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6th term - 3

Unit 3. 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 Vikramoorvashiyam. 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 (veena). 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.

APPOLO STUDY CENTRE CHENNAI

11th vol 1

Unit - 7 The Guptas

Introduction

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

Sources

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

I. Literary sources

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

Accounts of the Chinese traveller Fahien

II. Epigraphical Sources

- Mehrauli Iron Pillar inscription -achievements of Chandragupta I.

- Allahabad Pillar inscription -describing Samudragupta's personality and achievements in 33 lines composed by Harisena and engraved in Sanskrit in Nagari script.

III. Numismatic Sources

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

Origins of the Gupta Dynasty

- Evidence on the origin and antecedents of the Gupta dynasty is limited. The Gupta kings seem to have risen from modest origins. Chandragupta I, who was the third ruler of the Gupta dynasty married Kumaradevi, a Lichchavi prince. The marriage is mentioned in the records of his successors with pride indicating that that royal connection would have contributed to the rise of Guptas. Lichchavi was an old, established gana-sangha and its territory lay between the Ganges and the Nepal Terai. According to Allahabad pillar inscription Samudragupta, the illustrious son of Chandragupta I, had conquered the whole fertile plains west of Prayag to Mathura and launched a spectacular raid through Kalinga into the south as far as Kanchipuram, the Pallava capital. The Puranas mention Magadha, Allahabad and Oudh as the Gupta dominions.
- The first ruler of the Gupta Empire was Sri Gupta (240–280 CE) who was succeeded by his son Ghatotkacha (280–319 CE). Both Sri Gupta and Ghatotkacha are mentioned as Maharajas in inscriptions. Chandragupta I, the son of Ghatotkacha, ruled from 319 to 335 CE and is considered to be the first great king of the Gupta Empire. Chandragupta held the title of maharaja-adhiraja (great king over other kings). His imperial position is inferred from the records of others. No inscriptions or coins have survived from his reign.
- Chandragupta I appointed his son Samudragupta to succeed him in 335 CE. A lengthy eulogy on him, inscribed on an Ashokan pillar, suggests that he was claiming the legacy of the Mauryan kingdom. This inscription gives an impressive list of kings and regions that succumbed to Samudragupta's march across the country.
- Four northern kings were conquered mainly in the area around Delhi and western Uttar Pradesh. The kings of the south and the east were forced to pay homage, and from the places mentioned, it appears that Samudragupta campaigned down the eastern coast as far as Kanchipuram. Nine kings of the western half of the Ganges Plain were violently uprooted. The forest kings (tribal chiefs of Central India and the Deccan) were forced to pay tribute. The kings of Assam and Bengal in eastern India and those of small kingdoms in Nepal and the Punjab also paid tribute by submission. Nine Republics in Rajasthan, including the Malavas and Yaudheyas, were forced to accept Gupta's suzerainty. In addition, foreign kings, such as the Daivaputra Shahanushahi (a Kushana title), the Sakas and the king of Lanka also paid tribute, as mentioned in the eulogy.

- Tough this statement is exaggerated, it is undeniable that the southern kings paid tribute, while the northern kingdoms were annexed to the Gupta Empire under Samudragupta. His direct control was confined to the Ganges valley, since the Sakas remained unconquered in western India. The tribes of Rajasthan paid tribute, but the Punjab was outside the limits of his authority. Samudragupta's campaign broke the power of the tribal republics in those regions that led to repeated invasions from the Huns.
- The relationship with Kushanas is not certain, but with regard to Lanka, its ruler Meghavarman sent presents and requested permission from Samudragupta to build a Buddhist monastery at Gaya. Samudragupta's reign lasted for about 40 years, which must have given him ample time to plan and organise these campaigns. He performed the horse-sacrifice ritual to proclaim his military conquests.
- Samudragupta patronised scholars and poets like Harisena and thus promoted Sanskrit literature. Tough an ardent follower of Vaishnavism, he also patronised the great Buddhist scholar Vasubandhu. As a lover of poetry and music, he was given the title "Kaviraja". His coins bear the insignia of him playing the vina (lute).
- Named after his grandfather, Chandragupta II was a capable ruler, who ruled for 40 years from c. 375 to 415 CE. He came to power after a succession struggle with his brother Rama Gupta. He is also known as Vikramaditya. With the capital at Pataliputra, Chandragupta II extended the limits of the Gupta Empire by conquest and matrimonial alliances. He married off his daughter Prabhavati to a Vakataka prince, who ruled the strategic lands Chandragupta II of Deccan. This alliance was highly useful when he proceeded against the Saka rulers of western India. Chandragupta II conquered western Malwa and Gujarat by defeating the Saka rulers who had reigned for about four centuries in the region.
- The kingdom's prosperity grew out of its trade links with Roman Empire. After establishing himself in eastern and western India, Chandragupta II defeated northern rulers like the Huns, Kambojas and Kiratas. He was a great conqueror and an able administrator as well. His other names (as mentioned in coins) include Vikrama, Devagupta, Devaraja, Simhavikrama, Vikramaditya and Sakari. His court had nine jewels or navaratnas, that is, nine eminent people in various fields of art, literature and science. This included the great Sanskrit poet Kalidasa, the Sanskrit scholar Harisena, the lexicographer Amarasimha, and the physician Dhanvantari. Fahien, the Buddhist scholar from China, visited India during his reign. He records the prosperity of the Gupta Empire. Chandragupta II was the first Gupta ruler to issue silver coins. His rule thus formed the peak period of Gupta's territorial expansion.
- Chandragupta II was succeeded by his son Kumara Gupta I, who founded the Nalanda University. He was also called Sakraditya. The last great king of the Gupta dynasty, Skanda Gupta, was the son of Kumara Gupta I. He was able to repulse an attack by the Huns, but the recurrence of Huns' invasion strained his empire's coffers. The Gupta Empire declined after the death of Skanda Gupta in 467 CE. He was followed by many

successors who hastened the end of the Gupta Empire. The last recognised king of the Gupta line was Vishnu Gupta who reigned from 540 to 550 CE.

The King

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

Ministers and other Officials

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

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

Fahien's account on Mathura and Pataliputra

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

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

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

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

Council of Ministers

- The Gupta king was assisted by a council of mantrins (ministers). The Allahabad prashasti refers to an assembly or council, presumably of ministers, which was known as the Sabha. The various high-ranking functionaries included the sandhivigrahika or mahasandhivigrahika (minister for peace and war), who seems to have been a high-ranking officer in charge of contact and correspondence with other states, including initiating wars and concluding alliances and treaties. High-ranking officials were called dandanayakas, and mahadandanayakas were high-ranking judicial or military officers. One of the seals mentions a mahadandanayaka named Agnigupta. The Allahabad prashasti refers to three mahadandanayakas. All these suggest that these posts were hereditary by nature. Another person had a designation mahashvapati (commander of the cavalry), indicating military functions.

Division of the Empire

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

Administrative Units below the District level

- The administrative units below the district level included clusters of settlements known variously as vithi, bhumi, pathaka and peta. There are references to officials known as ayuktakas and vithi-mahattaras. At the village level, villagers chose functionaries such as gramika and gramadhyaksha. The Damodarpur copper plate of the reign of

Budhagupta mentions an ashtakula-adhikarana (a board of eight members) headed by the mahattara. Mahattara has a range of meanings including village elder, village headman, and head of a family community. The Sanchi inscription of the time of Chandragupta II mentions the panch-mandali, which may have been a corporate body.

Army

- Seals and inscriptions mention military designations such as baladhikrita and mahabaladhikrita (commander of infantry and cavalry). The standard term “senapati” does not occur in Gupta inscriptions, but the term could be found in some Vakataka epigraphs. A Vaishali seal mentions the ranabhandagar-adhikarana, which is the office of the military storehouse. Another Vaishali seal mentions the adhikarana (office) of the dandapashika, which may have been a district-level police office. The officials connected specifically with the royal establishment included the mahapratihara (chief of the palace guards) and the khadyatapakita (superintendent of the royal kitchen). A Vaishali seal mentions a person both as a mahapratihara and a taravara. The top layer of the administrative structure also included amatyas and sachivas, who were executive officers in charge of various departments. The system of espionage included spies known as dutakas. The ayuktakas were another cadre of high-ranking officers.

Economic Condition

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

Agriculture and Agrarian Structure

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

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

The Paharpur copper plate inscription indicates that the king was the sole proprietor of the land. Even when he made land grants, he reserved his prerogatives over it. The location and boundaries of individual plots were marked out and measured by the record keepers and influential men in the locality. As stated in Paharpur plates, an officer called ustapala

maintained records of all the land transactions in the district and the village accountant preserved records of land in the village. During the Gupta period, the land was classified as detailed below.

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

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

Other Land Grants

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

Irrigation

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

Position of Peasantry

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

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

	tolls.
Klipta and Upakilpta	related to sale and purchase of lands.

Industry: Mining and Metallurgy

- Mining and metallurgy was one of the most flourishing industries during the Gupta period. Amarasimha, Varahamihira and Kalidasa make frequent mention of the existence of mines. The rich deposits of iron ore from Bihar and copper from Rajasthan were mined extensively during this period.
- The list of metals used apart from iron were gold, copper, tin, lead, brass, bronze, bell-metal, mica, manganese, antimony, red chalk (sanssilajata) and red arsenic.
- Blacksmiths were next only to agriculturists in importance in the society. Metal was used for the manufacture of various domestic implements, utensils and weapons. The improvement in the ploughshare, with the discovery of iron, for deep ploughing and for increasing cultivation happened during this period.
- The most important and visible evidence of the high stage of development in metallurgy is the Mehrauli Iron Pillar of King Chandra in the Qutb Minar Complex in Delhi, identified with Chandragupta II. This monolith iron pillar has lasted through the centuries without rusting. It is a monument to the great craftsmanship of the iron workers during the Gupta period. Coin casting, metal engraving, pottery making, terracotta work and wood carving were other specialised crafts.
- A significant development of the period in metal technology was the making of the seals and statutes of Buddha and other gods. It was laid down that the people had to pay for the loss arising out smelting of iron, gold, silver, copper, tin and lead.

Trade and Commerce

- The contribution of traders to the soundness of the Gupta economy is quite impressive. Two distinctive types of traders called sresti and sarthavaha existed. Sresti was usually settled at a particular place and enjoyed an eminent position by virtue of his wealth and influence in the commercial life and administration of the place. The sarthavaha was a caravan trader who carried his goods to different places for profitable sale.
- Trade items ranged from products for daily use to valuable and luxury goods. They included pepper, sandalwood, elephants, horses, gold, copper, iron and mica. The abundant inscriptions and seals mentioning artisans, merchants and guilds are indicative of the thriving crafts and trade. (Guild is a society or other organisation of people with common interests or an association of merchants.) There are several references in several sources to artisans, traders and occupational groups in the guilds.

Guilds continued as the major institution in the manufacture of goods and in commercial enterprise. They remained virtually autonomous in their internal organisation, and the government respected their laws. These laws were generally drafted by a larger body, the corporation of guilds, of which each guild was a member.

- The Narada and Brihaspati Smritis describe the organisation and activities of guilds. They mention that the guild had a chief and two, three or five executive officers. Guild laws were apparently laid down in written documents. The Brihaspati Smriti refers to guilds rendering justice to their members and suggests that these decisions should, by and large, be approved by the king. There is also mention of the philanthropic activities of guilds, for instance, providing shelter for travellers and building assembly houses, temples and gardens. The inscription also records that the chief of the guilds played an important role in the district-level administrative bodies. There is also mention of joint corporate bodies of merchant-bankers, caravan merchants and artisans. The guilds also acted as banks. The names of donors are mentioned in this inscription.
- Usury (the lending of money at an exorbitant rate of interest) was in practice during the Gupta period. The detailed discussion in the sources of that period indicates that money was used, borrowed and loaned for profit. There were many ports that facilitated trade in the western coast of India such as Calliena (Kalyan), Chaul port in ruin sixty kilometres south of Mumbai, and the markets of Male (Malabar), Mangarouth (Mangalore), Salopatana, Nalopatana and Pandopatana on the Malabar coast. Fahien refers to Tamralipti in Bengal as an important centre of trade on the eastern coast. These ports and towns were connected with those of Persia, Arabia and Byzantium on the one hand and Sri Lanka, China and Southeast Asia on the other. Fahien describes the perils of the sea route between India and China. The goods traded from India were rare gems, pearls, fine textiles and aromatics. Indians bought silk and other articles from China.

