

Appolo Study Centre

6, 7, 8th New School Book

History

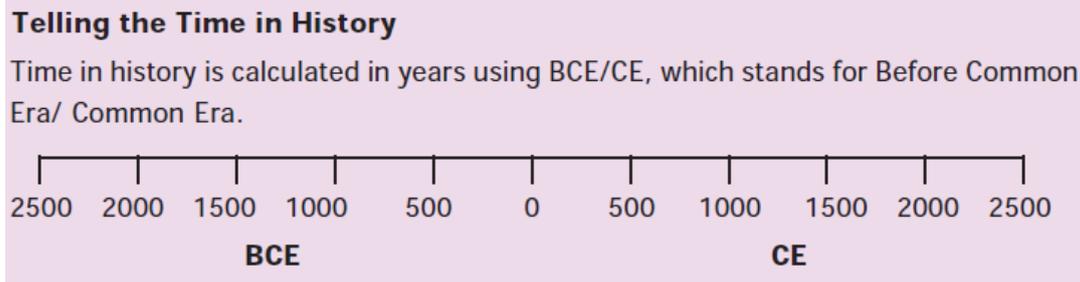
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6th History



1. What is History?



We understand the period and lifestyles of people of Old Stone Age from used stone tools. We came to know their hunting style through their paintings on the rocks and the walls of the caves. The period between the use of first stone tools and the invention of writing systems is pre-history. Stone tools, excavated materials and rock paintings are the major sources of pre-history

A Mighty Emperor Ashoka

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

Even though Emperor Ashoka was great, his greatness had been unknown until 20th century. The material evidence provided by William Jones, James Prinsep and Alexander Cunningham revealed the greatness of Emperor Ashoka. Based on these accounts, Charles Allen wrote a book titled *The Search for the India's Lost Emperor*, which provided a comprehensive account of Ashoka. Many researches made thereafter brought Ashoka's glorious rule to light. These inscriptions were observed on the rocks, Sanchi Stupa and Saranath Pillar and helped to understand the greatness of Ashoka to the world.

Proto History

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

started domesticating dogs for their protection and hunting activities. From this, we also know how inscriptions, monuments, copper plates, accounts of foreigners or foreign travellers and folk tales play a vital role in constructing and reconstructing history.

Note

- History is the study of past events in chronological order.
- The term history has been derived from the Greek word "*Istoria*" which means 'learning by enquiry'.
- Numismatics - The study of Coins Epigraphy- The study of inscription 'Dhamma' is the prakrit word for the sanskrit term 'dharma', which means religious duty.

Human Evolution

- The story of human evolution can be scientifically studied with the help of archaeology and anthropology.
- 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.
- 8,000 years back. People were engaged in raising crops and livestock
- 18,000 years ago humans were living in caves. They were using tools made of stones.
- 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.

Anthropology

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

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 |

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.

Hunting and Food Gathering

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 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.

Hunting Methods

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

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.

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

Discoveries:

1. Fire

Humans discovered the use of fire. 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.

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

2. Wheel

Wheel was the first scientific invention of humans using their brain and cognitive skills. 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.

3. 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.

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.

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

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

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

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.

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.

Indus Civilisation

All these civilisations were established only in places near the rivers, most commonly along their banks. Initially, people lived in groups. Then they formed communities out of these groups. Then evolved the societies which in due course become civilisations.

Why did people settle near rivers?

- People preferred to settle near the rivers for the reasons given below.
- The soil is fertile.
- Fresh water is available for drinking, watering livestock and irrigation.
- Easy movement of people and goods is possible.

Discovery of a lost city - Harappa

The ruins of Harappa were first described by the British East India Company soldier and explorer Charles Masson in his book. When he visited the North-West Frontier Province which is now in Pakistan, he came across some mysterious brick mounds. He wrote that he saw a “ruined brick castle with very high walls and towers built on a hill”. This was the earliest historical record of the existence of Harappa. In 1856 when engineers laid a railway line connecting Lahore to Karachi, they discovered more burnt bricks. Without understanding their significance, they used the bricks for laying the rail road.

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.

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 archaeological remains can be detected by RADAR and Remote Sensing Methods.

Time Span of Indus Civilisation

Geographical range	:	South Asia
Period	:	Bronze Age
Time	:	3300 to 1900 BCE (determined using the radiocarbon dating method)
Area	:	13 lakh sq.km
Cities	:	6 big cities
Villages	:	More than 200

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.

Harappa				
Upper town			Lower town	
The part of the city to the west was higher and it was called citadel	It was used by the administrators	Great Bath and granaries are located	The part of the city to the east was lower but larger	It was inhabited by common people

Streets and Houses

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

Drainage System

- Many of these cities had covered drains. The drains were covered with slabs or bricks.
- Each drain had a gentle slope so that water could flow.
- Holes were provided at regular intervals to clear the drains.
- House drains passed below many lanes before finally emptying into the main drains.
- Every house had its own soak pit, which collected all the sediments and allowed only the water to flow into the street drain.

The Great Bath

- The great bath was a large, rectangular tank in a courtyard. It may be the earliest example of a water-proof structure.
- $\frac{3}{4}$ The bath was lined with bricks, coated with plaster and made water-tight using layers of natural bitumen.
- There were steps on the north and south leading into the tank. There were rooms on three sides.
- Water was drawn from the well located in the courtyard and drained out after use.

The Great Granary

- The granary was a massive building with a solid brick foundation.
- Granaries were used to store food grain.
- The remains of wheat, barley, millets, sesame and pulses have been found there.

The Assembly Hall

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

Trade and Transport

- Harappans were great traders.
- Standardised weights and measures were used by them. They used sticks with marks to measure length.
- They used carts with spokeless solid wheels.
- There is evidence for extensive maritime trade with Mesopotamia. Indus Seals have been found as far as Mesopotamia (Sumer) which are modern-day Iraq, Kuwait and parts of Syria.
- King Naram-Sin of Akkadian Empire (Sumerian) has written about buying jewellery from the land of Melukha (a region of the Indus Valley).
- Cylindrical seals similar to those found in Persian Gulf and Mesopotamia have also been found in the Indus area. This shows the trade links between these two areas.
- A naval dockyard has been discovered in Lothal in Gujarat. It shows the maritime activities of the Indus people.

Dockyard at Lothal

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

Leader in Mohenjo-Daro

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

Technology

Indus people had developed a system of standardised weights and measures.

Ivory scale found in Lothal in Gujarat is 1704mm (the smallest division ever recorded on a scale of other contemporary civilisations).

- 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.

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.

Who Governed them?

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

Occupation

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

Pottery

Pottery was practiced using the potter's wheel. It was well fired. Potteries were red in colour with beautiful designs in black. . The broken pieces of pottery have animal figures and geometric designs on it. Religious Belief We don't have any evidence pointing to specific deities or their religious practices. There might have been worship of Mother Goddess (which symbolized fertility), which is concluded based upon the excavation of several female figurines.

Toy Culture

Toys like carts, cows with movable heads and limbs, clay ball, 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.

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

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.

NOTE

- The Archaeological Survey of India (ASI) was started in 1861 with

Alexander Cunningham as Surveyor. Its headquarters is located in New Delhi.

- 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.
- Bronze Age: It is a historical period characterised by the use of articles made of bronze.
- Why burnt bricks are used in construction? They are strong, hard, durable, and resistant to fire and will not dissolve in water or rain.
- 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 word 'civilisation' comes from the ancient Latin word civis, which means 'city'.
- The 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". Iron was unknown to people of Indus. Indus people used the red quartz stone called Carnelian to design jewellery.
- Copper was the first metal discovered and used by humans. The earliest form of writing was developed by Sumerians.
- 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 carbon14 to determine the age of an object.

2. Ancient Cities 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 *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.

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 Megasthenese. Chanakya, Chandragupta's minister, makes a mention of Madurai in his book, *Arthashastra*. In the moat around the town, tunnels had been constructed in such a way that even elephants could comfortably enter.

Thoonga Nagaram

Naalangadi - Day Market.
Allangadi - Evening Market.

Madurai had Naalangadi and Allangadi. 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 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, Uraiyr, Musiri, Karuvur, Mamallapuram, Thanjai, Thagadoor and Kaayal are some of them. By conducting archaeological research, more information can be gathered about these places.

