunguzhu* (five-member committee) and *Enberaayam* (eight-member group).

Army

The king's army consisted of four divisions, namely, infantry, cavalry, elephants and chariot force. The army was known as '*Padai'.* The chief of the army was known as *Thanaithalaivan.* The prominent weapons used during this period were sword, *kedayam* (shield), *tomaram* (lance), spears, bows and arrows. *Tomaram* is mentioned as a missile to be thrown at the enemy from a distance. The place where the weapons were kept was known as *paddaikottil*. The forts were protected by deep moats and trenches. The war drum was worshipped as a deity.

Law and Justice

The king was the final authority for appeal. In the capital town, the court of justice was called *Avai*. In the villages, *Mandram* served as the place for dispensing justice. Punishment was always severe. Execution was ordered for theft cases. The punishment awarded for other crimes included beheading, mutilation of the offending limbs of the body, torture and imprisonment and imposition of fines.

Local Administration

The entire kingdom was called *Mandalam*. Mandalam was divided into *Nadus*. *Kurram* was subdivision of Nadu. The *Ur* was a village, classified into *perur* (big village), *Sirur* (a small village) and *Mudur* (an old village) depending upon its population, size and antiquity. *Pattinam* was the name for a coastal town and *Puhar* was the general term for harbour town.

Important Towns

Puhar, Uraiyur, Korkai, Madurai, Muziri, Vanji or Karur and Kanchi.

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Thinai (tract)-based Sangam Society

The land form was divided into five *thinai*s (eco-regions).

Eco-region (*thinai*)	Landscape	Occupation	People	Deity
Kurinji	Hilly region	Hunting /gathering	Kuravar/kurathiyar	Murugan
Mullai	Forest region	Herding	Aayar/aaichiyar	Maayon
Marutham	Riverine track (plains)	Agriculture	Uzhavan/uzhathiyar	Indiran
Neithal	Coastal region	Fishing/saltmaking	Parathavar/ nulathiyar	Varunan
Palai	Parched land	Heroic deeds	Maravar/Marathiyar	Kotravai

Land was classified according to its fertility. Marutham was called *menpulam* (fertile land). It produced paddy and sugarcane. The rest of the landscape, excluding Neithal, was called *vanpulam* (hard land), and it produced pulses and dry grains.

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Status of Women

There was no restriction for women in social life. There were learned and wise women. Forty women poets had lived and left behind their valuable works. Marriage was a matter of self-choice. However, chastity (*karpu)* was considered the highest virtue of women. Sons and daughters had equal shares in their parents' property.

Women Poets of Sangam Age

Avvaiyar, Velli Veethiyar, Kakkaipadiniyar, Aathi Manthiyar, Pon Mudiyar.

Religious Beliefs and Social Divisions

The primary deity of the Tamils was Seyon or Murugan. Other gods worshipped during Sangam period were Sivan, Mayon (Vishnu), Indiran, Varunan and Kotravai. The Hero stone (*natukkal*) worship was in practice. Buddhism and Jainism also co-existed.

Veerakkal / Natukkal

The ancient Tamils had a great respect for the heroes who died in the battle field. The hero stones were erected to commemorate heroes who sacrificed their lives in war.



Caste did not develop in Tamizhagam as it did in the northern India. Varuna system (occupation-based caste) came to the Dravidian south comparatively late.

Dress and Ornaments

The rich people wore muslin, silk and fine cotton garments. The common



people wore two pieces of clothes made of cotton. The Sangam literature refers to clothes (*Kalingam*, which were thinner than the skin of a snake. Women adorned their hair plaits with flowers. Both men and women wore a variety of ornaments. They were made of gold, silver, pearls, precious stones, conch shells and beads. The People were fond of using aromatic perfumes.

Arts

There are many references to variety of musical instruments such as drum, flute and yazh. Karikalan was master of seven notes of music (*EzhisaiVallavan*). Singing bards were called *panar and viraliyar.* Dancing was performed by *kanigaiyar*. *Koothu* (folk drama) was the most important cultural practice of the people of Sangam Age. They developed the concept of *Muthamizh* (*Iyal*, *Isai*, *Naatakam*).

Occupation

The major occupations of the people were: agriculture, cattle rearing, fishing and hunting. Other craftsmen like carpenter, blacksmith, goldsmith, and potters were also part of the population. Weaving was the most common part-time occupation of the farmers and a regular full time job for many others.

Festivals and Entertainments

People celebrated several festivals. The harvest festival (Pongal) and the festival of spring, kaarthigai were some of them. Indira vizha was celebrated in the capital. There were many amusements and games. This included dances, festivals, bull fights, cock fights, dice, hunting, wrestling and playing in swings. Children played with toy cart and with the sand houses made by them.

Trade

Trade existed at three levels: local, overland and overseas. The extensive and lucrative foreign trade that Tamizhagam enjoyed during this period stands testimony to the fact that Tamils had been great seafarers. Warehouses for storing the goods were built along the coast. The chief ports had light houses, which were called *KalangaraillanguSudar*. Caravans of merchants carried their merchandise to different places in oxen-driven carts. Barter system was prevalent.

Malabar Black Pepper

When the Mummy of Ramses II of the Egypt was uncovered, archaeologists found black pepper corns stuffed into his nostrils and in his abdomen (as a part of embalming process practised in olden days).

There were two kinds of markets or bazaars in the leading cities like Puhar and Madurai. In Madurai they were Nalangadi (the morning market) and Allangadi (the evening market). In these markets large varieties as well as large quantities of goods were sold and purchased.

Major Ports

- Musiri, Tondi, Korkai

Main Exports

- Salt, pepper, pearls, ivory, silk, spices, diamonds, saffron, precious stones, muslin, sandal wood

Main Imports

- Topaz, tin, glass, horses

Silk supplied by Indian merchants to the Roman Empire was considered so important that the Roman emperor Aurelian declared it to be worth its weight in gold.

Muziris – First Emporium

The Roman writer Pliny the Elder writes of Muziris in his *Natural History* as the 'first emporium (shopping complex) of India'. A temple of Augustus was built at Muziris, which had a Roman colony.

A papyrus document (now in Vienna museum) of 2nd century BC (BCE) records the agreement between two merchants' shippers of Alexandria and Muziris.

Trade Contact with Overseas Countries

Archaeological excavations have confirmed the trading relations between the Tamizhagam and the countries such as Greece, Rome, Egypt, China, South East Asia and Sri Lanka.

Kalabhras

Towards the end of the 3rd century AD (CE), the Sangam period slowly went into a decline. Following the Sangam period, the Kalabhras had occupied the Tamil country for about two and half centuries. We have very little information about Kalabhras. They left neither artefacts nor monuments. But there is evidence of their rule in literary texts. The literary sources for this period include *Tamil Navalar Charithai, Yapernkalam* and *Periapuranam*. *Seevaka Chinthamani* and *Kundalakesi* were also written during this period. In Tamizhagam, Jainism and Buddhism became prominent during this period. Introduction of Sanskrit and Prakrit languages had resulted in the development of a new script called *Vattezhuththu*. Many works under *Pathinen Keezhkanakku* were composed. Trade and commerce continued to flourish during this period. So the Kalabhra period is not a dark age, as it is portrayed.

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Elsewhere



Gateway
Han Dynasty – China
206 BC(BCE) – 220 AD(CE)



Pyramid
Mayan Civilisation
Central America



Colosseum
Roman Civilisation – Italy
3rd BC(BCE) – 1st AD(CE)

Summary

- The word 'Sangam' refers to the association of poets who flourished under the royal patronage of the Pandya kings at Madurai.
- Muvendars – the Cheras, Cholas and the Pandyas–controlled the territories of Tamizhagam during the Sangam Age.
- Apart from three great monarchs, Tamil country was ruled by several independent minor chieftains.
- Archaeological excavations have confirmed the trading relations between Tamizhagam and many foreign countries.
- Towards the end of the 3rd century AD (CE), the Sangam period slowly started to decline. The Kalabhras occupied the Tamil country. Evidence of their rule is available in Jain and Buddhist literature.

GLOSSARY

Strove	-	tried hard	-	கடும் முயற்சி
Dynasty	-	a line of hereditary rulers	-	ராஜ வம்சம்
Commemorate	-	to honour the memory of	-	கௌரவிப்பதற்காக
Royal insignia	-	symbols of power	-	அரச சின்னம்
Patronage	-	support given by a patron	-	ஆதரவு
Blazoned	-	displayed vividly	-	வெளிக்காட்டுதல்
Acquitted	-	released	-	விடுதலை
Bards	-	poets singing in praise of princes and brave men	-	புலவர்கள்
Warehouses	-	a large building for keeping goods	-	சேமிப்புக் கிடங்கு
Portrayed	-	described elaborately	-	சித்தரிக்கப்பட்டுள்ளது

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Timeline: The Course of Cultures in Ancient Tamilagam		
Culture	**Time Period**	**Cultural Traits**
Paleolithic Period	Circa. 20,00,000 years to circa. 8,000 BC (BCE)	Hand axes, cleavers Hunting and gathering
Mesolithic Period	Circa. 8,000 years to circa. 1,300 BC (BCE)	Microlithic tools No knowledge of metal Hunting of animals and birds Gathering of plant food
Neolithic Period	Circa. 2,000 BC (BCE) to 1,000 BC (BCE)	Polished Stone Axes Microliths Domestication of animals Cultivation of crops Multiplicity of groups Co-existence of hunter-gatherers and pastoral groups
Iron Age	Circa. 1,300 BC (BCE) to 500 BC (BCE)	Megalithic burial custom Co-existence of hunter-gatherers and pastoral groups Development of chiefdom Knowledge of iron, black and red ware, black ware ceramics Craft specialisation, specialised groups: potters, blacksmiths
Early Historic and Sangam Age	300 BC (BCE) to 300 AD (CE)	Cultural traits of Iron age Monarchies of Chera, Chola and Pandya Development of hero worship Poetic traditions and literature Trade and exchange by sea

clay. Evidence of Neolithic village is found at Payyampalli in Vellore district and a few sites in the Dharmapuri region.



Neolithic people perhaps devised the first pottery. They made pottery, using a slow wheel called turn-table or made pottery out of hand. Before firing, the pottery was polished with pebbles. This process is known as burnishing.

Payyampalli is a village in Vellore district of Tamil Nadu. The earliest evidence for the domestication of animals and cultivation of plants is found at this site, which was excavated by the Archaeological Survey of India. Evidence for pottery making and cultivation of horse gram and green gram has been found in this village.

Iron Age / Megalithic period

The **cultural period** that succeeded the Neolithic is called the Iron Age. As the name suggests, people used iron technology. It preceded the Sangam Age. The Iron Age was a formative period and the foundation for the Sangam Age was laid in this time. During the Iron Age, many parts of Tamil Nadu were occupied by people. An exchange relationship developed among the people.

The people of this age had knowledge of metallurgy and pottery making. They used iron and bronze objects and gold ornaments.

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Lemuria and the Tamils

Some researchers relate the origin of the Tamils to the submerged continent of Lemuria. This theory of Lemuria continent was proposed in the 19th century. In the wake of advancements in plate tectonics theory, differing views are put forth by scholars.

The available literary references point to the submergence of areas around Kanyakumari. Some parts of Sri Lanka and Tamil Nadu were connected by land about 5000 years BC (BCE). It is possible that some land might have submerged near Kanyakumari and around the coast of India, because of the rising sea levels. Underwater surveys are necessary in this area.

Archaeological research reveals that at least a section of people may have been living continuously in South India, including Tamil Nadu, from the Mesolithic and Neolithic times.

They used shell ornaments and beads made of carnelian and quartz. The evidence for Iron Age is found at many sites including Adhichanallur in Thoothukudi district, Sanur near Madhuranthakam and Sithannavasal near Pudukkottai. Megalithic burial sites are found in the whole of Tamil Nadu.

Megalithic Burial Types

The Iron Age is also known as megalithic, since people created burials with large stones for the dead people. Within these burials, the skeletons or a few bones of the dead persons were placed along with grave goods including iron objects, carnelian beads and bronze objects. Some of the burials do not have human bones and they have only the grave goods. They may be called memorial burials.

Grave goods are the objects placed in the burials along with the physical remains (bones) of the dead. People may have believed that these would be useful in the after-life. Egyptian pyramids also have similar artefacts.

Similar burials were also built in the early historic period or the Sangam Age. The Sangam literature mentions the various burial practices of the people. The megalithic burials are classified as dolmens, cists, menhirs, rock-cut caves, urn burials and sarcophagus. The burial types of Kodakkal (umbrella stone), Toppikkal (hatstone) and Paththikal (hoodstone) are found in Kerala.



Sir Robert Bruce Foote discovered the first Paleolithic tools in India at Pallavaram



Tools discovered by Robert Bruce Foote



Gudiyam Cave near Chennai

Dolmens, table-like stone structures, were erected as funerary monuments. Cists are stone enclosures buried under the earth. They were created by placing four stone slabs on the sides, one on top of each other. The cists and dolmens have openings called portholes. Urns are pottery jars and were used for burying the dead. Sarcophagi are burial receptacles made of terracotta. They sometimes had multiple legs. Menhirs are pillar-like stones erected as part of the burials or memorials.

Portholes are holes found in the cists and dolmens on one side. They may have acted as the entrance to the burials. There is a view that they were meant for the movement of the soul or spirit.

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A Menhir



An urn covered with lids in Adhichanallur


A stone circle with Menhir and the capstone


Sarcophagus


Dolmen


Cist, Kodumanal


Kodakkal, Kerala


Toppikkal, Kerala


Paththikal, Kerala

The menhirs may have been erected for the heroes in the Iron Age. The tradition of hero stones might have begun in the Iron Age or even before.

Agriculture and Pastoralism

The people in the Iron Age practiced agriculture, domesticated cattle and sheep, and some of the groups were still hunting and gathering. Millets and rice were cultivated. Irrigation management developed in this period, since many of the megalithic sites are found nearby rivers and tanks. In the deltaic regions, irrigation as a technology had developed. Evidence of rice is seen in the megalithic sites like Adhichanallur in Thoothukudi district and Porunthal near Palani.

Iron Age Society and Polity

The Iron Age society had farming communities, pastoralists and hunter-gatherers. Craft specialists, potters and blacksmiths were the professionals during this period. The society had several groups of peoples (tribes). The size of the burials and the variations found in the burial goods suggests the existence of numerous social groups and their diverse practices. Some of them seem to have had organised chiefdoms. Cattle lifting leading to wars and encroachment and expansion of territories had also started taking place in this period.

Pottery

Pottery is an important evidence found in the archaeological sites. The Iron Age and Sangam age people used the black and red colours to make black ware and red ware pottery. Potteries were used for cooking, storage and dining purposes. The black and red ware pottery has a black inside and a red outside, with lustrous surfaces.

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Black and Red ware in Adhichanallur.





(a) Iron sword and dagger in Adhichanallur
(b) Bronze vessel from a Burial at Auroville, Puducherry

Iron Technology and Metal Tools

The megalithic burials have abundant iron objects placed in the burials as grave goods. Weapons such as swords and daggers, axes, chisels, lamps and tripod stands are also found. Some of these objects were hafted to wooden or bone or horn handles and used. The iron tools were used for agriculture, hunting, gathering and in battles. Bronze bowls, vessels with stylish finials decorated with animals and birds, bronze mirrors and bells have also been found.

Recap

- The history of humans is intimately linked with the history of the earth. The earth originated around 4.54 billion years ago.
- The ancestors of human called hominins appeared about 5–7 million years ago.
- Although people gave divine explanations for the origin of humans, science believes in the theory of human evolution from the great apes.
- Humans began to domesticate animals and cultivate crops. The agricultural revolution led to many changes. Humans lived in permanent houses, made pottery and with the surplus production, they developed various crafts.
- The earliest evidence of humans is available in Tamil Nadu around 2-1.5 million years ago.
- The Middle Paleolithic Culture is found in some parts of Tamil Nadu.
- The Mesolithic people lived in all the areas of Tamil Nadu.
- Iron tools were used in agriculture.
- The Iron Age saw further expansion of people in various cultural zones. The foundation of subsequent Sangam Age was laid during this age.

EXERCISE

F1Y2FB

I. Choose the correct answer

1. _____ is genetically closest to humans

(a) Gorilla (b) Chimpanzee
(c) Orang-utan (d) Great Apes

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UNIT 3

Early Tamil Society and Culture

Learning Objectives

The objectives of this lesson are to familiarize yourself with

- Tamil literary, archaeological, epigraphic and non-Tamil text sources for the study of the early Tamil society
- *Thinai*-based life in the society
- Literature, polity, society, economy and urbanization during the period

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Introduction

Tamil civilization, as we have seen, begins atleast three centuries before the Common Era (AD (CE)). As seafaring people, Tamil traders and sailors established commercial and cultural links across the seas and merchants from foreign territories also visited the Tamil region. The resulting cultural and mercantile activities and internal developments led to urbanization in this region. Towns and ports emerged. Coins and currency came into circulation. Written documents were produced. The Tamil-Brahmi script was adopted to write the Tamil language. Classical Tamil poems were composed.

3.1 Sources for the study of early Tamil society

The sources for reconstructing the history of the ancient Tamils are:

1. Classical Tamil literature
2. Epigraphy (inscriptions)
3. Archaeological excavations and material culture
4. Non-Tamil and Foreign Literature

The Classical Sangam Tamil Literature

The Classical Sangam *corpus* (collection) consists of the *Tholkappiyam*, the *Pathinen Melkanakku* (18 Major works) and the *Pathinen Kilkanakku* (18 minor works) and the five epics.

Tholkappiyam

Tholkappiyam, attributed to Tholkappiyar, is the earliest written work on Tamil grammar. Apart from elaborating the rules of grammar, the third section of *Tholkappiyam* also describes poetic conventions that provide information on Tamil social life.

The texts of *Pathinen Melkanakku* include *Pathupaattu* (ten Idylls) and *Ettuthogai* (the eight anthologies). These texts are the oldest among the classical Tamil texts. The texts of *Pathinen Kilkanakku* belong to a later date.

The *Ettuthogai* or the eight anthologies are

(1) *Nattrinai* (2) *Kurunthogai*
(3) *Paripaadal* (4) *Pathittrupathu*
(5) *Aingurunuru* (6) *Kalithogai*
(7) *Akanaanuru* (8) *Puranaanuru*

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Pathupattu or ten Idylls collection includes ten long songs

(1) *Thirumurugatrupadai*
(2) *Porunaratrupadai*
(3) *Perumpanatruppadai*
(4) *Sirupanatrupadai*
(5) *Mullaipaattu*
(6) *Nedunalvaadai*
(7) *Maduraikanchi*
(8) *Kurinjipaattu*
(9) *Pattinappaalai*
(10) *Malaipadukadam*

Pathinen Kilkanakku (18 minor works)

The *Pathinen Kilkanakku* comprises eighteen texts elaborating on ethics and morals. The pre-eminent work among these is the *Thirukkural* composed by Thiruvalluvar. In 1330 couplets *Thirukkural* considers questions of morality, statecraft and love.

The Five Epics

The epics or *Kappiyams* are long narrative poem of very high quality. They are,

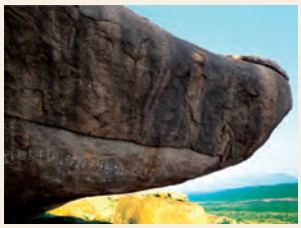
(1) *Silappathikaaram* (2) *Manimekalai*
(3) *Seevaka Chinthamani*
(4) *Valaiyapathi* (5) *Kundalakesi*

Epigraphy

Epigraphy is the study of inscriptions. Inscriptions are documents scripted on stone, copper plates, and other media such as coins, rings, etc. The development of script marks the beginning of the historical period.

Tamil-Brahmi inscriptions

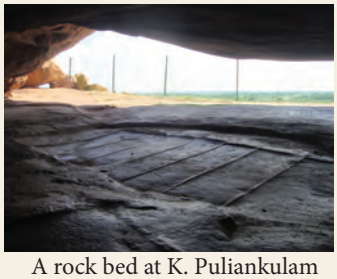
Tamil-Brahmi inscriptions have been found in more than 30 sites in Tamil Nadu mostly on cave surfaces and rock shelters. These caves were the abodes of monks, mostly Jaina monks. The natural caves were converted into residence by cutting a drip-line to keep rain water away from the cave. Inscriptions often occur below such drip-lines. The sites have smooth stone beds carved on rock surface for monks who led a simple life and lived in these shelters. Merchants and kings converted these natural formations as habitation for monks, who had renounced worldly life. Mangulam, Muttupatti, Pugalur, Arachalur and Kongarpuliyankulam and Jambai are some of the major sites of such caves with Tamil-Brahmi inscriptions. Around Madurai many such caves with Tamil-Brahmi inscriptions can still be seen. Many of them are located along ancient trade routes.


A drip-line at a rock cave with Tamil-Brahmi inscription

Note: You will notice that among the old inscriptions, people (both local and tourists) have marked their names thereby destroying some of the ancient inscriptions. Such acts of destruction of heritage property or property belonging to others are called **vandalism**.


The Tamil-Brahmi inscription at Arachalur


Estampage copy of the above inscription


A rock bed at K. Puliankulam

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Hero Stones

Hero stones are memorials erected for those who lost their lives in the battles and in cattle raids. As cattle were considered an important source of wealth, raiding cattle owned by adjoining tribes and clans was common practice in a pastoral society. During the Sangam Age, the *Mullai* landscape followed the pastoral way of life. Tribal chieftains plundered the cattle wealth of enemies whose warriors fought to protect their cattle. Many warriors died in such battles and were remembered as martyrs. Memorial stones were erected in their honour. Sangam literature vividly portrays these battles and clashes, and describes such hero stones as objects of worship. *Tholkappiyam* describes the procedures for erecting hero stones.

Hero stones of the Sangam Age with Tamil-Brahmi inscriptions can be found at Pulimankombai and Thathapatti in Theni district and Porpanaikottai in Pudukkottai district. Those of the Sangam Age discovered till now do not have images or sculptures.

Pulimankombai Hero stone

Pulimankombai is a village in the Vaigai river valley in Theni district. In 2006, rare hero stone inscriptions in Tamil-Brahmi script were discovered in this village.

One of the inscriptions from Pulimankombai reads

"Kudalur Akol pedu tiyan antavan kal"

It means "The stone of Tiyan Antavan who was killed in a cattle raid at the village of Kudalur".



Hero stone-Pulimankombai

Hero stones of the post-Sangam Age and the Pallava period occur in large numbers in pastoral regions especially around the Chengam region near Thiruvannamalai district. These hero stones have inscriptions and the images of warriors and names of heroes.

Inscriptions

Pottery vessels from the Early Historic Period have names of people engraved on them in Tamil-Brahmi script. Potsherds have been discovered in Arikkamedu, Azhagankulam, Kodumanal, Keezhadi, and many other sites in Tamil Nadu. Pottery inscribed with names in Tamil-Brahmi script have also been found in Berenike and Quseir al Qadhim in Egypt and in Khor Rori in Oman indicating that early Tamils had trade contacts with West Asia and along the Red Sea coast. People etched their names on pottery to indicate ownership. Many of the names are in Tamil while some are in **Prakrit**.



A motif of a ship on pottery from Azhagankulam

Prakrit was the language used by the common people in the Northern part of India during the Mauryan period.

Archaeological Sites

Archaeological excavation refers to systematically digging a site to recover material evidence for exploring and interpreting societies of the past.

Archaeological excavations at the early historic sites are the source of evidence of the activities of the Sangam Age people. Excavations at Arikkamedu, Azhagankulam, Uraiyur, Kanchipuram, Kaveripoompattinam, Korkai,

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Vasavasamudram, Keezhadi, Kodumanal in Tamil Nadu, and Pattanam in Kerala provide the evidence we have of this period.

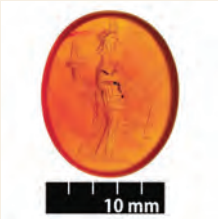

A ring well at Arikkamedu

Arikkamedu, near Puducherry, is a Sangam Age port, excavated by the Archaeological Survey of India (ASI). British archaeologist, Robert Eric Mortimer Wheeler, French Archaeologist, J.M. Casal, and Indian archaeologists, A. Ghosh and Krishna Deva, excavated this site. They found evidence of a planned town, warehouse, streets, tanks and ring wells

The Archaeological Survey of India (ASI) is a Central government agency that manages archaeological sites and monuments in India. The Government of Tamil Nadu has its own department for archaeology called the Tamil Nadu State Department of Archaeology. The Indian Treasure Trove Act (1878), the Antiquities and Art Treasures Act (1972), the Ancient Monuments and Archaeological Sites and Remains Act (1958) are legislation related to the preservation of archaeological remains in India.

Material Culture

Archaeologists have found evidence of brick structures and industrial activities, as well as artefacts such as beads, bangles, cameos, intaglios, and other materials in these sites. Tamil-Brahmi inscriptions on pottery and coins have also been unearthed. Evidences of the various arts, crafts and industries together help us reconstruct the way of life of the people of those times. From this we learn and understand how they might have lived.



An intaglio-Pattanam, Kerala

Cameo – an ornament made in precious stone where images are carved on the surface.

Intaglio – an ornament in which images are carved as recess, below the surface.

Coins

Coins as a medium of exchange were introduced for the first time in the Sangam Age. The coins of the Cheras, the Cholas and the Pandyas, punch-marked coins, and Roman coins form another important source of evidence from the Sangam Age. Punch-marked coins have been found at Kodumanal and Bodinayakkanur. Roman coins are concentrated in the Coimbatore region, and are found at Azhagankulam, Karur, and Madurai. They were used as **bullion** for their metal value and as ornaments.


Roman Coins - Pudukkottai

Bullion means precious metal available in the form of ingots.

Punch-marked coins are the earliest coins used in India. They are mostly made of silver and have numerous symbols punched on them. Hence, they are known as punch-marked coins


Punch-marked coins

Non-Tamil Sources (Foreign Accounts)

Non-Tamil literary sources also offer information on early Tamil society. The presence of the non-Tamil sources reveals the extensive contacts and interactions of the early Tamil society with the outside world.

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Arthasastra

Arthasastra, the classic work on economy and statecraft authored by Kautilya during the Mauryan period, refers to Pandya kavataka. It may mean the pearl and shells from the Pandyan country.

Mahavamsa

Mahavamsa, the Sri Lankan Buddhist **chronicle**, composed in the Pali language, mentions merchants and horse traders from Tamil Nadu and South India.

Chronicle is a narrative text presenting the important historical events in chronological order.

Periplus of Erythrean Sea

Periplus of Erythrean Sea is an ancient Greek text whose author is not known. The term Periplus means navigational guide used by sailors. Erythrean Sea refers to the waters around the Red Sea. It makes references to the Sangam Age ports of Muciri, Thondi, Korkai and Kumari, as well as the Cheras and the Pandyas.

Pliny's Natural History

Pliny the Elder, was a Roman who wrote *Natural History*. Written in Latin, it is a text on the natural wealth of the Roman Empire. Pliny speaks about the pepper trade with India . He states that it took 40 days to reach India, from Ocealis near North East Africa, if the south west monsoon wind was favourable. He also mentions that the Pandyas of Madurai controlled the port of Bacare on the Kerala coast. The current name of Bacare is not known. Pliny laments the loss of Roman wealth due to Rome's pepper trade with India indication of the huge volume useful of the pepper that was traded.

Ptolemy's Geography

Ptolemy's *Geography* is a gazetteer and atlas of Roman times providing geographical details of the Roman Empire in the second century AD (CE). Kaveripoompattinam (Khaberis Emporium), Korkai (Kolkoi), Kanniyakumari (Komaria), and Muciri (Muziris) are some of the places mentioned in his *Geography*.

Peutingerian table



Map of Peutingerian table

Peutingerian table is an illustrated map of the Roman roads. It shows the areas of ancient Tamilagam and the port of Muziris.

***Note*:** Taprobane refers to Sri Lanka as Island. Muziris refers to the port of Muchiri.

Vienna Papyrus

Vienna **papyrus**, a Greek document datable to the second century AD (CE), mentions Muciri's trade of olden days. It is in the Papyrus Museum attached to the Austrian National Library, Vienna (Austria). It contains a written agreement between traders and mentions the name of a ship, Hermapollon, and lists articles of export such as pepper and ivory that were shipped from India to the Roman Empire.

Papyrus, a paper produced out of the papyrus plant used extensively for writing purposes in ancient Egypt.

3.2 The Sangam Age

The Sangam Age or the Early Historic period is an important phase in the history of South India. This period is marked out from prehistory, because of the availability of textual sources, namely Sangam literature and Tamil-Brahmi inscriptions. Sangam text is a vast corpus of literature that serves as an important source for the study of the people and society of the relevant period.

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Chronology

There is considerable debate among scholars about the age and chronology of Sangam society. The Sangam texts are generally dated to between third century BC (BC (BCE)) and the third century AD (CE). The references in Greco-Roman texts, Tamil-Brahmi inscriptions and the references to the Cheras, Cholas and the Pandyas in the **Ashokan** inscription corroborate this date. It is generally agreed that the Sangam poems were composed in the early part of the historical period, but were compiled into anthologies in the later period.

Ashokan Brahmi - the Brahmi script used in Ashokan edicts or inscriptions.

The Thinai

The concept of *Thinai* is presented in the Tamil Grammar work of *Tholkappiyam* and this concept is essential to understand the classical Tamil poems. *Thinai* is a poetic theme, which means a class or category and refers to a habitat or eco-zone with specific physiographical characteristics. Sangam poems are set in these specific eco-zones and reveal that human life has deep relationships with nature.

The themes of the poems are broadly defined as *akam* (interior) and *puram* (exterior). *Akathinai* refers to various situations of love and family life, while Purathinai is concerned with all others aspects of life and deals particularly with war and heroism.

Ainthinai: The Five *Thinais* or landscapes.

Tamilagam was divided into five landscapes. Each region had distinct characteristics – a presiding deity, occupation, people and cultural life according to its specific environmental conditions. This classification has been interpreted by scholars to reflect real life situations in these landscapes.

The five landscapes are *Kurunji, Mullai, Marutham, Neythal and Paalai.*

- *Kurunji* refers to the hilly and mountainous region.
- *Mullai* is forested and pastoral region.
- *Marutham* is the fertile riverine valley.
- *Neythal* is coastal region.
- *Paalai* is sandy desert region.

3.3 Sangam Age Polity: Political Powers of Tamilagam

The Sangam Age has its roots in the Iron Age. In the Iron Age people were organised into **chiefdoms**. From such communities of Iron Age emerged the Vendhars of the early historic period and the Velirs of the Sangam Age were chieftains.

The Mauryan emperor, Asoka, conquered Kalinga (Odisha) and parts of Andhra and Karnataka regions.

The Muvendhar

Among the political powers of the Sangam Age, the Cheras, the Cholas and the Pandyas occupied pre-eminent positions. They were known as *Muvendhar* (the three kings). The *muvendhar* controlled the major towns and ports of the Sangam period.

The Cheras

The Cheras, referred to as Keralaputras in the Ashokan inscriptions, controlled the region of present-day Kerala and also the western parts of Tamil Nadu. Vanci was the capital of the Cheras while Muciri and Thondi were their port towns. Vanci is identified with Karur in Tamil Nadu while some others identify it with Thiruvanchaikkalam in Kerala. Pathirtruppathu speaks about the Chera kings and their territory. The Cheras wore



A Chera coin with bow and arrow, and an elephant goad on the obverse and elephant on the reverse

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A map of major Sangam Age sites

garlands made from the flowers of the palm tree. The inscriptions of Pugalur near Karur mention the Chera kings of three generations. Coins of Chera kings have been found in Karur.

The *Silappathikaram* speaks about Cheran Senguttuvan, who built a temple for Kannagi, the protagonist of the epic. The bow and arrow was the symbol of the Cheras. Legend has it that Ilango who composed the *Silappathikaram,* was the brother of Cheran Senguttuvan.

The Cholas

The Cholas ruled over the Kaveri delta and northern parts of Tamil Nadu. Their capital was Uraiyur and their port town was Kaveripoompattinam or Pumpuhar, where the river Kaveri drains into the Bay of Bengal. Pattinappaalai is a long poem about Kaveripoompattinam composed by the poet Kadiyalur Uruthirankannanar. Silappathikaram describes the trading activities at Kaveripoompattinam. Karikalan is notable among the Chola kings and is credited with bringing forestlands under the plough and developing irrigation facilities by effectively utilising the water from the river Kaveri.

The foundation for the extensive harnessing of water for irrigation purposes, which reached its zenith in later Chola times (10th to 13th centuries) was laid in his time. Karikalan fought battles with the Pandyas, the Cheras and other

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chieftains. The Chola emblem was tiger and they issued square copper coins with images of a tiger on the obverse, elephant and the sacred symbols on the reverse.



Chola Coins with a tiger on the obverse, elephant and the sacred symbols on the reverse

The Pandyas

The Pandyas who ruled the southern part of Tamil Nadu are referred in the Ashokan inscriptions. Madurai was the Pandya's capital. Tamil literary tradition credits Pandyan rulers with patronizing Tamil Sangams (academies) and supporting the compilations of poems. The Mangulam Tamil-Brahmi inscription mentions the king Nedunchezhiyan. Nediyon, Mudathirumaran, Palayagasalai Mudukudumipperuvazhuti were some of the important rulers of the dynasty. The Pandyan symbol was the fish.



Sangam Age Pandya coin with fish symbol

Velirs / Chieftains

Apart from the *Vendhars*, there were *Velirs* and numerous chieftains who occupied territories on the margins of the *muvendhar*. The *velirs* were the seven chiefs Pari, Kari, Ori, Nalli, Pegan, Ai and Athiyaman. Sangam poems write extensively about the generosity of these *velirs*. These chiefs had intimate relations with the poets of their time and were known for their large-heartedness. These chieftains had alliance with one or other of the *muvendhar* and helped them in their battles against the other *Vendhars*.

3.4 Society in Sangam Age

Many of the communities of the Iron Age society were organised as tribes, and some of them were Chiefdoms. The Sangam Age society was a society in transition from a tribal community ruled by a chief to a larger kingdom ruled by a king

Composition of the Society

Social stratification had begun to take root in Tamil society by the Sangam times. There were several clan-based communities including groups such as Panar, Paratavar, Eyinar, Uzhavar, Kanavar, Vettuvar and Maravar. The *Vendhars*, chiefs, and their associates formed the higher social groups. There were priests who were known as Antanars. There were artisan groups specialising in pottery and blacksmithy. The caste system we find in northern India did not take root in Tamil country as social groups were divided in to five situational types (tamil) and related occupational patterns.

The development of agriculture and pastoral ways of life might have harmed the eco-system and the naturally available forest and wild animals. It is possible that some of the hunter-gatherers might have been pushed to the forest areas and a few might have taken up the occupation of manual labourers. The development of agriculture in the wet-land region depended on the use of certain groups of people as labourers.

Women

Women are frequently referred to in Tamil texts as mothers, heroines, and foster-mothers. friendly Women from Panar families, dancers, poets, and royal women were all portrayed in Sangam literature. There are references to women from all five eco-zones. For example, Vennikkuyathiyar is identified as a poetess from the village of Venni. There are references to

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women protecting Thinai fields from birds and Umanar kula women selling salt showing that women were involved in primary production. Instances where women preferred to die along with their husbands also occur in the literature of the times.

3.5 Economy

The *economy* was mixed as elaborated in the Thinai concept. People practiced agriculture, pastoralism, trade and money exchange, hunting-gathering, and fishing depending upon the eco-zones in which they lived.

Agricultural Production

Agriculture was one of the main sources of subsistence. Crops like paddy, sugarcane, millets were cultivated. Both wet and dry land farming were practiced. In the riverine and tank-irrigated areas, paddy was cultivated. Millets were cultivated in dry lands. Varieties of rice such as *sennel* (red rice), *vennel* (white rice), and *aivananel* (a type of rice) are mentioned in the literature. Rice grains were found in burial urns at excavations in Adichanallur and Porunthal. People in the forest adopted *punam* or shifting cultivation.

Pastoralism – nomadic people earning livelihood by rearing cattle, sheep, and goat.

Industries and Crafts of the Sangam Age

Craft production and craft specialization were important aspects of urbanization. In the Sangam Age there were professional groups that produced various commodities. The system of production of commodities is called industry.

Pottery

Pottery was practised in many settlements. People used pottery produced by *Kalamceyko* (potters) in their daily activities and so they were made in large numbers. Black ware, russet-coated painted ware, black and red ware potteries were the different types of pottery used.



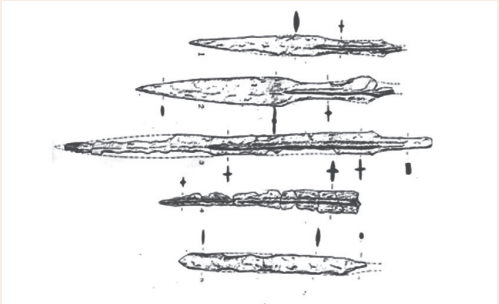
Different types of pottery from Porunthal excavations.



Russet coated painted pottery with wavy line decoration

Iron Smelting Industry

Iron manufacturing was an important artisanal activity. Iron smelting was undertaken in traditional furnaces and such furnaces, with terracotta pipes and raw ore have been found in many archaeological sites. For instance evidence of iron smelting has been found in Kodumanal and Guttur. Sangam literature speaks of blacksmiths, and their tools and activities. Iron implements were required for agriculture and warfare (swords, daggers, and spears).



Iron Swords from Puducherry

Stone Ornaments

Sangam Age people adorned themselves with a variety of ornaments. While the poor wore ornaments made of clay, terracotta, iron, and

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leaves and flowers, the rich wore jewellery made of precious stones, copper, and gold.



Carnelian Beads of Sangam Age



Carnelian beads with etched designs of Sangam Age



Gold ornament axe



Gold pendant, Porunthal



Gold ornaments, Pattanam

Gold jewellery

Gold ornaments were well known in this period. Gold coins from Roman was used to make jewellery. Evidence of gold smelting has been found at Pattanam in Kerala. Gold ornaments have been unearthed at the megalithic sites of Suttukeni, Adichanallur and Kodumanal, and towns of Arikkamedu, Keezhadi and Pattanam in Kerala.

Glass Beads

The presence of glass beads at the sites reveals that people of the Sangam Age knew how to make glass beads. Glass material (silica) was melted in a furnace and drawn into long tubes which were then cut into small beads. Glass beads came in various shapes and colour. Arikkamedu and Kudikkadu, near Cuddalore show evidence of glass beads industry. It is possible that people who could not afford precious stones used glass beads instead.

Pearl Fishery and Shell Bangle

The Pamban coast is famous for pearl fishery. A pearl has been discovered in recently excavated Keezhadi site. Shell bangles were very common in the Sangam Age. The Parathavars collected conch shells from the Pamban Island, which were cut and crafted into bangles by artisans. Whole shells as well as fragments of bangles have been found at many sites. Sangam literature describes women wearing shell bangles.



A terracotta seal with rice husk impression, Keezhadi

Textiles

Textile production was another important occupation. Evidence of spindle whorls and pieces of cloth have been found at Kodumanal. Literature too refers to clothes called *kalingam* and other fine varieties of textiles. Periplus also mentions the fine variety of textiles produced in the Tamil region.

Spindle whorls were used for making thread from cotton.

Exchange, Trade, Merchants, and Trade Routes

We saw the primary production of grains, cattle wealth, and various commodities. These goods were not produced by everybody and were not produced in all settlements. Resources and commodities were not available in all regions. For example, the hill region did not have fish or salt and the coastal regions could not produce paddy. Therefore trade and exchange was

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important for people to have access to different commodities. This system was known as barter system.

Traders

The terms *vanikan* and *nigama* (guild) appear in Tamil-Brahmi inscriptions. There were different types of merchants: gold merchants, cloth merchants, and salt merchants. Salt merchants were called Umanars and they travelled in bullock carts along with their family.

Means of Transport

Bullock carts and animals were used to transport goods by land. Trade routes linked the various towns of Tamilagam. Various types of water crafts and sea-going vessels such as Kalam, Pahri, Odam, Toni, Teppam, and *Navai* are also mentioned in Tamil literature.

Barter and Coins

Barter was the primary mode of exchange. For instance, rice was exchanged for fish. Salt was precious and a handful of it would fetch an equal amount of rice. The extensive availability of coin hoards of the Sangam Age of the Cheras, Cholas, Pandyas, and Malayaman indicates that they were used widely.

Tamilagam and Overseas Interactions

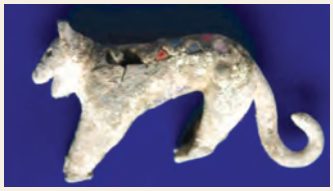
Tamil country had connections with countries overseas both in the east and west. Roman ships used monsoon winds to cross the Western Sea or the Arabian Sea to connect Tamilagam with the Western world. Spices including pepper, ivory, and precious stones were exported. Metal including gold, silver and copper and precious stones were imported.

Yavanar referred to the Westerners, including the Greeks, Romans and West Asian people. Yavana derives from the Greek region of Ionia.

Tamil Nadu to Red Sea Coast

An Indian jar with 7.5 kg of pepper, teak wood, a potsherd with Tamil-Brahmi inscription and Indian pottery have been discovered at Berenike, a port on the Red Sea coast of Egypt.

At Quseir al Qadhim, another port located north of Berenike on the Red Sea Coast, three Tamil-Brahmi inscriptions, *Panaiori*, *Kanan*, and *Cattan*, have been found on pottery discovered here.



A bronze tiger with carnelian stones, Kodumanal



A bronze vessel from a megalithic burial Auroville, Puducherry



Glass beads from Porunthal excavations



A spindle whorl, Pattanam



Textile and spindle whorls from Kodumanal



Shell wastes of bangle craft production

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Akanaanuru poem 149 describes the trading at the port of Muciri as follows:

"the well crafted ships of the Yavana came with gold returned with pepper at the wealthy port of Muciri"



(not to scale)

The trade route from Tamilagam to Rome.

A stone with the name "Perumpatankal" has been found at Khuan Luk Pat, Thailand. Southeast Asia was known as Suvarna Bhumi in Tamil literature. This stone was used by a person called Perumpattan, probably a goldsmith. It was a touchstone used to test the purity of gold.



Ceramic Jars from Tamilagam with preserved pepper, Berenike, Egypt



Pottery with the name "Cattan"



Perumpatankal, Kuan Luk Pat, Thailand

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3.6 Emergence of towns and ports

The Sangam Age saw the first urbanization in Tamilagam. Cities developed and they had brick buildings, roof tiles, ring wells and planned towns, streets, and store houses. The towns worked as ports and artisanal centres. Arikkamedu, Kaveripoompattinam, Azhagankulam and Korkai on the east coast and Pattanam in Kerala were port centres. Kanchipuram, Uraiyur, Karur, Madurai and Kodumanal were inland trade centres.

Many goods and commodities were produced in these centres and were exported to various regions. Though few in number, large towns appeared in the Sangam Age. Small villages however were found in many areas. Bronze vessels, beads, shell bangles, glass beads, pottery with names of people written in Tamil-Brahmi script were found at these sites.

What is an urban centre?

A planned town with brick architecture and a proper layout. Urban centres have a larger population involved in non-agrarian, commercial and political occuptations. Various industrial activities are seen in these towns.

Pattanam, Kerala

Pattanam is located near North Paravur in Vadakkekara village of Ernakulam district of Kerala. It was an ancient port town that had overseas connections with the western and eastern worlds.



Turquoise glazed pottery, West Asia



Pottery sherds from West Asia



Cameo blanks in Carnelian



Canoe excavated at Pattanam



Gold ornaments from Pattanam

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Kodumanal, Tamil Nadu

Kodumanal is located near Erode in Tamil Nadu and is identified with the Kodumanam of Pathitrupattu. Evidence of iron, stone bead and shell work, as well as megalithic burials have been discovered at this site. More than 300 pottery inscriptions in Tamil-Brahmi have also been found.



Excavated Megalithic Burial at Kodumanal



Iron objects (horse equipment) from Kodumanal



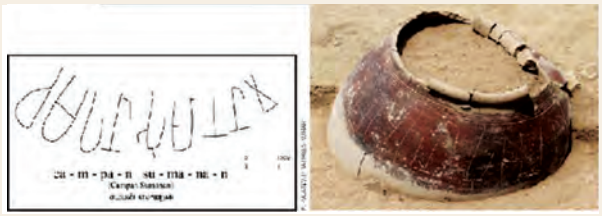
Shell bangle bragments and a conch, Kodumanal



Carnelian beads, Kodumanal



Human skeleton from Kodumanal



Jar with writing in Brahmi

Keezhadi near Madurai, Tamil Nadu

Keezhadi is located near Silaimaan east of Madurai, on the highway to Rameswaram. In a large coconut garden, called Pallichandai Tidal, the Archaeological Survey of India excavated an ancient town dating to the Sangam Age. Archaeological excavations have produced evidence for brick buildings, drainage, Tamil-Brahmi inscription on pottery, beads of glass, carnelian and quartz, pearl, iron objects, games pieces, and antimony rods. Further excavation may shed light on the nature of the craft production and the cultural activities undertaken at this settlement.



Brick Structures at Keezhadi



A brick structure, Keezhadi

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Furnace, Keezhadi



A brick built tank, Keezhadi



Crystal ear ornaments, Keezhadi



Various objects and ornaments from Keezhadi

3.7 Faith and Belief System

Like the diverse nature of the society and economy, the belief system of the Sangam Age was also diverse. It consisted of animism, ancestor worship, hero worship and worship of several deities.

Tholkappiyam lists the presiding deities of Kurunji, Mullai, Marutham, Neythal and Paalai landscapes, as Murugan, Thirumal, Indiran, Varunan and Kotravai, respectively.

However, people also worshipped natural forces and dead heroes, and ancestors. The force of anangu is mentioned in the literature which indicates the prevalence of animistic beliefs.

Jainism was present as evidenced by the caves with Tamil-Brahmi inscriptions. Performance of *Yagna* is also evidenced. Buddhism was also present in certain centres. Different groups practiced various forms of worship

3.8 Culture of Arts

Various art forms too existed in the Sangam Age. Performances of ritual dances called Veriyatal are referred to in the literature. Composition of poems, playing of music instruments and dances were also known. The literature mentions the fine variety of cuisine of the Sangam Age. People took care of their appearance and evidence of antimony rods (kohl sticks) made of copper has been found in archaeological sites. They were used by women for decorating their eyebrows.

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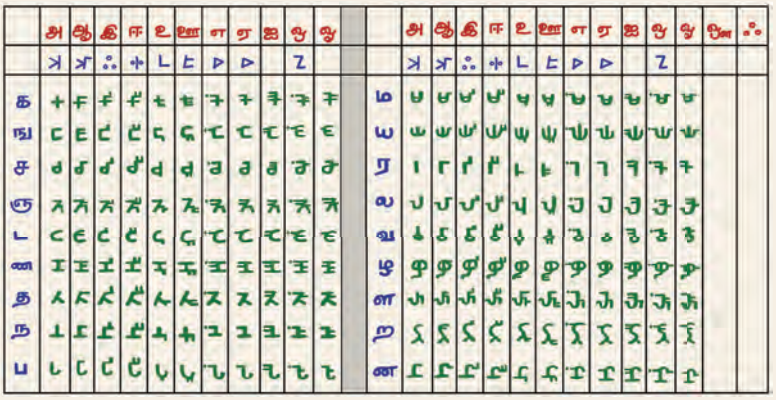
Antimony rods (kohlsticks) were made of bronze



Copper rods used for decorating eyelashes

Tamil-Brahmi Script

used in the Sangam Age for writing the Tamil Language



Recap

- Primary production and exchange and social relationships in the landscapes and mercantile activities across the seas led to urbanization and development of culture paving way for the development of literature during this period.
- The texts were compiled through the Tamil Academies (Sangam) at a later date.
- The Thinai concept is a distinct classification of land and people as elaborated in *Tholkappiyam*.
- The Sangam age witnessed the transition from tribal society to kingdom-centred polities.
- Sea borne trade with the Indian Ocean regions developed.
- Large towns with buildings made of bricks appeared in Tamil country.
- The society was diverse in nature.

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Magadhas to Mauruyas**

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Unit 3

From Chiefdoms to Empires



ABASG6

Learning Objectives

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

Importance of Sixth Century BC (BCE)

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

Role of iron in a changing society

Iron played a significant role in this transformation of society. The fertile soil of the Gangetic Valley and the use of iron ploughshares improved agricultural productivity. In addition, iron facilitated craft production. Agrarian surplus and increase in craft products resulted in the emergence of trading and exchange centres. This in turn paved the way for the rise of towns and cities. Thus, knowledge in the use of iron gave Magadha an advantage over other Mahajanapadas. Thus the Magadha could establish an empire of its own.

Gana - sanghas and Kingdoms

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

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

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The term 'gana' means 'people of equal status'. 'Sangha' means 'assembly'. The gana - sanghas covered a small geographical area ruled by an elite group. The gana sanghas practiced egalitarian traditions.	A 'kingdom' means a territory ruled by a king or queen. In a kingdom (monarchy), a family, which rules for a long period becomes a dynasty. Usually these kingdoms adhered to orthodox Vedic traditions.

Janapadas and Mahajanapadas

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

Sixteen Mahajanapadas ("Great Countries")

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

DO YOU KNOW?

16 Mahajanapadas

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

There were four major Mahajanapadas

They were:

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

Among the four Mahajanapadas, Magadha emerged as an empire.

The Causes for the Rise of Magadha

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



Magadha Empire

Dynasties of Ancient Magadha

Four dynasties ruled over Magadha Empire.

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

Haryanka Dynasty

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

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

Shishunaga Dynasty

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

Nanda Dynasty

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

DO YOU KNOW?

Nalanda - UNESCO World Heritage Site.

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

Mauryan Empire

Sources

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

DO YOU KNOW?

Megasthenese

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

Mauryan Empire – India's First Empire

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



DO YOU KNOW?

Grandeur of Pataliputra

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

Chandragupta Maurya

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

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

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

Bindusara

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

Ashoka

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

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

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

> "Ashoka shines and shines brightly like a bright star, even unto this day"
>
> - H. G. Wells , Historian

Lion Capital of Ashoka

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



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

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

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

He laid stress on

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

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

Edicts of Ashoka

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

An Edict is an offi proclamation issued b authority or a king.

ABJNHT



DO YOU KNOW?

The script of the inscriptions

At Sanchi – Brahmi

At Kandahar – Greek and Aramaic

At North Western part – Kharoshthi

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

Mauryan Administration

Centralized administration

King

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

Revenue system

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

Judicial System

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

Military Administration

The king was the supreme commander of the army.

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

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

Municipal Administration (Cities and Towns)

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

DO YOU KNOW?

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

Currency

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

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

Trade and Urbanization

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

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



Mauryan coins

Mauryan Art and Architecture

ABTJJG

Mauryan art can be divided into two

Indigenous Art – Statues of Yakshas and Yakshis

Royal Art
- – Palaces and Public buildings
- – Monolithic Pillars
- – Rock cut Architecture
- – Stupas

DO YOU KNOW?

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



Statues of Yaksha and Yakshi

Stupas



Sanchi near Bhopal, MP

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

Monolithic Pillar – Sarnath

The crowning element in this pillar is Dharma chakra.



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



Lomas Rishi cave, Barabar

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

Reasons for the Decline of the Mauryan Empire

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

Ancient name	Its Modern name
Rajagriha	Rajgir
Pataliputra	Patna
Kalinga	Odisha

Elsewhere in the world



The Great Wall of China

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



Temple of Zeus at Olympia

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

Summary

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

GLOSSARY

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

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in the way Buddhism was being followed. As a result, Buddhism was split into two as *Hinayana* and *Mahayana*.

(i) The Hinayana (Lesser Vehicle) was the original creed preached by Buddha. The followers of this form regarded Buddha as their guru and did not worship him as God. They denied idol worship and continued with the people's language, Pali.



When Buddha's closest disciple Ananda asked Buddha whether women can become monks. Buddha said, Yes, if women can follow the path of renunciation, they can become monks and completely enlightened just as men.

(ii) In Mahayana (Greater Vehicle), Buddha was worshipped as God and Bodhisattuva as his previous avatar. The followers made images and statues of Buddha and Bodhisattuva and offered prayers, and recited hymns (mantras) in their praise. Later, they wrote their religious books in Sanskrit. This form of Buddhism was patronised by Kanishka.

Decline of Buddhism

Buddhism declined in India due to the following reasons:

1. Buddhism was popular in the beginning because it was preached in people's language (Pali). The later texts were written in Sanskrit, which was difficult for the common people to understand.
2. The split in Buddhism into Hinayana and Mahayana was another vital reason. Image worship in Mahayana made no difference between Hinduism and Buddhism.
3. Buddhism lost its royal patronage during the reign of Guptas.
4. Further, the invasions of Huns and Turks almost wiped out Buddhism.

4.7 Other Heterodox Sect

Ajivika

The period that produced Buddhism and Jainism also witnessed the birth of a sect known as Ajivika. Its founder was Gosala (Maskariputra Gosala), a friend of Mahavira. For some time, they were together. Later, Gosala moved away and founded the Ajiviaka sect. As an atheistic sect, Ajivikas rejected the karma theory, which postulated that the condition of men is determined by their past actions. Gosala argued that acts of charity and piety can, in no way, influence this finality.

Ajivikas had a small presence in southern India. Under the Cholas, a special tax was levied on them. Three Tamil texts, the *Manimekalai* of Buddhists, the *Nilakesi* of Jains and the *Sivajnanasiddhiyar* of Saivites, contain the outlines of Ajivika doctrine.

Gana-sanghas

There were two distinct forms of government at the time of Mahavira and Buddha: monarchical kingdom and clan oligarchies or *Gana-sanghas*. The Gana-sanghas provided a polity alternative to the kingdoms. Vedic rituals and the rules of *varna* were not followed. The Gana-sanghas consisted of either a single clan, such as the Shakyas, Koliyas and Mallas, or a confederacy of clans, such as the Vrijjis and the Vrishnis (a confederacy located at Vaisali). The Gana-sanghas had only two strata: the Kshatriya rajakula, ruling families, and the dasa-karmakara, the slaves and labourers.

4.8 Rise of Kingdoms

The 6th century BC (BCE) witnessed the establishment of kingdoms, oligarchies and chiefdoms as well as the emergence of towns. From the largest of the chiefdoms emerged kingdoms. Many tribes of Rig Vedic period such as Bharatas, Pasus, Tritsus and Turvasas passed into oblivion and new tribes such as the Kurus and Panchalas rose into prominence. Sixteen *mahajanapadas* are listed in the Buddhist texts.

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Linguistic and cultural commonality prevailed in the *janapadas*, whereas in the *mahajanapadas*, different social and cultural groups lived. With the emergence of kingdoms, the struggle for supremacy among different states occurred frequently. Sacrifices such as Rajasuya and Asvamedha were performed to signify the imperial sway of monarchs over their rivals. The Rig Vedic title of 'Rajan' was replaced by impressive titles such as Samrat, Ekrat, Virat or Bhoja.

Northern India extended from the Kabul Valley in the north to the Godavari in the South. It witnessed the rise of sixteen states known as *Mahajanapadas* or sixteen great states: Kasi, Kosla, Anga, Magadha, Vajji, Malla, Chedi, Vatsa, Kuru, Panchala, Matsya, Surasena, Assaka, Avanti, Gandhara and Kamboja.

Growth of Royal Power

The king enjoyed absolute power. The *sabha* of the Rig Vedic period ceased to exist. The king sought the aid and support of the *samiti* on matters like war, peace and fiscal policies. However, in spite of the existence of the assemblies, the power of the king kept increasing. The *Satapatha Brahmana* describes the king as infallible and immune from all punishments. The growth of royal power was reflected in the enlarged administrative structure. The king was now assisted by a group of officers such as *Bhugadugha* (collector of taxes), *Suta* (charioteer), the *Aksharapa* (superintendent of gambling), *Kshattri* (chamberlin), *Gorikartana* (king's companion in the chase), *Palogola* (courtier), *Takshan* (carpenter) and *Rathakara* (chariotmaker). In addition, there were the ecclesiastical and military officials like the *Purohita* (chaplain), the *Senani* (army general) and the *Gramani* (leader of the village).In the later Vedic period, Gramani, who acted both a civil and military officer, was the link through which the royal authority was enforced in the village. The king administered justice and occasionally delegated his judicial power to *Adhyakshas* (royal officials). In the villages, *Gramyavadin* (village judge) and *Sabha* (court) decided the cases. Punishments for crimes were severe.

The Rise of Magadha Kingdom

The polity followed in kingdoms was different from that of gana-sanghas. Kingdoms operated with a centralised government. Political power was concentrated in the ruling family, which had become a dynasty, with succession becoming hereditary. There were advisory bodies such as *parishad* (ministers) and *sabha* (advisory council). The *sabha* collected the revenue and remitted it to the treasury in the capital of the kingdom, from where it was redistributed for the public expenses, such as maintenance of army and salaries to state officials.

Of the kingdoms mentioned in the literature of the period, Kashi, Kosala and Magadha are considered to be powerful. The only republic that rivalled these kingdoms was the Vrijjis, whose capital was Vaisali. In the struggle for control for the Gangetic Plain, which had strategic and economic advantages, the Magadha kingdom emerged victorious. Bimbisara was the first important king of Magadha. Through matrimonial alliances with the high-status Lichchavi clan of Vaishali and the ruling family in Kosala, Bimbisara went on to conquer Anga (in West Bengal now), thereby gaining access to the Ganges delta.

Bimbisara succeeded in establishing a comprehensive structure of administration. Village was the basic unit of his administrative system. Apart from villages (*gramas*), there were fields and pastures as well as wasteland and the forests (*aranya*, *khetra* and *vana*). Each village was brought under a *gramani* (headman), who was responsible for collecting taxes and remitting them to the state treasury. Officers appointed to measure the land under cultivation and assess the value of crop were to assist the *gramani* in his task. Land tax (*bali*) was the main source of revenue to the kingdom and the share of the produce (*bhaga*) was determined

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proportionate to the extent of land cultivated. The term *shadbhagin* – one who is entitled to a share of one-sixth –referred to the king. Thus, a peasant economy came into being at Magadha.

DO YOU KNOW?

Iron plough agriculture led to the rise of empires Assiriyan in Iran and Magadha in India.

Ajatashatru, the son of Bimbisara, is said to have murdered his father and ascended the throne in 493 BC (BCE). He continued his father's policy of expansion through military conquests. The capital city of Magadha was Rajagriha, which was surrounded by five hills, providing protection to the kingdom from external threats. Ajatashatru strengthened the Rajagriha fort and also built another fort at Pataligrama on the Ganges. It served as the exchange centre for the local produce and later became the Mauryan capital of Pataliputra. Ajastashatru died in 461 BC (BCE) and he was succeeded by five kings. All of them followed the example of Ajatashatru by ascending the throne by killing their parent. Fed up with such recurring instances, people of Magadha appointed the last ruler's viceroy Shishunaga as the king. After ruling nearly for half a century, the Shishunaga dynasty lost the kingdom to Mahapadma Nanda who founded the Nanda dynasty. The Nandas were the first of non-kshatriya dynasties to rule in northern India.

4.9 Mauryan Empire: State and Society

Mauryan Kings

Vishnugupta, who was later known as Chanakya or Kautilya, fell out with the Nanda king and vowed to dethrone him. Chandragupta perhaps inspired by Alexander of Macedonia, was raising an army and looking for opportunities to establish a kingdom of his own. On hearing the news of Alexander's death, Chandragupta stirred up the people and with their help drove away the Greek garrison that Alexander had left at Taxila. Then he and his allies marched to Pataliputra and defeated the Nanda king in 321 BC (BCE). Thus began the reign of the Mauryan dynasty.


Chandragupta Maurya

During Chandragupta's reign, Seleucus, the general of Alexander, who had control over countries from Asia Minor to India, crossed the Indus only to be defeated by Chandragupta. Seleucus's envoy, Megasthenes, is said to have remained in India and his account titled *Indica* is a useful record about Mauryan polity and society.

After gaining control over the Gangetic plain, Chandragupta turned his attention to north-west to take advantage of the void created by Alexander's demise. These areas comprising the present-day Afghanistan, Baluchistan and Makran surrendered without any resistance. Thereupon Chandragupta moved to Central India. According to Jaina tradition, towards the end of his life, Chandragupta, who had by now become an ardent follower of Jainism, abdicated his throne in favour of his son Bindusara.

Bindusara, during his rule, succeeded in extending the Mauryan empire upto Karnataka. At the time of his death, a large part of the subcontinent had come under Mauryan suzerainty. Ashoka succeeded Bindusara in 268 BC (BCE). Desirous of bringing the remaining parts of South India into his empire, Ashoka waged a war against Kalinga in the eighth year of his reign. The people of Kalinga fought bravely, but they were defeated after a large-scale slaughter. This war and slaughter affected Ashoka so much that he decided to give up war. Ashoka became


Emperor Ashoka

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an ardent Buddhist after meeting the Buddhist monk Upagupta and propounded his Dharma. The only true conquest, he proclaimed, is the conquest of self and the conquest of men's hearts by the *dhamma* (Pali) or *dharma* (Sanskrit). He issued edicts, which were carved out in the rock.

There are 33 edicts, including 14 major rock edicts, 7 pillar edicts and 2 Kalinga edicts, apart from Minor Rock edicts and Minor Pillar inscriptions. They form the reliable sources to know about the Mauryan Empire, in particular the dharmic rule of Ashoka.



Ashoka Pillar, Allahabad

In one of his Kalinga edicts, he tells us his horror and sorrow over the deaths which the war and conquest caused. In yet another edict, he makes it known that Ashoka would not tolerate any longer the death or captivity of even hundredth or thousandth part of the number killed and made captive in Kalinga.

Ashoka's passion for protecting life extended to animals as well. Hospitals were constructed for them and animal sacrifice was forbidden. Ashoka sent his son Mahendra and his daughter Sanghamitra to Ceylon to spread his message of Dharma there. Ashoka died after ruling for 38 years.

Our national emblem with four lions is a replica of the Ashoka Pillar of Saranath.

Mauryan Administration

The Mauryan state in its early years undertook some measures that were positive for the development of society. The state raised taxes to finance a huge standing army and a vast bureaucracy. The Mauryans had evolved a very efficient system of governance. The king, as the head of the administration, was assisted by a council of ministers. There were *mahamatriyas*, who functioned as secretaries to the ministers. The person in charge of revenue and expenditure was *samaharta*. The empire was divided into four provinces and these provinces were administered by governors, who were usually princes or from the royal family.

FCTISK

The district was under a *sthanika*, while *gopas* were in charge of five to ten villages. The municipal(Pataliputhra) administration was under a *nagaraka*. Six committees with five members each carried on their duties under him.

i. They were to take care of the foreigners.

ii. To register the birth and death of the citizens

iii. To look after trade and commerce,

iv. To supervise different manufactures

v. To collect excise duties and custom duties

Like the city or town administration, the military department was also managed by a board of 30 members, split into six committees, with five members in each of them. At the village level, there was *gramani*, whose responsibility was maintaining the boundaries, keeping the records of land and a census of population and livestock. In order to keep a vigil over the entire administration, including the conduct of officers, a well-knit spy system was evolved and put in place. Justice was administered through well-established courts in all major towns and cities. Punishment for crimes was severe.

DO YOU KNOW?

Chandragupta's minister Chanakya is credited with a book titled *Arthasastra*, which gives a detailed account of the Mauryan administration.

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The state used the surplus appropriated for the development of the rural economy by founding new settlements, granting land and encouraging the people to settle as farmers. It also organised irrigation projects and controlled the distribution of water. There was state control of agriculture, mining, industry and trade. The state discouraged the emergence of private property in land and banned its sale. The Mauryan state gave further boost to urban development. It secured land trade routes to Iran and Mesopotamia, as well as to the kingdoms of northern China. *Arthasastra* refers to Kasi (Benares), Vanga (Bengal), Kamarupa (Assam) and Madurai as textile centres. The distribution of black polished ware of northern India as far as South India is indicative of the extent of trade during the Mauryan rule. Trade contributed to urbanisation in a big way. New cities such as Kaushambi, Bhita, Vaishali and Rajagriha had sprung up in the *doab* region.

Educational Centres

Monasteries and temples served the purpose of imparting education. Nalanda was a great monastery built by the Magadha Empire. Educational centres offered Buddhist and Vedic literature, logic, grammar, medicine, philosophy and astronomy. Even the science of war was taught. Nalanda became the most renowned seat of learning in course of time. It was supported by the revenues of 100 villages. No fees were charged to the students and they were provided free board and lodging.



Nalanda University

Recap

- Sixth century BC (BCE) was a period of material, cultural and intellectual development.
- Confucius' ethics in China and Zoroastrian religion in Persia, Mahavira's Tri-ratnas and Buddha's eight-fold path in India created a new awakening and provided a moral code of conduct to humanity.
- Sixth century BC (BCE) was also a period that witnessed the rise of Mahajanapadas. The sixteen such chiefdoms are listed with the focus on Magadha as a powerful kingdom.
- The Mauryan dynasty was founded by Chandragupta Maurya with the aid of Chanakya.
- The Mauryan administration and the greatness of Ashoka with particular reference to his dhamma is highlighted.

EXERCISE

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I. Choose the correct answer

1. Identify the founder of a new sect who exemplified simplicity and self-denial.
   (a) Buddha (b) Lao-tze
   (c) Confucius (d) Zoroaster
2. The Magadha king influenced by the teachings of Mahavira
   (a) Dhanananda
   (b) Chandragupta
   (c) Bimbisara
   (d) Shishunaga

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **The Post-Mauryan India**

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Unit 2

The Post-Mauryan India



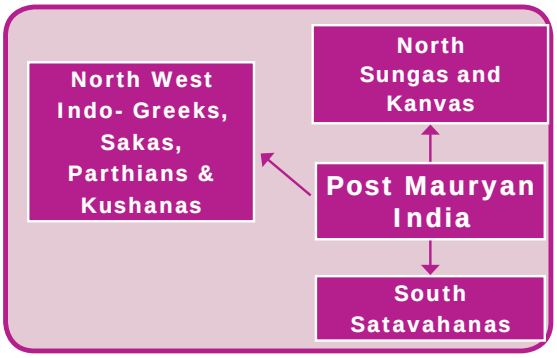
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Learning Objectives

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

Introduction

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



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

Sources

Archaeological Sources

Inscriptions / Copper Plates

EP7PIG

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

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Coins

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

Literary Sources

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

Foreign Notice

- Accounts of Hiuen Tsang, the Chinese Buddhist monk and traveller

The Sungas and Kanvas in the North

The Sungas

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

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

Pushyamitra thwarted an attack from the Kalinga king Kharavela. He also conquered Vidarba. He was a staunch follower of Vedic religion. He performed two Asvamedha yagnas (horse sacrifices) to assert his imperial authority.

EPCXH7

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

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

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

Importance of the Sunga Period

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

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

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

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



Hathigumba Elephant cave Inscription

The Kanvas

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

The Kanva rulers were

- Vasudeva
- Bhumi Mitra
- Narayana
- Susarman

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

Satavahanas in the South

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



Coin of Satavahanas

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



Coins of Gautamiputra Satakarni

Contributions of Satavahanas

Literature

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

Art and Architecture

The Satavahana rulers were great builders. They began constructing Buddhist *stupas* in Amaravati. A bronze statue of the standing Buddha discovered in Oc-Eo (an archaeological site in Vietnam)resembles the Amaravati style. The later Satavahana kings issued lead or bronze coins depicting ships with two masts. A stone seal discovered in NakhonPathom in Thailand has the same design.

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

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



Buddha at Bamyan valley

Indo-Greeks, Indo-Parthians, Sakas and Kushanas

Indo-Greeks and Indo-Parthians

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

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

Rulers of Indo Greeks

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

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



Demetrius



Menander

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

Contributions of Indo-Greeks

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

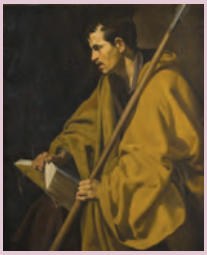
Sculpture: The Gandhara School of Indian Art is heavily indebted to Greek influence. The Greeks were good cave builders. The Mahayana Buddhists learnt the art of carving out caves from them and became skilled in rock-cut architecture.

Sakas

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

Rulers of Indo-Parthians (Pahlavas)

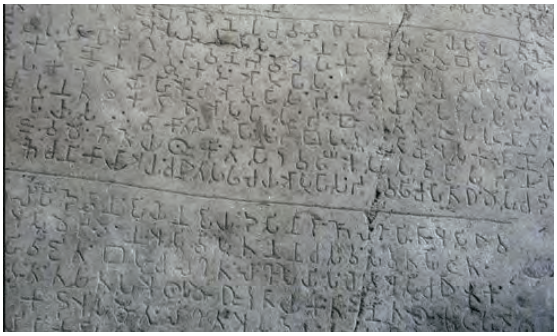
Indo-Parthians came after the Indo-Greeks and the Indo-Scythians who were, in turn, defeated by the Kushanas in the second half of the first century AD (CE). Indo-Parthian kingdom or Gondopharid dynasty was founded by Gondophernes. The domain of Indo-Parthians comprised Kabul and Gandhara. The name of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



St.Thomas

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

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



Junagadh Inscriptions



Coin of Rudradaman

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

Kushanas

The Kushanas formed a section of the yueh-chi tribes, who inhabited north-western China in the remote past. In the first century BC(BCE), the yueh-chi tribes were composed of five major sections, of which the Kushanas attained political ascendancy over others.

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

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

The Kushana Kings

Kanishka

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

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



Coin of Kanishka

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

Conquests

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

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

Religious Policy

Kanishka was an ardent Buddhist. Kanishka's empire was a Buddhist empire. Kanishka adopted Buddhism under the influence of Asvaghosha, a celebrated monk from Pataliputra. Though a great warrior and an empire-builder, Kanishka was as equal as the exponent and champion of Mahayanism.

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

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

Art and Literature

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

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

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

The Gandhara School of Art flourished during his time. The most favourite subject of the Gandhara artists was the carving of sculptures of Buddha.

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

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

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Elsewhere

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



Augustus Caesar



Julius Caesar

Summary

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

GLOSSARY

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

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Guptas**

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Unit 3

The Age of Empires: Guptas and Vardhanas



EPLTXU

Learning Objectives

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

Introduction

By the end of the 3rd century AD (CE), the powerful empires established by the Kushanas in the north and Satavahanas in the south had lost their greatness and strength. After the decline of Kushanas and Satavahanas, Chandragupta carved out a kingdom and establish his dynastic rule, which lasted for about two hundred years.

After the downfall of the Guptas and thereafter and interregnum of nearly 50 years, Harsha of Vardhana dynasty ruled North India from 606 to 647 A.D (CE).

Sources

Archaeological Sources

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

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- Madubhan Copper Plate Inscription (Punjab)
- Sonpat Copper Plate
- Nalanda Inscription on clay seal

Literary Sources

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

Foundation of the Gupta Dynasty

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

Chandragupta I (319–335 AD(CE))

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

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

Samudragupta (335–380 AD(CE))

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



Allahabad Pillar

Prashasti

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

Consolidation of Gupta Dynasty

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

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

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

Sri Meghavarman, the Buddhist king of Ceylon, was a contemporary of Samudragupta.

Chandragupta II (380 - 415AD(CE))

Chandragupta II was the son of Samudragupta. He was also known as Vikramaditya. He conquered western Malwa and Gujarat by defeating the Saka rulers. He maintained friendly relationship with the rulers of southern India. The iron pillar near Qutub Minar is believed to have been built by Vikramaditya. Fahien, a Buddhist scholar from China, visited India during his reign. Vikramaditya is said to have assembled the greatest writers and artists (Navaratna [Nine Jewels]) in his court. Kalidasa is said to be one among them.

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Navaratna in the court of Vikramaditya	
Kalidasa	Sanskrit poet
Harisena	Sanskrit poet
Amarasimha	Lexicographer
Dhanvantri	Physician
Kahapanaka	Astrologer
Sanku	Architect
Varahamihira	Astronomer
Varauchi	Grammarian and Sanskrit scholar
Vittalbhatta	Magician

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

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

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

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Fahien



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

assumed to have been Narasimha Gupta I. He was himself attracted towards Buddhism. He was paying tribute to Mihirakula but was distressed by his hostility towards Buddhism. So he stopped paying tribute. Though Baladitya succeeded in imprisoning him, Mihirakula turned treacherous and drove away Baladitya from Magadha. After Baladitya, the great Gupta Empire faded away. The last recognised king of the Gupta Empire was Vishnugupta.

Gupta Polity

The divine theory of kingship (the concept that king is the representative of God on earth and so he is answerable only to God and not to anyone else) was practised by the Gupta rulers. The Gupta kings wielded enormous power in political, administrative, military and judicial spheres. The Gupta king was assisted by a council of *mantris* (ministers). The council consisted of princes, high officials and feudatories. A large number of officials were employed by the Gupta rulers to carry on the day-to-day administration of the country. High-ranking officials were called *dandanayakas* and *mahadandanayakas*.

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

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

Society and Economy

Land and Peasants

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

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Classification of land during Gupta period	
Kshetra	cultivable land
Khila	waste land
Aprahata	jungle or forest land
Vasti	habitable land
Gapata Saraha	pastoral land

Trade and Commerce

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

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Nalanda University

- Nalanda University flourished under the patronage of the Gupta Empire in the 5th and 6th centuries and later under emperor Harsha of Kanauj.
- At Nalanda, Buddhism was the main subject of study. Other subjects like Yoga, Vedic literature and Medicine were also taught.
- Hiuen Tsang spent many years studying Buddhism in the University.
- Eight Mahapatashalas and three large libraries were situated on the campus.



Nalanda University

- Nalanda was ravaged and destroyed by Mamluks (Turkish Muslims) under Bhaktiyar Khalji.
- Today, it is a UNESCO World Heritage Site.

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



Portrayal of Toromana, the Hun chief, in coins.

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

Trade items ranged from daily products to valuable and luxury goods. The important trade goods were pepper, gold, copper, iron, horses and elephants. Lending money at a high rate of interest was in practice during Gupta period.

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

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

Metallurgy

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

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



Mehrauli Iron Pillar

Society

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

Slavery

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

Religion

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

Art and Architecture

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

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

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

Literature

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

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

Mathematics, Astronomy and Medicine

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

Vardhana Dynasty

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

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

EPVPZH



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

Conquest of Harshavardhana

- The most popular king of the vardhana dynasty was Harshavardhana. Harsha ruled for 41 years. His feudatories included those of Jalandhar, Kashmir, Nepal and Valabhi. Sasanka of Bengal remained hostile to him.
- It was Harsha who unified most of northern India. But the extension of his authority in the south was checked by Chalukya king Pulikesin II. The kingdom of Harsha disintegrated rapidly into small states after his death in 648 AD (CE). He maintained a cordial relationship with the rulers of Iran and China.

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

Administration

The emperor was assisted by a council of ministers. The prime minister occupied the most important position in the council of ministers. Bhaga, Hiranya and Bali were the three kinds of tax collected during Harsha's reign. Criminal law was more severe than that of the Gupta age. Life imprisonment was the punishment for violation of the laws and for plotting against the king.

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



Coins of Harsha

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Religious Policy

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

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



Hiuen Tsang

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

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

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

Art and Literature

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

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

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Elsewhere

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

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



Constantine the Great



King of Tang Dynasty

Summary

- Sri Gupta was the founder of Gupta dynasty
- Chandragupta I, Samudragupta and Chandragupta II were the great kings of Gupta dynasty
- Vishnugupta was the last recognised king of Gupta Empire
- Divine Right Theory of kingship was practised by the Gupta rulers
- Mining and metallurgy were the most flourishing industries during the Gupta Period
- The society that adhered to four varna system was patriarchal
- There was a revival of Vedic religion and Vedic rites
- The Guptas were the first to construct temples which evolved from the earlier tradition of rock-cut shrines
- Aryabhatta, Varahamihira and Brahmagupta were foremost astronomers and mathematicians of the time
- Harsha was a prominent ruler of Vardhana dynasty and was elevated to the position of an emperor
- Harsha was a great artist and dramatist and contributed to the development of literature and art
- Hiuen Tsang visited Nalanda and wrote his useful travel accounts, which help us understand the condition of India during Harsha's reign
- Harsha, though a strong follower of Buddhism, also promoted Vedic religion

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GLOSSARY

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

Exercise

EPZCNE

I.Choose the correct answer

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

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

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

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

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

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Sources of Medieval India**

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Unit -1

Sources of Medieval India



Inscriptions: Temple Wall, Copper Plate & Palm Leaf

Learning Objectives

To acquaint ourselves with

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

K9GRZK

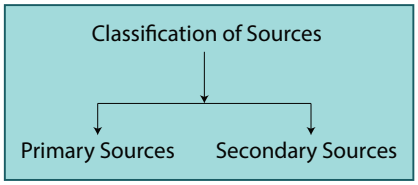
Introduction:

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

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

Sources

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



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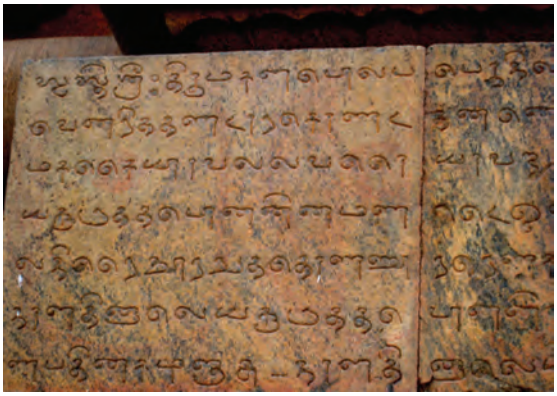
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We examine the details of political, economic and socio-cultural developments with the aid of sources.

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

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

Inscriptions



Rock Inscription

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

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

Vellanvagai	-	land of non-brahmin proprietors
Brahmadeya	-	land gifted to Brahmins
Shalabhoga	-	land for the maintenance of a school
Devadana	-	land gifted to temples
Pallichchandam	-	land donated to Jaina institutions

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

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



Copper plate Inscription

Monuments

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

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

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Dilwara Temple Mt. Abu



Hampi - Vijayanagar

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



Charminar

Quwwat-ul Islam Masjid, Moth-ki-Masjid, Jama Masjid, Fatehpur Sikri Dargah (all in and around Delhi) and Charminar (Hyderabad) are the important mosques belonging to the medieval times.