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

Cultural Florescence

Art and Architecture

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

Rock-cut and Structural Temples

- The rock-cut caves continue the old forms to a great extent but possess striking novelty by bringing about extensive changes in the ornamentation of the facade and in the designs

of the pillars in the interior. The most notable groups of the rock-cut caves are found at Ajanta and Ellora (Maharashtra) and Bagh (Madhya Pradesh). The Udayagiri caves (Orissa) are also of this type.

- The structural temples have the following attributes: (1) flat-roofed square temples; (2) flat-roofed square temple with a vimana (second storey); (3) square temple with a curvilinear tower (shikara) above; (4) rectangular temple; and (5) circular temple.
- The second group of temples shows many of the characteristic features of the Dravida style. The importance of the third group lies in the innovation of a shikhar that caps the sanctum sanctorum, the main feature of the Nagara style.

Stupas

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

Sculpture: Stone Sculpture

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

Metal statues

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

Painting

- The art of painting seems to have been in popular demand in the Gupta period than the art of stone sculptures. The mural paintings of this period are found at Ajanta, Bagh, Badami and other places.
- From the point of technique, the surface of these paintings was perhaps done in a very simple way. The mural paintings of Ajanta are not true frescoes, for frescoes is painted while the plaster is still damp and the murals of Ajanta were made after it had set. The art of Ajanta and Bagh shows the Madhyadesa School of painting at its best.

Terracotta and Pottery

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

- Gupta pottery remains found at Ahchichhatra, Rajgarh, Hastinapur and Bashar afford proof of excellence of potter y. Te most distinctive class of pottery of this period is the “red ware”.

Sanskrit Literature

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

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

Sanskrit Grammar

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

Puranas and Ithihasas

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

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

Buddhist Literature

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

Jaina Literature

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

Secular Literature

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

Prakrit Language and Literature

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

Nalanda University

- Nalanda was an acclaimed Mahavihara, a large Buddhist monastery in the ancient kingdom of Magadha in India. The site is located about ninety five kilometres southeast of Patna near the town of Bihar Sharif and was a centre of learning from the fifth century CE to c. 1200 CE. It is a UNESCO World Heritage Site.
- The highly formalised methods of Vedic learning helped inspire the establishment of large teaching institutions such as Taxila, Nalanda and Vikramashila, which are often characterised as India's early universities. Nalanda flourished under the patronage of the Gupta Empire in the fifth and sixth centuries and later under Harsha, the emperor of Kanauj. The liberal cultural traditions inherited from the Gupta age resulted in a period of growth and prosperity until the ninth century. The subsequent centuries were a time of gradual decline, a period during which Buddhism became popular in eastern India patronised by the Palas of Bengal.
- At its peak, the Nalanda attracted scholars and students from near and far with some travelling all the way from Tibet, China, Korea and Central Asia. Archaeological findings also confirm the contact with the Shailendra dynasty of Indonesia, one of whose kings built a monastery in the complex.

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

Gupta Sciences

Mathematics and Astronomy

- The invention of the theory of zero and the consequent evolution of the decimal system are to be credited to the thinkers of this age. In the Surya Siddhanta, Aryabhatta (belonging to late fifth and early sixth century CE) examined the true cause of the solar eclipses. In calculation of the size of the earth, he is very close to the modern estimation. He was the first astronomer to discover that the earth rotates on its own axis. He is also the author of Aryabhattiyam, which deals with arithmetic, geometry and algebra.
- Varahamihira's Brihat Samhita (sixth century CE) is an encyclopaedia of astronomy, physical geography, botany and natural history. His other works are Panch Siddhantika and Brihat Jataka. Brahmagupta (late sixth and early seventh century CE) is author of important works on mathematics and astronomy, namely Brahmasphuta-siddhanta and Khandakhadyaka.

Medical Sciences

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

Decline of the Gupta Empire

- The last recognised king of the Gupta line was Vishnugupta who reigned from 540 to 550 CE. Internal fighting and dissensions among the royal family led to its collapse. During the reign of a Gupta king, Budhagupta, the Vakataka ruler Narendrasena of western Deccan, attacked Malwa, Mekala and Kosala. Later on, another Vakataka king Harishena conquered Malwa and Gujarat from the Guptas. During Skanda Gupta's reign, the grandson of Chandragupta II, the Huns invaded northwest India. He was

successful in repulsing the Huns, but consequently his empire was drained of financial resources. In the sixth century CE, the Huns occupied Malwa, Gujarat, Punjab and Gandhara. As the Hun invasion weakened the Gupta hold in the country, independent rulers emerged all over the north like Yasodharman of Malwa, the Maukharis of Uttar Pradesh, the Maitrakas in Saurashtra and others in Bengal. In time, the Gupta Empire came to be restricted to only Magadha. They did not focus on empire building and military conquests. So, weak rulers along with incessant invasions from foreign as well as native rulers caused the decline of the Gupta Empire. By the beginning of the sixth century, the empire had disintegrated and was ruled by many regional chieftains.

Feudalism

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

Lesson VIII

Harsha and Rise of Regional Kingdoms

I Harsha

Introduction

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

Sources

Literary sources

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

Epigraphical sources

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

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

Pushyabhutis

- The founder of the Vardhana dynasty was Pushyabhuti who ruled from Thaneswar. He served as a military general under the imperial Guptas and rose to power after the fall of the Guptas. With the accession of Prabakara Vardhana (580-605 CE), the Pushyabhuti family became strong and powerful. Prabakara Vardhana fought against the Gurjaras and the Huns and established his authority as far as Malwa and Gujarat. He gave his daughter Rajyasri in marriage to the Maukhari king, Grahavarman, of Kanauj (near

modern Kanpur), thus making Kanauj his ally. Prabakara Vardhana's dream of building an empire was eventually realised by his younger son Harsha-varadhana.

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

Harsha as King of Kanauj

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

Harsha's Military Conquests

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

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

1. Sasanka, the Gauda ruler of Bengal.
 2. The Maitrakas of Valabhi and Gurjara of Broach region.
 3. The Chalukya king, Pulikesin II, in the Deccan
 4. Rulers of Sindh, Nepal, Kashmir, Magadha, Odra (northern Odisha)
 5. and Kongoda (another geographical unit in ancient Odisha).
- Harsha's immediate task was to take revenge on Sasanka. Harsha entered into an alliance with the king of Kamarupa (Pragiyatisha), which is today the modern Assam. But there is hardly any detail of the war between Harsha and Sasanka. However, Harsha seems to have successfully subjugated the Gauda Empire, which included Magadha, Gouda, Odra and Kongoda only after the death of Sasanka.

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

Pulikesin II, the Chalukya King

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

Extent of Harsha's Empire

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

Harsha's Relations with China

- Harsha had cordial relations with China. The contemporary Tang emperor, Tai Tsung, sent an embassy to his court in 643 and again in 647 CE. On the second occasion, the Chinese ambassador found that Harsha had recently died. On learning that the throne had been usurped by an undeserving king, the Chinese ambassador rushed to Nepal and Assam to raise a force to dislodge the usurper. Later, the king who had usurped the throne was taken to China as a prisoner.

Administration

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

Council of Ministers

- It appears that the ministerial administration during the reign of Harsha was the same as that of the imperial Guptas. The emperor was assisted by a council of ministers (Mantri

Parishad)in his duties. Te council played an important role in the selection of the king as well as framing the foreign policy of the empire. Te prime minister was of the most important position in the council of ministers.

Key Officials

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

Revenue Administration

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

- Part I - for carrying out the affairs of the state
- Part II - for paying the ministers and officers of the crown
- Part III - for rewarding men of letters
- Part IV - for charity to religious institutions

Administration of Justice

- Criminal law was more severe than that of the Gupta age. Mimamsakas were appointed to dispense justice. Banishment and the cutting of limbs of the body were the usual punishments. Trial by ordeal was in practice. Life imprisonment was the punishment for the violations of the laws and for plotting against the king.
- Hieun Tsang, the Chinese pilgrim, spent nearly 13 years in India (630-643 CE), collecting sacred texts and relics which he took back to China. He was known as the " prince of pilgrims" because he visited important pilgrim centres associated with the life of Buddha. His Si-Yu-Ki provides detailed information about the social, economic, religious and cultural conditions during the reign of Harsha.
- According to Hieun Tsang, perfect law and order prevailed throughout the empire, as the law-enforcing agencies were strong. Te pilgrim records the principal penalties and judicial ordeals practised in India at that time. Corporal punishment for serious offences was in practise. But the death penalty was usually avoided. Ofences against social morality and defiance of law were punished by maiming. Harsha travelled across the

kingdom frequently to ensure his familiarity with his people. He was accessible to people and kept a closer watch on his tributary rulers.

Administration of Army

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

Division of the Empire

- The empire was divided into several provinces. The actual number of such provinces is not known. Each province was divided into Bhuktis. And each Bhukti was divided into several Vishayas. They were like the districts. Each vishaya was further divided into Pathakas. Each such area was divided into several villages for the sake of administrative convenience. Harsha Charita refers to a number of officials who took care of the local administration. Only their titles are known. What they did isn't available in Harsha Charita. We learn that bhogapathi, ayuktha, pratpalaka-purusha and the like looked after the local administration.

Cities and Towns

- Hieun Tsang describes the structure, aesthetics and safety measures of the cities, towns and villages of India. In his view, India was the land of innumerable villages, numerous towns and big cities like China. He pointed out that Pataliputra lost its prominence and its place was taken by Kanauj. The elegance of Kanauj with its lofty structures, beautiful gardens and the museum of rare collections is described. The refined appearance of its residents, their costly dressings and love for learning and art are also pointed out in his account.
- Most of the towns, according to Hieun Tsang, had outer walls and inner gates. Though the walls were wide and high, the streets and lanes were narrow. Residential houses had balconies made of wood and coated with lime mortar. Floors were smeared with cow dung for the purpose of purity and hygiene. Big mansions, public buildings and Buddhist monasteries and viharas were magnificent multi-storeyed structures. They were built of kiln-fired bricks, red sandstone and marble. Harsha constructed a large number of viharas, monasteries and stupas on the bank of the Ganges.
- Harsha built charitable institutions for the stay of the travellers, and to care for the sick and the poor. Free hospitals and rest houses (dharmasalas) in all the towns were constructed where the travellers or the outsiders could stay. Hospitals were built to provide medical treatment free of charge.

Religious Policy

- Harsha was a worshipper of Siva at least up to 631 CE. But he embraced Buddhism under the influence of his sister Rajyasri and the Buddhist monk Hieun Tsang. He subscribed to the Mahayana school of thought. Yet he held discourses among learned men of various creeds. Slaughter of animals and consumption of meat was restricted. Harsha summoned two Buddhist assemblies (643 CE), one at Kanauj and another at Prayag.
- The assembly at Kanauj was attended by 20 kings including Bhaskaravarman of Kamarupa. A large number of Buddhist, Jain and Vedic scholars attended the assembly. A golden statue of Buddha was consecrated in a monastery and a small statue of Buddha (three feet) was brought out in a procession. The procession was attended by Harsha and other kings.

Buddhist Assembly at Prayag

- Harsha convened quinquennial assemblies known as Mahamoksha Parishad at Prayag (at the confluence of the Ganges and Yamuna). He distributed his wealth among Buddhists, Vedic scholars and the poor people. Harsha offered fabulous gifts to the Buddhist monks on all the four days of the assemblage.
- Hieun Tsang observed that the principles of Buddhism had deeply permeated the Hindu society. According to him, people were given complete freedom of worship. Social harmony prevailed among the followers of various creeds. Harsha treated the Vedic scholars and the Buddhist bikshus alike and distributed charities equally to them.

Caste System

- Caste system was firmly established in the Hindu society. According to Hieun Tsang, the occupations of the four divisions of

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

society continued to be in practice as in the previous times. People were honest and not deceitful or treacherous in their conduct. The butchers, fishermen, dancers and sweepers

were asked to stay outside the city. Even though the caste system was rigid, there was no social conflict among the various sections of the society.

Status of Women

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

Lifestyle

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

Dietary Habits

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

Education

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

Harsha as a Patron of Art and Literature

- Harsha patronised literary and cultural activities. It is said the state spent a quarter of its revenue for such activities. Bana, the author of Harshacharita and Kadambari, was a court poet of Harsha. Te emperor himself was a renowned litterateur, which is evident from the plays he wrote such as Priyadarsika, Rathnavali and Nagananda. Harsha gified liberally for the promotion of education. Temples and monasteries functioned as centres of learning. Renowned scholars imparted education in the monasteries at Kanauj, Gaya,

Jalandhar, Manipur and other places. The Nalanda University reached its utmost fame during this period.