- Poompuhar was a port.
- Madurai was a trading town.
- Kanchi was an educational centre.

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.

Vedic Culture in North India and Megalithic Culture in South India

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.

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.

Time, spread and Source

Geographical range	North India
Period	Iron Age
Time	1500 BC (BCE) – 600 BC (BCE)
Source	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.

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 Ithihasas, Puranas, Tantras and Agamas. Smritis are not eternal. They are constantly revised.
3. 'Smriti' means definite and written literature.

Classification of Vedic Age Two phases of Vedic Age	
Early Vedic period 1500 - 1000 BC (BCE)	Later Vedic Period 1000 - c.600 BC (BCE)

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.

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.

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.

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. Inter caste 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.

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.

Later on 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)

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.
- 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.
- 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.

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.

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. 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, Kummalaruthupatti, 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. 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.

NOTE

- 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'
- 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. Four Vedas 1. Rig , 2. Yajur, 3. Sama, 4. Atharva
- National Motto
"Satyameva Jayate" "(Truth alone triumphs)" is taken from Mundaka Upanishad.
- Bali - a tax consisting of 1/6 of the agricultural produce or cattle for a person.
- Sabha - a council of elders.
Samiti - assembly of people.
- Metals Known to Rig Vedic People
 - Gold (Hiranya)
 - Iron (Shyama)
 - Copper/ Bronze (Ayas)
- 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.
- Periplus mentions the steel imported to Rome from Peninsular India was subjected to duty in the port of Alexandria.

3. Great Thinkers and New Faiths

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

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.

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.

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

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.

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

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

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.
- 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

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.

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

Four Great Sights

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

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.

- 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.

Buddhist Sects

Hinayana	Mahayana
<ul style="list-style-type: none">• Did not ship idols or images of Buddha.	<ul style="list-style-type: none">• Worshiped images of Buddha.
<ul style="list-style-type: none">• Practiced austerity.	<ul style="list-style-type: none">• Observed elaborate rituals
<ul style="list-style-type: none">• Believed that Salvation of the individual as its goal.	<ul style="list-style-type: none">• Believed that salvation of all beings as its objective
<ul style="list-style-type: none">• Used Prakrit language.	<ul style="list-style-type: none">• Used Sanskrit language
<ul style="list-style-type: none">• Hinayana is also known as Theravada.	<ul style="list-style-type: none">• Spread to Central Asiam 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.

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

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.

NOTE

- ❖ The word Jain derives from the Sanskrit word Jina, which means

conquering self and the external world.

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

❖ **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. Moksha - Liberation from the cycle of birth and death Gautama Swami, a chief disciple of Mahavira, compiled the teachings of Mahavira, called Agama sidhantha.

❖ Chaitya - A Buddhist shrine or a meditation hall.

❖ Viharas - Monasteries/living quarters for monks.

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

❖ 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.

APP
STUDY CENTRE

4. From Chiefdoms to Empires

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

Gana - Sanghas and Kingdoms.

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

The term 'gana' means 'people of equal status'. 'Sangha' means 'assembly'. The gana - sanghas covered as small geographical areas 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.

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.

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.

Mauryan Empire

Sources

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

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

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.

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. 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 Senapati, 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.

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 Shells	
Conch Shells	

Mauryan Art and Architecture

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

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. Rock – Cut Caves of Barabar and Nagarjuna Hills. 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

NOTE

- ❖ **16 Mahajanapadas:** Anga, Magadha, Vajji, Malla, Kasi, Kuru, Kosala, Avanti, Chedi, Vatsa, Panchala, Machcha, Surasena, Assaka, Gandhara and Kamboja
- ❖ 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”.
- ❖ **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.
- ❖ **Grandeur of Pataliputra:** The great capital city in the Mauryan Empire, which had 64 gates to the city with 570 watch towers.
- ❖ “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.
- ❖ An Edict is an official order or proclamation issued by a person in authority or a king.
- ❖ **The script of the inscriptions :** At Sanchi - Brahmi; At Kandahar - Greek and Aramaic ; At North Western part - Kharoshthi
- ❖ 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.

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



5. Society and Culture in Ancient Tamizhagam: The Sangam Age

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.

Sources

Inscriptions	Hathigumpha Inscription of King Karavela of Kalinga, Pyugalur (near Karur) Inscription, Ashokan Edicts II and XIII, and inscriptions found at Mangulam, Alagarmalai and Kilavalavu (all near Madurai)
Copper Plates	Velcikudi and Chinnamanur copper plates
Coins	Issued by the Chera, Cholas, Pandyas and the chieftains of snagam 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, Ettuthagai (eight anthologies), Pathupattu (ten idylls), Pathinankeezhkanakku (A collection of eighteen poetic works), Pattinapalai and Mazduraikanji, Epics silapathikaram and Manimegalai.
Foregin Notices	The Peripuls of the Erythrean Sea, Pliny's Natual History, Ptolemy's Geography, Megasthenes' Indica, Rajavali, Mahavamsa and Dipavamsa

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

Tholkappiyam is a work on Tamil grammar. It represents the qulatiy of Tamil people of the Sangam Age.

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 non-influence of other languages.

Cheras

Muvendaras (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. CheranSenguttuvan's younger brother was IlangoAdigal. He was the author of Silappathikaram. Another Chera king, Cherallrumporai, issued coins in his name. Some Chera coins bear their emblem of bow and arrow.

Prominent Chera Rulers

- UdayanCheralathan
- Imayavaramban NetunCheralathan
- CheranSenguttuvan
- Cherallrumporai

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.

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

- > Nediyan
- > MudukudimiPeruvazhuthi
- > Nanmaran
- > Nedunchezhiyan

The Titles Assumed by the Muvendars		
Cheran	Cholan	Pandiyan
<ul style="list-style-type: none"> • Adhavan • Kuttuvan • Vanavan • Irumporai 	<ul style="list-style-type: none"> • Senni • Sembian • Killi • Valavan 	<ul style="list-style-type: none"> • Maran • Valuthi • Sezhiyan • Tennar

Royal Insignia

Sceptre (kol), 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) flower	Puhar	Uraiyur/ Puhar	Tigar
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 Ko. 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 Thanaitalaivan. 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. In civil cases, the method of trial followed was to call upon the plaintiff to thrust his hand into a pot containing a cobra. If the cobra bit him, he was sentenced; if the cobra did not bite him he was considered innocent and acquitted. 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. Kurrm 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, Uraiyr, Korkai, Madurai, Muziri, Vanji or Karur and Kanchi.

Thinai (tract)-based Sangam Society

The land form was divided into five thinais (eco-regions).

Eco -region (Thinai)	Landscape	Occupation	People	Deity
Kurinji	Palmyra flower	Hunting /gathering	Kuravar / Kurathiyar	Murugan
Mullai	Forest region	Herding	Aayar /aaichiyar	Maayon
Marutham	Riverine track (plains)	Agriculture	Uzhavan /uzhathiyar	Indiran
Neithal	Coastal region	Fishing / salt making	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.

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.

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.

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, which were thinner than the skin of a snake (Kalingam). 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 vraliyar. 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 KalangarailanguSudar. Caravans of merchants carried their merchandise to different places in oxen-driven carts. Barter system was prevalent.

There were two kinds of markets or bazaars in the leading cities like Puhar and Madurai. In Madurai they were Nalangadi (the morning bazaar) and Allangadi (the evening bazaar). 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, wine, glass, horses

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 NavalarCharithai, Yapernkalam and Periapuranam. SeevakaChinthamani 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

PathinenKeezhkanakku were composed. Trade and commerce continued to flourish during this period. So the Kalabhra period is not a dark age, as it is portrayed.

NOTE

- 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.
- Tholkappiyam is a work on Tamil grammar. It represents the quality of Tamil language and the culture of Tamil people of the Sangam Age.
- 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.
- **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.
- **Women Poets of Sangam Age:** Avvaiyar, VelliVeethiyar, Kakkaipadiniyar, AathiManthiyar, PonMudiyar.
- **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.
- **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).
- 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.