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

Coins

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

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Lakshmi Coin of Ghori


Coins of Khalji

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

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



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



Religious Literature

Devotional movement in South India and later in North resulted in the development of bhakti or devotional literature. The Chola period was known as the period of devotional literature and works such as *Kamba Ramayanam,* Sekkizhar's *Periyapuranam, Nalayira Divyaprabhandham,* composed by 12 Azhwars and compiled by Nathamuni, *Devaram* composed by Appar, Sambandar and Sundarar and compiled by Nambiyandar Nambi, Manikkavasakar's *Thiruvasagam,* all were scripted during the Chola times. Jayadeva's *Gita Govindam* (12th century) was a follow-up of the Bhakti Movement in South India. Kabir Das, a 15th century mystic poet, also had an influence on the Bhakti Movement in India.

Secular Literature

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

Books, Biographies and Autobiographies

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

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DO YOU KNOW?

Tabakat is an Arabic word meaning generations or centuries.

Tuzk is a Persian word meaning autobiography.

Tarikh or *Tahquiq* are Arabic words meaning history.

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

Travellers and Travelogues

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

Al-Beruni (11th century) accompanied Mahmud of Ghazni in one of his campaigns, and stayed in India for 10 years. The most accurate account of Mahmud's Somnath expedition is that of Alberuni. As learned man and a scholar, he travelled all over India trying to understand India and her people. He learnt Sanskrit and studied the philosophy of India. In his book *Tahquiq-i-Hind,* Alberuni discussed the Indian conditions, systems of knowledge, social norms and religion.

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



Ibn Battuta

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

Summary

- The period from A.D. (CE) 700 to 1200 and from A.D. (CE) 1200 to 1700 are classified as Early Medieval and Later Medieval periods in Indian history.
- Sources are classified as primary and secondary sources.
- Inscriptions on stones, rocks and temple walls and copper-plate grants with royal orders and events in the courts, which have evidentiary value are dealt with.
- Temples, palaces, mosques, tombs, forts, minars and minarets, collectively known as monuments, belonging to early Medieval and Mughal periods, are highlighted.
- The coins of Iltutmish, Ala-ud-din Khalji and copper coins of the later Islamic rulers are discussed.
- Devotional literature belonging to the era of Bhakthi Movement is provided.
- Books, biographies and autobiographies that provide information about the political, social and economic conditions of the medieval times are detailed.
- Travallers' accounts mostly by the visiting Arab and Persian scholars are given in the end.

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

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Bhakti and Sufi**

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Unit -1

New Religious Ideas and Movements



Learning Objectives

To acquire the knowledge of

- Devotional movement of Azhwars and Nayanmars
- *Advaita* philosophy of Adi Shankara and *vishistadvaita* of Ramanuja
- Bhakti cult in Northern India and its prominent exponents
- Interaction between Hinduism and Islam, leading to the birth of new cults notably Sufism
- Teachings of Kabir and Guru Nanak
- Impact of Bhakti Movement

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Introduction

Medieval India saw an extraordinary production of devotional poetry, which were not restricted to one particular religion but inspired by different religious movements. The exponents of these movements held the view that total devotion (*bhakti*) to God could save man from the pitfalls of life and earn him salvation. It was also believed that one does not have to go to temples or perform rituals, for God is omnipresent and resides inside every human. The *Bhagavad Gita* proposed that the path of *bhaktimarga* (the path of *bhakti*) is superior to the two other religious approaches, namely, the path of knowledge (*jnana*) and the path of rituals and good works (*karma*), providing inspiration to the exponents of Bhakti cult.

Bhakti Movement: The Beginnings

The Bhakti movement, or the resurgence of devotional practices, started in Tamil Nadu around seventh century A.D. It included reciting the name of the God or Goddess, singing hymns in their praise, wearing religious marks or carrying identity emblems, and undertaking pilgrimages to sacred places associated with the deity. It emphasised the mutual emotional attachment and love of a devotee towards a personal God and of the God for the devotee.

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This view was also preached by Sufism, which appeared as a reaction against worldliness of the early Islam. Sufis believed that realisation of God can be achieved only through passionate devotion to God and intense meditation. Sufis were of the view that this type of meditation would enable the devotee to understand the true nature of God. They argued that doing so would liberate the devotee from all worldly bonds and help them become one with God. Several mystical religious movements, in both Hinduism and Islam, had no hesitation to freely include elements of different faiths in their teachings. 'There is only one god, though Hindus and Muslims call him by different names', stated Haridasa.

1. Devotional Movement in Tamizhakam (Azhwars and Nayanmars)

The Azhwars, the Vaishnavite Bhakti sages and the originators of Bhakti cult, and the Nayanmars, the worshipers of Siva or the Saivites, composed devotional hymns in Tamil language, dedicated to their respective gods. Siva-bhakti is associated with Siva's manifestations on earth. Poems to Siva and Vishnu, particularly to Krishna, were composed in Tamil and other South Indian languages such as Kannada and Telugu. These poet-saints criticised caste-based social status and advocated gender equality in order to make it good to stand the onslaught of Buddhism or Jainism.

Vishnu-*bhakti* or Vaishnavism is based on Vishnu's avatars (incarnations), particularly Krishna and Rama. The 12 Tamil Azhwars are chiefly known for their immortal hymns. Two Azhwars stand out distinctly for their contribution to the promotion of the Bhakti movement. Nammazhwar's fame lies in his 1,102-stanza *Tiruvaimozhi*. Nathamuni collected the 4,000 poems of Nammazhwar, in the form of *Divya Prabandham*. Andal, the only female Azhwar, is another. Periyazhwar, who was earlier known as Vishnu Chittar, made lots of songs on Krishna putting himself in the place of mother Yashoda. Periyazhvar is said to have found Andal as a baby in the tulsi garden at Srivilliputhur temple and adopted her. She grew up in the temple town of Srivilliputhur and became known as Andal-she who ruled. *The Thiruppavai* (The Path to Krishna) and the *Nachiyar Thirumozhi* (The Sacred Songs of the Lady) are her celebrated works. Her poems expressing her love for Ranganatha, the incarnation of Vishnu worshiped at a temple at Srirangam, are used in Vaishnava wedding ceremonies in Tamil Nadu.

Vaishnavite Saints (12 Azhwars)



Three Muthal Azhwars: Poigai Azhwar, Bhoothathu Azhwar and Pei Azhwar.
Other Azhwars: Thirumalisai Azhwar, Periyazhwar, Thondaradippodi Azhwar, Thirumangai Azhwar, Thiruppanazhwar, Kulasekara Azhwar, Nammazhwar, Mathurakavi Azhwar and Andal.

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Saivite Saints (63 Nayanmars)



There are 63 legendary Nayanmars. Among them, Gnanasampandar, Appar, and Sundarar (often called "the trio") are worshipped as saints through their images in South Indian temples. Nambi Andar Nambi (1000 A.D.) is said to have compiled the songs of all of the Nayanmars that form the basis of *Tirumurai*, the basic Tamil Saivite sacred canon. It consists of 12 books, and 11 of them were assembled by Nambi. The 12th book is Sekkizhar's *Periyapuranam*.

(a) Adi Shankara



Adi Shankara

Adi Shankara or Shankarachariar (c. 700–750 A.D.) preached the *Advaita* philosophy. The essence of this philosophy is that the soul (*atma*) unites with the universal soul (*brahma*) through the attainment of knowledge. He set up *mathas* (*mutts*), centres of learning and worship, at Badrinath, Puri, Dwarka and Sringeri. These places have become prominent pilgrim centres today. Shankara enthusiastically endeavoured to restore the orthodox Vedic tradition without paying attention to the Bhakti movement of his time. His masterpiece is the commentary on the *Brahma-sutra*, which is a fundamental text of the Vedanta school. His commentaries on the principal Upanishads are also considered equally important.

(b) Ramanuja



Ramanuja

Ramanuja, a 11th century Vaishnava saint, was the most influential thinker of Vaishnavism. His philosophy, known as *vishistadvaita,* proclaims that the soul retains its identity even after uniting with *brahma.* After a long pilgrimage, Ramanuja settled in Srirangam. Ramanuja articulated ideas of social equality and condemned caste-based restrictions on entering the temples. He established centres to spread his doctrine of devotion, *Srivaishnavism,* to God Vishnu and his consort Lakshmi.

In the 16th and 17th centuries, Vaishnavism spread across India. The Vadakalai Vaishnavism originally flourished around Kanchipuram, which was a popular

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centre for Sanskrit learning. Thenkalai Vaishnavism centred on Srirangam. Vadakalai sect focused on Vedic literature, which is written in Sanskrit. The Thenkalai sect stressed the importance of *Divya Prabandhams,* written by the 12 Azhwars in Tamil.

2. Bhakti Movement in North India

While dealing with the religious movements of the fourteenth and fifteenth centuries in northern India, one has to keep in mind the two very different attitudes which Hindu religious leaders had towards Islam. One group accepted what was best in Islam; the other adopted a few elements in order to prevent conversion to Islam. Both reacted to Islam, but one was sympathetic while the other was hostile. Kabir and Guru Nanak, and other founders of new sects are included in the first group, while the movement in Bengal, associated with Chaitanya deva, or Chaitanya Mahaprabu, belongs to the latter tendency.

(a) Exponents of Bhakti Movement

It was Ramananda who spread the Bhakti ideology in northern India where it became a mass movement. Vallabhacharya, a Telugu philosopher, built a temple for Lord Krishna on the Govardhan Hills near Mathura. Surdas, a blind poet and musician, was associated with this temple as well as that of Agra. His famous collection of poetry is called *Sursagar.* Meera Bai, wife of the crown prince of Mewar, was an ardent devotee of Lord Krishna. She was a disciple of Ravidas. Meera Bai gained popularity through her *bhajans.* Chaitanyadeva popularised Krishna worship through ecstatic songs and dancing that had a profound effect on Vaishnavism in Bengal. In the 16th century, in Tulsidas's Hindi retelling of the story of Rama in the *Ramcharitmanas,* the sentiment of friendship and loyalty is stressed. Many of those poems continue to be recited and sung often at all-night celebrations.



Ramananda


Vallabhacharya


Surdas


Meera Bai


Chaitanya


Tulsidas


Tukaram


Panduranga Temple, Pandaripuram

Tukaram, a 17th century saint poet of Maharashtra, is known for his spiritual songs (*abangas* or *kirtanas*), devoted to Vitthoba, an avatar of Krishna. There is a Vitthoba/Panduranga temple at Pantharpur or Pandaripuram in Sholapur district, Maharashtra. What is Chaitanyadeva to Bengal is Tukaram to Maharashtra.

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3. Sufism in India

The advent of Sufis to India dates back to the Arab conquest of Sind. It gained prominence in the 10th and 11th centuries during the reign of the Delhi Sultans. Sufism adopted many native Indian concepts such as yogic postures, music and dance. Sufism found adherents among both Muslims and Hindus.

Sufism: The word Sufi takes its origin from *suf,* meaning wool. The Sufis wore course garments made of wool and hence they were called Sufis. Sufism was basically Islamic but was influenced by Hindu and Buddhist (Mahayana) ideas. It rejected the stringent conduct code of the *ulemas.* Sufis lived in hermitages akin to monasteries and functioned outside society.



Sufis in medieval India were divided into three major orders. They were Chisti, Suhrawardi and Firdausi. Moinuddin Chishti made Chisti order popular in India. He died in Ajmer (1236) and his resting place is in the Ajmer Sharif Dargah in Ajmer, Rajasthan. The best known Sufi sage of the early medieval period was Nizamuddin Auliya of the Chishti order, who had a large number of followers among the ruling class in Delhi. Poet Amir Khusru was one of its distinguished followers. Suhrawardi order was founded by an Iranian Sufi Abdul-Wahid Abu Najib. The Firdausi order was a branch of Suhrawardi order and its activities were confined to Bihar.

4. (a) Kabir



Kabir

As a Muslim, Kabir came under the influence of Varanasi-based Saint Ramananda. He accepted some Hindu ideas and tried to reconcile Hinduism and Islam. However, it was the Hindus, and particularly those of the lower classes, to whom his message appealed. Kabir believed that God is one and formless, even though different religious sects give him different names and forms. He opposed discrimination on the basis of religion, caste and wealth. He also condemned meaningless rituals. Kabir's verses were composed in Bhojpuri language mixed with Urdu. The Kabir's *Granthavali* and the *Bijak* contain collections of Kabir's verses.

(b) Guru Nanak

Early Life: Guru Nanak, born in a village near Lahore in 1469, showed interest in religious discussions with other saints right from his early childhood. His parents were keen to involve him in worldly life. But he was inclined towards spiritualism. He visited many holy places and finally settled in Kartarpur near Lahore. He died there in 1539. To mark the 550th birth anniversary of Guru Nanak, a corridor is being constructed by the Indian government that will link the Nanak shrine in Gurdaspur with Gurudwara Darbar Sahib at Kartarpur in Pakistan.

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Guru Nanak



Gurudwara Granth Sahib, Kartarpur

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Guru Nanak's Teachings: Guru Nanak preached that God is without form and wanted his followers to practice meditation upon the name of God for peace and ultimate salvation. He is considered the first guru by the Sikhs. Guru Nanak had great contempt for Vedic rituals and caste discriminations. The teachings of Guru Nanak formed the basis of Sikhism, a new religious order, founded in the late 15th century. His and his successors' teachings are collected in the *Guru Granth Sahib,* which is the holy book of the Sikhs. Guru Nanak's teachings were spread through the group singing of hymns, called *kirtan*. The devotees gathered in *dharmashalas* (rest houses), which became *gurudwaras* in course of time.

Guru Nanak nominated his disciple Lehna to succeed him as the guru. Following this precedent, the successors are named by the incumbent Sikh Guru. At the time of



Five distinctive things of the *Khalsa* members

Guru Gobind Singh, the custom of *pahul* (baptism by sweetened water stirred with a dagger) was introduced. Those who got baptised became members of a disciplined brotherhood known as the *Khalsa* (meaning the pure). The men were given the title Singh (lion). Every member of the *Khalsa* had to have five distinctive things on his person. These were *kesh* (uncut hair), *kangha* (comb), *kirpan* (dagger), *kada* (steel bangle) and *kachera* (underpants). After Guru Gobind Singh, the holy book *Guru Granth Sahib* is considered the guru and its message is spread by the *Khalsa*.

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5. Impact of the Religious/ Bhakti Movement

- Vedic Hinduism was regenerated and thus saved from the onslaught of Islam.
- The Islamic tenets – unity of God and universal brotherhood – emphasised by the saints promoted harmony and peace.
- Bhakti was a movement of the common people; it used the language of the common people for its devotional literature.
- Bhakti movement opened up space for Indian languages to grow. It stimulated literary activity in regional languages.
- What sustained Sanskrit, despite its decline during this period, was the support extended by the rulers of Hindu kingdoms.
- Tamil was the only ancient Indian language remained vibrant during this period. But the ethos of Tamil literature in medieval time had changed. In the classical period, it had secular literature depicting the everyday life, its joys and sorrows, but under the influence of devotional cults, its emphasis shifted to religion and religious literature.
- Caste system and social disparities came to be criticised.

Summary

- ❖ The Bhakti movement is explained. Azhwars' initiatives followed by Nayanmars in Tamil country are described.
- ❖ Adi Shankarar's *advaita* philosophy and Ramanujar's *vishistadvaita* philosophy are explained.
- ❖ The devotional paths of saints, notably Tulsidas and Meera Bai, in northern India and Chaitanyadeva in Bengal are examined.
- ❖ Mutual influence of Islam and Hinduism and birth of Sufism, Sikhism and mystical Hinduism are discussed in brief.
- ❖ Radical versions of Bhakti Movement: Contribution of Kabir and Guru Nanak are detailed.
- ❖ The essential features of Bhakti Movement are highlighted.
- ❖ The impact of the Bhakti Movement on the medieval Indian society is analysed.

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Glossary			
1.	salvation	a way of being saved from danger, loss or harm	நிவர்த்தி, விமோசனம்
2.	omnipresent	present everywhere at the same time	எங்கும் நிறைந்திருக்கின்ற
3.	incarnation	a living being embodying a deity or spirit	அவதாரம்
4.	hostile	showing enmity or dislike, unfriendly	விரோதமாக, பகைமையுள்ள
5.	prominence	importance	முக்கியத்துவம்
6.	adherent	supporter (of a person, cause or belief)	ஆதரவாளர், பின்பற்றுபவர்
7.	stringent	severe, harsh	கடுமையான, கெடுபிடியான
8.	Ulema	Islamic scholar trained in Islamic law	இஸ்லாமியப் பேரறிஞர்
9.	hermitage	the dwelling of persons living in seclusion	ஆசிரமம், துறவி வாழிடம்
10.	akin	similar	ஒத்த இயல்புடைய
11.	dagger	short, pointed knife that is sharp on both sides	குத்துவாள், குறுவாள்
12.	depicting	showing, portraying	சித்தரிக்கும், விவரமாக விளக்கும்
13.	disparity	a great difference, the state of being unequal	வேறுபாடு, சமமற்ற



Evaluation

I. Choose the correct answer:

1. Who of the following composed songs on Krishna putting himself in the place of mother Yashoda?
   a) Poigaiazhwar b) Periyazhwar
   c) Nammazhwar d) Andal

2. Who preached the *Advaita* philosophy?
   a) Ramanujar b) Ramananda
   c) Nammazhwar d) Adi Shankara

3. Who spread the Bhakthi ideology in northern India and made it a mass movement?
   a) Vallabhacharya b) Ramanujar
   c) Ramananda d) Surdas

4. Who made *Chishti* order popular in India?
   a) Moinuddin Chishti
   b) Suhrawardi
   c) Amir Khusru
   d) Nizamuddin Auliya

5. Who is considered their first guru by the Sikhs?
   a) Lehna
   b) Guru Amir Singh
   c) Guru Nanak
   d) Guru Gobind Singh

H1A7L3

II. Fill in the Blanks:

1. Periyazhwar was earlier known as _____.
2. _____ is the holy book of the Sikhs.
3. Meerabai was the disciple of _____.
4. _____ philosophy is known as *vishistadvaita.*
5. Gurudwara Darbar Sahib is situated at _____ in Pakistan.

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **North Indian Kingdoms**

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Unit -II

Emergence of New Kingdoms in North India



Khandarya Temple

Learning Objectives

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

YUX5T4

Introduction:

There are plenty of stories that speak of the valour and chivalry of Rajputs. Rajput states formed a collective entity that was called Rajputana. Chittor was prominent and had become the rallying point for all Rajput clans. It was small compared to Malwa and Gujarat. Yet the Rajputs ruled over these states. In commemoration of the victory of Rana of Chittor over Malwa, the *Jaya Stambha,* the tower of victory, was built in Chittor. The Pratiharas and the Palas had established their powerful kingdoms in western India and in eastern India respectively. By the 9th century, the Pratihara dynasty had progressed to such an extent that it called itself the sovereigns of Rajasthan and Kanauj. The decline of Pratihara kingdom led to the rise of Palas in Bengal and Chauhans in north-western India. India's Islamic period might have begun in the immediate context of Arabs' conquest of Sind (A.D. (CE)712) rather than in A.D. (CE)1200. But the resistance shown by the kings of Kanauj, especially of Yasovarman (A.D. (CE)736) and later by the Rajput chiefs and kings who held Kanauj and most of northern India until the middle of the 10th century made it impossible.



Jaya Stambha

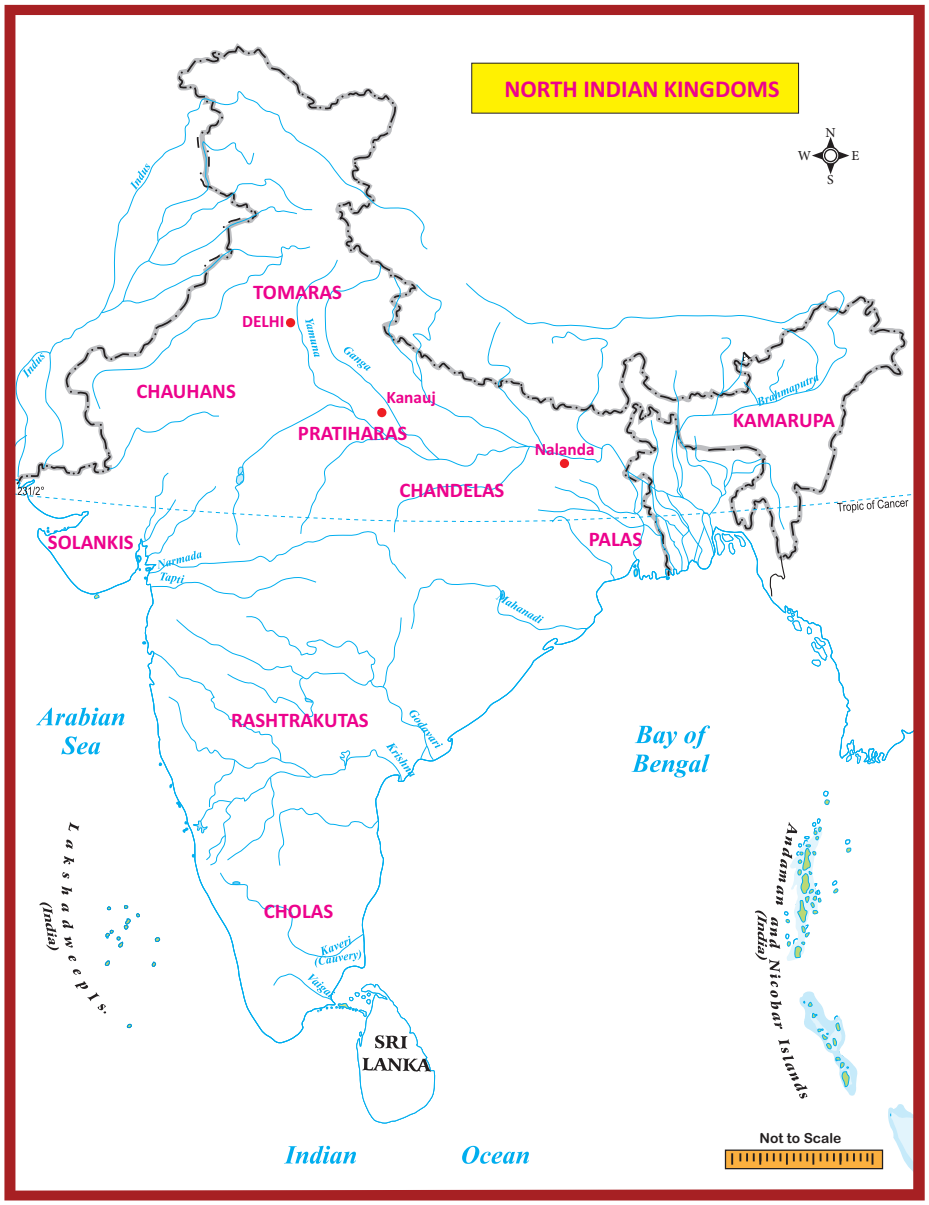
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Origin of the Rajputs

The word 'Rajput' is derived from the Sanskrit word Rajputra, which means 'scion of the royal blood'. After the death of Harsha in A.D. (CE) 647, various Rajput clans established kingdoms in different parts of northern and central India. The Rajputs trace their pedigree far back into the past. Their three principal houses are the *Suryavanshi* or the Race of the Sun, the *Chandravanshi* or the Race of the Moon and the *Agnikula* or the Race of Fire God. Among those who claimed descent from solar and lunar lines, Chandelas of Bundelkhand were prominent. Tomaras were ruling in the Haryana region. But they were overthrown by the Chauhans in the 12th century.

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



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

Pratiharas

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

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

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

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

Palas

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

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



Vikramashila Monastery

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

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

Mahipala I (988 - 1038)

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

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

The Chauhans

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

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



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

Contribution of Rajputs to Art and Architecture

Art



Rajasthani Painting

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

Architecture

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

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

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



Kajuraho

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

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



Udaipur Lake Palace



Jaipur Amber Fort



Gwalior Palace

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



Temple at Osian

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

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

Contribution of Palas to Culture

The Palas were adherents to the Mahayana school of Buddhism. They were generous patrons of Buddhist temples and the famous universities of Nalanda and Vikramashila. It was through their missionaries that Buddhism was established in Tibet. The celebrated Buddhist monk, Atisha (981-1054), who reformed Tibetan Buddhism, was the president of the Vikramashila monastery. The Palas also maintained cordial relations with the Hindu-Buddhist state of the Shailendras of Sumatra and Java.

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



Palm Leaf Painting of Palas

Advent of Islam

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

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

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

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

Arab Conquest of Sind and its Impact

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

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



Arrival of Turks in India

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

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

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



Ruins of Somnath Temple

In 1018 Mahmud plundered the holy city of Mathura. He also attacked Kanauj. The ruler of Kanauj, Rajyapala, abandoned Kanauj and later died. Mahmud returned with enormous riches. His next important raid took place in Gujarat. In 1024 A.D. (CE) Mahmud marched from Multan across Rajaputana and defeated the Solanki king Bhimadeva I and plundered Anhilwad. Mahmud is said to have sacked the famous temple of Somanath, breaking the idol. Then he returned through the Sind desert. That was his last campaign in India. Mahmud died in 1030 A.D. (CE) The Ghaznavid Empire roughly included Persia, Trans-Oxyana, Afghanistan and Punjab.

Muhammad of Ghor (1149 - 1206)

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

The Battle of Tarain (1191 - 1192)

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

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

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

Summary

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

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

Evaluation

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I. Choose the correct answer

1. Who wrote *Prithivirajraso?*

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

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Later Cholas and Pandyas and Architecture of Contemporary Times**

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Unit -III

Emergence of New Kingdoms in South India: Later Cholas and Pandyas



Temple at Darasuram

Learning Objectives

- To trace the origin of the later Cholas and the later Pandyas
- To know about the prominent rulers of both the kingdoms
- To acquaint with their administrative system
- To understand the social, economic and cultural development during their reign

DGDILM

I. The Later Cholas

Introduction

The Cholas are one among the popular and well-known Tamil monarchs in the history of South India. The elaborate state structure, the extensive irrigation network, the vast number of temples they built, their great contributions to art and architecture and their overseas exploits have given them a pre-eminent position in history.

Revival of the Chola Rule

The ancient Chola kingdom reigned supreme with the Kaveri delta forming the core area of its rule and with Uraiyur *(present-day Tiruchirappalli)* as its capital. It rose to prominence during the reign of Karikala but gradually declined under his successors. In the 9th century Vijayalaya, ruling over a small territory lying north of the Kaveri, revived the Chola Dynasty. He conquered Thanjavur and made it his capital. Later Rajendra I and his successors ruled the empire from Gangaikonda Cholapuram, the newly built capital.

Rajaraja I (A.D. (CE) 985 - 1016) was the most powerful ruler of Chola empire and also grew popular beyond his times. He established Chola authority over large parts of South India. His much-acclaimed naval expeditions led to the expansion of Cholas into the West Coast and Sri Lanka. He built the famous Rajarajeswaram (Brihadeshwara) Temple in Thanjavur. His son and successor, Rajendra Chola I (A.D. (CE) 1016 - 1044, matched his father in his ability to

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expand the empire. The Chola empire remained a powerful force in South India during his reign. After his accession in A.D. (CE) 1023, his striking military expedition was to northern India, capturing much territory there. He proclaimed himself the Gangaikondan (conqueror of the Gangai region). The Gangaikonda Cholapuram temple was built to commemorate his victories in North India. The navy of Rajendra Chola enabled him to conquer the kingdom of Srivijaya (southern Sumatra). Cholas' control over the seas facilitated a flourishing overseas trade.

Decline of the Chola Empire

Rajendra Chola's three successors were not capable rulers. The third successor Veerarajendra's son Athirajendra was killed in civil unrest. With his death ended the Vijayalaya line of Chola rule.



Ruins of Gangaikonda Cholapuram

Matrimonial alliances between the Cholas and the Eastern Chalukyas began during the reign of Rajaraja I. His daughter Kundavai was married to Chalukya prince Vimaladitya. Their son was Rajaraja Narendra who married the daughter of Rajendra Chola named Ammangadevi. Their son was Kulothunga I.

On hearing the death of Athirajendra, the Eastern Chalukya prince Rajendra Chalukya seized the Chola throne and began the rule of Chalukya-Chola dynasty as Kulothunga I. Kulothunga established himself firmly on the Chola throne soon eliminating all the threats to the Chola Empire. He avoided unnecessary wars and earned the goodwill of his subjects. But Kulothunga lost the territories in Ceylon. The Pandya territory also began to slip out of Chola control. Kanchipuram was lost to the Telugu Cholas. The year 1279 marks the end of Chola dynasty when King Maravarman Kulasekara Pandyan I defeated the last king Rajendra Chola III and established the rule of the Pandyas in present-day Tamil Nadu.

Administration

The central administration was in the hands of king. As the head of the state, the king enjoyed enormous powers. The king's orders were written down in palm leaves by his officials or inscribed on the temple walls. The kingship was hereditary in nature. The ruler selected his eldest son as the heir apparent. He was known as Yuvaraja. The Yuvarajas were appointed as Governors in the provinces mainly for administrative training.

The Chola rulers established a well-organised system of administration. The empire, for administrative convenience, was divided into provinces or *mandalams*. Each mandalam was sub-divided into *naadus*. Within each naadu, there were many *kurrams* (groups of villages). The lowest unit was the *gramam* (village).

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Local Governance

Local administration worked through various bodies such as Urar, Sabhaiyar, Nagarattar and Nattar. With the expansion of agriculture, numerous peasant settlements came up on the countryside. They were known as Ur. The Urar, who were landholders acted as spokesmen in the Ur. Sabhaiyar in Brahman villages also functioned in carrying out administrative, financial and judicial functions. Nagarattar administered the settlement of traders. However, skilled artisans like masons, blacksmiths, goldsmiths, weavers and potters also lived in Nagaram. Nattar functioned as an assembly of Nadu and decided all the disputes and issues pertaining to Nadu.

The assemblies in Ur, Sabha, Nagaram and Nadu worked through various committees. The committees took care of irrigation, roads, temples, gardens, collection of revenue and conduct of religious festivals.

Uttiramerur Inscriptions



Uttiramerur Inscriptions

Uttiramerur presently in Kanchipuram district was a Brahmadeya village (land grants given to Brahmins). There is a detailed description of how members were elected to the committees of the village sabha in the inscriptions found there. One member was to be elected from each ward. There were 30 wards in total. The eligibility to contest was to men in the age group of 35–70, well-versed in vedic texts and scriptures, and also owned land and house. The process of election was as follows: The names of qualified candidates from each ward were written on the palm-leaf slips and put into a pot. The eldest of the assembly would engage a boy to pull out one slip and declare his name. Various committees were decided in this way.

Revenue

The revenue of the Chola state came mainly from the land. The land tax was known as Kanikadan. The Chola rulers carried out an elaborate survey of land in order to fix the government's share of the land revenue. One-third of produce was collected as land tax. It was collected mostly in kind. In addition to land tax, there were taxes on profession and tolls on trade.

Social Structure Based on Land Relations

The Chola rulers gifted tax-free lands to royal officials, Brahmins, temples (devadana villages) and religious institutions. Land granted to Jain institutions was called *pallichchandam*. There were also of *vellanvagai* land and the holders of this land were called Vellalars. *Ulu-kudi*, a sub-section of Vellalar, could not own land but had to cultivate *Brahmadeya* and *vellanvagai* lands. The holders of *vellanvagai* land retained *melvaram* (major share in harvest). The ulu-kudi got *kil-varam* (lower share). *Adimai* (slaves) and *panicey-makkal* (labourers) occupied the lowest

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rung of society. In the intermediate section came the armed men and traders.

Irrigation

Cholas gave importance to irrigation. The 16-mile long embankment built by Rajendra Chola in Gangaikonda Cholapuram is an illustrious example. *Vati-vaykkal,* a criss-cross channel, is a traditional type of harnessing rain water in the Cauvery delta. *Vati* is a drainage channel and a *vaykkal* is the supply channel. The commonly owned village channel was called *ur-vaykkal*. The nadu level vaykkal is referred to as *nadu-vaykkal*. The turn-system was in practice in distributing the water.

Religion

Chola rulers were ardent Saivites. Hymns, in praise of the deeds of Lord Siva, were composed by the Saiva saints, the Nayanmars. NambiyandarNambi codified them, which came to be known as the *Thirumurai*.

Temples

The Chola period witnessed an extensive construction of temples. The temples in Thanjavur, Gangaikonda Cholapuram and Darasuram are the repository of architecture, sculpture, paintings and iconography of the Chola art. Temples during the Chola period were not merely places of worship. They were the largest landholders. Temples promoted education, and devotional forms of art such as dance, music and drama. The staff of the temples included temple officials, dancing girls, musicians, singers, players of musical instruments and the priests.

Cholas as Patrons of Learning

Chola kings were great patrons of learning. Rajendra I established a Vedic college at Ennayiram (now in Villupuram District). There were 340 students learning the Vedas, grammar and Upanishads under 14 teachers. This example was later followed by his successors and as a result two more such colleges had been founded, at Tirubuvanai near present-day Puducherry and Tirumukkoodal in present-day Chengalpattu district, in 1048 and 1067 respectively. The great literary works *Periyapuranam and Kamba Ramayanam* belong to this period.

Trade

There was a flourishing trade during the Chola period. Trade was carried out by two guild-like groups: *anju-vannattar* and *mani-gramattar. Anju-vannattar* comprised West Asians, Arabs, Jews, Christians and Muslims.



Big Temple Thanjavur



Gangaikonda Cholapuram Temple

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They were maritime traders and settled on the port towns all along the West Coast. It is said that *mani-gramattar* were the traders engaged in inland trade. In due course, both groups merged under the banner of *ai-nutruvar* and *disai-ayirattu-ai-nutruvar* functioning through the head guild in Ayyavole, Karnataka. This ai-nutruvar guild operated the maritime trade covering South-East Asian countries. Through overseas trade with South-East Asian countries elephant tusks, coral, transparent glass, betel nuts, cardamom, opaque glass, cotton stuff with coloured silk threads were imported. The items exported from here were sandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt.

II. The Later Pandyas

Introduction

Pandyas were one of the three ancient Tamil dynasties that ruled southern India since the 4th century B.C. (BCE) but intermittently. Korkai, associated with pearl fisheries, is believed to have been their early capital and port. They moved to Madurai later, as many early Tamil inscriptions of Pandyas have been unearthed in Madurai and its surroundings. Under the Pandya kings of the Sangam Age, Madurai was a great centre of culture. Poets and writers of Tamil language gathered there and contributed to the development of Tamil Classics. The Pandyas had re-established their strong position in south Tamil Nadu by the end of the 6th century A.D. (CE), after eliminating the rule of Kalabhras. But they could not resist the rising power of the later Cholas who ruled South India from 9th to 13th century. Thereafter taking advantage of the decline of Chola power, the later Pandyas re-established their authority. Their rule continued until 16th century.

Revival of Pandya Kingdom (A.D. (CE) 600 - 920)

Kadunkon recovered Pandya territory from the Kalabhras towards the close of 6th century. He was succeeded by two others. Arikesari Maravarman was the first strong Pandya ruler who ascended the throne in A.D. (CE) 642. He was a contemporary of Mahendravarman I and Narsimahvarman I. Inscriptions and copper plates praise his victory over his counterparts: Cheras, Cholas, Pallavas and Sinhalese. Arikesari Maravarman is identified with the Kun Pandian, the persecutor of Jains.

> Saivite saint Thirugnanasambandar converted Arikesari from Jainism to Saivism. On his conversion, Arikesari is alleged to have impaled around 8000 Jains on stakes. Though the number is an exaggerated one, the anti-Jain attitude of Arikesari after his conversion to Saivism cannot be doubted.

After Arikesari, the greatest of the dynasty was Jatila Parantaka Nedunjadayan (Varaguna I) (756-815), the donor of the Velvikkudi plates. Nedunjadayan expanded the Pandya territory to include Thanjavur, Tiruchirappalli, Salem and Coimbatore districts. Nedunjadayan's successors Srimara Srivallabha and Varaguna II, were successively defeated by Pallavas. Later they could not face the rising Chola dynasty under Parantaka I. Parantaka I defeated the Pandya king Rajasimha II who fled the country in 920. Thus ended the Pandya rule revived by Kadungon.

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Rise of Later Pandyas (1190 - 1310)

The Chola viceroyalty became weak in Pandya country after the death of Adhirajendra (the last king of Vijayalaya line). Eventually the Pandya kingdom could emerge as the only leading Tamil dynasty in the 13th century. Madurai continued to be their capital. Now Kayal was their great port. Marco Polo, a famous traveller from Venice, visited Kayal twice, in 1288 and 1293. He tells us that this port town was full of ships from Arabia and China and bustling with business activities.

Marco Polo hailed the Pandyan Kingdom as 'the richest and the most splendid province in the world'. Together with Ceylon, he added, it 'produced most of the gems and pearls that are found in the world'. In his travel account he recorded the incidents of *sati* and the polygamy practiced by the kings.

Sadaiyavarman Sundarapandyan

The illustrious ruler of the second Pandya Kingdom was Sadaiyavarman (Jatavarman) Sundarapandyan (1251 to 1268). He brought the entire Tamil Nadu under his rule, which extended up to Nellore in Andhra. He held the Hoysalas in check. The Chera ruler, the chief of *Malanadu,* accepted his feudatory position and paid tribute to Sundarapandyan. Emboldened by the decline of the Chola state, the Boja King of Malwa region Vira Someswara challenged Sundarapandyan. In a war at Kannanur, Sundarapandyan defeated Someswara. Sundarapandyan succeeded in establishing his authority over the chieftains of Cuddalore, Kanchipuram in northern Tamil Nadu, Arcot and Salem in the western region.



Coin of Pandya Kingdom

There were two or three co-regents who ruled simultaneously along with Sundarapandyan: VikramaPandyan and ViraPandyan. After Sundarapandyan, MaravarmanKulasekaran ruled successfully for a period of 40 years , giving the country peace and prosperity. He had two sons. The king's appointment of ViraPandyan as a co-regent provoked the other son Sundara Pandyan who killed his father Maravarman Kulasekaran. In the civil war that ensued, ViraPandyan won and became firmly established in his kingdom. The defeated SundaraPandyan fled to Delhi and took refuge under the protection of Ala-ud-din Khalji. This provided the opening for the invasion of Malik Kafur.

After Malik Kafur's invasion, the Pandyan Kingdom came to be divided among a number of kings from the main ruling Pandya's family. In Madurai, a Muslim State subordinate to the Delhi Sultan came to be established.

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Polity and Society

State

Pandya kings preferred Madurai as their capital. Madurai has been popularly venerated as *Koodal*. The kings are traditionally revered as *Koodal-kon*, *Koodal Nagar Kavalan*. The Pandyas derived military advantage over their neighbours by means of their horses. They imported these horses through Arabs with whom they had commercial and cultural contact.

The king claimed that he was ruling according to Manu Sastra. This doctrine supported the social hierarchy in the society. Kings and local chiefs created Brahmin settlements called *Mangalam* or *Chatur-vedi-mangalam* with irrigation facilities. The actual landowning groups are described as the *Bumiputtirar*, otherwise called the *vellalar*. Historically they were locals and hence they were referred to as *nattu-makkal*. The communal assembly of this group is *Cittira Meli Periyanattar*.

Royal Officials

A band of officials executed the royal orders. The prime minister was uttara-mantri. The historical personalities like Manickavasagar, Kulaciraiyar and Marankari worked as ministers. The royal secretariat was known as *eluttu-mandapam*. 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-palli-velan, maran-adittan* and *tennavan-tamilvel*.

Administrative Divisions

Pandy nadu, as in Chola state, consisted of many provinces known as *vala-nadus*, 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*, where different social groups inhabited.

Village Administration

An inscription from Manur (Tirunelveli district) dated A.D. (CE) 800 provides an account of village administration. It looks similar to Chola's local governance that included village assemblies and committees. Both civil and military powers seem to have been vested in the same person.

Irrigation

The Pandya rulers created a number of irrigation sources. On either side of the rivers *Vaigai* and Tamiraparani, channels leading to the irrigation tanks were built. In southern Tamilnadu, like the Cholas, Pandyas introduced the new irrigation technology. 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.

Religion

Pandyas extended patronage to vedic practices. Velvikkudi copper plates as well as inscriptional sources mention the rituals like Asvameda yaga, Hiranya garbha and Vajapeya yaga, 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. Temples of both sects were

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patronised through land grant, tax-exemption and renovation.

The great Saiva and Vaishnava saints (Nayanmaras and Alwars) combined contributed to the growth of Tamil literature and spiritual enlightenment. The period was marked by intense religious conflict. The Bhakti movement of the time prompted the heterodox scholars for a debate. Many instances of the defeat of Buddhists and Jains in such debates are mentioned in Bhakti literature. The Pandya kings of the period supported and promoted Tamil and Sanskrit.

Temples

Medieval Pandyas and later Pandyas did not build any new temples but maintained the existing temples, enlarging them with the addition of *gopuras*, and *mandapas*. The monolithic mega size ornamented pillars are the unique feature of the medieval Pandya style. The sculptures of Siva, Vishnu, Kotravai, Ganesa and Subramanyar are the best specimens in these temples. Pandyas specially patronised the historic Meenakshi temple at Madurai and kept expanding its premises by adding gopuras and mandapas.



Meenakshi Temple, Madurai

Trade

Arab settlements on the west coast of southern India, from 7th century, had led to the expansion of their trade connection to the east coast because the governments of the east coast pursued a more liberal and enlightened policy towards overseas traders. Their charters exempted traders from various types of port dues and tolls. In Kayal, there was an agency established by an Arab chieftain by name Malik-ul-Islam Jamal-ud-din. This agency facilitated availability of horses to Pandya kings.

In 13th and 14th centuries, horse trade became brisk. Marco Polo and Wassaff state that the kings invested in horses as there was a need of horse for ceremonial purposes as well as for fighting wars. Those who were trading in horses were called *kudirai chetties*. They were active in maritime trade also. The busiest port town under the Pandyas was *Kayal Pattinam* (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, kalanchu* and *pon*.

> The vast trade in horses 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 Jamal-ud-din's own breed. The average cost of each horse was 220 dinars of "red gold'.

Summary

- The Cholas and Pandyas are well known Tamil monarchs.
- Vijayalaya revived the Chola dynasty.

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- ❖ The prominent Chola rulers are Rajaraja I and Rajendra I.
- ❖ Uttiramerur inscriptions provide details of village administration.
- ❖ Kodunkon recovered Pandya territory from Kalabhras. Arikesari Maravavarman and Parantaka Nedunjadayan were his two prominent successors.
- ❖ The illustrious rulers of later Pandya kingdom were Sadaayavarman Sundarapandyan and Maravarman Kulasekaran.
- ❖ Maritime trade during Pandyas is highlighted by Marco Polo and Wassaff.

Glossary			
1.	Matrimonial alliances	political alliances through marriages	திருமண உறவுகள் மூலம் அரசியல் கூட்டு
2.	Embankment	a wall or stone structure built to prevent a river flooding an area as well as to store its water	தடுப்பணை
3.	Ardent	passionate	தீவிரமான
4.	Feudatory	a subordinate to another sovereign/ ruler	அரசருக்குக் கட்டுப்பட்ட குறுநில மன்னர்
5.	Refuge	shelter	புகலிடம்
6.	Repository	place in which things are stored	கருவூலம்



Evaluation

I.Choose the Correct answer

1. Who revived the later Chola dynasty?

   a. Vijayalaya
   b. Rajaraja I
   c. Rajendra I
   d. Athirajendra

2. Who among the following Pandya rulers is known for ending the Kalabhra rule?

   a. Kadunkon b. ViraPandyan
   c. Kun Pandyan d. Varaguna

3. Which of the following was the lowest unit of Chola administration?

   a. Mandalam b. Nadu
   c. Kurram d. Ur

4. Who was the last ruler Vijayalaya line of Chola dyanasty?

   a.VeeraRajendra b. Rajadhiraja
   c. AthiRajendra d. Rajaraja II

5. An example of Chola architecture can be seen at_____.

   a. Kannayiram b. Uraiyur
   c. Kanchipuram d. Thanjavur

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Unit -2

Art and Architecture of Tamil Nadu



Learning Objectives

- To understand the evolution of temple architecture in South India
- To gain knowledge about the cultural heritage of Tamils
- To know the contribution of Pallavas, Cholas, Vijayanagara and Nayak rulers to the development of temple art in Tamil Nadu

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Introduction

Dravidian architecture is of indigenous origin. It advanced over time by a process of evolution. The earliest examples of the Tamil Dravidian architectural tradition were the 7th century rock-cut shrines at Mahabalipuram. The absence of monuments in South India prior to the 7th century is attributed by scholars to temples ought to have been built in wood, which were eventually destroyed by forces of nature. In Tamil Nadu, the evolution of temple architecture took place in five stages: (1) The Pallava Epoch (A.D. 600 to 850); (2) Early Chola Epoch (A.D. 850 to 1100); (3) Later Chola Epoch (A.D. 1100 to 1350); (4) Vijayanagara/ Nayak Epoch (A.D. 1350 to 1600); and (5) Modern Epoch (After A.D. 1600).

Pallava Epoch

The Pallava epoch witnessed a transition from rock-cut to free-standing temples. Rock-cut



Rock-cut Cave Temple, Mandagapattu

temples were initially built by carving a rock to the required design and then rocks were cut to build temples. The Pallava king Mahendravarman was a pioneer in rock-cut architecture. Mandagapattu temple was the first rock-cut temple built by him. The rock-cut cave structure has two pillars in the front that hold it. All the cave temples have simple sanctum cut on the rear side of the wall with a frontage-projecting *mandapa* (pavilion).

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Kanchi Kailasanatha Temple



Kanchi Vaikuntha Perumal Temple

On either side are two *dwarapalas* (gatekeepers). This cave architecture reached its decadent phase after A.D.700 and gave way to the large structural temples probably because the structural temples provided a wider scope to the sculptor to use his skill.

The Shore Temple at Mahabalipuram, also called the Seven Pagodas, was built by the Pallava king Narasimhavarman II. It is the oldest structural temple in South India. The structural temples were built using blocks of rock instead of a whole block as earlier. Narasimhavarman II, also known as Rajasimha, built the Kanchi Kailasanatha temple. The Vaikuntha Perumal temple at Kanchipuram was built by Nandivarman II. Mahabalipuram (Mamallapuram) is built of cut stones rather than carved out of caves. It has two shrines, one dedicated to Siva and the other to Vishnu.

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The Tamil Dravida tradition is exemplified by rock-cut monuments such as *Pancha Pandava Rathas*, namely Draupadi ratha, Dharmaraja ratha, Bheema ratha, Arjuna ratha and Nagula-Sahadeva ratha. The outer walls of the rathas, especially of Arjuna, Bhima and Dharmaraja, are decorated with niches and motifs. The niches have the sculptures of gods, goddesses, monarchs and scenes from mythology. The *Arjuna's Penance,* carved on the face of a granite boulder, is a magnificent relief, measuring approximately 100 ft long by 45 ft high.



Arjuna's Penance

The Mamallapuram monuments and temples, including the Shore Temple complex, were notified as a UNESCO World Heritage Site in 1984.

Pandya Temples in the Pallava Epoch

Early Pandyas were the contemporaries of the Pallavas. Unlike the Pallavas, Pandyas installed deities in the sanctums in their cave temples. More than fifty cave temples

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have been found in different parts of the Pandyan Empire. The most important of them are found in Malaiyadikurichi, Anaimalai, Tiruparankundram and Trichirappali. These caves were dedicated to Siva, Vishnu and Brahma. In the Siva temple of Pandyas, the *linga* is carved out of the mother rock. The figure of Nandhi is also carved out of the rock. The Siva lingam in the sanctum is installed in the centre with enough space all around it. The sanctum also has a drainage canal. The pillars are divided into three parts and are of different sizes. The pillars have no uniform ornamentation. The back side walls are divided into four niches on which the bas- relief images of Siva, Vishnu, Durga, Ganapathy, Subramanya, Surya, Brahma and Saraswathi are carved out. The *dwarapalas* figure on either side of sanctum.

Rock-cut and structural temples are significant part of the Pandya architecture. The illustrious example for rock-cut style is unfinished Kazhugumalai Vettuvankoil temple. The Vettuvankoil, a monolithic temple at Kazhugumalai, is hewn out of a huge boulder on four sides. At the top of the temple, sculptures of Uma Maheswarar, Dakshinamoorthy, Vishnu and Brahma are found. Meenakshi Amman Temple in Madurai and Nellaiappar Temple in Tirunelveli represent examples of Pandyas' architectural style.



Monolithic Temple, Kazhugumalai



Nellaiappar Temple Corridor, Tirunelveli

Sculptures

The walls of the caves are decorated with the bas relief of the gods and goddesses. In the case of structural temples, the walls of the sanctums are free from image decorations. Instead the superstructures and the pillars have the sculptures. The sculptures look majestic, having elaborate shoulders, slim bodies, beautiful ornaments and high crowns.



Vettuvankoil Temple Sculptures

Tiruparankundram, Anaimalai and Kazhugumalai have the bas relief of many deities: Siva, Vishnu, Brahma, Parvathi, Subramanya, Ganapathi and Dakshinamoorthy. These are some remarkable images of the cave temples. Many early Pandya images unearthed from Madurai and its surrounding areas are now in Tirumalai Nayakkar museum at Madurai.

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Paintings

Caves at Sittanavasal, 15 kilometres away from Pudukkottai, and at Tirumalapuram in Sankarankovil taluk, Tirunelveli district, have outstanding early Pandya paintings. Sittanavasal was a residential cave of the Jain monks. They painted the walls with fresco painting. Unfortunately, we have lost many of those paintings. Among the surviving ones, the lotus pond is notable for its excellent execution of colours and exposition of the scene. The image of lotus flowers, leaves spread all over the pond, animals, elephants, buffalos, swans and a man who plucks the flowers look brilliant.




Sittanavasal Paintings




Thirumalaipuram Sculptures

The Sittanavasal paintings have similarities with the Ajantha paintings. Tirumalaipuram, from where we get early Pandya paintings, are in a damaged condition.

The Early Chola Epoch

The Cholas came to limelight in A.D. 850 under Vijaylaya Chola and continued to govern the region for about four hundred years. For the Early Chola epoch, the temple at Dadapuram, near Tindivanam in TamilNadu, is worth mentioning.

The early Chola architecture followed the style of Sembian Mahadevi. Temples with the increased number of *devakoshta* (niche) figures can be classified as belonging to the Sembiyan style. Tiruppurambiyam is an illustrious example of early temple that was re-fashioned in the days of Sembiyan Mahadevi.



Tirupurambiyam Temple

Later Chola Epoch

The maturity attained by Chola architecture is reflected in the two magnificent temples of Thanjavur and Gangaikonda

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Brihadeeshwara Temple, Thanjavur


Gangaikonda Cholapuram Temple

Cholapuram. The magnificent Thanjavur Big Temple dedicated to Siva, completed around A.D.1009, is a fitting memorial to the material achievements of the time of Rajaraja.

Thanjavur Big Temple

At the time the Big Temple of Thanjavur was constructed, it was a huge temple complex. The 216 feet *vimana* (structure over the *garbhagriha*) is notable as it is one among the tallest man-made *shikaras* of the world. Due to its massive height, the *shikara* is called the Dakshina Meru. The huge bull statue (Nandi) measures about 16 feet long and 13 feet height and is carved out of a single rock

Gangaikonda Cholapuram

Gangaikonda Cholapuram served as the Chola capital for about 250 years, until the decline of the Cholas and the rise of the Pandyas. The Brihadeeshwara temple of Gangaikonda Cholapuram, built by Rajendra Chola, is undoubtedly as worthy a successor to the Brihadeeshwara temple of Thanjavur. The height of the temple is 55 metres. The sanctum has two storeys as in the big temple at Thanjavur. The outer wall has many projections with niches and recesses on three sides. In the niches there are the images of Siva, Vishnu and other gods. This temple complex has the shrines of Chandeeswarar, Ganesa and Mahishasura Mardhini.

Dharasuram

Dharasuram, near Kumbakonam, is a Later Chola period temple, rich in architectural splendour, dedicated to Iravatheswara (Siva as god of lord Indira's elephant). Rajaraja II constructed this temple. This temple is another landmark of the Chola architecture. The *Mahamandapam* is an elaborate structure. The entire structure looks like a *ratha* because it has four wheels at the *Mahamandapam*. The sanctum and pillars have many sculptures, which are miniatures of various mythological figures. A compound wall runs round the temple with a *gopuram*.


Iravatheswara Temple

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Later Pandyas

The contribution of Later Pandyas to South Indian art was significant. A case in point is the cave temple at Pillayarpatti (near Karaikudi, TamilNadu) belonging to 13th century. This temple is important both for its sculptures and for an inscription. A beautiful Ganesha is carved facing the entrance. The importance of the figure, referred to *Desivinayaga* in the cave inscription, is that there are two arms with the trunk turning to the right



Pillayarpatti Temple and
Karpaka Vinayagar

Vijayanagara Epoch

During the Vijayanagara epoch, a new form of construction emerged. It is the *mandapam* (pavilion) to where the gods are carried every year. Pillared outdoor *mandapams* are meant for public rituals with the ones in the east serving as the waiting room for devotees, which adorn the large temples. These *mandapams* attract attention for its monolithic pillars. On these pillars are sculptured horses, lions and the gods. The kalyana mandapam at Kanchipuram (Varadaraja Perumal temple) and at Vellore (Jalagandeshwar temple) are notable examples. The most celebrated of these *mandapams* in temple of Madurai is the Pudumandapam.



Vellore Jalagandeshwar Temple
Kalyana Mandapam

The main features of the Vijayanagar and Nayak architecture are decorated mandapas, ornamental pillars, life-size images, gopuras, prakaras, music pillars, floral works and stone windows during the 15th to 17th centuries. Tanks are attached to the temples. Gateways to temple are constructed from four directions with massive *gopurams*.

The practice of fitting the niches with sculptures continued during the Nayak period. There was an increased use of major sculpted figures (relief sculpture) as found at the Alakiya Nambi temple at Tirukkurungudi (Tirunelveli district) and the Gopalakrishna temple in the Ranganatha temple complex at Srirangam. The southern festival mandapam of Adinatha temple at Azhwar Tirunagari and the porch of the Nellaiyappar temple at Tirunelveli are other notable examples.



Mandapam of Adinatha Temple,
Azhwar Tirunagari

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In TamilNadu, the image of deities attached to composite columns gradually freed themselves from the core column. The 1000-pillar *mandapam* of the Meenakshi-Sundareswarar temple, Pudumandapam at Madurai, Rathi Mandapam at Tirukkurungudi and Vanamamalai Temple at Nanguneri are illustrious examples for the *mandapam* architecture of this period.



1000-Pillar Mandapam, Madurai Meenakshiamman Temple

The pillars of this period are more decorative than the previous period. Monolithic gigantic *yazhi* pillars, horse pillars with life-size portraits of mythological and royal family members, common folk, animals and floral works were made. Musical pillars were the peculiar feature of this time. A sitting lion at the top of the pillars is a common feature in the *mandapams*. The windows are carved out on the walls of the sanctum and *mandapams*.

The Jalagandeshwara temple at Vellore, the temples at Thadikompu near Dindugal and Krishnapuram near Tirunelveli and the Subramanya shrine in the Big Temple Thanjavur are most remarkable edifices of this time. Vijayanagar and Nayak paintings are seen at Varadharaja Perumal temple at Kanchipuram, Kudalazhagar Temple at Madurai and the temples of Srivilliputhur, Tiruvellarai, Azhaharkoil, Tiruvannamalai and Srirangam. The paintings mostly have the stories from Ramayana, palace scenes and mythological stories.



Sculptures in Varatharaja Temple, Kanchipuram

Modern Period (After A.D. 1600)

The Sethupathis, as the feudatories of Madurai Nayaks, ruled Ramanathapuram and contributed to the Ramanathaswamy temple architecture. In the temple of Rameswaram, the predominance of corridors is striking. It is claimed that this temple has the longest set of corridors in the world. The temple has three sets of corridors. The outer set of the temple's corridors has a height of almost 7 metres and stretches for about 120 metres in both the eastern and western directions. The corridors to the north and to the south, on the other hand, are about 195 metres in length. The outer corridor is also remarkable for the number of pillars that support it, which is over 1200 in number. Moreover, many of these pillars are decorated by ornate carvings. The innermost set of corridors is the oldest of the three.

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Ramanathaswamy Temple Corridor, Rameswaram

Summary

In sum, the Pallava period featured sculptural rocks. The early Chola period was marked by grand *vimanas.* The Later Chola period was known for beautiful *gopurams.* Vijayanagar period's unique feature was the *mandapam* and the modern period was when corridors were given prominence.

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Glossary

1.	indigenous	native	சுதேசம், உள் நாடு
2.	epoch	era, age	சகாப்தம், வரலாற்றின் ஒரு காலகட்டம்
3.	sanctum	a sacred place set apart in a temple	கருவறை
4.	decadent	corrupt, a state of moral decline	சீர்கேடான
5.	exemplified	illustrated, represented	எடுத்துக்காட்டாய் திகழ்கிறது
6.	niche	a cavity, especially in a wall to display a statue	சிலைவைக்கப்படும் இடம்
7.	motif	a decorative design forming a pattern in an artistic work	கலைப்பண்புக் கூறு
8.	boulder	a very large rock	பெரிய கற்பாறை, பாறாங்கல்
9.	contemporaries	living or occurring at the same time	சமகாலத்தைச் சேர்ந்தவர்கள்
10.	hewn	cut out and shaped	செதுக்கப்பட்ட
11.	bas-relief	a sculpture carved into a wall	சுவற்றில் செதுக்கப்படும் சிற்பம்
12.	execution	carrying out	செயல் திறன், ஒன்றைச் செய்து முடித்தல்
13.	recesses	hollow spaces inside the wall or a structure	உட்பகுதிகள், இடைவெளிகள்

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Delhi Sultans**

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Unit -IV

The Delhi Sultanate



Firoz Shah Kotla

Learning Objectives

To acquaint ourselves with

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

HABJTL

Introduction

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

Slave Dynasty (1206 - 1290)

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

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

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

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



Quwwat-ul-Islam Masjid

Iltutmish (1210 - 1236)

Aibak's son Aram Shah proved incompetent and so the Turkish nobles chose Iltutmish, the son-in-law of Aibak as the Sultan, who served as a military commander of Aibak. Iltutmish firmly established his control over the territories by suppressing rebellions. It was during his reign that the threat of Mongols under Chengiz Khan loomed large over the frontiers of India. He averted the impending danger by refusing to provide shelter to the Kwarezm Shah Jalal-ud-din, who had been driven out by Chengiz Khan. In order to counter the possible attack of the Mongols, Iltutmish organised Turkish nobility into a select group of 40 nobles known as *chahalgani* or The Forty.

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



Qutb-Minar

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

Razia (1236 - 1240)

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

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

Ghiyas-ud-din Balban (1266 - 1287)

After Razia, three weak rulers in succession ascended the throne. After them came Ghiyas-ud-din Balban. Balban abolished The Forty as it was hostile to him. He established a department of spies to gather intelligence about the conspirators and the trouble makers against his rule. He dealt with insubordination and defiance of royal authority sternly. Tughril Khan, a provincial governor in Bengal, who raised a banner of revolt against Balban, was captured and beheaded. He was ruthless in dealing with enemies like Meos of Mewat (a Muslim Rajput community from north-western India). Balban, however, took care to maintain cordial relationship with the Mongols. He obtained from Hulagu Khan, a grandson of Chengiz Khan and the Mongol viceroy in Iran, the assurance that Mongols would not advance beyond Sutlej.



Tomb of Balban

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

Khalji Dynasty (1290 - 1320)

Jalal-ud-din Khalji (1296 - 1316)

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

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

Ala-ud-din Khalji (1296 - 1316)

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

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

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Chittor Fort

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

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

Tughluq Dynasty (1320 - 1324)

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

Muhammad-bin-Tughluq (1325 - 1351)

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

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

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

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



Coins of Muhammad-bin-Tughluq

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

Firoz Shah Tughluq (1351 - 1388)



Tomb of Firoz Shah Tughluq

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

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

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



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Timur's Invasion (1398)

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

Sayyid Dynasty (1414 - 1451)

Though the Sultanate fragmented into a number of independent kingdoms, it endured for 114 years more, till the Mughal invasion. Before leaving Delhi, Timur had left behind his representative Khizr Khan as the governor of the territories he had conquered (Delhi, Meerut and Punjab). He founded the Sayyid Dynasty in 1414, which lasted till 1451. The last ruler of this dynasty, Ala-ud-din Alam Shah, abdicated the throne in 1451. This gave Bahlol Lodi, then the governor of Sirhind (Punjab), the opportunity to become the new Sultan of Delhi, leading to the establishment of Lodi dynasty.

Lodi Dynasty (1451 - 1526)

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

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



Daulatabad Fort



Alai-Darwaza

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Summary

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

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

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Topic : **South Indian History**

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Unit 4

South Indian Kingdoms



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Learning Objectives

- To know the southern Indian states that emerged after the fall of the Mauryan Empire
- To acquire information of the ruling dynasties such as Pallavas, Chalukyas and Rashtrakutas and their domains
- To understand their contribution to society and culture with reference to literature, art and architecture
- To become familiar with the artistic and architectural splendour of Mamallapuram shore temple, Ellora monuments and Elephanta cave temples

South Indian Kingdoms

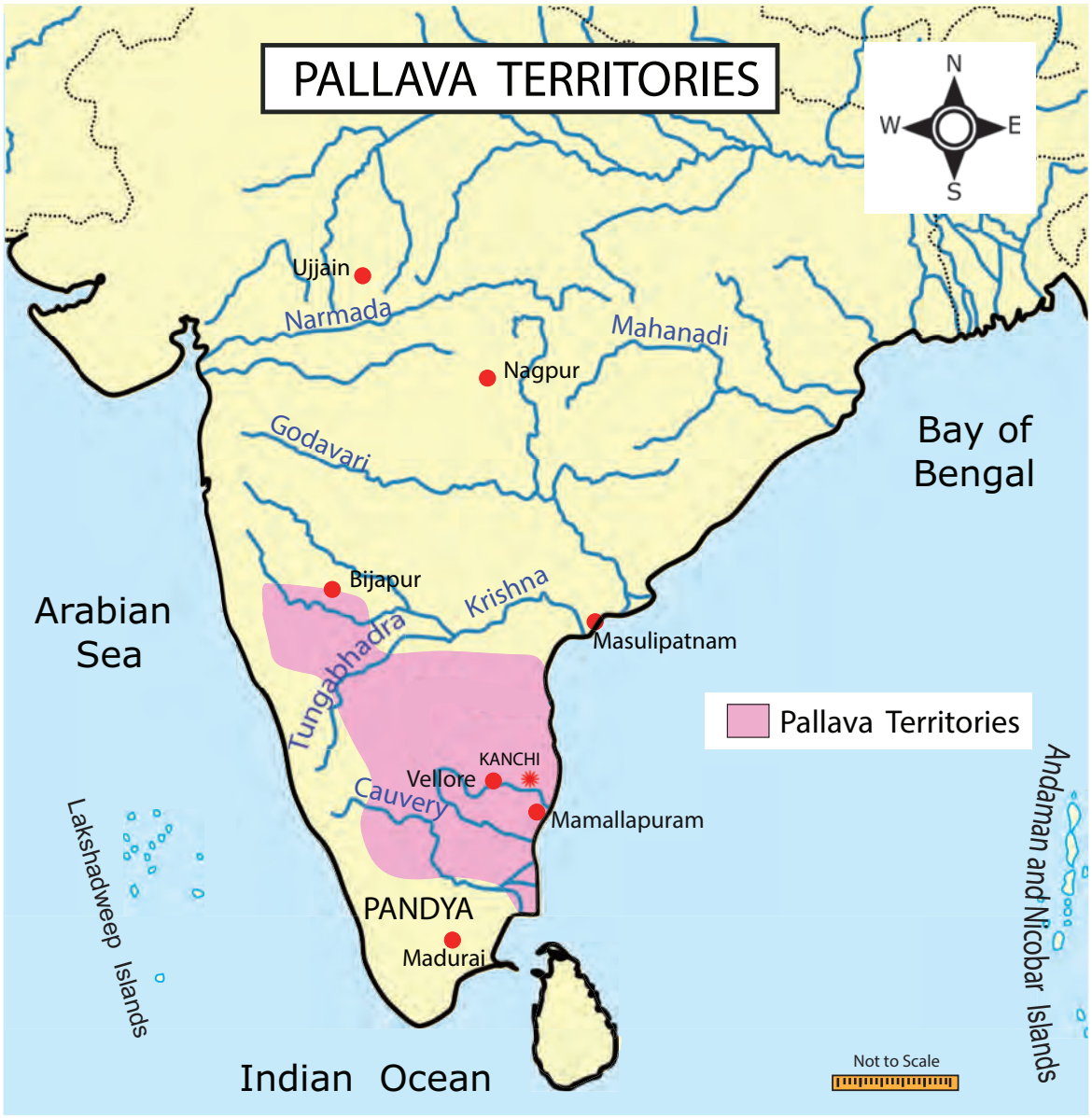
By the early 7th century, synchronising with the Harsha's reign in the north, the far south had come under the control of the Pallava kings of Kanchipuram. Pallava sovereignty included the domains of the Cholas and the Pandyas. The latter were then emerging as ruling dynasties in their respective river valley regions. Much of the central and eastern Deccan was under the Chalukyas of Badami (Vatapi), who were then pushed away by the Rashtrakutas. The medieval period in India was marked by thee mergence of regional centres of power. There was no single imperial power like Mauryas or Guptas who exercised control over the greater part of India in this period.

The Pallavas

The Pallava kings ruled around the prosperous agrarian settlement and important trade centre of Kanchipuram on the southeast coast of India. Kanchipuram was well known to Chinese and Roman merchants. From the flourishing trade centre of Kanchipuram, the later Pallavas extended their sovereignty over all the Tamil-speaking regions during the 7th and 8th centuries. The central part of their kingdom, however, was Thondaimandalam, a large political region comprising northern parts of Tamil Nadu and the adjoining Andhra districts.

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Foreign Notice	Accounts of Chinese traveller Hiuen Tsang

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Pallava Genealogy (Prominent Kings)

There were early Pallava rulers who were feudatories of Satavahanas. Simhavishnu, son of Simhavarman II (around 550 AD (CE), created a strong Pallava kingdom after destroying the Kalabhras. He defeated many kings in the south including the Cholas and the Pandyas. His able son was Mahendravarman I. He was succeeded by his son Narasimhavarman I. The other prominent Pallava rulers were Narasimhavarman II or Rajasimha and Nandivarman II. The last Pallava ruler was Aparajita.

Mahendravarman (*c.*600–630 AD (CE)) contributed to the greatness of the Pallava kingdom. Mahendravarman I was a follower of Jainism in the early part of his rule. He embraced Saivism by the Saivite saint Appar (Tirunavukkarasar). He was a great patron of art and architecture. He is known for introducing a new style to Dravidian architecture, which is referred to as 'Mahendra style'. Mahendravarman also wrote plays, including (*c.*620) *MattavilasaPrahasana.* (*The Delight of the Drunkards*) in Sanskrit, which denigrates Buddhism.

Mahendravarman's reign involved constant battles with the Western Chalukya kingdom of Badami under Pulakesin II. Pulakesin seems to have defeated Mahendravarman in one of the battles and taken over a large part of his territory (Vengi) in the north. His son Narasimavarma I (c. 630–668) avenged the defeat by capturing Vatapi, the capital of Chalukyas. He set Vatapi on fire, killing Pulakesin in the process.

Narasimhavarman I's army general was Paranjothi. Popularly known as Siruthondar (one of the 63 Nayanmars), Paranjothi led the Pallava army during the invasion of Vatapi. After the victory he had a change of heart and devoted himself to Lord Siva

–Periya Puranam

Narasimhavarman II (c. 695–722), also known as Rajasimha, was a great military strategist. He exchanged ambassadors with China. His reign was comparatively free from any political disturbance. Therefore, he could concentrate on temple-building activities. During his reign, the famous Kailasanatha temple at Kanchipuram was built.

Name of the King	Title/s Adopted
Simhavishnu	Avanisimha
Mahendravarma I	Sankirnajati Mattavilasa Gunabhara Chitrakarapuli Vichitra Chitta
Narasimhavarma I	Mamallan, Vatapi Kondan

Pallava's Contribution to Architecture

Pallava period is known for architectural splendour. The Shore Temple and various other temples carved from granite monoliths and the Varaha cave (7th century) at Mamallapuram, are illustrious examples of Pallava architecture. In 1984, Mamallapuram was added to the list of UNESCO World Heritage Sites.

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Pallava architecture can be classified as

1. Rock-Cut temples – Mahendravarman style
2. Monolithic Rathas and Sculptural Mandapas – Mamallan style
3. Structural Temples – Rajasimhan style and Nandivarman style

Mahendra Style

The best example of MahendraVarma style monuments are cave temples at Mandagapattu, Mahendravadi, Mamandur, Dalavanur, Tiruchirapalli, Vallam, Tirukazhukkundram and Siyamangalam.



Cave Temple Mandagapattu

Mamalla Style

The five *rathas* (chariots), popularly called Panchapandavar rathas, signify five different style of temple architecture. Each ratha has been carved out of a single rock. So they are called monolithic. The popular mandapams (pillared pavilions) they built are Mahishasuramardhini mandapam, Thirumoorthi mandapam and Varaha mandapam.



Panchapandavar Rathas

The most important among the Mamalla style of architecture is the open art gallery. Several miniature sculptures such as the figure of lice-picking monkey, elephants of huge size and the figure of the ascetic cat have been sculpted beautifully on the wall of a huge rock. The fall of the River Ganga from the head of Lord Siva and the Arjuna's penance are notable among them. The Great Penance panel is considered to be the world's largest open-air bas relief.



Arjuna's Penance

Rajasimha Style

Narasimhavarma II, also known as Rajasimha, constructed structural temples using stone blocks. The best example for the structural temple is Kailasanatha temple at Kanchipuram. This temple was built by using sand stones. Kailasanatha temple is called Rajasimheswaram.



Kanchi Kailasanatha Temple

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Nandivarma Style

The last stage of the Pallava architecture is also represented by structural temples built by the later Pallavas. The best example is Vaikunda Perumal temple at Kanchipuram.



Kanchi Vaikunda Perumal Temple

Society and Culture

The Pallavas supported Jainism, Buddhism and the Vedic faith. They were great patrons of music, painting and literature. Some of the Pallava kings patronised the Azhwars and Nayanmars. These exponents of Bhakti Cult preached a new form of Vaishnavism and Saivism. Among the Saivites were Appar and Manikkavasakar. Among the Vaishnavites were Nammazhvar and Andal. The Bhakti movement aimed at preaching a popular faith, in which prayers in Tamil were preferred to those in Sanskrit. Women were encouraged to participate in the religious congregations. The Tamil devotional cult was competitive with Buddhism and Jainism. Therefore the latter suffered a gradual decline in most parts of Tamil country.

Education and Literature

- Gatika (monastery or centre of learning) at Kanchi was popular during the Pallava times and it attracted students from all parts of India and abroad.Vatsyaya who wrote *Nyaya Bhashya* was a teacher at Kanchi (Gatika).
- The treatise on *Dakshin Chitram* (Paintings of South India) was compiled during the reign of Mahendravarma I.
- The great Sanskrit scholar, Dandin, adorned in the court of Narasimhavarma I. Dandin composed *Dashakumara Charita.*
- Bharavi, the great Sanskrit scholar, lived in the time of Simhavishnu. Bharavi wrote *Kiratarjuniya,* an epic in verses.
- Tamil literature had also flourished during the Pallava rule. *Thevaram* composed by Nayanmars and *Nalayradivyaprabantham* composed by Azhwars, which are still chanted by devout people. Perundevanar, who was patronized by Nandivarman II, translated the *Mahabharata* into Tamil as *Bharathavenba.*

Pallava Art

The Pallava kings had also patronised fine arts. The music inscriptions in Kudumianmalai and Thirumayam temples show Pallavas' interest in music. The famous musician Rudracharya lived during Mahendravarma I. The sculptures of this period depict many images in dancing postures.

The Chalukyas

The Chalukyas ruled larger parts of west and centre of South India, consisting of Maratha country with Vatapi (Badami)

as their capital. There were three distinct but closely related and independent Chalukya dynasties. They were

1. Chalukyas of Badami
2. Chalukyas of Vengi (Eastern Chalukyas)
3. Chalukyas of Kalyani (Western Chalukyas).

These Chalukyas held Harsha in the north, the Pallavas in the south and Kalinga (Odisha) in the east.

Sources

Inscriptions	Badami Cave Inscription of Mangalesha Kanchi Kailasanatha Temple Inscription Pattadakal Virupaksha Temple Inscription Aihole Inscription of Pulakesin II
Foreign Notice	Accounts of Chinese traveller Hiuen Tsang

Aihole Inscription: It is found at Meguti Temple in Aihole (Bagalkot district, Karnataka). It is written in Sanskrit by Ravikirti, a court poet of Chalukya king Pulakesin II. It makes a mention of the defeat of Harsha Vardhana by Pulakesin II.



The Chalukyas of Vatapi

Pulakesin I, a petty chieftain of Pattadakal in the Bijapur district, took and fortified the hill fort of Vatapi around 543 AD (CE). He soon conquered the territory between the Krishna and Tungabhadra rivers and the Western Ghats. His son Kirtivarman I (c. 566 to 597) brought the Konkan coast under Chalukya control. Pulakesin II (*c.*610 to 642) emerged as the most powerful ruler of the dynasty. The Persian (Iran) king Khusru II sent an embassy to the court of Pulakesin II. Pulakesin succeeded in seizing parts of Gujarat and Malwa. He defied the North Indian ruler Harsha and according to an agreed understanding Narmada river was fixed as the boundary between the two. About 624, Pulakesin II conquered the kingdom of Vengi and gave it to his brother Vishnuvardhana, the first Eastern Chalukya ruler.

During 641–647 the Pallavas ravaged the Deccan and captured Vatapi, but the Chalukyas had recaptured it by 655. Vikramaditya I (655 to 680) and Vikramaditya II, the successor of Vikramaditya I captured Kanchipuram but spared the city. Kirtivarman II, the successor of Vikramaditya II was defeated by Dantidurga, the founder of the Rashtrakuta dynasty.

Western Chalukyas of Kalyani

They were the descendants of Badami Chalukyas ruled from Kalyani (modern-day Basavakalyan). In 973, Tailapa II, a feudatory of the Rashtrakuta ruling

from Bijapur region defeated Parmara of Malwa. Tailapa II occupied Kalyani and his dynasty quickly grew into an empire under Somesvara I. Somesvara I moved the capital from Manyakheta to Kalyani.

For over a century, the two empires of southern India, the Western Chalukyas and the Chola dynasty of Thanjavur, fought many fierce battles to control the fertile region of Vengi. During the rule of Vikramaditya VI in the late 11th century, vast areas between the Narmada River in the north and Kaveri River in the south came under Chalukya control.

Contributions to Art and Architecture

EQ98Q2

As supporters of both Saivism and Vaishnavism, the Chalukyas contributed richly to art and architecture. A new style of architecture known as Vesara was developed. Vesara is a combination of south Indian (Dravida) and north Indian (Nagara) building styles. They perfected the art of stone building without mortar. They used soft sandstones in construction.

They built a number of rock-cut cave-temples and structural temples dedicated to Siva, Vishnu and Brahma. The structural temples of Chalukyas exist at Aihole, Badami and Pattadakal. The important stone temples are the Vishnu temples at Badami and Aihole and the Virupaksha or Siva Temple at Pattadakal in Bijapur district in present-day Karnataka. The Vishnu temple at Badami was built



Cave Temple Badami



Kalleshwara Temple - Bagali

by Mangalesa of the Chalukya Dynasty and contains the Aihole inscription of Vikramaditya II. Their cave temples are found at Ajanta, Ellora and Nasik.

The cave temples at Badami contain fine sculptures of Vishnu reclining on Sesha Nag; Varaha, the Boar; Narasimha or the lion-faced man; and Vamana, the dwarf. The Kasi Vishweshvara Temple at Lakkundi,

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the Mallikarjuna Temple at Kuruvatti, the Kalleshwara Temple at Bagali and the Mahadeva Temple at Itagi represent well-known examples of the architecture of Western Chalukyas of Kalyani.

Chalukyas adopted the Vakataka style in paintings. Some of the frescoes of the caves of Ajantha were created during the reign of Chalukyas. The reception given to the Persian embassy by Pulakesin II is depicted in a painting at Ajanta.

Pattadakal (UNESCO World Heritage Site) is a small village in Bagalkot district of Karnataka. It has ten temples. Out of them, four were built in northern style (Nagara), while the rest six are in the southern (Dravida) style. Virupaksha Temple and Sangameshwara Temple are in Dravida Style and Papanatha temple is in Nagara style. The Virupaksha temple is built on the model of Kanchi Kailasanatha temple. Sculptors brought from Kanchi were employed in its construction.



The Rashtrakutas

The Rashtrakutas ruled not only the Deccan but parts of the far south and the Ganges plain as well from 8th to 10th century AD(CE). They were of Kannada origin and their mother tongue was Kannada. Dantidurga was the founder of Rashtrakuta dynasty. He was an official of high rank under the Chalukyas of Badami. Krishna I succeeded Dantidurga. He consolidated and extended the Rashtrakuta power. He was a great patron of art and architecture. The Kailasanatha temple at Ellora was built by him.

Rashtrakuta Kings

The greatest king of the Rashtrakuta dynasty was Amogavarsha. He built a new capital at Manyakheta (now Malkhed in Karnataka) and Broach became the port. Amogavarsha (c. 814–878) was embraced to Jainism by Jinasena, a Jain monk. Krishna II, who succeeded his father Amogavarsha, suffered a defeat in the battle of Vallala (modern Tiruvallam, Vellore district) at the hands of Cholas under Parantaka in c. 916. Krishna III (c. 939–967) was the last able ruler of Rashtrakuta dynasty. He defeated the Cholas in the battle of Takkolam (presently in Vellore district) and captured Thanjavur. The Chalukyas under Krishna III contested with other ruling dynasties of north India for the control of Kanauj. He built Krishneshwara temple at Rameshwaram.Govinda III was the last ruler to hold the empire intact. After his death, the Rashtrakuta power declined.

Contribution of Rashtrakutas to literature, art and architecture

Literature

Kannada language became more prominent. *Kavirajamarga* composed by Amogavarsha was the first poetic work in

Kannada language. Court poets produced eminent works in Kannada. The three gems of Kannada literature during the period were Pampa, Sri Ponna and Ranna. Adikavi Pampa was famous for his creative works *Adipurana* and *Vikramarjunavijaya.* The life of Rishabadeva, the first Jain Tirthankara is depicted in *Adipurana.* In *Vikramarjunavijaya* Pampa's patron, Chalukya Arikesari, is identified with Arjuna, epic hero of Mahabharatha.