Nalanda University

- Hieun Tsang recorded the fame of the Nalanda University. Students and scholars from the Buddhist countries like China, Japan, Mongolia, Sri Lanka, Tibet and some other countries of Central and Southeast Asia stayed and studied in the university. Shilabhadra, a reputed Buddhist scholar, who probably hailed from Assam, was the head of the University during the visit of Hieun Tsang. As an educational centre of international fame, Nalanda had 10,000 students on its rolls. Dharmapala, Chandrapala, Shilabhadra, Bhadrhari, Jayasena, Devakara and Matanga were important teachers in the university receiving royal patronage.

II The Palas

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

Establishment of Pala Rule in Bengal

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

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

Pala Rulers

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

accepted his suzerainty. He assumed titles like Paramesvara, Parambhataraka and Maharajadhiraja.

- Dharmapala proved to be a great patron of Buddhism. He founded the Vikramasila monastery in Bhagalpur district in Bihar, which developed into a great centre of Buddhist learning and culture. He built a grand vihara at Somapura in modern Paharapura (present-day Bangladesh). Dharmapala also built a monastery at Odantapuri in Bihar. He patronised Harisbhadrā, a Buddhist writer.
- Dharmapala's son Devapala extended Pala control eastwards up to Kamarupa (Assam). He defeated Amoghavarsha, the Rashtrakuta ruler, by allying with all the states that regarded the Rashtrakutas as their common enemy. Devapala was also a great patron of Buddhism. He granted five villages to Balaputradeva, the king of the Sailendra dynasty of Suvarnadipa (Sumatra), to maintain a monastery built by him at Nalanda. Nalanda continued to flourish as the chief seat of Buddhist learning even during the Pala reign.
- Devapala was succeeded by Vigramapala, who abdicated his throne after ruling for a few years and went to lead an ascetic life. Narayanapala, son of Vigramapala, was also a man of pacific and religious disposition. The Rashtrakutas and the Pratiharas took advantage of Narayanapala's disposition and defeated the Palas. The rise of the Pratiharas in Jalore under Mihira Bhoja and the advance of the Rashtrakutas into Pala territories inevitably brought about the decline of the Palas. The petty chiefs, who formerly owed allegiance to the Palas, also started asserting their independence.
- The slide of the Pala dynasty was accelerated during the rule of his three successors – Rajyapala, Gopala III and Vigramapala II. The fortunes of the dynasty, however, were revived by Mahipala I, son of Vigramapala II. The most important event of his period was the invasion of northern India by Rajendra Chola sometime between 1020 and 1025 CE. However, the advance of the Cholas beyond the Ganges was checked by Mahipala I.
- After 15 years of Mahipala's rule, four insignificant rulers followed. Ramapala was the last ruler who tried to recover the lost glory of the dynasty. He ruled for about 53 years and after his death, the presence of Pala dynasty was confined to only a portion of Magadha (Bihar) and continued to exist only for a short period. Vijayasena of the Sena dynasty who had become powerful by then in northern Bengal expelled the last ruler Madanapala (1130–1150 CE) from Bengal and established his dynastic rule.

Religion

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

Art and Architecture

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

Literature

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

III The Rashtrakutas

- The rivalry between the Pratiharas and the Rashtrakutas proved to be destructive to both the dynasties. The Arab traveller Al-Masudi who visited Kanauj recorded the enmity between the two ruling dynasties. The Rashtrakutas who were bidding their time to capture Kanauj from Pratiharas succeeded in their motive and continued to rule until 10th century CE. They claimed descent from the Rastikas or Rathikas, an important clan domiciled in the Kannada-speaking region and mentioned in the edicts of Ashoka.

Rise of the Dynasty

- The Rashtrakutas were originally known to be the feudatories of the Western Chalukyas of Vatapi. Though Rashtrakutas were early rulers, the greatest ruler of the dynasty was Dandidurga. Ruling from a smaller part of Berar, Dandidurga built his career of territorial conquest after the death of Vikramaditya II (733-746 CE), the Chalukya ruler. He captured Gurjara Kingdom of Nandipuri, Malwa and eastern Madhya Pradesh and the whole of Berar. By 750 CE, he had become the master of central and southern Gujarat and the whole of Madhya Pradesh and Berar.
- After consolidating his position, and after defeating Kirthivarman II (746-753 CE), the last Chalukya ruler of Vatapi, Dandidurga assumed the titles of Maharajadhiraja, Parameshwara and Paramabhattaraha. He developed relationships with the Pallava ruler Nandivarman II by giving his daughter in marriage to the Pallava king. After Dandidurga's death in 758 CE, his uncle (father's brother) Krishna I ascended the throne.

Krishna I and His Successors

- Krishna I (756-775 CE) defeated the Gangas of Mysore. His eldest son Govinda II succeeded him in 775CE. He defeated the Eastern Chalukyas. He left the affairs of country to his brother Dhruva who eventually crowned himself as the ruler. During the reign of Dhruva (780-794 CE), the Rashtrakuta power reached its zenith. After humbling the western Ganga king, Dhruva defeated Dantivarman, the Pallava king. The ruler of Vengi (modern Andhra) also had to accept his suzerainty. After establishing his hegemony in the south, Dhruva turned his attention towards the regions around Kanauj. Vatsarya, the Pratihara king, and Dharmapala, the Pala ruler, who were contenders for supremacy in the region, were defeated by Dhruva. He nominated his third son Govinda III as the heir-apparent.
- The accession of Govinda III (794-814 CE) to the throne heralded an era of success like never before. Dantika, the Pallava king, was subdued by Govinda III. Vishnuvardana, the ruler of Vengi, turned out to be his maternal grandfather and so he did not challenge his authority. Thus Govinda III became the overlord of the Deccan. The Rashtrakuta Empire reached its height of glory.
- Govinda III was succeeded by his son Amoghavarsha (814-880 CE). Amoghavarsha ruled for 64 years and his first twenty years of the rule witnessed endless wars with the Western Gangas. Peace returned when Amoghavarsha gave his daughter in marriage to a Ganga prince. Amoghavarsha was a patron of literature and he patronised the famous Digambara acharya Jinasena, Sanskrit grammarian Sakatayana and the mathematician Mahaviracharya. Amoghavarsha was himself a great poet and his Kavirajamarga is the earliest Kannada work on poetics. After Amoghavarsha, his successors were able to sustain the vast empire, but the ablest among them was Krishna III (939-968 CE).
- Krishna III was the last great ruler of the Rashtrakuta dynasty. Soon after his accession, he invaded the Chola kingdom along with his brother-in-law Butunga. Kanchi and Thanjavur were captured in 943 CE. His army remained in effective control of Thondaimandalam, consisting of Arcot, Chengalpattu and Vellore. In 949 CE, he defeated the Chola army of Rajaditya in the battle of Takkolam (in present day Vellore district). Krishna III marched up to Rameshvaram where he built a pillar of victory. Thus he succeeded in establishing his suzerainty over the entire Deccan region. It was under him the Rashtrakutas joined the contest that was held then among the northern ruling dynasties for control of Kanauj. The continued conflict over the possession of Kanauj emboldened some of the local rajas to assert their independence. Their defiance destroyed the possibility of a single kingdom ruling northern India with its centre at Kanauj. Invasions from the north-west also prevented any such attempts to create a powerful state. But the successors of Krishna III were too weak to save the kingdom from its decline.

Hiranyagarbha literally means golden womb. A person coming out of this golden womb, after elaborate rituals performed by priests, is declared as reborn possessing a celestial body. The Satavahana king Gautamiputra Sathakarni performed this ritual to claim kshatriya status.

Religion

- The worship of Shiva and Vishnu was popular during the Rashtrakuta reign. The famous rock-cut Shiva temple at Ellora was built by Krishna I. The seals have the pictures of Garuda vahana of Vishnu or of Shiva seated in yogic posture. Dantidurga performed the Hiranyagarbha ritual at Ujjayini. There are references to Tula-danas gift or offer of gold equal to one's own weight to temple deities.
- Jainism was patronised by later rulers such as Amoghavarsha I, Indra IV, Krishna II and Indra III. Buddhism had declined and its only important centre was at Kanheri.

Literature

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

Architecture

- The Rashtrakutas made splendid contributions to Indian art. The rock-cut shrines at Ellora and Elephanta located in present-day Maharashtra belong to their period. The Ellora cave complex contains the features of Buddhist, Hindu and Jain monuments and art work. Amoghavarsha I espoused Jainism and there are five Jain cave temples at Ellora ascribed to his period.
- The most striking structure at Ellora is the creation of the Monolithic Kailasanath Temple. The temple was hewn out of a single rock during the time of Krishna I in the 8th century. It is similar to the Lokeshvara temple at Pattadakal, in Karnataka, built by Chalukya king Vikramaditya II to commemorate his victory over the Pallavas. The sculptured panels of Dasavatara Bhairava, Ravana shaking the Mount Kailasa, dancing Shiva and Vishnu, and Lakshmi listening to music are the best specimens of sculpture inside the temple.
- The main shrine at Elephanta is artistically superior to the shrines at Ellora. The sculptures such as Nataraja and Sadashiva excel even that of the Ellora sculptures in beauty and craftsmanship. Ardhanarishvara and Maheshamurti are the other famous sculptures. The latter, a three-faced bust of Lord Shiva, is 25 feet tall and considered one of the finest pieces of sculpture in India. The paintings are still seen in the porch of the temple of Kailasa and ceilings of the Maheshamurti shrine at Ellora.

Mauryas
6th Term II
Unit - 3. 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 ganasanghas 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

- 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 Lichchavis, 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

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 'DevanamPiya' 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 (Dharmayatra) 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 Senapathi, a Mahamantri 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 Arthashastra 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 DasharathaMaurya (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 PushyamitraSungha 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 Ashoka's 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.

11th book term I
Unit - 4
Emergence of State and Empire

Introduction

- From the sixth century to the third century BCE, North India passed through major political and social changes. Buddhism and Jainism emerged as prominent religions having a large number of followers. Referred to as sramanic religions (from the word sramana in Sanskrit, meaning a teacher), these two religious systems were antithetical to the mainstream Vedic religion. As a consequence of new beliefs and ideas propounded by Jainism and Buddhism, the social order largely centred on Vedic rituals underwent a significant change, as people of many religious faiths were part of the emerging society. On the political front, minor states and federations of clans were merged through conquests to create an empire during this period, resulting in a large state, ruled by a chakravartin or ekarat (emperor or one supreme king). The rise of a centralised empire in the Gangetic plains of present-day Bihar and eastern Uttar Pradesh changed the social, economic and administrative fabric of the region.
- The flat plains and the availability of plentiful water from the perennial rivers, such as the Ganga and its many tributaries, were among the favourable ecological conditions which promoted the rise of a large state in this particular region. Rivers also acted as major waterways for trade and travel. Bimbisara, who was a contemporary of Buddha, started the process of empire building. It was strengthened by his son Ajatashatru and then by the Nandas. The empire reached its glory and peaked with the advent of the Mauryan Empire founded by Chandragupta Maurya. The first three Mauryan emperors, Chandragupta, Bindusara and Ashoka, were the best known. After Ashoka, the Mauryan Empire went into decline.

Sources

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

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

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

Rise of Magadha under the Haryanka Dynasty

- Among the 16 mahajanapadas, Kasi was initially powerful. However, Kosala became dominant later. A power struggle broke out between Magadha, Kosala, Vriji and Avanti. Eventually Magadha emerged as the dominant mahajanapada and established the first Indian empire. The first known ruler of Magadha was Bimbisara of the Haryanka dynasty. He extended the territory of Magadhan Empire by matrimonial alliances and conquests. By marrying off his sister to Prasenajit, ruler of Kosala, he

received Kasi as dowry. He also married the princesses of Lichchhavis and Madra. He maintained friendly relations with Avanti but annexed Anga by military might. Thus, Magadha became a powerful and prominent power. During his reign, Bimbisara patronised various religious sects and their leaders. He had an encounter with Buddha as well.

- His son Ajatashatru ascended the throne by killing his father. King Prasenajit immediately took back Kasi, which he had handed out as dowry to Bimbisara. This led to a military confrontation between Magadha and Kosala. The struggle lasted until Prasenajit was overthrown and died at Rajgriha, the capital of Magadha Empire. Kosala was then annexed to Magadha. Ajatashatru also fought and won the battle against the Lichchhavis. He defeated the Lichchhavis and the Mallas. Ajatashatru is also believed to have met Buddha in his lifetime. By the time Ajatashatru died in 461 BCE Magadha had become undisputedly the strongest power.
- The Haryanka dynasty was succeeded by the Shishunaga dynasty. Shishunaga, a viceroy of Benaras, deposed the last Haryanka king and ascended the throne. The Shishunagas ruled for fifty years before the throne was usurped by Mahapadma Nanda.