6. The Post-Mauryan India

Introduction

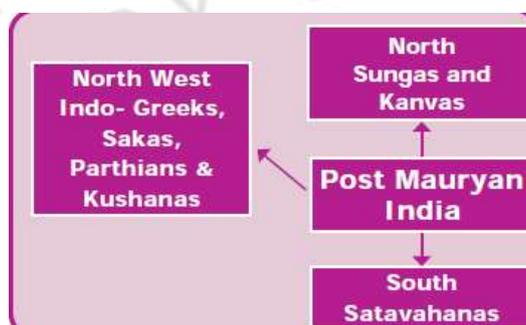
The break-up of Mauryan Empire resulted in the invasions of Sakas, Scythians, Parthians, Indo-Greeks or Bactrian Greeks and Kushanas from the north-west. In the south, Satavahanas became independent after Asoka's death. There were Sungas and Kanvas in the north before the emergence of Gupta dynasty. Chedis (Kalinga) declared their independence. It has to be noted here that, though Magadha ceased to be the premier state of India, it continued to be a great centre of Buddhist culture.

Sources

Archaeological Sources

Inscriptions

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



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: 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.

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

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.

Gautamiputra Satakarni was the greatest ruler of the family. In the Nasik prashasti, published by his mother Gautami Balasri, 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.

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

Indo-Greeks, Indo-Parthians, Sakas and Kushanas

Indo-Greeks and Indo-Parthians

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

After the decline of the Mauryan empire, the Greek rulers of Bactria and Parthia started encroaching into the north western 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.

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

Contributions of Indo-Greeks Coinage:

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

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

Sakas The Indo-Greek rule in India was ended by the Sakas. Sakas as nomads came in huge number and spread all over northern and western India. The

Sakas were against the tribe of Turki nomads. Sakas were Scythians, nomadic ancient Iranians, and known as Sakas in Sanskrit. Saka rule was founded by Maos or Mogain in the Gandhara region and his capital was 'Sirkap'. His name is mentioned in Mora inscription. His coins bear images of Buddha and Siva.

Rulers of Indo-Parthians (Pahlavas)

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

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.

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.

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 up to the Indus.
Kadphises II	He maintained friendly relationship with the emperors of China and Rome 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. 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.

NOTE

- 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.
- Patanjali, the second grammarian in Sanskrit, was patronized by Pushyamitra
- King Kharavela of Kalinga was a contemporary of the Sungas. We get information about Kharavela from the Hathigumba Inscription.
- The world-famous life-size statues of Buddha at Bamyán 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.
- **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 Gondopernes. The domain of Indo-Parthians comprised Kabul and Gandhara. The name of Gondopernes is associated with the Christian apostle St. Thomas. According to Christian tradition, St. Thomas visited the court of Gondopernes and converted him to Christianity.
- Asvaghosha was the celebrated author of the first Sanskrit play, Buddhacharita.
- 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.

7. The Age of Empires: Guptas and Vardhanas

Introduction

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

Sources

- Archaeological Sources
- Gold, silver and copper coins issued by Gupta rulers.
- Allahabad Pillar Inscription of Samudragupta.
- The Mehrauli Iron Pillar Inscription.
- Udayagiri Cave Inscription, Mathura Stone Inscription and Sanchi Stone Inscription of Chandragupta II.
- Bhitari Pillar Inscription of Skandagupta.
- The Gadhwa Stone Inscription.
- Madubhan Copper Plate Inscription
- Sonpat Copper Plate
- Nalanda Inscription on clay seal

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 (c. 319–335 AD(CE))

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

Samudragupta (c. 335–380)

Samudragupta, son of Chandragupta I, was the greatest ruler of the dynasty. The Prayag 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.

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.

Chandragupta II (c.380 - 415)

Chandragupta II was the son of Samudragupta. He was also known as Vikramaditya. He conquered western Malwa and Gujarat by defeating the Saka rulers. He maintained friendly relationship with the rulers of southern India. The iron pillar near Qutub Minar is believed to have been built by Vikramaditya. Fahien, a Buddhist scholar from China, visited India during his reign. Vikramaditya is said to have assembled the greatest writers and artists (Navaratna [Nine Jewels]) in his court. Kalidasa is said to be one among them. Chandragupta II was succeeded by his son Kumaragupta I, who built the famous Nalanda University.

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

Fahien

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

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

Gupta Polity

The divine theory of kingship (the concept that king is the representative of God on earth and so he is answerable only to God and not to anyone else) was practised by the Gupta rulers. The Gupta kings wielded enormous power in political, administrative, military and judicial spheres. The Gupta king was assisted by a council of mantris (ministers). The council consisted of princes, high officials and feudatories. A large number of officials were employed by the Gupta rulers to carry on the day-to-day administration of the country. High-ranking officials were called dandanayakas and mahadandanayakas.

The Gupta Empire was divided into provinces known as deshas or bhuktis. They were administered by the governors, designated as uparikas. The province was divided into districts such as vishyas and they were controlled by the officers known as vishyapatis. At the village level, there were functionaries such as gramika and gramadhyaksha. The extensive empire shows the important role of military organisation. Seals and inscriptions mentioned military designations as 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.

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.

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.

Nalanda University

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

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.

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 Dhruvaswamini as the queens of Chandragupta II. Sati was practised during the Gupta rule.

Slavery

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

Religion

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

Art and Architecture

The Guptas were the first to construct temples, which evolved from the earlier tradition of rock-cut shrines. Adorned with towers and elaborate carvings, these temples were dedicated to all Hindu deities. The most notable rock-cut caves are found at Ajanta and Ellora (Maharashtra), Bagh (Madhya Pradesh) and Udaygiri (Odisha). The structural temples built during this period resemble the characteristic features of the Dravidian style.

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

Literature

Though the language spoken by the people was Prakrit, the Guptas made Sanskrit the official language and all their epigraphic records are in Sanskrit. The Gupta period also saw the development of Sanskrit grammar based on the grammar of Panini and Patanjali who wrote Ashtadhyayi and Mahabhashya respectively. A Buddhist scholar from Bengal, Chandrogomia, composed a book on grammar titled Chandravyakaranam. Kalidasa's famous dramas were Sakunthala, Malavikagnimitra and Vikramaoorvashiyam. Other significant works of Kalidasa were Meghaduta, Raghuvamsa, Kumarasambava and Ritusamhara.

Mathematics, Astronomy and Medicine

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

Vardhana Dynasty

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

Rajavardhana, the eldest son of Prabhakaravardhana, ascended the throne after his father's death. Rajavardhana's sister Rajayashri's husband, Raja of Kanauj, was killed by the Gauda ruler Sasanka of Bengal. Sasanka also imprisoned Rajayashri. Rajavardhana, in the process of retrieving his sister was treacherously killed by Sasanka. This resulted in his younger brother Harshavardhana becoming king of Thaneswar. The notables of the Kanauj kingdom also invited Harsha to take its crown. After becoming the ruler of the both Thaneswar and Kanauj, Harsha shifted his capital from Thaneswar to Kanauj.

Conquest of Harshavardhana

- The most popular king of the vardhana dynasty was Harshavardhana. Harsha ruled for 41 years. His feudatories included those of Jalandhar, Kashmir, Nepal and Valabhi. Sasanka of Bengal remained hostile to him.

- It was Harsha who unified most of northern India. But the extension of his authority in the south was checked by Chalukya king 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.

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.

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. 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.

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.

NOTE

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

- ❖ 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.
- ❖ Samudragupta was a devotee of Vishnu. He revived the Vedic practice of performing horse sacrifice to commemorate victories in wars. He issued gold coins and in one of them, he is portrayed playing harp (veenai). Samudragupta was not only a great conqueror but a lover of poetry and music and for this, he earned the title 'Kaviraja'.
- ❖ Srimeghavarman, the Buddhist king of Ceylon, was a contemporary of Samudragupta.
- ❖ The surnames of Chandragupta II were Vikramaditya, Narendrachandra, Simhachandra, Narendrasimha, Vikrama Devaraja, Devagupta and Devasri.
- ❖ 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.
- ❖ The metals used by them were: iron, gold, copper, tin, lead, brass, bronze, bell-metal, mica, manganese and red chalk.
- ❖ Harsha met the Chinese traveller, Hiuen Tsang, at Kajangala near Rajmahal (Jharkhand) for the first time.
- ❖ 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.
- ❖ 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.
- ❖ 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.

8. 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 the emergence 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.