Art and architecture

The Rashtrakutas made significant contribution to Indian Art. The art and architecture of the Rashtrakutas can be found at Ellora and Elephanta.

Kailasanatha Temple – Ellora (near Aurangabad, Maharashtra)

Kailasanatha Temple was one of the 30 temples carved out of the hill at Ellora. It was built during the reign of Krishna I. The temple is known for its architectural grandeur and sculptural splendour. The temple covers an area of over 60,000 sq. feet and *vimanam* (temple tower) rises to a height of 90 feet. This temple has resemblance to the shore temple at Mamallapuram. The Kailasanatha temple portrays typical Dravidian features.



Kailasanatha Temple – Ellora

Elephanta Island

Originally known as Sripuri and called Gharapuri by the local people, Elephanta is an island near Mumbai. The Portuguese named it as Elephanta, after seeing the huge image of an elephant. The Trimurthi (three-faced) Siva icon is an illustrative of the sculptural beauty portrayed in the Cave Temple of Elephanta. There are impressive images of *dwarapalakas* (entrance guards) at the entrance of the Temple.



Elephanta Cave

Pattadakal

Rashtrakutas built temples in the complex of Pattadakal. The Jain Narayana temple and the Kasi Vishwesvara temple were built by Rashtrakutas.



Jain Narayana Temple

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Elsewhere



Leshan Giant Buddha
(71 metre tall)
Built during Tang dynasty in China,
(713 and 803 AD (CE)).



Baghdad
The greatest city of Islamic Empire
of 8th to 10th centuries AD (CE).

Summary

- By the early 7th century, South India had come under the control of Pallavas of Kanchi and Chalukyas of Badami
- Pallava period is known for architectural splendour. Pallava architecture can be classified as rock-cut temples, structural temples. monolithic *rathas* and *mandapams*
- The Chalukyas contributed richly to art and architecture. A new style of architecture known as Vesara style developed during their period
- The Rashtrakutas also made significant contribution to Indian art. Their art and architecture can be found at Ellora cave and Elephanta island

GLOSSARY

feudatories	being subject to a sovereign	சிற்றரசர்கள்
ambassador	envoy	தூதுவர்
granite	a very hard rock	கருங்கல்
ravaged	severely damaged	சூறையாடிய
descendants	offspring	வழித்தோன்றல்கள்
reclining	leaning back	சாய்ந்திருக்கக்கூடிய

Exercise

EQEH3S

I.Choose the correct answer

1. Who among the following built the VaikundaPerumal temple?
   a) Narasimhavarma II
   b) Nandivarma II
   c) Dantivarman
   d) Parameshvaravarma

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Age of Vijayanagar and Bahmini Kingdom**

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Unit -1

Vijayanagar and Bahmani Kingdoms



Learning Objectives

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

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Introduction

The political condition of India in the fourteenth century provided great opportunities for the rise of new kingdoms in the south. The repressive measures of the temperamental Muslim king Muhammad-bin-Tughlaq led to the rise of many new independent states. In the south, Vijayanagar and Gulbarga or Bahmani emerged as two great kingdoms. The Bahmani kingdom spread all over the Maharashtra region and partly over Karnataka. Ruled by 18 monarchs, it lasted for nearly 180 years. Early in the sixteenth century, it collapsed and split into five sultanates – Bijapur, Ahmednagar, Golconda, Bidar and Berar. The state of Vijayanagar continued to flourish for nearly 200 years. Ultimately Vijayanagar's wealth and prosperity induced the Muslim Deccan kingdoms to launch a combined war against it. In 1565, the battle of Talikota, finally they could succeed in crushing Vijayanagar Empire.

Foundation of Vijayanagar Empire

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

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



Harihara and Bukka

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

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

End of Sangama Dynasty

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

Rise of Saluva Dynasty

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

Krishnadevaraya

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

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



Krishnadevaraya

A Great Builder

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



Vithalaswamy Temple

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

Patron of Literature, Art and Architecture

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

Battle of Talikota and the Decline of Vijayanagar

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

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Hampi Virupaksha Temple

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

Aravidu Dynasty

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

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

Vijayanagar Administration

State

Kingship was hereditary, based on the principle of primo geniture. But in some instances, the reigning rulers, in order to ensure peaceful succession, nominated their successors. There were also instances of usurpation. Saluva Narasimha usurped the throne and it led to the replacement of Sangama dynasty with Saluva dynasty. The practice of appointing a regent to look after the administration, when a minor succeeded the throne, was also prevalent.

Structure of Governance

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

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

Economic Condition

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



Gold Coins of Vijayanagar Empire

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Agriculture

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

Cottage Industries

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

Trade

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

Contribution to Literature

Under the patronage of Vijayanagar rulers, religious as well as secular books were written in different languages such as Sanskrit, Telugu, Kannada and Tamil. Krishnadeva Raya wrote *Amuktamalyada,* an epic in Telugu and also a Sanskrit drama *Jambavati Kalyanam.* Tenali Ramakrishna authored *Pandurangamahatyam.* Scholars like Srinatha, Pothana, Jakkama and Duggana translated Sanskrit and Prakrit works into Telugu.

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

Contribution to Architecture

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

Bahmani Kingdom

Foundation and Consolidation of the Bahmani Kingdom

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

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

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

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

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



Ala-ud-din Hasan Bahman Shah

Muhammad Shah I (1358–1375)

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

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

Muhammad Shah laid a solid foundation for the kingdom. His system of government continued even after the Bahmani kingdom disintegrated into five sultanates. He built two mosques at Gulbarga. One, the great mosque, completed in 1367, measures 216 by 16 feet and has a roofed courtyard. A large number of Arabs, Turks and notably Persians began to immigrate to the Deccan, many of them at the invitation of Sultan Muhammad I and there they had a strong influence on the development of Muslim culture during subsequent generations.



Golconda Fort

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



Gulbarga Mosque

Successors of Muhammad Shah I

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

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

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

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

Mahmud Gawan

A Persian by birth, Mahmud Gawan was well-versed in Islamic theory, Persian and Mathematics. He was also a poet and a prose writer. The Bahmani king Ala-ud-din Hasan Bahman Shah greatly impressed by his wisdom and military genius, recruited him. He served with great distinction as the Prime Minister under Muhammad III and contributed extensively to the development of the Bahmani kingdom.

Gawan was known for his military campaigns as well as administrative reforms. He used Persian chemists to teach the Bahmani army about the preparation and the use of gunpowder. In his war against the Vijayanagar kings in Belgaum, he used gunpowder. In order to tighten the administration and to curb the power of provincial governors, who often functioned as virtual kings, Gawan divided the existing four provinces of the Bahmani Sultanate into eight provinces so as to limit the area under the rule of each governor and to make the provincial administration more manageable.

He also placed some districts in the provinces directly under the central administration. Gawan sought to curtail the military powers of the governors by allowing them to occupy only one fort in their territory. The sultan kept the other forts under his direct control. The royal officers who were given land assignments as pay were made accountable to the sultan for their income and expenditure.

The administrative reforms introduced by Gawan improved the efficiency of the government, but curtailed the powers of the provincial chiefs, who were mostly *Deccanis*. So the already existing rivalry among nobles such as Deccanis and *Pradesis* (foreigners) further intensified and conflicts broke out.

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Gawan became a victim of this tussle for power. The Deccani nobles grew jealous of his success and considered him as an obstacle to their rise. They manipulated by forging a letter to implicate Gawan in a conspiracy against the sultan. Sultan, who himself was not happy with Gawan's dominance, ordered his execution.

Decline of Bahmani Kingdom

Gawan's execution prompted several of the foreign nobles who were considered the backbone of the state to leave for their provinces. After Sultan Muhammad III's death, Mahmud or Shihab-ud-din Mahmud reigned as the sultan until his death in 1518. His long rule is noted for the beginnings of the process of disintegration. After him, four of his successors on the throne were kings only in name. During this period, the Sultanate gradually broke up into five independent Deccan kingdoms: Bidar, Bijapur, Ahmednagar, Berar and Golconda.

Contribution of Bahmani Sultans

Architecture

The contribution of Bahmani kings to architecture is evident in Gulbarga. Archaeological excavations done in the site of the kingdom has helped to unearth palaces, halls of public audience, ambassadors' residences, arches, domes, walls and citadels. These finds are illustrative of their architectural skill.

M3A8Z5

Education

The founder of the Bahmani kingdom Ala-ud-din Hasan Shah was educated at Multan at the initiative of Zabar Khan, a general of Ala-ud-din Khalji. On his accession, he took special care in founding a school to educate his sons. His son Muhammad I was a patron of learning. He opened institutions for the purpose of educating the children of noble families in the art of soldiery. Sultan Firoz, the eighth Bahmani king was a linguist and a poet. Later his successors founded schools in Gulbarga, Bidar, Daulatabad and Kandahar. Boarding and lodging at the king's expenses were provided in these schools. Mahmud Gawan's world famous madrasa in Bidar, with a large library, containing a collection of 3000 manuscripts, is illustrative of the importance given to scholarship and education by Gawan.



Mahumad Gawan Madrasa

Summary

- The foundation of Vijayanagar kingdom by two brothers Harihara and Bukka and its consolidation by their successors notably Devaraya II are described.
- The most illustrious ruler Krishnadeva Raya's career and achievements are highlighted.
- Defeat of Vijayanagar at the hands of combined forces of Deccan Sultanates is narrated.
- Vijayanagar's system of governance and economy are explored.
- Contributions of Vijayanagar to literature, art and architecture are also dealt with.

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- Establishment of Bahmani kingdom by Ala-ud-din Hasan Bahman Shah and its consolidation by his able successor Muhammad I are detailed.
- The administrative system introduced by Bahman Shah and measures adopted by Muhammad I and later by Mahmud Gawan during the kingship of Muhammad III are analysed.
- Bahmani kings' contribution to architecture and education are also examined.

Glossary			
1.	conflict	a serious disagreement	முரண்பாடு / மோதல்
2.	ascending	leading upwards	ஏறுவரிசையில்
3.	subsequently	after a particular thing	நிகழ்ச்சிக்குப்பிறகு
4.	adorned	decorated	அலங்கரிக்கப்பட்ட
5.	pillaging	robbing, using violence, especially in wartime	கொள்ளையடிப்பு
6.	intrigue	conspire, plot	சதிதிட்டம் / சூழ்ச்சி
7.	primogeniture	the right of succession belonging to the first child	முதல் குழந்தைக்கு வாரிசுரிமை
8.	splendour	magnificent	கம்பீரம் / சிறப்புவாய்ந்த
9.	flourishing	growing successfully	செழிக்கும்
10.	prominence	the state of being important	முக்கியத்துவம்
11.	indemnity	guarantee, surety	உத்திரவாதம்

Evaluation

I. Choose the correct answer

1. Who was the greatest ruler of Sangama Dynasty?
   a) Bukka
   b) Devaraya II
   c) Harihara II
   d) Krishna Devaraya

2. Which was the most common animal depicted on the pillars of Vijayanagara style?
   a) Elephant b) Horse
   c) Cow d) Deer

3. Who was the last ruler of the Sangama Dynasty?
   a) Rama Raya b) Tirumaladeva Raya
   c) Devaraya II d) Virupaksha Raya II

4. Who ended the Sultanate in Madurai?
   a) Saluva Narasimha b) Devaraya II
   c) Kumara Kampana d) Tirumaladeva Raya

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Mughals**

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Unit -II

The Mughal Empire

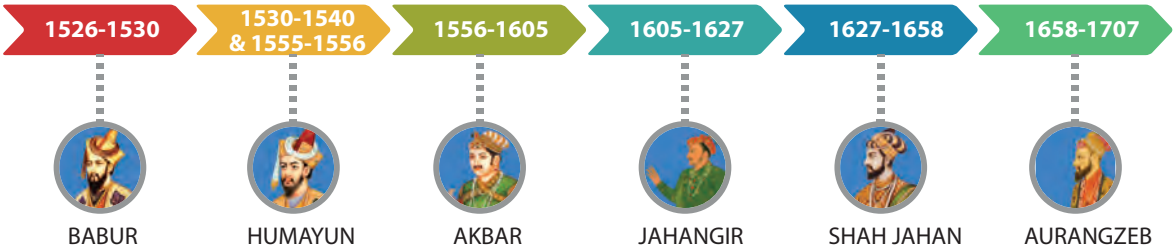


Tajmahal

Learning Objectives

- To trace the foundation and establishment of Mughal Empire in India.
- To acquaint ourselves with the career and achievements of six great Mughal kings.
- To understand the administrative and religious policies of the Mughal rulers.
- To gain knowledge about the cultural contributions of Mughals.

G8M7B9



Introduction

A new empire began in India with the arrival of the Mughal king Babur. Except for the brief reign of Sher Shah of Sur dynasty, the Mughal rule lasted from A.D.(CE) 1526 to 1707. These were the years when the fame of the Great Mughals of India spread all over Asia and Europe. After six Great Mughal Emperors, the empire began to disintegrate.

Babur (1526–1530)

Ancestry and His Early Career

Zahir-ud-din Muhammad Babur, popularly known as Babur, was the founder of the Mughal Empire in India. The term 'Mughal' can be traced to Babur's ancestors. Babur was the great grandson of Timur (on his father's side). On his mother's side, his grandfather was Yunus Khan of Tashkent, who was known as the Great

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Khan of the Mongols and the thirteenth in the direct line of descent of Chengiz Khan. Babur was born on 14 February 1483. He was named Zahir-ud-din (Defender of Faith) Muhammad. He inherited Farghana, a small kingdom in Central Asia, when he was 12 years old. But he was soon driven out from there by Uzbeks. After 10 years of adversity, Babur established himself as the ruler of Kabul.



Babur

Foundation of the Mughal Empire

In Kabul, Babur set his sights eastward, reminded by the memory of Timur's Indian invasion. In 1505, the very year after he took Kabul, Babur led his first expedition towards India. Yet he was preoccupied with the Central Asian affairs. He did not have any ambition beyond Punjab till 1524. Then a greater opportunity came knocking. Dilawar Khan, who was Daulat Khan Lodi's son, and Alam Khan, who was the uncle of Sultan of Delhi, arrived in Kabul to seek Babur's help in removing Ibrahim Lodi from power. Babur defeated Ibrahim Lodi in the famous Battle of Panipat in 1526 and occupied Delhi and Agra. Following Babur's victory in this battle, Mughal dynasty came to be established in India with Agra as its capital.

Babur's Military Conquests

Babur defeated Rana Sanga and his allies at Khanwa in 1527. He won the war against the chief of Chanderi in 1528 and prevailed over the Afghan chiefs of Bengal and Bihar in 1529. Babur died in 1530 before he could consolidate his victories. Babur was a scholar in Turkish and Persian languages. He recorded his impressions about Hindustan, its animals, plants and trees, flowers and fruits in his autobiography Tuzuk-i-Baburi.



Rana Sanga

Following the tradition set by Chengiz Khan, who nominated the most deserving among his sons as his heir, Babur chose his favourite and eldest son, Humayun, as his heir.

Humayun (1530–1540 and 1555–1556)

Humayun, on his accession to the throne, divided his inheritance as per his father's will

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and accordingly his brothers, Kamran, Hindal and Askari, got a province each. Yet each of the brothers aspired for the throne of Delhi. Humayun also had other rivals and notable among them was the Afghan Sher Shah Sur, the ruler of Bihar and Bengal. Sher Shah defeated Humayun at Chausa (1539) and again at Kanauj (1540). Humayun, defeated and overthrown, had to flee to Iran. With the help of the Persian ruler Shah Tahmasp of the Safavid dynasty, Humayun succeeded in recapturing Delhi in 1555. But he died in 1556 when he fell down the stairs of his library in Delhi.



Humayun Tomb

Sher Shah (1540–1545)

Sher Shah was the son of the Afghan noble Hasan Suri, ruler of Sasaram in Bihar. After overthrowing Humayun, Sher Shah started the rule of Sur dynasty at Agra. During his brief reign, he built an empire stretching from Bengal to the Indus, excluding Kashmir. He also introduced an efficient land revenue system. He built many roads, and standardised coins, weights and measures.



Sher Shah

Akbar (1556–1605)

Accession to Throne

After the death of Humayun in 1556, his 14-year-old son Akbar was crowned the King. Humayun's trusted general Bairam Khan became the regent and ruled on behalf of Akbar, as the latter was a minor.



Akbar

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Hemu, a general of Sur dynasty, soon captured Agra and Delhi in 1556. In the same year, Bairam Khan defeated and killed Hemu in the battle at Panipat (Second Battle of Panipat, 1556). As Bairam Khan was murdered in Gujarat, allegedly at the instance of Akbar who could not tolerate his dominance in day-to-day governance of the kingdom, Akbar assumed full control of the government. Akbar brought most of India under his control through conquests and alliances.

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Conquests of Women Rulers

Akbar conquered Malwa and parts of Central India. His defeat of Rani Durgavati, a ruler in the Central Province, is not appreciated, since the brave Rani did him no harm. Yet urged by his ambition to build an empire, Akbar had no consideration for the good nature of the ruler. Similarly, another woman ruler Akbar had to confront in South India was the famous Rani Chand Bibi, regent of Ahmednagar. The fight this woman put up impressed the Mughal army so much that they gave her favourable terms of peace.



Rani Durgavati

Battle of Haldighati

Akbar defeated Rana Uday Singh of Mewar and captured the fort of Chittoor in 1568 and then Ranthambore in 1569. In 1576, he won over Uday Singh's son Rana Pratap at the Battle of Haldighati. Though defeated, Rana Pratap escaped on his horse, Chetak, and continued his fight, leading a life in the jungle. The memory of this gallant Rajput is treasured in Rajputana, and many a legend has grown around him.



Rana Pratap

Commercial Access to Arabia, Southeast Asia and China

Akbar's conquest of Gujarat helped him to establish control over Gujarat's overseas trade with the Arabs and the Europeans. Akbar's military campaigns in East Bihar and Odisha and victory over Bengal facilitated access to Southeast Asia and China.

Military Campaigns in the North-West (1585–1605)

Among other conquests of Akbar, the important were the campaigns he launched in the North–West of India. Akbar added Kandahar, Kashmir and Kabul to the Mughal Empire. His battles in the Deccan led to the annexation of Berar, Khandesh and parts of Ahmednagar. Under Akbar, the Mughal Empire extended from Kashmir in the north to Godavari in the south, and from Kandahar in the west to Bengal in the east.

Akbar died in 1605 and his mortal remains were buried at Sikandra near Agra.

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Akbar's Religious Policy

Akbar, realising that the gains of affection would be more enduring than the gains of the sword, made all out efforts to win the goodwill of the Hindu nobles and the Hindu masses. He abolished the jizya (poll tax) on non-Muslims and the tax on Hindu pilgrims. He also married a girl of a noble Rajput family. Later, he married off his son to a Rajput girl as well. He appointed Rajput nobles to important and top positions in his Empire. Raja Man Singh of Jaipur was sent as governor of Kabul once.

Akbar treated all the religious groups fairly with generosity of spirit. The Sufi saint Salim Chishti and the Sikh Guru Ramdas received Akbar's utmost respect and regard. Guru Ramdas was gifted a plot of land in Amritsar, where the Sikh shrine Harmandir Sahib was later built. In Ibadat Khana, a hall in the new Fatehpur Sikri city, constructed by Akbar, scholars of all religions met for a discourse.

Contributions to culture

Akbar was a great patron of learning. His personal library had more than four thousand manuscripts. He patronised scholars of all beliefs and all shades of opinions. He extended his benevolence to authors such as Abul Fazl, Abul Faizi and Abdur Rahim Khan-i-Khanan, the great storyteller Birbal, competent officials like Raja Todar Mal, Raja Bhagwan Das and Raja Man Singh. The great composer and musician Tansen and artist Daswant adorned Akbar's court as well.

Jahangir (1605–1627)

Akbar was succeeded by Prince Salim, his son through a Rajput wife, who was also named Nur-ud-din Muhammad Jahangir (Conqueror of the World). Jahangir was more interested in



Jahangir

art and painting and gardens and flowers, than in running the government. So Jahangir's wife, Mehr-un-nisa, known as Nur Jahan, was the real power behind the throne. Jahangir carried on to some extent his father's traditions. The toleration of religions of Akbar's time continued in Jahangir's time.



Nur Jahan

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But Jahangir ordered the execution of Sikh leader Guru Arjun (or Arjan) for helping his rebellious son Khusrau, who contested for the throne. This resulted in a prolonged fight between the Sikhs and the Mughals. As a result of this confrontation, the Mughals had to lose control over the trade routes to Afghanistan, Persia and Central Asia. The loss of Kandahar exposed India to invasions from the North-West. Ahmednagar, though conquered by Jahangir, remained a source of trouble throughout his reign.

Jahangir granted trading rights to the Portuguese and later to the English. Thomas Roe, a representative of King James I of England, visited Jahangir's court and this agreement paved the way for the British establishing their first factory in Surat.

Shah Jahan (1627–1658)



Shah Jahan

Prince Khurram, after a struggle for power, succeeded Jahangir as Shah Jahan (King of the World). Shah Jahan ruled for thirty years. He led a campaign against Ahmednagar and annexed it in 1632. Bijapur and Golconda were also conquered later. Some Maratha warriors, notably Shahji Bhonsle (Shivaji's father), entered the services of the Deccan kingdoms and trained bands of Maratha soldiers to fight against the Mughals. So there was a sustained resistance in the Deccan to the Mughals from the Marathas too. Shah Jahan was intolerant towards other religions than Islam. In his reign came the climax of Mughal splendour, which is detailed in the next part of this lesson.

Shah Jahan fell ill in 1657 and a war of succession broke out among his four sons. Aurangzeb emerged successful after killing his three brothers, Dara, Shuja and Murad. Shah Jahan passed the last eight years of his life as a prisoner in the Shah Burj of the Agra Fort.

Aurangzeb (1658–1707)

Aurangzeb, the last of the Great Mughals, started off his reign by imprisoning his old father. He assumed the title Alamgir (the Conqueror of the World). He reigned for 48 years. He was no lover of art like his grandfather Jahangir and architecture like his father Shah Jahan.



Aurangzeb

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He tolerated no religion excepting Islam. He re-imposed the jizya tax on Hindus and excluded them from office as far as possible. Between 1658 and 1681, Aurangzeb remained in the North and suppressed the revolt of Bundelas, Jats, Satnamis and Sikhs. Aurangzeb's expansion in the North-East resulted in a war with the Ahoms of Kamarupa (Assam). The kingdom came under repeated attacks of the Mughals, but it could not be subdued totally.



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Relationship with Rajputs and Marathas

Aurangzeb's hostility towards Rajputs led to prolonged wars with them. To make matters worse, his rebellious son, Prince Akbar, joined the forces of Rajputs and created troubles to him. Prince Akbar entered into a pact with Shivaji's son Shambuji in the Deccan. So Aurangzeb had to march to the Deccan in 1689.

In the Deccan, Aurangzeb brought Bijapur and Golconda into submission. Shivaji had carved out a kingdom, proclaiming himself the Emperor of Maratha State (1674). Aurangzeb could not stop the rise of Shivaji in the south-west. But he vanquished Shivaji's son and successor Shambuji, who was captured and executed by him. Aurangzeb remained in the Deccan until his death in 1707, at the age of nearly 90.

By the end of Aurangzeb's rule, the British had firmly established their trade centres at Madras (Chennai), Calcutta (Kolkata) and Bombay (Mumbai). The French had their main trade centre in Pondicherry (Puducherry).

The Mughal Administration

Central Administration

The Mughals provided a stable administration in larger parts of India. The Emperor was the supreme head of the Mughal administrative system. He was the law maker, the chief executive, the commander-in-chief of the army and the final dispenser of justice. He was assisted by a council of ministers. The most important officials were the Wakil (Prime Minister) and Wazir or diwan (in charge of the revenue and expenditure). Mir Bhakshi was in-charge of the army. The Mir Saman looked after the royal household. The Qazi was the Chief Judge. Sadr-us-Sudr was minister for enforcing Islamic law (Sharia).

Provincial Administration

The empire was divided into several Subhas (provinces). Each Subha was under the control of an officer called Subedar. The Subhas were further divided into districts called Sarkars. The Sarkars were subdivided into Parganas. A group of villages (Gramas) formed a Pargana.

Local Administration

The towns and cities were administered by Kotwals. Kotwals maintained law and order. The administration of villages was left in the hands of local village panchayats (informal institution of justice in villages). The Panchayatdars (jury) dispensed justice.

Army

The Mughal army comprised infantry, cavalry, war elephants and artillery. The Emperor maintained a large number of trained and well-armed bodyguards and palace guards.

Mansabdari System

Akbar introduced the Mansabdari system. According to this system, the nobles, civil and military officials were combined to form one single service. Everyone in the service was given a mansab, meaning a position or rank. A Mansabdar was a holder of such a rank. Mansabdar rank was dependent on Zat and Sawar. The former indicated one's status. Sawar was the number of horses and horsemen he had to maintain. His salary was fixed on the basis of the number of soldiers each Mansabdar received ranging from 10 to 10,000. The Mansabdars

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were paid high salary by the Emperor. Before receiving the salary, a Mansabdar had to present his horsemen for inspection. Their horses were branded to prevent theft. The Emperor could use the troops maintained by a Mansabdar whenever he wished. The rank of Mansabdar was not hereditary during Akbar's time. After him, it became hereditary.

Land Revenue Administration

Land revenue administration was toned up during the reign of Akbar. Raja Todar Mal, Revenue Minister of Akbar, adopted and refined the system introduced by Sher Shah. Todar Mal's zabt system was put in place in the north and north-western provinces. According to this system, after a survey, lands were classified according to the nature and fertility of the soil. The share of the state was fixed at one-third of the average produce for 10 years. During the reign of Shah Jahan, the zabt or zabti system was extended to the Deccan provinces.

The Mughal emperors enforced the old iqta system, renaming it jagir. It is a land tenure system developed during the period of Delhi Sultanate. Under the system, the collection of the revenue of an area and the power of governing it were bestowed upon a military or civil official now named Jagirdar. Every Mansabdar was a Jagirdar if he was not paid in cash. The Jagirdar collected the revenue through his own officials. The Amal Guzar or the revenue collector of the district was assisted by subordinate officers like the Potdar, the Qanungo, the Patwari and the Muqaddams.

Those appointed to collect the revenue from the landholders were called zamindars. Zamindars collected taxes and maintained law and order with the help of Mughal officials and soldiers. The local chieftains and little kings were also called zamindars. But at the end of the sixteenth century, the zamindars were conferred hereditary rights over their zamin. The zamindar was empowered to maintain troops for the purpose of collecting revenue. The emperor granted lands to scholars, holy men and religious institutions. These lands called suyurghal were tax-free.

Religious Policy

The Mughal emperors were the followers of Islam. Akbar was very liberal in his religious policy. In Akbar's court, the Portuguese missionaries were great favourites. Akbar tried to include the good principles in all religions and formulated them into one single faith called Din-I-Ilahi (divine faith). Jahangir and Shah Jahan also followed the policy of Akbar. Aurangzeb rejected the liberal views of his predecessors. As we pointed out earlier, he re-imposed the jizya and pilgrim tax on the Hindus. His intolerance towards other religions made him unpopular among the people.

Art and Architecture



Babur introduced the Persian style of architecture to India by building many structures at Agra, Biana, Dholpur, Gwalior and Kiul (Aligarh), but only a few of them exist today. Humayun's palace in Delhi, Din-i-Panah, was probably destroyed by Sher Shah Sur who built the Purana Qila in its place. The most prominent monument of Sher Shah's reign was his mausoleum built at Sasaram in Bihar.

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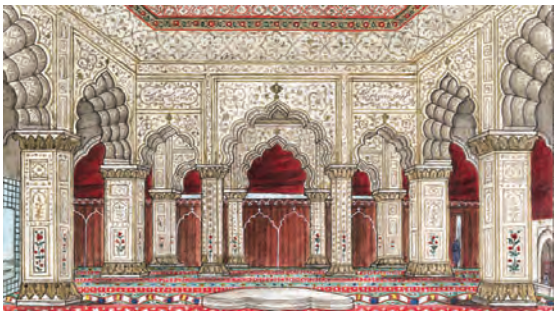
Purana Qila

The Diwan-i-Khas, Diwan-i-Am, Panch Mahal (pyramidal structure in five stories), Rang Mahal, Salim Chishti's Tomb and Buland Darwaza were built during Akbar's time. Jahangir completed Akbar's tomb at Sikandara and the beautiful building containing the tomb of Itmad-ud-daula, father of Nur Jahan, at Agra.



Buland Darwaza

Shah Jahan's time witnessed the climax of Mughal splendour. The famous peacock throne, covered with expensive jewels, was made for the Emperor to sit on. Then rose the world famous Taj Mahal, by the side of the Jumna river at Agra. Besides Taj, he built the Moti Masjid, the pearl mosque at Agra, the great Jama Masjid of Delhi and the Diwan-i-Khas and Diwan-i-Am in his palace in Delhi.



Diwan-i-Khas



Diwan-i-Am

During Aurangzeb's reign, architecture did not receive much patronage. The Bibi Ka Maqbara in Aurangabad, a mausoleum built by his son Prince Azam Shah as a loving tribute to his mother in the late seventeenth century, is, however, worth mentioning.

Red Fort



Red Fort, also called Lal Qila, in Delhi was the residence of the Mughal emperors. Constructed in 1639 by Emperor Shah Jahan as the palace of his fortified capital Shajahanabad. The Red Fort is named for its massive enclosing walls of red sandstone.

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Summary

- Babur founded the Mughal Empire in 1526 after defeating Ibrahim Lodi in the Battle of Panipat (1526). Humayun's unsettled conditions and Sher Shah's victory over him in the Battle of Kanauj; Sher Shah's efficient land revenue administration; and the introduction of coin system and standardised weights and measures are dealt with in this chapter.
- Humayun's retrieval of the Mughal Empire and his untimely death leading to the accession of his son Akbar, with Bairamkhan as the regent, and defeating Hemu, the great general of Sur dynasty, in the Battle of Panipat (1556) are described.
- Akbar's military conquests as well as his religious policy are explained.
- Jahangir's disinterest in state governance leading to dominance of his wife Nur Jahan in the Mughal Court is elaborated upon.
- Shahjahan extending Mughal rule in the Deccan and the resultant conflict with Marathas are analysed.
- Aurangzeb's conquests helped to expand the Mughal Empire, but his policies against Rajputs, Marathas and Sikhs provoked resistance from them, paving the way for its downfall.
- Mughal administration headed by the Emperor, who in turn was assisted by various officials, is described. Akbar's Mansabdari system and the land revenue policy formulated by Raja Todar Mal according to the zabt system are examined.
- Mughals' contributions to culture, notably to art and architecture, are highlighted.

Glossary			
1.	expedition	a journey undertaken with the purpose of war	போர்பயணம்
2.	prolonged	lengthy	நீண்ட
3.	subdued	conquered	அடக்குதல்
4.	rebellious	showing a desire to resist authority	கலகக்கார
5.	bestowed	awarded	மதிப்பளித்தல்
6.	hereditary	inheritance of a title, office, or right	பாரம்பரிய
7.	Enduring	lasting over a period of time	நீடித்த / நீடித்த காலம்

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Marathas**

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Unit -III

Rise of Marathas and Peshwas



Learning Objectives

- To trace the origin and the growth of Maratha kingdom with particular emphasis on the role played by Shivaji in strengthening it.
- To know about the administrative structure introduced by Shivaji.
- To examine how far the Marathas were responsible for the decline of the Mughals.
- To assess the role of Peshwas in carrying on Maratha power.

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Introduction

The rising power of the Marathas in the south-west posed the real danger to the Mughal Empire. Shahji Bhonsle, Shivaji's father, an officer of the Ahmednagar State and later Bijapur, proved to be a thorn in the flesh of the Mughals, even in Shah Jahan's period. But it was his son, Shivaji, who attained glory among the Marathas as he could stop the Mughal Empire's expansion in the Deccan. Shivaji was a gallant fighter, army general and a guerilla leader. He built up a band of brave mountaineers, who were loyal to him. With their help, he captured many forts and gave Aurangzeb's commanders a tough time. As Marathas grew stronger, the Mughal Empire weakened. The Mughal Emperor had to recognise the right of the Marathas to collect their Chauth tax all over the Deccan. Warfare opened opportunities for talented commanders who contributed to the vigorous expansion of Maratha power early in the eighteenth century. The prime minister of Maratha rulers, called the Peshwas from the time of Shahu, held real power. Under the aegis of Maratha power, the Peshwas continued their supremacy until 1761.

Factors Responsible for the Rise of Marathas

Geographical Features

The physical features of the Maratha country developed certain peculiar qualities among the Marathas, which distinguished them

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from the rest of the people of India. During the sixteenth century, the sultans of Bijapur and Ahmednagar had recruited them to serve in cavalry. Their presence was helpful to the sultans in balancing the political ambitions of the Muslim soldiers in their service. The rocky and mountainous terrain gave protection to the Marathas from invaders. It proved to be advantageous in guerrilla warfare for Marathas.

Bhakti Movement and the Marathas

The spread of the Bhakti movement in Maharashtra helped the Maratha people develop consciousness of their identity and oneness. It promoted a feeling of unity, especially in terms of social equality, among the Marathas. In the Maratha region, the religious leaders were drawn from different social groups. Eknath, Tukaram and Ramdas were the noted Bhakti saints. Tukaram and Ramdas had considerable influence on the life of Shivaji.



Tukaram



Ramdas

Literature and Language of the Marathas

Marathi language and literature also served to develop unity among the people. Hymns composed in the Marathi language by Bhakti saints were sung by people of all castes and classes.

Shivaji

Shivaji, born in 1627, grew up under the care of his mother, Jijabai, who influenced him



Shivaji

with stories from the Hindu epics, Ramayana and the Mahabharatha. Shivaji's teacher and guardian, Dadaji Kondadev, trained him in the art of horse riding, warfare and state administration. At the age of eighteen in 1645, when he had just entered the military career, he successfully captured Kondana, a fort near Poona. The following year, he took the fort of Torna. Then he succeeded in conquering Raigarh, which was rebuilt by him.



Shahji Bhonsle



Jijabai

Shivaji's Confrontation with Sultan of Bijapur

Shivaji became totally independent after the death of his guardian Kondadev (1649). He also got his father's jagir transferred to him, which was earlier looked after by Kondadev. The strength of his army was Mavali foot soldiers. With their help, Shivaji conquered many of the

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hill forts near Poona. He captured Puranthar from the Mughals. Shivaji's military raids angered the Sultan of Bijapur. He held Shivaji's father captive and released him only after Shivaji promised to suspend his military raids. Shivaji kept his word and remained at peace with Bijapur from then on till his father Shahji's death. During this period he toned up his administration.



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Consolidation of Maratha Power

Shivaji resumed his raids after his father's death and conquered Javali (1656) from the Maratha chief Chandrarao More. He also reduced all the lesser Maratha chiefs around Pune to subordination. The soldiers of Bijapur from the hill fortresses acquired by Sultan of Bijapur were driven out and replaced with his own commanders. These moves and the defeat of Bijapur army sent to punish Shivaji alarmed the Mughal officials. When the Mughals made a punitive expedition, Shivaji boldly confronted them. In 1659 he killed Afzal Khan, a notable general of Bijapur. In 1663 he wounded and chased away the Mughal general and Aurangzeb's uncle Shaista Khan. To cap these bold acts, he audaciously directed his soldiers to plunder Surat (1664), the major Mughal port on the Arabian Sea.

Shivaji and Aurangzeb

After Shivaji plundered Surat, Aurangzeb swung into action. An army under the command of a Rajput general, Raja Jai Singh, was ordered to destroy Shivaji and annex Bijapur. Shivaji finally sought peace, yielded the fortresses he had seized and accepted service as a mansabhdar in the Mughal service for the conquest of Bijapur. He also agreed to visit the imperial court at Agra, on the advice of Jai Singh only to suffer humiliation, which led him to escape, by hiding in a basket.

Aurangzeb was determined to stop the Maratha interference in his expeditions against the Deccan kingdoms. He attempted to patch up with Shivaji, but those efforts failed. In 1670, the Mughal army was helpless when Shivaji again plundered Surat. In 1674, Shivaji crowned himself by assuming the title of Chhtrapati and the coronation of Shivaji was celebrated with great splendour at Raigarh, as the occasion was the founding of a new kingdom and a new dynasty. Shivaji's aged mother Jijabai, who had lived to see her son crowned the king, passed away a few days after the coronation, with her life wish fulfilled. Shivaji spent his last years trying to bring his son Shambhuji into his ways as he had defected to the Mughals. He fell ill with fever and dysentery and died in 1680.

Chhatra (parasol) pati (master or lord),is the Sanskrit equivalent of king or emperor, and was used by the Marathas, especially Shivaji.

Maratha Administration under Shivaji



Shivaji's political system consisted of three circles. At the centre was the swaraj. Shivaji was caring and would not allow the people to be harassed in any way. In the second circle, Shivaji claimed suzerainty, but he did not administer them himself. He protected the people from loot and plunder for which they were required to pay Chauth (one-fourth of the revenue as protection money) and Sardeshmukhi (an extra one-tenth, as the chieftain's due). In the third circle, Shivaji's only objective was plunder.

Deshmukhs held sway over rural regions and their control was over between twenty and hundred villages. Each village had a powerful headman (Patil), who was assisted by a village accountant of a keeper of records (Kulkarni). In the absence of a strong central government, these local community level officials functioned as the true government.

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Army

Shivaji gave utmost attention to his army and training of its personnel. In the beginning, the backbone of his army was the infantry. But as his campaigns extended into the plains, his cavalry grew in size and importance. Every soldier was selected personally by Shivaji and was taken into service on the assurance of a soldier already in service. Shivaji took great care in the maintenance and security of his forts. Retired captains holding a high reputation were put in charge of guarding the forts.

Ashtapradhan

Shivaji designated eight ministers as the Ashtapradhan, each holding an important portfolio. Peshwa was the equivalent of a modern prime minister in the Maratha Empire. Originally, they were subordinates to the Chhatrapati. But, in course of time, especially from the time of Sahu Maharaja, Peshwa became the de facto Maratha ruler while the Chhatrapati was reduced to the position of a nominal ruler.

Shivaji was influenced by the Mughal revenue system. The assessments were made on the actual yield, with three-fifths left to the cultivator and two-fifths taken by the government. In judicial administration, civil cases continued to be decided by the panchayat, the village council, while criminal law was based on the shastras, the Hindu law books.

Responsibilities of the Ashtapradhan

Pantpradhan / Peshwa	Prime Minister
Amatya / Mazumdar	Finance Minister
Shurunavis/Sacheev	Secretary
Waqia-Navis	Interior Minister
Sar-i-Naubat / Senapati	Commander-in-Chief
Sumant / Dubeer	Foreign Minister
Nyayadhish	Chief Justice
Panditrao	High Priest

Shambhuji

Shambhuji succeeded Shivaji after a succession tussle with Anaji Datto. There were family feuds splintering the Maratha kingdom. Durgadas of Rathore Marwar and Aurangzeb's rebel son Akbar arrived in Maharashtra and took shelter in Shambhuji's court. Aurangzeb viewed these developments very seriously and took all out efforts to finish off Shambhuji. Marathas under Shambhuji were in no position to resist the Mughals. Aurangzeb himself arrived in the Deccan in 1681. Aurangzeb's main goal was the annexation of Bijapur and Golconda. These two sultanates fell to Aurangzeb by 1687. In little over a year, Shambhuji was captured by the Mughals and, after torture, put to death.



Shambhuji

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Shambhuji was under the wicked influence of his family priest Kavi Kalash. Kavi Kalash was the caretaker of Shambhuji in Varanasi during Shivaji's flight from Agra. He later brought Shambhuji safely to Raigarh. His dominance in the Court became absolute in course of time, as Shambhuji looked to his advice for everything. Kavi Kalash was a distinguished scholar and poet. But he was a practitioner of witchcraft. So the orthodox Hindus in the court had developed a deep hatred for him. When Shambhuji was captured by the Mughal army, he was found to be in the company of Kavi Kalash. So both of them were subjected to all forms of torture and then executed by the orders of Aurangzeb.

Shahu Maharaja

Shivaji's grandson Shahu means honest, originally a name given by Aurangzeb to contrast his character with that of Shivaji) ruled from 1708 to 1749. During the first half of the eighteenth century, consolidation of royal power was achieved through conferment of royal entitlements upon those who served Shahu.



Shahu Maharaja

During Shahu's 40-year reign there was increase in the territory under the Maratha control, from which tribute was regularly extracted. More centralised and strong state structure also began to take shape. Every household, including that of landed household, profited from state employment.

Peshwas

Balaji Vishwanath (1713–1720) began his career as a small revenue official and became Peshwa in 1713. Much against the advice from his close circles, Shahu appointed 20-year-old Viswanath's eldest son Bajirao to occupy the office of Peshwa.



Balaji Vishwanath

Bajirao (1720–1740)

Bajirao decided to launch a major Maratha onslaught against the Mughals and the Nizam of Hyderabad. He assumed the powers of the commander-in-chief. He was wise in his choice of commanders for these campaigns. Instead of relying on the traditional elite group, namely Deshmukhs, he gave commands to the Gaikwad,

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Holkar and Shinde or Scindhia families who had been loyal to the emperor Shahu, his father Balaji Viswanath and to him.



Bajirao

The Prominent Maratha families

- Gaikwad at Baroda
- Bhonsle at Nagpur
- Holkar at Indore
- Shinde or Scindhia at Gwalior
- Peshwa at Pune

Bajirao proclaimed wars against Malwa and Gujarat and freed them from Mughal domination. The Mughal army and the troops of the Nizam that intervened on behalf of the Mughals were defeated. Bajirao succeeded in getting the recognition of Shahu as the king of Maharashtra and overlord of the rest of the Deccan, from which the tribute of Chauth and Sardeshmukhi could be legally collected by the Maratha officials. Bajirao centralised the fiscal functions in Pune. This helped to receive the prompt transmission of tribute from the Deccan.

The Maratha army, which consisted of no more than 5000 horsemen and no artillery, had by 1720 had doubled in its size. Yet they were no match for the Mughals and the Nizam. The success of Marathas against the Mughals was mainly due to the weakness of the latter. The Maratha dominance in the Deccan is also attributed to the qualities of Maratha officials and generals who grew up under Shahu and the Peshwas.

Balaji Bajirao (1740–1761)



Balaji Bajirao

When Balaji Bajirao was the Peshwa, Emperor Shahu died (1749). A possible succession struggle among factions of the royal family was averted, thanks to the timely intervention of Balaji Bajirao. He summoned all the contending factions and forced them to accept the conditions he laid down. He decided that the capital of the kingdom would henceforward be Pune, not Satara. All power and authority was now concentrated in the Peshwas's office. Balaji Bajirao now commanded an army of paid soldiers. The Maratha peasant warrior band was reconfigured and its run came to an end. Maratha soldiers were not permitted now to retire from battle fields each year for the purpose of cultivating their land. Soldiers were required to live in forts and towns far away from

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their home. They were trained as infantrymen as well as horsemen. The large guns were nominally under the command of Maratha officers. But those who fired and maintained them were mostly Portuguese, French and British.

During the period of the Peshwa Balaji Bajirao, the northern frontiers of the Maratha state were rapidly touching Rajasthan, Delhi and the Punjab. At some point, the Maratha tributary regime extended itself to within fifty miles of Delhi. The Marathas launched raids from Nagpur against Bihar, Bengal and Odisha. Notwithstanding the conflict between the Marathas and the Nizam over Karnataka, Tamil, Kannada and Telugu regions were effectively brought under the control of the Marathas. Between 1745 and 1751 plundering expeditions were launched yearly by the Maratha chieftain Rahuji Bhonsle.

Maratha Administration under Peshwas

The revenue administration of Peshwas was headed by a key official called the Kamavisdar. He was appointed by the Peshwa. He was empowered to maintain a small body of soldiers to police the administrative area, from where tribute or tax had to be collected. A small staff of clerks and servants were employed to maintain the revenue records. These records were randomly checked by the office of the Peshwa. The contracts for revenue collection was auctioned annually after the revenue for a particular place was estimated by the Peshwa's civil servants, based on previous years' yields. A prospective tax or revenue collector who won the contract was expected to have a reputation for wealth and probity. He was required to pay a portion of the whole of the anticipated revenue – one-third to one half – either out of his own wealth or from the money borrowed from bankers. Judging from the ledgers of correspondence and account books, it is evident that the Peshwas were keen on accurate record-keeping. The Peshwa regimes looked distinctly modern in comparison with the Mughals to whose fall they contributed militarily.

The Fall of Marathas

The imperial moment of the Marathas sadly ended at Panipat near Delhi in 1761. The Marathas' attempt to extend their domain beyond Punjab was checked by the king of the Afghans, Ahmad Shah Abdali.



Ahmad Shah Abdali

Abdali invaded eight times before finally marching onto Delhi. The Marathas were now divided among several commanders, who approached the battle with different tactics. Artillery decided the battle in January 1761. The mobile artillery of the Afghans proved lethal against both Maratha cavalry and infantry. The Maratha army was shattered and the surviving men took six months to return to Maharashtra from Panipat to report the tragedy. By then Maratha supremacy over the sub-continent was effectively over.

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Summary

- ❖ The factors responsible for the rise and expansion of Maratha rule are explored.
- ❖ Early life of Shivaji and the influences that worked on him are traced.
- ❖ Shivaji's military raids and victory over Bijapur Sultan's army inviting Aurangzeb's intervention are discussed.
- ❖ Confrontation of Shivaji with Aurangzeb and their fallout in the Deccan are dealt with.
- ❖ Maratha administration under Shivaji is highlighted.
- ❖ Maratha affairs after the death of Shivaji under Shambhuji and Sahu are analysed.
- ❖ Peshwas emerging de facto rulers and their contribution to the continuance of Maratha power are explained.
- ❖ Modernisation of administration under the Peshwas and the end of Maratha supremacy after the Third Battle of Panipat are detailed.

Glossary			
1.	hymns	poems in praise of God	துதிபாடல்கள் / பாசுரங்கள்
2.	audaciously	boldly	துணிச்சலான
3.	fortresses	a strongly fortified town	கோட்டை / அரண்
4.	suzerainty	the right of a country to rule over another country	மேலாதிக்கம்
5.	conferment	granting of (a title)	வழங்கப்பட்ட
6.	summoned	ordering the presence of	வரவழைக்கப்பட்ட
7.	shattered	(heart)broken, broken (glass), upset	மனமுடைந்த

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Nayaks and Marathas in Tamil Nadu**

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The Nayak Rule in Tamil Country

The expansion of Vijayanagar Empire finally brought the Nayak rule in Tamil country. The word Nayak means Leader, chief or General. The Nayaks were the agents of the Vijayanagar rulers, who ruled over the territories granted to them. They considered themselves the imperial successors. They ruled from Madurai, Tanjore and Senji (Gingee).

The Nayaks of Madurai

Madurai formed the part of the southern mandalam of Vijayanagar Empire. Viswanatha Nayak was appointed as the viceroy of Madurai by Krishnadeva Raya in 1529. This date was taken as the date of Nayakship of Madurai.

Vishwanatha Nayak

Vishwanatha Nayak was the close friend of Krishnadeva Raya. He was sent to Madurai to suppress the rebellion. He came out successful and became the master of Madurai.

Viswanatha Nayak is known for his peaceful effective administration. He introduced new administrative arrangements with the assistance of his minister Ariyanatha, known as "palayakar system". He appointed poligars to maintain peace and security in his empire. They were incharge of military, police and revenue administration. Kaval was the most important work and the people paid a tax called kaval pitchai as remuneration.

Viswanatha Nayak was succeeded by several rulers. Among them Thirumalai Nayak was the most important ruler.

Thirumala Nayak



Immediately after the accession of Thirumalai Nayak, the forces of Mysore marched across Madurai. But they were defeated at Dindigul by Thirumalai Nayak. Unni Keralavarman of Travancore refused to pay the tribute. Thirumalai Nayak sent an army, defeated and made him to pay the tribute regularly. Thirumalai Nayak was mainly responsible for the Muslim attack in Tamil country. When Sri Ranga III, the ruler of Vijayanagar marched against Madurai, Thirumalai Nayak made an alliance with Nayaks of Senji and Tanjore. But he was betrayed by the Nayaks of Tanjore. Thirumalai Nayak sought the help of ruler of Golconda and induced him to invade Vellore and threatened Madurai. So Thirumalai Nayak sought the help of ruler of Mysore. The ruler victory at Sathyamangalam and reached

Dindigul. The Mysore army cut off the noses and the upper lips of their enemies. This barbarous practice alarmed the Madurai people. Thirumalai Nayak attacked Mysore army and practised the same method of cutting the noses of the enemies. This strange event was termed as "war of noses".

Other works of Thirumal Nayak

Thirumalai Nayak established an efficient



system of administration. He maintained peace and security. He gave a free hand to the Portuguese and the Dutch. He shifted his capital from Trichy to Madurai. He repaired many temples. The temple administration came under his direct control. He gifted a number of villages for the maintenance of the temples. The Pudhu Mandapam, Mariamman Theppakkulam and Thirumalai Nayak Mahal were constructed during his period. He patronized the renowned Sanskrit scholar Neelakanda Dikshidar.

The Regency of Queen Mangammal

Mangammal was the wife of Chokkanadhar and grandmother of Vijayaranga Chokkanadhar. She became a regent of 3 years old child Vijayaranga Chokkanadhar. The regency of Queen Mangammal was remarkable in the history of Nayaks of Madurai. Diplomatically she saved the kingdom. She encouraged Christian missionaries. She provided more facilities to pilgrim centres. Roads were made safe. She planted shady trees, built choultries and made journey easy and comfortable. She made rich endowments to temples. She paid more interest on irrigational projects. 'Uyyakkondan Canal' speaks about her contribution to irrigation.

Meenakshi

Vijayaranga died without a male issue. His wife Meenakshi became the successor. She adopted Vijaya Kumara and started her rule as a regent. Bangaru, father of Vijayakumara conspired against Meenakshi to occupy the throne. So, Meenakshi sought the help of Chanda Sahib, the Nawab of carnatic and promised to offer a crore of rupees. Chanda Sahib defeated Bangaru and saved Meenakshi. Later Chanda Sahib showed his true colour and threw off the promises and imprisoned Meenakshi in her own palace at Trichy. The heart-broken Queen took poison and died. Chanda Sahib became the master of the Nayak State to Madurai and thus the Nayak State of Madurai and thus the Nayak rule came to an end in A.D.1736.

The Nayaks of Tanjore

Tanjore formed a part of the Vijayanagar Empire. Thimmappa Nayak was in charge of Tanjore. He was succeeded by his son Sevappa Nayak.

Sevappa Nayak



Sevappa Nayak was the founder of the Independent Nayak kingdom at Tanjore. He paid attention to the maintenance of Hindu temples. He gave permission to the Portuguese to settle at Nagapattinam and gave 10

veli of land to the Mulavur Temple. He repaired Shivaganga Lake. Later it was called "Sevappaneri". He gave grants to Thiruvannamalai and Virudhachalam temples.

Achutappa Nayak

Sevappa was succeeded by his son Achutappa Nayak. He maintained cordial relations with Vijayanagar and helped the Vijayanagara king in the battle of Talikotta. He gave a diamond throne to Lord Ranganatha and made endowments to the Rameswaram temple. He completed the tower of Arunachaleswar temple at Thiruvannamalai. He repaired the banks of river Kaveri and improved agriculture.

Ragunatha Nayak

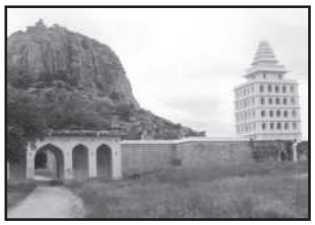
Achutappa was succeeded by his younger son Ragunatha Nayak. He was the most popular among the Nayaks of Senji and Madurai and the Portuguese of Jaffna. He was also a great poet, and wrote the Rukmani Parinayam, Parijata, Pushpakaranam and Ramayanam in Telugu.

Vijayaragava Nayak

Ragunatha was succeeded by his son Vijayaragava Nayak. He was a weak and incompetent ruler and was unable to defend the country. He was the last Nayak ruler of Tanjore. Chokkanatha Nayak of Madurai invaded and killed Vijayaragava Nayak and captured Tanjore. Thus, the Nayak rule of Tanjore came to an end in A.D.1673.

The Nayaks of Senji (Gingee)

The region between Palar and Coleroon formed the Nayak kingdom of Senji. The Nayaks of Senji were related to the royal house of Vijayanagar. Their original home was Maninagapuram in North India and they migrated to the south and settled there. Krishnadevaraya appointed Vyappa Nayak in charge of Senji. He was succeeded by Krishnappa Nayak II. He was the real founder of the Nayak rule in Senji.



Krishnappa Nayak II

Krishnappa Nayak-II was the most important ruler of Senji. He divided his kingdom into various divisions. Each division was ruled by his officers. He built towns for the settlement of the people. He promoted cultivation. He maintained a powerful army. He erected a town called "Krishnapattinam" on the banks of the river Vellar. He was tolerant towards all religions. He gave grants to Jesuits for building churches. He permitted jains to erect a shrine at Sithamur and saivites to build a temple at Tindivanam. He rebuilt the Govindaraja shrine at Chidambaram. His general Venkata, dug out a large tank called Chennasagaram for promoting irrigation.

The successors of Krishnappa Nayak-II were weak and inefficient. Bijapur Sultan (Ali Adil Shah) sent Mir Jumla to capture Senji in 1648. He captured Senji and appointed Nasir khan as its governor. In 1648, Shivaji captured Senji.

After Shivaji, it came under the Rajput general Swaroop Singh, who acted as a mughal vassal and paid annual tribute. He was succeeded by his son Raja Desingh. Sadat ullah khan, the ruler of Arcot invaded, defeated and killed Raja Desingh and annexed Senji. Raja

Desingh's wife committed sati. As a mark of her remembrance, (Rani) the town of Ranipet was created. Thus the nayak's rule of Senji came to an end.

Tamil country under the Nayak rule

Administration

The Nayaks ruled over Madurai, Tanjore and Senji. The Nayaks established an efficient administration. The king was the head of the State. He was assisted by a council of ministers. The empire was divided into provinces, mandalams, simai or makana and villages. Paligar system was followed. Land tax was the main source of income to the state.

Social and Economic conditions

The Nayaks upheld Varnasrama system in society. Caste system remained rigid. Brahmins occupied the high position, valankai and idankai struffle continued. Villagers lived in ignorance and poverty. The Nayaks occupied mostly the dry areas except Kaveri, Vaigai and Thamiraparani areas. Agrarian economy continued. Agriculturists depended in rains. Tanks, wells, canals and rivers were the main source for irrigation.

Art and Architecture

The Nayaks were the great patrons of art and architecture. The Krishnapuram temple and Nellaiappar temples at Thirunelveli, Kasi Viswanatha Temple at Tenkasi, Ramanathapuram temple at Rameswaram and the Big Gopura of Srivilliputhur received the paronage of the Nayaks of Madurai. Krishnappa Nayak rebuilt and renovated Velliambalam, Northern Gopuram, Thousand Pillared Mandapam, Murthiamman Mandapam, Suriya Mandapam and Virappa Mandapam at Madurai. He also provided golden roof of the Mandapa of the Meenakshi Temple. Thirumalai Nayak built the Pudhumandapam and Nayak's Mahal. Nayak Mahal was built with the help of Italian architect. It is a classical fusion of Dravidan, Islamic and European style. It is considered as one of the wonders in south India. Queen Mangammal built the Mangammal Palace at Madurai.

Sevappa Nayak of Tanjore renovated many temples and built the Sivaganga fort at Tanjore. The Big Mandapam at Thiruvannamalai, Virudachalam etc, were built by him.

Achutappa gave grants to Sri Ranganatha at Srirangam and Siva Temple at Rameswaram. He completed the tower of Arunachaleswarar at Thiruvannamalai.

Achyuta Ramabhadra Nayak of Senji built the enclosing walls as well as the majestic gopuram for Thiruvannamalai Temple. He also built a Vishnu Temple at Tindivanam. He permitted the Jains toconstruct a Jain Temple (palis) at Sittamur.

Literature

Nayaks made great contribution for the growth of literature. Thirumalai Nayak's Chidambarapuranam, Paranjothiar's Chidambarapattial, Haridasa's Irusamaya Vilakkam, Umarupulavar's Seerapuranam, Kumaraguruparar's Kandar Kali Venba and Meyngnana Vilakkam by Thiruvenkatam were the most important literary works during the Nayak's period. Thus the Nayak rule occupied an important place in the history of Tamil country.

The Rule of the Marathas of Thanjavur (A.D.1676-A.D.1856)

Chokkanatha Nayak of Madurai invaded and captured Thanjavur and appointd his half-brother Alagiri as Governor of Thanjavur. Bur he quarrelled with Chokkanatha and sought the help of Bijapur Sultan to appoint Sengamaladass as the Nayak of Thanjavur. So the sultan sent Venkaji (Ekoji) to capture Thanjavur. he succeeded and captured Thanjavur and established Maratha rule. They ruled over Thankavur from 1676 to 1856 A.D.

Ekoji alias Venkoji

Ekoji was the son of Shaji Bhonsle and Tuka Bai. In order to plunder the wealth and to spread Hindu faith in the South, Shivaji led an expedition against the Carnatic region. He captured Golkonda and Senji. He marched towards Thanjavur and demanded his share from Venkoji which ended in failure. So Shivaji as his Viceroy and returned. After his return, Venkoji recaptured all the territories and ruled Thanjavur.

Shaji-II

Shaji-II was son of Venkoji. He was a brilliant and able ruler. He annexed Madurai. He was great patron of scholars. He opened hospitals and invited physicians from Hyderabad and Arabia. He was harsh towards the Christians. He was succeeded by his brother Serfoji-I.

Serfoji I

Serfoji I was a younger son of Venkoji and he ruled from 1712 to 1728. His rule was marked by regular warfare and disputes with the Madurai Nayak.

Tukkoji

Tukkoji, a younger brother of Serfoji I, ruled Thanjavur from 1728 to 1736. His reign witnessed the invasion of Chanda Sahib and he is credited with having repulsed a Muslim invasion of Madurai.

Pratapsingh

A period of anarchy followed the death of Tukkoji and came to an end when Pratapsingh came to the throne in 1739. He ruled until 1763. He allied with Muhammad Ali, the Nawab of the Carnatic, and aided the British East India Company against the French East India Company in the Carnatic Wars and the Seven Years' War. He was the last king to be addressed to be the Directors of the British East India Company as "His Majesty". In 1762, a tripartite treaty was signed between Thanjavur, Carnatic and the British by which he became a vassal of the Nawab of the Carnatic.

Tuljaji

Tuljaji ascended the throne of Thanjavur in 1763. During his rule, boundary disputes started between Ramnad and Thanjavur.

Ramnad sought the help of the Nawab of Arcot. so the Nawab invaded Thanjavur and in 1773 Thanjavur came under the control of the Nawab of Carnatic. When it was brought to the notice of English East India company, the Company Directors, directed the governor of Madras to restore Tuljaji as the king of Thanjavur. Tuljaji was crowned as the ruler of Thanjavur and became a nominee of company and kept an English army to maintain peace at Thanjavur.

Amar singh and Serfoji-II

Tulijaji's adopted son Serfoji-II became the ruler in 1787 A.D. Amar Singh became the regent. He claimed the throne as Serfoji-II was an adopted son which was unlawful. English were in favour of Amar Singh. As a result, Amar Singh became the ruler. He ruled in an arbitary manner. So the Governor General Cornwallis removed Amar Singh and Serfoji-II was made as the king. But during the time of Wellesley, Serforji-II was reduced as a pensioner. The British controlled the affairs of Thanjavur and Serfoji-II and Amar Singh received pension from the British.

Shivaji-II



Shivaji II was the son of Serfoji-II. His rule lasted till 1855. He had no son. According to the Doctrine of Lapse of Dalhousie, the tributary state without a male successor would lapse to the British. So in 1856 Thanjavur was annexed with the British Empire. Thus the Martha rule in Thanjavur came to an end.

Literature

The Thanjavur Maratha Rajas favoured Sanskrit and Telugu to such an extent that classical Tamil began to decline. Most of the plays were in Sanskrit. Venkoji, the first ruler of the Bhonsle dynasty composed a 'Dvipada' Ramayana in Telugu. His son Shahuji was a great patron of learning and of literature. Most of the Thanjavur Maratha literature is from his period. Most of them were versions of the Ramayana or plays and short stories of a historical nature. Sanskrit and Telugu were the languages used in most of these plays while there were some Tamil 'koothu' as well. AdvaitaKirtana is one of the prominent works from this period. Later Thanjavur rulers like Serfoji II and Shivaji immersed themselves in learning and literary pursuits when they were dispossessed of their empire. Serfoji built the SaraswathiMahalLibrarywithin the precincts of the palace to house his enormous book and manuscript collection. Apart from Indian languages, Serfoji II was proficient in English, French, Dutch, Greek and Latin as well.

Administration

The king was assisted in the administration of his country by a council of ministers. The supreme head of this council of ministers was a Mantri or Dalavoy. The Dalavoy was also the Commander-in-chief of the Army. Next in importance at the court was a Pradhani or Dewan also called DabirPandit. The country was divided into subahs, seemais and maganams in the decreasing order of size and importance. The five subahs of the country were Pattukkottai, Mayavaram, Kumbakonam, Mannargudi and Tiruvadi.

Economy

The ruler collected his taxes from the people through his mirasdars or puttackdars. They were collected right from the village level onwards and were based on the agricultural produce

of the village. Rice was one of the primary crops in the region and the land used for cultivation was owned by big landlords. It was Anatharama Sashtry who proposed collecting taxes to improve conditions for the poor. No foreign trade was carried out. The only foreign trade in the country was carried out by European traders who paid a particular amount of money as rent to the Raja. The currency system used was that of a chakram or pon (1 chakram = one and three-fourths of a British East India Company rupee). Other systems of coinage used were that of pagoda (1 pagoda = three and a half Company rupees), a big panam (one-sixth of a Company rupee) and a small 'panam (one-thirteenth of a Company rupee).



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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

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Topic : **State and Society In Medieval India (From the Cholas to the Mughals)**

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UNIT 7

State and Society In Medieval India

From the Cholas to the Mughals



Learning Objectives

To acquire knowledge of

- Successive dynasties and the resultant political outcomes from the times of the Cholas to the Mughals
- Influence of Islam and Islamic state on the socio-cultural life of the people
- Institutional and administrative changes during Chola, Pandya and Vijayanagara periods in the south
- Right and Left Hand Caste conflicts and changes in religious spheres on account of advent of European Missions
- Development of literature, art and architecture
- Transformation in agriculture and manufacturing sector
- Progress in maritime trade, commerce and urbanization

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Introduction

The 'medieval' period from the 7th century A.D.(CE) till the beginning of Mughal rule in the 16th century. The Mughal era, from the 16th to 18th century is referred to as the early modern peroid.

The political scenario in all parts of India underwent momentous, definitive changes which transformed the social and economic fabric and development of the country.

Major Political Changes

- The expansion of the Chola empire from the time of Rajaraja I which eclipsed the Pandyan and Pallava kingdoms, extending north till Orissa.
- From the twelfth century, the beginning of several centuries of Muslim rule in Delhi, extending throughout north India and the spread of Islam to different parts of the country.

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- By the end of the 13th century the eclipse of the great empire of the Cholas and the consequent rise of many Religious kingdoms in south India. This ultimately culminated in the rise of the Vijayanagar empire which exercised authority over all of south India and came to be considered the bastion of Religious rule in the south.
- The consolidation of Muslim rule under the Mughals in the north, beginning in 1526 A.D. (C.E.) with the defeat of the Ibrahim Lodi by Babur. At its height, the Mughal empire stretched from Kabul to Gujarat to Bengal, from Kashmir to south India.
- The coming of the Europeans, beginning with the Portuguese who arrived on the west coast of India in 1498.

7.1 Political Changes (1000–1700)

7.1 (a) North India: The Advent of Islam

Muslim rule was established in Delhi at the end of the 12th century by **Muhammad Ghori**, Arab Muslim merchants had been trading in the ports of the west coast, especially Kerala, as early as the 9th century. Similarly, Muslim invaders from west Asia had set up Sultanates in Gujarat and Sind since the 8th century.

The impact of Muslim rule was felt during the reign of **Alauddin Khalji** (1296-1316 A.D. (C.E.)) who sent military campaigns to the south. The primary objective was to plunder the wealth, rather than to expand his territory.



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Devagiri (near Aurangabad) was captured by Alauddin Khalji. Renamed Daulatabad, it was the second stronghold of his growing kingdom. Alauddin Khalji's slave and commander, Malik Kafur, was sent on military expeditions further south in the first decade of the 1300s A.D. (C.E.).

The Tughlaq kings who came after Alauddin also sent their armies to the south. As a result, the generally more isolated southern part of the country came into the orbit of the rulers of the north. Governors were appointed in various provinces in the Deccan region, and a Sultanate was even established in Madurai.


Muhammad bin Tughlaq

During the reign of Muhammad bin Tughlaq, there was a revolt in Daulatabad. Alauddin Bahman Shah set up the Bahmani sultanate in 1347 A.D. (C.E.), with his capital in Bidar. The Bahmani kingdom survived for nearly a century and a half, mainly due to the able administration of **Mahmud Gawan**, a great statesman and loyal minister. After his death, many viceroys declared their independence, and by the end of the fifteenth century, five sultanates came up in the Deccan: Bijapur, Golkonda, Ahmednagar, Berar, and Bidar. Bijapur and Golkonda were the largest of these sultanates and the region entered a phase of considerable economic growth and expansion of trade. The Deccan sultanates were conquered by Aurangzeb in the 1660s A.D. (C.E.), and the entire region, as far south as Madras (Chennai) became a part of the Mughal empire.

7.1 (b) The Chola Empire in the South

The territorial expansion of the Chola empire began under **Rajaraja I**. The Pallava kingdom had already been assimilated into the Chola kingdom. The Pandya kingdom remained independent, but was subservient to the Cholas. The empire expanded further under **Rajendra I** who had successfully taken his armies as far to the northeast as the river Ganges. He had also sent naval expeditions against the Sailendra Kingdom of Sri Vijaya (in Indonesia), Kadaram (Kedah) and Ceylon. This earned him the title "the Chola who had conquered the Ganga and Kadaram" (*gangaiyum kadaramum konda cholan)*. Ceylon remained a province of the Chola empire for a few decades. The empire was further consolidated through marriage with the eastern Chalukyas under Rajendra's grandson **Kulottunga I**, and extended up to the border of Orissa.


King Raja Raja Chola I

Maritime trade with south-east Asia and China expanded greatly during the Chola period. The continued interaction with Tamil merchants resulted in the spread of the influence of Indic culture and art into south-east Asia, as seen in the magnificent temples of Angkor Wat in Cambodia.

7.1 (c) Vijayanagar and South India after the Cholas

The Chola Empire began to decline after the middle of the 13th century. The last known Chola emperor was Rajendra III. The empire died out in 1279 A.D. (C.E.). Several power centres came up after this in the region. Further to the south, the Pandya kings again sought to regain the glory they had lost under the Cholas.

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Many brilliant Pandya kings like Jatavarman Sundara Pandyan ruled at the end of the 13thcentury. Further to the north was the Hoysala kingdom, with its capital at Belur and later Halebidu. This kingdom extended through much of the present day state of Karnataka. The Kakatiyas ruled from Warangal (Telangana) while the Yadavas ruled in Devagiri until Devagiri fell to Alauddin Khalji's forces at the end of the 13th century. These states did not exist in peaceful cooperation, and the region was beset by many internal wars and conflicts.

The establishment of the kingdom (subsequently empire) of Vijayanagar was the most momentous development in the history of south India in the medieval period. The kingdom was established by Harihara and Bukka, two brothers. They were the first rulers of the Sangama dynasty. They founded a new capital city on the southern banks of Tungabhadra which they named Vijayanagara (city of victory). Harihara was crowned in 1336 A.D. (C.E.). The Sangama dynasty ruled Vijayanagar for nearly one and a half centuries. This was followed by the Saluva dynasty which was in power only for a brief period. The Tuluva dynasty then succeeded as rulers. Krishnadeva Raya, the greatest ruler of Vijayanagar, belonged to this family.

Kingdom: a country ruled by a king or queen.

Empire: a group of countries controlled by one ruler (an emperor).

As the empire expanded, kingdoms to the south, such as the Hoysalas and the Tamil region, were also assimilated into Vijayanagar. The rulers of Vijayanagar were almost continuously at war with the Bahmani sultanate as well as with the Religous based kingdoms of Kondavidu and Orissa. Finally, the combined forces of the five Deccani Sultanates defeated Vijayanagar in 1565 A.D. (C.E.) at the Battle of Talikota. The Vijayanagar emperors then shifted their capital further south to Penugonda, and eventually to Chandragiri near Tirupati. The empire (or what remained of it) finally withered away in the middle of the seventeenth century.

7.1 (d) The Mughals (1526–1707 A.D. (C.E.))

The Mughal empire was founded by Babur in 1526 A.D. (C.E.) after he defeated Ibrahim Lodi at Panipat. The first six Mughal emperors are referred to as the '**Great Mughals**'. Aurangzeb was the last of the great Mughals. Akbar consolidated the Mughal empire through conquests and through a policy of conciliation with the Religious based kingdoms of Rajasthan. The Mughal empire though began to disintegrate after Aurangzeb, continued to exist nominally till 1857 A.D. (C.E.) when the British finally ended the virtually non-existent empire.

A new power centre rose in Maharashtra in the seventeenth century, and the Marathas under the leadership of **Shivaji** seriously undermined the authority of the Mughals in western India. At its height, the empire stretched over most of the Indian sub-continent. Only the south-western region of Kerala and southern Tamilnadu were not directly under Mughal rule.

7.1 (e) The Arrival of the Europeans

During the fifteenth century the Europeans were pre-occupied with trying to find a direct sea route to India, bypassing the overland route through west Asia and the Mediterranean. The spice trade from India was controlled by Muslims up to Alexandria. By gaining direct access to India the Europeans could exercise more direct control over the spice trade and obtain the spices at more favourable prices. In 1498 A.D. (C.E.), Vasco da Gama landed on the Kerala coast having sailed around the Cape of Good Hope in South Africa. Barely five years later, the Portuguese built their first fort at Cochin in 1503 A.D. (C.E.). Goa was captured in 1510 A.D. (C.E.) and became the centre of the Portuguese state in India. Because of their naval

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superiority, the Portuguese were able to conquer many ports from east Africa up to Malacca, and could effectively control the maritime trade over the entire region.



Trade in Masulipattinam

Other European nations soon followed the Portuguese, most notably the Dutch, English and French. The activities of the latter were carried on through the respective East India Companies. While these were all private trading enterprises, they all had a strong political agenda. During the seventeenth century, when Mughal authority was still powerful, the European companies were able to trade in the Mughal empire, but could not have their own territorial base within the boundaries of the empire. In South India, however, political authority was fragmented and much less cohesive, and they had their own enclaves over which they exercised complete authority. The Dutch were in Pulicat (and later Nagapatnam), the English in Madras, the French in Pondicherry and the Danes in Tarangampadi (Tranquebar).

7.2 Impact on Polity

In Indian history had far-reaching consequences on administrative institutions, society and the economy across the sub-continent.

The CHOLA PERIOD was an enterprising period when trade and the economy expanded, accompanied by urbanization. The administrative machinery was re-organised during Chola rule. The basic unit of local administration was the village (*ur*), followed by the sub-region (*nadu*) and district (*kottam*). Tax-free villages granted to Brahmins were known as *brahmadeya*. Marketing centres and towns were known as *nagaram*. The *ur, nadu, brahmadeya* and *nagaram* each had its own assembly. They were responsible for the maintenance and management of the water resources and land; the local temples; resolving local issues and disputes; and for collecting the taxes due to the government.

The Cholas notable feature was the great increase in the construction of temples. This had two dimensions: new temples were constructed, and existing temples became multi-functional social and economic institutions. The construction of great temples also was a reflection of the growing prosperity in the kingdom, since the activity involved great expenditure. The temple was no longer a mere place of worship, but became an important economic entity as an employer, consumer and land-owner.

The establishment of Islamic Rule in Delhi made a big impact on Indian society. Initially, Islam did not cause any social tension. Arab merchants, for instance, when they came and settled on Kerala coast, married local women and led a peaceful life. The situation changed when Islam became a state power. For a medieval ruler one way of asserting imperial authority was to demolish the place of worship of the enemies. Otherwise Islam as a monotheistic religion had its positive impact in Indian society. It played a decisive role in the evolution of a composite culture.

Muslim kingdoms in Delhi, as well in the Deccan, also attracted migrants from Persia and Arabia who moved to India and took up service in these states and many became important and well-known statesmen. This also opened up Indian society to steady interaction with west Asia resulting in the transfer of cultural and technical influences. Muslim merchants and craftsmen also migrated from the north of India to the south in the wake of the military expeditions. Society became more heterogeneous and hybrid in character. A new composite culture evolved. This could be seen

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most vividly in the Deccan sultanates of Bijapur and Golkonda whose rulers were extremely broad-minded and secular in outlook.

A notable development was the profusion of contemporary historical accounts of the Muslim Sultanates by Arab and Persian historians. Al beruni, Ibn Batuta, and Ferishta are among the best known of the Muslim historians. These historians provide valuable information about the rulers and events of the medieval period. They also provide an alternate historical point of view of Islamic rule in India as seen through the eyes of Muslim writers.

The establishment of the VIJAYANAGAR EMPIRE changed the administrative and social institutional structure of south India, especially in the Tamil country. Perhaps because the new kingdom was threatened from the beginning by the hostility of the Bahmani sultanate in the north, Vijayanagar evolved as a militaristic state. This empire needed two kinds of resources to feed its military establishment – revenue and men. This was achieved through re-organizing the administration of the conquered territories, especially in the Tamil region. Military officers, known as '*nayakas*', were appointed as chiefs of various localities in Tamilnadu and received land grants from the emperor. There were also lesser military leaders known as *palayakkarar* who essentially supplied the manpower for the army. Many forts were also built which were under Brahman commanders.

Three major nayaka kingdoms, owing allegiance to the Vijayanagar emperor, came up between 1500 A.D. (C.E.) and 1550 A.D. (C.E.) in Madurai, Tanjavur and Gingee (Senji). These nayakas had formal roles in court ceremonials at Vijayanagar. This became the new political order in Tamilnadu during the sixteenth century. The nayaka chieftains as well as the three nayaka kings were all strong supporters of Hindu temples. The three capitals became great cultural centres under the patronage of the nayaka rulers who promoted literature and the performing arts.

Resources realized from the land were transferred to the empire by the nayakas not as tax revenue, but as tribute. Thus, the resources of the core regions, especially in the Tamil region, were utilized for military purposes. This administrative set-up effectively destroyed the decentralized, local institutions which managed local resources, temples and affairs which had come up during Chola rule. The appointment of Telugu nayakas also resulted in the migration of Telugu-speaking people from the north. These included soldiers, agriculturists, craftsmen and Brahmins.

The MUGHAL EMPIRE transformed the economy and society of north India. The empire was consolidated under Akbar through his policy of co-opting the Hindu Rajput rulers under the umbrella of Mughal rule. At the height of its power the Mughal empire was one of the largest, richest and most powerful empires in the entire world.

In part due to Aurangzeb's reversal to orthodox Islamic principles of governance which alienated the Rajput rulers and the Hindu subjects, the over-extended empire began to collapse under its own weight by the beginning of the eighteenth century.

The ARRIVAL OF THE EUROPEANS in India ultimately culminated in the establishment of colonial rule in India under the British, and this is what is considered foremost when discussing the impact of the European presence. There was an explosion in the demand for Indian textiles in the European markets, often referred to as the 'Indian craze'. This led to a significant expansion of textile production in India, which was accompanied by an expansion of the production of commercial crops like cotton and indigo and other dyes.

7.3 Society

7.3 (a) Caste

Caste is the most distinctive aspect of Indian society. We first need to understand two dimensions of the term 'caste'. First, the

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four-fold division of society as specified in the religious texts, referred to as *varna.*

Improving the status of their jati was a major pre-occupation for all caste groups. This is particularly evident after the fourteenth century when the traditional local assemblies which controlled the resources and social interactions began to weaken. In traditional society many castes were denied various social rights and privileges. Caste also created a mythical genealogy to establish its origins; this was used to justify the claim for the right to a higher status in the hierarchy. These genealogies are found in many of the manuscripts collected by Colin Mackenzie.

7.3 (b) Religion


Roberto de Nobili

Diverse institutions with different ideologies came up within the bhakti movement during the medieval period. Mathas or mutts were established under different gurus or religious leaders like Vidyaranya; Saivite movements came up like the Tamil *Saiva-siddhanta*, and the *Virasaiva*s in Karnataka; in Maharashtra the *Varkarisampradaya* (tradition) of the devotees of Vithoba arose in the 14th century.

Buddhism had faded out in India. Jainism also lost ground in most parts of India due to emergence of bhakti movement under Sankara and Ramanuja. However, it continued to thrive in parts of Gujarat and Marwar, especially among the trading communities. With regard to Christianity, there were a small number of Christian groups in Kerala claiming their origins to the time of St Thomas, the disciple of Jesus. But Christianity took roots when the Portuguese arrived in Kerala and set themselves up in Goa. In Goa itself the local population was under great pressure to convert to Christianity, among the fishing communities on the Pandyan coast. The best known among the Jesuit missionaries was St Francis Xavier who was instrumental in making the fishing community to take to Christianity in the Tuticorin region. Another notable Jesuit was Roberto de Nobili, a scholar, who was based in Madurai.

In the north a new religion, Sikhism, was founded by Guru Nanak, who lived during 15th and 16th century. Sikhism grew in strength in spite of severe repression by Aurangzeb. Foreign religions also came to India when Jews and Zoroastrians (Parsis) migrated to India. The Parsis, who fled Persia to escape persecuation, settled in Gujarat, while the Jews lived in Kerala. Parsi merchants were among the richest and most prominent in the port of Surat, and subsequently, in Bombay under the British.

7.4 Culture

Literature, Art and Architecture

The Chola period was an era of remarkable cultural activity. These were the centuries when major literary works were written. The best known classical poet, Kamban, wrote Ramayana in Tamil which was formally presented (Arangetram) in the temple at Srirangam. Sekkilar's *Periyapuranam,* similarly was presented at the temple in Chidambaram. Among the other great works of the period is *Kalingattup-parani* and *Muvarula.*

The monumental architecture of the Cholas is visible in the great temple of Tanjavur, Gangai-konda-cholapuram and Darasuram, to name only a few. Stone images were sculpted on the temple walls and pillars. Bronze images of great beauty and artistry were made by the 'lost wax' process. The best known of them is the iconic representation of Siva as Nataraja, performing the cosmic dance.