Nandas: The First Empire Builders of India

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

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

Persians and Macedonian Invasions

- The period from the sixth century witnessed close cultural contact of the north-west of India with Persia and Greece. It might be surprising to know that Gandhara and its

adjoining regions on the Indus were part of the Achaemenid Empire of Persia. Cyrus, the emperor of Persia, invaded India around 530 BCE and destroyed the city of Kapisha. According to Greek historian Herodotus, Gandhara constituted the twentieth and the richest satrapy of the Achaemenid Empire. The region continued to be part of the Persian Empire till the invasion of Alexander the Great. The inscriptions of Darius I mention the presence of the Persians in the Indus region and include “the people of Gadara, Haravati and Maka” as subjects of the Achaemenid Empire.

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

Taxila

- Takshashila or Taxila is situated in present-day Pakistan. Between the fifth century and fourth century BCE, it was part of the Achaemenid Empire of Persia. Because of its strategic location on the trade route between the East and the West, it emerged as an important centre of learning and culture. Students came from far and wide to Taxila in search of knowledge. The city was brought to light by the excavation carried out in the 1940s by Sir John Marshall. Taxila is considered “one of the greatest intellectual achievements of any ancient civilization”. Panini seems to have compiled his well-known work, *Ashtadhyayi*, here.

Impact of Persian Contact

- As the north-western part of India came under the control of the Persian Empire from about middle of the sixth century, the region became a centre of confluence of Persian and Indian culture. The Persian contact left its impact on art, architecture, economy and administration of ancient India. The cultural impact was felt most in the Gandhara region. The most significant impact was the development of the Kharosthi script, used in the north-western part of India. It was used by Ashoka in his inscriptions in the Gandhara region. The Kharosthi script was derived from Aramaic used widely in the Achaemenid Empire of Persia.
- Like Aramaic, Kharosthi was written from right to left. Persian sigloi (silver coin) is an imitation from the region. The earliest coins in India are traced to the period of the mahajanapadas. The Indian word for coin *karsa* is of Persian origin. The coins might have been inspired by the Persian coins. The existence of coins in that period suggests trade links between India and Persia. The Ashokan edicts might have been inspired by the edicts of the Achaemenid king Darius. The Ashokan edicts use the term *lipi* instead of the Iranian term *dipi*.

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

Connection between Persian and Sanskrit

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

Alexander's Invasion

- During Dana Nanda's reign, Alexander invaded north-west India (327-325 BCE). In many ways, the invasion by Alexander is a watershed in Indian history. It marked the beginning of the interaction between India and the West, which spanned many centuries to follow. Greek historians began to write about India, and Greek governors and kings ruled in the north-western region of India, which introduced new styles of art and governance. After his conquests in the Punjab region, Alexander expressed his desire to march further east to attack the Magadha Empire. However, his already tired troops had heard about the great emperor in the east (Nanda) and his formidable army and refused to be engaged in a war against such a powerful adversary.
- In 326 BCE when Alexander entered the Indian subcontinent after defeating the Persians, Ambhi, the ruler of Taxila, surrendered and accepted the suzerainty of Alexander. The most famous of Alexander's encounters was with Porus, ruler of the region between Jhelum and Beas. The two armies met in the battle of Hydaspes in which Porus was imprisoned. Later, impressed by the Porus's dignity, Alexander restored his throne on the condition of accepting his suzerainty. His battle-weary soldiers refused to march further. Alexander did not want to proceed against the reluctance of his army. During his return, Alexander died of typhoid in Babylon.

The Impact of Alexander's Invasion

- Alexander's invasion led to the establishment of Greek satrapies in the north-western region of the Indian subcontinent. Trade routes opened up with the West. There were four different trade routes in use, which facilitated the movement of Greek merchants and craftsmen to India, establishing direct contact between India and Greece.

As trade contact increased, many Greek settlements were established in the northwest of India. Alexandria near Kabul, Boukephala near Peshawar in Pakistan and Alexandria in Sindh were some of the prominent Greek settlements.

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

Mauryan Empire

- Contemporary accounts by Greek historians show that Chandragupta was a youth living in Taxila when Alexander invaded India. Greek historians have recorded his name as "Sandrakottus" or "Sandrakoptus", which are evidently modified forms of Chandragupta. Inspired by Alexander, Chandragupta led a revolt against the Nandas years later and overthrew them. Chandragupta achieved it either by inciting the people to rise against an unpopular monarch, or by soliciting their support in overthrowing an unpopular king. Chandragupta established the Mauryan Empire and became its first emperor in 321 BCE.
- We know from the Junagadh rock inscription (referred to earlier) that Chandragupta had expanded his empire westward as far as Gujarat. One of his great achievements, according to local accounts, was that he waged war against the Greek prefects (military officials) left behind by Alexander and destroyed them, so that the way was cleared to carry out his ambitious plan of expanding the territories. Another major event of his reign was the war against Seleucus, who was one of Alexander's generals. After the death of Alexander, Seleucus had established his kingdom extending up to Punjab. Chandragupta defeated him in a battle some time before 301 BCE and drove him out of the Punjab region. A formal agreement between the two was probably not too acrimonious, since Chandragupta gave Seleucus 500 war elephants, and Seleucus sent an ambassador to Chandragupta's court. This ambassador was Megasthenes, and we owe much of the information that we have about Chandragupta to India, the account written by Megasthenes. The original of this work is lost, but many Greek historians had reproduced parts of his account describing the court of Chandragupta and his administration.

Chandragupta

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

Magadha. He is celebrated as the author of the Arthashastra, a treatise on political strategy and governance. His intrigues and brilliant strategy to subvert the intended invasion of Magadha is the theme of the play, Mudrarakshasa.

Bindusara

- Chandragupta's son Bindusara succeeded him as emperor in 297 BCE in a peaceful and natural transition. We do not know what happened to Chandragupta. He probably renounced the world. According to the Jain tradition, Chandragupta spent his last years as an ascetic in Chandragiri, near Sravanabelagola, in Karnataka. Bindusara was clearly a capable ruler and continued his father's tradition of close interaction with the Greek states of West Asia. He continued to be advised by Chanakya and other capable ministers. His sons were appointed as viceroys of the different provinces of the empire. We do not know much about his military exploits, but the empire passed intact to his son, Ashoka
- Bindusara ruled for 25 years, and he must have died in 272 BCE. Ashoka was not his chosen successor, and the fact that he came to the throne only four years later in 268 BCE would indicate that there was a struggle between the sons of Bindusara for the succession. Ashoka had been the viceroy of Taxila when he put down a revolt against the local officials by the people of Taxila, and was later the viceroy of Ujjain, the capital of Avanti and a major city and commercial centre. As emperor, he is credited with building the monumental structures that have been excavated in the site of Pataliputra. He continued the tradition of close interaction with the Greek states in West Asia, and there was mutual exchange of emissaries from both sides.

Ashoka

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

Edicts of Ashoka

- The edicts of Ashoka thus constitute the most concrete source of information about the Mauryan Empire. There are 33 edicts comprising 14 Major Rock Edicts, 2 known as Kalinga edicts, 7 Pillar Edicts, some Minor Rock Edicts and a few Minor Pillar Inscriptions. The Major Rock Edicts extend from Kandahar in Afghanistan, Shahbazgarhi and Mansehra in northwest Pakistan to Uttarakhand district in the north,

Gujarat and Maharashtra in the west, Odisha in the east and as far south as Karnataka and Kurnool district in Andhra Pradesh. Minor Pillar Inscriptions have been found as far north as Nepal (near Lumbini). The edicts were written mostly in the Brahmi script and in Magadhi and Prakrit. The Kandahar inscriptions are in Greek and Aramaic, while the two inscriptions in north-west Pakistan are in Kharosthi script.

- The geographical spread of the edicts essentially defines the extent of the vast empire over which Ashoka ruled. The second inscription mentions lands beyond his borders: “the Chodas (Cholas), the Pandyas, the Satiyaputa, the Keralaputa (Chera), even Tamraparni, the Yona king Antiyoka (Antiochus), and the kings who are the neighbours of this Antioka”. The edicts stress Ashoka’s belief in peace, righteousness and justice and his concern for the welfare of his people. By rejecting violence and war, advocating peace and the pursuit of dhamma, Ashoka negated the prevailing philosophy of statecraft that stressed that an emperor had to strive to extend and consolidate his empire through warfare and military conquests.

Third Buddhist Council

- One of the major events of Ashoka’s reign was the convening of the Third Buddhist sangha (council) in 250 BCE in the capital Pataliputra. Ashoka’s deepening commitment to Buddhism meant that royal patronage was extended to the Buddhist establishment. An important outcome of this sangha was the decision to expand the reach of Buddhism to other parts of the region and to send missions to convert people to the religion. Buddhism thus became a proselytizing religion and missionaries were sent to regions outlying the empire such as Kashmir and South India. According to popular belief, Ashoka sent his two children, Mahinda and Sanghamitta, to Sri Lanka to propagate Buddhism. It is believed that they took a branch of the original bodhi tree to Sri Lanka.
- Ashoka died in 231 BCE. Sadly, though his revolutionary view of governance and non-violence found a resonance in our contemporary sensibilities, they were not in consonance with the realities of the times. After his death, the Mauryan Empire slowly disintegrated and died out within fifty years. But the two centuries prior to Ashoka’s death and the disintegration of the Mauryan Empire were truly momentous in Indian history. This was a period of great change.
- The consolidation of a state extending over nearly two-thirds of the sub-continent had taken place with formalised administration, development of bureaucratic institutions and economic expansion, in addition to the rise of new heterodox religions and philosophies that questioned the established orthodoxy.

The Mauryan State and Polity

- The major areas of concern for the Mauryan state were the collection of taxes as revenue to the state and the administration of justice, in addition to the maintenance of internal security and defence against external aggression. This required a large and complex administrative machinery and institutions. Greek historians, taking their lead from

Megasthenes, described the Mauryan state as a centralised state. What we should infer from this description as a centralised state is that a uniform pattern of administration was established throughout the very large area of the empire. But, given the existing state of technology in communications and transport, a decentralised administrative system had to be in place.

- This bureaucratic set-up covered a hierarchy of settlements from the village, to the towns, provincial capitals and major cities. The bureaucracy enabled and required an efficient system of revenue collection, since it needed to be paid out of taxes collected. Equally, the very large army of the Mauryan Empire could be maintained only with the revenue raised through taxation. The large bureaucracy also commanded huge salaries. According to the Arthashastra, the salary of chief minister, the purohita and the army commander was 48,000 panas, and the soldiers received 500 panas. If we multiply this by the number of infantry and cavalry, we get an idea of the enormous resources needed to maintain the army and the administrative staff.

Arthashastra

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

Provincial Administration

- At the head of the administration was the king. He was assisted by a council of ministers and a purohita or priest, who was a person of great importance, and secretaries known as mahamatriyas. The capital region of Pataliputra was directly administered. The rest of the empire was divided into four provinces based at Suvarnagiri (near Kurnool in Andhra Pradesh), Ujjain (Avanti, Malwa), Taxila in the northwest, and Tosali in Odisha in the southeast. The provinces were administered by governors who were usually royal princes. In each region, the revenue and judicial administration and the bureaucracy of the Mauryan state was replicated to achieve a uniform system of governance. Revenue collection was the responsibility of a collector-general (samaharta) who was also in charge of exchequer that he was, in effect, like a minister of finance. He had to supervise all the provinces, fortified towns, mines, forests, trade routes and others, which were the sources of revenue. The treasurer was responsible for keeping a record of the tax revenues. The accounts of each department had to be presented jointly by the ministers to the king. Each department had a large staff of superintendents and subordinate officers linked to the central and local governments.

District and Village Administration

- At the next level of administration came the districts, villages and towns. The district was under the command of a sthanika, while officials known as gopas were in charge of

five to ten villages. Urban administration was handled by a nagarika. Villages were semi-autonomous and were under the authority of a gramani, appointed by the central government, and a council of village elders. Agriculture was then, as it remained down the centuries, the most important contributor to the economy, and the tax on agricultural produce constituted the most important source of revenue. Usually, the king was entitled to one-sixth of the produce. In reality, it was often much higher, usually about one-fourth of the produce.