Inscriptions	Mandagapattu Cave, Aihole Inscription of Pulakesin II
Copper Plates	Kasakudi Plates
Literature	MattavilasaPrahasana, Avanthi Sundarakatha, Kalingathu Parani, Periya Puranam, Nadi Kalambagam
Foreign Notice	Accounts of Chinese traveller Hiuen Tsang

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.600-630AD (CE)) contributed to the greatness of the Pallava kingdom. Mahendravarman I was a follower of Jainism in the early part of his rule. He was converted to 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 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	Avanidimha
Mahendravarma I	Sankirnajati Mattavilasa Gunabhara Chitrakara 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.

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.

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. 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.

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.

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.

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, lived 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) and (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 I
Foreign Notice	Accounts of Chinese traveller Hiuen Tsang

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

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 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, 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.

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 converted 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.

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.

Pattadakal

Rashtrakutas built temples in the complex of Pattadakal. The Jain Narayana temple and the Kasi Vishwesvara temple were built by Rashtrakutas.

NOTE

❖ 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

❖ 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.

❖ 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.

❖ **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).



7th History



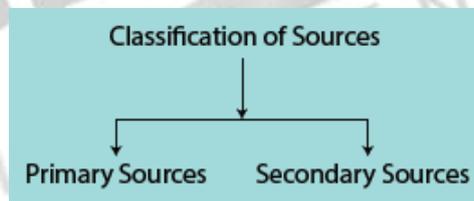
1. Sources of Medieval India

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.

Sources

Sources are the supporting materials, documents or records in the form of evidence that help to reconstruct the past. We examine the details of political, economic and socio-cultural developments with the aid of sources.



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

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

Inscriptions

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.

Monuments

Temples, palaces, mosques, tombs, forts, minars and minarets are called by the collective name monuments. The Sultans of Delhi introduced a new type of architecture. The monuments they built had arches, domes and minarets as the main features. The inscriptions in these monuments contain 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). 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.

Muhammad Ghorī 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.

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 Periyapurānam, Nalayira Divyaprabandham, composed by 12 Azhwars and compiled by Nathamuni, Devaram composed by Appar, Sambandar and Sundarar and compiled by Nambiyandar Nambi, Manikkavasakar's Thiruvāsam, 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 Amuktamalyātha were poems composed by Gangadevi and Krishnadevarāya 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. 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.

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 *Tahqiq-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. 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.

NOTE

- ❖ 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
- ❖ A jital contained 3.6 grains of silver. Forty-eight jitals were equal to 1 silver tanka.
- ❖ Tabakat is an Arabic word meaning generations or centuries. Tuzk is a Persian word meaning autobiography. Tarikh or Tahqiq are Arabic words meaning history.

2. Emergence of New Kingdoms in North India

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.

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 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. Nagabhata 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.

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.

Dharmapala was succeeded by his son, Devapala, who extended Pala control eastwards into Kamarupa (Assam). Devapala was also a great patron of Buddhism. He gifted five villages to Buddhists. He also constructed many temples along with monasteries in Magadha. According to the historian R.C. Majumdar, 'The reigns of Dharmapala and Devapala constitute the most brilliant chapter in the history of Bengal.' After Devapala, five rulers ruled the region insignificantly. The kingdom attained unprecedented glory when Mahipala ascended the throne in 988.

Mahipala I (988 - 1038)

Mahipala I was the most powerful ruler of the Pala dynasty. He is called the founder of the second Pala dynasty. The decline of Pratiharas gave the Palas

an opportunity to take a leading role in north Indian affairs. But he could not extend his domain beyond Banaras because of the impressive campaigns of the Chola king from the South, Rajendra Chola. Mahipala restored the old glory of the Palas. He constructed and repaired a large number of religious buildings at Banaras, Sarnath and Nalanda. The Pala dynasty declined soon after the death of Mahipala and gave way to the Sena dynasty.

The Chauhans

The Chauhans ruled between A.D. (CE) 956 and 1192 over the eastern parts of the present-day Rajasthan, establishing their capital at Sakambari. This Rajput dynasty was founded by Simharaji, who was popularly known as the founder of the city of Ajmer. The Chauhans were the feudatories of the Pratiharas and staunchly stood by them to check the Arab invasions. The last of Chauhan kings, Prithiviraj Chauhan, was considered the greatest of all Chauhan rulers. He defeated Muhammad Ghori in the first battle of Tarain fought in 1191. However, he was defeated and killed in the second battle of Tarain in 1192.

Contribution of Rajputs to Art and Architecture

Art

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

Architecture

The Rajputs were great builders. Some of the important examples of the Rajput buildings are the strong fortresses of Chittorgarh, Ranathambhor and Kumbhalgarh (all in Rajasthan), Mandu, Gwalior, Chanderi and Asirgarh (all in Madhya Pradesh). The examples of domestic architecture of the Rajputs are the palaces of Mansingh at Gwalior, the buildings at Amber (Jaipur) and lake palaces at Udaipur. Many of the Rajput cities and palaces stand among the hills in forts or by the side of beautiful artificial lakes. The castle of Jodhpur in Rajasthan is perched upon a lofty rock overlooking the town. The temples the Rajput rulers built have won the admiration of art critics. The temples in Khajuraho, the Sun temple in Konark, the Dhilwara Jain temple constructed in Mount Abu and Khandarya temple at Madhya Pradesh are illustrious examples of their architecture.

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. 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.

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.

Advent of Islam

Islam as a religious faith originated at Mecca in Arabia. The founder of Islam was Prophet Muhammed. 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 Muhammed. Two early Caliphates were 'Umayyads' and the 'Abbasids'. Both the Umayyads and the Abbasids expanded their rule separately by their conquests and by preaching the principles of Islam.

In the 8th century India, the Arab presence appeared in the form of a Muslim army that conquered the Sind. But their further expansion was made impossible by the kings of Gangetic plains and the Deccan. By the end of the 9th century, with the decline of the Abbasid Caliphate, the Arab garrisons in India and elsewhere threw off Caliph's control and began to rule independently. The Turkish governor, Alp-Tegin, was one among them whose capital was Ghazni (Afghanistan). His successor and son-in-law Sabuktigin wanted to conquer India from the north-west. But only his son Mahmud succeeded in this endeavour

Arab Conquest of Sind and its Impact

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

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

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. 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 Prithviraj Chauhan. Prithviraj 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 Prithviraj, asking him to acknowledge his supremacy and become a Muslim. But Prithviraj 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 Prithviraj 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 Prithviraj 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.

NOTE

- ❖ 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.
- ❖ 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 Prithviraj and desired to marry him. Prithviraj 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 Prithviraj 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 Prithviraj, indicating her choice. Prithviraj, who had been hiding in the vicinity, jumped in and rode away with the princess in a horse. Later both of them were married.

- ❖ **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.
- ❖ **Arab Conquest of Sind and its Impact:** In A.D. (CE) 712, Muhammad bin Qasim who 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 organized 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 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.

3. Emergence of New Kingdoms in South India: Later Cholas and Pandyas

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 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. 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).

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

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 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 Periyapuram 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. 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-ayirattuai-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.

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.

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.

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.

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.

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-vedimangalam 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 Periyantattar.

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 *Asvamedha 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 patronised through land grant, tax-exemption and renovation.

The great *Saiva* and *Vaishnava* saints (*Nayanmaras* and *Alvars*) 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.

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.

NOTE

- ❖ 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.
- ❖ Uttiramerur presently in Kanchipuram district was a Brahmadeya village (land grants given to Brahmins).

- ❖ 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.
- ❖ 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.
- ❖ 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'.



4. The Delhi Sultanate

Introduction

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

Slave Dynasty (1206 - 1290)

Muslim rule in India was established by Muhammad Ghori in 12th century A.D. (CE). As he had no sons, he nurtured special slaves called *bandagan* (a Persian term used for slaves purchased for military service). These slaves were posted as governors and they were later raised to the status of Sultans. After Ghori's death in 1206, one of his slaves Qutb-ud-din-Aibak who had been left behind by Muhammad Ghori to govern the territories he had conquered, proclaimed himself ruler of the Turkish territories in India. He laid the foundation of the Slave Dynasty. This dynasty is also known as Mamluk dynasty. Mamluk is an Arabic word meaning "slave". Qutb-ud-din-Aibak, Shams-ud-din-Iltutmish and Ghiyas-ud-din-Balban were the three great Sultans of this dynasty. The Slave Dynasty ruled over the sub-continent for about 84 years.