A distinct Islamic cultural tradition developed in India with the establishment of Muslim rule. The sultans built forts, tombs, mosques and other monuments in Delhi as well as in south India which came under their rule. The Mughal period particularly was a brilliant epoch in the cultural history of

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India. The Mughals were well-known for their aesthetic values, and were great patrons of the arts. They left behind numerous monuments, in addition to constructing entire cities like Shahjahanabad (Delhi) and Fatehpur Sikri, gardens, mosques and forts. Decorative arts – especially jewellery set with precious and semi-precious gems for items of personal use – flourished under the patronage of the royal household and urban elites. The art of painting also flourished in the Mughal period. Primarily known as Mughal miniatures, they were generally intended as book illustrations or were single works to be kept in albums. A large volume of literature was produced, especially in Persian, and also in Urdu, Hindi and other regional languages. In the performing arts, like Hindustani the name of Tansen is well-known indicating the patronage extended to classical music under Akbar.



Fatehpur Sikri Fort

In south India, the Vijayanagar rulers and their military chiefs actively supported temple construction. Many new temples were built by them. Besides this, new structures like pavilions and halls with many pillars were added extensively to existing temples, with elaborately carved pillars. Art historians point to the distinctive style of the temple sculptures of the Vijayanagar period. The intricately carved lofty towers or *gopurams* at the entrance to temples were all added during the Vijayanagar period. The walls of the temples were embellished with paintings.



Hampi

A large volume of religious literature, especially in Sanskrit, was produced under the patronage of the nayakas and the Vijayanagar rulers. Telugu literature flourished under royal support. A new style of Tamil literature called Prabandham emerged during this period. The great commentaries of the epic Silappadikaram and Tirukkural were also written during this period. Venkatamakhi, son of Govindha Dikshidar who codifying the ragas of Carnatic music had lived in this period.

7.5 Economy

7.5 (a) Agriculture

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India was predominantly an agricultural country, and a very large proportion of the population lived in rural areas and depended on agriculture for their livelihood. Both in the north and the south, agriculture depended heavily on irrigation. Canals and wells added to the water sources in addition to rainfall and rivers. The biggest network of canals known in India was built in fourteenth century by Firuzshah Tughluq in the Delhi area. Construction of lakes, tanks and reservoirs with sluices to let out the water as well as the use of check dams all increased the availability of water for irrigation. Cultivators were also encouraged to dig wells. Lift irrigation was used to draw the water. In the north, the Persian wheel was used for lifting water from wells. In the Tamil region, the Cholas had created a network of canals for irrigation

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connecting the tributaries of Kaveri. Lakes and tanks also added to the water sources.



Persian Wheel

An important feature of Indian agriculture was the large number of crops that were cultivated. The peasant in India was more knowledgeable about many crops as compared to peasants in most of the world at the time. A variety of food grains like wheat, rice, and millets were grown apart from lentils and oilseeds. Many other commercial crops were also grown such as sugarcane, cotton and indigo. Other than the general food crops, south India had a regional specialization in pepper, cinnamon, spices and coconut.

In general, two different crops were grown in the different seasons, which protected the productivity of the soil. Maize and tobacco were two new crops which were introduced after the arrival of the Europeans. Many new varieties of fruit or horticultural crops like papaya, pineapple, guava and cashew nut were also introduced which came from the west, especially America. Potatoes, chillies and tomatoes also became an integral part of Indian food.

7.5 (b) Non Agricultural Production

Up to the end of the seventeenth century, India was one of the largest manufacturing countries in the world though the economy was primarily agricultural. Non-agricultural production refers to both processed agricultural products and craft production. Primarily the products can be grouped under: processed agricultural products like sugar, oil, textiles; metal work; precious gems and jewellery; ship building; ornamental wood and leather work; and many other minor products.

The organization of production basically depended on the nature of the market for which it was produced. A large part of the production was intended for local use in the village, or at most a rural region. These goods were basic utilitarian goods like pots and pans, implements like ploughs, basic woodwork and coarse textiles. Generally the producer marketed the product himself, and exchange was probably conducted on barter.

In economic terms, what was important was specialized production by skilled craftsmen for an external market, especially in demand among the high income rural and urban upper classes. Such craft production was generally located in cities, or in rural settlements close to the cities. Craftsmen generally worked on an individual or family basis from their homes or workshops though larger manufacturing units (*karkhanas*) employing many craftsmen were set up under the Mughal state.

7.5 (c) Textiles

Nearly all the cloth that was produced was of cotton, though silk weaving had developed in Bengal where silk was produced, and in Gujarat. Each region of India produced a range of highly specialized local varieties of cotton cloth ranging from the coarse to the superfine, but all were intended for an external market. Dyed and printed/patterned cloth involved the use of vegetable dyes. India had two natural advantages in cotton weaving. The first was that cotton grew in almost all parts of India, so that the basic raw material was easily available. Second, the technology of producing a permanent colour on cotton using vegetable dyes was known from very early times in India. Cotton does not absorb dyes without a preparatory process using mordants, which was not known in the rest of the world. Indigo was the most important dye crop that was grown

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in India, but other dye crops (like the chay root for red colour) were also grown in India. Dye woods and resins like lac were imported. In addition, a range of colours were produced by using flowers and fruits, and products like turmeric in various combinations.



Textile Production

7.5 (d) Commerce

The large manufacturing sector essentially produced goods for exchange, and not for self-use. Therefore, India had an extensive network of trade for marketing these goods. The village was the basic geographical unit of production, and was essentially a subsistence economy and barter was the medium of exchange.

Big cities were usually major commercial centres, with bazaars and shops. They were also intermediate points in inter-regional trade since they were connected by a network of roads to other centres in other parts of the country. In addition to such overland trade, smaller ships and boats were used in coastal trade along both the western and eastern coasts of the country. Finally, the major ports (Surat, Masulipatnam, Calicut etc.) were the nodal points in international, maritime trade.

Maritime trade across the Indian Ocean, extending from China in the east to Africa in the west, had flourished for many centuries. Thus ports like Malacca, Calicut etc. were 'entrepots' or intermediate points in this regionally segmented trade. In the seventeenth century, Surat in Gujarat, Masulipatnam in the Golkonda kingdom, Chittagong in Bengal, Pulicat (Pazhaverkadu) and Nagapatnam on the Coromandel Coast, and Calicut in Kerala were all major ports in Asiatic trade.

India was also a major exporter of textiles, pepper, precious and semi-precious gems – especially diamonds which were then found only in India – and iron and steel which were greatly in demand in the entire Asian region. Textiles accounted for nearly 90 per cent of the total exports from India. The major imports from China and the east were silk, Chinese ceramics, gold, spices, aromatic woods and camphor. Silk, drugs, dye woods and sugar were the main imports from Persia, while gold, ivory and slaves were brought in from east Africa.

7.6 Urbanization

Travellers coming to India in the medieval period noted that there were a number of urban centres of various sizes, from cities to small market towns throughout India, though the country was primarily rural. The urban population was probably quite small as a proportion of the total, but it had an economic and cultural significance which was much greater than its actual size.

What were the factors which facilitated urbanization? It has been observed that cities and towns fulfilled diverse and overlapping roles in the economy. The large cities were centres of manufacturing and marketing, banking and financial services. They were usually located at the intersection of an extensive network of roads

In South India, especially the Tamil region, urbanization went hand in hand with temples. Temples were large economic enterprises requiring a variety of goods and services to function. They needed and employed a large number of people to man the religious services, the kitchens and for other work. Devotees coming to worship at the temple needed many services and goods, so that temple towns also became marketing centres.

Conclusion

The medieval period covering more than seven hundred years of Indian history was a time when momentous changes took place in the political landscape which also transformed the social and economic fabric of the country.

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Events happening in Europe during this Period

Holy Roman Empire & Emperor Charlemagne

In the beginning of the 9th century A.D. (C.E.), a new institution called Holy Roman Empire came into existence in continental Europe. This had nothing to do with the old Roman Empire which had ceased to exist after 476 A.D. (C.E.). The newly established Holy Roman Empire represented Christianity and Christendom and, hence, it was designated holy. The emperor was supposed to be a Representative of God on earth like the Pope. The emperor dealt with political matters, while the Pope dealt with the spiritual. The Emperor was superior to everybody else in the world, except the Pope. Charlemagne, the king of Franks, was the first Holy Roman Emperor to assume the title (800 A.D. (C.E.)). Charlemagne was a contemporary of Pallava king Nandivarman II and Pratihara ruler Nagabatta I.



Charlemagne and Pope Adrian I

King John and the Great Magna Carta



King John signing Magna Carta

The nobles in England forced King John II to sign a Charter of Liberty in 1215 A.D. (C.E.). It is Magna Carta or the Great Charter. This Charter contained a promise that the king would respect certain liberties of the nobles and the people of England. The theory of the supremacy of the ruler which prevailed in the Holy Roman Empire was not accepted in England. King John of England was a contemporary of Sultan Iltutmish in India. Thus in England, we find that the king's power was checked early.

Recap

- Major political changes commencing from the establishment of Muslim Rule in Delhi, are dealt with.
- The enterprising period of Cholas and the significance of Vijayanagar Empire in the south are analysed.
- The economy and the society during the Sultanate and the Mughal rule are highlighted.
- Occupational castes and conflict between Right and Left Hand Castes are explained.
- Progress in art, literature and music are discussed.
- Conditions of agriculture, trade, commerce and urbanization are examined.

Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Advent of European Invasion**

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Unit - 1

Advent of The Europeans



Learning Objectives

- To know about the kinds of sources of modern India
- To understand the Portuguese trade interests in India
- To understand the impact of Portuguese and Dutch presence in India
- To know the colonial settlements of Denmark
- To know the arrival and settlement of English and French East India Companies

QIZPFE

Introduction

Many of the foreign travelers, traders, missionaries and civil servants who came to India in the 18th and 19th centuries have left accounts of their experiences and their impressions of various parts of the country. To know the events of modern period, we have abundant sources at the international, national, and regional level.

Sources of Modern India

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The sources for the history of modern India help us to know the political, socio-economic and cultural developments in the country. From the very beginning, the Portuguese, the Dutch, the French, the Danes, and the English recorded their official transactions in India on state papers. Well preserved records are very valuable to know about their relations in India. The archives at Lisbon, Goa, Pondicherry and Madras were literally store houses of precious historical informations. All these sources must, however, be critically evaluated before they are used for historical writing.

Kinds of Sources

We can write history with the help of sources like written sources and material sources.

Written Sources



Ananda Rangam

After the advent of the printing press, numerous books were published in different languages. Hence, people began to acquire knowledge easily in the fields like art, literature, history and science. The Europeans came to know about the immense Wealth of India from the accounts of Marco Polo and similar sources. The wealth of India attracted Europeans to this country. Ananda

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Rangam is a name to conjure with in the annals of Tamil history. He was a Dubash (Translator) in Pondicherry to assist French trade in India. He recorded the events that took place in French India. His diaries contain the daily events from 1736 to 1760, which are the only written secular record available during that period. His diaries reveal his profound capacity for political judgment, and is a most valuable source of history. Written sources include Literatures, Travel Accounts, Diaries, Auto Biographies, Pamphlets, Government Documents and Manuscripts.

Archives

This is the place where historical documents are preserved. The National Archives of India (NAI) is located in New Delhi. It is the chief storehouse of the records of the government of India. It has main source of information for understanding past administrative machinery as well as a guide to the present and future generations related to all matters. It contains authentic evidence for knowing the political, social, economic, cultural and scientific life and activities of the people of India. It is one of the largest Archives in Asia.



George William Forrest can rightly be called as the Father of National Archives of India.

Tamil Nadu Archives

The Madras Record Office, presently known as Tamil Nadu Archives (TNA) is located in Chennai. It is one of the oldest and largest document repositories in Southern India. The most of the records in the Tamil Nadu archives are in English. The collections include series of administrative records in Dutch, Danish, Persian and Marathi. Few documents are in French, Portuguese, Tamil and Urdu.



Tamil Nadu Archives

Tamil Nadu Archives has 1642 volumes of Dutch records which relate to Cochin and Coromandal coast. These records cover the period from 1657 – 1845. The Danian records cover the period from 1777 – 1845. Dodwell prepared with great effort and the first issue of the calendar of Madras records was published in 1917. He was highly interested in encouraging historical researches. He opened a new chapter in the History of Tamil Nadu Archives.

Material Sources



St. David Fort (Cuddalore)

Many paintings and statues are the main sources of modern Indian history. They give us a lot of information and the achievement of national leaders and historical personalities. Historical buildings like St. Francis Church at Cochin, St. Louis Fort at Pondicherry, St. George Fort in Madras, St. David fort in Cuddalore, India Gate, Parliament House, President House in New Delhi, etc are different styles and techniques of Indian architecture. Other objects and materials of religious, cultural and historical value are collected and preserved in Museums. These museums help

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to preserve and promote our cultural heritage. The national museum in Delhi is the largest museum in India which was established in 1949.

Coins are a good source to know about administrative history. The first coinage in modern India under the crown was issued in 1862. Edward VII ascended after Queen Victoria and the coins issued by him bore his model. The Reserve Bank of India was formally set up in 1935 and was empowered to issue Government of India notes. The first paper currency issued by RBI in January 1938 was 5 rupee notes bearing the portrait of King George VI.



In 1690, Fort St. David's was built by the British in Cuddalore.

Advent of the Europeans

After the capture of Constantinople by the Turks in A.D (CE) 1453, the land route between India and Europe was closed.

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The Turks penetrated into North Africa and the Balkan Peninsula. It became imperative on the part of the European nations to discover new sea routes to the East.

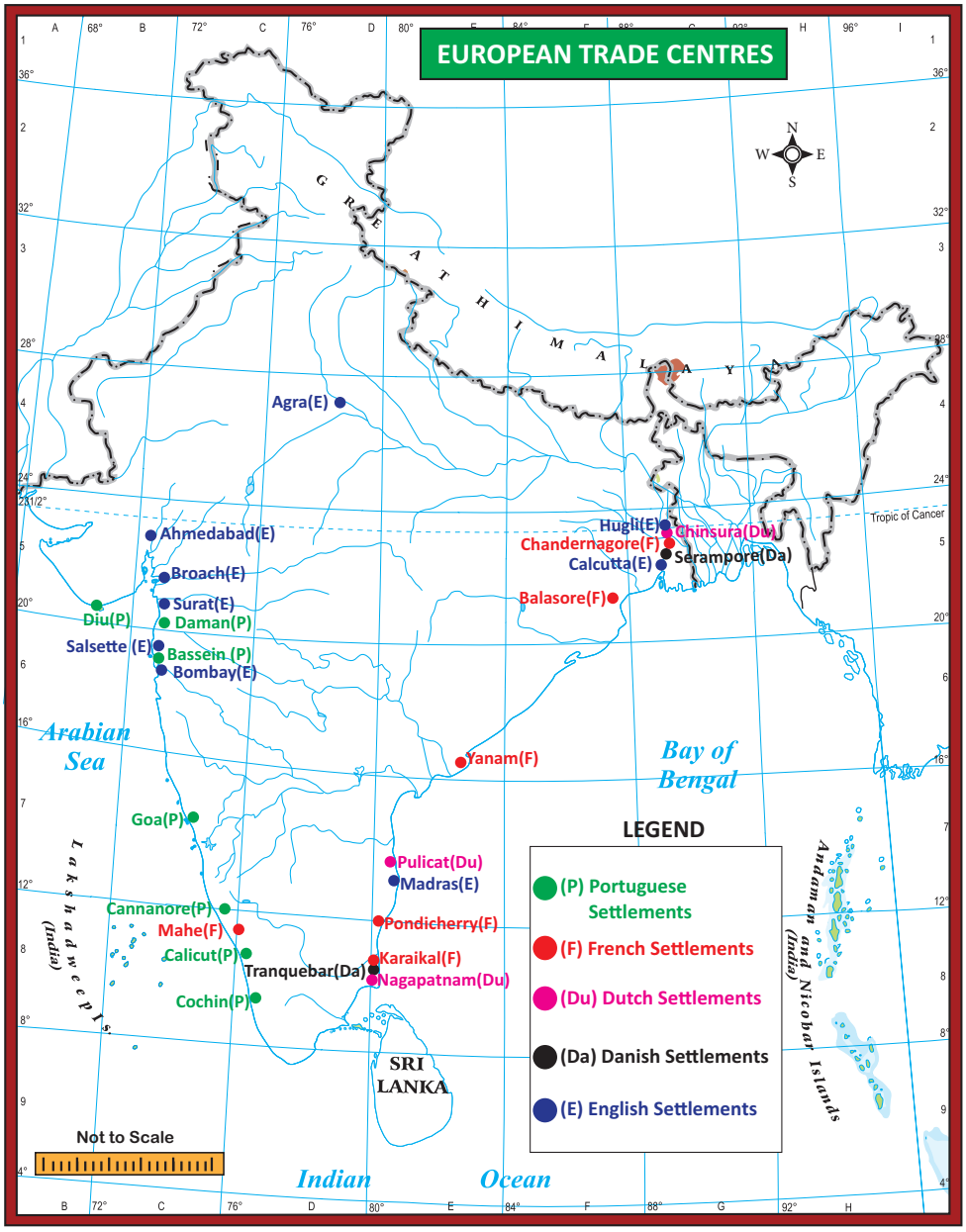
Audio-visual means possessing both a sound and a visual component, such as slide-tape presentations. Audio-visual service providers frequently offer web streaming, video conferencing and live broadcast services. Television, films, internet are called 'Audio-visual media'.

Portugal

Amongst the entire European nations Portugal was the foremost to make a dynamic attempt to discover a sea route to India. Prince Henry of Portugal, who is commonly known as the "Navigator", encouraged his countrymen to take up the adventurous life of exploring the unknown regions of the world. Bartholomew Diaz, a Portuguese sailor reached the southern-most point of Africa in 1487. He was patronized by the King John II.



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Vasco da Gama

Vasco da Gama, another Portuguese sailor reached the southern-most point of Africa and he continued his journey to Mozambique from where he sailed to India with the help of an Indian pilot. In A.D (CE) 1498, he reached Calicut, where he was cordially received by King Zamorin, the ruler of Calicut. A second Portuguese navigator, Pedro Alvares Cabral, sailed towards India, following the route discovered by Vasco da Gama with 13 ships and a few hundred soldiers in 1500. On his arrival at Calicut, there arose conflicts between the Portuguese and king Zamorin.


Vasco da Gama

Vasco da Gama came to India for the second time in 1501 with 20 ships and

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founded a trading centre at Cannanore. One after another, they established factories at Calicut and Cochin. King Zamorin attacked the Portuguese in Cochin, but was defeated. Cochin was the first capital of the Portuguese East India Company. The third voyage of Vasco da Gama was in 1524. He soon fell ill, and in December 1524 he died in Cochin.

Francisco de Almeida (1505-1509)

In 1505, Francisco de Almeida was sent as the first Governor for the Portuguese possessions in India. Almeida had the aim of developing the naval power of the Portuguese in India. His policy was known as the "Blue Water Policy".

As Portuguese tried to break the Arab's monopoly on Indian Ocean trade, it negatively impacted on the trade interests of Egypt and Turkey. Sultans of Bijapur and Gujarat were also apprehensive of the expansion of Portuguese control of ports which led to an alliance between Egypt, Turkey and Gujarat against Portuguese invaders. In a naval battle fought near Chaul, the combined Muslim fleet won a victory over the Portuguese fleet under Almeida's son who was killed in the battle. Almeida defeated the combined Muslim fleet in a naval battle near Diu, and by the year 1509, Portuguese claimed the naval supremacy in Asia.

Alfonso de Albuquerque (1509-1515)

The real founder of the Portuguese power in India was Alfonso de Albuquerque. He captured Goa from the Sultan of Bijapur in November 1510. In 1515, he established the Portuguese authority over Ormuz in Persian Gulf. He encouraged the marriages of the Portuguese with Indian women. He maintained friendly relations with Vijayanagar Empire.

Nino de Cunha (1529-1538)

Governor Nino de Cunha moved capital from Cochin to Goa in 1530. In 1534, he acquired Bassein from Bahadur Shah of Gujarat. In 1537, the Portuguese occupied Diu. Later, they wrested Daman from the local chiefs of Gujarat. In 1548, they occupied Salsette.

Thus during the 16th century, Portuguese succeeded in capturing Goa, Daman, Diu, Salsette, Bassein, Chaul and Bombay on the western coast, Hooghly on the Bengal coast and San Thome on the Madras coast and enjoyed good trade benefits. The Portuguese brought the cultivation of tobacco to India. Due to the influence of Portuguese Catholic religion spread in certain regions on India's western and eastern coasts. The printing press was set up by the Portuguese at Goa in 1556. A scientific work on the Indian medicinal plants by a European writer was printed at Goa in 1563. In 17th century, the Portuguese power began to decline to the Dutch and by 1739 the Portuguese pockets became confined to Goa, Diu and Daman.

The Dutch

The Dutch followed the Portuguese into India. In 1602, the United East India company of Netherlands was formed and it received the sanction of their government to trade in East India. After their arrival in India, the Dutch founded their first factory in Masulipatnam, (Andhra Pradesh) in 1605. This company captured Amboyna from the Portuguese in 1605 and established its supremacy in the Spice Islands. They captured Nagapatnam near Madras from the Portuguese and made this place as their strong hold in South India. At first, Pulicat was their headquarters. Later, they shifted it to Nagapatnam in 1690.

The most important Indian commodities traded by the Dutch were silk, cotton, indigo, rice and opium. They monopolized the trade in black pepper and other spices. The important factories in India were Pulicat, Surat, Chinsura, Kasim bazaar, Patna, Nagapatnam, Balasore and Cochin.

The English East India Company remained engaged in rivalry with the

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Portuguese and the Dutch throughout the 17th century. In 1623, the Dutch cruelly killed ten English traders and nine Javanese in Amboyna. This incident accelerated the rivalry between the two Europeans companies. Their final collapse came with their defeat by the English in the Battle of Bedera in 1759. The Dutch lost their settlements one by one to the English and was completely wiped out by the year 1795.

Dutch in Tamil Nadu

The Portuguese who established a control over Pulicat since 1502 were over thrown by the Dutch. In Pulicat, the Dutch built the fort Geldria in 1613. This fort was once the seat of Dutch power.



Geldria Fort (Pulicat)

The Dutch established their settlement at Pulicat in 1610. Diamonds were exported from Pulicat to the western countries. The other Dutch colonial forts and possessions were Nagapattinam, Punnakayal, Porto Novo, Cuddalore and Devanampatinam;

The British

On 31st December 1600, Elizabeth, the Queen of England granted a charter to the governor and company of Merchants of London to trade with East Indies. The Company was headed by a Governor and a court of 24 directors. Captain Hawkins visited Jahangir's court in 1608 to get certain concessions for the company. He secured permission to raise a settlement at Surat. However, the Emperor cancelled the permission under pressure from the Portuguese.

In 1612, the English Captain Thomas Best, inflicted a severe defeat over the Portuguese in a naval battle near Surat. The Mughal Emperor Jahangir permitted the English to establish their factory in 1613 at Surat, which initially became the headquarters of the English in western India. Captain Nicholas Downton won another decisive victory over the Portuguese in 1614. These events enhanced the British prestige at the Mughal court. In 1615, Sir Thomas Roe was sent to Jahangir's court by King James I of England. He remained at Agra for three years and succeeded in concluding a commercial treaty with the emperor. Before the departure of Sir Thomas Roe, the English had established their trading centres at Surat, Agra, Ahmadabad and Broach.

On the coastline of the Bay of Bengal, the English established their first factory in 1611 at Masulipatam, an important port in the territory of the kingdom of Golconda. In 1639, the English merchant, Francis Day, obtained Madras as a lease from Chennappa Nayaka, the ruler of Chandragiri. The East India Company built its famous factory known as Fort St. George in Madras, which became their headquarters for the whole of the eastern belt and first fort built by British.

King Charles II of England received the island of Bombay as a part of his dowry from the Portuguese King, on the occasion of his marriage with Catherine. In 1668, the East India Company acquired the island at an annual rent of £ (pounds) 10 from Charles II.

In 1690 a factory was established at Sutanuti by Job Charnock. The Zamindari of the three villages of Sutanuti, Kalikata and Govindpur was acquired by the British in 1698. These villages later grew into the city of Calcutta. The factory at Sutanuti was fortified in 1696 and this new fortified settlement was named as 'Fort William' in 1700.

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After the Battle of Plassey in 1757 and the Battle of Buxar in 1764, the Company became a political power. India was under the East India Company's rule till 1858 after it came under the direct administration of the British Crown.

Danish

On March 17, 1616 the King of Denmark, Christian IV, issued a charter and created a Danish East India company. They established settlement at Tranqueber (Tamilnadu) in 1620 and Serampore (Bengal) in 1676. Serampore was their headquarters in India. They failed to strengthen themselves in India and they sold all their settlement in India to the British in 1845.



Danish called Tranqueber as Danesborg. The king of Denmark sent Ziegenbalg to India. Ziegenbalg set up a printing press at Tranqueber (Tarangambadi).



Tranquebar Danish Fort

The French

The French East India Company was formed in 1664 by Colbert, a Minister of King Louis XIV. In 1667, a French expedition came to India under Francois Caron. France was the last European country to come India as traders. Caron founded the first French factory in India at Surat. In1669, Marcara founded second French factory at Masulipatam by securing a patent from the Sultan of Golkonda.



Colbert

In 1673, the settlement of Pondicherry was founded by Martin under a grant from Sher Khan Lodi, the ruler of Bijapur. Pondicherry became the most important and prosperous French settlement in India. A fort known as St. Louis was built by Francois Martin in Pondicherry. In 1673, the French obtained permission from Shaista Khan, the Mughal Subedar (governor) of Bengal to establish a township at Chandranagore, near Calcutta.

The French East India Company established factories in different parts of India, particularly in the coastal regions such Mahe, Karaikal, Balasore and Qasim Bazar. These were a few important trading Centers of the French East India Company.

The vision of the French power in India was further reinforced by the appointment of Joseph Francois Dupleix as the Governor of the French East India Company in 1742. He succeeded Dumas as the French governor of Pondicherry.



The Swedish

The Swedish East India Company was founded in Gothenburg, Sweden, in 1731 for the purpose of conducting trade with the Far East. The venture was inspired by the success of the Dutch East India Company and the British East India Company.

Conclusion

Since the Portuguese were eliminated by the Dutch and the later extinguished by the English, the French were left to face the English for control over trade and territory. The French neglected trade and entangled themselves in wars with Indian and other European powers. The three "Carnatic

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wars" ruined the French and rejuvenated the English to embark on a systematic territorial expansion. The comparative success of the British over the Portuguese, the Dutch, the Danish, and the French was largely due to their commercial competitiveness, spirit of supreme sacrifice, government support, naval superiority, national character and their ascendency in Europe.

Recap

- Ananda Rangam is a name to conjure with in the annals of Tamil history.
- The Madras Record Office, known as Tamil Nadu Archives (TNA) is located in Chennai.
- Prince Henry of Portugal, is commonly known as the "Navigator".
- The "Blue Water Policy" was followed by Almeida.
- The Mughal Emperor Jahangir permitted the English East India Company to establish their factory in 1613 at Surat.
- French East India Company was formed in 1664 by Colbert.
- Pondicherry became the most important and prosperous French settlement in India.

GLOSSARY		
Missionaries	religious missions	சமயப்பரப்பு குழுவினர்
Pamphlets	a small booklet	பிரசுரங்கள்
Archives	the place where historical documents and records are kept	ஆவணக்காப்பகம்
Manuscripts	handwritten books or documents	கையெழுத்து பிரதிகள்
Repository	a person or thing regarded as a store of information	களஞ்சியம்
Voyage	a long journey especially by ship	கடற்பயணம்
Monopoly	exclusive control or possession of something	முற்றுரிமை
Navigator	in earlier times, a person who explored by ship	கடல்வழி வல்லுநர்/ மாலுமி

Evaluation

I. Choose the correct answer.

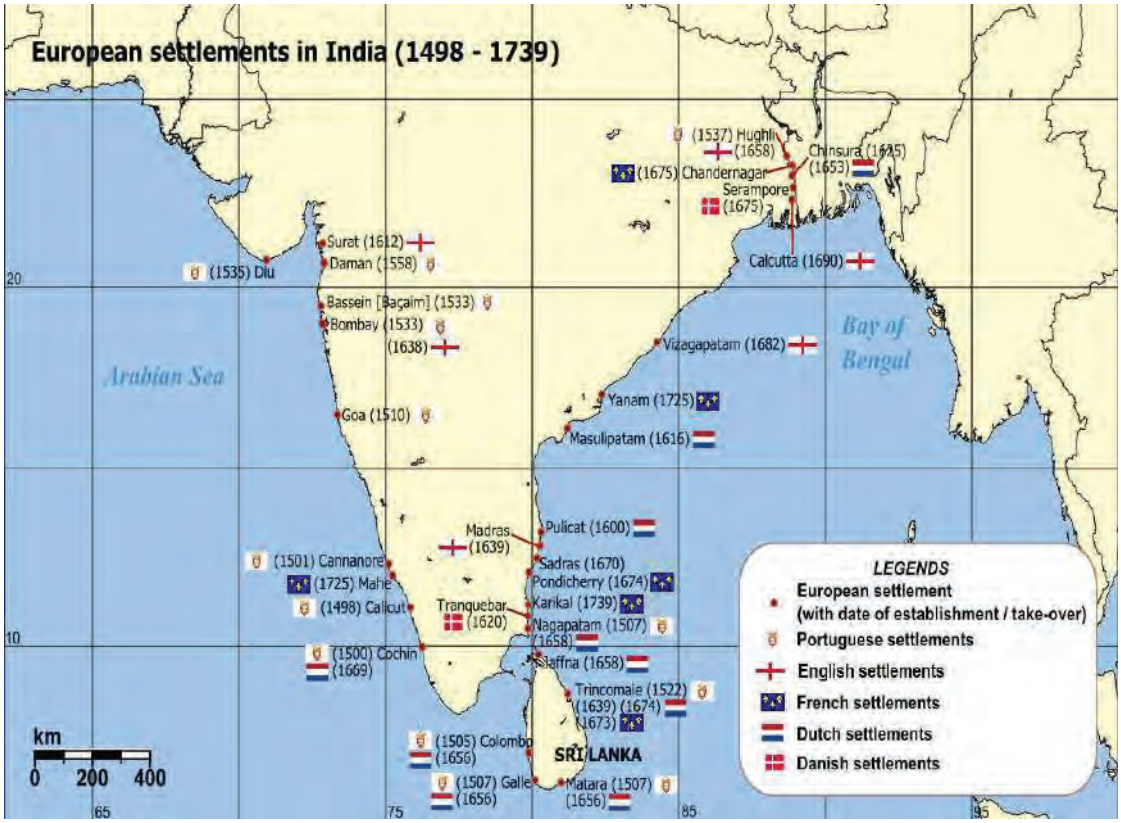
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1. Who laid the foundation of Portuguese power in India?
   a) Vasco da Gama
   b) Bartholomew Diaz
   c) Alfonso de Albuquerque
   d) Almeida
2. Which of the following European Nation was the foremost attempt to discover a sea route to India?
   a) Dutch b) Portugal
   c) France d) Britain
3. In 1453 Constantinople was captured by _____.
   a) The French b) The Turks
   c) The Dutch d) The British
4. Sir William Hawkins belonged to _____.
   a) Portugal b) Spain
   c) England d) France

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ADVENT OF THE EUROPEAN

India had commercial contact with European countries from time immemorial. With the arrival of Alexander the Great these relations became still more intimate. There was a great demand for Indian goods like silk, spices, muslin and handloom fabrics in Europe. India exported pepper, cloves, chillies, cinnamon, ginger, coconut, canesugar, indigo etc to western countries through three main trade routes.

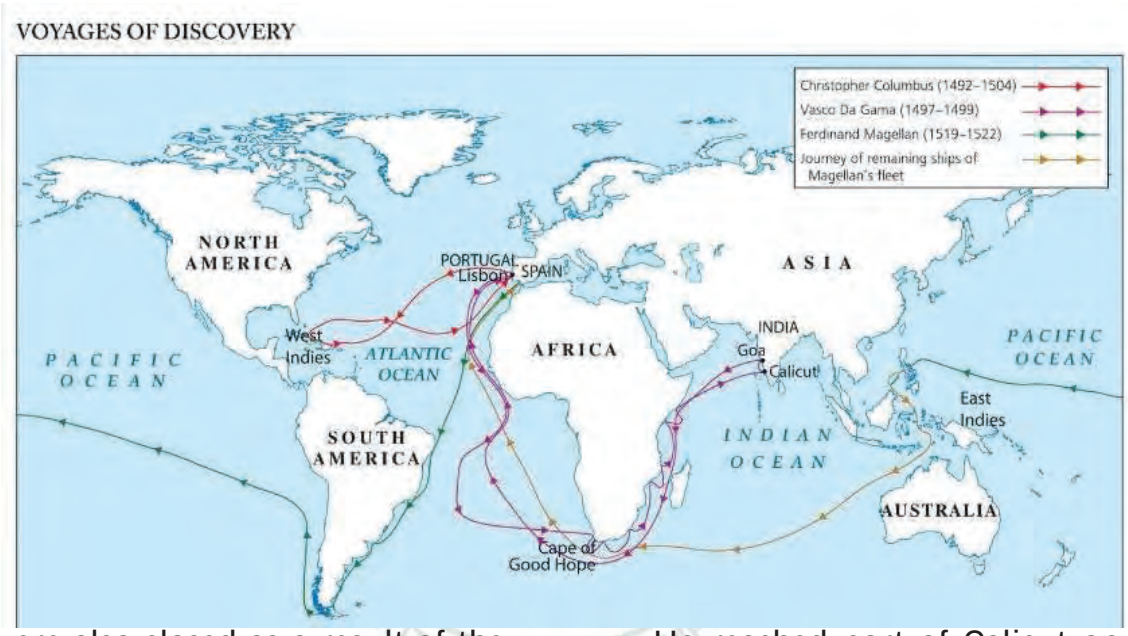


The three important trade routes were,

- Through Afghanistan, Central Asia and the Caspian Sea and terminating at the Black Sea Coast.Through Persia and Syria leading to the port of Alexandria on the Mediterranean coast of Europe.

First Governor-General of India -William Bentinck

❖ The Sea route passing through the Arabian Sea, Persian Gulf and the Red Sea.But in 1453 A.D. the Ottoman Turks captured Constantinople and troubled the European merchants. They blocked the land route through Afghanistan. The other two routes were also closed as a result of the Arab conquest in the 8th century A.D. So the Europeans were forced to discover a new sea route to India.



PORTUGUESE

- The Portuguese were the first to discover a new sea route to India
- Prince Henry of Portugal started a school for training sea men on scientific navigation.
- Prince Henry of Portugal encouraged voyages for the discovery of sea routes to India following which Bartholomeu Diaz reached cape of good hope in 1498 AD
- Vasco da Gama discovered the cape route from Europe to India. He reached port of Calicut on 17 May, 1498 and was received by the Hindu ruler of Calicut, Zamorin. This led to the establishment of trading station at Calicut, Cochin and Cannanore.


Vasco da Gama

- Cochin (1502) was the early capital of the Portuguese in India, later on replaced by Goa.
- The first Governor of Portuguese in India was Francisco de Almeida (1505 – 09). He introduced **'The Policy of Blue Water'.**
- Alfonso d' Albuquerque (1509-15) becomes governor of the Portuguese in India in 1509. He captured Goa from the ruler of BijapurAdilshahi Sultan in 1510 and introduced the policy of imperialism.
- Alberquerque abolished Sati in his territory.
- Nino-da-Cunha (1529-38) transferred the capital from Cochin to Goa in 1530.
- He acquired Diu and Bassein from Bahadur Shah of Gujarat (1535).
- Portuguese acquired Daman in 1559. They lost Hugly in 1631, during the reign of Shahjahan.
- In 1661, the Portuguese king gave Bombay to Charles II of England as dowry, for marrying his sister.
- tin Alfonso de Souza (1542 – 45).
- Gradually almost all of their territories were lost to Marathas (Salsette and Bassein in 1739), Dutch and English.
- Only Goa, Diu and Daman remained with them until 1961.
- The Portuguese brought to India the cultivation of tobacco
- Vasco da Gama visited India three times and was buried at Fort Kochi
- Discovery of Brazil diverted their attention from India.

Important Portuguese to Visit India
✓ Vasco da Gama - 1498
✓ Alvarez Cabral - 1500
✓ LopoSoares – 1503
✓ Francisco de Almedia – Sept 1505
✓ Albuquerque -1509
✓ Nuno da Caunha – 1529
✓ Joa de castro - 1545

DUTCH

- Dutch United East India Company was formed in 1602 AD
- The Dutch East India Company established factories in India at Masulipatnam in 1605, Pulicat (1610), Surat (1616), Bimlipatnam (1641), Karaikal (1645), Chinsura, Kasimbazar, Patna, Balasore, Nagapatnam and Cochin.

- They replaced the Portuguese as the most dominant power in European trade with East, including India, Pulicat was their main centre in India till 1690, after which Nagapatinam replaced it.
- Their final collapse came with their defeat by the English in the Battle of Sedera in 1759.
- 1623 Amboina massacre in Indonesia.

ENGLISH

- Before the establishment of the East India Company, John Mildenhall, an English merchant came to India over land route to trade with Indian Merchants in1599.
- The English East India Company was formed by a group of merchants in 1599 known as Merchant Adventures, Trading in to East-Indies
- On December 1600, Queen Elizabeth granted royal charter to a new body of merchants , who formed a new company under the name of The Company of Merchants of London

The Important French Governors in India

- ✓ Francois Martin (Died in 1706)
- ✓ Chevalisar Hebert (1708 -1713 , 1715 – 1718)
- ✓ Lenoir (1721-1723, 1726 – 1735)
- ✓ Benoit
- ✓ Dumas
- ✓ Dupleix
- ✓ Godeheu
- ✓ De leyrit

- In 1609, Captain Hawkins came to the court of Jahangir to seek permission to establish British presence in India, but met with failure.
- Sir Thomas Roe visited Jahangir's court (1615) as an ambassador of King James I to seek permission to trade in India and was successful in his mission.

Establishment of Factories (By British East India Company)

- First factory was built at Surat (1608). Surat was replaced by Bombay, acquired from Charles-II on lease as the headquarters on the West coast in 1687.
- In 1639, obtained Madras from Raja of Chandragiri with permission to build a fortified factory, which was named **Fort St George.**

- In 1690, Job Charnock, established a factory at Sutanati and the Zamindari of three villages Sutanati, Kalikata and Govindpur were acquired by the British (1698). These three villages grew as city of Calcutta.
- The factory at Sutanati was fortified and named Fort William in 1700.
- In 1717, John Surman obtained royal firman from Mughal emperor Farrukhsiyar. This firman is also called the Magna Carta of the British rule in India as it gave large concessions to the company.

DANES

- The Danes arrived in India in 1616. They established settlement at Tranquebar (Tamil Nadu) in 1620 and Serampore (Bengal) in 1676. Serampore was their headquarters.
- They were forced to sell their settlements to British in 1845.

FRENCH

- The French East India Company was formed in 1664 by Colbert under state patronage during the reign of Louis XIV.
- The first French factory was established at Surat by Francois Caron in 1668, later Maracara setup a factory at Masulipatnam in 1669.
- They occupied Mahe, Yanam and Karaikal.
- A small village was acquired from the Muslim governor of Valikondapuram by **Francois Martin** and Bellanger de Lespinay in 1673.
- The village developed into Pondicherry and its first governor was Franco's Martin.
- The Governors, Lenoir and Dumas revived the French power in India between, 1720–42 and the Anglo-French conflict stated with the arrival of Governor Duplex in 1742, and resulting in their final defeat in India.

French Settlements in India

- ✓ Surat – 1667
- ✓ MasuliPatnam – 1669
- ✓ Pondicherry – 1673
- ✓ Chandrangar
- ✓ Balasore
- ✓ Qosim bazar

The First Muslim President of India- Dr. Zakir Hussain

The Advent of the Europeans

Company	*Established in*	*Head quarters*
Portuguese East India Company	1498AD	Cochin (1510), Goa (1530-1961)
Dutch United East India Company	1602 AD	East Coast loramandelPulict (1690) Bengal Hoogli (1655)
English East India Company	1600 AD	West Coast : Surat (1608 – 87) Bombay (from 1687) East Coast : Coromandel, Masulipatnam (1611- 14) Bengal : Under Madras (upto 1700) Calcutta (from 1700)
Danish East India Company	1616 AD	Serampur (Bengal) (1676 – 1845)
French Eat India Company	1664 AD	Surat (1668 – 1673), Pondicherry (1673 – 1754)

The first Indian to join the ICS- SatyendraNath Tagore

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **British Expansion in India**

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Unit - 2

From Trade to Territory



Learning Objectives

- To know the rise of the Political Power of English East India Company
- To know the events and impact of Battle of Plassey and Buxar
- To know the Carnatic wars and Mysore wars
- To know the Carnatic wars and Mysore wars
- To understand the growth of colonial army and civilian administration
- To understand the principles of Subsidiary Alliance and Doctrine of Lapse

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Introduction

In the 15th Century, Europe witnessed an era of geographical discoveries through land and sea routes. In 1498, Vasco Da Gama of Portugal discovered a new sea route from Europe to India. The main motive behind those discoveries was to maximize profit through trade and to establish political supremacy. The rule of East India Company in India became effective after the conquest of Bengal. The main interest of the company in India was territorial and commercial expansions.

Establishment of Political Power by the English East India Company

Battle of Plassey (1757)

Alivardi Khan, the Nawab of Bengal died in 1756 and his grandson Siraj-ud-daula ascended the throne of Bengal. The British taking advantage of the New Nawab's weakness and unpopularity seized power. So, Siraj-ud-daulah decided to teach them (British) a lesson by attacking over their political settlement of Calcutta. The Nawab captured their factory at Kasimbazar. On 20th June 1756, Fort William surrendered but Robert Clive recovered Calcutta.

The Black Hole tragedy (1756)

There was a small dungeon room in the Fort William in Calcutta, where troops of the Nawab of Bengal Siraj-ud-daula, held 146 British Prisoners of war for one night. Next day morning, when the door was opened 123 of the prisoners found dead because of suffocation.

On 9th February 1757, Treaty of Alinagar was signed, where by Siraj-ud-daulah conceded



Battle of Plassey (1757)

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practically all his claims. British then captured Chandranagore, the French settlement, on March 1757. The battle of Plassey took place between the British East India Company and the Nawab of Bengal and his French allies. It was fought on 23 June 1757. The English East India Company's forces under Robert Clive defeated the forces of Siraj-ud-daulah. After the collapse of Bengal, the company gained a huge amount of wealth from the treasury of

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Bengal and used it to strengthen its military force. The beginning of the British political sway over India may be traced from the Battle of Plassey. It was the most decisive battle that marked the initiation of British rule in India for the next two centuries.

Battle of Buxar (1764)

After the Battle of Plassey in 1757, the company was granted undisputed right to have free trade in Bengal, Bihar and Orissa. It received the place of 24 parganas in Bengal. Mir Jafar (1757 to 1760) the Nawab of Bengal however fell into arrears and was forced to abdicate in favor of his son in law, Mir Qasim.

Mir Qasim ceded Burdwan, Midnapore and Chittagong. He shifted his capital to from Mursidabad to Monghur. Mir Qasim soon revolted as he was angry with the British for misusing the destakes (free duty passes). However, having been defeated by the British, he fled to Awadh, where he formed a confederacy with Shuja-ud-daulah and Shah Alam.

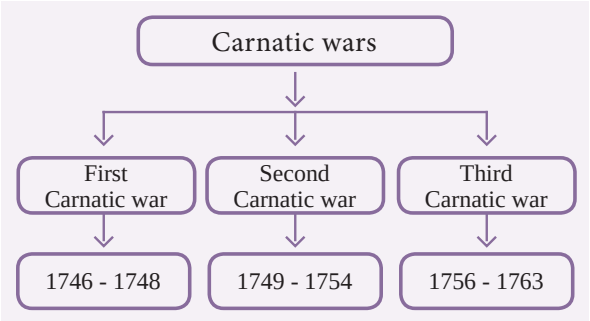


Battle of Buxar (1764)

The Battle was fought on October 22, 1764 at Buxar, a "small fortified town" within the territory of Bihar, located on the banks of the Ganges river about 130 kilometers west of Patna. It was a decisive victory for the British East India Company. Shuja–ud-daulah, Shah Alam and Mir Qasim were defeated by General Hector Munro. Mir Jafar was again placed on the throne. On Mir Jafar's death, his son Nizam-ud-daulah was placed on the throne and signed Allahabad Treaty on 20th February 1765 by which the Nawab had to disband most of his army and to administer Bengal through a Deputy Subahdar nominated by the company. Robert Clive concluded two separate treaties with Shuja-ud-daula and Shah Alam II. Dual System of government started in Bengal.

Carnatic wars

In the 18th century, three Carnatic wars were fought between various Indian rulers, British and French East Indian Company on either side. Traditionally, Britain and France were rival countries in Europe. Their rivalry continued in India over trade and territories. It resulted in a series of military conflicts in the south known as the Carnatic wars which spanned from 1746 to 1763. These wars resulted in establishment of political supremacy of British East Indian Company.



First Carnatic war

On the outbreak of the Austrian war of succession in Europe the English and the French were on opposite camps increased the hostility between these two forces. The echo of this war was felt in India.

Battle of Adayar (1746)

The First Carnatic War is remembered for the battle of San. Thome (Madras) fought between the French forces and the forces of Anwar-ud-din, the Nawab of Carnatic, who appealed the British for help. A small French army under Captain Paradise defeated the strong Indian army under Mahfuz Khan

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at San. Thome on the banks of the River Adayar. This was the first occasion when the superiority of the well-trained and well-equipped European army over the Indian army was proved beyond doubt.

Treaty of Aix-la-Chapelle (1748)

The war was ended by the treaty of Aix-la-Chapelle which brought the Austrian War of Succession to an end. Under the terms of this treaty, Madras was returned back to the English, and the French, in turn, got their territories in North America.

Second Carnatic War

The main cause of this war was the issue of succession in Carnatic and Hyderabad. Anwaruddin Khan and Chanda Sahib were the two claimants to the throne of Carnatic, whereas Nasir Jang and Muzaffar Jang were claimants to the throne of Hyderabad. The French supported Chanda sahib and Muzaffar Jang, while the British supported the other claimants with the objective of keeping their interest and influence in the entire Deccan region.

Battle of Ambur (1749)

Finally Dupleix, Chanda Sahib and Muzaffar Jang formed a grand alliance and defeated and killed Anwar-ud-din Khan, the Nawab of Carnatic, on 3 August 1749 in the Battle of Ambur. Muhammad Ali, the son of Anwar-ud-din, fled to Trichinopoly. Chanda Sahib became the Nawab of Carnatic and rewarded the French with the grant of 80 villages around Pondicherry.

In the Deccan, too, the French defeated and killed Nasir Jang and made Muzaffar Jang as the Nizam. The new Nizam gave ample rewards to the French. He appointed Dupleix as the governor of all the territories in south of the river Krishna. Muzaffar Jang was assassinated by his own people in 1751. Salabat Jang, brother of Nasir Jang was raised to the throne by Bussy. Salabat Jang granted the Northern Circars excluding the Guntur District to the French. Dupleix's power was at its zenith by that time.

Battle of Arcot (1751)

In the meantime, Dupleix sent forces to besiege the fort of Trichy where Muhammad Ali had taken shelter. Chanda Sahib also joined with the French in their efforts to besiege Trichy. Robert Clive's proposal was accepted by the British governor, Saunders, and with only 200 English and 300 Indian soldiers, Clive was entrusted the task of capturing Arcot. His attack proved successful.


Robert Clive

Robert Clive defeated the French at Arni and Kaveripak. With the assistance of Lawrence, Chanda Sahib was killed in Trichy. Muhammad Ali was made the Nawab of Arcot under British protection. The French Government recalled Dupleix to Paris.

Treaty of Pondicherry (1755)

Dupleix was succeeded by Godeheu who agreed the treaty of Pondicherry. According to it, both the powers agreed not to interfere in the internal affairs of the native states. They were to retain their old positions. New forts should not be built by either power. The treaty made the British stronger.

The second Carnatic war also proved inconclusive. The English proved their superiority on land by appointing Mohammad Ali as the Nawab of Carnatic. The French were still very powerful in Hyderabad. However, the predominant position of the French in the Deccan peninsula was definitely undermined in this war.

Third Carnatic War

The outbreak of the Seven Years' War in Europe led to the third Carnatic war in

India. By this time, Robert Clive established the British power in Bengal by the Battle of Plassey which provided them with the necessary finance for the third Carnatic war.

Count de Lally was deputed from France to conduct the war from the French side. He easily captured Fort St. David. He ordered Bussy to come down to the Carnatic with his army, to make a united effort to push the British out of the Carnatic. Taking advantage of Bussy's departure, Robert Clive sent Colonel Forde from Bengal to occupy the Northern Circars (parts of Andhraparadesh and Odhisha).

Battle of Wandiwash (1760)

The decisive battle of the third Carnatic war was fought on January 22, 1760. The English army under General Eyre Coote totally routed the French army under Lally. Within a year the French had lost all their possessions in India. Lally returned to France where he was imprisoned and executed.

Treaty of Paris (1763)

The Seven Years' War was concluded by the treaty of Paris. The French settlements including Pondicherry were given back to the French. But they were forbidden from fortifying those places. They were not allowed to gather armies. The French dominance in India practically came to an end.

Mysore and its Resistance to British Expansion

The state of Mysore rose to prominence in the politics of South India under the leadership of Haider Ali (1760-82). He and his son Tipu Sultan (1782-99) played a prominent role against the expansion of British Empire in India. Both of them faced the English with undoubted courage. In 1761, he became the de facto ruler of Mysore. He also proved to be the most formidable enemy of the English in India.

The First Anglo-Mysore War

Causes

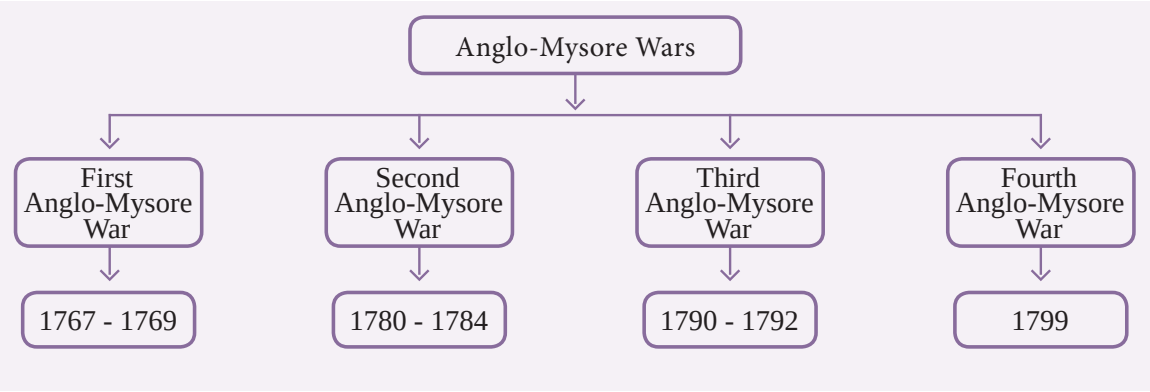
- Haider Ali's growing power and his friendly relations with the French became a matter of concern for the English East India Company.
- The Marathas, the Nizam and the English entered into a triple alliance against Haider Ali.

Course

The Nizam, with the help of British troops under General Joseph Smith, invaded Mysore in 1767. Haider Ali defeated English and captured Mangalore. In March 1769, he attacked Madras and forced the English to sign a treaty on 4 April 1769.

Treaty of Madras (1769)

At the end of the war, the Treaty of Madras was signed between Haider Ali and



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British East India Company. Both the parties returned the conquered territories and promised to help each other in case of any foreign attack on them.

The Second Anglo-Mysore War

Causes

- The English did not fulfill the terms of the treaty of 1769, when Haider's territories were attacked in 1771 by Marathas, Haider did not get help from the British.
- British captured Mahe, a French settlement within Haider's Jurisdiction. It led to the formation of an alliance by Haider with the Nizam and Marathas against the English in 1779.

Course

In 1781, the British General Sir Eyre Coote defeated Haider Ali at Porto Novo. The Mysore forces suffered another defeat at Solinger. Haider Ali died of cancer during the course of the war. After the death of Haider Ali in 1782, his son Tipu Sultan, continued the war against the English.

Tipu captured Brigadier Mathews, the supreme commander of the British forces along with his soldiers in 1783. It was a serious loss to Tipu.

Treaty of Mangalore (1784)

On 7th March 1784 the treaty of Mangalore was signed between the two parties. Both agreed to return the conquered territories and also the prisoners of war.

Thus, Warren Hastings saved the newly-established British dominion from the wrath of powerful enemies like Marathas and Haider Ali. When the British lost their colonies in America and elsewhere, Warren Hastings lost nothing in India. Instead, he consolidated the British power in India.

The Third Anglo-Mysore War

Causes

- Tipu was trying to seek alliance of foreign powers against the English and for that purpose he had sent his ambassadors to France and Turkey.
- Tipu attacked on Travancore in 1789 whose ruler was an ally of the British.
- The English, the Nizam and the Marathas entered into a "Triple Alliance" against Mysore.

Course

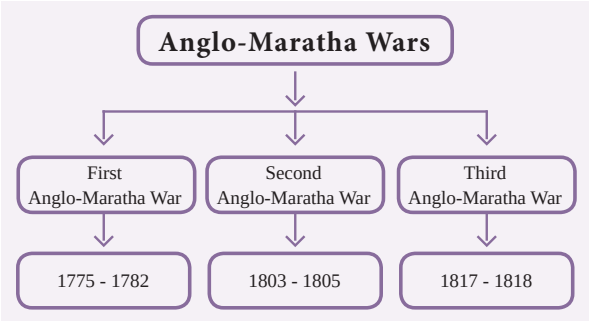
Tipu fought alone which continued for two years. It was fought in three phases. The attack of the English under General Medows failed. Therefore, in December 1790, Cornwallis himself took the command of the army. Cornwallis captured all the hill-forts which obstructed his advance towards Srirangapatam and reached near its outer wall. Tipu felt desperate and opened negotiations with the English. Cornwallis agreed and the treaty of Srirangapatnam was concluded in 1792.

Treaty of Srirangapatnam (1792)

- Tipu surrendered half of his kingdom to the allies.
- Tipu agreed to pay 3.6 crore of rupees to the English as war indemnity and surrendered two of his sons as hostages to the English.
- The English acquired Malabar, Coorg, Dindigul and Baramahal(Coimbatore and Salem).

The Fourth Anglo-Mysore War

Tipu Sultan did not forget the humiliating treaty of Srirangapatnam imposed upon him by Cornwallis in 1790.



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Causes

- Tipu sought alliance with foreign powers against the English and sent ambassadors to Arabia, Turkey, Afghanistan and the French.
- Tipu was in correspondence with Napoleon who invaded Egypt at that time.
- The French officers came to Srirangapatnam where they founded a Jacobin Club and planted the Tree of Liberty.

Course

Wellesley declared war against Tipu in 1799. The war was short and decisive. As planned, the Bombay army under General Stuart invaded Mysore from the west. The Madras army, which was led by the Governor-General's brother, Arthur Wellesley, forced Tipu to retreat to his capital Srirangapatnam. On 4th May 1799 Srirangapatnam was captured. Tipu fought bravely and was killed finally. Thus ended the fourth Mysore War and the whole of Mysore lay prostrate before the British.

Mysore after the War

- The English occupied Kanara, Wynad, Coimbatore, Darapuram and Srirangapattinam.
- Krishna Raja Odayar of the former Hindu royal family was brought to the throne.
- Tipu's family was sent to the fort of Vellore.

Anglo-Maratha Wars

The Marathas managed to overcome the crisis caused by their defeat at Panipat and after a decade recovered their control over Delhi. However the old Maratha Confederacy controlled by the Peshwa had given way to five virtually independent states. Peshwa at Pune, Gaikwads at Baroda, Bhonsle at Nagpur, Holkars at Indore, and Scindias at Gwalior. The Peshwa's government was weakened by internal rivalries, and the other four leaders were often hostile to one another. Despite this, the Marathas were still a formidable power. The internal conflict among the Marathas was best utilized by the British in their expansionist policy.

First Anglo-Maratha War

In the case of the Marathas, the first British intervention was at the time of dispute over succession to the Peshwaship following the death of Narayan Rao. After the death of Narayan Rao, Raghunath Rao (Raghoba) became the Peshwa, but his authority was challenged by a strong party at Poona under Nana Phadnavis. The party recognised the infant born posthumously to Narayan Rao's wife, Ganga Bai, as the Peshwa and set up a council of regency in his name. Having failed in his bid to capture power, Raghunath Rao approached the British for help. The Treaty of Surat between the English and Raghunath Rao was concluded in 1775. However, the majority of the Supreme British Council in Calcutta was opposed to the Surat treaty, although Warren Hastings himself had no objection to ratifying the treaty. The council sent Colonel Upton to Poona to negotiate a peace with the Poona regency. Accordingly, Upton concluded the Treaty of Purandhar in 1776. The treaty, however, did not take effect due to opposition from the English government in Bombay.

In 1781, Warren Hastings dispatched British troops under Captain Popham. He defeated the Maratha chief, MahadajiScindia, in a number of small battles and captured Gwalior. Later on 17th May 1782, the Treaty of Salbai was signed between Warren Hastings and MahadajiScindia.

Results

- RaghunathRao was pensioned off and MadhavRao II was accepted as the Peshwa.
- Salsette was given to the British.
- The Treaty of Salbai established the British influence in Indian politics. It provided the British twenty years of peace with the Marathas.

The internal affairs of the Marathas

The internal affairs of the Marathas deteriorated further after the close of the first Maratha War. Nana Fadnavis grew fond of power, jealous of Mahadaji Scindia and became progressively inclined to seek the support of the English. The young Peshwa, Madhava Rao II, tried to improve the affairs but could not check the rivalry of the Maratha chiefs. Mahadaji Scindia died in 1794 and was succeeded by his grand nephew Daulat Rao Scindia. His death left Nana Fadnavis supreme at Poona and the English to expand their influence in north India. Peshwa Madhav Rao II committed suicide in 1795, and BajiRao II, worthless son of RaghunathRao, became the Peshwa. The death of Nana Phadnavis in 1800 gave the British an added advantage.

Jaswant Rao Holkar and Daulat Rao Scindia were fighting against each other. The Peshwa supported Scindia against Holkar. The Peshwa and the Scindia agreed to help each other.Holkar marched against the Peshwa. The combined forces of Scindia and the Peshwa were utterly defeated in 1802 and captured the city. BajiRao II approached Lord Wellesley, the then Governor-General of India, for help. Lord Wellesley welcomed the Peshwa and made him sign the Treaty of Bassein, in other words, the Treaty of Subsidiary Alliance, accepting the status of a British subsidiary in 1802. As an immediate to the Treaty of Bassein, the British troops marched under the command of Arthur Wellesely towards Poona and restored the Peshwa to his position. The forces of Holkar vanished from the Maratha capital.

The Second Anglo-Maratha War

After accepted the subsidiary alliance by the Peshwa, DaulatRaoScindia and RaghojiBhonsle attempted to save Maratha's independence. But the well prepared and organised army of the English under Arthur Wellesely defeated the combined armies of Schindhia and Bhonsle at Assaye and Argaon. The English forced them to conclude separate subsidiary treaties namely the Treaty of Deogaon and the Treaty of Surji-Arjungaon respectively in 1803. But, YashwantRaoHolkar (also called as JaswantRaoHolkar) was yet undefeated. He had not participated in the war so far. Holkar plundered the territory of Jaipur and, in 1804, the English declared war against him. YashwantRaoHolkar made an attempt to form a coalition of Indian rulers to fight against the British. But his attempt proved unsuccessful. The Marathas were defeated, reduced to British vassalage and islolated from one another.

Results

- The Maratha power was gradually weakened.
- The English East India Company started becoming the paramount power in India.

The Third Anglo-Maratha War

The Third Anglo-Maratha War was the final and decisive conflict between the British East India Company and the Maratha Empire in India. It began with an invasion of the Maratha territory by British East India Company troops. The troops were led by the Governor General Hastings and he was supported by a force under General Thomas Hislop.The PeshwaBajiRao II's forces, followed by those of Mudhoji II Bhonsle of Nagpur andMalharraoHolkar III of Indore, rose against the British. DaulatraoScindia of Gwalior remained neutral. The Peshwa was defeated in the battles of Khadki and Koregaon and several minor battles were fought by the Peshwa's forces to prevent his capture. Bhonsle was defeated in the battle of Sitabaldi and Holkar in the battle of Mahidpur.

Results

- The Maratha confederacy was dissolved and Peshwaship was abolished.
- Most of the territory of Peshwa BajiRao II was annexed and became part of the Bombay Presidency.

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- The defeat of the Bhonsle and Holkar also resulted in the acquisition of the Maratha kingdoms of Nagpur and Indore by the British.
- The BajiRao II, the last Peshwa of Maratha was given an annual pension of 8 lakh rupees.

The British Administrative Organisation in India

The British Indian administration was run by four principal institutions - Civil Services, Army, Police and Judiciary.

Civil Services

The term 'civil service' was used for the first time by the East India Company to distinguish its civilian employees from their military counterparts. Translating law into action and collecting revenue were the main jobs of the civil service. The civil service was initially commercial in nature but later it was transformed into a public service. In the beginning, the appointment to these services was the sole prerogative of the Court of Directors of the Company. But the nominated civil servants indulged in corruption, bribery and illegal private trade. So, Cornwallis who came to India as Governor-General in 1786, enforced the rules against private trade. He also raised the salary of the Company's servants who became the highest paid civil servants in the world.

Lord Wellesley, who came to India as Governor-General in 1798, introduced the idea of suitable training for the civil servants in India. In 1800, he established the College in Fort William at Calcutta to provide training in literature, science and languages. However, the directors of the Company disapproved of his action and replaced it by their own East India College, established at Haileybury in England in 1806.

The idea of competition for recruitment was introduced first by the Charter Act, 1833. But the system of competition was these not nominated by the Court of Directors were not eligible to write the competitive examination. Hence, the system was called as nomination-cum-competition system. The system of recruitment on the basis of open competitive examination was introduced in 1853. This system was confirmed by the Government of India Act of 1858. The maximum age for competitors was fixed at 23. Subsequently, East India College at Haileybury was abolished in 1858, and recruitment to civil services became the responsibility of the civil service commission. By the Regulation of 1860 the maximum age was lowered to 22, in 1866 to 21 and in 1876 to 19.

The Indian Civil Service Act of 1861 passed by the British Parliament exclusively reserved certain categories of high executive and judicial posts for the covenanted civil service which was later designated as the Indian Civil Service. Due to the lowering of age limit and holding of examination in London it could be possible only for a very few wealthy Indians to appear at the I.C.S. examination. In 1869, three Indians - Surendra Nath Banerje, Ramesh Chandra Dutt and Bihari Lal Gupta became successful in the I.C.S. examination.



Satyendranath Tagore, the elder brother of poet Rabindranath Tagore, was the first Indian to pass the I.C.S. Examination in 1863.

Later on, the Indians demanded to increase the age limit and to establish centre for examination in India instead of England. In 1892, the minimum age limit for appearing for the Civil Service Examination was raised to 21 and the maximum to 23. In 1912, a Royal Commission on Public Service was appointed. Chaired by Lord Islington, this commission had two Indian members - G.K. Gokhale and Sir Abdur Rahim - besides four Englishmen. The Commission published

its report in 1917. Islington commission's recommendations partly fulfilled the demand for the Indianisation of Civil Service.

In 1918, Montague and Lord Chelmsford recommended that 33% Indian should be recruited in Indian Civil Services and gradually the number should be increased. In 1923, a Royal Commission on Public Services was appointed with Lord Lee of Fareham as chairman. This commission recommended that recruitment to all-Indian services like the Indian Civil Service, the Indian Police Service and the Indian Forest Service should be made and controlled by the Secretary of State for India. The Lee Commission recommended the immediate establishment of a Public Service Commission.

The Act of 1935 also made provisions for the establishment of a Federal Public Service Commission at the Centre and the Provincial Public Service Commissions in the various provinces. Provision was also made for a Joint Public Service Commission in two or more Provinces. Although, the main aim of this measure was to serve the British interests, it became the base of the civil service system in independent India.

Army



The army was the second important pillar of the British administration in India. The East India Company started recruiting its own army, which came to be known as the sepoy (from sipahi or soldier) army. That sepoy army was trained and disciplined according to European military standards and was commanded by European officers in the battlefield. During the early stage of British rule, three separate armies had been organised in three Presidencies of Bengal, Bombay and Madras. Army had a great contribution in the establishment and expansion of British rule in India. Indian soldiers were given less salaries and allowances than English soldiers. In 1857, the Indians constituted about 86 percent of the total strength of the Company's army. However, the officers of the army were exclusively British. For example, in 1856, only three Indians in the army received a salary of 300 rupees per month. The highest rank an Indian could ever reach was that of a subehdar.

Strength of British Army

- Plassey war (1757): 1950 European infantry, 100 European artillery, 50 English sailors, and 2,100 Indian sepoys, an English army of 6000 troops was maintained in Bengal.
- In 1857, the strength of the army in India was 3,11,400 of whom 2,65,900 were Indians. Its officers were British.

After the revolt of 1857, the important changes were made in the Indian army services in 1858. They increased British troops and reduced Indian troops. Also, only English were appointed in artillery.

Police

When the East India Company took over the diwani in 1765, the Mughal police system was under the control of faujdars, who were in charge of their 'sarkars' or rural districts. The kotwals were in charge of towns, while the village watchmen were paid and controlled by the Zamindars.

The police system was created by Lord Cornwallis. He relieved the Zamindars from police functions and established a regular police force in 1791. Cornwallis established a system of circles or 'thanas' each headed by a 'daroga'. The authority of the daroga extended to village watchmen who performed the police duties in the villages. The hereditary village police became 'chowkidars'. In the big cities, the old office of kotwal was, however, continued, and a daroga was appointed to each of the wards of a city. The daroga system was extended to Madras in 1802.

Before the post of district superintendent of police was created, all the thanas were under the general supervision of the district judge. In 1808, a Superintendent of Police was appointed for each division. Later, the district collector was entrusted with the task of controlling the police force in the districts. The main task of the police was to handle crime and to prevent conspiracy against the British rule.

Judicial system

In 1772, the Dual Government was abolished and the Company took over the direct responsibility for the collection of revenue as well as the administration of justice. Consequently a Diwani Adalat and Faujdari Adalat were established. By the Regulating Act of 1773, a Supreme Court was set up in Calcutta. This court consisted of a chief justice and three puisne judges who were appointed by the Crown. This court decided civil, criminal, ecclesiastical and admiralty cases. On the model of the Supreme Court of Calcutta, a Supreme Court was established in Madras in 1801 and in Bombay in 1823. In 1832, William Bentinck started jury system in Bengal. A Indian Law Commission was established to compile the laws. A rule of law was established for the whole empire. According to the Indian High Courts Act, 1861, three High Courts were set up in Calcutta, Bombay and Madras in place of the old Supreme Courts.



Sir Elija Impey was the first Chief Justice of the Supreme Court at Fort William in Bengal.

Sir Thiruvarur Muthusamy Iyyar was the first Indian Chief Justice of the Madras High Court.

The Subsidiary Alliance

Lord Wellesley introduced the system of Subsidiary Alliance to bring the princely states under the control of the British. It was the most effective instrument for the expansion of the British territory and political influence in India. The princely state was called 'the protected state' and the British came to be referred as 'the paramount power'. It was the duty of the British to safeguard the state from external aggression and to help its ruler in maintaining internal peace.

Main Features of Subsidiary Alliance

- An Indian ruler entering into this alliance with the British had to dissolve his own armed forces and accept British Forces.
- A British Resident would stay in his capital.
- Towards the maintenance charges of the army, he should make annual payments or cede some territory permanently to the Company.
- All the non-English European officials should be turned out of his state.
- The native ruler should deal with foreign states only through the English Company.
- The British would undertake to defend the state from internal trouble as well as external attack.

Merits for the British

- The British Company maintained a large army at the expense of the Indian rulers.
- All Frenchmen in the service of native rulers were dismissed, and the danger of French revival was completely eliminated.
- The British Company began to control the foreign policy of the Princely States.
- Wellesley's diplomacy made the British the paramount power in India. He transformed the British Empire in India into the British empire of India.

Defects of the Princely states

The Subsidiary Alliances made the Indian rulers weak, oppressive and irresponsible.

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Protected by British arms, they neglected their duty towards their subjects and even exploited them.

The first Indian state to accept the Subsidiary Alliance was Hyderabad (1798). It was followed by Tanjore (1799), Auadh (1801), Peshwa (1802), Bhonsle (1803), Gwalior (1804), Indore (1817), Jaipur, Udaipur and Jodhpur (1818).

Doctrine of Lapse

Lord Dalhousie was one of the chief architects of the British Empire in India. He was an imperialist. He adopted a new policy known as Doctrine of Lapse to extend British Empire. He made use of this precedent and declared in 1848 that if the native rulers adopted children without the prior permission of the Company, only the personal properties of the rulers would go to the adopted sons and the kingdoms would go to the British paramount power. This principle was called the Doctrine of Lapse. It was bitterly opposed by the Indians and it was one of the root causes for the great revolt of 1857.

By applying the Doctrine of Lapse policy, Dalhousie annexed Satara in 1848, Jaipur and Sambalpur in1849, Baghat in 1850, Udaipur in 1852, Jhansi in1853 and Nagpur in 1854.

Factors for the success of the British

- greater naval power.
- development of textile.
- scientific division of labour.
- economic prosperity and skilful diplomacy of the British.
- feelings of insecurity among the Indian merchants.
- the inequality and ignorance of the Indian kings.

Conclusion

The Battle of Plassey was the foundation of British dominion in India. The company's administration was not for the interests of people. It was imperialistic, expansionist and exploitative. It brought more Indian territories under British domain through subsidiary Alliance and Doctrine of Lapse. This policy led to a South Indian rebellion (1800-01), Vellore Rebellion (1806) and the Great Rebellion (1857).

Recap

- Siraj-ud-daula ascended the throne of Bengal.
- On 9th February 1757, Treaty of Alinagar was signed.
- The Carnatic wars which spanned from 1746 to 1763.
- Tipu agreed to pay 3.6 crore of rupees to the English as war indemnity.
- Wellesley declared war against Tipu in 1799.
- Cornwallis established a system of circles or 'thanas' each was headed by a 'daroga'.
- Sir ElijaImpey was the first Chief Justice of the Supreme Court at Fort William in Bengal.
- Lord Wellesley introduced the system of Subsidiary Alliance to bring the princely states under the control of the British
- Lord Dalhousie was one of the chief architects of the British Empire in India.

Compiled by Team 18♡22
https://t.me/tnpsc_ae_civil_gs

GLOSSARY		
Confederacy	a league or alliance	கூட்டமைப்பு
Ecclesiastical	relating to the Christian Church or its clergy	திருச்சபை தொடர்பான
Entrust	assign the responsibility	ஒப்படைப்பு
Hostility	opposition	எதிர்ப்பு
Negotiation	discussion aimed at reaching an agreement	பேச்சுவார்த்தை
Paramount	supreme	தலையாய
Predominant	the most powerful	மிகுந்த வலிமை



Evaluation

I. Choose the correct answer.

6UALCK

1. The ruler of Bengal in 1757 was _____.
   a. Shuja-ud-daulah
   b. Siraj – ud – daulah
   c. Mir kasim
   d. Tippu Sultan
2. The Battle of Plassey was fought in _____.
   a. 1757 b. 1764 c. 1765 d. 1775
3. Which among the following treaty was signed after Battle of Buxar?
   a. Treaty of Allahabad
   b. Treaty of Carnatic
   c. Treaty of Alinagar
   d. Treaty of Paris
4. The Treaty of Pondichery brought the _____ Carnatic war to an end .
   a. First b. Second
   c. Third d. None
5. When did Hyder Ali crown on the throne of Mysore?
   a. 1756 b. 1761 c. 1763 d. 1764
6. Treaty of Mangalore was signed between _____.
   a. The French and Tippu Sultan
   b. Hyder Ali and Zamorin of Calicut
   c. The British and Tippu Sultan
   d. Tippu Sultan and Marathas
7. Who was the British Governor General during Third Anglo-Mysore War?
   a. Robert Clive b. Warren Hastings
   c. Lord Cornwallis d. Lord Wellesley
8. Who signed the Treaty of Bassein with the British?
   a. Bajirao II
   b. DaulatraoScindia
   c. SambhajiBhonsle
   d. SayyajiraoGaekwad
9. Who was the last Peshwa of Maratha empire?
   a. BalajiVishwanath b. BajiRao II
   c. BalajiBajiRao d. BajiRao
10. Who was the first Indian state to join the subsidiary Alliance?
    a. Oudh b. Hyderabad
    c. Udaipur d. Gwalior

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THE RISE OF AUTONOMOUS STATES

BENGAL

MurshidQuli Khan (1717-27)

- He was appointed as Bengal's Diwan in AD 1700, as Naib Subedar (deputy governor) in AD 1713 and later as Subedar (governor) in AD 1717 by Farrukhsiyar
- He was made Governor of Bengal (1717) and Orissa (1719). He transferred the capital of Bengal from Dacca to Murshidabad. He died in 1727.

Shuja-ud-din (1727 – 39)

- He was granted Governorship of Bihar by Mughal Emperor Muhammad Shah Rangeela, later as the Nawab of Bengal ruled over Bengal, Bihar and Orissa.

Sarfaraj Khan (1739 – 40)

- Alivardi Khan deposed and killed Shuja-ud-din's son, Sarfaraj Khan and made himself Nawab.

Alivardi Khan (AD 1740 – 56)

- Alivardi Khan bribed Muhammad Shah Rangeela and legalized his position by receiving a firman from him. He prevented fortification by English and by French at Calcutta and Chandranagar respectively.
- He refused to pay any tribute to the Mughal emperor when the later demanded (1746).

Siraj-ud-Daula (1756 – 57)

- He prohibited the English from fortifying their factories at Calcutta but on their refusal to comply with his orders, he seized the English factory at Kasimbazar (June 4, 1756) and then Calcutta (June 15, 1756).
- Black Hole Episode (June 20, 1756): According to Holwell (an Englishman), 146 English prisoners were confined during the night in a small room but only 23 survived the rest died of suffocation at night.
- Soon after which British conspired with some leading men of the Nawab's court (Mir Jafar) the Mir Bakshi, Manikchand – officer in charge of Calcutta,

Omichand – a rich merchant of Calcutta, Jagat Seth – the famous banker of Bengal, and Rai Durlabh and Khadim Khan – important nobles).

- The Battle of Plassey (a place on the banks of the Bhagirathi) took place on June 23, 1757. This battle saw the treachery of Mir Jafar and Rai Durlabh; bravery of a small force under Mohanlal and Mir Madan; desertion of the Nawab's forces and escape of Siraj and his capture and execution by Miran (son of Mir Jafar).

Mir Jafar (AD 1757 – 60)

- He is also known as the **Jackal** of Clive.
- He granted the right of free trade in Bengal, Bihar and Orissa and the Zamindari of the 24 Parganas to the British. His reign saw the beginning of the drain of wealth from India to Britain. He made futile efforts to replace the English by the Dutch, but the Dutch were defeated by the English at Bedara in 1759.

Mir Qasim (1760 – 63)

- He granted the zamindari of Burdwan, Midnapore and Chittagong to the British. He transferred his capital from Murshidabad to Monghyr (1762). He stopped the misuse of dastaks (free passes allowed to the company).
- During his reign the Battle of Buxar (October 22, 1764) was fought between the British and the three allies (Mir Qasim, Shuja-ud-daula of Awadh and Shah Alam II). This battle ended in the defeat of the allies by the British forces under Major Hector Munro.

Mir Jafar (1763 – 65)

- He was reinstated in 1763 by the British, he died in 1765

Najim-ud-daula (1765 – 72)

- Najim, son of Mir Jafar, was made the Nawab in 1765 and remained a puppet in the hands of the British during the period of 'Dual System of Government'. In 1772, he was pensioned off when the company took over the direct charge of Bengal.

AWADH (1722 – 1856)

Saadat Khan Burhan-ul-Mulk (1722-39)

- Emperor Muhammad Shah appointed him as Governor of Awadh.
- He Committed suicide in 1739

Safdar Jung (1739 – 54)

- He was appointed as Wazir of the Mughal Empire. From 1748 the Nawab came to be known as Nawab Wazir.

Shuja-ud-daula (1754 – 75)

- He was involved in the Battle of Buxar (1764) in which he lost Allahabad and Kara.
- He met Warren Hastings and concluded the Treaty of Benares.
- He defeated the Rohillas with the help of the British, and annexed Rohilkhand to Awadh in 1774.

Asaf –ud-daula (1775 – 97)

- Treaty of Faizabad (1775) was signed by him and the British.
- He was followed by **Wazir Ali, Saadat Khan, Saadat Ali and Wazid Ali Shah.**
- Saadat Ali signed subsidiary treaty with Lord Wellesley in November 1801.
- During the regime Wazid Ali Shah, Awadh was annexed by Lord Dalhousie in February 1856 and pensioned off and deported to Calcutta.

HYDERABAD

Nizam –ul-MulkAsaf Jah (1724 – 48)

- Founded by Nizam-ul-MulkAsaf Jah in AD 1724.
- His original name was Chinglick Khan but emperor Farrukhsiyar conferred on him the title of 'Khan-i-Duran' and later 'Nizam-ul-Mulk'.
- Carnatic was one of the Subah of Deccan hence it was under Nizam of Hyderabad.
- Nizam of Hyderabad became independent of Delhi and deputy Governor of Carnatic made himself independent of Hyderabad, hence assumed the title 'Nawab of Carnatic'.

The first Field Marshal of India- SHFJ Maneskshaw

Nasir Jung (1748 – 50)

- ❖ He was defeated by Muzaffar Jung.

Muzaffar Jung (1750 – 51)

- ❖ He acceded the throne with help of the French. His rule came to an abrupt end with his accidental death.