Source of Revenue

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

Judicial Administration

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

Ashoka's Dharmic State

- Ashoka's rule gives us an alternative model of a righteous king and a just state. He instructed his officials, the yuktas (subordinate officials), rajjukas (rural administrators) and pradesikas (heads of the districts) to go on tours every five years to instruct people in dhamma (Major Rock Edict 3). Ashoka's injunctions to the officers and city magistrates stressed that all the people were his children and he wished for his people what he wished for his own children, that they should obtain welfare and happiness in this world and the next. These officials should recognise their own responsibilities and strive to be impartial and see to it that men were not imprisoned or

tortured without good reason. He added that he would send an officer every five years to verify if his instructions were carried out (Kalinga Rock Edict 1).

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

Economy and Society

Agriculture

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

Crafts and Goods

- Many crafts producing a variety of manufactures flourished in the economy. We can categorise the products as utilitarian or functional, and luxurious and ornamental. Spinning and weaving, especially of cotton fabrics, relying on the universal availability of cotton throughout India, were the most widespread occupations outside of agriculture. A great variety of cloth was produced in the country, ranging from the coarse fabrics used by the ordinary people for everyday use, to the very fine textures worn by the upper classes and the royalty. The Arthashastra refers to the regions producing specialised textiles - Kasi (Benares), Vanga (Bengal), Kamarupa (Assam), Madurai and many others. Each region produced many distinctive and specialised varieties of fabrics. Cloth embroidered with gold and silver was worn by the King and members of the royal court. Silk was known and was generally referred to as Chinese silk, which also indicates that extensive trade was carried on in the Mauryan Empire.
- Metal and metal works were of great importance, and the local metal workers worked with iron, copper and other metals to produce tools, implements, vessels and other utility items. Iron smelting had been known for many centuries, but there was a great improvement in technology after about 500 BCE, which made it possible to smelt iron in furnaces at very high temperatures. Archaeological finds show a great qualitative and

quantitative improvement in iron production after this date. Improvement in iron technology had widespread implications for the rest of the economy. Better tools like axes made more extensive clearing of forests possible for agriculture; better ploughs could improve agricultural processes; better nails and tools improved woodwork and carpentry as well as other crafts. Woodwork was another important craft for ship-building, making carts and chariots, house construction and so on. Stone work—stone carving and polishing—had evolved as a highly skilled craft. This expertise is seen in the stone sculptures in the stupa at Sanchi and the highly polished Chunar stone used for Ashoka's pillars.

SanchiStupa

- A whole range of luxury goods was produced, including gold and silver articles, jewellery, perfumes and carved ivory. There is evidence that many other products like drugs and medicines, pottery, dyes and gums were produced in the Mauryan Empire. The economy had thus developed far beyond subsistence production to a very sophisticated level of commercial craft production.
- Crafts were predominantly urban-based hereditary occupations and sons usually followed their fathers in the practice of various crafts. Craftsmen worked primarily as individuals, though royal workshops for producing cloth and other products also existed. Each craft had a head called *pamukha* (*pramukha* or leader) and a *jettha* (*jyeshtha* or elder) and was organised in a *seni* (senior guild), so that the institutional identity superseded the individual in craft production. Disputes between *senis* were resolved by a *mahasetthi*, and this ensured the smooth functioning of craft production in the cities.

Trade

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

- We do not have much information about the merchant communities. In general, long-distance overland trade was undertaken by merchant groups travelling together as a caravan for security, led by a caravan leader known as the maha-sarthavaha. Roads through forests and unfavourable environments like deserts were always dangerous. TeArthasastra, however, stresses the importance of trade and ensuring its smooth functioning. Trade has to be facilitated through the construction of roads and maintaining them in good condition. Since tolls and octroi were collected on goods when they were transported, toll booths must have been set up and manned on all the trade routes. Urban markets and craftsmen were generally closely monitored and controlled to prevent fraud. TeArthasastra has a long list of the goods – agricultural and manufactured – which were traded in internal and foreign trade. These include textiles, woollens, silks, aromatic woods, animal skins and gems from various parts of India, China and Sri Lanka. Greek sources confirm the trade links with the west through the Greek states to Egypt. Indigo, ivory, tortoiseshell, pearls and perfumes and rare woods were all exported to Egypt.

Coins and Currency

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

Process of Urbanisation

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

representation of cities is found in the sculptures in Sanchi, which portray royal processions, and cities are seen to have roads, a multitude of people and multi-storeyed buildings crowded together

Urbanisation in Sixth Century BCE

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

Housing and Town Planning

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

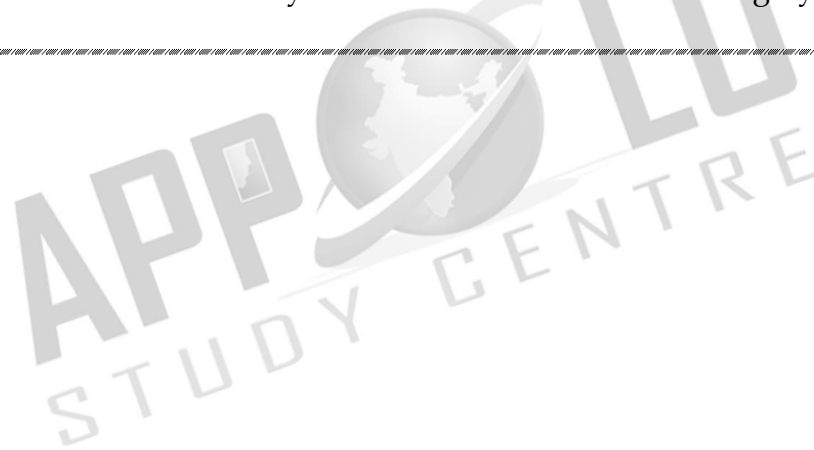
City of Pataliputra

- Pataliputra was the great capital city in the Mauryan Empire. It was described as a large and wealthy city, situated at the confluence of the Ganga and Son rivers, stretching in the form of a parallelogram. It was more than 14 kilometres in length and about 2Vi kilometres wide. It was protected by an outer wall made of wood, with loopholes for shooting arrows at enemies. There were 64 gates to the city and 570 watch towers. There was a wide and deep moat outside the wall, which was fed by water from the river, which served both as a defence and an outlet for sewage. There were many grand palaces in the city, which had a large population. The city was administered by a corporation of 30 members. Ashoka added to the magnificence of the city with the monumental architecture that he added to the capital, like the many-pillared hall.

Art and Culture

- Most of the literature and art of the period have not survived. Sanskrit language and literature were enriched by the work of the grammarian Panini (c. 500 BCE), and Katyayana, who was a contemporary of the Nandas and had written a commentary on Panini's work. Buddhist and Jain texts were primarily written in Pali. Evidently many literary works in Sanskrit were produced during this period and find mention in later works, but they are not available to us.
- The Arthashastra notes the performing arts of the period, including music, instrumental music, bards, dance and theatre. The extensive production of crafted luxury products like jewellery, ivory carving and wood work, and especially stone carving should all be included as products of Mauryan art.
- Many religions, castes and communities lived together in harmony in the Mauryan society. There is little mention of any overt dissension or disputes among them. As in many regions of that era (including ancient Tamil Nadu), courtesans were accorded a special place in the social hierarchy and their contributions were highly valued.

APPOLO STUDY CENTRE CHENNAI



Unit II The Mughal Empire

Introduction

A new empire began in India with the arrival of the Mughal king Babur. Except for the brief reign of Sher Shah of Sur dynasty, the Mughal rule lasted from A.D.(CE) 1526 to 1707. These were the years when the fame of the Great Mughals of India spread all over Asia and Europe. After six Great Mughal Emperors, the empire began to disintegrate.

Babur (1526–1530)

Ancestry and His Early Career

Zahir-ud-din Muhammad Babur, popularly known as Babur, was the founder of the Mughal Empire in India. The term 'Mughal' can be traced to Babur's ancestors. Babur was the great grandson of Timur (on his father's side). On his mother's side, his grandfather was Yunus Khan of Tashkent, who was known as the Great Khan of the Mongols and the thirteenth in the direct line of descent of Chengiz Khan. Babur was born on 14 February 1483. He was named Zahir-ud-din (Defender of Faith) Muhammad. He inherited Farghana, a small kingdom in Central Asia, when he was 12 years old. But he was soon driven out from there by Uzbeks. After 10 years of adversity, Babur established himself as the ruler of Kabul.

Foundation of the Mughal Empire

In Kabul, Babur set his sights eastward, reminded by the memory of Timur's Indian invasion. In 1505, the very year after he took Kabul, Babur led his first expedition towards India. Yet he was preoccupied with the Central Asian affairs. He did not have any ambition beyond Punjab till 1524. Then a greater opportunity came knocking. Dilawar Khan, who was Daulat Khan Lodi's son, and Alam Khan, who was the uncle of Sultan of Delhi, arrived in Kabul to seek Babur's help in removing Ibrahim Lodi from power. Babur defeated Ibrahim Lodi in the famous Battle of Panipat in 1526 and occupied Delhi and Agra. Following Babur's victory in this battle, Mughal dynasty came to be established in India with Agra as its capital.

Babur's Military Conquests

Babur defeated Rana Sanga and his allies at Khanwa in 1527. He won the war against the chief of Chanderi in 1528 and prevailed over the Afghan chiefs of Bengal and Bihar in 1529. Babur died in 1530 before he could consolidate his victories. Babur was a scholar in Turkish and Persian languages. He recorded his impressions about Hindustan, its animals, plants and trees, flowers and fruits in his autobiography Tuzuki- Baburi.

Following the tradition set by Chengiz Khan, who nominated the most deserving among his sons as his heir, Babur chose his favourite and eldest son, Humayun, as his heir.

Humayun (1530–1540 and 1555–1556)

Humayun, on his accession to the throne, divided his inheritance as per his father's will and accordingly his brothers, Kamran, Hindal and Askari, got a province each. Yet each of the brothers aspired for the throne of Delhi. Humayun also had other rivals and notable among them was the Afghan Sher Shah Sur, the ruler of Bihar and Bengal. Sher Shah defeated Humayun at Chausa (1539) and again at Kanauj (1540). Humayun, defeated and overthrown, had to flee to Iran. With the help of the Persian ruler Shah Tahmasp of the Safavid dynasty, Humayun succeeded in recapturing Delhi in 1555. But he died in 1556 when he fell down the stairs of his library in Delhi.

Sher Shah (1540–1545)

Sher Shah was the son of the Afghan noble Hasan Suri, ruler of Sasaram in Bihar. After overthrowing Humayun, Sher Shah started the rule of Sur dynasty at Agra. During his brief reign, he built an empire stretching from Bengal to the Indus, excluding Kashmir. He also introduced an efficient land revenue system. He built many roads, and standardised coins, weights and measures.

Akbar (1556–1605)

Accession to Throne

After the death of Humayun in 1556, his 14-year-old son Akbar was crowned the King. Humayun's trusted general Bairam Khan became the regent and ruled on behalf of Akbar, as the latter was a minor.

Hemu, a general of Sur dynasty, soon captured Agra and Delhi in 1556. In the same year, Bairam Khan defeated and killed Hemu in the battle at Panipat (Second Battle of Panipat, 1556). As Bairam Khan was murdered in Gujarat, allegedly at the instance of Akbar who could not tolerate his dominance in day-to-day governance of the kingdom, Akbar assumed full control of the government. Akbar brought most of India under his control through conquests and alliances.

Conquests of Women Rulers

Akbar conquered Malwa and parts of Central India. His defeat of Rani Durgavati, a ruler in the Central Province, is not appreciated, since the brave Rani did him no harm. Yet urged by his ambition to build an empire, Akbar had no consideration for the good nature of the ruler. Similarly, another woman ruler Akbar had to confront in South India was the famous Rani Chand Bibi, regent of Ahmednagar. The fight this woman put up impressed the Mughal army so much that they gave her favourable terms of peace.

Battle of Haldighati

Akbar defeated Rana Uday Singh of Mewar and captured the fort of Chittoor in 1568 and then Ranthambore in 1569. In 1576, he won over Uday Singh's son Rana Pratap at the

Battle of Haldighati. Though defeated, Rana Pratap escaped on his horse, Chetak, and continued his fight, leading a life in the jungle. The memory of this gallant Rajput is treasured in Rajputana, and many a legend has grown around him.