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

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

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. 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 Sutelej.

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

Khalji Dynasty (1290 - 1320)

Jalal-ud-din Khalji (1296 - 1316)

There were many military campaigns during the reign of Jalal-ud-din. But they were mostly organised and led by his nephew, Ala-ud-din, the governor of Kara. One significant military expedition was against the Deccan kingdom Devagiri. Ala-ud-din, after defeating the Yadava king Ramachandra, plundered the city and returned with huge wealth. Ala-ud-din treacherously killed Jalal-ud-din after buying off the prominent nobles and important commanders with the wealth he had brought from the Deccan and declared himself as the Sultan of Delhi in 1296.

Ala-ud-din Khalji (1296 - 1316)

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

Ala-ud-din's political and administrative reforms were as impressive as his military conquests. Ala-ud-din undertook a survey of the agrarian resources around his capital and fixed a standard revenue demand. He entrusted the task of collecting the revenue to the military officers. This measure deprived the local chiefs and rajas of their time memorial privilege. Ala-ud-din established a system of forced procurement of food grains for Delhi and other garrison centres. The procurement prices were fixed and grain collected as tax was stored in state granaries. In order to ensure the enforcement of his new regulations, he employed spies who were responsible to report to him directly. Ala-ud-din died in 1316. The failure of his successors to retain power led to the seizure of power by Ghiyas-ud-din Tughluq, who founded the Tughluq dynasty.

Tughluq Dynasty (1320 - 1324)

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

Muhammad-bin-Tughluq (1325 - 1351)

Muhammad-bin-Tughluq was a learned man. Yet he was a person of cruelty. Ala-ud-din had conquered, looted and left the old ruling families as his dependents. In contrast, Muhammad Tughluq dreamt of making the whole of the subcontinent his domain. With the view to facilitating extended sovereignty, he shifted his capital from Delhi to the centre of the kingdom, namely Devagiri. He also changed its name to Daulatabad. When Muhammad himself decided that the move was a mistake, he ordered a return to Delhi as the capital again. When Ibn Battuta, the Morocco traveller who was with the Sultan, returned to Delhi, he found Delhi 'empty, abandoned and had but a small population'.

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.

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)

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 reconquering 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.

Timur's Invasion (1398)

The sacking and massacre by Tamerlane or Timur of Delhi came a decade after Firoz 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.

NOTE

- ❖ 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.
- ❖ 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.'



8th History



1. Advent of the Europeans

Introduction

Many of the foreign travellers, traders, missionaries and civil servants who came to India in the 18th and 19th centuries have left accounts of their experiences and their impressions of various parts of the country. To know the events of modern period, we have abundant sources at the international, national, and regional level.

Sources of Modern India

The sources for the history of modern India help us to know the political, socio-economic and cultural developments in the country. From the very beginning, the Portuguese, the Dutch, the French, the Danes, and the English recorded their official transactions in India on state papers. Well preserved records are very valuable to know about their relations in India. The archives at Lisbon, Goa, Pondicherry and Madras were literally store houses of precious historical information's. All these sources must, however, be critically evaluated before they are used for historical writing.

Kinds of Sources

We can write history with the help of sources like written sources and material sources.

Written Sources

After the advent of the printing press, numerous books were published in different languages. Hence, people began to acquire knowledge easily in the fields like art, literature, history and science. The Europeans came to know about the immense Wealth of India from the accounts of Marco Polo and similar sources. The wealth of India attracted Europeans to this country. Ananda Rangam is a name to conjure with in the annals of Tamil history. He was a Dubash (Translator) in Pondicherry to assist French trade in India. He recorded the events that took place in French India. His diaries contain the daily events from 1736 to 1760, which are the only written secular record available during that period. His diaries reveal his profound capacity for political judgment, and is a most valuable source of history. Written sources include Literatures, Travel Accounts, Diaries, Auto Biographies, Pamphlets, Government Documents and Manuscripts.

Archives

This is the place where historical documents are preserved. The National Archives of India (NAI) is located in New Delhi. It is the chief storehouse of the

records of the government of India. It has main source of information for understanding past administrative machinery as well as a guide to the present and future generations related to all matters. It contains authentic evidence for knowing the political, social, economic, cultural and scientific life and activities of the people of India. It is one of the largest Archives in Asia.

Tamil Nadu Archives

The Madras Record Office, presently known as Tamil Nadu Archives (TNA) is located in Chennai. It is one of the oldest and largest document repositories in Southern India. The most of the records in the Tamil Nadu archives are in English. The collections include series of administrative records in Dutch, Danish, Persian and Marathi. Few documents are in French, Portuguese, Tamil and Urdu.

Tamil Nadu Archives 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

Many paintings and statues are the main sources of modern Indian history. They give us a lot of information and the achievement of national leaders and historical personalities. Historical buildings like St. Francis Church at Cochin, St. Louis Fort at Pondicherry, St. George Fort in Madras, St. David fort in Cuddalore, India Gate, Parliament House, President House in New Delhi, etc are different styles and techniques of Indian architecture. Other objects and materials of religious, cultural and historical value are collected and preserved in Museums. These museums help to preserve and promote our cultural heritage. The national museum in Delhi is the largest museum in India which was established in 1949.

Coins are a good source to know about administrative history. The first coinage in modern India under the crown was issued in 1862. Edward VII ascended after Queen Victoria and the coins issued by him bore his model. The Reserve Bank of India was formally set up in 1935 and was empowered to issue Government of India notes. The first paper currency issued by RBI in January 1938 was 5 rupee notes bearing the portrait of King George VI.

Advent of the Europeans

After the capture of Constantinople by the Turks in A.D (CE) 1453, the land route between India and Europe was closed. The Turks penetrated into

North Africa and the Balkan Peninsula. It became imperative on the part of the European nations to discover new sea routes to the East.

Portugal

Amongst the entire European nations Portugal was the foremost to make a dynamic attempt to discover a sea route to India. Prince Henry of Portugal, who is commonly known as the “Navigator”, encouraged his countrymen to take up the adventurous life of exploring the unknown regions of the world. Bartholomew Diaz, a Portuguese sailor reached the southern-most point of Africa in 1487. He was patronized by the King John II.

Vasco da Gama

Vasco da Gama, another Portuguese sailor reached the southern-most point of Africa and he continued his journey to Mozambique from where he sailed to India with the help of an Indian pilot. In A.D (CE) 1498, he reached Calicut, where he was cordially received by King Zamorin, the ruler of Calicut. A second Portuguese navigator, Pedro Alvares Cabral, sailed towards India, following the route discovered by Vasco da Gama with 13 ships and a few hundred soldiers in 1500. On his arrival at Calicut, there arose conflicts between the Portuguese and king Zamorin.

Vasco da Gama came to India for the second time in 1501 with 20 ships and founded a trading centre at Cannanore. One after another, they established factories at Calicut and Cochin. King Zamorin attacked the Portuguese in Cochin, but was defeated. Cochin was the first capital of the Portuguese East India Company. The third voyage of Vasco da Gama was in 1524. He soon fell ill, and in December 1524 he died in Cochin.

Francisco de Almeida (1505-1509)

In 1505, Francisco de Almeida was sent as the first Governor for the Portuguese possessions in India. Almeida had the aim of developing the naval power of the Portuguese in India. His policy was known as the “Blue Water Policy”. As Portuguese tried to break the Arab's monopoly on Indian Ocean trade, it negatively impacted on the trade interests of Egypt and Turkey. Sultans of Bijapur and Gujarat were also apprehensive of the expansion of Portuguese control of ports which led to an alliance between Egypt, Turkey and Gujarat against Portuguese invaders. In a naval battle fought near Chaul, the combined Muslim fleet won a victory over the Portuguese fleet under Almeida's son who was killed in the battle. Almeida defeated the combined Muslim fleet in a naval battle near Diu, and by the year 1509, Portuguese claimed the naval supremacy in Asia.