Salabat Jung (1751 – 60)

- ❖ He came to throne with the help of the French.
- ❖ Other Nizams were Nizam Ali (1760 – 1803), Sikandar Jah (1803 – 29), Nasir-ud-daula (1829 – 57), Afjal-ud-daula (1857 – 69), Mahabat Ali Khan (1869 – 1911) and Osaman Ali Khan (1911 – 49).
- ❖ Nizam Ali concluded subsidiary treaty with the English in AD 1798, becoming the first state to do so.
- ❖ Nizams were great patron of art, culture and literature. They built Salarjung Museum in Hyderabad and Chow Mahalla Palace.
- ❖ It was in September 1948, with the efforts of SardarVallabhai Patel that by Operation Polo, Indian military was successful in merging of Hyderabad with the Indian Union.

CARNATIC

Saadatullah Khan

- ❖ Foundation of the autonomous state of Carnatic (which was earlier one of the subahs or provinces of the Mughals in the Deccan) with Arcot as its capital in the 1720's by Saadatullah Khan (who was its governor and was nominally under the control of the nizam of Hyderabad).
- ❖ Succession of Dost Ali (nephew of Saadutullah) as the nawab; his murder by the Marathas in 1740; succession of Safdar Ali (son of Dost Ali) and his murder by a relative – all these events invited the intervention of the Nizam in the affairs of the Carnatic. The latter appointed Anwar-ud-din as the Nawab of the Carnatic (1743).
- ❖ Chanda Sahib came to the throne by murdering Anwar-ud-din in 1749 with the help of the French, but he was also killed by an ally of the British, who placed the son of Anwar, Muhammad Ali, on the

throne in 1752. Lord Wellesley pensioned off the last Nawab of Carnatic and annexed it in 1801.

THE MYSORE

- Mysore became independent under the Hindu Wodeyar Dynasty in 1565 after the fall of Vijayanagar Empire. Between AD 1731 and 1734 the two brothers, Devaraja (dalwai or commander in chief) and Nanjaraja (sarvadhikari or controller of revenue and finance) usurped the power in the state and became the de facto rulers.

Haider Ali (1761 – 82)

- Haider Ali started his career as a soldier in Mysore state, promoted as Commander-in-Chief and later as Faujadar at Dindigul.
- He defended Srirangapatnam (capital of Mysore) against the Marathas in AD 1759 and was rewarded by conferring the title of FatehHaider Bahadur (brave victorious lion) on him by Nanjaraja.
- In 1761, he overthrew Nanjaraja and established his authority over Mysore. He established a modern Arsenal in Dindigul.
- He allied with the French and the Nizam and gave a crushing defeat to the English in the First Anglo-Mysore War (AD 1767-69) and forced them to conclude a humiliating treaty, Treaty of Madras, in April 1769.
- He died on December 7, 1782 during the course of the Second Anglo-Mysore war.

Tipu Sultan (1782 – 99)

- Succeeded Haider Ali. He planted Tree of Liberty at Srirangapatnam and become a member of Jacobian Club.



- He fought the Third Anglo-Mysore War (1790-92) and the fourth Anglo Mysore War (1799) and died while fighting the British.
- He died in 1799 fighting at the gates of Srirangapatnam during 4th Anglo-Mysore War.
- He was tolerant and enlighted in his approach toward other

religion. He gave money for the construction of image of goddess Sarda on the Shrinageri temple.

- ❖ The famous temple of Sri Rangnath was situated barely a hundred yards from his place.
- ❖ He sent ambassadors to France, Turkey, Iran, Peru and Afghanistan to develop foreign trade.

PUNJAB

THE SIKHSIM

Guru Nanak (AD 1469 – 1539)

- ❖ Born in Talwandi, he was the first Sikh Guru and established Nanak Panth.
- ❖ He was contemporary to Ibrahim Lodi and Babur

Guru Angad (AD 1539 – 52)

- ❖ Invented Gurumukhi Script for Punjabi language and regularized langar system.

Guru Amardas (AD 1552 – 74):

- ❖ Divided his spiritual empire into 22 parts called Manjis which was put under the charge of a Sikh. Mughal Emperor Akbar visited him.

Guru Ramdas (AD 1575 – 81):

- ❖ Founded the city of Amritsar. He dug a tank (sarovar) and constructed HarmandirSahibin the midst of the tank.
- ❖ He made the post of Guru hereditary.

Guru Arjun Dev (AD 1581 – 1606)

- ❖ He compiled the AdiGranth. Completed the construction of Amritsar and founded the city of Taran and kartarpur. He was executed by Jahangir.

Guru HarGovind Rai (AD1606 – 45):

- ❖ Transformed Sikhs into warrior class and defeated Mughal army at Sangrama.
- ❖ Fortified Amritsar and built a KalTakhqt at Golden Temple.
- ❖ Took the title of 'Padshah' and founded the city of Kiratpur in Kashmir.

Guru Har Rai (AD 1645 - 61):

- ❖ He met Dara shikoh, son of Aurangzeb.

Guru HarKishan (AD 1661 – 64):

- ❖ Ramraya established separate seat of Guru at Dehradun.

The first man to introduce printing press in India- James Hicky

Guru Teg Bahadur
(AD 1664 – 75):

- Executed by Aurangzeb at Delhi, Sis GanjGurudwara marks the site of his martyrdom.

Guru Gobind Singh
(AD 1675 – 1708):

- Born in Patna, He organized a community of warriors called Khalsa (Baisakhi Day, 1699) summoned the assembly of Sikhs at Anantpur and 5 persons were selected (PanjPiaras) who took the water of immortality.
- The Sikhs were required to keep 5 k's viz Kesh, Kripan, Kachcha, Kanga and Kara. He compiled DasweenPadshahkaGranth. He was stabbed to death by a Pathan in 1708.

Maharaja Ranjeet Singh
(1792 – 1839):

- Born to the chief of the Sukerchakia in 1780 at Gujranwala, he founded the Sikh rule in Punjab. He occupied Lahore in 1799 and made it his capital.
- He annexed Amritsar (1802), Ludhiana, Kangra, Multan, attacked Kashmir and Peshawar.
- The treaty of Amritsar was formally signed on April 25, 1809 with British.
- Meeting between Ranjit Singh and Lord Bentinck took place in 1831.
- Conclusion of the Tripartite Treaty by Ranjit with Lord Auckland (Governor General of India) and Shah Shuja (1838) to invade Afghanistan and to place Shah Shuja on its throne was followed by the outbreak of the First Afghan War (1838-42). But Ranjit refused to permit the British troops to march through his territory during the war.
- **Successors of Ranjit Singh**Kharaksingh (1839 – 40); Naunithal Singh (1840), Sher singh (1841 – 43), Dalipsingh (1843 – 49).

The first Indian Commander-in-Chief of India- General

EXPANSION &CONSOLIDATION OF BRITISH RULE IN INDIA

ANGLO-FRENCH OR CARNATIC WARS

First Carnatic War (AD 1746– 48)

Cause

- ❖ Capture of the French ships by the English navy under Barnet (1745) and retaliation of the French under Dupleix by the capture of Madras (1746).

Course

- ❖ Refusal of the French to obey the Nawab (Anwar-ud-din) and the battle between the forces of the Nawab (10,000) and the French (around 1,000) at St. Thome which resulted in a severe defeat to the Nawab.
- ❖ The war ended with Treaty of Aix-la-Chapelle (1748) which also ended the Austrian war of succession and restoration of Madras to the English by the French.

Second War (AD 1749 – 54)

Cause

- ❖ The French supported Chanda Sahib to become the Nawab and the English wanted to install Muhammad Ali as the Nawab.

Course

- ❖ After initial victory of French, ultimately Robert Clive emerged victorious and Chanda Sahib was beheaded.
- ❖ Placement of Muhammad Ali on the throne of the Carnatic.
- ❖ War ended with Treaty of Pondicherry / Treaty of Godehu.
- ❖ Hero of Arcot – Robert Clive
- ❖ Treaty of Pondicherry – 1755

Third War (AD 1758 – 63)

Cause

- ❖ Outbreak of the Seven Year's War in Europe in 1756, the capture of Chandranagore by Clive and Watson (1757) in Bengal and the arrival of Count de Lally to retrieve the position of the French in India (1758).

Course

- ❖ French Governor Count de Lally captured Fort St. David.
- ❖ After the series of conflicts the English Army under General Eyre Coote decisively defeated the French forces at Wandiwash (a fort in the Carnatic state) on January 22, 1760.
- ❖ The treaty of Paris (AD 1763) brought seven years war to an end. According to this treaty, Pondicherry and some other French settlements were returned to the French.
- ❖ Hero of Wandiwash - Sir Eyre coote.

BATTLE OF PLASSEY
(23RD JUNE, 1757)

- ❖ Under firman of 1717, the company had rights to import or export their goods in Bengal without paying tax and right to issue passes or dastaks. Dastaks were misused for private trade by company servants.
- ❖ In 1756, Siraj-ud-daula seized the English factory at Kasimbazar and marched to Calcutta and occupied Fort William. Black hole tragedy


Battle of Plassey

took place. Robert Clive recovered Calcutta and Treaty of Alinagar was signed on 2nd January, 1757.

- ❖ Battle of Plassey on 23rd June, 1757-English won the battle against Siraj-ud-daula, and compelled the nawab to concede all the demand.
- ❖ Mirjafar, (Mir Bakhsi), Manick Chand, Officer incharge of Calcutta Omichand, rich Sikh merchant Jagat Seth, banker Khadim Khan commander of

Impact of Plassey and Buxar

Victory of Plassey laid the foundation of British rule in India and made them a powerful factor in Bengal Politics.

Victory of Buxar established English supremacy over whole of North India as the emperor of Hindustan was defeated.

Nawab's army all were on English side.

- ❖ Mir Madan and Mohan Lal, nawab's soldiers fought bravely.
- ❖ Nawab was killed by Mir Jafar's son Miran.

BATTLE OF BUXAR

(22ND OCTOBER 1764)

- ❖ Mir Jafar granted free trade right to the company in Bengal, Bihar and Orissa.
- ❖ In 1760, Mir Jafar was replaced by his son-in-law, Mir Qasim.
- ❖ Mir Qasim (1760 – 64) ceded Burdwan, Midnapur and Chittagong. He shifted his capital from Murshidabad to Monghyr.
- ❖ Mir Qasim soon revolted as he was angry with the British for misusing dastaks (free duty asses).
- ❖ He formed an alliance with Nawab of Awadh, Suja-ud-daula and Mughal Emperor Shah Alam-II and fought with the British army at Buxar on 22, October 1764.
- ❖ Mir Jafar was again put on throne by the Britishers.
- ❖ On Mir Jafar's death, his son Nizam-ud-daulah was placed on the throne and he signed a treaty on 20th February, 1765 by which the Nawab was to disband most of his army and to administer Bengal through a Deputy Subedar nominated by the company.
- ❖ Robert Clive became the 1st Governor of Bengal in 1765.
- ❖ After the Battle of Buxar, the company gave Shah Alam-II a subsidiary of Rs.26 lakh and secured Diwani of Kara and Allahabad.

Governor of Bengal

Robert Olice (First Administration)	*1757-60*
Holwell (officianing)	*1760*
Banst hart	*1760- 65*
Robert clive (seland Administration)	*1765 – 67*
Verelst	*1767 – 69*
Cartier	*1769 – 72*
Warrem Hastings	*1772 -74*

Treaty of Allahabad (August 1765)

- ❖ English got the Diwani right (right to collect revenue) of Bengal, Bihar and Orissa.
- ❖ The dual Government of Bengal was established in 1765 where in the company got the right to collect revenue but the Nizamright

(administration) was with the Nawab.

- ❖ Warren Hastings ended the dual system of Government in 1772.

CONQUEST OF MYSORE STATE

First Anglo-Mysore War(1766-69)

Causes

- ❖ Haider's ambition to drive the British away from the Carnatic and finally from India and the British realization of the threat posed to them by Haider.
- ❖ Haider Ali defeated the British, and the Treaty of Madras was signed.

Course

- ❖ Haider played a diplomatic game, bought the Marathas, allured the Nizam with territorial gains and together with the latter launched an attack on British.
- ❖ The panic stricken Madras Government was forced to sign a humiliating treaty (Treaty of Madras) on 4 April, 1769.

Second Anglo-Mysore War (1780 – 84)

Cause

- ❖ Mutual distrust and refusal of the English to fulfil the terms of the defensive treaty with Haider.
- ❖ Outbreak of hostilities between the English and the French (an ally of Haider) during the American War of Independence.

Course

- ❖ Warren Hastings attacked French port Mahe which was in Hyder Ali's territory.
- ❖ Hyder Ali led a joint front with Nizam and Maratha and captured Arcot. In 1781, Hyder Ali was defeated at Porto Novo by Eyre Coot.
- ❖ Treaty of Mangalore (1784) was signed by Tipu sultan and Lord Macarfency (Governor of Madras) ended the war.

Third Anglo-Mysore War (AD 1790 – 92)

Cause

- ❖ The growing power of Mysore and the success of Tipu in strengthening his position by undertaking various internal reforms made the British, the Marathas and the Nizam apprehensive.
- ❖ Lord Cornwallis worked on the anti-Tipu suspicion of the Nizam and the Marathas and arranged a

Triple Alliance (AD 1790) with them against Tipu.

Course

- ❖ Success of Cornwallis in surrounding Srirangapatnam after some initial setbacks.
- ❖ The End of the war with the signing of the treaty of Srirangapatnam.

Fourth Anglo-Mysore War (AD 1799)

Cause

- ❖ Desire of Tipu to avenge his humiliating defeat and the terms imposed on him by the British and his success in making Mysore strong once again.
- ❖ Determination of Lord Wellesley (the new governor general) to remove the threat from Tipu once for all.
- ❖ Arthur Wellesley attacked Tipu who died while fighting.

Course

- ❖ The war against Tipu began in 1799 and he was defeated first by Stuart at Sedaseer (5th March) and then by General Harris at Malvelley (27th March).
- ❖ The English captured Srirangapatnam and Tipu died defending his capital.
- ❖ Signing of a subsidiary treaty by the new Raja with British (1799).
- ❖ 1831, Bentick took over the administration of Mysore because of misgovernment by its ruler, 1881 Ribon restored it.

War BetweenHaider Ali and English British Commander

Battle of Changana	Colonel Smith	Indecisive
Battle of Vaniambadi	Colonel Smith (Dec. 1767)	Indecisive
Battle of Mulbagal	Colonel Smith (Oct. 1768)	Indecisive
Battle of Ariyalur	Colonel Smith (Nov1768)	Indecisive
Battle of Porto Novo	Sir Eyre Coote (July , 1781)	English won
Battle of Pollilore	Sir Eyre Coote (Sep 1781)	English won
Battle of Sholingur	Sir Eyre Coote (Oct 1781)	English won

ANGLO-MARATHA WARS

First War (1775 – 82)

Cause

- Struggle for power among the Marathas (between SawaiMadhav Rao, supported by the Nana Phadnis and Raghunath Rao, uncle of Madhav Rao).
- Treaty of Surat (1775), British Vs Ragunanda Rao.
- Treaty of purander (1776), English Vs Nana Pradnavis

Course

- English favoured Raghunath Rao to become the Peshwa but were defeated and signed the convention of Wadgaon.
- British later signed Treaty (1782) of Salbai renouncing the cause of Raghunath Rao.

Second War (1803 – 05)

Cause

- Wellesley's aggressive policy of interference in the internal affairs of the Marathas – his desire to impose Subsidiary Alliance on the Marathas.
- The Peshwas signed the Treaty of Bassein (1802) which was a treaty for subsidiary alliance.
- Defeat of the combined forces of Scindia and Bhonsle by the British under Arthur Wellesley at Assaye and Argaon in 1803 and the conclusion of Subsidiary Treaties with them.
- The war resulted in the company becoming the paramount power in India.

Third War (1817 – 19)

Cause

- Resentment of the Marathas against the loss of their freedom to the British.

Course

- Dethronement of the Peshwa (he was pensioned off and sent to Bithur near Kanpur) and the annexation of all his territories by the British (the creation of the Bombay Presidency).
- A subsidiary treaty with Holkar known as the "Treaty of Mandsor" was signed.

PESHWA

BalajiVishwanath	*1713 – 20*
Baji Rao I	*1720 – 40*
BalajiBaji Rao	*1740 – 61*
Madhav Raw I	*1761-1772 (Nana Saheb)*
Narain Rao	*1772 – 74*
Madhav Rao II	*1774 -95*
Baji Rao II	*1796 -1898*
The last peshwa died on 14 January 1851 at Bithur.	

ANGLO-SIKH WARS

- Began after the death of Ranjit Singh in 1839.

First War (1845 – 46)

Cause

- Anarchy in Punjab after the death of Ranjit; Murder of three rulers (Kharak Singh, Nao Nihal Singh and Sher Singh) within six years (1839 – 45); sucession of Dalipsingh (five year old son of Ranjit) (1845); absence of any control over the army (Khalsa).

Course

- Defeat of the Sikh army at Mudki, at Ferozpur, at Aliwal and Sobroan.
- Sikh were defeated, 'Treaty of Lahore' ended the war.
- 9th March 1846 Treaty of Bhairowal – 16th Dec 1846.

Second War (1848 – 49)

Cause

- Desire of the Sikh army to avenge their humiliation of the first war.

Course

- Final defeat of the Sikhs by Gough in the Battle of Gujarat (a town near the Chenab) in 1849, and the surrender of Sher Singh and other Sikh chiefs and the army in 1849.
- Dalhousie annexed Punjab. Sir John Lawrence became the first commissioner of Punjab.

ANGLO-BURMESE WARS

- Burma was united by King AloungPaya between 1752 – 60
- His successor Bodopaya repelled many Chinese invasion and conquered the states of Arakan and Manipur (1813).

First War (1824 - 26)

- Lord Amherst declared war against Burma and the state was attacked by both land and sea route.

The first Indian Naval Chief- Vice Admiral R D Katari

- In 1824, British Indian authority declared war on Burma and occupied Rangoon and reached the capital Ava, peace came in 1826 by Treaty of Yandabo.

Second War (1852 - 56)

- The main reason behind the conflict was the oppression of English merchants settled in Burma by Burmese officials at Rangoon.
- Annexation of Pegu, the capital province only remained free.

Third War (1885 - 86)

- The Burmese King Theebaw allowed trade concessions to the French and imposed fine on English East India Company and arrested its officials.
- British attacked over Burma and Thibaw surrendered.In 1935, Burma was separated from India. Movement of Burma gained them independence on 4th January 1948.

ANGLO-AFGHAN WARS

First War (1839 – 42)

Cause

- Dost Mohammad asked for the helped of English in order to win Peshawar from Ranjith Singh. Lord Auckland rejected his proposal. Dost Mohammad then accepted the Friendship of the French.
- Auckland sent an English mission under Alexander Burns which was in turn, rejected by Afghan Chief.

Course

- In 1839, British replaced Dost Muhammad by placing Shah Shuja.
- British faced a popular revolt but were able to re-occupy Kabul. However, they had to restore the throne to Dost Muhammad. British occupied Kabul in 1842.

Second War (1878 – 80)

Cause

- Sher Ali, the Afghan Chief rejected the English Missions sent by Lord Lytton under Sir Lewis Pelly and Sir Neville Chamberlain but accepted the Russian mission led by Stolietoff.

Course

British attacked Afghanistan during the period of Sher Ali. Sher Ali was defeated by Lord Lytton and his sons signed the Treaty of Gandamas (Yakub Khan).British adopted the principle of non-interference.

Course

- ❖ He invaded the British territories on the instigation of the German agent but was defeated.
- ❖ Treaty of Rawalpindi was signed according to which Amirs were now free to pursue their policy within their territory and their annual subsidy was stopped.

War	Years	Place	Place Treaty	Year
First Carnatic war	1746 – 48	Fort St. David St. Thome	Treaty of Aux – la Chappell	1748
Second Carnatic War	1748 – 54			
Third Carnatic War	1758 -63	Wandiwash	Treaty of paris	1763
First Anglo – Mysore War	1767 -69	Arcot	Treaty of Madras	1769
Second Anglo Mysore War	1780 -84	Arcotporlo Novo	Treaty of Mangalore	1784
Third Anglo Mysore war	1790 – 92	Travancore SrirangaPatnam	Treaty of Sriranga Patnam	1792
Fourth Anglo Mysore war	1799	SrirangaPatnam	Tipu Sultan was killed	
Anglo – Gorkha War	1814 – 16		Treaty of Sagauli	1816
First Anglo Burmesc war	1826		Treaty of Yanda boo	1826
First Anglo Sikh War	1845 – 46	Mudki; Ferozshah; Buddiwal	Treaty of Lahore	1846
Second Anglo Sikh war	1848 – 49	Ramnagar; Chillianwal and Gujarat	Punjab war annexed	

Third War (1919 - 21)

Cause

- ❖ In 1919 Habibullah, the Amir of Afghanistan was murdered and his son, Ammanullah tried to declare his independence from British regency.

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **British Administrative Policy and its Impacts**

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Unit - 3

Rural Life and Society



Learning Objectives

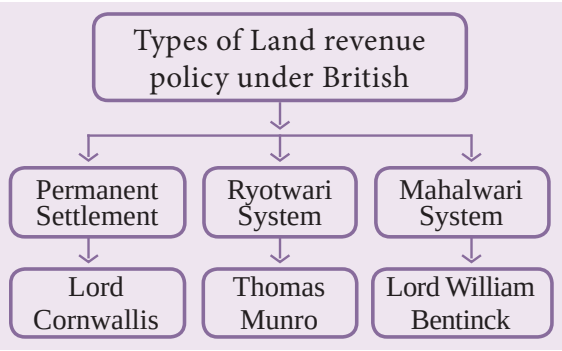
- To know the land revenue policy under the British Rule
- To understand the Merits and Demerits of the land revenue policy
- To know the agrarian crisis and revolts

ZGGBYB

Introduction

In the pre-colonial period, Indian economy was predominantly an agrarian economy. Agriculture was then the primary occupation of the people and even industries like textiles, sugar, oil, etc. were dependent on it. The British Government in India did not adopt a pro-Indian agriculture and land revenue policy. British Government introduced three major land revenue and tenurial systems in India, namely, the Permanent Settlement, the Mahalwari system and the Ryotwari system. The economic exploitation of the peasants let to the revolt in future.

The Land Revenue Policy under the British



Permanent Settlement

When Robert Clive obtained the Diwani of Bengal, Bihar and Orissa in 1765, there used to be an annual settlement (of land revenue). Warren Hastings changed it from annual to quinquennial (five-yearly) and back to annual again. During the time of Cornwallis, a ten years' (decennial) settlement was introduced in 1793 and it was known Permanent Settlement.



Lord Cornwallis

Permanent settlement were made in Bengal, Bihar, Orissa, Varanasi division of U.P., and Northern Karnataka, which roughly covered 19 percent of the total area of British India. It was known by different names like Zamindari, Jagirdari, Malguzari and Biswedari.

Salient Features of the Permanent Settlement

- The Zamindars were recognised as the owners of land as long as they paid the revenue to the East India Company regularly.
- The Zamindars acted as the agent of the

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Government for the collection of revenue from the cultivators.

- The amount of revenue that the Zamindars had to pay to the Company was firmly fixed and would not be raised under any circumstances.
- They gave 10/11 of the revenue collected by them from the cultivator to the Government.
- The Zamindars would grant patta (written agreements) to the ryots. The ryots became tenants since they were considered the tillers of the soil.
- All judicial powers were taken away from the Zamindars.

Merits

- Under this system many of the waste lands and forests became cultivable lands.
- The Zamindars became the owner of the land.
- The Zamindars were made free from the responsibility of providing justice.
- The Zamindars remained faithful to the British Government.
- This system secured a fixed and stable income for the British Government.

Demerits

- The British Government had no direct contact with the cultivators.
- The rights of the cultivators were ignored and they were left at the mercy of the Zamindars.
- The peasants were almost treated as serfs.
- This system was made the Zamindars lethargic and luxurious.
- Many conflicts between the zamindars and the peasants arose in rural Bengal.

Ryotwari system

Ryotwari system was introduced by Thomas Munro and Captain Read in 1820. Major areas of introduction of Ryotwari system included Madras, Bombay, parts of Assam, and Coorg provinces of British India. By Ryotwari system the rights of ownership was handed over to the peasants. British government collected taxes directly from the peasants. Initially, one-half of the estimated produce was fixed as rent. This assessment was reduced to one-third of the produce by Thomas Munro. The revenue was based on the basis of the soil and the nature of the crop.


Thomas Munro

Rents would be periodically revised, generally after 20 to 30 years. The position of the cultivators became more secure. In this system the settlement was made between the Government and the Ryots. Infact, the Government later claimed that the land revenue was rent and not a tax.

Salient Features of the Ryotwari system

- Revenue settlement was done directly with the ryots.
- Measurement of field and an estimate of produce was calculated.
- Government fixed the demand at 45 to 55 percent of the produce.

Effects of the Ryotwari Settlement

- In most areas the land revenue fixed was excessive; the ryots were hardly left with bare maintenance even in the best of seasons.
- Under this system the government exploited the farmers instead of zamindars.

Mahalwari system

Mahalwari system, a brain child of Holt Mackenzie was modified version of the Zamindari settlement introduced in the Ganga valley, the North-West Province, parts of the Central India and Punjab in 1822. Lord William Bentinck was to


Lord William Bentinck

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suggest radical changes in the Mahalwari system by the guidance of Robert Martins Bird in 1833. Assessment of revenue was to be made on the basis of the produce of a Mahal or village. All the proprietors of a Mahal were severally and jointly responsible for the payment of revenue. Initially the state share was fixed two-thirds of the gross produce. Bentinck, therefore, reduced to fifty percent. The village as a whole, through its headman or Lambardar, was required to pay the revenue. This system was first adopted in Agra and Awadh, and later extended to other parts of the United Provinces. The burden of all this heavy taxation finally fell on the cultivators.

Salient Features of the Mahalwari Settlement

- The Lambardar acted as intermediaries between the Government and the villagers.
- It was a village-wise assessment. One person could hold a number of villages.
- The village community was the owner of the village common land.
- The village land belonged to the village community.

Effects of the Mahalwari Settlement

- The Lambardar enjoyed privileges which was misused for their self-interest.
- This system brought no benefit to the cultivators.
- It was a modified version of the Zamindari system and benefited the upper class in villages.

Impact of the British land revenue system on the cultivators

- A common feature of all the settlements was the assessment and the maximize income from land. It resulted in increasing land sales and dispossession.
- The peasants were overburdened with taxation. Due to the tax burden and famines, in general, the people suffered in poverty and burdened with debts. They had to seek the moneylenders who became rich and acquired lands from the peasants.
- The Zamindars, money-lenders and lawyers exploited the poor peasants.
- The stability and continuity of the Indian villages was shaken.
- Cottage industries disappeared on account of the import of British goods and the peasants had nothing to supplement their income.
- The old body of custom was replaced by new apparatus of law, courts, fees, lawyers and formal procedures.
- The British policy proved advantageous only to the government of a privileged section of the society at the cost of the cultivators who were the rightful owners of their lands and claimants of the larger share of the produce.

Peasants Revolts

The British rule in India brought about many changes in the agrarian system in the country. The old agrarian system collapsed and under the new system, the ownership of land was conferred on the Zamindars. They tried to extract as much as they could from the cultivators of land. The life of the peasants was extremely miserable. The various peasant movements and uprisings during the 19th and 20th centuries were in the nature of a protest against of the existing conditions under which their exploitation knew no limits.

The Santhal Rebellion (1855-56)

The first revolt which can be regarded as peasants' revolt was the Santhal Rebellion in 1855-56. The land near the hills of Rajmahal in Bihar was cultivated by the Santhals. The landlords and money-lenders from the cities took advantage of their ignorance and began grabbing their lands. This created bitter resentment among them leading to their armed uprising in 1855. Consequently, under the belief of a divine order, around 10,000 Santals gathered under two Santhal brothers, Siddhu and Kanhu, to free their country of the foreign oppressors and set up a government of their own. The rebellion assumed a formidable shape

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within a month. The houses of the European planters, British officers, railway engineers, zamindars and money-lenders were attacked. The rebellion continued till February 1856, when the rebel leaders were captured and the movement was put down with a heavy hand. The government declared the Parganas inhabited by them as Santhal Parganas so that their lands and identity could be safeguarded from external encroachments.



Santhal Rebellion

Indigo Revolt (1859-60)

The Bengal indigo cultivators strike was the most militant and widespread peasant uprisings. The European indigo planters compelled the tenant farmers to grow indigo at terms highly disadvantageous to the farmers. The tenant farmer was forced to sell it cheap to the planter and accepted advances from the planter that benefitted the latter. There were also cases of kidnapping, looting, flogging and burning. Led by Digambar Biswas and Bishnu Charan Biswas, the ryots of Nadia district gave up indigo cultivation in September 1859. Factories were burnt down and the revolt spread. To take control of the situation, the Government set up an indigo commission in 1860 whose recommendations formed part of the Act VI of 1862. The indigo planters of Bengal, however, moved on to settle in Bihar and Uttar Pradesh. The newspaper, Hindu Patriot brought to light the misery of the cultivators several times. Dinabandhu Mitra wrote a drama, Nil-Darpan, in Bengali with a view to draw the attention of the people and the government towards the misery of the indigo-cultivators.



Indigo Revolt

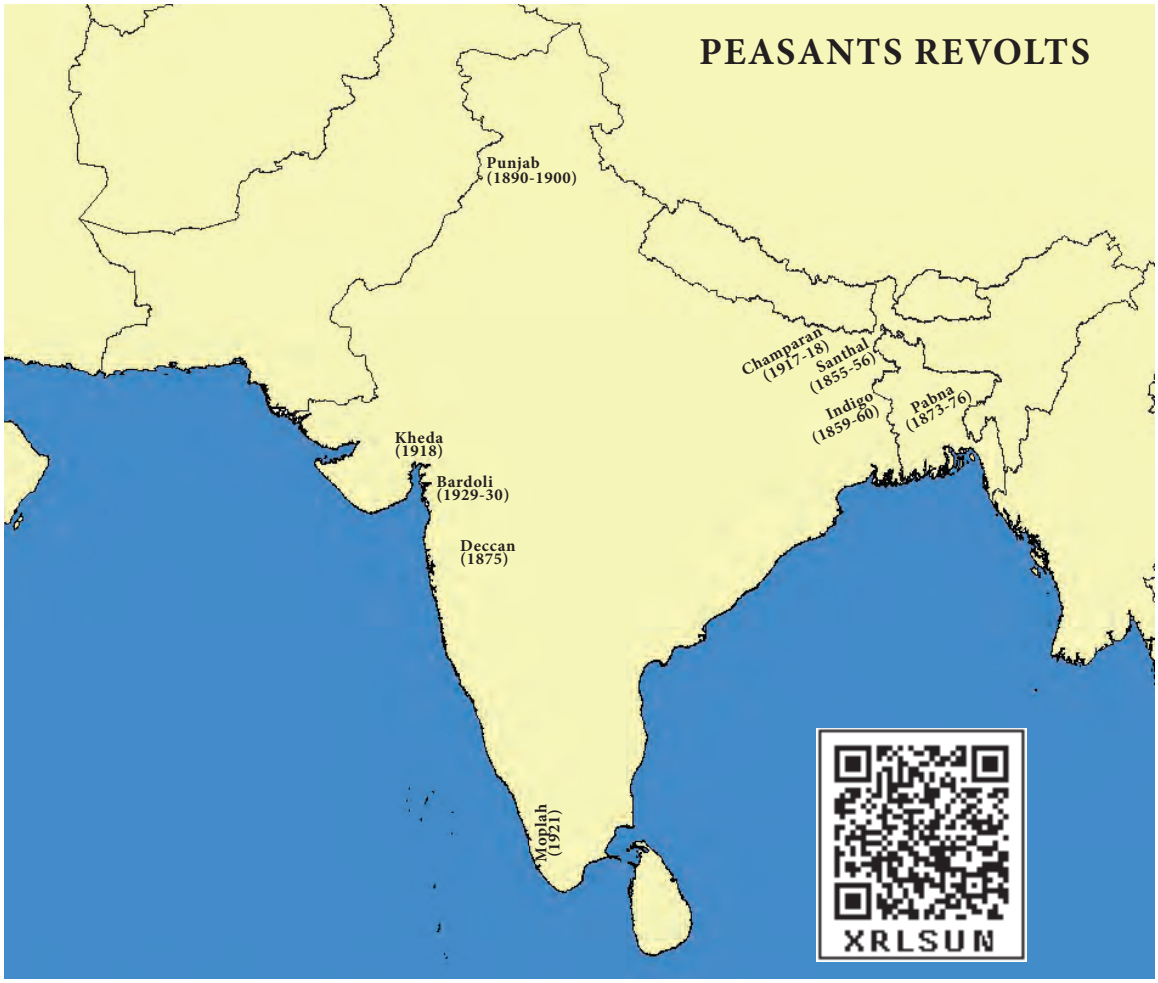
Pabna Revolt (1873-76)

Pabna Peasant Uprising was a resistance movement by the peasants against the oppression of the Zamindars. It originated in the Yusufshahi pargana of Pabna in Bengal. It was led by Keshab Chandra Roy. The zamindars routinely collected money from the peasants by the illegal means of forced levy, abwabs, enhanced rent and so on. Peasants were often evicted from land on the pretext of non-payment of rent.

Large crowds of peasants gathered and marched through villages frightening the zamindars and appealing to other peasants to join with them. Funds were raised from the ryots to meet the costs. The struggle gradually spread throughout Pabna and then to the other districts of East Bengal. Everywhere agrarian leagues were organized. The main form of struggle was that of legal resistance. There was very little violence. It occurred only when the zamindars tried to compel the ryots to submit to their terms by force. There were only a few cases of looting of the houses of the zamindars. A few attacks on police stations took place and the peasants also resisted attempts to execute court decrees. Hardly zamindars or zamindar's agent were killed or seriously injured. In the course of the movement, the ryots developed a strong awareness of the law and their legal rights and the ability to combine and form associations for peaceful agitation.

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Deccan Riots (1875)

In 1875, the peasants revolted in the district of Poona, that event has been called the 'Deccan Riots'. The peasants revolted primarily against the oppression of local moneylenders who were grabbing their lands systematically. The uprising started from a village in Poona district when the village people forced out a local moneylender from the village and captured his property. Gradually, the uprising spread over 33 villages and the peasants looted the property of Marwari Sahukars. The uprising turned into violent when the Sahukars took help of the police. It was suppressed only when the army was called to control it. However, it resulted in passing of the Deccan Agriculturists Relief Act' which removed some of the most serious grievances of the peasants.

Punjab Peasant Movement (1890-1900)

The peasants of the Punjab agitated to prevent the rapid alienation of their lands to the urban moneylenders for failure to pay debts. The Government of India did not want any revolt in that province which provided a large number of soldiers to the British army in India. In order to protect the peasants of the Punjab, the Punjab Land Alienation Act was passed in 1900 "as an experimental measure" to be extended to the rest of India if it worked successfully in the Punjab. The Act divided the population of the Punjab into three categories viz., the agricultural classes, the statutory agriculturist class and the rest of the population including the moneylenders. Restrictions were imposed on the sale and mortgage of the land from the first category to the other two categories.

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Champaran Satyagraha (1917-18)



Champaran Satyagraha

The European planters of Champaran in Bihar resorted to illegal and inhuman methods of indigo cultivation at a cost which was wholly unjust. Under the Tinkathia system in Champaran, the peasants were bound by law to grow indigo on 3/20 part of their land and send the same to the British planters at prices fixed by them. They were liable to unlawful extortion and oppression by the planters. Mahatma Gandhi took up their cause. The Government appointed an enquiry commission of which Mahatma Gandhi was a member. The grievances of the peasants were enquired and ultimately the Champaran Agrarian Act was passed in May 1918.

Kheda (Kaira) Satyagraha (1918)

In the Kheda District of Gujarat, due to constant famines, agriculture failed in 1918, but the officers insisted on collection of full land revenue. The local peasants, therefore, started a 'no-tax' movement in Kheda district in 1918. Gandhi accepted the leadership of this movement.

Gandhiji organised the peasants to offer Satyagraha and opposed official insistence on full collection of oppressive land revenue despite the conditions of famine. He inspired the peasants to be fearless and face all consequences. The response to his call was unprecedented and the government had to bow to a settlement with the peasants. Sardar Vallabhai Patel emerged as an important leader of the Indian freedom struggle during this period.

Moplah Rebellion (1921)

The Muslim Moplah (or Moplah) peasants of Malabar (Kerala) was suppressed and exploited by the Hindu zamindars (Jenmis) and British government. This was the main cause of this revolt.

The Moplah peasants got momentum from the Malabar District Conference, held in April 1920. This conference supported the tenants' cause, and demanded legislations for regulating landlord-tenant relations. In August 1921, the Moplah tenants rebelled against the oppressive zamindars. In the initial phase of the rebellion, the Moplah peasants attacked the police stations, public offices, communications and houses of oppressive landlords and moneylenders. By December 1921, the government ruthlessly suppressed the Moplah rebellion. According to an official estimate, as a result of government intervention, 2337 Moplah rebels were killed, 1650 wounded and more than 45,000 captured as prisoners.



Moplah prisoners

Bardoli Satyagraha (1929-30)

In 1928, the peasants of Bardoli (Gujarat) started their agitation under the leadership of Sardar Vallabhbhai Patel, in protest against the government's proposal to increase land revenue by 30 percent. The peasants refused to pay tax at the enhanced rate and started no-tax campaign from 12 February 1928. Many women also participated in this campaign.

In 1930, the peasants of Bardoli rose to a man, refused to pay taxes, faced the auction sales and the eventual loss of almost all of their lands but refused to submit to the Government.

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However, all their lands were returned to them when the Congress came to power in 1937.



Bardoli Satyagraha

Recap

- The British Government in India did not adopt a pro-Indian agriculture and land revenue policy.
- Lord Cornwallis introduced Permanent Settlement in 1793.
- Ryotwari system was introduced by Thomas Munro and Captain Read in 1820.
- Mahalwari system was a brain child of Holt Mackenzie.
- The land near the hills of Rajmahal in Bihar was cultivated by the Santhals.
- Dinabandhu Mitra wrote a drama, Nil-Darpan, in Bengali.
- In 1875, the peasants revolted in the district of Poona, that event has been called the 'Deccan Riots'.
- The Punjab Land Alienation Act was passed in 1900.
- In August 1921, the Moplah tenants rebelled against the oppressive Zamindars.
- The peasants of Bardoli started their agitation under the leadership of Sardar Vallabhbhai Patel.

GLOSSARY

Apparatus	new system	புதிய அமைப்பு
Claimants	a person making a claim	உரிமை கோருபவர்
Cultivator	a person who cultivates the land	விவசாயி
Encroachment	intrusion on	அத்துமீறல்
Moneylender	a person who lends money to people, at a high rate of interest	கடன் தருபவர்
Predominantly	mainly	முக்கியமாக
Tenants	a person who occupies land rented from a land lord	குத்தகையாளர்/ குடியிருப்பவர்

Evaluation

I. Choose the correct answer

1. Which system was called by different names like Jagirdari, Malguzari and Biswedari etc.?
   a) Mahalwari
   b) Ryotwari
   c) Zamindari
   d) None of these
2. Under which Governor General did the permanent settlement implemented in Bengal.
   a) Lord Hastings
   b) Lord Cornwallis
   c) Lord Wellesley
   d) Lord Minto

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Unit - 4

People's Revolt



Learning Objectives

- To know the Palayakkarar (Poligar) system in Tamil Nadu
- To understand the role of PuliThevar and Kattabomman in the anti-British uprising
- To know about the South Indian Rebellion
- To know the causes and effects of Vellore Mutiny
- To understand the causes and impacts of Revolt of 1857

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Introduction

The establishment of political and economic dominance by the British over many parts of India after the Battle of Plassey, 1757 disrupted the political, social and economic order of the country. This led to the divesting many landlords and chieftains of their power and estates. Naturally, many of them revolted against the British. The English assumed the right of collecting the annual tribute from the Palayakkarar. The first resistance to the British was offered by the Pulithevar. Since then there had been rebellions by Palayakkarar such as the Veerapandiya Kattabomman, Oomathurai, Marudu brothers and Dheeran Chinnamalai.

Origin of Palayam

The Vijayanagar rulers appointed Nayaks in their provinces. The Nayak of Madurai in turn appointed Palayakkarar. Viswanatha became the Nayak of Madurai in 1529. He noticed that he could not control the chieftain who wanted more powers in their provinces. So with the consultation of his minister Ariyanatha Mudaliyar, Viswanatha instituted Palayakkarar system in 1529. The whole country was divided into 72 Palayams and each one was put under a Palayakkarar. Palayakkarar was the holder of a territory or a Palayam. These Palayams were held in military tenure and extended their full co-operation to be need of the Nayaks. The Palayakkarars collected taxes, of which one third was given to the Nayak of Madurai another one third for the expenditure of the army and rest was kept for themselves.

Early revolts of South India

Revolt of the Palayakkars

During the 17th and 18th centuries the Palayakkarars played a vital role in the politics of Tamil Nadu. They regarded themselves as independent. Among the Palayakkarars, there were two blocs, namely the Eastern and the Western blocs. The Eastern Palayams were the Nayaks ruled under the control of Kattabomman and the Western palayams were the Maravas

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ruled under the control of Pulithevan. These two palayakkarars refused to pay the kist (tribute) to the English and rebelled.

The early struggle between the Palayakkaras and the East India Company had a strong political dimension. By the Carnatic treaty of 1792, consolidated the English power over the Palayakkars. The English got the right to collect taxes. The result was the outbreak of the revolt of Palayakkars.

Pulithevar

Pulithevar was the pioneer in Tamil Nadu, to protest against the English rule in India. He was the Palayakkarar of the Nerkattumseval, near Tirunelveli. During his tenure he refused to pay the tribute neither to Mohammed Ali, the Nawab of Arcot nor to the English. Further he started opposing them. Hence, the forces of the Nawab of Arcot and the English attacked Pulithevar. But the

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combined forces were defeated by Pulithevar at Tirunelveli. Pulithevar was the first Indian king to have fought and defeated the British in India. After this victory Pulithevan attempted to form a league of the Palayakkars to oppose the British and the Nawab.

In 1759, Nerkattumseval was attacked by the forces of Nawab of Arcot under the leadership of Yusuf Khan. Pulithevar was defeated at Anthanallur and the Nawabs forces captured Nerkattumsevval in 1761. Pulithevar who lived in exile recaptured Nerkattumseval in 1764. Later, he was defeated by Captain Campell in 1767. Pulithevar escaped and died in exile without fulfilling his purpose, although his courageous trail of a struggle for independence in the history of South India.

Virapandya Kattabomman


Virapandya Kattabomman

The Ancestors of Kattabomman belonged to Andhra. They migrated to Tamil country during the 11th century. As a feudatory under Pandyas, Jagaveerapandiaya Kattabomman ruled Virapandyapuram. Panchalankurichi was its capital. He later became a Poligar during the rule of Nayaks. He was succeeded by his son Veerapandya Kattabomman. His wife was Jakkammal and his brothers were Oomathurai and Sevathaiah.

Nawab of Arot

After the decline of the Vijayanagar empire, the mughals established their supremacy in the south. The Nawabs acted as their representatives in Karnataka. Panchalamkuruchi palayam was acted as an ally to the Nawab of Arcot. Hence it paid tribute to the Nawabs. But in 1792, the political condition had completely changed. Based on the Carnatic treaty of 1792, the company gained the right to collect taxes from Panchalamkuruchi. The collection of tribute was the main cause for the rivalry between the English and Kattabomman.

Kattabomman met Jackson

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In 1798, Colin Jackson, the collector of Ramanathapuram wrote letters to Kattabomman asking him to pay the tribute arrears. But Kattabomman replied that he was not in a position to remit the tribute due to the famine in the country. Colin Jackson got angry and decided to send an expedition to punish Kattabomman. However, the Madras government directed the collector to summon the Palayakkarar at Ramanathapuram and hold a discussion.

In 1798, Kattabomman and his minister Siva Subramaniam met the Collector at Ramanathapuram. Upon a verification of accounts, Colin Jackson was convinced that Kattabomman had cleared most of the arrears leaving only 1080 pagodas as balance. During this interview Kattabomman and his Minister, Sivasubramaniam, had to stand before the arrogant collector for three hours. The Collector insulted them and tried to arrest Kattabomman and his minister. Kattabomman tried to escape with his minister. Oomathurai suddenly entered the fort with his men and helped the escape of Kattabomman. But unfortunately Sivasubramaniam was taken as prisoner.

Edward Clive and Kattabomman

After his return to Panchalamkuruchi, Kattabomman wrote a letter to the Madras Council narrating the behaviour of the Collector Colin Jackson. Edward Clive, the Governor of Madras Council ordered Kattabomman to surrender. The Madras Council directed Kattabomman to appear before a Committee. Meanwhile, Edward Clive dismissed the Collector for his misbehaviour and released SivaSubramania. Kattabomman appeared before the Committee, and found Kattabomman was not guilty. S.R. Lushington was appointed collector in the place of Colin Jackson, who was eventually dismissed from service.

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The confederacy of Palayakkarars

During that time, Marudu Pandyan of Sivaganga formed the South Indian Confederacy of rebels against the British, along with the neighbouring Palayakkarars. This confederacy declared a proclamation which came to be known as Tiruchirappalli Proclamation. Kattabomman was interested in this confederacy. He tried to establish his influence over Sivagiri,who refused to join with alliance of the rebels. Kattabomman advanced towards Sivagiri. But the Palayakkar of Sivagiri was a tributory to the Company. So the Company considered the expedition of Kattabomman as a challenge to their authority. So the Company ordered the army to march to Panchalamkuruchi.

Fall of Panchalamkuruchi

Major Bannerman moved his army to Panchalamkuruchi on 5th September. They cut of all the communications to the Fort. In a clash at Kallarpatti, Siva Subramaniyam was taken as a prisoner. Kattabomman escaped to Pudukottai. Vijaya Ragunatha Tondaiman, Raja of Pudukottai, captured Kattabomman from the jungles of Kalapore and handed over to the Company. After the fall of Panchalamkuruchi, Bannerman brought the prisoners to an assembly of the Palayakkarars and after trial sentenced them to death. Sivasubramania was executed at Nagalapuram. On the 16th October ViraPandya Kattabomman was tried before an assembly of Palayakkarar, summoned at Kayathar. On 17th October 1799, Kattabomman was hanged at the fort of Kayathar. Kattabomman's heroic deeds were the subject of many folk ballads which kept his memory alive among the people.

Velu Nachiyar

Velu Nachiyar was a queen of Sivagangai. At the age of 16, she was married to Muthu Vaduganathar, the Raja of Sivagangai. In 1772, the Nawab of Arcot and the British troops invaded Sivagangai. They killed Muthu Vaduganathar in Kalaiyar Koil battle. Velu Nachiyar escaped with her daughter Vellachi Nachiyar and lived under the protection of Gopala Nayaker at Virupachi near Dindigul. During this period she organised an army and employed her intelligent agents to find where the British stored their ammunition. She arranged a suicide attack by a faithfull follower Kuyili, a commander of Velu Nachiar. She recaptured Sivagangai and was again crowned as queen with the help of Marudu brothers. She was the first queen to fight against the British colonial power in India. She is known by Tamils as Veeramangai and also known as 'Jhansi Rani of South India'.



Velu Nachiyar

Marudu Brothers

Marudu brothers were the sons of Mookiah Palaniappan and Ponnathal. The elder brother was called Periya Marudu (Vella Marudhu) and the younger brother Chinna Marudu. Chinna Marudu was more popular and was called Marudu Pandiyan. Chinna Marudu served under Muthu Vaduganatha Peria Udaya Devar (1750-1772) of Sivaganga. In 1772 the Nawab of Arcot laid seige of Sivaganga and captured it. Muthu Vaduganatha Peria Udaya Devar, died in battle. However after a few months Sivaganga was re-captured by Marudu Brothers and Periya Marudu was enthroned as the ruler. Chinna Marudu acted as his adviser. Due to the terrorist activities against British, he was called as "Lion of Sivaganga". In the later half of the eighteenth century the rebellion against the British was carried by Marudu Brothers in South India.



Marudu Brothers

Causes for the conflict

Kattabomman was hanged to death and his brother Umaithurai and others fled to Sivaganga, where Marudu Pandya gave protection to them. The merchants of

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Sivaganga did not like the interference of the company in their internal politics. The company waged war against Sivaganga for these two causes.

The South Indian Rebellion (1800-1801)

In February 1801 the brothers of Kattabomman, Oomathurai and Sevathaiah escaped from Palayamkottai prison and reached Kamudhi. Chinna Marudu took them to Siruvayal, his capital. They reconstructed their ancestral fort at Panchalamkurichi. The British troops under Conlin Macaulay retook the fort in April and the Palayakkarar brothers sought shelter in Sivaganga. The English demanded Marudu Pandyas to hand over the fugitives, the latter refused. Conlonel Agnew and Colonel Innes marched against them.

The Palayakkarar War assumed a much broader character than its predecessor. It was directed by a confederacy consisting of Marudu Pandiar of Sivaganga, Gopala Nayak of Dindugal, Kerala Varma of Malabar and Krishnappa Nayak and Dhoondaji of Mysore. The English declared war against the confederacy.

The Tiruchirappalli Proclamation (1801)

The Marudu Pandyas issued a proclamation of Independence called Tiruchirappalli Proclamation in June 1801. The Proclamation of 1801 was the first call to the Indians to unite against the British. A copy of the proclamation was pasted on the walls of the Nawab's palace in the fort of Tiruchi and another copy was placed on the walls of the Vaishnava temple at Srirangam. Thus Marudu brothers spread the spirit of opposition against the English everywhere. As a result many Palayakkarars of Tamil Nadu went on a rally to fight against the English. Chinna Marudu collected nearly 20,000 men to challenge the English army. British reinforcements were rushed from Bengal, Ceylon and Malaya. The rajas of Pudukkottai, Ettayapuram and Thanjavur stood by the British. Divide and rule policy followed by the English spilt the forces of the Palayakkarars.

English annexed Sivagangai

In May 1801, English attacked the rebels in Thanjavur and Tiruchi areas. The rebels went to Piranmalai and Kalayarkoil. They were again defeated by the forces of the English. In the end, the superior military strength and the able commanders of the British army won the battle. The rebellion failed and English annexed Sivagangai in 1801. The Marudu brothers were executed in the Fort of Tirupathur in Ramanathapuram District on 24 October 1801. Oomathurai and Sevathaiah was captured and beheaded at Panchalamkuruchi on 16 November 1801. Seventy three rebels were sentenced to Penang in Malaya, then called the Prince of Wales Island. Though they fell before the English, they were the pioneers in sowing the seeds of nationalism in the land of Tamil.

Thus the South Indian Rebellion is a land mark in the history of Tamil Nadu. Although the 1800-1801 rebellion was to be categorized in the British records as the Second Palayakkarar War. Under the terms of the Karnataka Treaty on 31 July 1801, the British assumed direct control over Tamil Nadu. The Palayakkarar system was abolished.

Dheeran Chinnamalai

Dheeran Chinnamalai was born at Melapalayam in Chennimalai near Erode. His original name was Theerthagiri. He was a palayakkarar of Kongu country who fought the British East India Company. The Kongu country comprising Salem, Coimbatore, Karur and Dindigul formed a part of the Nayak kingdom of Madurai but had been annexed by the Wodayars of Mysore. After the fall of the Wodayars, these territories along with Mysore were controlled by the Mysore Sultans. After the third and fourth Mysore wars the entire Kongu region passed into the hands of the English.

Dheeran Chinnamalai was trained by French military in modern warfare. He was along the side Tippu Sultan to fight against the British East India Company and got victories against the British. After Tippu Sultan's death Chinnamalai settled down at Odanilai and constructed a fort

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there to continue his struggle against the British. He sought the help of Marathas and Maruthu Pandiyar to attack the British at Coimbatore in 1800. British forces managed to stop the armies of the allies and hence Chinnamalai was forced to attack Coimbatore on his own. His army was defeated and he escaped from the British forces. Chinnamalai engaged in guerrilla warfare and defeated the British in battles at Cauvery, Odanilai and Arachalur. During the final battle, Chinnamalai was betrayed by his cook Nallapan and was hanged in Sankagiri Fort in 1805.

Vellore Revolt (1806)

The family members of Tippu were imprisoned at Vellore fort after the fourth Mysore war. Some three thousand ex-servants and soldiers of Hyder and Tippu had also been moved to the vicinity of Vellore and their property in Mysore confiscated. It was quite natural that they were all unhappy and they hatred the English.

P9P1D3



Vellore Fort

The Vellore fort consisted of large majority of Indian troops, a good part of it recently been raised in Tirunelveli after the Palayakarar uprising of 1800. Many of the trained soldiers of the various Palayams were admitted into the English army. Thus the Vellore fort became the meeting ground of the rebel forces of South India.

In 1803, William Cavendish Bentinck became Governor of Madras. During his period certain military regulations were introduced in 1805-06 and were enforced by the Madras Commander-in-Chief Sir John Cradock. But the sepoys felt that these were designed to insult them.

Causes for the revolt

- The strict discipline, new weapons, new methods and uniforms were all new to the sepoys.
- The sepoys were asked to shave the beard and to trim the moustache.
- The wearing of religious mark on the forehead and the use of ear-rings were also banned.
- The English treated the Indian sepoys as their inferior. There was the racial prejudice.

Immediate Cause

In June 1806, military General Agnew introduced a new turban, resembling a European hat with a badge of cross on it. It was popularly known as 'Agnew's turban'. Both the Hindu and Muslim soldiers opposed it. So the soldiers were severely punished by the English.

Course of the Revolt

The Indian soldiers were waiting for an opportunity to attack the English officers. Tippu's family also took part. Fettah Hyder, the elder son of Tippu, tried to form an alliance against the English. On July 10th in the early morning the native sepoys of the 1st and 23rd Regiments started the revolt. Colonel Fancourt, who commanded the garrison, was their first victim. The fort gates were closed. Meantime, the rebels proclaimed Futteh Hyder, as their new ruler. The British flag in the fort was brought down. The tiger-striped flag of Tippu Sultan was hoisted on the fort of Vellore.

Suppression of the Revolt

Major Cootes who was outside the fort rushed to Ranipet and informed Colonel Gillespie. Col. Gillespie reached Vellore fort. He made an attack on the rebel force. The revolt was completely suppressed and failed. Peace was restored in Vellore. On the whole, 113 Europeans and about 350 sepoys were killed in the uprising. The revolt was suppressed within a short period. It was one of the significant events in the history of Tamil Nadu.

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Effects of the Vellore Revolt

- The new methods and uniform regulations were withdrawn.
- The family of Tippu as a precautionary measure was sent to Calcutta.
- William Cavendish Bentinck was removed from his service.

Causes for the failure of the Revolt

- There was no proper leadership to guide the soldiers properly.
- The rebellion was also not well organised.
- Divide and Rule policy of the English, split the unity of the Indians.

V.D. Savarkar calls the Vellore revolt of 1806 as the prelude to the first War of Indian Independence in 1857.

The Revolt of 1857

The early uprisings did not succeed in threatening the British in India. It took the Revolt of 1857 to bring home to the Company and the British thought that their rule was not accepted to a large section of the population. The Revolt of 1857 was a product of the character and the policies of colonial rule. The cumulative effect of British expansionist policies, economic exploitation and administrative innovations over the years had adversely affected the positions of all rulers of Indian states.

Causes of the Revolt

- The most important cause of revolt 1857 was a popular discontent of the British policy of economically exploiting India. This hurt all sections of society. The peasants suffered due to high revenue demands and the strict revenue collection policy.
- Policies of doctrine of lapse, subsidiary alliance and policy of Effective Control created discontentment among people. Annexation of Oudh proved that even the grovelling loyalty can't satisfy British greed for territories.
- The conversion activities of Christian missionaries were looked upon with suspicion and fear. The priests and the maulavis showed their discontent against the British rule.
- Abolition of practices like sati, female infanticide, support to widow remarriage and female education were seen by many as interference in their Indian culture by the Europeans.
- The Indian sepoys were looked upon as inferior beings and treated with contempt by their British officers. They were paid much less than the British soldiers. All avenues of the promotion were closed to them as all the higher army posts were reserved for the British.

Immediate cause

The immediate cause was the introduction of new Enfield Riffles in the army. The top of the cartridge of this rifle was to be removed by the mouth before loading it in the rifle. The cartridges were greased by the fat of pig and the cow. The Indian sepoys believed that the British were deliberately attempting to spoil the religion of both the Hindus and the Muslims because while the Hindus revered the cow, the Muslims hated the pig. The soldiers, therefore, determined to refuse their service and, ultimately revolted. Thus, the primary and the immediate cause of the revolt was the use of the greased cartridges.

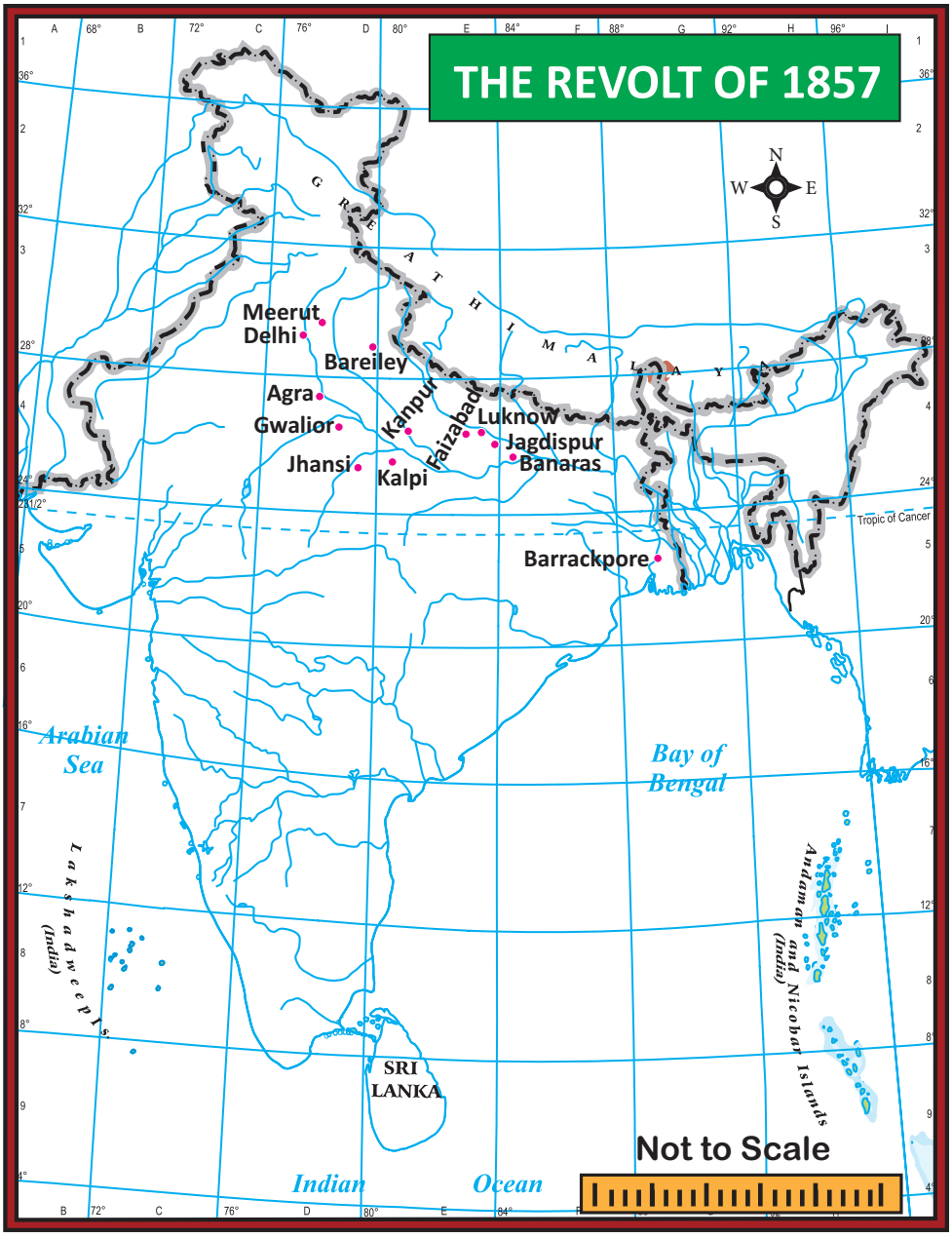
The Outbreak of the Revolt


Mangal Pandey

On 29 March 1857 at Barrackpur (near Kolkata) Mangal Pandey, a young Sepoy from Bengal Regiment, refused to use the greased cartridge, and shot down his sergeant. He was arrested, tried and executed. When this news spread many sepoys revolted.

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Course of the Revolt

On 10 May 1857, the Sepoys of the third cavalry at Meerut openly revolted by swarming the prisons and releasing their comrades. They were immediately joined by the men of the 11th and 20th Native Infantries, and they murdered some English officers and then marched to Delhi. The arrival of Meerut sepoys at Delhi on 11th May and declared of Bahadur Shah II as the Emperor of India. Delhi became the centre of the Great Revolt and Bahadur Shah, its symbol.

The revolt spread quickly. There were mutinies at Lucknow, Kanpur, Jhansi, Bareilly, Bihar, Faizabad, and many other places in north India. Many of them found that it was a good opportunity to burn the papers of their landlords. Many others whose titles and pensions were abolished by the British who participated in it, inorder to take revenge. The Muslim leaders and Maulvis sought the opportunity of establishing the Muslim rule in India after turning out the British.

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In Central India the revolt was guided by Rani Lakshmi Bai of Jhansi. She was one of the greatest patriots of India. Sir Hugh Rose occupied Jhansi. Rani Lakshmi Bai fled from Jhansi and joined hands with Tantia Tope who had assumed the leadership of the rebel army at Gwalior. But the British captured Gwalior in June 1858. Rani was killed in the battle. Tantia Tope fled away but was captured and later executed. According to the British historians, present at the time of revolt, Rani Lakshmi Bai was the best and the bravest among the leaders of the Revolt of 1857.

Suppression of the Revolt

Lord Canning, the governor-general took immediate steps to suppress the revolt. He collected the forces of Madras, Bombay, Sri Lanka and Burma. On his own initiative, he called the British army which was deputed to China by Britain to Calcutta. He ordered the loyal Sikh army to proceed to Delhi immediately. The British regained their lost positions very soon.

Delhi was recaptured by General John Nicholson on 20 September, 1857 and deportation of Bahadur Shah II to Rangoon where he died in 1862. Military operations with the recovery of Kanpur were closely associated with the recovery of Lucknow. Sir Colin Campbell occupied Kanpur. Nana Saheb was defeated at Kanpur and escaped to Nepal. His close associate Tantia Tope escaped to central India, was captured and put to death while asleep. The Rani of Jhansi had died in the battle-field. Kunwar Singh, Khan Bahadur Khan were all dead, while the Begum of Awadh was compelled to hide in Nepal. The revolt was finally suppressed. By the end of 1859, British authority over India was fully re-established.

Places of Revolt	Indian Leaders	British Officials who suppressed the revolt
Delhi	Bahadur Shah II	John Nicholson
Lucknow	Begum Hazrat Mahal	Henry Lawrence
Kanpur	Nana Saheb	Sir Colin Campbell
Jhansi & Gwalior	Lakshmi Bai, Tantia tope	General Hugh Rose
Bareilly	Khan Bahadur Khan	Sir Colin Campbell
Bihar	Kunwar Singh	William Taylor

The Causes for the Failure of the Revolt

Various causes were responsible for the failure of the revolt.

- Lack of organisation, discipline, common plan of action, centralised leadership, modern weapons and techniques.
- The rebel leaders were no match to the British Generals. Rani Lakshmi Bai, Tantia Tope and Nana Saheb were courageous but they were not good generals.
- Non-participation of Bengal, Bombay, Madras, western Punjab and Rajputana.
- The modern educated Indians did not support the Revolts as they believed that only British rule could reform Indian society and modernize it.
- The British managed to get the loyalty of the Sikhs, Afghans and the Gurkha regiments. The Gurkhas actually helped the British in suppressing the revolt.
- The British had better weapons, better generals, and good organisation.

Consequences of the Revolt

- The Revolt of 1857 marked a turning point in the history of India. It led to changes in the system of administration and the policy of the Government.
- The administration of India was transferred from the East India Company to the British Crown through the 'Queen's Proclamation' in 1858.

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- The governor general was given the title of viceroy.
- The Board of Directors and the Board of Control were replaced by the Council of 15 members headed by the Secretary of State to supervise Indian affairs.
- The Indian Army was thoroughly reorganised. More Britishers were employed in the army.
- The British military policy came to be dominated by the idea of 'divide and counterpoise'.

Infact, the Revolt of 1857 played an important role in bringing the Indian people together and imparting them the consciousness of belonging to one country. The Revolt paved the way for the rise of the modern national movement. It was at the beginning of the twentieth century that the 1857 Revolt came to be interpreted as a "planned war of national independence", by V.D. Savarkar in his book, First War of Indian Independence.

Recap

- The Vijayanager ruers appointed Nayaks in their provinces.
- The Nayak of Madurai in turn appointed Palayakkarar.
- The English got the right to collect taxes and the result was the outbreak of the revolt of Palayakkarars.
- The collection of tribute was the main cause for the rivalry between the English and Kattabomman.
- Marudu brothers were the sons of Mookiah Palaniappan and Ponnathal.
- Dheeran Chinnamalai was trained by French military in modern warfare.
- Tippu Sultan fought against the British East India Company.
- Rani Lakshmi Bai was the best and the bravest among the leaders of the Revolt of 1857.

GLOSSARY		
Beheaded	hanged to death	தூக்கிலிடு
Betrayed	give away information about somebody	காட்டிக்கொடு
Cartridge	bullet	தோட்டா
Eventually	in the end	முடிவாக
Infantry	an army unit consisting of soldiers who fight on foot	காலாட்படை
Tribute	payment made periodically by one state	கப்பம்
Swarm	crowd	கூட்டம்



Evaluation

I. Choose the correct answer

E2WPRU

1.The Palayakkarar system was instituted in

a) 1519 b) 1520

c) 1529 d) 1530

2.Which of the following Palayakkarar of Tamil Nadu was the pioneer against the English rule

a) Pulitevan

b) Yusuf Khan

c) Kattabomman

d) Marudhu brothers

3.Colin Jackson was the collector of

a) Madurai b) Tirunelveli

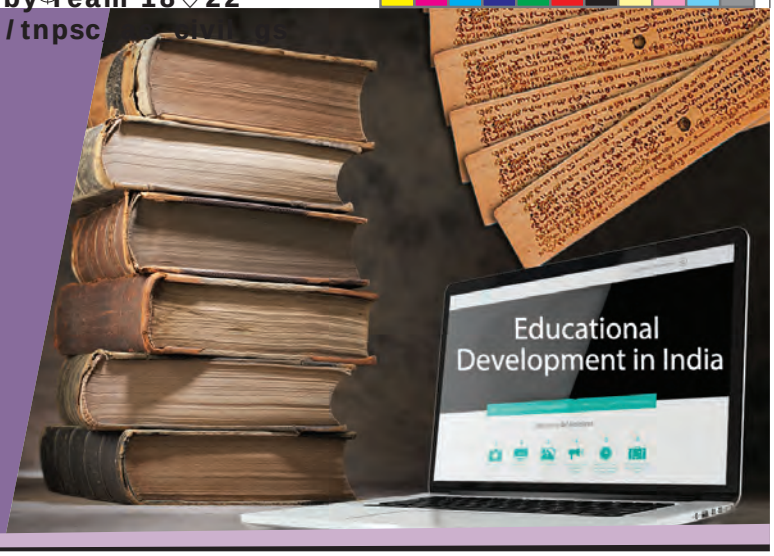
c) Ramanathapuram d) Tuticorin

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Unit - 1

Educational Development in India



Learning Objectives

- Know the ancient system of education in India.
- Understand the development of education in medieval and modern India.
- Analyse the educational development during the British Rule.
- Discuss the importance of National Education Policy.
- Understand the educational development in Tamil Nadu.

Z2Z5Y7

Knowledge is the third eye of man.

Introduction

Education is a continuous process of aqring and sharing of knowledge, skills and values. Education is recognised as the foundation of a progressive society. It plays a vital role in shaping responsible people. The world we live is constantly changing and developing. So, to meet the challenges and overcome the obstacles we need to be well educated and to know the role of the education in the human development process. Let us learn the development of education in India through the ages.

Education in Ancient India

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The historical sources provide the information that from very early times, the tradition of teaching and learning had been in vogue in India. The concept of Education might have originated from the Vedas. The literal meaning the Sanskrit word 'Veda' is knowledge and the word derived from the word Vid, which means 'to know'. Our ancient education system evolved over many centuries and focused on the holistic development of the individual by taking care of both the innate and latents capacities. It emphasised on values such as humility, truthfulness, discipline, self-reliance and respect for all creations.

Sources of Learning

You must have heard the names of Panini, Aryabhata, Katyayana and Patanjali. Their writings and the medical treatises of Charaka and Sushruta were also some of the sources of learning. Various disciplines such as history, logic, interpretation, architecture, polity, agriculture, trade, commerce, animal husbandry and archery were taught. Physical education too was an important curricular area and pupils participated in games and recreational activities. The Gurus and their students worked conscientiously together to become proficient in all aspects of learning.

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In order to assess students' skills, literary debates were organised. Students at an advanced stage of learning guided younger students. A system of peer learning was also practiced, like you have group/peer work.

Ancient Education System in India: A Way of Life



Gurukula System

In ancient India, both formal and informal education existed. Indigenous education was imparted at home, in temples, patashalas, and gurukulas. There were people in homes, villages and temples who guided young children in imbibing pious ways of life. Temples played a vital role in imparting education and served the centres of learning. Students went to viharas and universities for higher studies. Teaching was oral and students remembered and meditated upon what was taught in the Gurukulas. Many of these Gurukulas were named after the sages. Situated in forests, in serene and peaceful surroundings, hundreds of students used to learn together in Gurukulas. During the early period education was imparted by the teacher (Guru/Acharya) to the pupils who gathered around him and came to live in his house as members of his family. This was known as Gurukula system of eduation. The family of Guru functioned as a demostic school or an Ashram.

During that period, the gurus and their shishyas (pupils) lived together helping each other in day-to-day life. The main objectives was to have complete learning, leading a disciplined life and realising one's inner potential. Students lived away from their homes for years together till they achieved their goals. The gurukula was also the place where the relationship between the guru and student strengthened with time.

Many monasteries and viharas were set up for monks and nuns to meditate, debate and discuss with the learned for their quest for knowledge during this period. Around these viharas, other educational centres of higher learning developed, which attracted students from China, Korea, Tibet, Burma, Ceylon, Java, Nepal and other distant countries.

Viharas and Universities Buddhist Period



Taxila was an ancient Indian city, which is now in north-western Pakistan. It is an important archaeological site and the UNESCO declared it as a world heritage site in 1980. Its fame rested on the university where Chanakya is said to have composed his Arthashastra. Archaeologist Alexander Cunningham discovered its ruins in the mid-19th century.



The Jataka tales, accounts given by Hiuen Tsang and I-Tsing (Chinese scholars), and other sources tell us that kings and society took an active interest in promoting education. Through monasteries and Viharas Buddhist scholars carried out the educational work. As a result, many famous educational centres came into existence. Among the most notable universities that emerged during that period were situated at Taxila, Nalanda, Valabhi, Vikramshila, Odantapuri and Jagaddala. These universities developed in connection with the viharas. Those at Benaras and Kanchi developed in relation with temples and became centres of community life in the places where they were situated.

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These institutions catered to the needs of advanced level students. Such students joined the centres of higher learning and developed their knowledge by mutual discussions and debates with renowned scholars. Not only that, there was also occasional summoning by a king to a gathering in which the scholars of the various viharas and universities would meet, debate and exchange their views.

Role of the Teacher

Teachers had complete autonomy in all aspects from selection of students to designing their syllabi. When the teacher was satisfied with the performance of the students, the course concluded. He would admit as many students as he liked and taught what his students were keen to learn. Debate and discussions were the primary methods of teaching. Teachers were assisted by their advanced level students.



The ancient Nalanda University was a centre of learning from the 5th century AD (CE) to 12th century AD (CE). Located in present-day Rajgir, Bihar. Nalanda was one of the oldest universities of the world and UNESCO declared the ruins of Nalanda Mahavihara a world heritage site. The new Nalanda University is envisaged as a centre of inter-civilisational dialogue.



Education in Medieval India

Medieval period witnessed a radical transformation with introduction of Muslim education in the Indian subcontinent. The country was invaded by various foreign rulers and several traders from different part of the world. The tradesmen and the invaders brought with them their own cultures and intermingled with the people of the country. Besides, religion, society and culture, education in medieval India also experienced a new perspective. The aim of education during Muslim period (medieval) was the illumination and extension of knowledge. In the eleventh century, the Muslims rulers established elementary and secondary schools. Education developed with a fresh aspect during that period as there was an excellent interaction between Indian and Islamic traditions in all fields of knowledge like theology, religion, philosophy, fine arts, painting, architecture, mathematics, medicine and astronomy.

However before the arrival of the Muslims in India, a developed system of education was already in place. Muslim rulers promoted urban education by bestowing libraries and literary societies. They founded primary schools (maktabs) in which students learnt reading, writing, and basic Islamic prayers. And secondary schools (*madrasas*) were established to teach advanced language skills. Several *madrasas* were set up by the Sultans, and nobles. The main objective of these *madrasas* was to train and educate the scholars who would become eligible for the civil service. Iltutmish was the first ruler to establish a *madrasas* at Delhi during his rule. Gradually many *madrasas* came into existence.

The system of education in medieval India was under the control of Ulema. During those days, education was related to religious training. However, various subjects such as medicine, Arabic literature, grammar and philosophy were also taught. History states that Arab and Central Asian people brought Muslim educational models to India in both the medieval and early modern periods. Women education in India was prevalent during the medieval period.

Raja Jai Singh of Jaipur encouraged learning of scientific subjects. Besides, many institutions were started by private individuals as well. Madrasa of Ghaziuddin in Delhi, and the *madrasa* of Maulana Sadruddin at Shahjahanabad.

In the later medieval era, the British came to India and introduced English education. With the coming of the European missionaries, Western education made firm advances in the country. Various universities and thousands of colleges were formed and popularity of education increased.

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The medieval period saw the founding of many religious mutt or monasteries which also took up the cause of education. The Ahobila mutt in Srirangam was one among them where is Sri Ramanuja has made distinctive contribution to the cause of education. Besides mutts, Jain pallis and Buddhist vihars played a vital role in educating people where ever the existed. They had large libraries of books in all branches of learning.

Modern System of Education

The beginning of the modern system of Indian education can be traced to the efforts of the Christian missionaries who arrived in India in the wake of European occupation. As a result of their efforts, many institutions were established across India. These institutions imparted Western as well as Indian education.

Role of Christian Missionaries



Francis Xavier

Europeans came to India for trade and established trading companies. They acquired lands and constructed fortresses. Later they wanted to spread their culture and religion among Indians. The Europeans thought that they could make Indians understand the administration and religious theories better if they could impart education to the local population in their own method. So they started educational institutions. The Portuguese were the first Europeans who started modern system of education in India. Francis Xavier, a Jesuit, started a university at Cochin. They started many primary schools. The first college offering degrees on a completion of a course was started in Goa in 1575 where Christianity, logic, grammar and music were taught. John Kiernander was one of the most zealous pioneers and was perhaps the first missionary in India to introduce education for non-Christian children as an evangelistic agency. In 1812, Dr. C.S. John established 20 free reading schools in Tranquebar.



Ziegenbalg

Followed by the Portuguese, the French opened their institutions for all the Indians where education was imparted by Indian teachers through local languages. They started higher secondary schools where French language was taught. Two German Bishops, named Ziegenbalg and Plustscham, started schools and a training college for teachers in Travancore. After the arrival of English East India Company in 1600 AD(CE), institutions were established for imparting instruction in English. Gradually Sanskrit colleges were opened in Madras and Benaras. The first Bishop of Calcutta, the Revered Dr. Middleton, started a missionary college at Calcutta, which became famous as the Bishop's College. Mountstuart Elphinstone was actually a strong advocate of vernacular education, but on his retirement in 1827, his admirers collected funds and established a college offering English classes, named the Elphinstone College at Bombay. Missionaries made a good deal of attempt for the propagation of education in India. Due to their efforts many institutions were established.These institutions imparted Western education as well as Indian education.

Education in the British Rule

History of education in British rule can be divided into four periods: (i) from the early days of the British rule up to 1813; (ii) period from 1813–1853; (iii) period from 1854–1920 and (iv) period from 1921–1947.

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During its early days, the East India Company followed a policy of indifference and non-interference towards education as this sector did not form a part of its programme. The Company's charter was renewed in 1813, which compelled the Company to assume responsibility for the education of Indians, though on a very limited scale. Besides missionaries, non-missionaries like Raja Ram Mohan Roy of Bengal, Pachyappar of Madras, W. Frazer of Delhi contributed to the cause of education.

DO YOU KNOW?

In 1813, the East India Company was compelled to assert the responsibility for the education of the Indians. Charter of Act of 1813 made a provision for an annual grant of a sum of 1 lakh rupees for the promotion of education in India.

The second period was also marked by great educational controversies concerning the issues of educational policy, medium of instruction and method of spreading education. First, there were the orientalists who supported the preservation of Oriental learning and the use of Sanskrit and Persian as the media of instruction. They were opposed by the Anglicists who advocated dissemination of Western knowledge through English. A third section believed in the use of Indian languages as the media of instruction.

These controversies were partially set at rest by Macaulay's Minutes of 1835. Higher education was de-orientalised, encouraging English education for the upper classes. Each province was allowed to follow its own education policy. But even then, the controversies continued till 1854.



Macaulay

The third phase of British-influenced education may be called the period of an All-India Educational Policy. It commenced with Sir Charles Wood's Despatch in 1854.

DO YOU KNOW?

The Wood's Despatch (1854) is called the 'Magna Carta' of English education in India because it was the first declaration of British education policy for educating the masses at all levels. But it resulted in the complete control on state education, divorcing it from Indian ideals and culture.

The fourth phase may be called the period of provincial autonomy. The Act of 1935 ushered a new era of educational advancement through the country. The new programmes were hit hard by the worldwide economic depression in 1929. The introduction of complete provincial autonomy by the Government of India Act of 1935 further strengthened the position of the provincial ministers of education. After the Second World War, a very important plan for educational development, known as the Sergeant Report (1944) was prepared. This blueprint had a powerful influence on contemporary education, both in thought as well as in practice.