Commercial Access to Arabia, Southeast Asia and China

Akbar's conquest of Gujarat helped him to establish control over Gujarat's overseas trade with the Arabs and the Europeans. Akbar's military campaigns in East Bihar and Odisha and victory over Bengal facilitated access to Southeast Asia and China.

Military Campaigns in the North-West (1585-1605)

Among other conquests of Akbar, the important were the campaigns he launched in the North-West of India. Akbar added Kandahar, Kashmir and Kabul to the Mughal Empire. His battles in the Deccan led to the annexation of Berar, Khandesh and parts of Ahmednagar. Under Akbar, the Mughal Empire extended from Kashmir in the north to Godavari in the south, and from Kandahar in the west to Bengal in the east.

Akbar died in 1605 and his mortal remains were buried at Sikandra near Agra.

Akbar's Religious Policy

Akbar, realising that the gains of affection would be more enduring than the gains of the sword, made all out efforts to win the goodwill of the Hindu nobles and the Hindu masses. He abolished the jizya (poll tax) on non-Muslims and the tax on Hindu pilgrims. He also married a girl of a noble Rajput family. Later, he married off his son to a Rajput girl as well. He appointed Rajput nobles to important and top positions in his Empire. Raja Man Singh of Jaipur was sent as governor of Kabul once.

Akbar treated all the religious groups fairly with generosity of spirit. The Sufi saint Salim Chishti and the Sikh Guru Ramdas received Akbar's utmost respect and regard. Guru Ramdas was gifted a plot of land in Amritsar, where the Sikh shrine Harmandir Sahib was later built. In Ibadat Khana, a hall in the new Fatehpur Sikri city, constructed by Akbar, scholars of all religions met for a discourse.

Contributions to culture

Akbar was a great patron of learning. His personal library had more than four thousand manuscripts. He patronised scholars of all beliefs and all shades of opinions. He extended his benevolence to authors such as Abul Fazl, Abul Faizi and Abdur Rahim Khan-i-Khanan, the great storyteller Birbal, competent officials like Raja Todar Mal, Raja Bhagwan Das and Raja Man Singh. The great composer and musician Tansen and artist Daswant adorned Akbar's court as well.

Jahangir (1605-1627)

Akbar was succeeded by Prince Salim, his son through a Rajput wife, who was also named Nur-ud-din Muhammad Jahangir (Conqueror of the World). Jahangir was more

interested in art and painting and gardens and flowers, than in running the government. So Jahangir's wife, Mehr-un-nisa, known as Nur Jahan, was the real power behind the throne. Jahangir carried on to some extent his father's traditions. The toleration of religions of Akbar's time continued in Jahangir's time.

But Jahangir ordered the execution of Sikh leader Guru Arjun (or Arjan) for helping his rebellious son Khusrau, who contested for the throne. This resulted in a prolonged fight between the Sikhs and the Mughals. As a result of this confrontation, the Mughals had to lose

control over the trade routes to Afghanistan, Persia and Central Asia. The loss of Kandahar exposed India to invasions from the North-West. Ahmednagar, though conquered by Jahangir, remained a source of trouble throughout his reign.

Jahangir granted trading rights to the Portuguese and later to the English. Thomas Roe, a representative of King James I of England, visited Jahangir's court and this agreement paved the way for the British establishing their first factory in Surat.

Shah Jahan (1627-1658)

Prince Khurram, after a struggle for power, succeeded Jahangir as Shah Jahan (King of the World). Shah Jahan ruled for thirty years.

He led a campaign against Ahmednagar and annexed it in 1632. Bijapur and Golconda were also conquered later. Some Maratha warriors, notably Shahji Bhonsle (Shivaji's father), entered the services of the Deccan kingdoms and trained bands of Maratha soldiers to fight against the Mughals. So there was a sustained resistance in the Deccan to the Mughals from the Marathas too. Shah Jahan was intolerant towards other religions than Islam. In his reign came the climax of Mughal splendour, which is detailed in the next part of this lesson.

Shah Jahan fell ill in 1657 and a war of succession broke out among his four sons. Aurangzeb emerged successful after killing his three brothers, Dara, Shuja and Murad. Shah Jahan passed the last eight years of his life as a prisoner in the Shah Burj of the Agra Fort.

Aurangzeb (1658-1707)

Aurangzeb, the last of the Great Mughals, started off his reign by imprisoning his old father. He assumed the title Alamgir (the Conqueror of the World). He reigned for 48 years. He was no lover of art like his grandfather Jahangir and architecture like his father Shah Jahan.

He tolerated no religion excepting Islam. He re-imposed the jizya tax on Hindus and excluded them from office as far as possible. Between 1658 and 1681, Aurangzeb remained in the North and suppressed the revolt of Bundelas, Jats, Satnamis and Sikhs. Aurangzeb's

expansion in the North-East resulted in a war with the Ahoms of Kamarupa (Assam). The kingdom came under repeated attacks of the Mughals, but it could not be subdued totally.

Relationship with Rajputs and Marathas

Aurangzeb's hostility towards Rajputs led to prolonged wars with them. To make matters worse, his rebellious son, Prince Akbar, joined the forces of Rajputs and created troubles to him. Prince Akbar entered into a pact with Shivaji's son Shambuji in the Deccan. So Aurangzeb had to march to the Deccan in 1689.

In the Deccan, Aurangzeb brought Bijapur and Golconda into submission. Shivaji had carved out a kingdom, proclaiming himself the Emperor of Maratha State (1674). Aurangzeb could not stop the rise of Shivaji in the southwest. But he vanquished Shivaji's son and successor Shambuji, who was captured and executed by him. Aurangzeb remained in the Deccan until his death in 1707, at the age of nearly 90.

By the end of Aurangzeb's rule, the British had firmly established their trade centres at Madras (Chennai), Calcutta (Kolkata) and Bombay (Mumbai). The French had their main trade centre in Pondicherry (Puducherry).

The Mughal Administration Central Administration

The Mughals provided a stable administration in larger parts of India. The Emperor was the supreme head of the Mughal administrative system. He was the law maker, the chief executive, the commander-in-chief of the army and the final dispenser of justice. He was assisted by a council of ministers. The most important officials were the Wakil (Prime Minister) and Wazir or diwan (in charge of the revenue and expenditure). Mir Bhakshi was in charge of the army. The Mir Saman looked after the royal household. The Qazi was the Chief Judge. Sadr-us-Sudr was minister for enforcing Islamic law (Sharia).

Provincial Administration

The empire was divided into several Subhas (provinces). Each Subha was under the control of an officer called Subedar. The Subhas were further divided into districts called Sarkars. The Sarkars were subdivided into Parganas. A group of villages (Gramas) formed a Pargana.

Local Administration

The towns and cities were administered by Kotwals. Kotwals maintained law and order. The administration of villages was left in the hands of local village panchayats (informal institution of justice in villages). The Panchayatdars (jury) dispensed justice.

Army

The Mughal army comprised infantry, cavalry, war elephants and artillery. The Emperor maintained a large number of trained and well-armed bodyguards and palace guards

Mansabdari System

Akbar introduced the Mansabdari system. According to this system, the nobles, civil and military officials were combined to form one single service. Everyone in the service was given a mansab, meaning a position or rank. A Mansabdar was a holder of such a rank.

Mansabdar rank was dependent on Zat and Sawar. The former indicated one's status. Sawar was the number of horses and horsemen he had to maintain. His salary was fixed on the basis of the number of soldiers each Mansabdar received ranging from 10 to 10,000. The Mansabdars were paid high salary by the Emperor. Before receiving the salary, a Mansabdar had to present his horsemen for inspection. Their horses were branded to prevent theft. The Emperor could use the troops maintained by a Mansabdar whenever he wished. The rank of Mansabdar was not hereditary during Akbar's time. After him, it became hereditary.

Land Revenue Administration

Land revenue administration was toned up during the reign of Akbar. Raja Todar Mal, Revenue Minister of Akbar, adopted and refined the system introduced by Sher Shah. TodarMal's zabt system was put in place in the north and north-western provinces. According to this system, after a survey, lands were classified according to the nature and fertility of the soil. The share of the state was fixed at one-third of the average produce for 10 years. During the reign of Shah Jahan, the zabt or zabti system was extended to the Deccan provinces.

The Mughal emperors enforced the old iqta system, renaming it jagir. It is a land tenure system developed during the period of Delhi Sultanate. Under the system, the collection of the revenue of an area and the power of governing it were bestowed upon a military or civil official now named Jagirdar. Every Mansabdar was a Jagirdar if he was not paid in cash. The Jagirdar collected the revenue through his own officials. The Amal Guzar or the revenue collector of the district was assisted by subordinate officers like the Potdar, the Qanungo, the Patwari and the Muqaddams.

Those appointed to collect the revenue from the landholders were called zamindars. Zamindars collected taxes and maintained law and order with the help of Mughal officials and soldiers. The local chieftains and little kings were also called zamindars. But at the end of the sixteenth century, the zamindars were conferred hereditary rights over their zamin. The zamindar was empowered to maintain troops for the purpose of collecting revenue. The emperor granted lands to scholars, holy men and religious institutions. These lands called suyurghal were tax-free.

Religious Policy

The Mughal emperors were the followers of Islam. Akbar was very liberal in his religious policy. In Akbar's court, the Portuguese missionaries were great favourites. Akbar

tried to include the good principles in all religions and formulated them into one single faith called Din-I-Ilahi (divine faith). Jahangir and Shah Jahan also followed the policy of Akbar. Aurangzeb rejected the liberal views of his predecessors. As we pointed out earlier, he re-imposed the jizya and pilgrim tax on the Hindus. His intolerance towards other religions made him unpopular among the people.

Art and Architecture

Babur introduced the Persian style of architecture to India by building many structures at Agra, Biana, Dholpur, Gwalior and Kiul (Aligarh), but only a few of them exist today. Humayun's palace in Delhi, Din-i-Panah, was probably destroyed by Sher Shah Sur who built the Purana Qila in its place. The most prominent monument of Sher Shah's reign was his mausoleum built at Sasaram in Bihar.

The Diwan-i-Khas, Diwan-i-Am, Panch Mahal (pyramidal structure in five stories), Rang Mahal, Salim Chishti's Tomb and Buland Darwaza were built during Akbar's time. Jahangir completed Akbar's tomb at Sikandara and the beautiful building containing the tomb of Itmad-ud-daula, father of Nur Jahan, at Agra.

Shah Jahan's time witnessed the climax of Mughal splendour. The famous peacock throne, covered with expensive jewels, was made for the Emperor to sit on. Then rose the world famous Taj Mahal, by the side of the Jumna river at Agra. Besides Taj, he built the Moti Masjid, the pearl mosque at Agra, the great Jama Masjid of Delhi and the Diwan-i-Khas and Diwan-i-Am in his palace in Delhi.

During Aurangzeb's reign, architecture did not receive much patronage. The Bibi Ka Maqbara in Aurangabad, a mausoleum built by his son Prince Azam Shah as a loving tribute to his mother in the late seventeenth century, is, however, worth mentioning.

Red Fort

Red Fort, also called Lal Qila, in Delhi was the residence of the Mughal emperors. Constructed in 1639 by Emperor Shah Jahan as the palace of his fortified capital Shahjahanabad. The Red Fort is named for its massive enclosing walls of red sandstone.

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Unit14. The Mughal Empire

Introduction

India had been invaded from the west/ north-west several times over the centuries, beginning with Alexander. Various parts of north India had been ruled by foreigners like the Indo-Greeks, Sakas, Kushans and Afghans. The Mughals, descended from the Mongol Chengiz Khan and the Turk Timur, founded an empire in India which lasted for more than three centuries. But we remember them not as rulers of foreign origin, but as an indigenous, Indian dynasty. Babur was the founder of the Mughal Empire which was established in 1526 after Babur defeated Ibrahim Lodi in the battle of Panipat. Thus a new epoch and a new empire in India began, lasting for nearly three centuries beginning from 1526 to 1857. Six major rulers of this dynasty, Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb, known as the “Great Mughals”, left their mark on Indian history. The empire declined after the death of Aurangzeb in 1707. The empire formally ended a century and a half later, when power passed to the British crown after the great revolt of 1857.

At the height of its power the Mughal Empire stretched from Afghanistan to Bengal and from Kashmir down to the Tamil region in the south. Mughal rule created a uniform, centralized administration over the entire country. The Mughals, especially Akbar, created a polity integrating Hindus and Muslims into a unified nation, forging a composite national identity. In addition, the Mughals left behind a heritage of great architecture, literature and art which has enriched India.