Alfonso de Albuquerque (1509-1515)

The real founder of the Portuguese power in India was Alfonso de Albuquerque. He captured Goa from the Sultan of Bijapur in November 1510. In 1515, he established the Portuguese authority over Ormuz in Persian Gulf. He encouraged the marriages of the Portuguese with Indian women. He maintained friendly relations with Vijayanagar Empire.

Nino de Cunha (1529-1538)

Governor Nino de Cunha moved capital from Cochin to Goa in 1530. In 1534, he acquired Bassein from Bahadur Shah of Gujarat. In 1537, the Portuguese occupied Diu. Later, they wrested Daman from the local chiefs of Gujarat. In 1548, they occupied Salsette.

Thus during the 16th century, Portuguese succeeded in capturing Goa, Daman, Diu, Salsette, Bassein, Chaul and Bombay on the western coast, Hooghly on the Bengal coast and San Thome on the Madras coast and enjoyed good trade benefits. The Portuguese brought the cultivation of tobacco to India. Due to the influence of Portuguese Catholic religion spread in certain regions on India's western and eastern coasts. The printing press was set up by the Portuguese at Goa in 1556. A scientific work on the Indian medicinal plants by a European writer was printed at Goa in 1563. In 17th century, the Portuguese power began to decline to the Dutch and by 1739 the Portuguese pockets became confined to Goa, Diu and Daman.

The Dutch

The Dutch followed the Portuguese into India. In 1602, the United East India company of Netherlands was formed and it received the sanction of their government to trade in East India. After their arrival in India, the Dutch founded their first factory in Masulipatnam, (Andhra Pradesh) in 1605. This company captured Amboyna from the Portuguese in 1605 and established its supremacy in the Spice Islands. They captured Nagapatnam near Madras from the Portuguese and made this place as their strong hold in South India. At first, Pulicat was their headquarters. Later, they shifted it to Nagapatnam in 1690. The most important Indian commodities traded by the Dutch were silk, cotton, indigo, rice and opium. They monopolized the trade in black pepper and other spices. The important factories in India were Pulicat, Surat, Chinsura, Kasim bazaar, Patna, Nagapatnam, Balasore and Cochin.

The English East India Company remained engaged in rivalry with the Portuguese and the Dutch throughout the 17th century. In 1623, the Dutch cruelly killed ten English traders and nine Javanese in Amboyna. This incident accelerated the rivalry between the two Europeans companies. Their final

collapse came with their defeat by the English in the Battle of Bedera in 1759. The Dutch lost their settlements one by one to the English and was completely wiped out by the year 1795.

Dutch in Tamil Nadu

The Portuguese who established a control over Pulicat since 1502 were over thrown by the Dutch. In Pulicat, the Dutch built the fort Geldria in 1613. This fort was once the seat of Dutch power. The Dutch established their settlement at Pulicat in 1610. Diamonds were exported from Pulicat to the western countries. The other Dutch colonial forts and possessions were Nagapattinam, Punnakayal, Porto Novo, Cuddalore and Devanampatinam;

The British

On 31st December 1600, Elizabeth, the Queen of England granted a charter to the governor and company of Merchants of London to trade with East Indies. The Company was headed by a Governor and a court of 24 directors. Captain Hawkins visited Jahangir's court in 1608 to get certain concessions for the company. He secured permission to raise a settlement at Surat. However, the Emperor cancelled the permission under pressure from the Portuguese.

In 1612, the English Captain Thomas Best, inflicted a severe defeat over the Portuguese in a naval battle near Surat. The Mughal Emperor Jahangir permitted the English to establish their factory in 1613 at Surat, which initially became the headquarters of the English in western India. Captain Nicholas Downton won another decisive victory over the Portuguese in 1614. These events enhanced the British prestige at the Mughal court. In 1615, Sir Thomas Roe was sent to Jahangir's court by King James I of England. He remained at Agra for three years and succeeded in concluding a commercial treaty with the emperor. Before the departure of Sir Thomas Roe, the English had established their trading centres at Surat, Agra, Ahmadabad and Broach.

On the coastline of the Bay of Bengal, the English established their first factory in 1611 at Masulipatam, an important port in the territory of the kingdom of Golconda. In 1639, the English merchant, Francis Day, obtained Madras as a lease from Chennappa Nayaka, the ruler of Chandragiri. The East India Company built its famous factory known as Fort St. George in Madras, which became their headquarters for the whole of the eastern belt and first fort built by British. King Charles II of England received the island of Bombay as a part of his dowry from the Portuguese King, on the occasion of his marriage with Catherine. In 1668, the East India Company acquired the island at an annual rent of £ (pounds) 10 from Charles II.

In 1690 a factory was established at Sutanuti by Job Charnock. The Zamindari of the three villages of Sutanuti, Kalikata and Govindpur was acquired by the British in 1698. These villages later grew into the city of Calcutta. The factory at Sutanuti was fortified in 1696 and this new fortified settlement was named as 'Fort William' in 1700. After the Battle of Plassey in 1757 and the Battle of Buxar in 1764, the Company became a political power. India was under the East India Company's rule till 1858 after it came under the direct administration of the British Crown.

Danish

On March 17, 1616 the King of Denmark, Christian IV, issued a charter and created a Danish East India company. They established settlement at Tranqueber (Tamilnadu) in 1620 and Serampore (Bengal) in 1676. Serampore was their headquarters in India. They failed to strengthen themselves in India and they sold all their settlement in India to the British in 1845.

The French

The French East India Company was formed in 1664 by Colbert, a Minister of King Louis XIV. In 1667, a French expedition came to India under Francois Caron. France was the last European country to come India as traders. Caron founded the first French factory in India at Surat. In 1669, Marcara founded second French factory at Masulipatam by securing a patent from the Sultan of Golkonda. In 1673, the settlement of Pondicherry was founded by Martin under a grant from Sher Khan Lodi, the ruler of Bijapur. Pondicherry became the most important and prosperous French settlement in India. A fort known as St. Louis was built by Francois Martin in Pondicherry. In 1673, the French obtained permission from Shaista Khan, the Mughal Subedar (governor) of Bengal to establish a township at Chandranagore, near Calcutta.

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.

Conclusion

Since the Portuguese were eliminated by the Dutch and the later extinguished by the English, the French were left to face the English for control over trade and territory. The French neglected trade and entangled themselves in wars with Indian and other European powers. The three "Carnatic wars"

ruined the French and rejuvenated the English to embark on a systematic territorial expansion. The comparative success of the British over the Portuguese, the Dutch, the Danish, and the French was largely due to their commercial competitiveness, spirit of supreme sacrifice, government support, naval superiority, national character and their ascendancy in Europe.

NOTE

- ❖ George William Forrest can rightly be called as the Father of National Archives of India.
- ❖ In 1690, Fort St. David's was built by the British in Cuddalore.
- ❖ Danish called Tranqueber as Danesborg. The king of Denmark sent Ziegenbalg to India. Ziegenbalg set up a printing press at Tranqueber (Tarangambadi).
- ❖ **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.

2. From Trade to Territory

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.

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.

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.

On 9th February 1757, Treaty of Alinagar was signed, where by Siraj-ud-daulah conceded practically all his claims. British then captured Chandranagore, the French settlement, on March 1757. The battle of Plassey took place between the British East India Company and the Nawab of Bengal and his French allies. It

was fought on 23 June 1757. The English East India Company's forces under Robert Clive defeated the forces of Siraj-ud-daulah. After the collapse of Bengal, the company gained a huge amount of wealth from the treasury of Bengal and used it to strengthen its military force. The beginning of the British political sway over India may be traced from the Battle of Plassey. It was the most decisive battle that marked the initiation of British rule in India for the next two centuries.

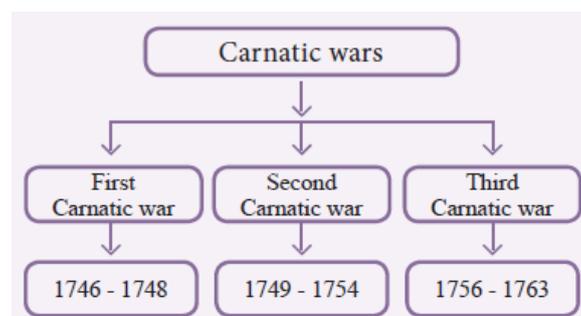
Battle of Buxar (1764)

After the Battle of Plassey in 1757, the company was granted undisputed right to have free trade in Bengal, Bihar and Orissa. It received the place of 24 parganas in Bengal. Mir Jafar (1757 to 1760) the Nawab of Bengal however fell into arrears and was forced to abdicate in favor of his son in law, Mir Qasim. Mir Qasim ceded Burdwan, Midnapore and Chittagong. He shifted his capital to from Mursidabad to Monghur. Mir Qasim soon revolted as he was angry with the British for misusing the destakes (free duty passes). However, having been defeated by the British, he fled to Awadh, where he formed a confederacy with Shuja-ud-daulah and Shah Alam.