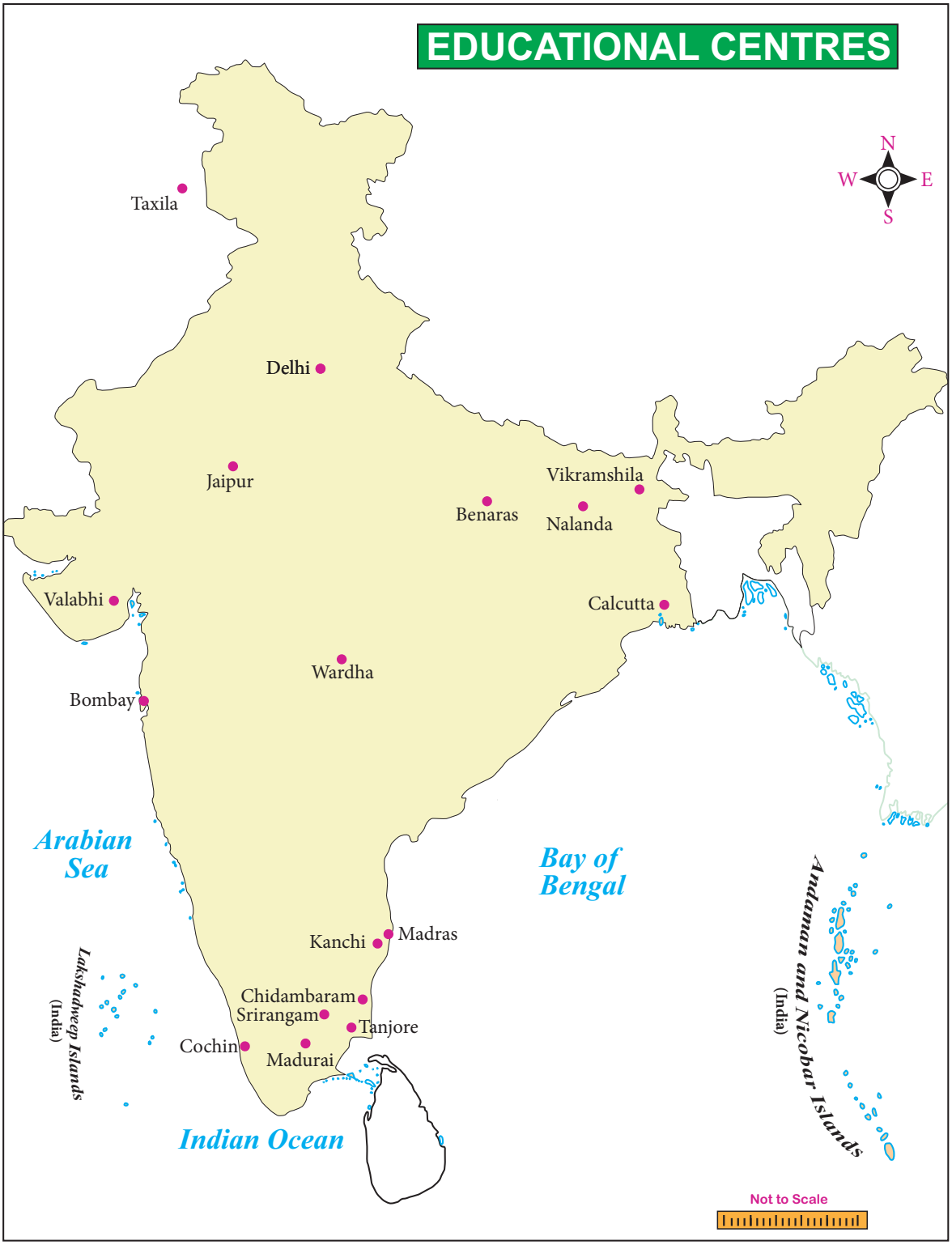
DO YOU KNOW?

Wardha Scheme of Education (1937)

In 1937, Gandhiji evolved a scheme popularly known as the Wardha Scheme of Basic National Education. The principle of non-violence was the basis of Gandhiji scheme of Basic Education. Through this scheme he wanted to develop those qualities in future citizens of India which he considered necessary for building a non-violent society. His system of Education wanted to root out exploitation and centralization in society and create a non-violent social order.

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Educational Development of Independent India



Dr. Radhakrishnan

The new epoch-making era in the history of education was ushered with the attainment of independence in 1947. It brought a new hope, a new vision, a new future for the Indians. In 1948, Dr. Radhakrishnan Commission was appointed to present a report on University education. In pursuance of the Commission's recommendations, University Grants Commission was constituted to determine the standard of higher education. One of the most important events that have taken place in the field of secondary education was the appointment of Secondary Education Commission in 1952–53. It suggested new organisational patterns, improvement in quality of textbooks, curriculum and methods of teachings. An education commision under the chairman ship of Dr. D.S. Kothari was appointed by the Government of India in 1964. Free and compulsory primary education for all children up to the age of 14 years and uniform educational structure of 10+2+3 pattern were its main recommendations.

National Policy on Education

The first National Education Policy of 1968 marked a significant step in the history of education in post-independent India. It aimed to promote national progress, a sense of common citizenship and culture and to strengthen national integration. In 1986, the Government of India introduced a New Education Policy. The aim of New Education Policy was to transfer a static society into a vibrant one with a commitment to development and change. It emphasised on equal opportunities for marginalised sections of the country and the removal of disparity through scholarships, adult education and open universities, especially for rural India. The New Education Policy called for a child-centred approach in primary education and launched Operation Blackboard to improve primary schools nationwide.



Education remained a state subject till December 1976. But now the education is in the concurrent list.

The New Education Policy was revised again in 1992. It envisaged the formulation of a National Curriculum Framework, emphasis on in-service education, improvement of facilities and streamlining of the evaluation system at the secondary stage.

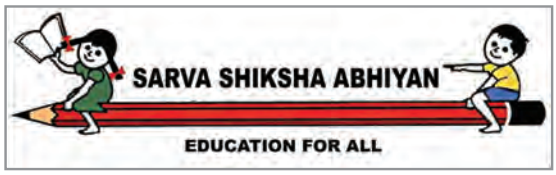
Sarva Shiksha Abhiyan (SSA) and Rastriya Madhyamik Shiksha Abhiyan (RMSA)

The Sarva Shiksha Abhiyan (SSA) is the Government of India's flagship programme that was launched in 2000-01 to achieve Universal Elementary Education (UEE). SSA is now the primary vehicle for implementing the provisions of the Right of Children to Free and Compulsory Education Act (2009) (RTE). Right To Education (RTE) provides for free and compulsory education to all the children from the age of 6 to 14 years. The SSA initiates a variety of innovation and activities related to schools. Some important activities include providing the Mid-Day Meals and stipends for students, the setting up of School Management Committees (SMCs) and provision of teaching-learning materials for classrooms.

Rastriya Madhyamik Shiksha Abhiyan (RMSA) is a centrally sponsored scheme for universalisation of access and improvement of quality education at the secondary stage, which was implemented during Eleventh Five-Year Plan period. The goal of RMSA is to make secondary education qualitative, available, accessible and affordable to all young students in the age group 15–16 years.

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Science lab, libraries, in-service training for teachers, computer-aided education, co-curricular activities and teaching-learning aids are provided by the Government of India through RMSA scheme at the school level.

The Union Budget 2018–19 proposed to give school education holistically without segmentation from Pre-School to Class XII. Samagra Shiksha, and to be prepared with the broaden goal of improving school effectiveness, measured in terms of equal opportunities and equable learning outcomes. It subsumes the schemes: SSA, and RMSA. In 2017, a committee was constituted by the Ministry of Human Resources Development to draft the National Education Policy. This committee submitted its report in 2019.

Educational Development in Tamil Nadu

The pattern of education in Tamil Nadu was not merely reading and understanding of books but listening to learned persons. The Thirukkural stresses the need for education and warns the dangers of illiteracy. In ancient times, the school was called 'Palli' and the teacher was a 'Kanakkayar'.

A significant development took place in the field of education during the Pallava period. Ghatika was an educational institution. The Pallava kings supported those educational institutions through endowments. The Vaishnava and Saiva mutts provided boarding and lodging facilities to all students and teachers.

Hiuen Tsang gives a graphic picture about Kanchi Buddhist centre and Kanchi, was considered as the main centre of learning.

The Chola period was the most brilliant and creative period in the Tamil literature. Tamil education enjoyed a greater connection with religion and temple. Free education was given to people. The curriculum and syllabi had a theoretical background. From the inscription of that period, we can now gain knowledge about the qualification of teacher, method of teaching, salary of teachers, food provided to the students and the land given to the schools etc. Rajaraja Chaturvedimangalam was the famous seat of a Vedic college (Ennayiram in Former South Arcot district). At Tirubuvanai (in Pondicherry) Vedic college flourished. The Tiruvidaikkalai inscription mentions a library. Tiruvaduthurai inscription of Viravajendra refers to a medical school.

The Pandya kings patronised Sanskrit in an exemplary way. It is revealed in the copper plates. The educational institutions of that period were called as Ghatigai, Salai and Vidhyasathana.

Lands were given to teachers. They were known as Salabhogam (e.g. Vallabha Perunchalai at Kanyakumari). The famous college during the Pandya regime was Kandhalur Salai. Mutts occupied a significant place in the promotion of education. Learning flourished under the Vijayanagar rule. Many educational institutions were established under their patronage. Thinnappalli Koodam was established during the Nayak rule.

Modern period

Fernandez, who came to Madurai during the time of Veerappa Nayak, established a primary school. The Maratha ruler Sarfoji II collected the old records and kept them in the Saraswathi Mahal library. He also had a printing press with Devanagari type, which was located at Tanjore. Pradran is an important center of higher education in the country.

Sir Thomas Munroe the Governor of Madras Presidency (1820-27) was highly responsible for the introduction of Western education in Madras Presidency. He appointed a committee to conduct a statistical survey of the condition of education. The Education Commission of Munroe recommended the creation of two principal schools (Collectorate

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Sarfoji II



Sir Thomas Munroe

and Tahsildare schools) in each district. In 1835 Lord William passed a resolution favouring the introduction of western system of education in India. Wood's Despatch of 1854 introduced the Department of Public instruction in Madras Presidency. Grant-in-aid was given to all schools. The Madras University was founded in 1857. It was the first University in Tamil Nadu under the British rule. In 1882 the Local Boards Act was passed. The Board was empowered to open new schools and to get grants from the government. By 1938, all subjects except English were taught in Tamil in schools.

The Annamalai University was founded at Chidambaram in 1929. This was the next step in the development of higher education

Education since independence

Free education at the secondary school level was introduced in 1964 – 65. The Gandhigram Rural College was established in 1975. Distance education has also been introduced to educate those who could not go to colleges.

In 1956, Midday Meal Programme was introduced in schools. Later, it was extended as Nutrition Meal Scheme in 1982 to avoid drop-outs in schools.

N3I3Q5

The National Policy on Education was framed in 1986 and was modified in 1992. Since then several changes have taken place to meet the changing dynamics of the society.

Recap

- Education is recognised as the foundation of a progressive society
- Indigenous education was imparted at home, in temples, patashalas and gurukulas
- Meideval period witnessed a radical transformation with the introduction of muslim education
- In the later medieval era the British came to India and introduced English education.
- The first National Education Policy of 1968 marked a significant step in the history of education in post – independent India.
- Free education at the secondary school level was introduced in 1964 -65

GLOSSARY		
monasteries	a building in which monks live and worship	புத்த மடாலயங்கள்
illumination	lightning	ஒளியூட்டல்
madrasa	islamic religious institution	இஸ்லாமிய பாடசாலை
oriental	eastern	கீழ்த்திசைக்குரிய
Anglicists	specialist in English linguistics	ஆங்கிலசார்பு கோட்பாடுவாதிகள்
dissemination	dispersing	பரப்புதல்

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Unit - 2

Development of Industries in India



Learning Objectives

- Acquit with the traditional crafts of India.
- Analyse the causes for the decline of Indian industries.
- Understand the beginning of modern industries.
- Know the aim of five-year plans.
- Understand the phases of industrial development in India.

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Introduction

The history of Indian industry perhaps dates back to the history of humankind. India's traditional economy was characterised by a blend of agriculture and handicrafts. According to Edward Baines, 'The birthplace of cotton manufacture is India where it probably flourished long before the dawn of authentic history.' Bernier, who visited India during the reign of Mughal emperor Shah Jahan, marvelled at the incredible quantity of manufactured goods. Tavernier, a French traveller, admired the peacock throne, carpets of silk and gold as well as mini carvings.

Traditional Crafts of India

The crafts in India has a rich history. Crafts were an integral part in the life of the people. Before arrival of mechanised industry, the production of Indian handicrafts was the second largest source of employment in rural India next to agriculture. The traditional Indian industry was known in the fields of textiles, woodwork, ivory, stone cutting, leather, fragrance wood, metal work and jewellery. The village artisans such as potters, weavers, smiths produced articles and utensils for domestic use. But some specialised goods were produced for domestic and international markets. Some such specialised goods produced were cotton textiles, muslin, wool, silk and metal articles. India was famous for its fine quality of cotton and silk clothes. There are references made in many scholarly works to the professions of the weaver, the tailor and the dyer. Certain centres of metal industry were quite well known. For example, Saurashtra was known for bell metal, Vanga for tin industry and Dacca was identified with muslin clothes.



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The muslin of Dacca

Mummies in Egyptian tombs dating from 2000 BC(BCE) were found wrapped in Indian muslins of the finest quality.

A 50metres of this thin fabric could be squeezed into a match box.

Decline of Indian Industries

a. Loss of Royal Patronage

The British conquest transformed Indian economy (self-reliant) into colonial economy.

As the British conquered the Indian territories one after another, the native rulers, the nobles and the landlords lost their power and prosperity. The demand for the fine articles to be displayed in durbars and other ceremonial occasions disappeared. As a result, the craftsman who were patronised by these rulers lost their importance and became poor. For generations, these craftsmen had been practicing their craft, and they did not possess any other skills. So they had to work as labourers in fields to meet their daily needs. This change resulted in increased pressure on agriculture and there was large-scale under-employment in agriculture. The substitution of commercial food crops in agriculture ruined the Indian agro-based industry. The splendid period of indigenous handicraft industries came to an end as the political influence of the East India Company spread over various parts of the country.

b. Transition from producer to exporter of raw materials

Indian handicrafts that had made the country famous collapsed under the colonial rule. This was mainly due to the competition posed by the machine-made goods that were imported from Britain by the British rulers. The ruling British turned India as the producer of raw materials for their industries and markets for their finished products. Moreover, the railways and roadways introduced by the British facilitated the movement of finished products to reach the remotest parts of India and the procurement of raw materials from these parts.



Steam Engine

c. Competition of Machine-Made Goods

Textile was the oldest industry in India. The highly specialised skills of Indian weavers and the low production cost gave a tough competition to the European manufactures. It led to the invention of cottongin, flying shuttle, spinning jenny and steam engine in England, which made the production of textiles on large scale. India became the market for the finished products of Britain. As a result, peasants who had supplemented their income by part-time spinning and weaving had to now rely only on cultivation. So they lost their livelihood. Moreover, the Indian goods made with primitive techniques could not compete with industrial goods made in England.



Textile industry

The Drain Theory of Dadabai Naoroji



Dadabai Naoroji was the first to acknowledge that the poverty of the Indian people was due to the British exploitation of India's resources and the drain of India's wealth to Britain.

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d. Trading policy of the British

All the policies implemented by the British government in India had a deep impact on India's indigenous industries. Free trade policy followed by the East India Company compelled the Indian traders to sell their goods below the market prices. This forced many craftsmen to abandon their ancestral handicraft talents. East India Company's aim was to buy the maximum quantity of Indian manufactured goods at the cheapest price and sell them to other European countries for a huge profit. This affected the traditional Indian industry. The British followed the policy of protective tariffs that was much against the trading interests of India. Heavy duties were charged on Indian goods in Britain,but at the same time, the English goods entering India were charged only nominal duties.

e. De-Industrialisation

During the first half of 19th century western countries were experiencing industrialisation, India suffered a period of industrial decline.

The process of disruption of traditional Indian crafts and decline in national income has been referred to as de-industrialisation.

The Indian domestic industry could not have withstood foreign competition, which was backed by a powerful industrial organisation, big machinery, large-scale production. The difficulties in Indian industries was complicated further by the construction of Suez Canal, because of which transport cost was reduced, which made the British goods cheaper in India. The main cause for the decline of handicraft industry was the greater employment opportunities and income-generating effect of the modern factory.

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Beginning of Modern Industries

The process of industrialisation started in India from the mid-19th century. The beginning of modern industry is associated with the development in mainly plantations like jute, cotton and also steel. There was a limited development of mining, especially coal. The accelerated industrialisation began with the development of railways and roadways. This growth greatly influenced the economic and social life of people in the country. The two World Wars gave an impetus to the development of number of industries such as chemical, iron and steel, sugar, cement, glass and other consumer goods. Most mills were setup by wealthy Indian businessmen. Initially this development was confined to the setting up of cotton and jute textile mills.

a. Plantation Industries

The plantation industry was the first to attract the Europeans. The plantation industry could provide jobs on a large scale, and in reality, it could meet the increasing demands for tea, coffee and indigo by the British society. Therefore, plantation industry was started early on. The Assam Tea Company was founded in 1839. Coffee plantation also started simultaneously. As the tea plantation was the most important industry of Eastern India, coffee plantation became the centre of activities in South India. The third important plantation, which gave birth to factory, was jute. All these industries were controlled by the many former employees of the British East India Company.

b. Machine-based Industries



Tea plantation

In India, modern industrial sector in an organized form started with the establishment of cotton textile industry in Bombay in 1854. In 1855, jute industry was started in the Hooghly valley at Rishra near Calcutta. The first paper mill was started in Ballygunj near Calcutta in 1870. The cotton mills were dominated by Indian enterprises and the jute mills were owned by the British capitalists. Cotton mills were opened in Bombay and Ahmedabad, and jute mills proliferated on the Hooghly river banks. The woollen and leather factories became prominent in Kanpur.

c. Heavy Industries

The heavy industries included the iron and steel industry, Steel was first manufactured by modern methods at Kulti in 1874.Iron and steel industries began rooted in the Indian soil in the beginning of 20th century. However, the credit for the development of large-scale manufacture of steel in India goes to Jamshedji Tata. The Tata Iron and Steel Company (TISCO) was setup in 1907 at Jamshedpur. It started producing pig iron in 1911 and steel ingots in 1912.



TISCO - Jamshedpur

Growth of Modern Industries

The length of railways increased from 2,573 km in 1861 to 55,773 km in 1914. Opening of the Suez Canal also shortened the distance between Europe and India by about 4,830 km. This reduced distance facilitated further industrialisation of India. As a result of Swadeshi Movement, the cotton mills increased from 194 to 273 and jute mills from 36 to 64. The British had consolidated the power in India and thereby attracted large number of foreign

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entrepreneurs and capital particularly from England. Foreign capitalists were attracted to Indian industry as it held the prospect of high profit. Labour was extremely cheap. Raw materials were cheaply available. And India and its neighbours provided a ready market.

Confederation of Indian Industry (CII)

The Confederation of Indian Industry is a business association in India. CII is a non-government, not-for-profit, industry-led and industry-managed organisation. It was founded in 1985. It has over 9,000 members form the private as well as public sectors, including small and medium enterprises (SME) and multinational corporations (MNCs).

Industrial Growth in India

To realise the dream of development of industries, Indian Government adopted certain industrial policies and Five-Year Plans. One of the most important innovations in the industrial field after Independence has been the introduction of the Five-Year Plans and the direct participation in industry by the government as expressed in the Industrial Policy Resolution of 1948. This Resolution delineated the role of the state in the industrial development both as an entrepreneur and as an authority. As per the Industrial Policy Resolution 1956, industries were classified into three categories:

Schedule A: Only the Government can handle these industries. Some of these are atomic energy, electrical, iron and steel and others.

Schedule B: These comprise road and sea transportation, machine tools, aluminium, chemicals including plastics and fertilisers, ferro alloys and certain types of mining.

Schedule C: Under this category, the remaining industries and left to the private sector.

Classification of Industries

- On the basis of raw materials used, industries can be classified into agro-based and mineral-based. According to their role it can be classified into basic and key industries.
- On the basis of ownership it can be classified into public sector, private sector, joint sector and co-operative sector.

Phases of Industrial development in India

a. Industrial development during 1950s to1965

During this phase, a majority of consumer goods were produced in India. The industrial sector was underdeveloped with weak infrastructure. Technical skills were in short supply. The first three Five-Year Plans were very important because their aim was to build a strong industrial base in independent India. These plans mostly focused on the development of capital goods sector. As a result, this phase witnessed a strong acceleration in the growth rate of production.

b. Industrial development during 1965–1980

As the first three Five-Year Plans mostly focused on the development of the capital goods sector, the consumer goods sector was neglected. The consumer goods sector is the backbone of rural economy. As the result, there was a fall in the growth rate of industrial production. So this period is marked as the period of structural retrogression.

c. Industrial Development during 1980s till 1991

The period of the 1980s can be considered as the period of the industrial recovery. This period witnessed quite a healthy industrial growth.

d. Industrial Development Post 1991 Reforms

The year 1991 ushered a new era of the economic liberalisation. India took major decision to improve the performance of the

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industrial sector. The Tenth and Eleventh Five-Year Plans witnessed a high growth rate of industrial production. The abolition of industrial licensing, dismantling of price controls, dilution of reservation of small-scale industries and virtual abolition of monopoly law enabled Indian industry to flourish. The new policy welcomes foreign investments.

Modernisation

India has now a large variety of industries producing goods of varied nature, which shows a high degree of modernisation. Some modern industries have really grown and they are competing effectively with the outside world. This has reduced our dependence greatly on foreign experts and technologists. On the contrary, India is exporting trained personnel to relatively less developed countries.

The term information technology includes computer and communication technology along with software. Along with three-sector model of primary, secondary and tertiary industries, a fourth sector, information-related industries, has emerged. The knowledge economy depicts the automation of labour-intensive manufacturing and service activities as well as growth in new service industries such as health care, distance education, software production and multimedia entertainment.

Self-Reliance

Another positive aspect of industrial growth is the attainment of the goal of self-reliance. We have achieved self-reliance in machinery, plant and other equipment. Today, the bulk of the equipment required for industrial and infrastructural development is produced within the country.

The Indian road network has become one of the largest in the world. Government efforts led to the expansion of the network of National Highways, State highways and major district roads, which in turn has directly contributed to industrial growth.

As India needs power to drive its growth engine, it has triggered a noteworthy improvement of availability of energy. After almost seven decades of independence, India has emerged as the third largest producer of electricity in Asia.

Conclusion

Industrialisation is an important component of economic growth. India's industrial expansion over the plan period presents a mixed picture. Compared to the pre-independence level, industrial growth during the Five-Year plan periods is phenomenal.

Recap

- The history of Indian Industry dates back to the history of human kind.
- The crafts in India has a rich history.
- Indian handicrafts that had made the country famous collapsed under the Colonical rule.
- The process of Industrialisation started in India from the mid of 19th Century.
- In India modern industrial sector in an organised form started with the establishment cotton textile Industry.
- Confederation of Indian Industry is a non-government, not-for-profit, industry-led and industry-managed Organisation.

GLOSSARY

incredible	unbelievable	நம்பமுடியாத
indigenous	native	உள்நாட்டு
acceleration	increasing the speed	விரைவுப்படுத்துதல்
swadeshi	produced with in this country	உள்நாட்டு உற்பத்திப்பொருள்
entrepreneur	businessman	தொழில் முனைவோர்
retrogression	to return to older	பின்னோக்கிச் செல்லுதல்

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Unit - 1

Urban changes during the British period



Learning Objectives

- Understand the growth and development of towns in ancient and medieval - periods
- Analyse the nature and feature of urbanization under the British period
- Learn about the emergence of new urban centres such as Cantonments, hill stations and port cities
- Trace the origin and growth of Madras (Chennai)

D9T6S4

Introduction

The evolution of towns (urban settlements) has occurred in different ways and in different stages. Towns flourished since pre-historic times in India. Towns in India can be classified into ancient towns, medieval towns and modern towns.

Ancient Towns

In ancient times, towns emerged in and around of residential places of kings and its location easily accessible to sea and rivers for trade. Most of them developed as administrative, religious and cultural centres. Harappa, Mohenjadaro, Varanasi, Allahabad and Madurai are well-known ancient towns.

Medieval towns

During medieval times most of the towns developed as headquarters of principalities and kingdoms. They functioned either fort city or port city. Important among them are Delhi, Hyderabad, Jaipur, Lucknow, Agra and Nagpur.

Modern towns

With the arrival of Europeans brought about new changes in the development of towns. They first developed some coastal towns such as Surat, Daman, Goa and Pondicherry. The British after consolidated their power in India developed three main cities - Mumbai, Chennai and Kolkatta as the administrative headquarters and trading centres. With the extension of domination they developed new towns, depending on its location, purpose and resources. The newly developed towns are known differently as hill towns, industrial towns, court towns, railway station towns, cantonments and administrative towns.

Unique features of urbanisation under the British

I. De-industrialisation

In the beginning of eighteenth century, the policies of the British proved harmful to the process of urbanisation. Later, the economic policies followed by the British led to the rapid transformation of India's economy into a colonial economy and development of cities.

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With the help of one–way free trade predominance of British, Indian manufacturing industries were destroyed. The effect of this wholesale destruction of the Indian manufacturing industries, led to the ruin of the millions of artisans and craftsman. There was a sudden collapse of the urban handicrafts industry which had for centuries made India's name in the markets of the entire civilised world.

Towns and cities long famed for their specialized products gazed continually shrinking market. As a result, old populous manufacturing towns such as Dacca, Murshidabad, Surat and Lucknow lost their previous importance. The entire industrial structure crashed down under stiff competition of imported goods.

The traditional industrial base of Indian cities, made by the indigenous handicraft production was destroyed by Industrial revolution. The high import duties and other restrictions imposed on the import of Indian goods into Britain and Europe led to the decline of Indian industries. Thus, India became the agricultural colony of Britain.

II. De-urbanisation

The transformation of India's economy into a colonial one – a market for the manufactures and source for the supply of the raw materials to her industries hit hard the industrial and commercial base of a number of towns.

The gradual erosion of king's power led to the demise of towns associated with their rule. Agra once an imperial city in the first quarter of 19th century was surrounded by extensive ruins all around. The native rulers lost their kingdom to the British by means of various policies of the colonial power.

Another factor which contributed to the decline of the urban centres of the pre-British period was the introduction of the network of railroads in India since 1853. The introduction of the railways resulted in the diversion of trade routes and every railway station became a point of export of raw materials. The railways enabled British manufactures to reach every nook and corner of the country and uprooted the traditional industries in the villages of the country.

III. The Growth of New Urban Centres

British developed new centres of trade like Calcutta, Madras and Bombay on the eastern and western coastal areas. Madras (1639) Bombay (1661) and Calcutta (1690), cities which the British largely created and fortified. All those were earlier fishing and weaving villages. Here they built their homes, shops and churches as well as their commercial and administrative headquarters.

From the mid-eighteenth century, there was a new phase of change. As the British gradually acquired political control after the Battle of Plassey in 1757, and the trade of English East India company expanded.

In the late 18th century, Calcutta, Bombay and Madras rose in prominance as Presidency cities (for administrative purposes, colonial India was divided into three presidencies) under the British Rule.

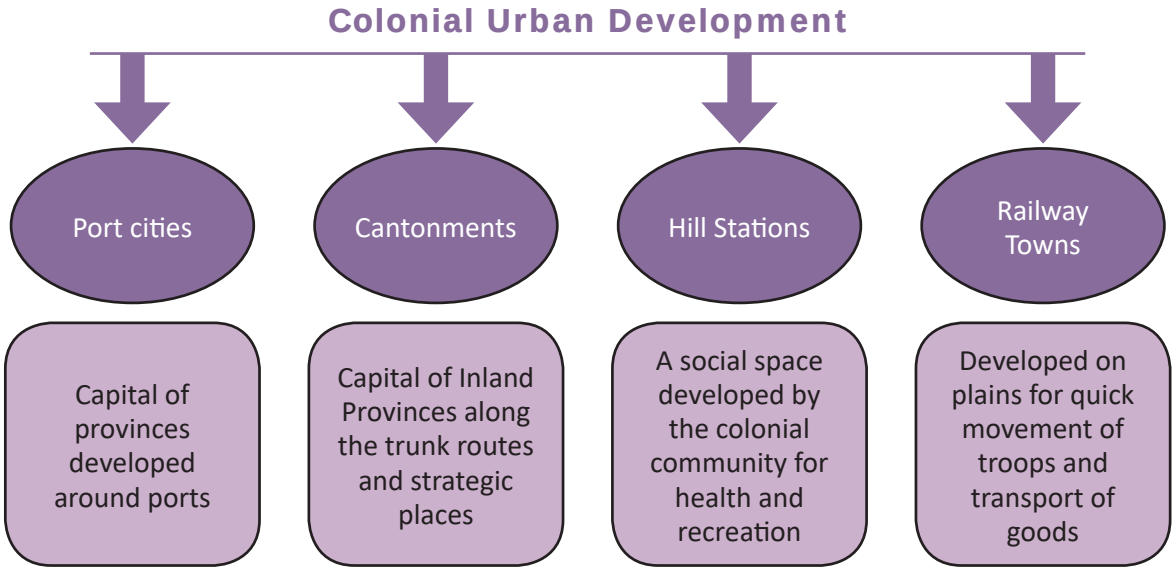
A new trend of urbanisation began in the latter half of the nineteenth century as a result of the opening of Suez Canal, introduction of steam navigation, construction of railways, canals, harbours, growth of factory industries, coal mining, tea plantation, banking, shipping and insurance. Changes in the networks of trade were reflected in the development of urban centres.

An urban area is one that has a high population density engaged in occupations other than food production, living in a highly built environment.

a. Port cities

The British arrived in India for trading. Madras, Calcutta and Bombay became the important ports. They played important role in trade. These cities became the prominent commercial areas

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with tall European – styled buildings. The English East India Company built its factories and fortified them for the protection for their settlement. Fort St. George in Madras and Fort St. William in Calcutta were the best examples.



Fort St. William in Calcutta

b. Cantonment towns

The British occupied the Indian territory and political power by their military force. So they needed strong military camps and established the cantonments. The cantonments were thus an entirely new kind of urban centres. Army people began to live in these places and gradually they were grown up a city. For e.g. Kanpur, Lahore.

c. Hill stations

Hill stations were distinctive features of colonial urban development. Although Hill stations were not unknown, prior to their founding by the British in India, they were few and had a small population and were often visited for specific purpose. For e.g. Srinagar was a Mughal recreational centre, Kedarnath and Badrinath were Hindu religious Centres. The British coming from a cool temperate climate, found the Indian summer season inhospitable. So the cool climate of Indian hills was seen as protective and advantage. It protected the Europeans from hot weather and epidemics. So they built up the alternative capitals in cool areas, like Darjeeling was the alternative of Calcutta, Deradun was the alternative of Delhi. Hill stations became strategic places for billeting troops, guarding frontiers and launching campaigns. Hill stations were developed both in North and South India, e.g. Simla, Nainital, Darjeeling, Ootackamand and Kodaikanal. Simla (Shimla) was founded during the Gurkha war (1814-16). Darjeeling was wrested from the rulers of Sikkim in 1835. These hill stations were also developed as Sanatoriums (places for soldiers for rest and recovery from illness). The introduction of railways made hill station more accessible.

d. Railway towns

Railway towns were also a type of urban settlements and were established in 1853 after the introduction of railways by the British.

By the nature of railway transport, all the towns were located on the plains.

Creation of Municipalities and Corporation

The development of local government in the British India may be traced in three distinct phases.

a. First phase (1688-1882)

Municipal government in India has been in existence since 1688 with the formation of Madras Municipal Corporation with a Mayor. Sir Josiah Child, one of the Directors of the East India Company was responsible for the formation of the Corporation. The Charter Act of 1793, established Municipal administration in the three presidency towns. According to the provisions of the Act of 1850, municipalities were formed in North Western Frontier provinces, Oudh and Bombay. Lord Mayo's famous Resolution of 1870 intended to afford opportunities for the development of self-government.

b. Second phase (1882-1920)

Ripon's Resolution on local Self – Government was a landmark in the history of local self-government. So Ripon is rightly regarded as the Father of Local Self – Government in India and his Resolution as the Magna–Carta of Local Self-Government.

c. Third phase (1920-1950)

The Government of India Act of 1919 introduced Dyarchy in the provinces. The Government of India Act of 1935 introduced Provincial Autonomy. With the attainment of Independence in 1947 India had the unique opportunity of making and moulding local government to meet the needs of the free nation.

Administration of the Presidency Towns

Towards the close of eighteenth century, a Parliamentary statute authorized the Governor General to appoint justices of the peace in these towns. After various trials a system of government was evolved for the three presidency towns which had the essential features like a large corporation with elected members, a strong independent executive authority with adequate safeguards for checking accounts and statutory provision for the performance of essential duties such as sanitation and water supply and collection of revenue etc.

Origin and Growth of Madras

The beginning of the city of Madras goes back to the earliest stages of British commercial enterprise in India. The English East India Company was started in 1600 A.D(C.E). Twelve years later, a Factory was set up at Surat on the West coast. Subsequently the search for textiles brought British merchants to have port on the east coast.

Presently Fort St. George is the power centre of Tamil Nadu State Government, extending across 172 sq. KM (66 sq. miles)

The English, after some efforts secured the privilege of building a factory at Masulipatnam. It was well protected from the monsoon winds. But then Masulipatnam was in the throes of a famine. In spite of every assurance of protection, English trade did not thrive at that place.

Then the English traders looked for a new site. Francis Day, the member of the Masulipatnam council and the chief of the Armagon Factory, made a voyage of exploration in 1637 with a view to choose a site for a new settlement. At last, he was given the offer to choose Madrasapatnam. Francis Day inspected the place and found it favourable to set up factory.

The official grant for the land was given by Damarla Venkatapathy Nayak, the deputy of the Raja of Chandragiri (12km west of Tirupathi). Damarla gave British a piece of land between Cooum river and the Egmore. In 1639 the deed was signed by English East

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Fort St. George

India Company's Francis Day accompanied by his interpreter Beri Thimmappa and superior Andrew Cogan. By this Francis Day and Andrew Cogan (the chief of the Masulipatnam Factory), was granted permission to establish a factory – cum - trading post and a fort at Madrasapatnam in 1639. This fortified settlement came to be known as Fort St. George settlement. It is otherwise referred to as the White Town. While the nearby villages inhabited by local population was called as Black Town. Collectively the White Town and the Black Town were called Madras.

Madrasapatnam

Damarla Venkatapathy gave the English the grant of Madrasapatnam. He was under the control of Venkatapathy Rayalu, the Rajah of Chandragiri. Venkatapathi was succeeded by Srirangarayaly in 1642. He issued a new grant to English in 1645 called Srirangarayapatnam. Venkatapathy desired that the name Chennapatnam should be given to the new Fort and settlement of the English after his father Chennappa Nayak. But the English preferred to call the two united towns by the name of Madrasapatnam.

Making of Chennai

Chennai was once a group of villages set amidst palm fringed paddy fields until two English East India Company merchants visited there. Raja Mahal in Chandragiri palace, where Sir Francis Day of the East India Company was granted land in 1639 in order to set up factory which later came to be known as Madras. This first factory was completed on St. George's Day, 23 April 1640 and named Fort St. George. Day and Cogan were jointly responsible for the construction of Fort St. George. This was the East India Company's principal settlement until 1774.

The first building to be seen on entering the Fort through the Sea Gate is the seat of the Government of Tamil Nadu. These impressive buildings built between 1694 and 1732 are said to be among the oldest surviving British Construction in India.

The Madras presidency was an administrative sub division which was referred to as the Madras province. The Madras presidency during the British regime covered a vast exopause of the southern part of India that encompasses modern day Tamil Nadu, the Lakshadweep Island, Northern Kerala, Rayalaseema, coastal Andhra, districts of Karnataka and various districts of southern Odisha.

Dalhousie Square in Calcutta and Fort St. George in Madras were close to the central commercial area and had massive buildings which were British variants of Roman styles.

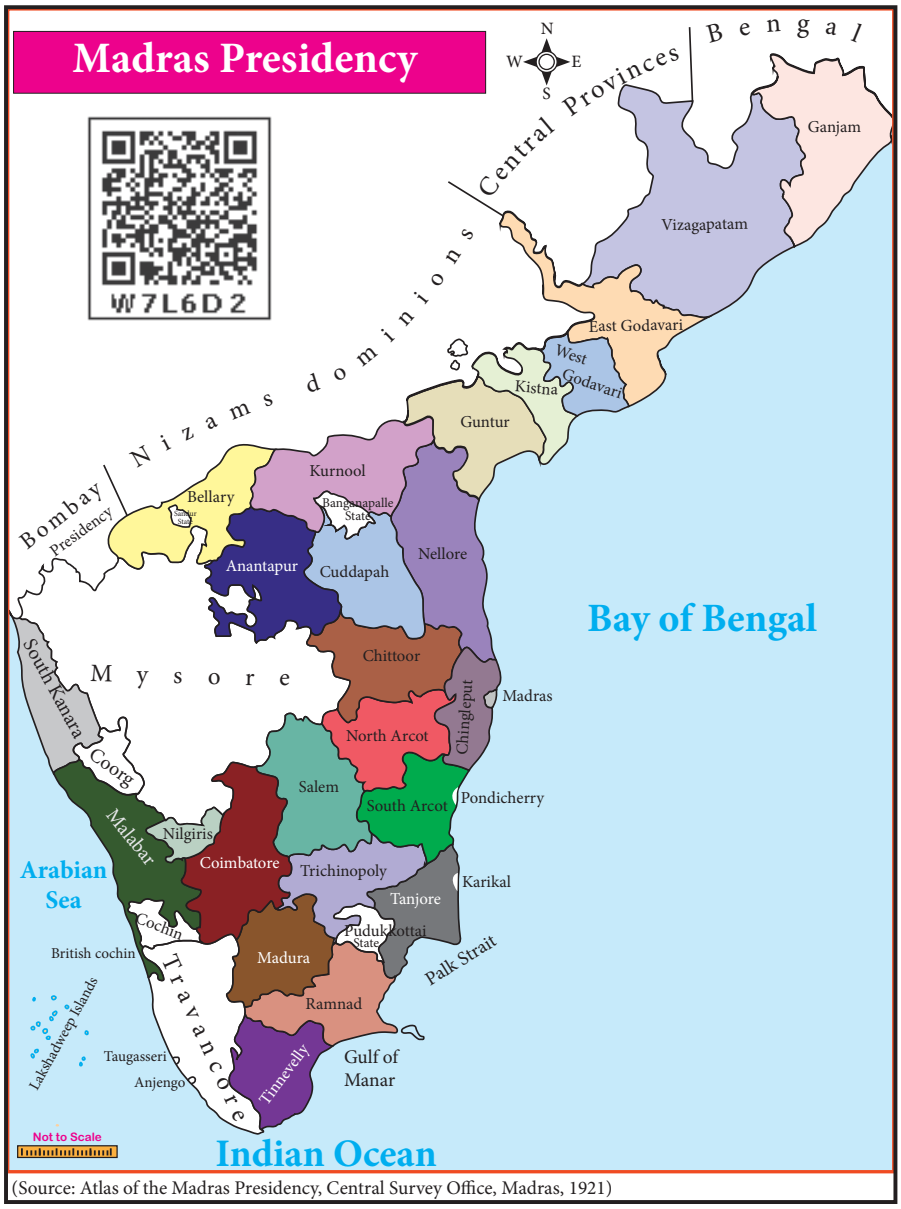
After independence in 1947 the Madras presidency became the state of Madras and the other regions that were a part of the erstwhile presidency were constituted in separate states of Andhra Pradesh, Kerala and Mysore under the States Reorganisation Act, 1956. Later on in 1969 the State of Madras was rechristened as Tamil Nadu. On 17th July 1996, Madras was officially renamed as Chennai.

Bombay

Bombay was initially seven islands. It was under the control of the Portuguese from 1534 onwards. Portuguese king gave it as a dowry to Charles II of England when he married the former's sister in 1661. King leased it to the East India Company. The city of Bombay began to

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(Source: Atlas of the Madras Presidency, Central Survey Office, Madras, 1921)

grow when the East India Company started using Bombay as its main port in Western India. In 1687, the English East India Company transferred its headquarters from Surat to Bombay.

Calcutta

In 1690, the English merchants founded a settlement at Sutanati. In 1698, they secured Zamindari rights over Sutanati, Calcutta and Gobindpur. The company established Fort William at Calcutta. Calcutta became Presidency with a Governor and Council to manage its affairs.

Conclusion

The British empire gradually consolidated and established an elaborate spatial structure of administration with an imperial capital, provincial capitals and district headquarters. The new rulers brought new officials, new institutions and new structure to these towns with a kacheri, cantonment, police station, jail treasury. Public garden, post office, schools, dispensary and above all a municipal committee.

Thus in course of time, administrative headquarters emerged as the most important

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towns and cities of the country. For example, by the beginning of 20th century, Calcutta, Bombay and Madras had become the leading administrative commercial and industrial cities of India. These cities became the central commercial area with buildings of European style. Sub urban railways, tram car and city buses gave the colonial cities a new look and status.

Recap

- The evolution of urban settlements has occurred in different ways and in different stages.
- In ancient times towns emerged around king's palaces. During medieval times the towns functioned either fort city or port city.
- With the extension of domination British developed new towns depending on its location, purpose and resources.
- In the late 18th century Calcutta, Bombay and Madras rose as Presidency cities.
- Chennai was once a group of villages. Sir Francis Day of the East India Company was granted land in 1639 to setup factory which later came to be known as Chennai.
- On 17th July 1996, Madras was officially renamed as Chennai.

GLOSSARY

Cantonment	a military station in british India	இராணுவ முகாம்
Urbanisation	the process of making an area more urban	நகரமயமாதல்
Municipality	a town or district that has local government	நகராட்சி
Dyarchy	government by two independent authorities	இரட்டையாட்சி
Rechristened	give a new name to	பெயரிடப்பட்டது
Treasury	a place or building where treasure is stored	கருவூலம்

Evaluation

I. Choose the correct answer.

W9P8R8

1. Ancient town are
   a) Harappa and Mohenjodaro
   b) Delhi and Hyderabad
   c) Bombay and Culcutta
   d) None of the above
2. Coastal towns developed by the British were
   a) Surat b) Goa
   c) Bombay d) All of these
3. A new trend of urbanisation began in the latter half of 19th century as a result of
   a) Opening of Suez Canal
   b) Introduction of steam navigation
   c) Construction of railways
   d) All the above
4. The British arrived India for
   a) for trading
   b) for preaching their religion
   c) for working
   d) for ruling

BRITISH ADMINISTRATION

ECONOMIC AND COMMERCIAL POLICY

- The gradual under development of India has been traced through three stages of British colonialism by R.C Dutta.

Phases of Economic Policy –

Early Phase (1600 – 1757)

- East India Company was purely a trading company dealing with import of goods and precious metals into India and export of spices and textiles.

Mercantile Phase (1757 – 1813)

- They imposed their own price which had no relation with the cost of production.
- The company used its political power and monopolized trade and dictated terms to the weavers of Bengal.
- The company used revenue of Bengal to finance exports of Indian goods.

Industrial Phase (1813 – 1858)

- The British mercantile industrial capitalist class exploited India as Industrial revolution in Britain completely transformed Britain's economy.
- Charter Act of 1813 allowed 'one way free trade' for British citizens resulting in Indian markets flooded with cheap and machine made imported goods from Britain.
- Indians not only lost their foreign markets but their Indian markets also.

1858 Onwards: Finance Imperialism

- This phase saw export of capital from India and also chains of British controlled banks, export import firms and managing agency houses.
- Exploitation through Railways is a best example of finance imperialism.

The first Indian Air Chief Marshal- Subroto Mukherjee

Economic Committees/Commissions

Lord Lansdown (1888-1894)	*Harshell Committee*	*1893*	*Hershell*	*To give suggestion regarding currency*
Lord Lansdown (1888-1894)	*Opium Commission*	*1893*	*-------*	*To investigate about the effect of opium on health*
Lord Elgin (1894-1899)	*Henry Fowler*	*1898*	*H. Fowler*	*To gives suggestion currency*
Lord Curzon (1899-1905)	*Irrigation Commission*	*1901*	*Sir Wolvin Scott Monkinj*	*To plan for the expenditure on irrigation*
Lord Hardinge (1910-1916)	*Maclagon Committee*	*1914-1915*	*Maclagon*	*To advise for cooperative finances*
Lord Irwin (1926-1931)	*Linlithgow commission*	*1928*	*------*	*To study the problem in agriculture(Report by Linlithgow)*
Lord Irwin (1926-1931)	*Whitelay Commission*	*1929*	*J.H. Whitelay*	*To study the condition of labour in Industries and gardens*
Lord Wellington (1931-1936)	*Indian Measurement Committee*	*1935*	*Lary Hamand*	*To arrange for inclusion of labour in Federal Assembly*
Lord Linlithgow (1936-1943)	*National Planning Committee*	*1938*	*Jawaharlal Nehru*	*To Prepare economic plan*

Drain of Wealth Theory

- **Dadabhai Naoroji** first cited the drain of wealth theory in his book titled **Poverty and Un-British Rule in India.**
- RC Dutt blamed the British policy for Indian economic ills in his book **Economic History of India.**
- Drain of wealth began in 1757 after Battle of Plassey. In 1765, the company acquired the diwani rights of Bengal and began the purchase of Indian goods out of

"Drain of Wealth" refers to a portion of National Product of India, which was not available for the consumption of its own people.

the revenue of Bengal and exported them. These purchases were known as company's investment.

Important famine in India

1770	*Bengal*
1866 -69	*Orissa*
1869-70	*United Provinces*
1872	*Punjab, Rajasthan*
1871	*North Bihar*
1876	*Madras, Mysore, Hyderabad, Bombay, United Provinces*
1896- 97	*North – West provinces, Oudh Bihar, Madras, Bombay, Punjab*

Famine Commissions

Lord Lytton (1876-1880)	*Famine Commission*	*1880*	*Richard Strachey*	*To give relief for famine strikers*
Lord Elgin	*Famine Commission*	*1897*	*James Lyall*	*To give suggestion on earlier*
Lord Curzon (1899-1905)	*Famine Commission*	*1900*	*Anthony McDonnell*	*To give the suggestion on earlier reports*
Lord Wavell	*Famine Commission*	*1943-44*	*John Woodhood*	*To investigate in the events of Bengal famine.*

REVENUE ADMINISTRATION AND ECONOMIC POLICY OF THE BRITISH

British Agrarian Policy

- It is a well-known fact that India is primarily an agricultural country.
- The overwhelming majority of its people depend on agriculture for sustenance.
- If the crop is good, prosperity prevails otherwise it leads to famine and starvation.
- Till the 18th century, there was a strong relation between

agriculture and cottage industries in India.

- ❖ India was not only ahead in the field of agriculture than most other countries but it also held a prominent place in the world in the field of handicrafts production.
- ❖ The British destroyed handicraft industry in the country while unleashing far-reaching changes in the country's agrarian structure by introducing new systems of land tenures and policies of revenue administration.
- ❖ India's national income, foreign trade, industrial expansion and almost every other dominion of economic activity, depended on the country's agriculture.
- ❖ The British policies revolved around getting maximum income from land without caring much about the interests of the Indian cultivators.
- ❖ They abandoned the age-old system of revenue administration and adopted in their place a ruthless policy of revenue collection.
- ❖ After their advent, the British principally adopted three land tenures.
- ❖ Roughly 19 per cent of the total area under the British rule, i.e., Bengal, Bihar, Banaras, division of the North Western Provinces and northern Karnatak, were brought under the **Zamindari System** or the **Permanent Settlement**.
- ❖ The second revenue system, called the **Mahalwari Settlement,** was introduced in about 30 per cent of the total area under British rule i.e., in major parts of the North Western Provinces, Central Provinces and the Punjab with some variations.
- ❖ **The Ryotwari System** covered about 51 per cent of the area under British rule comprising part of the Bombay and Madras Presidencies, Assam and certain other parts of British India.

Land Revenue System

- ❖ It is appropriate to recall that Warren Hastings introduced the annual lease system of auctioning the land to the highest bidder. It created chaos in the revenue administration.
- ❖ Cornwallis at the time of his

appointment was instructed by the Directors to find a satisfactory and a permanent solution to the problems of the land revenue system in order to protect the interests of both the Company and the cultivators.

- ❖ It obliged the Governor-General to make a thorough enquiry into the usage, tenures and rents prevalent in Bengal.
- ❖ The whole problem occupied Lord Cornwallis for over three years and after a prolonged discussion with his colleagues like Sir John Shore and James Grant he decided to abolish the annual lease system and introduce a decennial (Ten years) settlement which was subsequently declared to be continuous.
- ❖ The main features of the Permanent Settlement were as follows:
  - (i) The zamindars of Bengal were recognised as the owners of land as long as they paid the revenue to the East India Company regularly
  - (ii) The amount of revenue that the zamindars had to pay to the Company was firmly fixed and would not be raised under any circumstances. In other words the Government of the East India Company got 89% of the revenue leaving the rest to the Zamindars.
  - (iii) The ryots became tenants since they were considered the tillers of the soil.
  - (iv) This settlement took away the administrative and judicial functions of the zamindars.
- ❖ The Permanent Settlement of Cornwallis was bitterly criticised on the point that it was adopted with 'undue haste'.
- ❖ The flagrant defect of this arrangement was that no attempt was made ever either to survey the lands or to assess their value.
- ❖ The assessment was made roughly on the basis of accounts of previous collections and it was done in an irregular manner.
- ❖ The effects of this system both on the zamindars and ryots were disastrous. As the revenue fixed

by the system was too high, many zamindars defaulted on payments.

- ❖ Their property was seized and distress sales were conducted leading to their ruin. The rich zamindars who led luxurious lives left their villages and migrated to towns.
- ❖ They entrusted their rent collection to agents who exacted all kinds of illegal taxes besides the legal ones from the ryots.
- ❖ This had resulted in a great deal of mystery amongst the peasants and farmers.
- ❖ Therefore Lord Cornwallis' idea of building a system of benevolent land-lordism failed.
- ❖ Baden Powell remarks, "The zamindars as a class did nothing for the tenants".
- ❖ Though initially the Company gained financially, in the long run the Company suffered financial loss because land productivity was high, income from it was meagre since it was a fixed sum.
- ❖ It should be noted that in pre-British period a share on the crop was a fixed sum.
- ❖ Nevertheless, this system proved to be a great boon to the zamindars and to the government of Bengal.
- ❖ It formed a regular income and stabilised the government of the Company. The zamindars prospered at the cost of the welfare of the tenants.

Ryotwari Settlement

- ❖ The Ryotwari system was introduced mainly in Madras, Berar, Bombay and Assam. Sir Thomas Munro introduced this system in the Madras Presidency.
- ❖ Under this settlement, the peasant was recognised as the proprietor of land.
- ❖ There was no intermediary like zamindar between the peasant and the government.
- ❖ So long as he paid the revenue in time, the peasant was not evicted from the land.
- ❖ Every peasant was held personally responsible for direct payment of land revenue to the government.
- ❖ However, in the end, this system also failed. Under this settlement it was certainly not possible to collect revenue in a systematic manner.

- The revenue officials indulged in harsh measures for non-payment or delayed payment.

Mahalwari Settlement

- In 1833, the Mahalwari settlement was introduced in the Punjab, the central provinces and parts of North Western provinces.
- Under this system the basic unit of revenue settlement was a village or a Mahal.
- As the village lands belonged jointly to the village community, the responsibility of paying the revenue rested with the entire Mahal or the village community.
- So the entire land of the village was measured at the time of fixing the revenue.
- Though the Mahalwari system eliminated middlemen between the government and the village community and brought about improvement in irrigation facility, yet its benefit was largely enjoyed by the government.
- Indian Civil Services Act of 1861 was passed

BRITISH LAND REVENUE POLICY

Land Revenue System	*Originator*	*Year*	*Area*
Izardari/Farming System	Warren Hastings	1773	Bengal
Permanent Settlement	Sir John Shore (Governor General Lord Cornwallis)	1793	Bengal, Varanasi division of U.P., Bihar, North Karnataka and Orrisa
Ryotwari Settlement	Sir Thomas Munro & Charles Reed (Governor General Hastings)	1820	Madras, Coorg, East Bengal, Berar, Bombay and Assam.

Mahalwari Settlement	Holt Mackenzie & (Governor General William Bentinck)	1833	Punjab, Central Provinces, Upper Provinces including Agra, Avadh and Delhi.

Evolution of Civil Services

- The Civil Services in India during British Rule went through constant experimentation and innovation. It has evolved meticulously by way of a series of legislations by the British authorities.
- **The Pitt's India Act of 1784**, established a Board of Commissioners to the company also called the 'Board of Control'.
- The Act placed the civil and Military Government of the company in due subordination of the Government in England.
- **Lord Cornwallis** introduced first major reforms in Civil Services. He was the one who introduced the category of covenanted and non-covenanted service in the company's bureaucracy.
- The covenanted was exclusive to the British then the European. This was the precursor of much famous Indian Civil Service. Cornwallis introduced very attractive pay scales for the covenanted civil servants who entered into a covenant with the company's government
- In 1800, Lord Wellesley founded the **College of Fort William** at Calcutta for the purpose of training of new recruits to the covenanted services.
- As per **Charter Act 1853**, the services were open to all the citizens of British kingdom, including Indians. But, for all practical purposes the selection process remained highly biased against the entry of Indians.
- The main reasons for low representation of Indians in the services were the very low maximum age of eligibility for taking the entrance exam and the location of examination centre in England.

- In fact, after successive reductions the maximum age was reduced to 19 years from 21 years during the tenure of **Lord Lytton**.
- Facilitation of entry of Indians in the elite civil services remained one of the strongest demand of the early political agitations, so much so that the first all India political association the *India Association* headed by Surendra Nath Bannerjee started the 'Civil Services Agitation' all over India
- Indian Civil Services Act of 1861 was passed

Administrative Committees/Commissions

Lord Dufferin (1884-1886)	*Etkinson Commission*	*1886*	*Charles Etkinson*	*To involve more Indians in Civil Service*
Lord Curzon (1899-1905)	*Fraser Commission*	*1902*	*Fraser*	*To investigate the working of police*
Lord Hardinge (1910-1916)	*Royal Commission on Civil Service*	*1912*	*Lord Islinton*	*To give 25% high posts to Indian*
Lord Reading (1921-1926)	*Royal Commission*	*1924*	*Lord Lee*	*To remove defects of Civil Service*
Lord Reading (1921-1926)	*Sandhurst Committee*	*1926*	*Andrews Skeen*	*To suggest Indianizations of Indian army*
Lord Irwin (1926-1931)	*Butler Committee*	*1927*	*Hercourt Butler*	*To examine nature of crown relation with native States*

***Satyendranath Tagore** was the first Indian to Join Civil Services (1863).*

The intellectual skill among the English educated middle class prompted a group of people to introspect about the backwardness of Indian society and the way and means to over come that. The zeal to eradicate these social evils and superstitions which had become part of the religious belief of 19th century India led to a series of Reform Movements.

Compiled by Team 18♡22
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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Education and Press**

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GROWTHOF MODERN EDUCATION IN INDIA

Development of Modern Education and Press

- Modern Education and Development of Press & Education side evolved during the British rule in India.
- With modern education came modern political, social and economic thoughts and these thoughts were propagated through the nationalist press.
- Some half hearted initiatives were take by British government of India for the development of education but many full-hearted obstacles were placed in the way of evolution of Independent press by same Government

Development of Education

- The traditional school of learning in India suffered under the impact of colonial expansion.
- For one, the political tumult under the British regime could hardly foster concern on intellectual pursuits and secondly, the public endowments to these schools were not forthcoming any more. But later, plea to promote learning by the India officers of the company and others finally bore fruit.
- The **Calcutta Madrassa** established by Warren Hastings in 1781 for the study of Muslim law.
- The **Sanskrit College** established by Jonathan Duncan at Banaras in 1791 for the study of Hindu law and philosophy.
- **Fort William College** established by Wellesley in 1800 for training of civil servants of the company in Indian languages and customs. (Closed in 1802).

School / college	*Year*	*Established by*
Calcutta Madarasa	1781	By Warren Hastings
Asiatic Society of Bengal	1784	By William Jones
Sanskrit college at Banaras	1791	By Johnthan Duncan
Fort William collect at Calcutta	1800	By Lord Wellesely to train Civil Servents.
Hindu college at Calcutta	1817	By Raja Ram Mohan Roy,

		David Hare, Edward hyde fast
School Book society	1817	By David hare, Louis rirvianDerozio and HH Wilson
School at Suripara (Calcutta)		By Raja ram Mohan Ray for promoting English education
Anglo Hindu School	1822	By Raja Ram Mohan Roy
Vedanta College	1825	By Raja Ram Mohan Roy
Mohammadan Anglo Oritental college at Aligan	1875	By Jayyid Ahmed Khan
Bethune School	1849	By John Elliot Drink water be thune
Dayanand Anglo vedic college at Lahore	1886	By LalaLajpat Raj and LalaHansraj
Central Hindu school at benaras	1898	Annie Besant
Benaras Hindu University	1916	By Madan Mohan Malviya
Wardha Scheme	1939	By Gandhi

1813 Charter Act, and the Education

- The English missionary activists, such as **Charles Grant** and **William Wilberforce,** compelled the East India Company to give up its policy of non-intervention in education.
- For the first time, the British Parliament included in 1813 Charter, a clause under which the Governor-General-in-Council was bound to keep a sum not less than one lakh rupees, for education. However, the Company used this fund for promoting Indian language and literature.
- Establishment of **Calcutta College** in 1817 with the efforts of Raja Ram Mohan Roy for imparting Western education. Three Sanskrit colleges were set-up at Calcutta.

General Committee of Public Instructions, 1823

- In 1823, a General Committee of public instruction was appointed to look after the development of education in India.
- The **Orientalist** dominated committee and advocated the promotion of Oriental learning rather than the Anglists.

- ❖ However, different sections both in England and in India created mounting pressure on the Company to promote Western education.

Lord Macaulay's Education Policy 1835

- ❖ In 1835, Lord Macaulary was made a law member of the Governor-General-in-Council.
  Soon, under the Macaulay system of education (approved by Governor-General Bentinck), **Persian** was abolished as the court language and was substituted by English.
- ❖ Printing of English books was made free and these were available at a relatively low price.
- ❖ The approved Macaulayian system was an attempt to foucs on **educating the upper strata of society through English** and leaving it up to these people to promote vernacular languages and literature. Western learning would also spread through to the masses in this manner.
- ❖ **Bethune School** was founded by JED Bethune at Calcutta (1849).
- ❖ Agriculture Institute was established at Pusa (Bihar)
- ❖ Engineering Institute was established at Roorkee.

Wood's Despatch, 1854

- ❖ In1854, Charles Wood prepared a dispatch on an educational system for India which came to be called the Magna Carta of education in the country. *According to wood's scheme,*
  - The government needed to spread Western education through English medium for higher education. But, vernacular primary schools should be set-up in rural areas. Its other recommendations were
  - A grants-in-aid system to encourage private enterprise's involvement in education,
  - A department of public instruction in each of the five provinces,
  - Universities in Calcutta, Bombay and Madras,
  - Teacher's training institutions and
  - Promotion of education for women.

Hunter Commission (1882-1883)

- To evaluate the progress achieved under the Despatch of 1854, a commission under **WW Hunter** was set up in 1882. The commission's views restricted to primary and secondary education emphasised
  - The state's role in extending primary education;
  - Literacy and practical learning for secondary-level education;
  - That female education had been largely ignored;
  - A whole-hearted attempt to involve private enterprise in education.
- Many institutions were set-up to promote oriental and Indian learning as well. Teaching-cum-examining universities sprang up, an example being the **Punjab University** established in 1882. In 1887, the **Allahabad University** was founded.

Curzon's Reforms

- Under Curzon (1899-1905), education was restricted by official control and educated persons were motivated to express loyalty to the British rule. For improving the working and prospects of Indian Universities, a commission was appointed in 1902 (Sir Thomas Relay). It commission's report led to the Indian Universities Act, which was passed in 1904.

Provisions of Indian Universities Act, 1904

- More stress was over research activities. The number of fellows of a university and their period in office was reduced. Government can veto universities senate regulations. Strict regulation for affiliation of private colleges. Five lakh rupees were to be sanctioned per annum for five year for improvement of higher education.

Sadler Commission (1917-1919)

- The Sadler Commission was appointed to study the problems of the Calcutta University though its recommendations were applicable to other universities as well. The commission's suggestions included
  - A 12-year school course,
  - A three-year degree course after the intermediate stage,

- More flexibility in laying down university regulations,
- Centralised unitary-residential-teaching bodies with autonomy to replace traditional Indian universities,
- Facilities for teacher's training and female education,
- Instituting university degree and diploma and applied science and technology courses.

❖ Following the recommendations of the commission, from 1916 to 1921, seven universities were set-up. The control of the Education Department was put in the hands of provincial ministries after the Montagu- Chelmsford Reforms (1919).

Educational Committee/Commissions

Viceroy	*Committee/ Commission*	*Year*	*Chairman*	*Objectives*
Lord Ripon (1880-1884)	Hunter Commission	1882	William Hunter	To study the development in education
Lord Curzon (1899-1905)	University Commission	1902	Thomas Raleigh	To study the Universities and introduce reforms
Lord Chelmsford (1916-1921)	Calcutta University Commission	1917	Michael Sader	To study the condition of University
Lord Reading (1921-1926)	Indian Disbandment Committee	1923	Lord Itchcap	To discuss the Central Committee of Edcation
Lord Wavell (1943-1947)	Sargeant plan	1944	John Sargeant	To raise the standard of Education like Britain

The first woman Pilot in Indian Air Force- Harita Kaur Dayal

Hartog Committee, 1929

- Recommended the policy of consolidation and improvement of primary education. Recommended a selective system of admission to universities and diversified courses leading to industrial and commercial careers. Universities should be improved. Wardha Scheme of basic Education (1937) worded out by the Zakir Hussain Committee, after Gandhiji published a series of articles in the Harijan.

Wardha Scheme, 1937

- Gandhi proposed his Wardha Scheme for basic education that aimed at learning through activity and emphasised on Vocational education. The details, as prepared by the **Zakir Hussain Committee**, focused on manual productive work. As the Congress Ministries soon resigned, the scheme could be take up only after 1947.

Sergeant Plan, 1944

- The Sergeant plan, worked out by the Central Advisory Board of Education in 1944 called for elementary and higher secondary schools, universal free and compulsory education for children in the 6-11 age group, and a six-year school course for the 11-17 age group.
- Through the plan aimed to reconstruct education in 40 years, it was later restricted to 16 years.
- Sir John Sergeant was the Educational Advisor to the Government of India.

Development After Independence

- After Independence, the **Radhakrishnan Commission** was set-up in November 1948to review university education. The main recommendations were
  - 12 years of pre-university studies;
  - Higher educational set-up to impart general, liberal and occupational education, increased focus on subjects such as agriculture, law and medicine and improvement of engineering and technical institutes;

- University education must not be made compulsory for administrative services;
- Subject-wise exams at different stages for acquiring the first degree;
- Uniform examination standards in all universities;
- Raised pay scale for teachers and
- The establishment of University Grants Commission.

❖ The Indian Government adopted a resolution in 1968 which was mostly based on the recommendations of the **Kothari Commission** appointed in 1964.

❖ The resolution also called for a three-language formula which would involve **regional languages** as well Promotion of science and research, agriculture and industry- related studies; and increased emoluments for teachers and a better status for them.

❖ On the recommendation of Radha Krishnan Commission the **Universities Grant Commission** was constituted in 1953.

Development of Technical Education

✓ 1794 Guindy college of Engineering (affiliated to Madras University)

✓ 1835 Medical College at Calcutta, Agriculture College at Pune

✓ 1856 The Calcutta College of Engineering

✓ 1858 Oversee's School at Poona developed into Poona College of Engineering (affiliated to Bombay University)

Development of Press

❖ The evolution of the Indian media was fraught with development difficulties, illiteracy, colonial constraints and repression patriotic movements grew in proportion with the colonial ruthlessness and a vehicle of information dissemination became a tool for freedom struggle. In the struggle for freedom, journalists in the 20th century perfomed a dual role as professionals and nationalists.

❖ The first attempt to publish newspapers in India were made by

the disgruntled employees of the East India Company who sought to expose the malpractices of private trade. The first newspaper in India entitled **Hickey's Bengal Gazette** or **The Calcutta General Advertiser** was started by James Augustus Hickey in 1780.

- Soon other newspapers came into existence in Calcutta and Madras, the **Calcutta Gazette**, the Bengal Journal, the Oriental Magazine, the Madras Courier and the Indian Gazette.
- During the first half of 19th century, several newspapers were in operation in the country. Many of these like **Bengadoot** of Ram Mohan Roy, **Rastgoftar**of DadabhaiNaoroji, etc. advocated social reforms and thus helped to arose national awakening.
- In 1857, **Payam-e-Azadi**was started in Hindi and Urdu, calling upon the people to fight against the British.
- Again the first Hindi daily, **SamacharSudhavaashan**and two newspapers in Urdu and Persian respectively, **Doorbeen**and **Sultan-ul-Akhar** faced trail in 1857, for having published a 'firman' by Bahadur Shah Zafar, urging the people to drive the British out of India.
- This was followed by the notorious **Gagging Act** of Lord Canning, under which restrictions were imposed on the newspapers and periodicals.
- The first book published in India was by the Jesuits of Goa in 1557. In 1684, the East India Company set-up a printing press in Bombay. However, for about a century after this no newspaper was published in the country, because the company's servants in India wished to with hold the news of their malpractices and abuses of private trading from reaching London.

Press Laws and Regulations in British India

- The earliest regulatory measures can be traced back to 1799, When Lord Wellesley promulgated the **Press Regulations**, which had the effect of imposing pre-censorship on an infant

newspaper publishing industry. The onset of 1835, saw the promulgation of the Press Act, by Charles Metcafe undid with most of the repressive measures. He was also known as **'The liberator of Indian Press'**.

Censorship of the press Act, 1799

- Imposed by Lord Wellesley on the grounds of apprehension of the French attack on India. The Censorship of Press Act, 1799 imposed almost wartime restrictions on the press.
- The newspaper clearly print in every issue the name of the printer, the editor and the proprietor and the publisher to submit all material for pre-censorship to the secretary to the government.
- The restrictions on press were relaxed to some extent under Lord Hastings.

Licensing Regulations, 1823

- Promulgated by **John Adams** press regulations of 1823, proved more stringent than any that had been in force earlier.
- The new regulations required that act was particularly aimed at Indian language newspapers or those edited by Indians.
- Every printer and publisher and publishing any literature without the requisite license was 400 rupees for each such publication or imprisonment in default thereof. Magistrates were authorised to attack unlicensed presses.
- As the consequence of the act Raja Ram Mohan Roy's, Mirat-ul-Akbar had to stop publication.

Licensing Act, 1857

- The act imposed restrictions upon the press on the ground of emergency caused by the rebellion of 1857.
- The Act prohibited the keeping or using of printing presses without a license from the government and the government reserved the discretionary right to grant licenses or revoke them at any time.
- Metcalfe's Act was still applicable**.** **The Press** and **Registration of Books Act XXV** of 1867 finally replaced it.

The first Indian woman Air Vice Marshal- P Bandopadhyaya

Vernacular press Act, 1878

- The purpose of the act was to facilitate better control and to curb the vernacular press, which had become highly critical of the Government Policies since 1857 and mobilised public opinion on a large scale against the imperialist act of Lytton.
- The worst feature of the act was that it discriminated between the English press and the Vernacular Press and no right of appeal to a court of law was given.
- In this context the **Amrita Bazaar Patrika**turned overnight into English newspaper to escape the restrictions of the act. Lord Ripon finally repealed it, in 1882.
- The period 1903-05 saw the rise of nation wide protests against the anti nationalist activities of Lord Curzon.
- To curb the Swadeshi and Boycott movements and to repress the militant nationalist trends, restrictions were imposed on the press.
- The act empowered the magistrates to confiscate printing presses and other assets of newspapers, which published objectionable materials that offended government's interests.
- The editors and printers of the offending newspapers enjoyed the right to appeal to the High Court within 15th days of the order of the press.

Indian Press Act, 1910

- The act further strengthened the repressive hands of the government and is said to have revived the worst features of Lytton's Press Act of 1878.
- The act empowered the Local Government to demand security, at the time of registration from the printer or the publisher of a newspaper and to forfeit it, if the newspaper publishes any objectionable material.
- The printer of every newspaper was required to submit two copies of each issue to the local Government.

Developments during First World War 1914 - 18

- During the I-World War, 1914-18, the **Defence of India** was promulgated. The executive used

these powers not only to repress the political agitations, but also to suppress the free public criticism.

- In 1921, a **press Committee** was appointed under the chairmanship of **Sir Tej Bahadur sapru**, then Law Member of the Viceroy's Executive Council, to review the working of press laws. On the recommendations of the committee, the Press Acts of 1908 and 1910, were repealed.
- With the nationalistic struggle intensifying in thirties especially under the impact of the civil disobedience movement launched by Mahatma Gandhi, the **Press Ordinance of 1930** was issued. This act revived the provisions of the Press Act of 1910.
- It was followed by the **Indian press Emergency Powers Act, 1930** to provide for the better control of the Press. The act invested immense powers in the hands of the provincial governments, to suppress the propaganda for the Civil Disobedience Movement.

Developments During Second World War

- The government under the Defence of India Act, assumed special powers during the II World War (1939-45)
- Pre-censorship was in force. Amendments were made in the Official Secrets Act and Press Emergency Act.

Developments after Independence

- Press (Objectionable Matters) Act, 1951 was passed along with an Amendment to Article 19(2) of the Indian Constitution.
- This act empowered the government to demand and forfeit security for publication of objectionable matter.

Important Newspaper and Journals during Pre-Independence India

Newspaper/ Journal	Founder/Editor	Year
Bengal Gazetta	James Augustus Hicky	1780
SambadKaumudi (Bengali)	Rammohan Roy	1822
Mirat-ul-Akbar	Rammohan Roy	1822
RastGoftar	DadabhaiNaoroji	1854
KavivachanSudha	BhartenduHarishchandra	1868
Amrita Bazar Patrika	Sisir Kumar Ghosh and Motilal Ghosh	1868
Tahzib-ul-Akhalab	Sir Syed Ahmed Khan	1871
Statesman	Robert Knight	1875
Hindu	VirRaghavachariar and GS iyer	1878
Kesari	Bal GangadharTilak	1881
Maratha	Bal GangadharTilak	1881
Sudharak	Gopal Krishna Gokhale	1888
New India (weekly)	Bipin Chandra Pal	1902
VandeMataram	Aurobindo Ghosh	1905
Bombay Chronicle	Firoz Shah Mehta	1910
Al-Hilal (Urdu)	Abdul Kalam Azad	1912
Commonwealth	Annie Besant	1914
New India (Daily)	Annie Besant	1914
Independent	Motilal Nehru	1919
Navjeevan	Mohandas Karamchand Gandhi	1919
Young india	Mohandas Karamchand Gandhi	1919
Mooknayak	Bhimrao RMJI Ambedkar	1920
Hindustan Times	Kavalam Narayana Panicker	1925
Harijan	Mohandas Karamchand Gandhi	1033
Hindustan	Madan Mohan Malaviya	1936

Sandhya	BimalBabuUpadhyaya	1906
Kranti	Mirajkar, Joglekar, Ghate	1927
Free Hindustan	TarakNath Das	-
Talvar	VirendraNathChattopadhyaya	-
Hindu Patriot	Girish Chandra Ghosh	-
Indian Socialist	Shyamji Krishna Verma	-
Native Opinion	Vishwanath Narayan Mandilk	-
Som Prakash	Ishwar Chandra Vidhyasagar	-
JugantarPatrika (Bengali)	BhupendranathDutt, Barinder Kumar Ghosh, Abhinash Bhattacharya	-
Udbodhana	Swami Vivekananda	-
PrabuddhaBharata	P Aiyasami, BR Rajamiyer, GG Narsimhacharya and BV kamesvaraiyer (Supported by Swami Vivekananda)	-
Indian Mirror	DebendraNathTagore	-
Punjabi	LalaLajput Rai	-
Vichar	LahiriKrishnastriChiplunkar	-
Essays in Indian Economics	MahadevGovindRanade	-
Pratap	Ganesh Shankar Vidhyarthi	-
Comrade	Mohammed Ali	-
Al-Balagh	Abdul Kalam Azad	-

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Topic : **Change and Continuity in the Socio - Cultural History of India**

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Unit 08 Change and Continuity in the Socio - Cultural History of India

Empire's Contribution to Indian culture

Introduction

- From the time of the Mauryan Empire, the first empire in India, there has been a tremendous improvement in art, architecture and governance. Moreover, they started a new regime.
- The Gupta Empire was instrumental in expanding the Mauryan empire.
- It has done a great job for Indian culture and Hinduism. The Gupta's scientific outlook has sprained today's scientific development.
- During kushana's Buddhism, art and architecture spread to the world.
- Ganapathi worship from chalukya country to Tamilnadu was introduced as a new religions sect.
- Pallavas Built shrines, and monasteries and they preserved the Indian cultural heritage.
- The cholas succeeded them to the other empires in the spread of rule, art, architeuture, literature and religious tolerance.
- In the later pandya period, there was a dramatic improvement in the economy. Merchandise groups have boosted domestic revenues through foreign trade.
- The Pandyas period is the forerunner to the measurement we follow today.
- Kannada was a renaissance during the period of Rashtrakutas and Hoisalis.
- The Administrative elements of the Mughal Empire were the cause of the modern system of Birka and Panchayat in Modern India.

The Mauryan Culture:

- The Mauryan's laid the foundation for the development of the rule, social, economic and religious condition of ancient India.
- Chandragupta, Bindusarar, and Ashoka were among the Mauryan kings who contributed to Indian culture.

Evidences

- To know about the rule of the Mauryas, the Kautilya (chanakya's) Arthasastra, the **Mudra Rakshasa and devichandra guptam by Vishakadata**, the Indica by the greek ambassdor Megasthanis, the Buddhist texts of the Mahavamsa and Deepavamsa, the inscriptions and coins of great king Ashoka are in evidence.

Mauryans Administration

- The Book Arthasastra gives information about administration of Mauryans. This book is called as veda of the Mauryan rule.
- Arthasastra gave the definition of the king's administration.
- It is the duty of the king to establish justice and righteousness in the country. These duties of the king were known as the Rajyadharma.
- There was a 12 member council to aid and advice the king in administration.
- The Mauryan Empire divided into four major provinces. The cities of Thatchaseela, Ujjain, Dhosali, and suvarnagiri were the capital cities of those provinces.
- The Governors of these provinces were called as Mahamathiras. There was a council of ministers to assist the king.
- It consists of prohita (royal priest), Senatipati (Chief of Army), Sunnydatta (treasury officier), Samhardar (tax collector), pratihara(personal assistant to the king), Prasastha (chief of police), Niyayathresh (chief justice), Andhapala (Border guard), Paur (governor of capital), Adhvarvamsa (Female protector), and Durgabalal (fort Guardian) were played major role.
- The provincial revenue officer was known as Rajukars.
- The Maurya provinces were divided into several districts. They were also managed by the chief of staff, Sthanikar. There were auxiliary officers called Eukhtars to assist the district collector.
- The officier who oversaw the administration of the cities was called as (Nagarika).
- Megastanis and Gautilyar mention the work of city officials.

- Pataliputra, the capital of the Mauryas governed by six groups of five members each.
- An officer named Gramani administration the village administration Goban was one who managed ten to fifteen villages.

Army Administration

- Army was administered by senapati, the commender in chief. Elephant, cavalry, Charioteers and infantry were got importance.
- Pliny, the Greek scholar, mentions that the mauryans had six hundred thousand infantry, thirty thousand cavalry, nine thousand elephants and eight thousand soldiers.
- There was also the navy and the Transport fleet. The Army was supervised by the officier named as **Aydhakara Atyasha** under the command of senapati.

Justice and police administration

- Kautilya describes the Mauryan periods courts in his book.
- The civil courts established during the Mauriyar period were called **Dharmasthanityam** and the criminal courts were called **Kandaga sothanangal**. The judges were called **Dharmadhikari.**

Revenue administration

- Land Tax was the primary income of that time. One sixth of the income was charged as taxes.
- Irrigation tax, boat, tax, forestry, mining tax was charged.
- Customs tax was levied to regulate foreign trade. The name of land tax was **Bhaga** and name of tax levied on fruits was **Bali**.

Spy method

- The maurya kings Chandragupta Maurya, Bindusara appointed spies and monitored the country.
- Ashoka appointed spies all over the country. Kautilya was a man who called the Mauryan –era spies as **Gudhapurushas**.

Social Life:

- In Mauryan period the four varna system in society further strengthened.
- After Alexander's invasion of India, the Greeks had matrimonial affairs with Indians. This resulted in the emergence of a new social group, Indo Greek .
- Thus the Greek cultural elements merged with those of the Indian culture. Megasthanis mentions that Indian society consisted of 7 sects they were philosophers, planters, herdsman, craftsmen, soldiers, spies and assessors.
- The Thatchaseela university renowned in the mauria era produced many scholars and rulers. During the Maurya period, the patriarchal society flourished.
- But elite women had rights, including self choose marriage. People wore garments such as cotton, wool, ornaments in silver and gold.

Economic life:-

- The main economic activity of the mauryars was agriculture. The seasonal and annual taxes of the people were imposed on the basis of yield.
- The state farms were managed by an official named **Siddhiksha** Nearchus, a Greek, praises the Handicrafts and the pottery.
- **Arrian** mentions that women wore and produced a variety of earrings.
- Weapons and ornaments were made of metal, such as iron, copper and silver, cut from the mineral rich chota Nagpur plateau.
- Peoples like Metal workers, carpenters and fishermen got importance in socio and economic conditions. The mining industry was adopted by the state.
- The merchants formed trade groups called sreni among themselves. Cities like Tatchaseelam, Kasuhambi, Pataliputra and Ujjain have been main trading centres of the Maryan period.
- The port Tamralipti is special. Cotton, wollen garments and stones like pearts were exported. Gold & silver were imported. The merchants had trade relations with countries such as Greece, syria and Egypt. The trade exchange include a gold coin called Nishka, silver coins printed peacock, hills, called 'Pana' and copper coin called karpasana.