Zahiruddin Muhammad Babur (1526–1530)

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

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

principal opponent of Ibrahim Lodi, and Rana Sangha, ruler of Mewar and the chief of Rajput Confederacy, with a plea to invade India. When Babur marched to India he first defeated the forces of Daulat Khan Lodi at Lahore as he had gone back on his promise to help Babur.

First Battle of Panipat, 21 April 1526

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

Artillery is an army unit that uses large cannon-like weapons, transportable and usually operated by more than one person. Gun powder was first invented by the Chinese and found its way to Europe in the 13th century A.D. (CE). It was used in guns and cannons from the mid-fourteenth century onwards. In India we have no instances of artillery being used in war before Babur.

Battle of Khanwa, 1527

Babur decided to take on Rana Sanga of Chittor, who as ruler of Mewar, had a strong influence over Rajasthan and Malwa. Babur selected Khanwa, near Agra, as a favourable site for this inevitable encounter. The ferocious march of Rana Sanga with a formidable force strengthened by Afghan Muslims, Mahmud Lodi, brother of Ibrahim Lodi, and Hasan Khan Mewati, ruler of Mewar, confronted the forces of Babur. With strategic positioning of forces and effective use of artillery, Babur defeated Rana Sanga's forces. This victory was followed by the capture of forts at Gwalior and Dholpur which further strengthened Babur's position.

Battle of Chanderi, 1528

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

Battle of Ghagra, 1529

This was the last battle Babar fought against the Afghans. Sultan Ibrahim Lodi's Brother Mahmud Lodi and Sultan Nusrat Shah, son-in-law of Ibrahim Lodi, conspired against Babur. Realising the danger Babar marched against them. In the battle that ensued along the banks of Ghagra, a tributary of Ganges, Babur defeated the Afghans. But he died on his way from Agra to Lahore in 1530

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

Estimate of Babur

Babur, the founder of Mughal Empire, was a scholar of Persian and Arabic. Babur's memoirs *Tuziuk-i-Baburi* (*Baburnama*) is considered a world classic. Babur found nothing admirable either in the Afghans who ruled India for some time or in the majority of the people they governed. But his description of India is delightful.

What Hindustan possessed, in Babur's view, is described as follows: 'The chief excellence of Hindustan is that it is a large country and has abundance of gold and silver? Another convenience of Hindustan is that the workmen of every profession and trade are innumerable and without end.'

Babur's dominions were now secure from Kandahar to the borders of Bengal. However, in the great area that marked the Rajput desert and the forts of Ranthambhor, Gwalior and Chanderi, there was no settled administration, as the Rajput chiefs were quarrelling among themselves. So Babur left a difficult task for his son Humayun.

Humayun (1530-1540 & 1555-1556)

Humayun, a cultured and learned person, was not a soldier like his father. He was faced with the problems of a weak financial system and the predatory Afghans. Bahadur Shah, the ruler of Gujarat, also posed a great threat. Humayun's brother Kamran who was in-charge of Kabul and Kandahar extended his authority up to Punjab. Humayun remembering the promise he had made to his father on the eve of his death that he would treat his brothers kindly, agreed to Kamran's suzerainty over Punjab to avoid a civil war.

The growth of Afghan power in the regions around Bihar and Uttar Pradesh under the leadership of Sher Khan (later Sher Shah) made Humayun to initiate action. Defeating the Afghans at Daurah in 1532 Humayun besieged the powerful fort of Chunar. After a period of four months, Humayun, believing the word of Sher Shah that he would be loyal to the Mughals, withdrew the siege. This turned out to be a great mistake.

Humayun spent the succeeding years of his life in constructing a new city in Delhi, Dinpanah, while his enemies were strengthening themselves. Realising the ensuing danger from Bahadur Shah who had annexed Rajasthan and instigated and provided refuge to all anti-Mughal elements, Humayun marched against him. He captured Gujarat and Malwa and left them under the control of his brother Askari. Unable to put down the rebellions of the Gujarati people, Askari decided to proceed to Agra. This alarmed Humayun stationed at Mandu, for he was afraid that Askari would take Agra for himself. Hence, abandoning Gujarat and Malwa Humayun pursued his brother. Both the brothers reconciled after a meeting at Rajasthan.

When Humayun was deeply engrossed in the affairs of Bahadur Shah, Sher Khan had strengthened himself by defeating the ruler of Bengal. Sher Khan captured the fort of Rohtas and Bengal.

After capturing Chunar Humayun marched to Bengal to confront Sher Khan. When Humayun reached Gaur or Gauda he received information on the rebellion of Hindal, his younger brother. Humayun proceeded to Agra to quell the rebellion. Sher Khan who had been quiet all this time started attacking the army of Humayun. When Humayun reached Chausa with great difficulty there was a full-fledged battle.

Battle of Chausa (1539)

This battle was won by Sher Khan due to his superior political and military skills. Humayun suffered a defeat in which 7000 Mughal nobles and soldiers were killed and Humayun himself had to flee for his life by swimming across the Ganga. Humayun who had arrived at Agra assembled his army with the support of his brothers Askari and Hindal to counter Sher Khan. The final encounter took place at Kanauj.

Battle of Kanauj (1540)

This battle was won by Sher Khan and Humayun's army was completely routed, and he became a prince without a kingdom.

Sher Shah and Sur Dynasty

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

Sher Shah's Reforms

When Sher Shah was pursuing Humayun, he had left Khizr Khan as the Governor of Bengal. Khizr Khan married the daughter of the former ruler of Bengal, Sultan Mahmud, and started behaving like a king. On his return Sher Shah ordered him to be put in chains. As one familiar with the problem of provincial insubordination, he thought that the real solution to the problem would be to setup a strong administrative system. So he made his government highly centralised. The local administrative structure of the Delhi Sultanate was followed with certain changes. The village headmen who were made responsible for the goods stolen within the area under their control became vigilant. The welfare of the peasants was a prime concern. When the peasant is ruined, Sher Shah believed, the king is ruined. Sher Shah took great care that the movements of the army did not damage crops. He followed a flexible revenue system. Land was surveyed and revenue settled according to the

fertility of the soil. In some areas, the jagirdari and zamindari systems were allowed to continue. In yet other places he arranged to collect only a portion of the gross produce. Sher Shah showed the same concern while dealing with traders. In order to encourage trade, he simplified trade

Jagirdari

It is a land tenure system developed during the Delhi Sultanate. Under the system the collection of the revenue of an estate and the power of governing it were bestowed upon an official of the state.

Zamindari

The term refers to another land tenure system. The word zamindar means landowner in Persian. In Mughal times the zamindars were drawn from the class of nobles. Akbar granted land to the nobles as well as to the descendents of old ruling families and allowed them to enjoy it hereditarily. Zamindars collected revenue from the tenants and cultivators and remitted a fixed amount to the state.

Imposts, collecting taxes only at the point of entry and the point of sale. The standardization of the metal content of gold, silver and copper coins also facilitated trade. His currency system continued through the entire Mughal period and became the basis of the coinage under the British.

For enhancement of trade and commerce Sher Shah maintained a robust highway system by repairing old roads and laying down new roads. Apart from repairing the Grand Trunk road from the Indus in the west to Sonargaon in Bengal, he also built a road connecting Gujarat's seaports with Agra and Jodhpur. A road was laid connecting Lahore with Multan. The highways were endowed with a large network of sarais, rest houses, where the traders were provided with food and accommodation, ensuring brisk commerce. Some of the sarais constructed by Sher Shah still survive. These sarais also ensured the growth of towns in their vicinity.

Sher Shah practiced charity on a large scale. He gave stipends from the treasury to destitute people. Sher Shah was an orthodox and devout Sunni. He is said to have dispensed justice without bias, punishing the oppressors even if they were nobles or his relatives. Through stern punishments to rebellious zamindars and nobles and to thieves and robbers he ensured effective maintenance of law and order in the empire.

The fiscal administration for which Akbar and Todar Mal have been so highly praised was largely based on the methods of Sher Shah. During his short rule, Sher Shah did not have much time for building new cities and palaces. He started building a new walled city in Delhi, which later came to be known as Purana Qila (Old Fort). He built his own mausoleum in

Humayun's Return from Exile

After Sher Shah's death in 1545 his weak successors ruled for ten years. Humayun, who had fled after his defeat at Kanauj, had taken asylum in Persia. Humayun then went to Afghanistan with Persian troops. He succeeded in capturing Kandahar and Kabul. But his brother Kamran did not allow him to hold them in peace. The struggle between the brothers intensified, and yet in the end Kamran had to seek a compromise with Humayun. Meanwhile the Sur Empire had fragmented, and so Humayun's invasion became easy. The Afghan forces in Punjab, on the approach of Mughals, began to flee. Humayun became the Emperor once again. He died very soon after regaining Delhi when he slipped down the stairs of the library in the fort at Delhi. In the colourful words of Lane Poole, "Humayun stumbled out of his life, as he has stumbled through it."

Emperor Akbar (1556-1605)

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

Second Battle of Panipat

Hemu, the Hindu general of the displaced Afghan king Adil Shah, successor of Sher Shah, induced the king to permit him to lead the Afghan army against the Mughals. Encouraged by the king, Hemu first took Gwalior, expelling the Mughal governor. Then he marched on Agra and captured it without any resistance. Hemu's generosity helped him to overcome potential enemies when he took Delhi. In November 1556 Akbar marched towards Delhi to meet the forces of Hemu in the Second Battle of Panipat. An arrow struck the eye of Hemu when the battle was likely to end in his favour. The leaderless Afghan army became demoralised and the Mughal forces emerged victorious. Hemu was captured and executed. This victory made Akbar the sovereign of Agra and Delhi and re-establishes the Mughal Empire.

Akbar and Bairam Khan

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

Akbar's Military Conquests

Akbar laid the foundation for a great empire through his vast conquests. Malwa was conquered in 1562 from Baz Bahadur who was made a mansabdar in Akbar's court. The

Gondwana region of central India was annexed after a fierce battle with Rani Durgavati and her son Vir Narayan in 1564. The ruler of Mewar, Rana Udai Singh, put up a great fight before losing Chittor, which was conquered by Akbar after a siege of six months. Rana Udai Singh retreated to the hills. Yet his generals Jaimal and Patta carried on their fight. Finally, the generals, along with 30,000 Rajputs were killed. Out of admiration for the gallant Jaimal and Patta, Akbar honoured them by erecting statues to their memory outside the chief gate of Agra fort. The capture of Chittor was followed by the surrender of Rajput states like Ranthambhor, Kalinjar, Bikaner, Jodhpur and Jaisalmer.

After subordinating the regions of central India, Akbar turned his attention to Gujarat, a wealthy province renowned for its maritime commerce. Akbar conquered Gujarat from Muzaffar Shah in 1573. Gujarat became a launch pad for the annexation of Deccan. After defeating Daud Khan, the Afghan ruler of Bihar and Bengal, both the provinces were annexed to the Mughal Empire in 1576.

Akbar defeated Mirza Hakim of Kabul with the help of Raja Man Singh and Bhagwan Das. His conquest of Kashmir (1586) and Sindh (1591) consolidated the political integration of North India. Akbar turned his attention to the Deccan. Akbar's forces had occupied Khandesh region in 1591. In 1596 Berar was acquired from Chand Bibi, who, as the regent of her nephew Muzaffar Shah, the Nizam Shahi ruler of Ahmednagar, valiantly defended Ahmednagar against the Mughal forces of Akbar. By 1600 parts of Ahmed Nagar had fallen into the hands of Mughal forces. Akbar fell sick in September 1604 and died on 27 October 1605.

Rajput Policy

Akbar took earnest efforts to win the goodwill of the Hindus. He abolished the jizya (poll tax) on non-Muslims and the tax on Hindu pilgrims. The practice of sati by Hindu widows was also abolished. The practice of making slaves of war prisoners was also discontinued. His conciliatory Rajput policy included matrimonial alliances with Rajput princely families, and according Rajput nobles high positions in the Mughal court. A tolerant religious policy ensured the cultural and emotional integration of the people. Even before Akbar, many Muslim kings had married Rajput princesses. But Akbar with his broadminded nature was instrumental in these matrimonial alliances becoming a synthesising force between two different cultures as he maintained close relations with the families.

Akbar had married Harkha Bhai (also referred to as Jodha in popular accounts), the daughter of Raja Bhar Mal (also known as Bihari Mal) of Amber. He also married the Rajput princesses of Bikaner and Jaisalmer. Prince Salim who was born of Harkha Bhai married the daughter of Raja Bhagwan Das. Raja Man Singh, son of Bhagwan Das, became the trusted general of Akbar. Even the Rajputs who chose not to have any matrimonial alliances were bestowed great honours in Akbar's court. His Rajput policy secured the services of great warriors and administrators for the empire. Raja Todar Mal, an expert in revenue affairs, rose to the position of Diwan. Birbal was a favourite companion of Akbar.