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 at San. Thome on the banks of the River Adayar. This was the first occasion when the superiority of the well-trained and well-equipped European army over the Indian army was proved beyond doubt.

Treaty of Aix-la-Chapelle (1748)

The war was ended by the treaty of Aix-la-Chapelle which brought the Austrian War of Succession to an end. Under the terms of this treaty, Madras was returned back to the English, and the French, in turn, got their territories in North America.

Second Carnatic War

The main cause of this war was the issue of succession in Carnatic and Hyderabad. Anwaruddin Khan and Chanda Sahib were the two claimants to the throne of Carnatic, whereas Nasir Jang and Muzaffar Jang were claimants to the throne of Hyderabad. The French supported Chanda sahib and Muzaffar Jang, while the British supported the other claimants with the objective of keeping their interest and influence in the entire Deccan region.

Battle of Ambur (1749)

Finally Dupleix, Chanda Sahib and Muzaffar Jang formed a grand alliance and defeated and killed Anwar-ud-din Khan, the Nawab of Carnatic, on 3 August 1749 in the Battle of Ambur. Muhammad Ali, the son of Anwar-ud-din, fled to Trichinopoly. Chanda Sahib became the Nawab of Carnatic and rewarded the French with the grant of 80 villages around Pondicherry.

In the Deccan, too, the French defeated and killed Nasir Jang and made Muzaffar Jang as the Nizam. The new Nizam gave ample rewards to the French. He appointed Dupleix as the governor of all the territories in south of the river Krishna. Muzaffar Jang was assassinated by his own people in 1751. Salabat Jang, brother of Nasir Jang was raised to the throne by Bussy. Salabat

Jang granted the Northern Circars excluding the Guntur District to the French. Dupleix's power was at its zenith by that time.

Battle of Arcot (1751)

In the meantime, Dupleix sent forces to besiege the fort of Trichy where Muhammad Ali had taken shelter. Chanda Sahib also joined with the French in their efforts to besiege Trichy. Robert Clive's proposal was accepted by the British governor, Saunders, and with only 200 English and 300 Indian soldiers, Clive was entrusted the task of capturing Arcot. His attack proved successful. Robert Clive defeated the French at Arni and Kaveripak. With the assistance of Lawrence, Chanda Sahib was killed in Trichy. Muhammad Ali was made the Nawab of Arcot under British protection. The French Government recalled Dupleix to Paris.

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

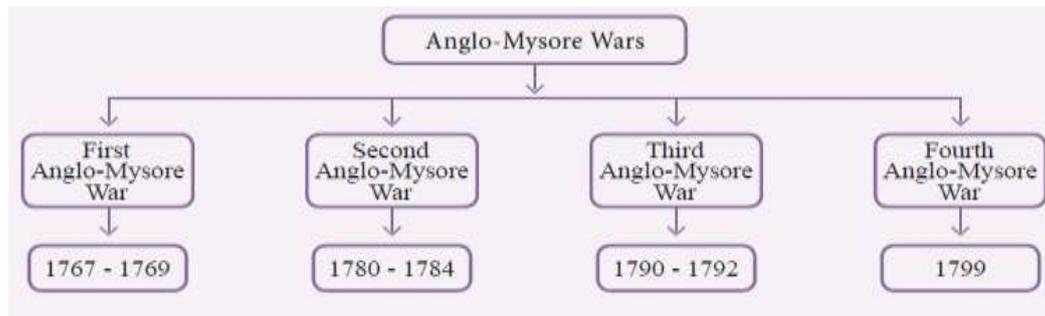
- ✓ Haider Ali's growing power and his friendly relations with the French became a matter of concern for the English East India Company.
- ✓ The Marathas, the Nizam and the English entered into a triple alliance against Haider Ali.

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 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

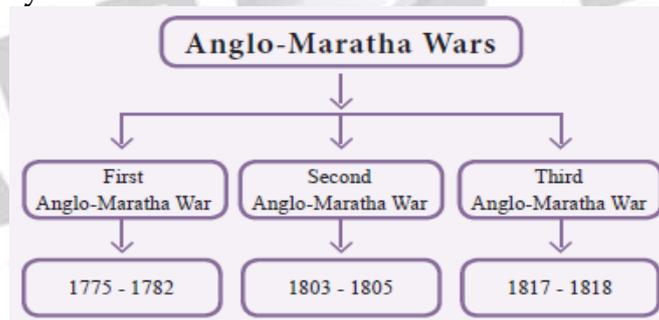
Tipu fought alone which continued for two years. It was fought in three phases. The attack of the English under General Medows failed. Therefore, in December 1790, Cornwallis himself took the command of the army. Cornwallis captured all the hill-forts which obstructed his advance towards Srirangapatam 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.



Causes

- ✓ Tipu sought alliance with foreign powers against the English and sent ambassadors to Arabia, Turkey, Afghanistan and the French.
- ✓ Tipu was in correspondence with Napoleon who invaded Egypt at that time.
- ✓ The French officers came to Srirangapatnam where they founded a Jacobin Club and planted the Tree of Liberty.

Course

Wellesley declared war against Tipu in 1799. The war was short and decisive. As planned, the Bombay army under General Stuart invaded Mysore from the west. The Madras army, which was led by the Governor-General's brother, Arthur Wellesley, forced Tipu to retreat to his capital Srirangapatnam. On 4th May 1799 Srirangapatnam was captured. Tipu fought bravely and was

killed finally. Thus ended the fourth Mysore War and the whole of Mysore lay prostrate before the British.

Mysore after the War

- ✓ The English occupied Kanara, Wynad, Coimbatore, Darapuram and Srirangapattinam.
- ✓ Krishna Raja Odayar of the former Hindu royal family was brought to the throne.
- ✓ Tipu's family was sent to the fort of Vellore.

Anglo-Maratha Wars

The Marathas managed to overcome the crisis caused by their defeat at Panipat and after a decade recovered their control over Delhi. However the old Maratha Confederacy controlled by the Peshwa had given way to five virtually independent states. Peshwa at Pune, Gaikwads at Baroda, Bhonsle at Nagpur, Holkars at Indore, and Scindias at Gwalior. The Peshwa's government was weakened by internal rivalries, and the other four leaders were often hostile to one another. Despite this, the Marathas were still a formidable power. The internal conflict among the Marathas was best utilized by the British in their expansionist policy.

First Anglo-Maratha War

In the case of the Marathas, the first British intervention was at the time of dispute over succession to the Peshwaship following the death of Narayan Rao. After the death of Narayan Rao, Raghunath Rao (Raghoba) became the Peshwa, but his authority was challenged by a strong party at Poona under Nana Phadnavis. The party recognised the infant born posthumously to Narayan Rao's wife, Ganga Bai, as the Peshwa and set up a council of regency in his name. Having failed in his bid to capture power, Raghunath Rao approached the British for help. The Treaty of Surat between the English and Raghunath Rao was concluded in 1775. However, the majority of the Supreme British Council in Calcutta was opposed to the Surat treaty, although Warren Hastings himself had no objection to ratifying the treaty. The council sent Colonel Upton to Poona to negotiate a peace with the Poona regency. Accordingly, Upton concluded the Treaty of Purandhar in 1776. The treaty, however, did not take effect due to opposition from the English government in Bombay. In 1781, Warren Hastings dispatched British troops under Captain Popham. He defeated the Maratha chief, Mahadaji Scindia, in a number of small battles and captured Gwalior. Later on 17th May 1782, the Treaty of Salbai was signed between Warren Hastings and Mahadaji Scindia.

Results

- ✓ 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 isolated from one another.

Results

- ✓ The Maratha power was gradually weakened.
- ✓ The English East India Company started becoming the paramount power in India.