Religious Life:

- The people of Mauryan period practiced Hinduism, Jainism and Buddhism. In Hinduism, Idoltary began to increase.
- People honoured gods like Krishna, Balaraman, Shiva and Indra. People worshiped Ganges and the Yamuna as mothers.
- After the conversation of Chandragupta into Jainism by Batmpagu, he denounced the royal title and spread the Jainism all over the country.
- In 'Chandra pasty' temple was built for him after his death.

- After the victory of the kalinga war in 261 BCE, Ashok was converted into Buddhism by upagupta. He appointed officials called Dharmamakatrama to spread Buddhism and charity.
- He was involved in spreading Buddhism as a religion of the people. Asoka convered the third Buddhist conference in his capital pataliputra, led by mokali Buddhitisa.
- He sent Buddhist monks to Tibet, china and Burma.
- He sent his son Mahendran and his daughter sangamithra to spread Buddhism in Sri Lanka.
- Ashoka was instrumental in transforming Buddhism into a global religion. He also traveled to Lumbini, Rummindi, Nikliva Gaya and Kushinagar in Connection with Buddhas life. His doctrines spread by Ashoka were called Asoka dhamma.

Literature:

- During the rule of the mauryans, Languages like Sanskrit, pali and prakrit, were all over North India. Tamil was spoken in the south. In the eastern part of India, prakrit was the official language. Sanskrit for literature and the pali for dialects were easily manipulated by the people.

Maurya period literature text

• Gautilya	–	Arthasartra
Bhadrapaku	-	Kalpasutra Vyakaranyam
Viyati	-	(grammer)
Panini	-	Astadhayai
Subantu	-	Vasavadatta Natya dara (dance art)
Pingalar	-	Chanda sastras
Vamanar	-	Kaviyalangara Sutra viruthi
Silalin Kiru saswar	-	Nadaga sastras
Buddhist	-	Tiripidaka religious
Vedic texts	-	Girugaya sustra

Fine Arts

- Stupas, Saithyanga, and Vigaras became prominent in the mauryan architecture.
- Stupas were circular shaped buildings erupted in memory of the dead (Buddhist monks).
- Buddhist meditations were called 'saithiyangal'. The hostels of Buddhist priests were called strains.
- The mauryans were more interested in building stupas. During their time.
- stupas were built of these, the stupa was built during the Ashoka period at sanchi near Bhopal very famous
- These stupas were built of dark white grey stones. It is 121 ½ ft wide and 77 ½ ft height. There are high entrances on all four sides. These pillars are excelleul examples of sculpture.
- The stone stupas, cave temples and buildings have been polished and shiny even today.
- Ashoka stated in his 7th pillar inscription that "Dharma dictators wherever the dharma and the boulders are found in order to live along life". Another stupa was built in Anuradhapura, Sri Lanka, following the sanchi stupa. Some of the best raised in places like sarnat, Lauriyanandauka and Ramburvar. On these pillars are engraved figures of ox and lion.

Art & Architecture

- Mauryars is most famous for their art and architecture. The pillar found in saranath at is of historical importance. The Bottom of the pillar looks like Lotus flower or bell that has fallen. Above it is a four wheeled, circular muzzle like structure.
- On those four wheels, called the dharma chakra, there are 24 arrears and on each side has a figure of Lion, horse, bull and elephant. There are four lions standing behind one another on the top of Mauras. The art work, which displays the fame of the Mauryan age, is featured in our country's national emblam, banknote and currency. The Dharma wheel adorns our national flag.

Saranath stonepillar:

- In this pillar images of elephants, Buffaloes, horse and Lion depicts on running state. There denotes the four major events in the life of the Buddha.

They are

- Elephant: It remembers, Buddha's mother Mayadevi saw a white elephant in her dream.
- Ox: It denotes youthful desires of prince Siddhartha (Buddha)
- Horse: Siddhartha (Buddha) renouncing desires and event that he left the palace
- Lion: The lion is a symbol of the sakhis and represents the achievement of the Buddha
- The paraparukas denoted by Ashoka and his grandchild Dasaratha are one of the traditional symbols of our country.

Mauryans Contribution to the Indian Culture:

- In the Mauryan rule, the central government, the Chief secretariat, state governments, finance, judiciary,

public service and Municipality are the flags that have been given to us.

- The Mauryan universities like Thatachaseelam, Ujjain and Kasi were Stuty centres of India's culture.
- The Mauryan emperors were the people who spread Hindu religion doctriners and Buddhist religions ideals such as love and non violence to abroad and make India proud.
- As the Mauryans focused on education, art and literacy they also gave importance to development of prakrit (Official Language) Sanskrit (Literature Language) and pali (common people language)
- Literacy work such as Gautilya Arthasastra and grammer text Viyakarana were the Mauryas contribution to Indian culture.
- Ashoka's philanthropy such as non violence, truth, kindness and charity are a gift to Indian culture.

Culture of Kushanas:

- The Kushans belongs to yuchi tribe their period was a period of specialization in the history of Indian culture. Kanishka was the great ruler of this tribe. Gandhara art and Buddhism flourished in Indian culture during his time.

Evidences:

- The coins issued by the Kushans were the evidences to know about Kushanas.
- Buddhist text Mahavibhasham speaks about religious conductions of Kushanas.
- Gandhara art express the art & culture of the Kushanas.
- Chinese traveler yuvan chwang travel notes helps to know the chronology of the Kushanas

Prominent Kings:

- King Kadphises I (founder of the Kushan)
- Kaniskar (Famous rule)
- Varudeva (Last king)

Kushans Administration:

- King was the head of the state the kings adopted the names of Maheswaran and Devaputra. The eldest son of the king is next heir. The vast empire was divided into several sects called satras, Akara, Janapata, and desa Madura, kasi, Kausambi and Ayodhya more famous cities Mahasenadhipati played an important role in the administration.

Society:

- In the Kushan period, the four varna system was practiced. However, there were many workers and traders in the society. Women were seen as high in the community Men wore heroic bracelets and earnings. They played game that promote strength and fitness such as Bull fight, wrestling.

Economic Condition:

- The main occupation of the country was agriculture other agriculture based industries also flourished. During the Kushanas, Both domestic and foreign trade were unhindered. The trade with rome country made the country's gold abundant in India's market. The Maslin cloth of India was sold in Rome very much. Labour and trade associations mere functioned pramukh served as the head of the association.

Religion Condition:

- In Kushanas period Hinduism, Buddhism and Jainism were influenced
- They practiced religious tolerance
- Sanskrit was the language of Mahayane Buddhism during this time.
- Buddhism also flourished equivalent to Hinduism during this time.

Fourth Buddhist Council:

- In Kashmir Kundalavanam
- Head - Vasumitra
- Presiding - Ashwakosa
- Descriptive text for Buddhist monasteriers has been complied at this conference
- These were called vibashas.
- Buddhism was divided into two sects. (Hinayana – Mahayana)
- The followers of Hinayana wrote the Mahavipasham,a Buddhist religious Philosophy on copper plate.
- They raised Buddhist Stupas.
- Mahayana had spread to central Asia, China and Japan
- Heenayana spread to Srilanka, Burma, Thailand and southeast Asia.

Language and Literature

- Sanskrit was influential
- Many Sanskrit texts wrote during this time.
- Ashwakosa wrote Buddhasarita, Soundrahandhan in sanskrit

- Nagarjuna's Madhyamigu sustra and vasumitra's Mahavibasa Sasthra were belongs to this period.

Art and Architecture:

- Kanishka erupted stupas at Peshawar.
- He constructed new city called Kanishka puram (Purushapuram)
- Gandhara art and Madura Sculpture were flourished.

Gandara art:

- The art flourished in the Gandhara region is known as Gandara art
- Gandara art is a combination of Indian sculpture and Greek art.

Significance of Ghandara Art:

- The human figure is made up of muscles, mustaches and hair.
- Designing thick cloths to make their folds visible.
- Giving ideal through beautiful sculpturers, beautiful ornaments and sculptural techniques.
- The main theme of this art is "the propagation of Mahayana Buddhist doctrines through sculpture.
- Standing statue of Buddha is Madura Art form.
- Feautring a circular enlightment light behind the head of the statue in gandhara art.

Madura Art Style:

- Art flourished in Madura, Uttrapradesh is known as Madura art
- In the early years, Madura art was developed with the art of domestic art.
- The face of the Buddha, especially his face, was filled with spiritual light. Such brightness may not exist in Gandara Art.
- The idols of Lord shiva, parvati, Vishnu and Lakshmi, which were built in this art form, were carved with art in Madura.
- Xaksimis and Apsaras are examples of Madura Art excellence.

Kushan's Contribution of Indian Culture

- Buddhism spread in China, Japan and southeast Asia during Kushans.
- In India Gandara Art and Madura Art were originated
- Many texts were written in Sanskrit instead of Pali
- In Kanishka period country's all fields were developed. So Kanishka called as Ashoka - II
- Hinduism, Buddhism and other religions also developed.
- During this time, the statues of the Buddha were painted in the standing position.
- Behind the head of statue was carved the circular form of enlightment later this was followed in the creation of a Hindu idol statues.

Guptas culture:

- A.D 3rd century Gupta empire was founded by Sri Gupta
- Chandragupta I, samudragupta Chandragupta II and Kumaragupta were the great rulers of this dynasty.

Evidences:

- Visakhadatta and Kalidasa literary texts
- Allahabad pillar inscription
- The Mehroli Iron pillar
- The travelogues of the chinease traveler Fahian, 'Pokogi'
- The coins and Historical symbols

Fa - hien :

- First chinease traveler who came to India
- He visited Peshawar,Kasi, Kaya
- He stayed nine years in Inida
- He stayed 3 years and learned Sanskrit and Buddhist texts in pataliputra.
- Through his notes we came to know political, Socio – Economic and religions conditions of Chandragupta II

Administration:

- The rulers of the Gupta emperor adopted the titles such as parama Bhattaraka, Maharajadiraja, Parameswara and samrat
- There was a council of minister consisting chief minister and chief of army to assist king.
- In Inscriptions mentioned about Kumaramathyas – revenue officials Mahacandivikraga – external affairs minister.
- In Allahabad pillar inscription
  Judicial – Dhandranayaga
- Cavalry chief – Mahaashwapati

Allahabad pillar inscription

- Composed by Harisena in 33 lines
- This inscription mentions about war victories of samudragupta
- And Gupta empire Boundaries

provinces. The Governor was appointed as the head of the province. In the Chalukya dynasty the king was not recognized as a hereditary post; The eldest son does not come to power after the father. The characteristic feature of this character is that after the death of his brother, the younger brother was on his way to the throne. The kings knew not only the warfare but also the manuscripts, the Dharma Shastras and the Vedas. The kings of Maharaja, Satyasarayan, Sri PiruthiVallavan and Parameswaran took the title of the Chalukyas. The epicenter of the Hiraghatahalli states that the kings ruled well. The Chalukyan princes were appointed as governors of the state. The Aihole inscriptions mention about the King, the Governor, the Chief Minister, the Minister of Revenue of Amatia, and the Minister of the Treasury of Samartha.

- The empire was divided into several divisions. They were vishya, rashtra, nadu and village. The officials of the Subadapathi, Samantha, Grampogi and Mabatra assisted the king and the governor in administration. Samantha is the landlord. The giramapogi monitored the village administration. He was helped by an accountant named Karna. Vishyapathi is the head of the district known as vishya. The Mahajanam, a group of villagers, maintained the law and order of the villages.

Social life:

1. four varna system
2. but there were no discrimination.
3. high caste women only had rights.

Economic condition:

1. agriculture was a primary occupation.
2. Weaving, metal and carpenters were prominent.
3. Merchants transported grain to North India and sold it on land developed by the river Cauvery and Narmada.

Religious life:

- There were people who followed the status Hinduism, Samana and Buddhism. The Chalukyan kings practiced religious tolerance. Hindu and Samana, Buddhism also flourished during the reign of the pulikesi II. Ravi Keerthi, a scholar of the Pulikeesi II, followed the JAIN religion. He is also the founder of the Aihole inscription. Chinese traveler yuvan chwang visited pulikesi II court.he denotes two Buddhist religious sect hinayana and Mahayana were practiced during chalukya period.

Architecture:

- Chalukyas had played an important role in the development of art. They practiced fornication to build temples. Chalukyastemples can be found in Aihole, Badami and Pattadakal. Their cave temples are located in Ajanta, Ellora and Nashik. The Badami Caves were also created during chalukya period.. In Aihole, 70 temples were built during the Chalukyas. Thus, the city became known as the Temple City.
- The Chalukyas also built many temples at Badami, just like Aihole. Among them the Mukteshwar Temple and the Melakudi Shiva Temple are famous for their architectural skills.
- Four CAVE TEMPLES in one place near Badami are erected with art. Their walls, pillars, and beautiful sculptures of gods and men are also present in the temples.
- Ten temples were built at Pattadakal during the Chalukyas. Six of these temples were built in the Dravidian art form and four in the North India art style. Built in the style of North Indian art, the Baba nathar Temple was built with the finest artistry. Sangameshwara Temple and the Virupaksha Temple are the specialties of Dravidian art style. It is interesting to note that the sculptors went from Kanchipuram to build the Virupaksha Temple. The Kailasanathar Temple in Kanchipuram was built in the same manner. Tribhuvanacharya (the creator of the three worlds) was awarded to the architects who built temples in Pattadakal.

Paintings:

- The Chalukyas art followed the royal style of vagadars. The adventures of Vishnu were painted by the Chalukyas. The paintings are also in the palace built by the Chalukyan king Mangalasha.

Chalukyas contributions to Indian culture:

- Chalukyas practiced religious tolerance. Hindu, Buddhist, and jain scholars were supported.
- The pulikesi II was the patron saint of fine art and literature. His brother Ravikeerthi inscribed the Aihole inscription. The inscription depicts the successes of the pulikesi II , and the political, social, economic and religious conditions.
- The Chalukyas built more than 70 temples in Aihole. The city is known as the temple city of Chalukya country. The Virupaksha Temple, similar to the Kailasanathar Temple in Kanchipuram, is a cultural offering of the Chalukyas.

Culture of rashtrakudas:

- They were the royal patriarchs who ruled India from the 6th to the 10th century. AD
- The earliest documentary about their rule was the 7th century copper plate on land grants.

Administration:

- The king is the head of the country. The Crown Prince was chosen on the basis of merit. The king established a cabinet for his administrative convenience. The Empire was divided into Rashtra, vishaya, Bukha. Governor of rashtras known as rashtrapathi.

Religious condition:

- Shaivism and Vaishnava were followed by most people during the Rashtrakuta period. The insignia of Lord Shiva and the image of Garuda can be seen on their stamps. Hindu religious festivals such as Tulabaram and Iranyakarbam were celebrated. Jainism and Hindu temples were specially developed.

Economic conditions:

- Even in the state of the economy, the kings received revenue from many sectors. Taxes were levied on those who took over their sovereignty . Taxes were collected on forests and land. Taxes levied on fertile land called as utharangam. It charged 1/4 of the yield.

Literature

- Samanasena wrote the book Adipuranam, Mahavira Aacharya wrote the kanitha saramsakiram and Kathiyanar Amokavarthi. Rashtrakuda king amokavarshan wrote kavirajamarkam in kannada. These rulers patronized Sanskrit. Nalisambu was written by thiruvikraman.
- Kaviragasiyam was written by Halayutha.
- Bamba was a great poet among kannada poets.
- The another poet Ponna wrote shanthipurana.

Rashtrakuda architectural style:

Ellora:

- Kailasanathar Temple is located in the state of Maharashtra. This shrine is rocked during the reign of Krishna I Created by The temple is made up of volcanic rock formations of Maharashtra, known as the rock formations. The temple is one of the finest treasures in the history of Indian art. The largest of these tunnels is the legacy of Athens's famous Pattern construction, one and a half times as high. The exterior of the temple is 276 feet long. The temple has four basic areas. The temple has a gateway to the tower, the Nandi mandabam , the huge mausoleum with the pillars, and the apex with vimana.

Eliphanta cave:

- Elephanta Caves is about 10 km from Mumbai port. The island is located in the Arabian Sea. The Portuguese named the island Elephenda Caves because of its large elephant sculptures. The Elephanta Cave also has the old name of Karapuri. The peculiarity of the cave is that the roof of the cave is like a cactus. On the wall inside the cave there are sculptures of Lord Shiva, Lord Vishnu and Lord Brahma. The form of Maheshwaramurti, which is characterized by the creation, preservation and destruction of the image of the Lord, is beautiful.

Paintings:

- Ellaora paintings are belongs to Buddhism. kailashanatha temple and dhasavathara paintings are special. There are paintings of lord shiva, paravati, murugan and ganapathy.

Rashtrakudas contributions to Indian culture:

- The Kailasanathar Temple at Ellora and the Elephanta Caves in Maharashtra are some of the places that are recognized as a World Heritage Site.
- The Rashtriyakudas issued the gold coin and the silver coin called Suvarna and Drama.
- Cave paintings of monoliths are considered among the best in their time.
- Hindu and Jain religious sculptures can be found in the caves as evidence of their religious affiliation.
- During this period, Sanskrit and kannada literature were developed.

Hoisalas culture:

- Hoisalas who ruled over Mysore in present-day Karnataka.
- capital was first shifted to Sousaur and then Halebate.
- Nirbakama 1026 -1047, veera palllala III 1292- 1343 RULED from this dynasty.
- The poet Rudrapatta patronized by veera pallala II.
- HIS NOTES MENTIONS ABOUT POLITICAL, SOCIO ECONOMIC AND RELIGIOUS CONDITIONS OF HOISALAS.

Administration

- The Hoisalas ruled and divided the country, into nadu, vishaya and the Kampana, and for their administrative convenience. Each state functioned under the name

of Mahaprathana and the administration of Dandanayaka.

Art and architecture:

- Architectural charity The temples built during this period are either stellar or (a) multi-faceted. The flower is decorated with a flower-like ornament on the top. In one of the many buildings, two (a) four towers are seen.

Peru

- The sculptures can be found anywhere in Belur Chennakesava Temple. There are statues of marhanika in this temple, which look like living beings. A total of 42 masonic sculptures are found. Every sculpture is exhibits anger, pride, joy, sorrow,and love. These sculptures are made up of maakal stones.

Culture of pallavas

- Later pallavas were who ruled the Thondai mandala region.
- Simha vishnu, Mahendravarma - I , Narasimmavarma - I, Rajasimman, and Nandivarma - III were the great rules of pallava dynasty.

Evidences

- Kasakudi copper plate
- Mahandra varma - I' s mathavilasa pirakasanam.
- Nandikalambagam about Nandhivarma - III
- Thevara prose.
- Yuan chwang traveller's notes.
- Heroic stones in Ambur and Olikoor.
- Panchapandava ratha of Mamallapuram.

Administration

- King was the head of the state
- He was called as "Irai", "Kone"
- King also head of the Administration Army of Judiciary.
- There was a council of ministers called as "Mandhiri Mandalam" to assist king.
- Ministers were given titles as Bhramaraja and perauyan.
- In addition, personnal secratery guard, charter accountant, Tamil manikam pillai, a treasury guardian, Kodukapillai, a officer of fund also presented to aid the king.
- The pallava country was divided into several Rashtra's (Zones), and further into kottam, Nadu, Oru.
- There were 24 Kottams under the administration of pallavas.
- Governor of Kottam - Rashtrikar.
- Nadu was larger than the villager, But smaller than the kottam. Those who ruled it were called 'Nadar'.
- Ur was ruled by urar.
- Small village was ruled by Alwar.
- The main task of Nadar is to make the king's decree to people. This command was known as **'Araiollai'**.
- The small villages were the last part of the regime. These were also called Brahmadeva villages and Devadhana villagers.
- Grama Sabha carried out the village administration.

Judiciary

- In the days of the pallavas, the chambers of city were called Adikaranam. Its leader was Adikaranika and Adikaruna posukar justice called known as Adikarana mandabam.
- The Judiciary in small towns was called karanam . Its leader was karanatha.
- The pallava era courts heard cases on the basis of three pieces of evidence : witness, document and neighbour.
- The supreme court was known as Dharmasanam. This was under the direct control of the king. King also acted as chief justice.
- Nandivarma pallavan's kasukuddi copper plate says about the penalties imposed during the pallavas. The penalties imposed by the higher courts were called **karnadhandam**, and the penalties imposed by the lower courts were called **Adikarnadhandam**.

Army

- The pallava kings consisted of elephants, cavalry, infantry, terbels and navy.
- The vellore charter speaks of the war lords of the pallavas.
- Narasimhavarma - I, with his mighty fleet, invaded srilanka for his friend manavarma,
- Rajasimha pallavan also won the Island with his naval strength.

Social Life

- In the pallava period varna system was practiced.
- There were four varnas
- Parameshwarn's kooram charter and Nandivarma's kasakuddi copper plate denotes that the Hindu sastra principles were important in social life.

Brammadeyam

- King's Land donation to Brahmins were called as Brammadeyam.
- No tax collected from these Lands.

Religious Conditions

- Shaivam, Vaishnava and Jainism were followed by people.
- Thirugnana sambandar, Thirunavukarasar and sundarar spread the shaivism through out the tamilnadu.
- Poigai Alwar, Bhuthathu Alwar, peyalwar, Thirumazhisai Alwar, spread the ideas of vaishnavism.
- The worships of the satdamadar and Jeshta were also special.
- It was during this period, that Ganapati worship known as Kanapadhyam , was introduced from the chalukya country to the pallava country.

Status of Women

- Women were respected during pallavas period.
- They got right to property.

Economic condition

- Agriculture - main occupation.
- Two types taxes
  1. 1/6th of total Harvesting
  2. Tax was imposed on basic amenities.
- Trade was based on barter system Gold and silver coins also used.
- Port city - mamallapuram

Literature

- Literature were written in Tamil and Sanskrit.
- Mathavilas prakasnam was written by Mahendravarma - I
- Bagavajeevagam - Bothayanar
  Dhasakumara saritam - Thandin
  Lokavibagam - Sarvanandhi
- Gana ulla, ponvannathur Anthathi, Mummanikovai - Cheraman perumal Nayanar.
- Perunkathai (Konguverli maakadhai)- Konguvelir
- Sivathali Venba - Simmha Varma - III
- Soolamani - Tholamozhi devar.
- Bharata venba - perundevanar.
- Thevaram - Appar, Sambandar, Sundarar
- Nandhi kalambagam - about Nandhi Varma - III
- Muthollairam - about three kings of TN.

Architecture

- Pallava's architecture can be divided into three categories
  1. Rock cut temples - Mahendravarma - I's style
  2. Rockcut Monolithic Rathas - Narasimhavarma - I style
  3. Structural temples - Rajasimhan and Nandhivarma Style

Rockcut Temples

- Mahendravarman - I is credited with the introduction of rockcut temples in the pallava territory, these temples were carved out from mountains. These temples were known as rock cut temples.
- During the first Mahendravarma period, The rock-cut temples were built in Pallavaram, Vallam, Mamandoos, Mahendravadi, Siyamangalam, Dalavanur and Trichy.
- Mahendravarman I was called Chetakari because he was a master of the art of Building temples.
- During the time of Narasimhavarman I, known as Mamallan, Rock-cut temples were built in Mamallapuram.
- Rathas were created with these temples. His period pillars in Mandapas looks like a lion standing on it hind legs and Back side leg on sitting position.

Monolithic Rathas

- Achivement of first Narasimhavarma was built a monolithic rathas in Mamallapuram.
- The rathas there are known as the Panchapandava Rathas. They are
  1. The Draupadiratha
  2. The Arjuna Ratha
  3. The Bhima Ratha
  4. The Dharmaraja Ratha
  5. Nagula and Sahadevaratha
- 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 a rectangular in plan with three storied vimana.
- The Bhima Ratha has beautiful sculptures of Harihara, Brahma, Vishnu, Skanda, Ardhanarisvara and Shiva as Gangadhara.

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- The Draupathi Ratha is the smallest of these five it is dedicated goddess Durga.
- The Sculptures carved in open rock at Mamallapuram are important for artistic expression.
- The Most important piece of carving in Mamallapuram is the Descent of the Ganga (variously described as 'Bhagirata's Penance' or Arjuna's Penance)

Structured Temples

- Pallava king Rajasimhan introduced this type of temples. Of these temples, temple womb was made out of stones. Vimana, Arthamandapa, Mugamandapa and Compound wall were constructed above this womb.
- In 1984 UNESCO declared temples of Mamallapuram as World Heritage Site. Mamallapuram is one of the major tourist destinations in India.

Shore Temple of Mamallapuram

- The iconic shore temple of pallavas at Mamallapuram (Mahabalipuram) was constructed during the reign of rajasimha. 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.
- This shore temple consists of four layers of rock carvings.
- Kanchi Mutheswarar temple, kuram perumal temple, kudimallam's parameshwar temple are belongs to Nandivarman period.

Sculptures

- Embossed sculptures are the maximum in pallava's sculptures.
- Their architectural temple feature a somaskanda embassed sculpture and a well-polished shiva Linga with 16 bands.
- In these sculptures, life and movement can be seen.
- The earliest carvings of the King and the Queen in Tamilnadu were carved in their time.
- The monolithic Lion, the elephant, the scene of Monkeys searching for life, the battlerfield view of the Mahishasuramarthini, the sculptures of the Draupadi chariot and the spectacular view of Govardhanagiri are carved into sculptures. These are the showcase sculptures of pallavas.

Music

- Pallavas encouraged the Music art. Kudumiyanmalai inscripton which begins 'Sitham Namachivaya', speaks about various Ragas and details of Music.
- King of Pallava, a student of Rudrachariyar Mahendravarma - I, he was capable of composing the vain of the Parivadini.
- Thus, he was given the nick name 'Sankheeranasadi', Rajasimman had won the award names vadya vidyadharan and Adodya Tamburu. (He was master in composing a musical instrument called Adodya).
- Devaram hymns denotes that various musical instruments were used such as Yazh, Kuzhal, Kinnari, Kokari, Vain, Muzhavam, Monthai, Miruthanga, Mathala, Thunthubi, Tamurugam, Thudi, Thalam, Udukai, Koduketi, Thathalam, Kudamuzha and Murasam.
- The Kudumiyan Mountain music inscription refers to musical techniques.

Paintings

- The beautiful and colourful paintings of pallavas can be seen at the walls and pillars of Kanchi Kailasanatha temple and Panaimalai Thalagirieswarar temple.
- Mahendravarma - I has a award name called 'Chitrakarapuli' due to his ability in paintings.
- M.V.Dubriel the Frenchmen, was a man who discovered and exposed paintings of pallavas.
- Sculptures found in Kanchi Kailasanatha Temple shows the various dance position of Lord Nataraja.

Drama, Dance

- Sculptures and Paintings in Kanchi Vaikunta Perumal temple, Kailasanatha temple in Kanchi depicits the Pallava's drama art.
- Dramatic art also specializes with dance - pallava king first Mahendravarma's sanskrit text Mathavilasaprakasana speaks about religious philosophies as well as life styles of peoples.

Education

- In the pallava period, there were educational institutes in Kanchi, Pakur and Palampati.
- These have became a place of higher education and teaching centre for sanskrit.
- Educated in Kanchi, Dharmapalar is a professor at the university of Nalanda.

- He praises the Kanchi as "Kalvi Karai illatha Kanchi Maanagar" which means there is no boundary for education in Kanchi city.
- Sculpture, Paintings, Music, Dance, Darma, Mahabharata and Ramayana were educated at Kanchi Kailasanatha Temple.
- Educational institutions at Kanchi was known as 'Kadigai'.

Pallavas Contributions to Indian Culture

- Tamil and Sanskrit Literature were specialize.
- The Nayanmars and Alwars played a major role in the development of Tamil Literature.
- New Literature - Kalambagam nandhi kalambagam is the best example for this literature.
- The pallava kings were patrons of art and Literature.
- Saptamadar, Jeshtadevi godders festival were special.
- The shrines and monasteries were built.
- Ganapati worship known as Ganapatidiyam, was introduced.

Chola's Culture

- Chola is one of the three dynasty who ruled the ancient Tamilnadu
- Chola nadu was the country where rice was abundent in the cauvery region.
- The Chola kings who gained strength after the 9th century are known as the later cholas.
- Rajaraja Chola I and his son Rajendra Chola I were the most significant chola kings in Indian history.
- Their range extends north to odisha, east to Java, sumatra, malaysia and south to the maldives was enlarges.
- Later cholas were the conquerors of beyond the sea by their naval fleet.
- Chola's flag had a tiger emblem on it.
- During the Rajendra chola period, the invasion of the Ganges in northern India and the naval fleet of the malay peninsula to kadaram and sri vijaya succeded.

Evidences

- Inscriptions compiled by Historians venkaiah, ulch and Krishna sastri are also sources for the history of later cholas, such as Anbil copper plate, Thiruvelnkattu copper plates.
- During their coronation Chola kings adopted the titles such as chakravarthi, Rajakesari varma, Parakesari varma, Rajathirajan.
- Officiers under the king were called as **sirudhananam** and **perundhanam.**
- Thiruvai kelvi - those who issues orders of the king.
- Thirumanthira Ollai Nayam - One who writs the orders of the state on ollai.
- Karumavithigal - Those who delivered the kings order to many parts of the country.
- Purvuvari Thinai Kalathar - Landtax corporation.
- Varipothaga Kanaku - Audit Accountant
- Thirumuga kanaku - Palace Accountant
- Naduvagai seivor = Those who determins the quality of the fertile Land.
- Nadu kaval Athigari - Peacemaker in the country.

Village Administration

- Gramasabha - Uttramerur inscriptions

Kudavolai system

- Mentioned in inscription of paranthaga I
- described about Qualifications and election procedure of gramasabha

Qualifications

- Should posses 1/4th Land.
- Should have own house
- Age should be between 35 - 70
- Scholar in vedas and Legends
- If elected he/she should eligible for reappointment after another five years.

Army

- Later cholas captured the lands beyond the sea, So they had Army , elephant and navy.
- There were special force called "Moondu kai Maha senai" during the period of Rajaraja I and Rajendra I.

Social conduction

- practiced four varna system
- There were discrimination between them.
- Chola rulers donated land to the Brammins called Brammadhayam and sathurredimangalam. These lands were called "Iraiyili Nilangal".
- Vedaciruthi - Land donations to those who explained vedas.
- Bharadhaviruthi - Land donations to those who told the story of Mahabharat .
- Purana viruthi - Land donation to those who well versed in Legends.

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Status of Women

- Women had a high place in social life.
- The principle of 'one for one' was in effect.
- Some inscriptions mention the women who lose her husband practiced satd.
- Thiruvalenkatu inscription described about sati incident of Gangadevi the princess of Kodubalus and vanavan madheviyar mother of Rajaraja I and wife of sundra chola.

Economic condition

- Farmers were prominent in economic life
- Formers were called as "Chitramezhiya periya Nattar".
- Traders were called as Vaniyar there were many trade groups such as Nagarathar, Manigramathar, Valanjiyar, Nanathesigal and Thisaiairayathu Inootravar.

Education

- Medium of education was Tamil and Sanskrit.
- Kamapullu inscription denotes that the Land donation to Veda school of paranthaka chola - I
- Rajaraja I period Aniyur inscription describes about the qualifications of vedic teachers.
- Vedic schools were in Tirubuvanam Ennaiyram, Thiruvotriyur, and vembanthur during rajendra chola- I

Literature

- Avvaiyar - Aathichudi, Kondraivendan, Nalvazhi, Moothurai
- Chekizhar - Periya purana or Thiruthonda purana
- Kambar - Kambaramayanam, Errazhubathu, Sadagobaranthathi, Saraswathi Anthathi, illakumi Anthathi, Sillai Ezubathu.
- Pugazhenthy - Nalavenba
- Ottakoothar - Moovarula, Kulothunga chola pillaitamil.
- Jayamkondar - Kalingathu paranKachayapa sivakiyar - Kandha purana.

Moovarula

- Praises the three kings vikrama chola, kulonthunga chola, and Rajaraja - II thats why its called as moovarula.
- Ulla is one chitrillayangal.
- Saiva Thirumurai were compiled by Nambiandar Nambi
- 14 Sastras of saiva were written during the period of Chekizhar.
- Meikandar wrote a text called Shivagnana botham.
- Vakisa's Gnanamirtham, Thiruviyalur Uyyavan-theranar's Thiruvanthiur, Arul nandhi sivachiyar's sivagnanasithiyar, and eight texts of umapathi shivachiyar were writter during the period of cholas.

Religion

- Cholas belongs to saivam
- But vainavam also flourished.

Architecture

- Sundrashwarar temple - Thirukattalai
- Vijayalaya Cholizwaram - Narthamalai
- Movar temple - Kodumbalur

Thanjai big temple

- Built by Rajaraja - I
- (1003 AD - 1010 AD)
- Located in Tanjore, Tamilnadu
- (90 x 90) ft length & Bearth.
- Height of vimana from land is 2016 ft
- It is called as Rajaraja's Dhatchanameru which means Himalayas of south.
- It also called as Rajarajeshwaram.
- Sanskrit version of Tanjore big temple is Brahadeswarar temple.
- This temple called as Brahadeswaram during Thanjai Marathas rule.
- Nandhi statue of this temple carving out from one stone.
- Millennium of this temple was celebrated on sep 25, 2010.

Gangaikonda cholapuram

- Build by Rajendra chola - I
- On the memory of his victory of Gangai.
- Vimanam height - 150 ft
- Cholakangam Lake was build by Rajendra in this village.

Tharaswaram - Iratheswarar temple

- Built During the period of Rajaraja - II
- There were beautiful stone chariot.
- This temple includes three architectural. styles of Nagaram, Dravida and Vesaram.
- There were history of 63 Nayanmars on the temple walls.

Kambageswarar temple - Thirubuvanam

- The temple was built as a result of the victory of kulothungan III against pandyas.
- Kulothungan III adopted the title Thirubuvana veerathevan

Sculpture

- Cast metal statues were made of metal and worshiped like a statue of stone.
- These were made of copper, bronze and silver. The statue of Nadaraja is famous in the chola period of copper statues.

Paintings

- Chola period paintings are world famous.
- These were painted on Tanjore temple walls.

Dance

- Art form in the Literature such as periya purana and kambaramayan were the best example of chola's period dance art.

Chola's contribution to Indian culture

- When king had no heir, someone who does not belongs to royal family chosen is the best example of good governance.
- Kudavollai system for gramasabha
- Local self government.
- In the chola period the lands were measured and taxed according to quality.
- Rajaraja - I hailed as Ullakalanda cholan because of land grading.
- Nadamuni compiled the Nalaiyra dhivya prabantham.
- Kulothunga chola large lake, Rajendra chola lake were belongs to chola period.
- Vedic and medical education to Indian culture.

Culture of Pandiyas

- Emerged under Sadayavarma I in 12th century A.D.
- Maravarma sundra pandiyan I, Sadayavarma sundra pandiyan I, Maravarma kulasegara pandiyan I were the great rulers of later pandiyas.

Evidences

- Vayalur inscription of koperunsingan helps to know about later pandiyas.

Administration

- Country was divided into three categories.
- Mandalam, Valandu, Ur.
- Inscriptions denotes the madurodhaya valanadu, sri vallaba vallanadu, paranthaga valanadu and sumidharana valanadu.
- King was head of the state.
- There were council of ministers to aid king called mahamandirar.
- Chief of Army known as mahasamanthan.
- Puravuvari, Thinaikalathu mugaveti - revenue officials and tax collectors.
- Chief of staff known as Thinnaikalanayagam.
- Those who impose tax called as Naduvagai seivor and those who collect tax called as muthali.

Army

- Elephant, Cavelry, Chariot, infantny - four.
- Supervising officier - Araichi Nayagam

Judiciary

- Later pandiyas period judiciary known as Dharmasanam, king was the head of dharmasanam.

Local government

- Three sabhas
  1. Brammadeya sabha - Brammins
  2. Non - Brammadeya sabha
  3. Trader's Nagar sabha -
- These above information mentioned in manus inscription.
- Members of sabha's were chosed by kudavollai system.

Social life

- Four varna system
- There were seperate settlements for Brammins called Agrakaram during Maravarma - I
- It was named as Avani Vendha Sathurvedi Mangalam.
- Nanadesiga peruntheru, inutruivar, perundevar - traders settlements.
- Vellalars - farmers they hailed themselves as Bhumiputras.
- Jamindhars and vellalars combined known as chitramazhi periya Natar, Pullock farmers known as mezhi chelvam.
- Those who involved in 18 types occupations called as Rathakaras.
- Foreign traveller, Marcopola and wasaq, have recorded the following messages in their notes about social status of pandyas. They are

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- People living in pandya country adore cows.
- They kept their house clean.
- The floor of the house was waxed with dung.
- Everyone sits on the floor without a hitch.
- The dresses of ordinary people were simple and the dresses of the royal family were luxurious.
- People made a habit of eating breakfast after taking bath.
- Alcohol consumption was considered augmented.
- Women were socially superior.
- The royal women donated land for the temples.
- At the down of the margazhi month women were practicing fasting.
- The women stayed in the temples and did the service to the god.

Education

- There were vedic schools in later pandyas period. 'pattaviruthi' award was given to teachers. Salabhogam is a subsidy given to teachers of vedic school.
- Kadigai, vidyastanam were the schools run by Bhramins, Maths, vedas, philosophy and religion were taught.
- Libraries were known as saraswati pandaram.

Ainthu Vannathar

- An islamic merchants who sold five colour varieties called as Ainthu Vannathar.
- They were trading in the pandya country, the island nation and Nagapatnam in chola country.
- Lands were formally measured using tools such as arulneeti, Oorkol.
- Puthukaligai panam, Andrada Narputhukasu, Dhanabalan Kuligai were the coins.
- Maravarma kulasekaran had friendly relationship with chineese k' g kublaikhan. So that he sent a delegation to china.

Religious condition

- Saivam and vainavam were practiced.
- During this period meikandadeva wrote sivagnana potham.
- Saivasiddhantha madam were created in 13th century.
- Sundrapandiyan patronized vainavam.

Architecture

- Pandyas erupted Gopuras on the entrance of the temple it was flourished as new style.
- Chidambaram, srirangam temples.
- Madurai meenatchi amman temple, Tirunelveli Nellaiappar temple, Tenkasi Alagar temple specialised in kulasekara pandya period.

Sculpture

- Tirupurakundram somasundara Tirumal, Durgai, Ganapathi sculptures and Narasimha, Varaha, Nataraja sculptures were got importance.
- Sculptures in Madurai, Tirunelveli Tenkasi and Chidambaram are best examples of pandays art.
- Sculptures of later pandyas periods were synchronized with vijayanagar period sculptures.

Dance

- Nataraja's sathuradhandava Thirukolam in Chidambaram and Tiruparakundram were best examples of pandays.

Pandayas contribution to Indian culture

- Changes in Gopuras in architecture.
- Administrative education in schools with free meals.
- Saraswathi pandaram - Libraries.

Cultural of Delhi Sultans

- The appearance and development of the Delhi sultanates gave a new dimension to Indian history
- This transformation brought about a cultural shift in Indian governance
- Between 1206 AD to 1526AD, five dynasties ruled
- Religions rule was implemented in their rule. Religion and politics are both rides of this coin.
- The sultan, it is the title of the Muslims rules. These were the kings who were normally under the control of caliphate.

Evidences:

- Literature of Delhi sultans
  Tharik – Ul - Hindu – Alberuni
  Taj – Ul – Mazir – Hasan Nizami
  Tabakath – i – Nazari – Minhutch – Siraj – Use
  Tuqulaq nama – Amir Khsru
- Forign traveller's travel notes
- Ibn Patuta mentions about life styles of Delhi and Madura people

- Abdur Razak denotes socio and cultural life of south Indian peoples
- Also note worthy are the reference to Marcopolo, Nicholo Gondi, Barbosa and Boas.
- Sivakasi copper plate describes Madurai as a "Tamil Koodal Nagar".

Administration:

Central government:

- Centralized government
- Sultan was the head of the central government
- Sultan had the exclusive rights over legislative, judiciary and Army.

Administrative Divisions:

- Iqta was important in Administration
- Further Iqtas divided into shiks (Districts)
- The Leader of the Shiks was shiktar. Next division is Farhana (Taluk)
- Village was next to Farhana
- Law and order was under the control of commendor in chief.

Ministers:

- There were a Council of Ministers to aid and advise the sulthan
- Naib – i – Mamalik – Who was next only to the sulthan he had all the rights.
- Wazir – Finance minister
- Diwan – i – ariz – Controller general of the Military
- Diwan – i – Insha – Incharge of royal correspondence,
- Diwan – i – risalat – Foreign Minister
- Diwan – i – Qaza – Head of judicial department
- Barid – i – Mamalik – Head of Intelligence and post department

Society

- Broadly divided into four major groups. (Nobels, Priest, Towns people and peasants)

Status of women:

- The women of the royal family and upper classes were educated and enjoyed some privileges
- Islamic women followed the burga system.
- The lower classes of the society were bound their husbands in the villages and assisted in the agricultural activities.
- Many women specialized in cotton industries.

Economics:

- Four types of Lands
- Iqta – Land given to nobles or officers in lieu of their salary.
- Kalisa – Land under the control of central government
- Jamindar Lands – Under the control of sulthan
- Inam – Land was given to the people in gift or charity particularly religions activities.

Market reforms of Alauddin Khilji

- Alaudin Khilji introduced Market reforms accordingly the goods were sold fairly.
- Store vendors were severely punished for selling underweight or overpriced.
- Non – adulterated products were sold in all stores at the same price.
- Sahan –i – Mandi administered Markets.
- Alauddin Khilji regulates the land management, land measures and tax collecting methods.
- Muhammad bin Tuglaq hiked Land tax. Feroz Tuglaq initiated agricultural development efforts by expanding the irrigation facilities.

Occupation:

- Agriculture was the main occupation
- Textile industry developed

Import and Export:

- Domestic and foreign trade was conducted through trade markets. Rice, sugar and butter were sent to the chola zone.
- Agra was the major trading centre foreign trade took place through the Northeast corridors.
- Lahore and Multan became trading centres. Many products from Agra were shipped to various parts of the world by maritime trade.
- Alauddin Khilji created the market economy by modernizing agriculture and trade through agricultural and trade policy.

Religion:

- The influence of Islamic religion on Hindu society during the Delhi Sultanate.
- According the Islamic religions law, Jesiya tax was imposed on Hindus (religions tax). Thus Hindus were isolated.

- People Like Feroz Tughlaq and Sikandar Lodi promoted religions conversion.

Amir Kusru:

- Real name: Abul Hasan Yaminith Kusru
- He was a Persian poet. His book Tharik – i – Allai about Alaudin Khilji is very good book.
- This book describes about Alauddin Khilji, Market reforms and his administrative activities and life styles of people.
- His Persian poem 'Kajal'. This was reason to the emergence of new music.

Ibn Battuta:

- Birth name: Abu Abdullah Mohammad Ibn Battuta
- He visited India during the period of Muhammad bin Tughlaq
- His travel notes are called 'Regilla'. These notes refer to the social, economic and religions aspects of Muhammad bin Tughlaq reign
- He mentions that some, People were hacked to death everyday
- He also mentions various customs found in India.
- He explains that the practice of sati. This was found among the Hindus.

Architecture:

- Ferguson notes that the Delhi Sulthanate is an integral part of Indian Islamic art.
- There are many reasons for mixing Islamic art in Indian art.
- The Turks used Indian craftsmen and carpenters.
- They destroyed the temples of the Hindus and joins, and built many buildings on their Temples.
- Some Hindu temples were converted into mosques.
- So, we can see Indian architectural style in Islamic art.

Characteristics of Delhi Sultanate Architecture:

- Pillars, high ceilings, floral Carving were abound in their architectures.
- The ridges are tall and of equal size.
- The front walls are low and fitted to the rear buildings.
- Huge arches were erected during this period with artistic technique.

Qutub – Minar

- Muayasin is the name of those who call for prayers in the mosques. They called for the prayers from the towers near the mosques. These towers are called minor.
- Two towers were erected near the gate of the mosque to increase the beauty of art.
- Qutubddin Ibaq started the construction of Qutub Minar in Delhi and it was completed during the Ilthumish period.
- It height is 232ft. and it was built by red sandstone.
- The phrophet of Quron were engraved on it.
- It was declared as world heritage site by UNESCO in 1993.

Alai Darwaza:

- Built during the period of Alauddin Khilji. It selzak – Turkish art form.
- From a very high platform, made of red stand stones and white granites, the building is seen as file of colours when viewed nearby.
- Feroz Tughlaq was the father of architect, and king of architecture who succeeded Mohammad bin Tughlaq.
- He built around 1200 garlands around Delhi during his period. He also called as lover of garlands and father of irrigation.
- Feroz Tughlaq founded the city of Ferzobad. Within the city there is a fort called Feroz sha Kotla.

Contributions of Delhi sulthanate to Indian Culture:

- Amir Kusru founded the new musical instruments called Siddar, and Kayal with Kavali music style.
- The Indo – Arabian musical arts were united into a new forms called Hindustani music.
- New ragas such as Kora and Sanam, new Melodies qwalis which is the combination of Indo Iranian were found.
- During the region of Ferozsha Tughlaq an music book called Ragadharban has translated into Persian language.
- Development of Dravidian Art form declained and Indo – Arabic art flourished.
- Chakra, listing system during the period of Alauddin Khilji and the method Thak (branding of the Horse) (it was symbolic of royal animals) market reforms were

the great denotation of Delhi sultanate to present day food corporation officials.

- Diwan- - i – Kohi is the department that created by Muhammad bin Tughlaq to improve the agriculture system.
- Ferozsha Kotla ground, Agra city and parks in Delhi were the best example of this period art.
- Diwani – Khairat – Welfare departments for widows and orphanage.
- Created by Feroz Tughlaq
- Delhi sultanate coins were the fore father of later period coins.
- Ruling of woman in Kingdom made change in Hindu – Islamic heritage.

Culture of Vijayanagar Kingdom

- With the help of Madhava Vidyaranyar, two brothers Harihara and Bhukka fouded the Vijayanagar empire on the Banks of Dungapatra river in 1336.
- Four dynasties ruled the kingdom namely Sangama, Saluva, Tuluva and Aravidu and they were all great achievement of South India.
- Historians note that this dynasty was created to protect, temple and culture of Hinduism.

Description of Vijayanagar:

- According to Ferista, In order to protect from Islamic invasions Vallaladevan – III constructued Vijayanagar on the Bank of Thungabatra in the name of his son Veeravijayavallalan. In later period this city was called as Virupatchapuram, Hersapatnam, Vithya nagar and Vijayanagar.

Evidences:

- Literature evidences are found in Sanskrit, Telugu, Kannada and Tamil
- Krishnadevaraja's Amukthamalyada
- Gangadevi's – Madura Vijayam
- Allasani Pethana's – Manusarita are the important evidences to know about Vijayanagar Kingdom.
- The archaeological evidence of the Vijayanagar. Virupaksha Temple in Hampi, the fort of Benukonda, Chandragiri, Vellore and senji as well as tower at Thiruvanamalai, Chidambaram, Madurai and Tirupati.
- Various foreigners visited the Vijayanagar empire. Travellers such as Ibn Battuta, a Moroccan traveller, Abdur Razak from Persia, Nikitin a Russian, the Portuguese visitors Domingo paise and Nuniz provide remarkably rich information.

Administration:

- The state Administration was well organised under the Vijayanagar Kingdom.
- The king had full authority over succession, administration, Justice and Law.
- Ancestry was customary. Sometimes it was customary to capture the throne.

Administrative divisions

Empire
↓
Mandalas (Zones)
↓
Nadu
↓
Sthala
↓
Villages
↓

- Each Mandalas functioned under the governor called Mandeleswar.

Social life:

- In manusarita, Allasani Pethana denotes there were four varnas in empire.
- People wore silk and cotton clothing Dance, music, wrestling, gambling and cock fighting were their hobbies.

Religion:

- Sangama dynasty – Saivam, their family god was Virupaksha other dynasties belongs to Vaishnavam.
- All rulers were tolerant of other religions.
- Portuguese traveller Barbosa notes that all people enjoyed religious freedom.

Status of women:

- Women got more faith in ancient beliefs.
- The royal women excelled in education.
- Kumara kamphana's wife Gangadevi, Hannamma and Thirumalamma were famous female poets of that time.

- Women were there to serve the temples. Portuguese traveller Nunis explained that the devadasi system, Polygamy was common in royal families, and sati was widely regarded.

State embelem of Vijayanagar.

- Varagan was the state emblem.
- Varagan – incarnation of Thirumal
- Most of the kings were Vaishnavas.

Economic conditions:

Vijayanagar coins:

- The Vijanagara Kings issued a Large number of gold coins called Varaha.
- These gold coins have the images of various Hindu deities and animals like the Bull, the elephant and fabulous gandaberunda.
- Coin named pakoda were also in practice.
- Agriculture was the primary occupation.
- Reservoirs, lakes, canals were placed across the Tungabatra River to increase irrigation.
- Various occupations performed well land revenue department called Adawane. There were diamond mines in Kurnool and Anantapur districts.
- Vijayanagar was a famous trading centre.
- The gold coin was called varagan.
- On this coins, the Legend contains the King's name either in Nagari or in Kannada script.
- There were many ports in Malabar coast of these Kannanur was the important port. In this port trade takes place in Arabia, Persia, South Africa and Portugal.
- Export commodities –Cotton, silk, spices, sugar and gun powder.
- Import commodities- Horses, Pearl, Copper, Mercury, China's silk, Velvet Cloths.

Judiciary:

- Punishments were on accordance with Dharmasastras
- There were village judiciary headed by village Mahajanas.
- Temple judiciary was headed by sthanikas trade courts were also in that time.
- Civil cases were judged on the basis of the document, the witness, the affidavit.
- The most severe punishment for state treason was poisoning and Blinding.
- The man who stole the temple property was severely penalized, such as cutting of organs.

Nayak system:

- The Nayankara system introduced during the Vijayanagar, Shatterved the foundations of villages autonomy in south India.
- Kanabhogam, Yegabhogam were two types of Feudal rights, in the Chola Kings period.
- Kanabhogam lands were converted into Padaimatru Lands and given to Nayakas. These Nayakas focused on Tax collection and maintain of Army they helped the king with the necessary forces.

Ayakarar System:

- At the end of 15th century.
- Introduced in South India
- Ayakarar or village officials
- Introduced by Vijayanagar Kings
- Village Organisations such as gramsaba, ur, nadu were transformed into a system of bureaucrats and village workers.
- During the Vijayanagar period, the karna had to supervise the Lake Board, Garden, Board, and the Panchavara Board
- They had a register Book called patla and Chita which contains the land details such as types of lands, gardens, pastures, in village
- To service the village people, Priest, goldsmith, Carpenter, Potter were appointed along with Ayyakarar to serve the villagers.
- For their services land was given to them called Iraiyili Lands they enjoyed the hereditary rights over the land.
- Besides, farmers pay some part of their cultivation to them.
- The Ayakara system was responsible for the disappearance of Local government such as gramasabha in village.

Education:

- Elementary education was provided in the villages through Thinnai Palli. When Books and papers were not in use, it was customary to write on the sand and memorize the texts.
- Ibn Battuta notes that in Honavar, there were function of schools for male and female children.

- Krishnadevaraya donated the Lands to the temples for memorizing the Vedas and Prabandham.
- Vijayanagar kings patronized the Astronomy, Medicine, and Mathematics.
- Malikaarjunaraya donated the village called Devaraya puram to Aditharayan who was well versed in Vedas. Legends and Dharmasastras.

Literature:

- Sanskrit and Dravidan Languages were developed
- Religions tolerance practiced among the kings they patronised scholars.
- Hindu king Harihara deva patronized jain scholar, Irugapa dhandanathar who wrote the Book Nanartha Rathinamalai in Sanskrit.
- Appaiya Dheetchitar was patronize by vengada deva –II
- Gangadevi – Madura Vijayam
- Rana Pathirambal – Ragunatha Aipootham, Thirumalambal Varambiga Parinayam
- Telugu literature flourished during Vijayanagar period.
- Krishnadevaraya – Ushaparinayam, Jambavati Kalyanam
- Atlasanipethanna (Bhisma of Andra kavi) Manusarita
- Nandhi Timmanna – Parijathaba Karanamu
- Kurjathi – Kalathi Magathmyam
- Bingali Suranna – Prabavati Prathyam
- Thenalirama Krishna – Vikatakavi
- Mathayiri Mallarna – Rajasekera Sarithramu
- Hayalarajubhatratu – Ramabuthyamu
- Ramarajabhushnar – Vasusarita

Architecture

- The temples were built with art in the vijayanagar period.
- During the time of cholas, the Vimana above the sanctorum of the temple excelled.
- Changes were made in architectural styles in vijayanagar period. They Built the shriners, millennial halls, and small temples for Amman.
- Horse halls, and spring halls are also belongs to Vijayanagar kingdom.
- On the top of the pillars are decorated hanging lotus – like structures.
- Structure like Nagapantham on pillars followed in vijayanagar Architectures.

Paintings

- The paintings of the vijayanagar period can be seen in kanchi, Thiruvannamalai, Thiruvarur, Srirangam, Kumbakonam, Uttramerur, Thiruvettiyur, Chidambaram, Madura, Alagarkovil, Kovilpati, Srivilliputur, and Srivaikundam.

The Temple of Virupaksa

- Built during the Hoisalas period, and it was magnified during the region of krishnadevaraya. On the western sides of temple there were shrines of the womb, the goddess Amman and the shrines of the gods.
- The temple can be accessed from a small tower on the banks of the Tungabatra river. The tower in the east was built in the convex manner.
- Horse halls of vijayanagar period can be seen at srirangam, Ranganatha temple, varatharaja temple in kanchi and Jalankandesh war temple at vellore.

Hampi

- Capital of vijayanagar, also the trade centre of vijayanagar.
- The ruins of vijayanagar are found in the city. The famous vittala swamy temple, and Hazara Ramasamy temple were built here.
- City was ruined due to Batle of Thalikotta (1565)
- UNESCO declared Hampi as world heritage site.

Hazara Ramasamy temple

- Hazare – Persian – meaning – Thousand.
- In this temple Ramayana events were abundant.
- Tales from the Ramayana and the Bhagavatam can be seen here there are scenes like Rishi sringeri, sacrifice of Buddha Kametti, scenes of Rama killing the Thadagai, Lakshmana crossing the Ganga river and Jadagu warping to prevent the ravana from abducting sita.
- The Mahanavami festival which was most celebrated festival during vijayanagar

Festivals

- Mahanavami, Deepavali, Maharasankaranthim Yukati, Karthigai, Kalyana urchavam, sivaratri, festival of Thiruvathiri, Ramanavami, Vaikasi urchavam, Krishnajayanthi, yekadesi, Margazhi neradal, Thasami.

Vittalaswamy temple

- In Maharastra region god Krishna was known as vittala, vottoba and pondurangan worship of Lord vittula called as worship of vittala.
- 56 pillars which height is 12 ft each erupted in Mahamandabam of this temple.

Gopuras

- Vijayanagar rulers expanded the temples in tamilnadu, by erupting the structures have mandapam (open pillion) with a raised platform.
- The Gopuras of kanchi yekambanatha temple, kalahasti, Thiruvannalai Arunachaleshwar were built during the period of krishnadevaraya.
- Western gopuras of Chidambaram Nadarajar temple was built during vijayanagar period.
- Gopuras Built during the reign of vijayanagar called as Rayagopuras.
- These Gopuras contains 9 to 11 floors.

Contributions of vijayanagar to Indian culture

- The Vijayanagar rulers introduced the feudal system of Europe in south India called Nayankara system.
- Vijayanagara rulers emphasized fesitivals like Ramanavami and New year.
- They were the main reason for the spread of telugu language and the growth of telugu literature in Tamilnadu.
- Their important contribution was modernizing the Tirupati temple and constructed the roads on the mountains to tirupati.
- Their contribution to the culture was protecting Islamic invasions in south India through temple, Gopuras of Indian heritage.
- Big Rajagopuras were built during their period.
- Temples piragaras were increased
- They constructed marriage hall, horse hall and millinum halls.

Culture of Bahmanis kingdom

- Founded by Aluddin Hasan Bhamansha
- Gulparka was the capital of Bhamani kingdom.

Evidences

- Inscriptions in Tamil, Telugu and Kannada.
- Sanskrit copper plates
- literary sources
- Archaelogical sources such as palaces forts.
- Foreign visitors such as Iben Battuta, Abdur Razalk, Niktin, Nunis

Administration of Bhamani central government

- Administration Based on Islamic system .
- King has supreme authority
- sultan administered on the advise of council of ministers.
- Sultan assumed the supreme authority of the caliph.

Councils of Ministers

- Sultan appointed a council of eight ministers.
  1. Vakil – us – sultana – Subordinate of the sovereign
  2. Waziri – kull – supervised the work of all ministers.
  3. Amir – i – Jumla – Minister of finance.
  4. Wasir-i-ashraf – Minister of foreign affairs.
  5. Nazir – assistant minister of finance.
  6. Peshwa – lieatent of the kingdom
  7. Kotwal – Chief of police.
  8. Sadr – I – jahan – Chief Justice

State Administration

- Alauddin Hasan Bhaman sha divided the country into four provinces.
  1. Asanabhad
  2. Dhauladabad
  3. Bidar
  4. Berar
- State administration – governor.
- Four provinces were called tarafs.
- Tarafs → Sarkars → Farhana → Villages
- Village was the basic unit of administration.

Social condition

- Bhamani kingdom people were a combination of Hindu and Islamic religious.
- Farmers/ weavers, metal workers and traders played an important role in the society.

Revenue

- The minister, Mohammed Gawn, measured the land and correctly calculated the boundaries of urban and rural land. He placed it in the government memorandum.
- Lands were allotted to the king in each state. They were named Gaze-e-sultani

- The state received revenue from the land.

Education

- The Bhamani sultans were interested in education. They started many schools.
- Muhajid shah founded a school for the orphans Academies were established in places like Gulbarga and Bidar.
- Sultan Ferozsha had a proficiency in theology, science geometry and Mathematics.
- He brought educators from such as Arabia, Persia and educated the people.
- Mohammad Gawn, Born in Persia was proficient in Persian language and mathematics. He was also a great poet and writer.
- He founded the Madarasi in Bidar and built a large library it is recorded that there were over 3000 manuscripts

Architecture

- During the region of the Bhamani kingdom, a large number of Building were built.
- Masjid, Built in Gulberka, was Built by Persian muslim craftsmen.
- The Golconda and Golcumbas are the finest buildings of their time.

Gulberka's Jami Masjid

- The Jami masjid of Gulbarg a was built in 1367 during the period Muhammad sha I
- The mosque is completely covered by canopy of 63 semi spherical domes.
- The central stadium is beautiful with a cylindrical canopy located on the eastern, northern and southern edges of the canopy, and with the wider corridor. These were the best evidence of Bhmani architecture.

Golconda Fort

- Built by the Raja Krishna dev of the kakatiya dynasty Fort location was called as Muhammad Nagar.
- Fort was the capital of Qutub sha dynasty.
- The Golkonda fort is popular for its acoustic architecture.
- The heighest point of the fort is Bala Hissar.
- The Farch Darwaza or the victory gate is the entrance to the fort.
- By the 17th century Golkonda was famous as a diamond market.

Golcumbas Masjid

- Located in Bijapur district, Karnataka
- Decan sultanate Architectural style.
- Golcumbas is a cubic shape building.
- The structure is composed of a cube 47.5 m on each side.
- The mausoleum has one of the highest single chamber spaces in the world.
- The highlight of the Building is the sound track that is clearly heard in all areas, even if it is spoken softly from the centre.

Deccan sultanate architecture

- The Bhamani sultans Built Building based on Persian architecture. In this style, circular shape and cubic shape buildings were built. This art is known as art of Deccan sultanate.

Whishpering gallery

- Golcumbas has the specially called as whishpering gallery.
- Running around the inside of the dome is the whispering gallery where even the softest sound can be heared on the other side of the mausoleum due to the a coustics of the space.
- Ibrahim Rouza built in Bijapur and Barabak in Ahmednagar were sultanate architecture.
- The Bhamani sultans were broad minded. The Bhmani sultans created a change in governance Indian art and architecture.

Contributions, of Bhmani kingdom

- Numerous mosques and libraries were built during the Bhmani kingdom
- Bhamani kings were the first to educate the muslims in south India through madarasas.
- Muhammad Gawn's administrative reforms was the forerunner to the later Islamic sultans.
- The Jimma mosque in Gullberga and the Golcumbas fort in Golconda are a tribute to the Indian architecture.
- First Islamic state established in south India based on feudal system.
- Reforms of Muhammad sha – I were forerunners to the later Bhamani sultans and Marathas.

Culture of Mughals:

- Established by Babur in 1526

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- Humayun, Akbar, Jahangir, Shajaha, Aurangazeb were the great rulers of Mughals during their period theme were many changes madi in political, socio economic religious life.

Evidences:

- Babur Nama- Auto biography of Babur
- Humayun Nama – Gulbadan Begum (Babur daughter)
- Ain – i – Akbari – Abul Fazal
- Foreigners notes such as Tavernier, Bernier, Mannuchi
- Architectures – Fatepur Sikri Tajmahal, Jumma Masjia Red Fort

Administration:

- Emperor was known as Badusha
- Vakil – Chief Minister
- Diwani - Ala – Finance Minister
- Mirpakshi – Chief of Army
- Sadar – Us – Sudur – religions Minister
- Khan – i – Saman – Palace high guard
- Kazi – Chief Justice

Other Ministers

- Dharoka-i-Thak – Chowki Minister of Intelligence Buerau
- Mir-i-adish – Commander of artillery
- Mir-i-pahari – Captain of ship
- Mirbar – Responsible for forest
- Mirthosak – Minister of religious and rituals affairs.

Land revenue:

- Eight revenue sources of central government
  1. Land tax
  2. Customs tax
  3. Gift tax
  4. Akasalai
  5. Property of non-heritance Mansaptar
  6. Salt – tax
  7. Revenue from Kargana
- Mughals revenue sources were defined by Akbar. On the advise of Land revenue official Raja Thodarmal, Akbar introduced Jabti system
- Based on the cultivation Land was divided into four – Bolaj, Bharuti, Sachar and Bansar.

Army:

- The Mughal kings had cavalry, infantry, artillery navy and elephant troops.
- Akbar introduced the system of mansaptari. The forces were organized according to this method. The cavalry man were called as chileshta.

Mansabdari system

- In 1571, Akbar introduced army administration system called Mansabdari.
- Mansab – Arabic word – meaning – standard or qualification.
- Soldiers were divided on the basis of a ranking of ten to ten thousand.

Social Condition:

- The new social structure consisting of Hindus and Islam were established during Mughal rule.
- In the Hindus, Rajputs, Brahmins and traders were enjoyed high position.
- Soldiers, Priests, Craftsman, Metalworkers became prominent in the society.
- Arab, Turkish, Mongolian, and Afgan Muslims gained prominence as the Islamic state took over.
- Sheksadas, which were group of Indian muslims got high position in society.

Status Women

- Despite the importance of patriarchy in society, basic educational and religious ideas were taught to the Rajput and Mughal royal women.
- Women of this period suffered from child marriage
- Widow remarriage was not recognized

Education

- Hindus were educated in schools royal families educated in palaces.
- Magdab, Madarasa – High schools for Muslims.
- There were educational institutions for Hindus in places like Banaras, Nadia, Ayodhya Madura and Allahabad.
- There were Islamic higher education centres in delhi. Agra faterpursikri, and Lahore.
- Persian was the language of the state and medium of the Islamic education system.

Economic Conditions:

- Agriculture – Primary occupation
- Wheat, Paddy, Pulses, barely, Cotton, Sugarcane, Oilseeds were cultivated
- In the 17th century, agricultural crops such as tobacco, maize, potatoes and chillies were introduced

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- Foreign traders were called 'Seth' and 'Bora'
- Domestic traders – Panik
- Wholesale traders - Pancharas
- Sugar, rice, muslims cloths were manufactured in Bengal and exported to central Asia countries. Coramandal was the textile export hub. Gujarat was the centre of luxury goods.
- Lead, copper, Horses were imported.
- Beautiful ceramics were made in Banaras, Delhi and sunar.
- Cotton fabrics were made in Gujarat.
- These were exported to weighbouting countries.
- Abulfasal says that during the Akbar period there were more than a thousand karkhana industries.
- Chinnese, Japanese, persian Egyption, Arab and European buyers prefered Indian cotton.
- Emperor → Subha → Sarkar → Farkahas
- Subha, the province was administered by subhadar.
- Under him there were ministers such as Diwan, a finance minister sadar, a religious ministers Bakshi - Judiciary offcials kotwal - Municipal special officier.
- Sarkar was administered by Bajdhar, Farkana was administered by Shikdhar.

Religious conditions

- Government was islamic state.
- But Akbar remained a non- religious.
- Because of his friendship with the Rajputs, In 1563 pilgrimage tax and in 1564 tax on non- muslims were abolished.
- Akbar celebrated Hindus festival deepawali at the same time he was against Hindus customs like sati and Jawahar.
- Akbar had established an Ibadat khana in 1575, a hall of worship and the place to gathered to discuss spritual issues.
- Initally muslim clerics gathered to discuss. Later he invited christian, Zoroastrim, Hindu, Jains and even athists to discussoins.
- In 1582 Akbar established new religion Din illahi.
- Akbar treated all religious people equally. He even donated land to a build a golden temple at Amristar.
- Jhangir, Shajahan and Aurangazeb were not tolerant like Akbar, so they were not famous among non-muslims.

Architecture

- Architectural development flourished during the time of Akbar and Shahjahan, rather than time of Babar and Himayun.
- Building were built using Bricks during Akbar's time.
- The persian style was followed in the construction of architecture.
- In Akbar's time, the tomb of Humayun was built with many beautiful garlands in Bulandarwasal the gateway of fatehpur sikri)
- Jahangir, succeeded Akbar built Akbar's tomb at sikandara.
- Mughal architecture reached its peak during shahjahan's time.
- His time was called the Golden age of mughals architecture.
- The Taj mahal was the finest building built during the shahjahan's time.
- It was built on the banks of the yamuna river in Agra in memory of his wife mumtaz mahal. who is known by the name of Arjman Banu Begum.
- The architects of India, persian, Afghanistan and Turkey were involved in the construction of the Tajmahal.
- Ustad Ahmad Lahawari was the man who coordinated the construction of the Taj Mahal.
- An official named sadullah khan oversaw the construction of Tajmahal.
- Tajmahal was built of white marbles.
- These marble stones were from the Megarkrana. The name of this beautiful flower art is piyadradiura.
- The Red Fort and Jumma masjid were built in Delhi during the shah jahan era. Other Buildings built during his time are modi masjid pearl masjid, Diwanikass and Diwani.

Literature

- Tarig - i - Risheedi - was written by Mirza Haider. This Book provides information on Babur and Humayn.
- The Tabagat - i - Akbari by Nizam uthin Bakshi mentions the rule of Akbar.
- Mughal Emperor Jahangir wrote Tu[illegible] the auto biography of Jahangiri.

- Badusha nama by Abdul Hamid Lahori, and Shahjahan name by Inayathkhan provides information about shahjahan period.
- Alamgir Nama by Mirza muhammadkhan gives information about Aurangazeb.
- UNESCO declared Tajmahal as world heritage site on 1983.

Music

- Akbar excelled in playing the musical instrument Nakara. His royal court was decorated by musician named Tansen.
- Musicians wer encouraged during Jahangir and shahjagan era.
- Baburnama - This book was written in Turkish by Babur. Babur refers to his younghood, the success and failures he encountered, and the social/ religious, flora and fauna of that time.
- Abdul Rahim translated this book into persian at the request of Akbar. The Book was translated in English by willian Erskine and Leighton, translated into French by povetti - courtley.

Paintings

- Mirsyed Ali, Abdul samad were two painters who were brought to India from persia by Humayun.
- These painters were famous during Akbar's time.
- Akbar began work on illustrations for various literary and religious texts. He also supported the painters Baswan, Miskina and Daswan During his period Ramayana and Mahabarata scenes were illustrated through paintings on walls.
- Hamsa Nama is a compilation book of paintings it has a collection of over thousand paintings.
- Painters used blue and red colour is most of their paintings. In the Jahangir period the painting reached its peak.
- Abulhasan, Bishantas, Madhu, Anand, Govardhan, Ustad and Mansur were famous painters in his time.
- Cherukedugal (gallery) introduced during muhals period.
- Aritillery was first introduced in India by Babur. His warfare Thulgma was forerunner to the Gorilla warfare Thulma was forerunner to the Gorilla warfare of Marathas.

Mughals contribution of Indian culture

- Arabic, persian and Turkish languages were developed during the mughal period.
- Akbar's land system and Jabti system were the forerunners of the British colonial rule in India.
- Tansen, a Gwaliar musician was patronized by Akbar. He sparked the evolution of Indian music that emerged later.
- Noorjahan, wife of Jahangir introduced rose petals perfume in India. This scent got importance in Mughals trade.
- Mughals introduced Biriyani and food products of maida.
- Nishad Bagh in kashmir shalimar Garden in Lahore and pangsor garden in punjab are the donations of mughals to India
- Jahangir's chain of justice led to later period judiciary system.

Conclusion

- The education, Administration, culture and fine arts were astonished during the period of mauryas.
- Buddhism propagated during the Ashoka period. India's culture spread to Asia then spread to the world.
- The Guptas period was called as classical age of India because of the renaissance of Hinduism and the dramatic improvement in art & architecture and science.
- During the time of kushanas, the Gandara art had an impact on Indian art.
- Literature and Architecture flourished during the chalukyas and pallavas.
- During, the cholas, there were a dramatic change in Literature, art, and architecture.
- Cholas local administration the fine examble of todays local self government.
- The saivam and vainavam gained prominence during the pandyas.
- Vijayanagar's Nayankara and Ayakara system were laid the foundations for village development.
- Tajmahal , one of the wonders of the world, is a testament to the mughal architectural style.
- Many Building built during the mughal era have brought to the world the architectural excellence of India.
- Thus empires have given dramatic contributions to Indian culture.

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Contribution of Indian Culture to the World

Contribution of Indian culture to the world

- Our country has an ancient culture. It Leads the world in biological systems, literature, mathematics, astronomy, music, painting, dance, sculpture, architecture etc.
- Swami Vivekananda said that India's strength is the spiritual sense of national integrity.
- Thirukural also known as the world public works, sangam literature that speaks about moral and cultural values of tamils, Ramayana, mahabaratha and bhuddhism are all the contributions of Indian culture to the world.

Merits of Indian culture:

- The special features of Indian culture are tolerance and diversity.
- **Jewish,** Christians, muslims, and parsis are all accepted the india's diversity and settled in india.
- Accepting and respecting all religious principles on the basis of religious harmony is best feature of Indian culture.
- Fundamental principle of our society is dharma. All religions and all races are equal with each other. Its also contains gender equality.
- Our culture is characterized by the love of all living and non living things in nature.
- The tree, the plant, the flag, the river, the worship of all things, are the examples of our highest virtues
- Architecture is one of the best places in Indian culture. For example, the Ellora Cave Temple, Ajanta Painting, cave Temple of (Mahabalipuram), Lingaraja Temple (Bhubaneswar), Suriyanar Temple (Konark), Natarajar Temple (Chidambaram) and Tanjar's Great Temple. are all best exambles of india's Sculptures and Paintings.
- Indian culture is also a world leader in sculptures, paintings, dances, plays and music.
- "Indian culture is a device to bring truth from reality, from darkness to light and liberation from morality".

Moral priniciples:

- Scholars gives many definitions for the term **'ARAM'**
- The tamil literary dictionary refers many meaning as virtue, biological fate, and discipline.
- Sanadhana dharma means endless charity. Dharama is the basis for man to live in harmony with nature.
- Dharma says that morality or discipline is more important than rituals. Mans's family duties are cherished as social duties.

Four fold principles or purusharthangal

- ARAM(VIRTUE OR MORAL), PORUL(WEALTH), INBAM(PLEASURE), VEEDU (MUKTHI) these are the four elements of life. And these four collectively called as purusharthangal.
- To achieve this, our ancestors advised us to follow the principles of biological ethics as mentioned in the Vedas.

Moral principles of Tholkappiyar:

- Tholkappiyar gives moral principles in two categories.
  - In akathinnai: kalaviyal, karpiyal, and poruliyal
  - In purathinnai: heritage
- Tholkappiar, who had no regrets about following new tradition. He connects the the bridge between ancient and modern by saying 'kadisol illai kalathu padine'.

Moral Principles in Epics

- Ramayana Written by Valmiki, and Mahabarata written by Vedvyasa are the epics of India.
- The Ramayana has given the world the highest moral principles such as, one-on-one marriage, obedience to the elders, chastity, truth always win and gratitude.
- Mahabharata speaks about fourfold principle of life that is virtue, wealth, pleasure and Mukthi.
- And it also emphasis self descipline, gratitude, tolerance, sacrifice and Dharma

Moral Principles of Jainism

- Varthamana Mahaveera - Trivathnas
- Moral Principles for life
- Karma

Moral Principles of Buddhism

Gauthama Buddha

- He has provided four types of high qualities and eight path fold to be followed in human life.
- He has also given instructions for the family life and abstinence.

Moral Principles of Avvaiyar

- Avvaiyar teaches Chastity, Dharma, Education, Helpful attitude through her texts Aathichudi, Kondrai Vendhan, Moothurai and Nalvazhi.

Moral concepts of Avvai

1. Caste is two, this is Justice
2. When it comes, it comes, Don't Bother
3. There is no substitute for one who in agriculture.
4. A Hungry man is an angry man.

Moral Principles of Thirukural

- A Book that made the world proud of Tamils. This book summarizes the culture of Two Thousand Years before Tamils.
- This text emphasis moral principle to follow in practical life.
- Three Categories.
  1. Aram (Virtue)
  2. Porul (Wealth)
  3. Inbam (Love)
- The Philosophy of Thirukural is living a life with dharma, charitable earnings and live with harmony.
- It has philosophical content and ethics values. It was translated into many languages.
  1. English - G.U.Pope
  2. Latin - Veeramamunivas
  3. German - Dr. Krowl
  4. French - Arizl

Panch Sheel Policy

- (from Sanskrit, Panch - five, sheel - Virtues)
- Panchasheel - five virtues
- It's one of the India's foreign policy
- The five principles are
  1. Mutal respect for each other's territorial integrity and sovereignity.
  2. Mutal non-aggression
  3. Mutal non-interferrence
  4. equality and mutual benefit
  5. peaceful coexistance

Bandung Conference : Non-Aligned Movement

- At the end of world war - II, capitalist countries joined under USA, and socialist countries formed another group.
- An arms cold war was concealed within these two
- Jawaharlal Nehru organised third team Conference delegates vowed to take a middle ground in the ongoing cold war.
- The Afro - Asian Conference, Known generally as the Bandung Conferrence, held on April 18 to 24, 1955, 29 nations from Africa & Asia came together in Bandung, Indonesia.

Countries	Representative
1. India	Jawaharlal Nehru
2. China	Tsu-Yen-Lai
3. Indonesia	Sugarna
4. Yukkorloviya	Marshall Titto
5. Egupt	Colenol Nazar

Indian Astronomy

- Maths, Astronomy, Medicine were all developed in Gupta's Period
- Aryabhatta - Astronomy & Mathematics
- In his Book Arya Siddhandha, he describes, earth is round in shape, day and night happens due to earth rotates on its own axis.
- He also explain solar and lunar ecllipse. But Western Scholars found these truths later only.
- Aryabhartham written by Aryabhatta is a world famous Astronomical text.

Varahamihra

- Astro - Astronomy Texts
- Text - Pancha Siddhanthika, Brugath Samhita
- Laku Jathagam, Pirka Jathagam
- He describes about Planatary motions are connected with human life

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Brammagupta

- Expert in Astronomy & Mathematics.
- Texts - Bhrammasbu Siddhandha, Karana Kandakadiya
- He denotes gravity of earth in his texts even many centuries before.

Baskara

- Scholar in Astronomy & Maths
- Texts - karana Kuthukala, Kadkaliyakathi.
- These texts describes planatary motions.

India's Satellites

- ISRO - Aryabhatta, Baskara, Rohini, Apple

India's Medicine

- BCE 8th Century - Vedic Medicine
- 6th Century BCE - Ayurveda
- Medical Colleges - Kambilya, Varanasi, Thatchasheela
- Indian doctors were expert in Lab parotomy, Lithicotomy.
- Maurya's gave importance to health & Hygeine
- Vakabhatta - Ashtanka Sangeeram, Ashtanga Hirdhya
- Saraka - Saraka Samhita, Susrtu Samhita

Ayurveda

- 8th Century BCE
- Notes of Aathrayer to his students is called as Ayurveda
- Agnivesar - Agnivesa Dhandra

Siddha

- Thirumular, Idaikadar, Bogar, Akathiyar, Pathanjali, Dhavantri, Machamuni, there are 18 siddhars

India's Mathematics

- Aryabhatta calculated the value of π (pie) i.e 3.1416
- First Indian to used Algebra
- Bhrammagupta - Zero (He was the great Mathematician of Gupta Period)
- His text - Siddhanta Chiron Mani
- In this book contains subjects of weight, volume, Addition, Subraction, Multiplication, Division, Area, Volume, Zero and Algebra.

Fine Arts

Music

- Gives peaceful to humans
- We can say music originated from Nature, it known as sound
- Samaveda - Music
- Hindustani - North India
- Carnatic - South India

Three - Tamizhisai Moorar:

1. Muthu Thandavar
2. Arunachala Kavirayar
3. Marimuthupillai

- Tamil Nadu government constructed manimandapam for the three scholars in seerkazhi.

Panchamuga vathiyam

- One of the ancient musical instruments.
- Made in Bronze
- Music comes through five gateways in this instrument. So it is called as panchamuga vathiyam.
- This music only available in Thiruvarur Thiyagaraja temple and thiruthurai poondi piravimarutheeswarar temple.

Classical dances

Bharatanatyam

- Tamilnadu classical dance.
- By Bharata muni. So it called as Bharatam

A trio of carnatic music

1. Thiyagarajar
2. Ciyama Sastri
3. Muthusami Theetchithar

- Most of the Bharatanatyam dancers are women.
- Shira's dance is known as 'Thandavam'
- Anandha Thandavam - dance in ultimate happiness
- Rudra Thandavam - dance in killing evils
- Losyam - Women dance with soft movements.

Kathakali

- Kerala
- Divine dance
- Kathakali means - dance based on story
- Another name is Aattakadhi
- Themes of this dance are ramayana and Mahabharata events.

Mohini aatam

- Kerala
- Mohini - beautiful woman
- Aatam - dance
- Mohini - Avatar of Tirumal

Kuchipudi

- Andra
- The term kuchipudi originate from a village called kuchilapuram in Andrapradesh.
- Late 17th century.