The Third Anglo-Maratha War

The Third Anglo-Maratha War was the final and decisive conflict between the British East India Company and the Maratha Empire in India. It began with an invasion of the Maratha territory by British East India Company troops. The troops were led by the Governor General Hastings and he was supported by a force under General Thomas Hislop. The Peshwa Baji Rao II's forces, followed by those of Mudhoji II Bhonsle of Nagpur and Malharrao Holkar III of Indore, rose against the British. Daulatrao Scindia of Gwalior remained neutral. The Peshwa was defeated in the battles of Khadki and Koregaon and several minor battles were fought by the Peshwa's forces to prevent his capture. Bhonsle was defeated in the battle of Sitabaldi and Holkar in the battle of Mahidpur.

Results

- ✓ The Maratha confederacy was dissolved and Peshwaship was abolished.
- ✓ Most of the territory of Peshwa Baji Rao II was annexed and became part of the Bombay Presidency.
- ✓ The defeat of the Bhonsle and Holkar also resulted in the acquisition of the Maratha kingdoms of Nagpur and Indore by the British.
- ✓ The Baji Rao 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. 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 Indenisation 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.

The Subsidiary Alliance

Lord Wellesley introduced the system of Subsidiary Alliance to bring the princely states under the control of the British. It was the most effective instrument for the expansion of the British territory and political influence in India. The princely state was called 'the protected state' and the British came to be referred as 'the paramount power'. It was the duty of the British to safeguard the state from external aggression and to help its ruler in maintaining internal peace.

Main Features of Subsidiary Alliance

- ✓ An Indian ruler entering into this alliance with the British had to dissolve his own armed forces and accept British Forces.
- ✓ A British Resident would stay in his capital.
- ✓ Towards the maintenance charges of the army, he should make annual payments or cede some territory permanently to the Company.
- ✓ All the non-English European officials should be turned out of his state.

- ✓ The native ruler should deal with foreign states only through the English Company.
- ✓ The British would undertake to defend the state from internal trouble as well as external attack.

Merits for the British

- ✓ The British Company maintained a large army at the expense of the Indian rulers.
- ✓ All Frenchmen in the service of native rulers were dismissed, and the danger of French revival was completely eliminated.
- ✓ The British Company began to control the foreign policy of the Princely States.
- ✓ Wellesley's diplomacy made the British the paramount power in India. He transformed the British Empire in India into the British empire of India.

Defects of the Princely states

The Subsidiary Alliances made the Indian rulers weak, oppressive and irresponsible. Protected by British arms, they neglected their duty towards their subjects and even exploited them.

The first Indian state to accept the Subsidiary Alliance was Hyderabad (1798). It was followed by Tanjore (1799), Auadh (1801), Peshwa (1802), Bhonsle (1803), Gwalior (1804), Indore (1817), Jaipur, Udaipur and Jodhpur (1818).

Doctrine of Lapse

Lord Dalhousie was one of the chief architects of the British Empire in India. He was an imperialist. He adopted a new policy known as Doctrine of Lapse to extend British Empire. He made use of this precedent and declared in 1848 that if the native rulers adopted children without the prior permission of the Company, only the personal properties of the rulers would go to the adopted sons and the kingdoms would go to the British paramount power. This principle was called the Doctrine of Lapse. It was bitterly opposed by the Indians and it was one of the root causes for the great revolt of 1857.

By applying the Doctrine of Lapse policy, Dalhousie annexed Satara in 1848, Jaipur and Sambalpur in 1849, Baghat in 1850, Udaipur in 1852, Jhansi in 1853 and Nagpur in 1854.

Factors for the success of the British

- ✓ greater naval power.
- ✓ development of textile.
- ✓ scientific division of labour.
- ✓ economic prosperity and skilful diplomacy of the British.

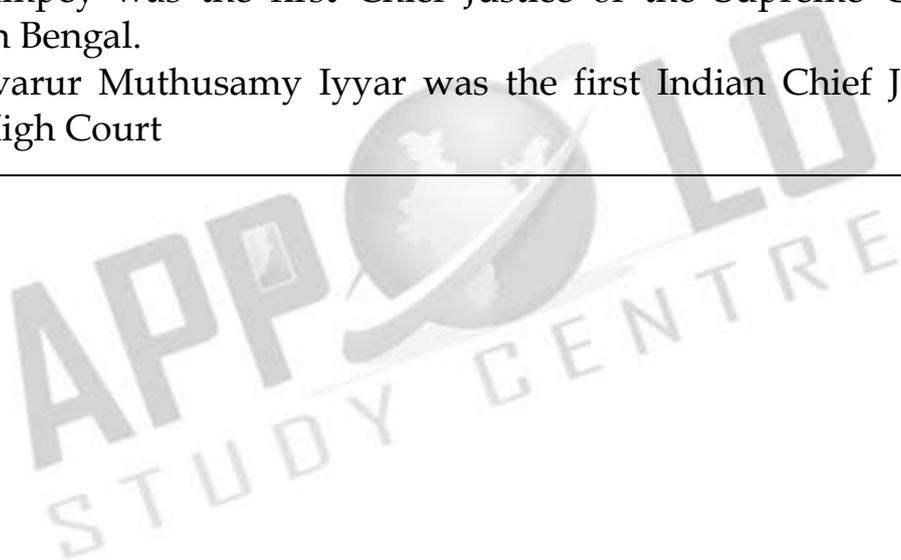
- ✓ feelings of insecurity among the Indian merchants.
- ✓ the inequality and ignorance of the Indian kings.

Conclusion

The Battle of Plassey was the foundation of British dominion in India. The company's administration was not for the interests of people. It was imperialistic, expansionist and exploitative. It brought more Indian territories under British domain through subsidiary Alliance and Doctrine of Lapse. This policy led to a South Indian rebellion (1800-01), Vellore Rebellion (1806) and the Great Rebellion (1857).

NOTE

- ❖ Satyendranath Tagore, the elder brother of poet Rabindranath Tagore, was the first Indian to pass the I.C.S. Examination in 1863.
- ❖ 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

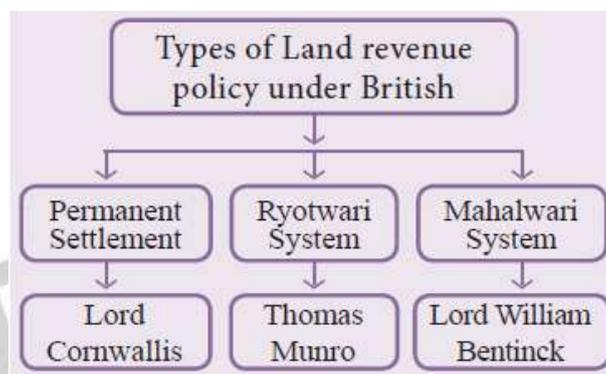


3. Rural Life and Society

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 led 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. Permanent settlements 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 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. 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 were 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 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 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.

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.

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.

Deccan Riots (1875)

In 1875, the peasant 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.

Champan Satyagraha (1917-18)

The European planters of Champan in Bihar resorted to illegal and inhuman methods of indigo cultivation at a cost which was wholly unjust. Under the Tinkathia system in Champan, 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 Champan 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.

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. However, all their lands were returned to them when the Congress came to power in 1937.

4. People's Revolt

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 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 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 Pulithevar 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 Nerkattumseval 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

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 Arcot

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

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.

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 tributary 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 off all the communications to the Fort. In a clash at Kallarpatti, Siva Subramaniam 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 faithful 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'.

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 siege 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.

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 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 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. The Vellore fort consisted of large majority of Indian troops, a good part of it recently been raised in Tirunelveli after the Palayakkarar 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 sepoy 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 sepoy.
- ✓ The sepoy 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 sepoy 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. Fettaah Hyder, the elder son of Tippu, tried to form an alliance against the English. On July 10th in the early morning the native sepoy 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 Futtah 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 sepoy 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.

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 discontent 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 Rifles 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

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.

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 Infantry, 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, in order to take revenge. The Muslim leaders and Maulvis sought the opportunity of establishing the Muslim rule in India after turning out the British.

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
Luck now	Begum Hazarat 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.
- ✓ 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.

NOTE

- ❖ 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.