Yaksha Kana

- Dance of Karnataka
- From 16th Century
- First Historical evidence of this dance
- This dance was first debuted in somasundra temple in Kurugodu, Bellari distric, Karnataka.
- Ramayana and Mahabarata incidents join stories, spritual belifs one all explained by this dance through music, conversation with dance.

Odisey

- Classical dance of odisha
- 17th Century
- Boys known as "Koti pukkazh" dressed in femininity and danced in temples.

Karba, Dhandiya

- Gujarat
- danced during the festival of Navaratri
- Pithiyadasi - Bihar
- Kath, Jath - West Bengal
- Tamasha, Savani - Maharashtra

Paintings

- Mahendra varma - Chitriakara puli
- Various styles of paintings.
  - Madubani style paintings
  - Rajaputra style paintings
  - Thanjore style paintings
  - Mughata style paintings
  - Pacohli style paintings

Madhubani style

- Art originated the range of madhubani district in Bihar - Nepal, so it called as madhubani style.
- Plants used as pigments.
- Ramayana events themes.

Rajaputra Style

- Originated in 17th century, from Rajastan, Madhyapradesh.
- These paintings are called as 'minature'.
- Painted on walls and ceilings of palace and forts.
- Themes - Kings court incidents, occupation of people war of king.

Thanjore style

- Nayaka kings
- 17th Century
- In 18th Century they famoused during Maratha rule.
- Family occupation of Moochy, the people settled in Tanjore from Andra during saraboji king period.
- Themes: Gods, Thick colour paintings.

Mughals style

- 16th Century, Mughals period.
- In Huyman's period persian style painting was developed.
- Combination of persian and Indian style is known as Mughals style of paintings.
- Jahangiri Patronized this style paintings.
- Themes : Celebrators of palace, ceremonies of kings court Herioc events of prince & princess.

Pacohli style paintings

- Origin - Pacohli, Kashmir on the Banks of river Ravi.
- 17th century
- Themes : The images of the gods mentioned in the legends got importance.
- The paintings of Ajanta, Ellora and sittannavasal showcare the excellence of Indian paintings.
- The paintings in sigiriya, srilanka similar to Indian style paintings.

Sculpture

- Sculpture is a three - dimensional piece of art. It is created by casting hard or flexible materials.

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- Through the sculpture, one can pet to know the history and culture of the people of India.
- Archaeological symbols, coins, inscriptions, literature etc, are the proofs for learning about sculpture.
- Excavations at Adichanallur in Tirunelveli district copper plates of mother goddess were found.
- All of these indicate that there were metal granules in the ancient ancient tamilnadu.
- The bronze statue of the dancing girl found in moganjadaro reveals to us the art of the Indus vally people.
- Buddhist sculpture in India Beginning with Maurya rule in the third century continued to flourish until the region of Balar and Senar who ruled Bihar and Bengal in 12th Century AD.
- In addition, Buddhist religious arts have spread to Asian countries such as Java, Thailand, Srilanka, China, Japan, Korea, Barma and Tibet.

Countries and their Architecture associated with Buddhism

- Java - Stupa at Boraputhur.
- Srilanka - Anuradhapuram, Bolanuruva
- China - World largest Copper statue
- Korea - Papccuca
- Barma - Ananda temple of Began
- Nepal - Gold Vikara in Bhadan
- Buddha's statue in saranath and madura.
- Vishnu's stone temple at Tiyokar.
- Tirumal sculpture at North Madura.
- Varaha incarnation of Tirumal at Udaigiri.

Linga raja temple

- Belongs to 11th century
- Bhuveneshwar, oddisha
- Land was donated by Anandavarma.
- Worship place of this temple known as Jagmohana.
- Odisha's temple city - Bhuvaneshwar.

Indian Architecture

- One of the finest element in the human vicilization is architecture.
- Architectural symbols represent the various periods of human development.
- Indian architecture is often an expression of the social culture of the respective regions.
- In general, Indian architecture is divided into North Indian architecture, and south Indian architecture.
- There are many difference between these two architectural styles.
- The architectural features of south Indian architecture are high towers, sculptures, madapa's and pillars.



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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Characteristics of Indian Culture**

Unity in diversity, race, colour, language custom, Indian as secular state

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Unity in Diversity in India

1. Geographical Unity:

Country that lies to the north of the ocean and to the south of the snowy mountains is called bharata where dwell the descendants of bharat." The kings of ancient india like chandragupta mourya, asoka, pushyamitra sunga, kanishka, chandragupta ii, harsavardhan and others considered india as one geographical unit. In the medieval period akbar, shahjahan and others considered this land as a single entity and ruled over it. The british authorities also did the same thing.

After independence, India maintained and still maintains that uninterrupted geographical entity. Thus goes the popular saying – 'from Kashmir to Kanyakumari India is one'. The concept of 'Bharatmata' our national song 'Vande Mataram' and national anthem 'Jana-gana-mana' clearly project India as one geographical unit. The poets, philosophers, prophets, reformers had conceived this geographical unit of this land and to-day the Indians are preserving that ideal with all its sanctity.

2. Political Unity:

Article 1 of the Indian constitution speaks, "India that is Bharat shall be a union of states". This political unity is not recent It had its origin in the long past. For the first time India was united under one umbrella by the redoubtable leadership of Chandragupta Maurya. Right from him, the concept of 'Rajachakravartin' or the Paramount Sovereign' began to evolve and Asoka, Samudragupta, Chandragupta, Harsavardhan, Akbar and many others maintained it.

Even after the british conquest of india, this political unity was maintained like today with uniform pattern of law, penal code, administrative works etc. Everywhere inside the country. The concepts of 'dandasamata' (uniformity of penalcode) and 'vyavahara samata' (uniformity in judicial procedure) invoked by asoka became the ideal for all the rulers of india. No mughal rule, british rule or the present democratic set up of india could escape it. Thus, politically india remained one, remains one and will remain one in future.

3. Religious Unity:

Diverse religions found their ways in the Indian subcontinent. Spiritualism became the most essential part in one's life. Many sects and creeds began to rise in this soil and gained momentum. Everybody pays respect to Ramayana, Mahabharata and other scriptures anywhere and everywhere in the country. Many Holy Places Or India Are Adored By The People Of North, South, East And West.

Everybody Takes Pride In Chanting Such Place Names Ignoring The Differences Of Regions

4. Cultural Unity:

Cultural unity amidst various diversities is found in India In spite of differences in language, religion, dress and manners, Indian culture is homogeneous. In ancient time, the rock-out architecture of the Mauryan period found its expression throughout India The Gandhara school of art and Mathura School of art also flourished in this land. The Indo-Islamic art and architecture were alike in the nook and comer of India.

Several inscriptions found from different parts of the country bore uniformity in many respects though the events and narratives were different. Similarly many festivals like Holi, Diwali, Dashahara, Rakshabandhan, Id, Shab-e-barat Christmas, Good Friday are observed throughout the country with their colourful lusture.

Further, the Kumbhmela at Allahabad, Hardwar and Ujjain are attended by people from different parts of the country. Similarly many rites like birth-rite, funeral-rite etc. are observed throughout the country. The caste system, family sanctity, modes of offerings, several social ceremonies are celebrated almost in a similar manner in different parts of the country. Thus, the cultural unity in India amidst several diversities is a unique phenomenon.

5. Racial Unity:

Various races have dwelt in India down through the ages. By circumstance, some Indian Hindus were converted to Islam and Christianity. However, they preserve the Indian identity. The Greeks, Sakas, Kushanas, Mongols, Turks and Mughals who came to India were absorbed in the Hindu way of life. With the gradual march of time they were termed as Hindustani irrespective of the state they belong to.

This identity as an Indian effaces all the racial discrimination. All the Indians belonging to any race feel pride in the name of India, their mother country. That is why Indian army accepts Indians without any inhibition of their caste or race. The racial difference is not at all found inside our country.

6. Unity of Language:

Amidst diversity in language unity is also maintained in the same sphere. During Asoka's period prakrit became the vehicle of spreading the message of moral-ethical codes of conduct. Prof H.C. Raychaudhuri writes –

"Prakrit was the one single language sufficient to bring the message of a royal missionary to the doors of his humblest subject throughout this vast kingdom."

With the advancement of time, Sanskrit took the place of prakrit. During medieval period Hindi emerged as a great language to bring coherence among all the languages. Although sixteen and more languages and numerous dialects exist in India, now Hindi is trying to be the cementing force among all the languages and rightly it has been called the national language.

However, English is used more or less for carrying on the official correspondence. Although Oriya, Bengali, Punjabi, Telugu, karnada, Gujarati and numerous other languages exist in India but they express in national level either through Hindi or English. Thus, diversity in language mingles bringing linguistic unity.

7. Unity in Literature:

In different parts of India literature has been written in several languages. The ancient literature like the Vedas, Upanishads, Puranas, Dharmasastras etc. were written in Sanskrit. Basing upon those, literature has been written in different languages.

The theme and characters of Ramayana, Mahabharata, Raghuvamsam etc. are same in different languages may be Oriya, Kannad, Bengali, Ahamiya and so on. Thus, the influence of Sanskrit is greatly felt over those literatvire and really it plays a cementing force to bind together the literary traditions of different parts of the country.

8. Social Unity:

It is a well known fact that Indian society is diversified. In dress, food-habit and customs, the northern Indians are quite different from the southern Indian people. However, there are certain common factors that guide all the societies of India. Treatment of guests, offering alms to beggars, to help others at the times of need, to show mercy to the poor, destitute and needy etc. are certain common practices found in every Indian society. The magnanimity of Indian society is well recognized by all the people of the world. For this greatness, the Indian society has received commendation from the tourists who came to visit India from abroad.

9. Philosophical Unity:

India is the birth place of many philosophical systems of the world. The Vedic philosophy, the philosophy of the Sankhyas, Yogas, Advaita Vedantins, Buddhists, Jainas, Saivas, Shaktas etc. vary in many respects from each other. Buddha, Mahavir, Sankaracharya, Ballavachaiya, Nimbarka, Kabir, Nanak, Sri Chaitanya, Nizamuddin Auliya, Eknath, Tukaram and many other saints preached their philosophy. Monotheism and polytheism have been preached in this subcontinent. However, the ultimate aim of every philosophy is to lead a life full of bliss and happiness, the concept of Nirvana, Moksha, Mukti etc. or the life in this world and the other are certain other aspects of each philosophical system. This unity in Indian philosophical system has allured the attention of the people of the world at large.

10. Promoter of this Unity:

There are several agencies which have promoted the unity amidst diversity. The sages, saints, reformers and pilgrims who have visited throughout India sing the glory of several places like Kurukeshtera, Allahabad, Hardwar, Rishikesh, Dwaraka, Mathura, Kanchipuram so on and so forth. Their description makes Indians feel that they belong to a glorious land, their motherland, India.

In the past the conquerors like Chandragupta Maurya, Asoka, Chandragupta II and Akbar wanted the unity of this land which inspired the leaders of the past and inspires the present leaders too to maintain the unity and integrity of our country.

Among other factors, uniform administration, language and religion, modern means of transport and communication, common history and nationalism and the present democratic set up act as agencies for maintaining this fundamental unity of India amidst various diversities.

Unity in diversity is the basic postulate of Indian culture. It is a wonder that in-spite of several diversities Indian culture preserves

unity. That is quite unique and unparalleled in the chequered annals of history. That is why, perhaps Herbert Risley had rightly pointed out

Beneath the many-fold diversity of physical and social type, language, custom and religion which strikes the observer in India, there can still be discerned a certain underlying uniformity of life from the Himalayas to Cape Comorin.



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Unit 09 Characteristics of Indian Culture, Unity in diversity - Race, Language, Custom

Gateway

- India is one of the world's countries, that is rich and proud. Adding to its pride is Indian culture. This distinction is unique and it is characterized by a rich heritage and culture heritage.
- It has its own set of global cultural elements and its suits other global countries to follow.
- Thats the unique feature of the Indian culture
- This lesson is the gateway that helps to learn about culture and its interpretation, Definitions, Archeological evidence t- help you learn Indian Culture, characteristics of culture and its unique features, Benefits of cultural education.

Culture - Description

- The term Panpaadu (பண்பாடு) which derived from a tamil word panpadu (பண்படு) meaning of culture is Refining and Regulating.
- The term culture used to Refining the land and mind.
- 'Cultura' is a latin word which meaning is "In conditions suitable for growth". (சூழலுக்கு ஏற்ற வளர்ச்சி)
- It's derived as culture in English.
- Professor Vaiyapuri notes that in the beginning of the twentieth century, the term Panpaadu (பண்பாடு) used hv T.K.Chidambaranar as equivallent for the term culture.

The term - Definitions

- Culture is the ethical principle that goes along with the culture's mature and straight forward path.
- Our ancestors refer to what we mean by culture today such as courtery, Refinment, trait, attribution.
- These terms refer to some other culture - related object in diff ent places.
- But in many places it refers to culture in Kalithokai refers culture as performing the duty (பண்பெனப்படுவது பாடறிந்து ஒழுகுதல்) in Thirukkural noted culture as The world subsists by contact with the good. (பண்புடையார் பட்டுண்டு உலகு)
- Tamil literature noted that the cultured people as mora, disciplined and have immaculate views.
- Culture is a characteristic way of life, inspired by fundamental values, according to which people live.
- Culture is the state of inner Man. His external expression is civilization.
- Civilization is dynamic but culture is static.
- Culture is all about the principle of a race, theories, purposes, lifestyles, habits, social rules, religion, rituals, love life, chastity, Agam, Puram traditions, literacy words, polity, cloths, Accessories, festivals, food habits, Habbies and sports.
- Just as literature is used to understand a person's culture, folk literature is also used.
- It can also be found in folk songs, folk lore, proverb, lectures, music, dance and classical Tamil developments.
- Their culture is also exposed to art such as paintings and sculpture.

Biological repository

- Culture along with the patterns, customs and traditions learned by people as a group for generations.

English Dictionary

- Development of Body, Mind and emotions through practise and experience is culture.

Scholarly definition of culture

- Culture is determined by religion, heritage and Economics - Vivekananda.
- Culture is generally embodied in Civilization overtime, people cultured as the mental health of their growth. - S.Vaithiyalingam
- Man is a member of society. In this case he has acquired a complete set of culture, including knowledge, belief, ethics, law and practise. - E.B.Teylor
- It's the culture that differentiates people from each race in the thinking and action of the people - Ruth Benedict
- The culture shines through his daily tasks with a sincere mind, an upright attitude and a joy - Voltaire
- Culture is man's control over nature and himself its including such as clothes, weapons, instruments, hid-

ing place, spirituality, language and literature. - Elwood and Brown

- Culture is the tool that man has created to meet his needs - C.C.North
- Culture is a strong desire to fulfil his own characters and his society welfare - Methew Arnold
- Culture is a medium created by people through this medium peoples fulfill their needs.

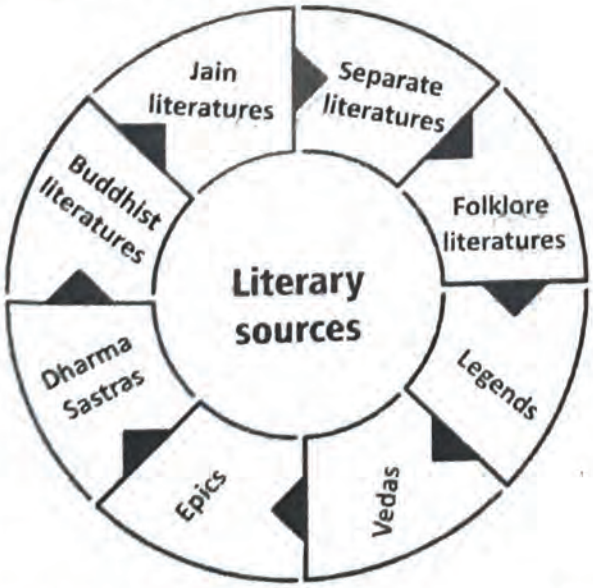
  - Malinocukki
- Culture is the combination of practises that come together when all people work together. It belongs only to the respective community. Not inherited in biological condition. - Adamson Obel
- Culture is a high lifestyle. This lifestyle is encouraged by people's faith on fundamental estimations. - K.M.Munshi
- Culture is a special characteristics contains special feature of special society - American Anthropologist.

Ancient Evidences that helps to know Indian culture

- Our Indian culture is unique. There are so many evidence to helps us to know our special feature of culture which everyone should appreciate. Literature, archaelogical and foreign references are very useful in the evidence that helps to understand Indian culture.

Literary evidences

- Literatures are used to find out the incidents that took place in specific period that is why literatures are called as "Mirrors of time" allusive literatures are the gateway of our cultural characteristics.



- Literature is allusive ; each book is rooted in the soil of the time when it was written - G.R.Trevelyan
- Literature evidences are classified in eight parts. They are following

1. Vedas

- Vedas are the oldest literary evidences. Rig, Yajur, Sama and adharvana are the four vedas that explains ritulas procedure followed in that period.
- Vedas and Brahamanas talks about Aryans beliefs and practices, Aranyas and Upanishds are talks about philosophical vision of saints in that period. Besides they talks about influence of astronomy and Medicinal works. They explains elaborately types of rituals and life styles of saints.

2. Ithigasas

- Ramayana and Mahabaratha are the two great epics of India. Through this epics we came to know Aryans settlements and we are also came to know their settlements and we are also came to know their political and social struggles, urban life, taxes, punishments and lifestyles, taxes, punishments and lifestyles of humans.
- Four varna system of later vedic period got strong basement.

3. Dharma Sastras

- Dharma Sastras are known as historical and cultural evidences.
- Manu, Yajna, Valkiar, Vishnu, Brahaspati, Narathar works are known as Dharma Sastras.
- We came to know their justice, punishments procedures, their political rules and social hierarchy rules & regulations.
- Among the 18 patinenkel Kanaku 11 emphazsis Dharma.
- Thirukkural, Widely regarded as the World's most public cemetery is eternally conductive to the lives of the people of the world.
- The book Naladiyar song by samana sages also reveals the morals.
- The book morality reveals cultural elements.
- Attichudi is noteworthy works of Avvaiyar it outlines the cultural elements that follow.
- Other works of her emphasize the morality of her ability to be admined in your life.

4. Buddhist religious literature

- Buddhist religious literature is the epitome of Buddha's teachings and ideas.
- These were written in pali and prakit
- Buddhist texts fall into three categories

  They are

  1. Sutta pitakam
  2. Vinaya pitakam
  3. Abhidhamma pitakam
- The suddha pitaka reads Buddha's teachings.
- Vinaya pitaka discusses Buddhist monk's law, enlightment and moral systems.
- The Abhidhamma pitaka describes the Buddha's philosphies in the best possible way in 7 chapters.
- Milintapanha, Lalitavistara, Vaipula suttras, Nettipirakarnam pethaga preachment are some of the Buddhist religious Books.
- The spread of Buddhism in Tamilnadu can be through the archives of Manimekhalai

5. Jains literature

- Jain texts also called as Agama sidhthandhas.
- The best texts appeared in each section, though jainism were divided into svetambarar and Digambarar.
- Various archives and grammars such as sivaka chintamani and silappathikaram written in Tamil help to understand the principles of Jainism.

6. Seperate Literature

- The cultural excellence of the Tamils has been revealed through the sangam literature such as pattupattu and Ettuthokai.
- Tamil marriage system can be learned through Akananooru one of the eight collections.
- The purananooru express the common purpose of

  "To us all towns are our own,

  everyone our kin"
- Five hundred reveals (Ainkurunuru) the excellence of Love.
- Natrinai exhibit such qualities as hospitality, respect for the elderly and prosperity in poverty.
- Kalithogai (59) refers to information about Markazhi fasting.

7. Folk Literature

- Folk literatures are called as "Un written literatures"
- These take the history of nation, civilization, culture and habits.
- Professor S.Sakthiel says in folklore research that folk literature is a mirror of society's development while literature is allusive.
- The term Folklore was coined by William John Thomas in 1846. His view in that folklore is a cultural survival.
- Folk literature helps people to know their belieffs, duties, festivals, games, medical practises etc.
- These literary works include songs, stories, storylines, proverbs, stories, myths and stories that express cultural excellence.

8. Folk songs

- From Lullaby songs to comparative songs everything echoed in folk songs.
- In these songs we find the folklore, the lyrics, the energy and the imagination of folk peoples.
- Tolkappiyar's reference to Pannathi is reference to Palmer songs.
- Pannathi means Loving the songs
- At social events, songs are celebrated by people in the community are called as celebration songs.
- Folk songs sung at every event in people's lives. This songs express their cultural thoughts.

Folk tales

- In India tribes lived in different places concocted stories about universe and orgin of universe.
- These fictional stories evolved as Ithigasas and puranas.
- These stories helps us to learn about ancient society. Thus India is a story repositary.
- Tolkappiyam point out that stories have been around since ancient times.
- Stories created for the sake of entertainment have emerged as parables for the upbringing of children.
- Shivaji, the Maratha King emerged as a great hero because of stories told by his mother during his teenage.
- Arichandra's tale helped Gandhi to follow his truthfulnes for lifelong.
- Vikramatityan stories, panchathandira stories, Tenaliraman stories, Akbar - Birbal stories, Mathana

Kamarasan stories are some examples for Tamil folk tales.

Folklore tale songs

- Singing the story as a song is folk tale songs.
- These tale songs are the root cause of archives. Epic clips, tales of village fairies, social stories and historical events were featured as folk tale songs.
- In tamil, tale songs are called as Ammanai.
- Ammanai the term first used in Silappatikaram
- These tale songs classified as four parts

1. Kaapu or worship
- Launching a song of worship to the Lord.
2. Guru Vanakkam
- Songs that, worship the teacher
3. History
- Singing the event as a story is called history.
4. Vazhi
- Greet those who listen to the story as God blesses them.

Some examples for history tales

1. Muthupattan tale
2. Naladhangal tale
3. Kathavarayan tale
4. Veerapandiya Kattapommu tale
5. Panchpandava Wilderness
6. Fighting of Consciibu
7. Sudalaimadan tale
8. Villupattu

- These historical tales helps peoples to understand beliefs, habits, practices of ancient peoples.
- Heros featured in stories are regarded as gods after their death.

Proverbs

- There are proverbs in all the languages of the world.
- These proverbs from the earliest times serve as a measure of the cultural uplife of the people.
- There are morals and laws in place at this time to keep people in control.
- But the proverb is the basis for keeping in good manners in a time non-existence of rules and morals.
- High in social attributes is discipline. Proverbs like "Morality is High",
  Discipline is superior to the higher clan"
  emphasizers morality.

The proverb

- "The ripe tree and the prosperous wealth for hungry" tells the purpose of helping other who are in need.
- Proverbs are tied to people's lives.
- Putting salt on the leaf before eating should not harm the home.
- The proverb and motto are different. The best comment is the motto emphasis on high culture is proverbial.

8. Puranas (Mythology)

- Puranas are ancient myths though these are mixed with imagination, it helps to know Indian Culture.
- Through these mythology we came to know development of vaishnavet's philosphies, idolatries, superstitions and sastras.
- In our country, the temple festivals fasting that people follow, rituals are all based on Mythology (Puranas)
- Vaya purana, Vishnu purana, Macha purana, Bramma purana are some of the example of puranas.
- "Every Myths or Legends wants to tell some truth" - Max Mullar
- Legends tell of the people who made them and those who used them - E.B.Tylor.
- Natural phenomena such as solar eclipses and Moon eclipses are elaborated based on their biological experiences.

For example

- Male the sky, the earth the woman, then moon is symbol of life black moon is a symbol of death.
- The Myth provides that the eclipses is caused by the snake being harmed by the sun and the moon.
- Think of the rainbow as the magic bow of the god. Legend has it that the rain stopped when the magical bow appeared in the rain.
- Mahapurana, Kandhapurana, Vinayaga purana, Bhagavatham are some of the examples of puranas.

Characteristics of Indian Culture

- Each society has its own specific cultural characteristics.

- They have long established traditions, principles of social harmony, practises and learning.
- And they do not ignore the biological properties that have been practised for decades and newly developed biological characteristics.
- That is why culture is so flexible.
- The basic purpose of culture is that everyone in society should live with the highest ideals and best principles.
- Notable characteristics in Indian cultures are follows.

I. Sustainability

- What makes the culture special is its sustainability
- Civilization referred to as paganism is dynamic. But the culture that is internal development has never changed.
- It is the culture to carry from one generation to the next.

II. Flexibility

- Culture is flexible
- Flexible enough to adapt to the situation without getting caught up in something.
- Civilization can change itself completely at any stage and at any time.
- The culture also can change. But we realize that it will leave its mark.

III. Applied to practical life

- Culture is integral in everyday practice.
- Culture also helps to achieve goals that help improve the individual and society.

IV. Helping to grow whole

- The complete development of a human being depends on body and mind.
- Culture helps to get these two.
- This helps Indian culture to become a better citizen by harmonizing are with the society and living in harmony with nature.

V. Empirical knowledge

- Empirical knowledge enables a generation to apply the life skills and lifestyles they have learned from previous generations to their rich lifestyles.
- This helps the present generation understand the nature of Indian culture.

Special elements of Indian culture

Spiritual basis

- Spirituality is the root of Indian culture
- Indian culture emphasizes spritual integrity and helps to attain sprituality.
- The temples in India proclaim the glory of the Bhakti movement.
- There are many followers of different religion in our country.
- Their belief system is also different.
- All religions however, emphasize the purity of body, mind and soul.
- They get rid of the desire for destruction and understand the pure sentimentality.
- According to Tirumoolar, "Ondre Kulam Oruvane Devan". This concepts helps to live in harmony.
- "Ellarum inpurrirukka ninaippatuve allamal veronrum Ariyen parabarame" (God, I know nothing else but everyone to be happy)

  - Thayumanava

  This claim is the highest thought of spirituality

Eternity

- Greece, Rome, Babylon, Egypt and persia are among the best cultural elements in the world.
- For example, the massive pyramids that were created in Egypt were not reproduced at this time.
- But our Indian culture is archaic.
- But our culture passed generation to next geenration. So its eternally immortal.

Tolerance and Harmony

- Despite the many difference in religion, language, ethnicity, customs and beliefs in India, it is cultural excellence to make all Indians feel united.
- The idea of working together in defence of the country leads to reconciliation.
- The high mindness of loving each other creating tolerance and working together.

Humanity

- Compassion is fundamental to humanity, as it is supposed to be love others and loved by others.
- The high humanitarianism and the welcoming of the general public, which transcends race, language and religion make the Indian culture so special.

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Philosophical principles

- Philosophical Ideas contributes to the growth and purity of the human inner and outer activities.
- Philosophical principles purify our internal and external thoughts and helps to their growth.
- Philosophical contents in our vedas, upanishads, Epics, Legends and Bahavad Gita shows features of Human culture. Bakthi Literatures in Jainism, Buddhism, Christinism and Islam explains the philosphical principles.
- The Rig Veda says that noble thoughts come to us from all parts.

The status of non-destructure assessments Love

- Love is one's affection for one another.
- It's called by many words such as compassion and mercy.
- Love is the basis of grace.

Truth

- Combination of three tamil words Vaimai(Words which comes from mouth), Unmai (words which comes from heart) and meimai (words which comes from Body) is known as Sathyam.

Dharma

- The universe is running becauseof Dharma.
- In tamil Dharma called as Aram, Egai.

Non-Violence

- Non-violence is not hurting others even animals by thought, word and deed.

Tranquility

- Tranquility is peace of mind. When one dedicates himself to the Lord, there is tranquility.

Fraternity

- We are all brothers and sisters in human society.
- The great sayings in tamil that promotes fraternity.
  - Ellarum Oor Inam; Ellarum Oor nirai.(We are all equal) - Bharathi.
  - Yathum Oore Yavarum Kelir (To as all towns are ours; all peoples are our kin) - kaniyan pookundranar

Mercy

- Grace to the all living things is called as Mercy.

Culture and Civilization

Civilization word description

- The English word civilization

Culture - Civilization - Similarities and differences

- Civilization and culture are inter related but disctinct elements.
- Civilazation refers to extremes that is external life styles.
- Culture is committed to the inner growth of spirituality.
- The basic elements of human life are the body and soul respectively.
- In these civilization is refers to the body and culture refers to soul.

Differences

- Civilization is external development - culture is internal development.
- The character and the period of civilization can be measured. But it is not possible to measure the culture that varies according to the situation.
- Civilization is fast development. But culture has a systematic development.
- Changing and developing civilization in any country, anywhere in the world can be easily followed by everyone. On other hand culture can only be followed by conscientious people on the basis of great effort.
- The use of comminicatioin devices is unchanged in any part of the word. You can follow the changes immediately.
- On the other hand, the arts, literature and religious vary between each nation and every race.
- Therefore when accepting them, its necessary to analyze what is needed and what is not needed.
- Despite the difference between civilization and culture a civilization based on the external life without the better culture is not possible.
- If fear, confusion, jealously, strife and immaturity in the body and in the mind, the culture would not growth as well as civilization.

Unity in diversity

- There are many different dialects in our country. Despite their difference in ethnicity, languages, religion, food, dress and customs, they live together in a sense of being Indian.

Unity in diversity - Race, language, custom

Introduction

- The sense of Indian unite all people, eventhough people are divided by different sectors such as language, ethnicity, religion, color and habitat.
- The reason why India is the world's largest democracy is because of the attitude of the people of India who are united in diversity.
- The language, culture, customs and hospitality of India are well followed.
- Our people are living a life of compassion.
- The Mahaveer, Buddha, Aazhwar and Nayanas were taught to the masses for the purpose of higher spirituality.
- "The wonder that was India" says the famous, A.L.Basham who claims that India is the home of countless wonders. This book celebrates the rituals and ancient traditions of the Indian villagers.
- Here you can see the integration of various civilization cultures found in the world.
- India is the 7th largest country in the world. It has 28 states and 9 union territories. According to 2011 census the total population is above 121 crore.

River Ganges

- Ganga was declared as the National River of India in 2008.
- Ganga River has many specialities as the longest river in India, the most sacred river and the largest number of tributaries.
- The National flag, national symbol, the national Anthem, the national bird etc., are common to the whole of India to establish unity in diversity

Unity in Diversity

Definition

- Indigenous people have a sense of Integrity even though they have different elements from geography, ethnicity, language, literature, religion, society, economy, life rituals and traditions. This is what we mean by unity in diversity. This noble principle is the peculiarity of Indian culture.

Differential Elements

Geological differences

- India is a vast country extending from the Himalayas in the north to Kanyakumari in the south.
- The Himalayas divide India from the Asian continent.
- India is known as the pennisula as it is surrounded by three sides of sea and one side of land.
- As for the national structure of the Indian subcontinent, we can see innumerable differences. India has different types of climate, weather, rainfall, sorts and vegetation.
- Although the northern parts of India are cold in the winter, there is no freezing point for man not to live.
- The reason people live in areas like cold Kashmir is to adapt to the prevailing climate.
- In addition, there are no climates in any other part of India which affect the daily activities of the people.

Italy of Asia is, India

- Geographers compare India to Italy.
- Italy is a peninsula country in Europe.
- This country is bounded by the Eritrean sea to the East, the Tuscan sea to the west, the gulf of Nunnila to the south and the Abianine Mountains to the north.
- The Island of Srilanka is close to India, just as sicily is to the south of Italy.
- The country's economic development is based on a country's climatic condition.
- The prosperous beaches in India facilitate foreign trade.
- Plain helps domestic business and its causing to economic development.
- Although each land area is different in location, the economic growth index is consistent.
- Spices including pepper in Kerala, paddy in West Bengal and Tamilnadu region, Cotton in Gujarat and Maharashtra, Wheat in Punjab, Tea in Assam and coffee in Karnataka. They greatly support India's economic growth.
- Plateaus are low elevations of rainfall. Mineral resources and some agricultural commodities available in this region.
- Mineral resources in Chota Nagpur plateau, Millet products in the Malwa plateau, Pulses and oil seeds in the Deccan plateau.

Ethnic Diversity

- Even before the arrival of the Aryans in India, we have evidence that the Harappans lived on the banks of the Indus.

- The Veda says that the Aryans lived in the plain of the Indus ganga.
- The sangam literature suggests that the Tamil culture is very ancient.
- The persians, Greeks, Sagars, Kushans and Huns settled in the northwest of India.
- Herotototus, the father of history, points out that India was home to many races and populations as early as the 5th century BC.

Indian races

- Indo-Aryans in Kashmir, Rajasthan, punjab
- Dravidan race in Tamilnadu, Andhra, Central province and Chotta Nagpur regions.
- Mongol race in Assam Nepal frontier.
- Aryan Dravidian race in United provinces and Bihar.
- Mongol - Dravidian race in Bengal and Odisha.
- The Northwest frontier Turkish - Iranian ethnic group living on Maratha region.
- In medieval Indian history, Arabs, Truks, Mongols and Mughals came to India and ruled.
- In modern Indian History, the Portuguese, The Dutch, The English, The French etc., settled in India for trade.
- On this basis, Dr.Vincent Arthur Smith referred to India as a "Ethnological Museum".
- The cultural norms of the people of different ethnic groups in India determine the foundation of Indian Culture.
- Our strong culture based on these different ethnic groups. As each race has its own specific unique features. India is a country of unity.

Languages Differences

- Language is a tool that can help a human to express his innermost feelings
- Aber crombie refer to this as the "Language is the vehicle of Communication".
- Speech and writing are the greatest gift to mankind.
- In human languages, painting and sign languages are used as symbols.
- Sounds can be converted into characters. But sign or gesture cannot be changed that way. In human languages, these codes are called words, and the rules for manipulating them are called grammars.
- According to 2011 census, Indian population have more than 121 crores.
- PLSI (People's Linguistic Survey of India) reports that these people speak more than 780 languages. The survey was taken between 2010 and 2013.
- The census suggests that in 1961 there were appproximately 1650 languages and that more than ten languages were being destroyed each year.
- If these situation continues the figure would be 500 in hundred years.
- Indian people speak different languages. There are 33 languages spoken by more than 1,00,000 people.
- In ancient times, Prakit language and sanskrit were used in many parts of India.
- Sanskrit language is considered to be a mother of north Indian languages.
- Devanagari script is used to write sanskrit and north Indian languages.
- Primary languages of North India's are Hindi, Marathi, Gujarat, Punjab, Kashmiri, Urdu and Bengal.
- As same language is spoken in north east India.
- Tamil, Telugu, Kannada and Malayalam are the primary languages widely spoken in south India.
- Many languages spoken by tribal people have no written form.
- English has been used as connecting language in India after 200 years of British rule.
- Despite all these languages, only 22 languages are officially recognized by the government of India.
- In human culture language is used as connecting tool.
- This is because language is used as a tool to exchange ideas.
- Language determines many biological elements and cultural elements such as the science, art, history, social status customs, morals and thoughts of people who speaks it

22 Officially recognized Indian languages

1. Assamese	2. Bengali
3. Bodo	4. Dogri
5. Gujarathi	6. Hindi
7. Kannada	8. Konkani
9. Maithili	10. Malayalam
11. Manipuri	12. Marathi
13. Nepali	14. Odia
15. Punjabi	16. Sanskrit
17. Santali	18. Sindhi
19. Tamil	20. Telugu
21. Urdu	22. Kashmiri

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- Many north Indian languages are belongs to Indo-Aryan language family.
- Majority of Indian people speak Punjabi, Sindhi, Hindi, Urdu, Gujarati, Bengali, Odia, Kashmiri and Sanskrit
- In higher education English is used as medium of Instruction.
- Other than English French is used in Pondicherry and Portugal used in Goa.
- Thus we find many languages in our country.

Religious Differences

- As per 2011 census there 121 crore population in India. In these 79.80% are Hindus, 14.23% are Islams, 2.30% Christians, 1.7% Sikhs, 0.07% Bhuddist and 0.37% Jaints are living in India.
- The people living in India following various religions such as Hinduism, Buddhism, Jainism, Islam, Christs, Sikkisim and Zorashtrianm.
- Out of these Hinduism, Jainism, Buddhism and Sikkhism were the four religions that are originated in India.
- The population of Jammu & Kashmir has a high proportion of Muslims.
- Christinaity is predominantly in the northeastern states of Arunachal Pradesh, Mizoram and Meghalaya.
- Sikhs are the majority living in the state of Punjab.
- They live in harmony with religious places of worship and celebrating festivals.

Differences in society

- The south Indian life style is different from the lifestyle of the North Indian people.
- Food, Clothing, accessories, Customs etc.,
- Vary in each state. There are differences in dressing and food habits.

Economic differences

- Globally India ranks fourth interms of purchasing power party.
- Crops yield according to the nature of the land.
- The economic status of Punjab state largely depended on wheat production. Likewise paddy and Jute in west Bengal, Cotton in Maharashtra and Gujarat, pulses and oil seeds in Madhyapradesh & Karnataka, spices in Kerala determine their respective state economic conditions.
- The same kind of agricultural crops do not harvest the whole of India.
- Based on the principle of fiscal policy India is a mixed economy. In mixed economy private and public sector co-exists personal income alone determines a family economic growth.
- These economic inequalities, create different sections such as poor, rich, employeer, worker.

Unity elements

Similarities in the geographically

- India is located in the central south of the Asian continent.
- It has a length of 3214 km from north to south and 2933 km length from east to west.
- Geographically in India most of the land is plains (fertile lands)
- Foreigners considered whole India as a one country. The term Hind came from river sindh.
- Greeks first known place in India was river sindh region so they called this subcontinent as sindhu.
- Due to the invasions of Greek and persians the name India and Hindustan originated. They pronounced sindh as Hindu.
- Following this, the Arabs who came in the middle ages called our country Hindustan.
- Despite difference in geographical features our country has been known as Bharat nation since mythological period.
- Although the Vindhya Satpura ranges divide North India and South India, we call India as the continent of India. On this basis that we celebrate the Bharat Nation as the Bharat Mata.

Political Intergrity

- The sangam literature Ettuthokai and Pattupattu indicate that the ancient tamils excelled in culture.
- Indians were united in oppossing strangers despite caste and religious differences.
- Nehru, in his book "Discovery of India", said that political and cultural unity made India a powerful nation.
- As kings succeeded to the rule of whole India, they took on titles like Rajati Rajan, Adirajan,Ekrad and Samrat.
- In the Maurya Empire, Ashoka and Mughal emperors Akbar and Aurangazeb formed the central administrative body in India.
- The British developed a public transport like railways and postal telegraph, and its unites people of India

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Religious Integrity

- Religious festivals bring people together as Indians
- Forgetting religous differences, people greet each other.
- Ceremonies and festivals serve as instruments for spreading equality, fraternity and patriotism.
- Culture based festivals are also factors that promote unity in people mind.
- Festivals like Gorunanak Jayanthi in Punjab, Kanthuri festival in Nagur darka, Tamilnadu, Velankani festival, Sikkal Singaravelar festival unite all religious peoples apart from their religious differences.

Religious festivals

- In India various religious festivals celebrated unitedly.
- Hindus celebrate festivals such as Diwali, Navarathri, Chittri festival, Sriram navami, Vaikunda Ekadesi, Vinayagar festival, Mahasivarathri, Kumbamela, Masimegam, Thai poosam, Karthigai Deepam and Krishna Jayanthi
- The pongal festival which is celebrated in Tamilnadu, is celebrated in the name of 'Maharasangaranthi' in North India.
- Christians celebrate Christians, Islams also celebrates festivals such as Miladi Nabi, Ramzon and Pakrit.
- Budddhist celebrates Buddha Purnima jains celebrates Mahavira Jayanthi and Sikhs celebrates Gurunanak Jayanthi.
- All regions celebrating these festivals believe that they can reach the god through pure love, tolerance and true love.
- The celebration of such festivals in unity and joy, claims to the world that India is a secular country.
- Indian religions are have similar principles such as a one god doctrine, the immortality of the soul, Karma and Veedu peru (Mukthi)
- The south Indians make a pilgrimage to Kasi in the North and the North Indians make pilgrimage to Rameswaram in the south, demonstrating the religious and cultural unity of our country.
- Worshipping god like shiva and vishnu in the vedic ritual, worshipping the epics of the Ramayana and Maharbaratha and treating the Vedas, Bhagavad Gita and Puranas as sacred is same in the whole of India.
- The religious unity of India shows that the Hindus go to church and Dharga.
- The constitution of India enables the people of India to respect one another's beliefs and live in harmony with one another.
- It gives other religious people the right to set up their own places of worship.
- Religion and religious festivals promote moral and moral values in people's mind.

Literature

- India is a treasury of literature.
- The Vedas, the Mahabharata, the Ramayana, The Bhagavad Gita, the Vivelium, the Kuran and the Tirukural are available in other Indian languages.
- Kalidasa's Megadhutam and Sakuntalam have been translated into many Indian languages.
- Philosophical principles written by sankara, Ramanujar, Kabir, Guru Nanak and Chaitanya are being followed throughout India.
- The Nalaiyradhivaprapandham and devram songs are written by Azhwars and Nayanas being sung by Indians.
- Such literary works promote unity and Integrity among Indians. So, India is a treasury of literature.

Unity in Culture

- In India, people of different ethnicities live in harmony and promote a high culture.
- Unity in culture can be realized through language, literature, religion, philosophy, practices, traditions, beliefs, ethics, fine arts and architecture.
- Culture is therefore the norm of a multifaced life.
- There are uniform cultural elements and ideologies in the literature that express Indian culture.
- All communities in our country celebrate cultural unity by celebrating their respective festivals.
- It is noteworthy that although this variation has undergone many changes, the characteristics of compromise, resilience and tolerance have grown to the present day.

Indian Heritage and Customs

- Indian heritage and customs are very ancient.
- Emphasis on virtues such as hospitality, love, friendship, selflessness, justice, ethics, truth, peace, respect for the elders, respect for parents and teachers, transcending race, religion and language.
- Our above mentioned characteristics help to preserve the habits and culture.

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Art and Architecture

- The Development of India architecture is often religious.
- The pallava period Mamallapura sculptures the Kanchi Kailasanathar temple, the Vaikuntha perumal temple, the Tanjore Bragadeeshwarar temple, Madurai Meenakshi amman temple and the Srivilliputtur Andal temple are some of the best examples of ancient south Indian architecture.
- Stupa was introduced for the first time in North India ancient stupas are found in Sanchi and sarnath.
- Mosques were built in the persian style.
- The Puri Jaganath Temple, the Konark suryanar temple, the Kasi Viswanadar temple, the Vaishnavadevi temple in Kashmir, the Tajmahal, The Delhi Red Fort are some of the best examples of North Indian architecture.
- Hindustani music in north India and carnatic music in south India are instruments for uniting people.
- The dances of each state are different but they emphasize the integrity of the Indian.

Similarities in languages

- Different languages in our country are spoken by people living in different states.
- Each language has its own unique grammar and literary sources.
- Despite our Indian languages are varies by spoken styles, it acts as the instrument to reflect our ancient culture and people's thoughts.
- Languages such as Pali, Prakit and Sanskrit were spoken by the people of ancient North India. In south India, these languages were propagated by samana and Budddhist monks.
- Literature written in these languages emphasized morality and humanity.
- During this period, Tamil literature was also composed of countless literary works emphasizing the virtues of charity, substance, plessure and Mukthi.
- Tirukkural written by Thiruvalluvar is known as world public cemetry.
- Tolkappiyam reflects the lifestyle and culture if Tamils to the world.
- Kannada and Malayalam languages emerged from the elder Dravidan language in south India.
- Ancient sanskrit literature was translated into Arabic and Persians.
- India's astronomy, mathematics, science and philosophy have been translated into western countries.
- English became official language of India after the arrival of Europeans the famous Tirukkural and Thiruvasagam were translated into English.
- The Book "The secret way" written by Lord Lytlon was translated into tamil by Manonmaniyam Sundaranar in the name of Ragasiya Vazhi.
- Philosophical principles of Rajaram MohanRoy and swami Vivekanandar were translated into western languages.

Harvest festivals

- Pongal festival is celebrated as the harvest festival in Tamilnadu.

Magarasankaranthi	-	Karnataka, Gujarat, Maharashtra, Bihar
Onam festival	-	Kerala
Lohari	-	Madhyapradesh
Paisakthi	-	Punjab
Bohali Bihu	-	Assam
Nabann	-	Bengal

Similarities in Literature

- The language rich in literature such as Tolkappiyam, Trikural, Naladiyar, Nanmanikadigai, Inna Natpatu, Periya Puranam, Kambaramanayanam, Seerapuranam and Yesu Kaviyam written in Tamil.
- One of the world classics. These texts advance moral principles.
- The literary works of the Rashtrakutas such as Kavirajamarkam in Kannada and Amuktha Malyada, written in Telugu during the Vijayanagar empire take on the richness of their respective languages.

Similarities in social structure

- From the earliest times, the Indian people have had a similar character in their social and cultural life, despite their differences in profession and economics.
- Indian helping each other while facing natural disaster despite various social differences.
- Today, anyone can do any business. This shows state of social solidarity.

Factors that helps to unite Indian culture

1. **Kings**

- Ashoka, Chandragupta, Samutragupta, Akbar were the great rulers of our nation. They ruled India together by incorporating various territories.

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2. **Uniform Administration**

- The Mauryans, the Guptas, the Mughals and the English who ruled our country united all the provinces during the reign and introduced a uniform administration.

3. **Religion and Language**

- In ancient times Tamil and sanskrit, Nowadays, English, Hindi and Tamil supports cultural harmony.
- Literature, Ethikas, Puranas, Epics are all translatedinto Indian languages.
- The Ramayana was composed by Sage Valmiki in sanskrit, Tulsidasar in Hindi and Kambar in Tamil.

4. **Transport and Communication**

- The introduction of Railways, Telegram post, Radio, Speed post during British period helps to speedy communication and it reduces travelling time.
- This makes it easier for people to visit many places.
- Development of science & Technology in recent times has brought people together.

5. **History and Patriotism**

- Knowledge of History, Patriotism and sense nationalism helps cultural unity.

Protecting cultural heritage

- We should understand "Unity in Diversity" is the fundamental principle of our India nation.
- "Pirapokkum Ella Uyirkum" quoted by Valluvar. We should treat people equally without discrimination.
- We also need a broad religious sense of "Emmathamum Sammatham".
- In practical life we must follow the noble principle of "Ondre Kulam Oruvane Devan"

National Symbols

- Government of India adapts national symbols to promote sense of Integrity throughout the nation.

National Anthem - JanaGanaMana written by Rabindranath Tagore

National Song	-	Vante Mataram written by Bakkim Chandra Chaterjee
National Bird	-	Peacock
National Animal	-	Tiger
National tree	-	Banyan tree
National Flag	-	Tricolour flag with Ashoka wheel.

National festivals

- Indian national festivals create a sense of unity among Indians as they cross caste, creed, ethnicity, language and regional differences.

Independence day	-	August 15
Republic day	-	January 26
Gandhi Jayanthi	-	October 2nd
Children's day	-	November 14th (Nehru's Birthday)
National Youth day	-	January 12th (Vivekananthar Birthday)

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Organisation of fine arts, dance, drama, music

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ART AND CULTURE OF INDIA

17.1 RELIGION

Religion is a collection of belief systems, cultural system and world views that relate humanity to spirituality and sometimes to moral values. Religion is different from private belief in its social character.

Hinduism

- It consists of a collection of intellectual and philosophical points of views, rather than a rigid system of beliefs.
- There is no specific founder of the religion.
- Its roots can be traced to the historical Vedic religion of the Iron age India.
- Hinduism is the third largest religion in the world after Christianity and Islam.
- Prominent texts are the Vedas, the Ramayana and the Mahabharata.

Islam

- **Prophet Mohammed** is the founder of Islam.
- Holy book of Islam is **Quran**.
- Islam is the second largest religion in the world.
- Most Muslims belong to two denominations **Shia** and **Sunni.**
- Islam arrived in India in 8th century AD.

Christianity

- **Jesus** is the founder of Christianity.
- **Bible** is the Holy book of Christianity.
- Christain religion is mainly divided into 2 streams-**Catholic** and **Protestant.**
- Christianity is the world's largest religion.
- Holy texts of the Christianity are the **Old Testament** and the **New Testament.**

Sikhism

- **Guru Nanak** is the founder of Sikhism.
- **Guru Granth Sahib** is the Holy book of Sikhism. Sikhism

is the third largest religion of India.

- Sikhism developed in India during 16th and 17th centuries.

Buddhism

- **Mahatma Buddha** is the founder of Buddhism. Buddhism is the indigenous religion of India.
- Holy book of Buddhism are the **Tripitakas.**
- The three Jewels of Buddism are Buddha, Dhamma and Sangha.
- Buddhists generally classify themselves as either Theravada or Mahayana.

Jainism

- **MahaviraSwami** is the founder of Jainism.
- Jainism is a religion indigenous to the Indian subcontinent.
- Holy book of Jainism is the **Kalpa Sutras**.
- The Main doctrines of Jainism are Anekantavada, Syadvada and Nayavada. The two sects of Jainism are **Svetambara**and **Digambara.** Jain holy texts consist of Purvas, Agamas, Angas and Upangas.

17.2 LANGUAGES

Sanskrit

- Sanskrit is the mother of many Indian languages.
- Sanskrit is the most ancient language of our country.
- The Vedas, Upanishads, Puranas and Dharmasutras are all written in Sanskrit.
- It is one of the twenty-two languages listed in the Indian Constitution.
- The Dharmasutras, the Manusmriti, Arthashastra and Gita Govinda are the famous books in Sanskrit.
- Panini, Kautilya, Kalhana and Jayadeva are the famous writers of Sanskrit.

Pali

- Pali is an Indo-Aryan language, which was used for the earliest Buddhist Scriptures. Pali literature is mainly concerned with Theravada Buddhism.

Telugu

- The Vijayanagara period was the golden age of Telugu literature.
- Eight Telugu literary luminaries are popularly known as Ashtadiggajas.

The first Indian woman Judge- Anna Chandy

- Ramakrishna was the author of PandurangaMahatmayam, which was considered as one of the greatest poetical works of Telugu literature.

Kannada

- Kannada language developed fully after the AD 10th century. The earliest known literary work in Kannada is Kavirajamarg, written by the Rashtrakuta King NripatungaAmoghavargha.
- Pampa, known as the father of Kannada, wrote his great poetic works AdiPurana and VikramarjivaVijaya in the AD 10th century.

Malayalam

- The language of Malayalam emerged around the AD 11th century. By 15th century, Malayalam was recognised as an independent language.
- BhasaKautilya, a commentary on Arthashastra and Kokashndisam are two great works.
- Rama Panikkar and Ramanujan Ezhuthachan are well known authors of Malayalam literature.

Tamil

- Tamil is the mother language of the Dravidian language family.
- The **Sangam literature** is a collection of long and short poems composed by various poets in praise of numerous heroes and heroines.
- There are about 30000 lines of poetry, which are arranged in eight anthologies called Ettuttokai.

Persian and Urdu

- Urdu emerged as an independent language towards the end of the AD 4th century.
- Urdu language was born out of the interaction between Hindi and Persian.
- Urdu became more popular in the early 18th century.
- The earliest Urdu poet is supposed to be **Khusrau.**
- Urdu has given us a new form of poem, that is called a Nazam.

Hindi

- Hindi is direct descendant of the Sanskrit language, through Prakrit and Apabhramsha.

The first Indian woman Lawyer- Cornelia Sorabjee

- ❖ It is spoken largely in North India.
- ❖ Evolution of Hindi literature can be better understood through four stages of **AdiKal, Bhakti Kal, Riti-KavyaKal**and **AdhunikKal.**

17.3 LITERATURE

Bengali Literature

- ❖ Raja Ram Mohan Roy wrote in Bengali besides English, which gave an impetus to Bengali literature.
- ❖ **Ishwar Chandra Vidhyasagar**(1820-91) and **Akshay Kumar Dutta** (1820-86) were the two other writers of this early period.
- ❖ Sharat Chandra Chatterji (1876-1938) and RC Dutta, a noted historian and a prose writer, too contributed to the making of Bengali literature.
- ❖ But the most important name that influenced the whole of India was that of **RabindraNath Tagore** (1861-1941). Novels, dramas, short stories, criticism, music and essays, all flowed from his pen. He won the **Nobel Prize** for literature in 1913 for his Geetanjali.

Assamese Literature

- ❖ Like Bengali, Assamese also developed in response to the Bhakti movement.
- ❖ Shankaradeva, who introduced Vaishnavism in Assam helped in the growth of Assamese poetry. Even the Puranas were translated in Assamese.
- ❖ The earliest Assamese literature consisted of buranjis (court chronicles). Shankaradeva has left several devotional poems, which people sang with rapturous pleasure, but it was only after 1827 that more interest was shown in producing Assamese literature.

Oriya Literature

- ❖ Oriya language shows the maximum influence of Sanskrit. It originated in the AD 9th century and its literary development took place in the 13th century.
- ❖ Worth mentioning in Oriya literature are **FakirmohanSenapti**and **RadhaNath Ray,** whose

writings deserve considerable attention in the history of Oriya literature.

- The works of UpendraBhanja (1670-1720) were important as they ushered a new period of Oriya literature. In Odisha, the works of **Saraladasa**are regarded as the first works of Oriya literature.

17.4 MUSIC

- The music of India is said to be one of the oldest unbroken musical traditions in the World.
- Many different legends have grown up concerning the origin and development of Indian classical music.

Hindustani Music

Classical Music

- Hindustani classical music originated in North India around the 13th and 14th centuries. In contrast to Carnatic music, the Hindustani classical music was not only influenced by ancient Hindu musical traditions and Vedic philosophy but also by the Persian elements.
- Hindustani music is based on the Raga system. The Raga is a melodic scale, comprising of notes from the basic seven –Sa, Re, Ga, Ma, Pa, Dha and Ni.
- On the basis of notes included in it, each raga attains a different character. the form of the raga is also determined by the particular pattern of ascent and descent of the notes, which may not be strictly linear.
- Hindustani classical music is primarily vocal-centric. The major vocal forms associated with Hindustani classical music are the Khayal, ghazal, dhrupad, dhammar, tarana and thumri.

Thumri

- It is an informal vocal form of Hindustani classical music and is said to have began with the court of NawabWajid Ali Shah, the Nawab of Oudh.

Dadra

- Refers to two separate, but originally linked concepts in Hindustani classical music. The Dadra tala consists of six beats in two equal divisions of three. It is mostly performed in Agra and in the Bundelkhand region.

The first Indian lady to become Miss World- ReitaFaria

Qawwali

- ❖ It is a form of Sufi devotional music. Originally, it was performed at mainly Sufi shrines or dargahs. Its roots can be traced back to 8th century Persia. Songs in Qawwali are mostly in Urdu and Punjabi languages.

Ghazal

- ❖ It is a poetic form consisting of rhyming couplets and a refrain, with each line sharing the same meter.
- ❖ It is an ancient form originating in 6th century Arabic verse. It spread into South Asia in the 12th century, due to the influence of Sufi mystics.

Hori

- ❖ It is a genre of semi-classical singing which is popular in Uttar Pradesh and Bihar. It comes under the category of season songs.

Kirtan

- ❖ It is a call and response chanting performed in Indian devotional traditions. It is closely associated with the Bhakti movement.

Gharana

- ❖ There is a rich tradition of Gharanas in classical Hindustani music. These Schools or Gharanas have their basis in the traditional mode of musical training and education. Every Gharana has its own distinct features.

Gwalior Gharana

- ❖ This is the oldest among all the KhayalGayaki (Vocal) styles. The distincitive feature of this style of singing has been noted to be its simplicity.

Agra Gharana

- ❖ The Agra Gharana places great importance on developing forcefulness and deepness in the voice, so that the notes are powerful and resonant.

KiranaGharana

- ❖ It derives its name from the birth-place of Abdul Kharim Khan of Kirana near Kurukshetra. In the Kirana style of singing, the swara is used to create an emotional mood by means of elongation and use of Kana-s.

The first Indian woman Honours Graduate- Kamini Roy

Rampur SahaswanGharana

- The Rampur SahaswanGharana, there is a stress on the clarity of swara in this style and the development and elaboration of the raga is done through a stepwise progression.

Patiala Gharana

- Patiala Gharana is regarded as an off-shoot of the Delhi Gharana. The Patiala Charana is characterised by the use of greater rhythm play and by Layakari with the abundant use of Bols, particularly **Bol tans.**

Delhi Gharana

- The Delhi Gharana was represented by Tanras Khan and Shabbu khan. The highlights of Delhi Gharana are pleasing vistaar and exquisite compositions.

Bhendi Bazaar Gharana

- The most distinctive feature of the Bhendi Bazaar Gharana is the presentation of Khayal, which is open voice using Akar. There is a stress on breath-control and singing of long passages in one breath is highly regarded in the Gharana.

Banaras Gharana

- The Banaras Gharana evolved as a result of great tilting style of khayal singing known by thumri singers of Banaras and Gaya.

MewatiGharana

- The MewatiGharana gives importance to developing the mood of the raga through the notes forming it and its style is Bhava Pradhan. It also gives equal importance to the meaning of the text.

17.5 DANCE

Indian Classical Dances

India has an old tradition of thousands of years in regard to fine arts and classical and folk music and dances. Some of the world-famous dance forms that originated and evolved in India are Bharatnatyam, Kathak, Kathakali, Kuchipudi, Manipuri, Mohinaiattam and Odissi.

Bharatnatyam



- Bharatnatyam is one of the most popular classical Indian dances. Bharatnatyam is more popular in South Indian states of

Tamil Nadu and Karnataka.

- The music accompanying this dance is Carnatic music. It evolved out of the Devadasi system of South Indian temples. Two famous styles are **Pandanallur**and **Tanjore.**
- Famous dancers associated with Bharatnatyam are E Krishna Iyer, Rukmini Devi Arundale and Ana Pavlova.

Kathak



- Kathak is one of the most important classical dances of India. Kathak is said to be derived from the work katha, meaning the art of storytelling.
- Famous centres are Lucknow and Jaipur, Lucknow school depicts Mughal Court etiquette, while the Jaipur School depicts stories of Rajput Kings and Gods. Famous exponents are Sitara Devi, SambhuMaharaj, Uma Sharma Shovana Narayan etc.

Kathakali

- Kathkali is the classical dance form of Kerala. The word kathakali literally means **Story play.**



- Kathakali is considered as one of the most magnificent theatres of imagination and creativity.
- Famous exponents of Kathakali are Vallathol Narayan Menon, KujuKurup, GuruGopinath etc.

Kuchipudi



- Kuchipudi is one of the classical dance forms of South India. Kuchipudi exhibits scenes from the Hindu epics, legends and mythological tales. Famous exponents of Kuchipudi are Lakshmi Narayan Shastri, Raja and Radha Reddy, Swapanasundari and YaminiKrishnamurti.

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Manipuri



- Manipuri is one of the major classical dances of Inida. The most striking part of Manipuri dance is its colourful decoration, lightness of dancing foot, delicacy of abhinaya (drama), lilting music and poetic charm. Popular exponents are Javeri sisters, Rita Devi, Nirmala Mehta, GuruBipin Singh etc.

Mohiniyattam

- Mohiniyattam from Kerala is a solo female dance and is known for its rhythmic and unbroken flow of the body movements.



Mohiniattam has the grace and elegance of Bharathanatyam and vigour of Kathakali.

- Famous exponents of this dance form are KalyaniAmma, Vaijayanthimala, Bharati Shivaji and HemaMalini.



Odissi

- Odissi is one of the famous classical Indian dances from Odisha state.
- It is a graceful and sensous dance style and involves the tribhanga (three bends) posture.
- The (three bends) symbolise the means to escape the limitations of the body.
- **Famous dancers** of Odissi are IndraniRehman, SonalMansingh, Kiran Sengal, Rani Karna, Sharon Lowen and MyrtaBarvie.

17.6 ARCHITECTURE



Indian architecture, which has evolved through centuries is the result of socio-economic and geographical

conditions of the region. Indian architecture evolved in various stages in different parts and regions of the country.

Rajput Architecture:

- The Rajputs were great patrons of art and architecture, the finest examples being their forts and palaces. The Rajputs palaces are complex composition built as inner citadels surrounded by the city and enclosed by a fortified wall as at Chittorgarh and Jaisalmar. Some forts, such as those at Bharatpur and Deeg, were protected by wide moats.
- The palaces of Jaisalmer, Bikaner, Jodhpur, Udaipur and Kota represent the maturity of the Rajput style.

Deccan Style:



- The architecture of the Deccan is marked by its distinct originally and independence of style, unlike the architectural styles of the other provinces, which combined both the temple architecture and the Islamic building ideals. It derived its elements from the architectural styles of the Sultan of Delhi and that of the distant Persia.
- Some keys features of this style are the presence of bulbous domes with lotus neck, military style of architecture, presence of thick walls and combination of gateway and mosque-like charminar.

Mughal Style:



- The medieval period saw great developments in the field of architecture. With the coming of Muslims to India, many new features came to be introduced in buildings. The development of Muslim style of architecture of this period can be called the Indo-Islamic architecture or the

India architecture influenced by Islamic Art.

- The Indo-Islamic style was neither strictly Islamic nor strictly Hindu.
- The earliest building of this period is Quwwat-ul-Islam Mosque and the QutubMinar at Delhi.

PUPPETRY:

- The early puppet shows in India dealt mostly with histories of great Kings. Princes and heroes and also political satire in rural areas.
- Slowly, this art form emerged from the precincts of the temple and village to reach out to the outside world performing on various social and contemporary themes in Indian towns and cities.

PAINTING:

- The history of Indian painting is just about as old as the history of the people of India.
- The most primitive instances of paintings in India can be traced back to cave paintings.

Mughal School:

- This school has a specific style of south Asian painting. Usually, it was confined to miniatures either as book depictions or as individual works to be kept in albums.
- This practice materialised from Persian miniature painting, with Indian influences of Hindu, Buddhist and Jain.
- It wonderfully blossomed during the Mughal Empire. Later, this school of painting reached other India courts of Muslims and Hindus and afterwards Sikhs.
- Akbar and Jahangir were exceptionally great patrons of this painting. Mughal School of painting revolved around court scenes, portraits, hunting scenes, lover's battle fronts etc.

Rajput School:

- This school progressed and thrived during the 18th century in the majestic Rajputana courts.
- This school of painting flooded from the approach of Mughal painting.

- ❖ A typical style of painting with particular common characteristics came up in every Rajput real
- ❖ This school illustrated an assortment of themes like landscapes, events from the Mahabharata, Ramayana, Krishna's life and about human beings.

Bengal School:

- ❖ This school was a fashion of art, which progressed during the British Raj in Indian of early 20th century.
- ❖ Indian Nationalism was greatly linked to this painting. British art administrators also supported and promoted it.
- ❖ Raja Ravi Verma and Abanindranath Tagore were amongst the pioneer artists of this school. Today's renowned artists, who belong to this school include Nilima, Dutta, Sudip Roy, Paresh Maiti and BikashBhattacharjee.

Institutions for the promotion of Art and Culture

- ✓ The National Musecum : 1948
- ✓ The Indian Council for cultural Relations : 1950
- ✓ Sahitya Academy : 12 March 1954
- ✓ SangeetNatak Academy : 1953
- ✓ Lalit Kala Academy : 1954
- ✓ Center for cultural resourece and training : 1979
- ✓ Seven zonal centres at : Patiala, Santiniketan, Udaipur, Allahabad, Thiruvaiaru, Nagpur, and Dinapur
- ✓ Indira Gandhi National Center for Arts :
  - The Indira Gandhi Kalanidhi
  - The Indira Gandhi Kala Kosha
  - The Indira Gandhi JanapadaSampada
  - The Indira Gandhi Kala Darshana
- ✓ The National Gallery of Modern Art

The first Indian woman Lieutenant General- Puneeta Arora

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Government of Tamilnadu

Department of Employment and Training

Course : TNPSC Group II Exam

Subject : History & Culture of India

Topic : **Annexure I - GOVERNOR GENERAL (1773 -1833)**

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GOVERNOR-GENERAL (1773 – 1833)

GOVERNOR-GENERALS OF BENGAL

Warren Hastings (1772-85)

- He became Governor of Bengal in 1772 and first Governor-General of Bengal in 1773, through the **Regulating Act.**
- He abolished the **dual system** of administration.
- Divided Bengal into districts and appointed collectors and other revenue officials.
- Established India's first Supreme Court at Calcutta.
- He founded **Asiatic Society of Bengal** with **William Jones in 1784** and wrote introduction to the first English translation of the **Gita** by Charles Wilkins.
- Started Diwani and Faujdariadalats and the district level Sadardiwani and Nizmatadalats (appellate courts).
- He redefined Hindu and Muslim laws. A translation of code in Sanskrit appeared under the title 'code of Gentoo laws'.



- First Anglo-Maratha War during his period, which ended with **Treaty** of **Salbai**(1776-82).
- Second Anglo-Mysore War (1780-84), ended with **Treaty of Mangalore.**
- Rohilla War in 1774.
- Pitts India Act, 1784 and Edmund Burke Bill, 1783 was passed.
- Deprived zamindar of their judicial powers. Maintenance of records was made compulsory.
- Impeachment proceedings started against him in Britain on the charges of taking bribe. After a trial of 7 years, he was finally acquitted.

Lord Cornwallis (1786-1793)

- First person to codify laws (1793). The code separated the revenue administration from the administration of justice.

- He started the **permanent settlement of Bengal.**
- He created the post of **District Judge**. He is called Father of Civil Services in India.



- Third Anglo-Mysore War and the **Treaty of Srirangapatnam**.
- He undertook police reforms.

Sir John Shore (1793-1798)



- He played an important role in planning the permanent settlement.
- Introduced First **Charter Act** (1793).
- Famous for his policy of non-interference.
- **Battle of Kharla** between Nizam and Marathas

Lord Wellesey(1798-1803)

- Introduced the system of Subsidiary alliance. Madras presidency was formed during his tenure.



- **Fourth Anglo-Mysore** war in 1799, Tipu Sultan died.
- First subsidiary treaty with Nizam of Hyderabad.
- Second Anglo-Maratha War.
- In 1800, he set up Fort William College in Calcutta. He was famously called as *Bengal Tiger*.
- He brought the Censorship of Press Act, 1799.

Subsidiary Alliance

- The subsidiary alliance system was used by Wellesley to bring Indian states within the orbit of British political power.



- Under this system, the ruler of the allying Indian state was compelled to accept the permanent stationing of a British force within his territory and to pay a subsidy for its maintenance.

- British promised that they will not interfere in the internal affairs but this was a promise they seldom kept.
- It disarmed the Indian states and threw British protectorate over them.
- First to accept subsidiary alliance was **Nizam of Hyderabad** 1798, second Nawab of Awadh, 1801.
- The Peshwa, the Bhonsle, the Scindhia and Rajputs of Jodhpur, Jaipur accepted the subsidiary alliance.

Sir George Barlow (1805-07)

- Vellore mutiny (1806, by soldiers).
- Second Anglo-Maratha War ended.

Lord Minto I (1807-1813)



- Treaty of Amritsar (1809) with Ranjit Singh.
- Charter Act of 1813, ended the monopoly of East India Company in India.

Lord Hastings(1813-23)



- Adopted the policy of intervention and war.
- Anglo-Nepal War (1813-23).
- Third Anglo-Maratha War (1817-18).
- Introduced the Ryotwari settlement in Madras by Thomas Munro the Governor.
- **Treaty of Sagowli**with Gurkhas (1816).
- **Treaty of Poona** (1817-1818).
- Suppression of Pindaris (1817-1818).

Lord Amherst (1823-28)

- First Anglo Burmes War (1824-26), signed **Treaty of Gandaboo**in 1826 with lower Burma of Pegu, by which British merchants were allowed to settle on Southern coast of Burma.
- Acquisition of Malaya Peninsula and Bharatpur(1826).

The first Indian woman to climb Mount Everest twice- Santosh Yadav

GOVERNOR-GENERALS OF INDIA

Lord William Bentinck(1828-1835)



- Most liberal and enlightened among all Governor-General of India.
- Regarded as the 'Father of Modern Western Education in India'.
- Abolition of Sati in 1829.
- Suppression of Thugs (1830).
- Passed the Charter Act, of 1833.
- Deposition of Raja of Mysore and annexation of his territories (1831).
- Abolition of provincial court of appeal and appointment of commissioners instead. He was First Governor-General of India.
- **First medical College** was opened in Calcutta in 1835.
- Treaty of Friendship with Ranjit Singh (1831).
- Annexed Coorg (1834) and Central Cachar (1831).

Sir Charles Metcalfe (1834-36)

- Passed the famous press law, which liberated the press in India. He is known as **"Liberator of press".**

Lord Auckland (1836-42)

- First Afghan War (1836-42).
- Death of Ranjit Singh (1839).

Lord Ellenborough (1842-44)

- Brought an end to the Afghan War (1842).
- Abolished Slavery
- Sind was annexed as **First Governor of Sind.**

Lord Hardinge (1844-48)

- First Anglo-Sikh War and the Treaty of Lahore.

Lord Dalhousie (1848-56)



- Second Anglo-Sikh War (1848-49) and annexation of Punjab.
- Abolished title and pensions.
- Window Remarriage Act (1856).

- Introduced Doctrine of Lapse.
- Wood Educational Despatch of 1854.
- Introduction of the **Railway, Telegraph** and the **Postal System** in 1853.
- Establishment of a separate **Public Works Department** in every province.
- **Engineering College** was established at Roorkee.
- Planned to open universities in Calcutta, Bombay and Madras on the model of Universities of London.
- Second Anglo-Burmese War (1852).
- Santhal uprisings (1855-56).
- Charter Act of 1853.

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VICEROYS OFINDIA

LORD CANNING (1856 – 58)



- Revolt of 1856 – 58
- Universities of Calcutta, Bombay and Madras were opened in 1857.
- He was last Governor General of India appointed by the East India Company and first Viceroy.
- Passed the Act of 1858, which ended the rule of the East India Company.
- The Doctrine of Lapse was withdrawn. The Indian Penal Code of Criminal Procedure (1859) was passed.
- Income tax was introduced for the first time in 1858.
- The Indigo riots in Bengal.
- The Indian Councils Act of 1861 was passed, which proved to be a landmark in the constitutional history of India.
- Indian High Court Act, (1861). Under this Act, High Courts were opened in 1865.

LORD ELGIN – I (1862 – 63)

- Wahabi Movement suppressed.

SIR JOHN LAWRENCE (1864 – 69)

- High Courts were established at Calcutta, Bombay and Madras in 1865.
- War with Bhutan in 1865.
- The Punjab Tenancy Act was passed.

10.4 LORD MAYO (1869 – 72)

- Introduction of financial decentralization in India and made the first provincial settlement in 1870.
- He established the department of Agriculture and Commerce.
- He organized the statistical survey of India. In 1872, first census was done in India.
- He established the Rajkot College in Kathiawar and Mayo College at Ajmer.

- He was the only Viceroy to be murdered in office by a convict in the Andaman in 1872.

LORD NORTHBROOK (1872 – 76)

- In 1872, Kuka Rebellion in Punjab led by Ram singh.
- Famine in Bihar (1876).
- He resigned over Afghanistan question.

LORD LYTTON (1876 – 80)



Most unpopular Viceroy of India.

- Arranged the Grand Durbar in Delhi (in 1877) when the country was suffering from severe famine.
- Passed the Royal title Act, (1876) and Queen Victoria was declared as Kaiser-i-Hind.
- Arms Act, (1878) made it mandatory for Indians to acquire license for arms.
- The infamous Vernacular Press Act, (1878)
- Lowered the maximum age of ICS from 21 to 19 years.
- Second Anglo-Afghan War 1878 – 80.
- Famine Commission under Stratchey was appointed by him in 1878.
- In 1876, Deccan Agrarian Relief Act was passed.

LORD RIPON (1880 – 1884)

- He was appointed by the Liberal Party under Gladstone.


Lord Ripon

- Repeal of the Vernacular Press Act in 1882.
- The first Factory Act, came in 1881 (improve the labour condition).
- In rural areas Local Boards were set up in 1880, Madras Local Board Act was passed. He was famously known as "Father of Local Self Government".
- First Official Census in India (1881).
- Famine code was adopted (1883).
- Appointed Hunter Commission for education reforms in 1882.

- ❖ Ilbert Bill controversy (1883 – 84) which empowers Indian Judges to inquire into European cases.
- ❖ Foundation of Punjab University.

LORD DUFFERIN
(1884 – 88)



- ❖ Third Anglo-Burmese War and annexation of Burma (1885).
- ❖ Formation of Indian National Congress (INC) in 1885.
- ❖ Bengal Tenacy Act, in 1885.
- ❖ Dufferin called INC as 'microscopic minority'.

LORD LANSDOWNE
(1888 – 94)



- ❖ Factory Act, of 1891.
- ❖ Indian Council Act, of 1892.
- ❖ Civil Services were classified Imperial, Provincial and subordinate services.
- ❖ In 1891, Age of Consent Act, under which marriage of girl below 12 years was prohibited.
- ❖ Appointment of Durand Commission to define the line between British India and Afghanistan.

LORD ELGIN II
(1894 – 1899)

- ❖ The Santhal uprising, 1899.
- ❖ Munda uprising, 1899.
- ❖ Assassination of two British officials by the Chapekar brothers in 1897.
- ❖ Plague spread in Bombay.

LORD CURZON
(1899 – 1905)

- ❖ Appointed a Police Commission in 1902 under Andrew Frazer.
- ❖ Universities commission appointed in 1902 under Thomas Railey.
- ❖ Indian Universities Act passed in 1904.
- ❖ Famine Commission under Macdonell.
- ❖ A new department of commerce and industry established.

- Partition of Bengal (October 16, 1905).
- The rising of the frontier tribes in 1897 – 98 led him to create the North Western Frontier Province.
- Passed the Ancient Monuments Protection Act, (1904) to restore India's cultural heritage. Thus, the Archaeological survey of India was established.
- Passed the Indian Coinage and Paper Currency Act (1899) and put India on a gold standard.
- PUSA, agricultural institute in 1903.

LORD MINTO – II (1905 – 1910)

- Swadeshi movement.
- Surat split (split in Congress between moderate and extremist 1907).
- Indian Council Act, 1909 (or) and Morley-minto reforms.
- Foundation of Muslim League, 1906
- Newspapers Act, 1908.

LORD HARDINGE – II (1910 – 1916)

- Annulment of the partition of Bengal in 1911.
- Bomb was thrown at Hardinge near Chandni Chowk but escaped unhurt.
- Transfer of capital from Calcutta to Delhi (1911 – 12).
- **Darbar** in Delhi and Coronation of George V.
- In 1911, Bihar and Orissa separated from Bengal and became a new state.
- Establishement of Hindu Mahasabha by Madan Mohan Malviya (1915).
- Gandhiji came back to India from South Africa (1915).

LORD CHELMSFORD (1916 – 21)

- Government of India Act, 1919 also known as Montague-Chelmsford Reforms.
- Repressive Rowlatt Act, (1919).
- JallianwalaBagh Massacre (13 April, 1919)
- Home Rule Movement both by Tilak and Annie Besant.

- ❖ Saddler Commission of Education in 1917.
- ❖ Appointment of Hunter commission to look into JallianwalaBagh Tragedy.
- ❖ Chambers of Prince, 1921 established.
- ❖ Non Co-operation Movement started.
- ❖ An Indian, Sir SP Sinha was appointed as the Governor of Bengal.

LORD READING
(1921 – 1926)

- ❖ Rowlatt Act was repealed along with Press Act, of 1910.
- ❖ Holding of the simulataneous examination for the ICS in England and India from 1923.
- ❖ Prince of Wales visited India in November, 1921.
- ❖ Moplah Rebellion (1921) took place in Kerala.



- ❖ Chauri-Chaura incident and withdrawal of Non-cooperation movement.
- ❖ Formation of Swaraj Party by CR Das and Motilal Nehru (1923).
- ❖ Communist Party of India founded by MN Roy (1925).
- ❖ Kakori Train Conspiracy (1925).
- ❖ Vishwabharati University (1922).
- ❖ Lee Commission (1924) for public services.
- ❖ Young Hilton committee for currency notes (1926).
- ❖ Royal Commission on agriculture
- ❖ RSS founded in 1925
- ❖ Murder of Swami Sraddhanand.

LORD IRWIN (1926 – 1931)


Lord Irwin

- ❖ Simon Commission visited India in 1928.
- ❖ Butler Commission in 1927.
- ❖ All India Youth Congress, 1928.
- ❖ Nehru Report – 1928
- ❖ Lahore Session of the Congress (1929) and Poorna Swaraj declaration.
- ❖ First Round Table Conference 1930, Congress boycotted it.

- ❖ Civil Disobedience Movement, 1930 started with Dandi March (March 12th, 1930).
- ❖ Gandhi-Irwin Pact, March, 05 1931.
- ❖ Sharda Act, 1929, under which marriageable age of girls (14 years) and boys (18 years) was raised.
- ❖ Jawaharlal Nehru and Subbash Chandra Bose founded Independence of India League.

LORD WILLINGDON (1931 – 1936)



- ❖ Second and third Round Table Conference.
- ❖ Communal Award by MagsayMcdonald (British PM).
- ❖ Government of India Act, 1935.
- ❖ Poona Pact was signed.
- ❖ All India Kisan Sabha 1936.
- ❖ Foundation of Congress Socialist Party, 1934.

Orissa separated from Bihar (1936) and a new province Sind was created (1936), also Burma separated from India, 1937.

LORD LINLITHGOW (1934 – 1943)

- ❖ First General Election (1936 – 37) Congress Ministries.
- ❖ Forward Block founded in 1939.
- ❖ Deliverance day by Muslim League, 1939.
- ❖ Lahore Resolution of Muslim League (1940), demand of Pakistan
- ❖ August Offer 1940
- ❖ Cripps Mission, 1942
- ❖ Quit India Movement, 1942
- ❖ In 1943, Muslim celebrated Pakistan day.
- ❖ In Haripura Session (1939) Congress declared *Complete Independence*.

LORD WAVELL (1934 – 47)



- ❖ CR Formula (Rajaji Formula), 1944.
- ❖ Wavell Plan and Shimla Conference, 1945.
- ❖ Cabinet Mission came to India in May 1946. Congress and Muslim League both rejected its proposals.

- ❖ Muslim league celebrated 16 August, 1946 as 'Direct Action Day'.
- ❖ INA trials and the naval Mutiny, 1946.

LORD MOUNTBATTEN (MARCH-AUGUST, 1947)

- ❖ Last British Viceroy of British India.
- ❖ First Governor General of Independent India.
- ❖ Boundary commissions under Radcliffe.
- ❖ Introduction of Indian Independence Bill in the House of Common.

C . RAJGOPALACHARI



- ❖ Last Governor General of free India.
- ❖ The only Indian Governor General remained in office from 21st June, 1948 to 27thJanuary, 1950.

The first woman Chairperson of Indian Airlines- Sushma Chawla