Mewar and Marwar were the two Rajput kingdoms that defied the Mughal Empire. After the death of Rana Udai Singh, his son Rana Pratap Singh refused to acknowledge Akbar's suzerainty and continued to fight the Mughals till his death in 1597. The Battle of Haldighati in 1576 was the last pitched battle between the Mughal forces and Rana Pratap Singh. In Marwar (Jodhpur), the ruler Chandra Sen, son of Maldeo Rathore, resisted the Mughals till his death in 1581, though his brothers fought on the side of the Mughals. Udai Singh, the brother of Chandra Sen was made the ruler of Jodhpur by Akbar. Akbar's capital was at Agra in the beginning. Later he built a new city at Fatehpur Sikri. Though a deserted city now, it still stands with its beautiful mosque and great Buland Darwaza and many other buildings.

Mansabdari System

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

Akbar's Religious Policy

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

In 1582, he discontinued the debates in the Ibadat Khana as it led to bitterness among different religions. However, he did not give up his attempt to know the Truth. Akbar discussed personally with the leading lights of different religions like Purushotam and Devi (Hinduism), Meherji Rana (Zoroastrianism), the Portuguese Aquaviva and Monserrate (Christianity) and Hira Vijaya Suri (Jainism) to ascertain the Truth. Because of the discussions he felt that behind the multiplicity of names there was but one God. The exact word used by Akbar and Badauni to illustrate the philosophy of Akbar is Tauhid-i-Ilahi namely Din Ilahi. Tauhid-i-Ilahi literally meant divine monotheism.

It can be considered a sufistic order but not a new religion. He had become a Pir (Sufi Guru) who enrolled Murids (Sufi disciples) who would follow a set pattern of rules ascribed by the Guru. Thousands of disciples enrolled as his disciples. Akbar's intention was to establish a state based on the concept of secular principles, equal toleration, and respect to all sections irrespective of their religious beliefs. He set up a big translation department for translating works in Sanskrit, Arabic, Greek, etc, into Persian. The Ramayana, Mahabharata, the Atharva Veda, the Bible and the Quran were translated into Persian. The Din Ilahi ceased to exist after Akbar.

Jahangir (1605-1627)

Akbar was succeeded by his son Salim with the title Nur-ud-din Jahangir. He was Akbar's son by a Rajput wife. His ascension was challenged by his eldest son Prince Khusrau who staged a revolt with the blessings of Sikh Guru Arjun Dev. Prince Khusrau was defeated, captured and blinded, while Guru Arjun Dev was executed. Jahangir also tamed the rebel Afghan Usman Khan in Bengal. Mewar, which had defied Akbar under Rana Udai Singh and his son Rana Pratap Singh, was brought to terms by

Jahangir after a military campaign led by his son Prince Khurram (later to become Emperor Shah Jahan) against Rana Amar Singh, the grandson of Rana Udai Singh. They concluded a treaty whereby Rana Amar Singh could rule his kingdom after accepting the suzerainty of Jahangir. In 1608 Ahmad Nagar in the Deccan had declared independence under Malik Ambar.

Several attempts by prince Khurram to conquer Ahmad Nagar ended in failure. Prince Khurram had conquered the fort of Kangra after a siege of 14 months. Kandahar, conquered by Akbar from the Persians in 1595, was retaken by the Persian King Shah Abbas in 1622. Jahangir wanted to recapture it. But he could not achieve it due to the rebellion of Prince Khurram. Jahangir's reign witnessed the visit of two Englishmen - William Hawkins and Sir Thomas Roe. While the former could not get the consent of the Emperor for establishing an English factory in India, the latter, sent as ambassador by King James I, succeeded in securing permission to establish a British factory at Surat.

Jahangir was more interested in art and painting and gardens and flowers, than in government. His Persian wife Mehrunnisa, renamed as Nur-Jahan by Jahangir, became the real power behind the throne. The political intrigues that prevailed because of Nur-Jahan, led Prince Khurram to rebel against his father but due to the efforts of Mahabat Khan, a loyal general of Jahangir, the rebellion could not be fruitful. Prince Khurram had to retreat to the Deccan. The intrigues of Nur-Jahan also made Mahabat Khan to rise in revolt which was effectively handled by Nur-Jahan. Mahabat Khan also retreated to Deccan to join Prince Khurram. Immediately after the death of Jahangir, Nur-Jahan wanted to crown her son-in-law Shahryar Khan but due to the efforts of Nur-Jahan's brother and Prince Khurram's father-in-law Asaf Khan, Prince Khurram succeeded as the next Mughal emperor with the title Shah- Jahan. Nur-Jahan, who ruled the empire for ten years, lost her power and influence after Jahangir's death in December 1645.

Shah Jahan (1627-1658)

When Shah Jahan ascended the throne in Agra his position was secure and unchallenged. Yet the affairs of the empire needed attention. The Afghan Pir Lodi, with the title Khanjahan, who had been governor of the southern provinces of the empire, was hostile. Despite Shah Jahan's order transferring him from the government of the Deccan, he aligned with Murtaza Nizam Shah II, the Sultan of Ahmed-Nagar, and conspired against Shah Jahan. As the situation turned serious, Shah Jahan proceeded to the Deccan in person. The newly appointed governor of the Deccan, Iradat Khan, who received the title Azam Khan led the imperial army and invaded the Balaghat. Seeing the devastation caused by the imperial troops, Murtaza changed his attitude towards Khanjahan. Khanjahan thereupon fled from Daulatabad into Malwa, but was pursued and finally slain. Peace thus having been restored in the Deccan, Shah Jahan left the Deccan after dividing it into four provinces: Ahmednagar with Daulatabad; Khandesh; Berar; and Telengana. The viceroyalty of the four provinces was conferred by Shah Jahan on his son Aurangzeb, then eighteen years of age.

Deccan Sultanates

After flourishing for over a hundred years the Bahmani kingdom, that covered much of Maharashtra and Andhra along with a portion of Karnataka, disintegrated and powerful nobles carved out new dominions at Golkonda (Qutb Shahs), Bijapur (Adil Shahs), Berar (Imad Shahs), Bidar (Barid Shahs) and Ahmad Nagar (Nizam Shahs), which go by the collective name of Deccan Sultanates or Southern Sultanates.

Thus the Deccan was brought under the effective control of the Mughal Empire during the reign of Shah Jahan. Ahmad Nagar, which offered resistance to the Mughals, was annexed despite the efforts of Malik Ambar. Shah Jahan, with the help of Mahabat Khan, subdued the Nizam Shahi rulers of Ahmad Nagar in 1636. When the Shi'ite Qutub Shahi ruler of Golkonda imprisoned his own minister Mir Jumla it was used as a pretext by Aurangzeb to invade Golkonda. A treaty made the Qutub Shahi ruler a vassal of the Mughal Empire.

European Factories/Settlements during Mughal Rule

Portuguese

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

Dutch

The Dutch set up factories at Masulipatam (1605), Pulicat (1610), Surat (1616), Bimilipatam (1641), Karaikal (1645), Chinsura (1653), Kasimbazar, Baranagore, Patna,

Balasure, Nagapattinam (all in 1658) and Cochin (1663).

Danes

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

French

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

English

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

In 1638 Shah Jahan made use of the political intrigues in the Persian empire and annexed Kandahar, conquered by Akbar and lost by Jahangir.

The Portuguese had authority over Goa under their viceroy. In Bengal they had their chief settlements in faraway Hugli. Shah Jahan ordered the Mughal Governor of Bengal, to drive out the Portuguese from their settlement at Hugli. About 200 Portuguese at Hugli owned nearly 600 Indian slaves. They had forced many of them to be baptised into the Christian faith. Moreover Portuguese gunners from Goa had assisted the Bijapur forces against the Mughals. Though the Portuguese defended themselves valiantly, they were easily defeated.

In 1641, Shah Jahan's minister and father-in-law Asaf Khan died. Asaf Khan's sister and Shah Jahan's old enemy Nur Jahan, survived until December 1645, but lived in retirement and never caused him trouble again.

Taj Mahal:

The Taj Mahal, is the epitome of Mughal architecture, a blend of Indian, Persian and Islamic styles. It was built by the Shah Jahan to immortalize his wife Mumtaz Mahal. Mumtaz Mahal died in childbirth in 1631, after having been the emperor's inseparable companion since their marriage in 1612. The plans for the complex have been attributed to various architects of the period, though the chief architect was Ustad Ahmad Lahawri, an Indian of Persian descent. The complex - main gateway, garden, mosque and mausoleum (including its four minarets)- were conceived and designed as a unified entity. Building commenced in about 1632. More than 20,000 workers were employed from India, Persia, the

Ottoman Empire and Europe to complete the mausoleum by about 1638–39; the adjunct buildings were finished by 1643, and decoration work continued until at least 1647.

A contemporary of Louis XIV of France, Shah Jahan ruled for thirty years. In his reign the famous Peacock Throne was made for the King. He built the Taj Mahal by the side of the Yamuna at Agra. Europeans like Bernier (French physician and traveller), Tavernier (French gem merchant and traveller), Mandelslo (German adventurer and traveller), Peter Mundy (English Trader) and Manucci (Italian writer and traveller) visited India during the reign of Shah Jahan and left behind detailed accounts of India.

During the last days of Shah Jahan, there was a contest for the throne amongst his four sons. Dara Shukoh, the eldest, was the favourite of his father. He had been nominated as heir apparent, a fact resented by his brothers. Aurangzeb, the third son, was astute, determined and unscrupulous. Dara, professed the Sunni religion, but was deeply interested in Sufism. A war of succession broke out between the four sons of Shah Jahan in which Aurangzeb emerged victorious.

Aurangzeb imprisoned Shah Jahan and crowned himself as the Mughal emperor. Shah Jahan died broken hearted as a royal prisoner in January 1666 and was buried in the Taj Mahal next to his wife.

Dara Shukoh, who lost the battle for the throne of Delhi to his brother Aurangzeb, was known as the Philosopher Prince. He brought different cultures into dialogue and found a close connection between Hinduism and Islam. He translated the Upanishads from Sanskrit to Persian.

Aurangzeb (1658–1707)

Aurangzeb Alamgir (“World Conqueror”) ascended the throne in 1658 after getting rid of all the competitors for the throne, Dara Shukoh, Shuja and Murad, in a war of succession. His reign of fifty years falls into two equal parts. During the first twenty-five years he resided in the north, chiefly at Delhi, and personally occupied himself with the affairs of northern India, leaving the Deccan in the hands of his viceroys. Around 1681 he was prompted by the rebellion of one of his sons, Prince Akbar, to go to the Deccan. He never returned to Delhi, dying disappointed at Ahmad Nagar in 1707.

Aurangzeb conducted several military campaigns to extend the frontiers of the Mughal empire. His wars in the northwest and northeast drained the treasury. Already under his father, the revenue of the crops had been raised from a third to a half, and the extensive and the prolonged military campaigns he waged required him to keep the peasantry heavily taxed. Aurangzeb retained Shah Jahanabad as his capital, but after some two decades the capital was shifted to wherever Aurangzeb would set up camp during his long military campaigns.

In the north there were three major uprisings against Aurangzeb. The Jats (Mathura district), the Satnamis (Haryana region), and the Sikhs rebelled against Aurangzeb. The Jat rebellion (1669), a constant feature even during the reign of Jahangir and Shah Jahan, was crushed temporarily but they remained restive even after the death of Aurangzeb. The Satnamis revolt was crushed with the help local Hindu zamindars. The Sikh (The Punjab) rebellion erupted due to the political intrigues of Ram Rai, a claimant for the position of Sikh Guru, against the incumbent Guru Tegh Bahadur. This finally ended with the execution of Guru Tegh Bahadur, the ninth Sikh Guru.

Aurangzeb's decision that the jizya (poll tax) should be levied on Hindus of all classes agitated the chiefs of Rajasthan, who had until then served the empire faithfully. The death of Jaswant Singh of Marwar brought about a succession issue. The Rajput queen Rani Hadi, wife of Raja Jaswant Singh, resented the move of Aurangzeb to install Indra Singh, a grandnephew of Jaswant Singh, a titular chief of the state. This led to a revolt with the help of Rathor Rajputs, but was effectively put down. The Rana of Mewar, Rana Raj Singh, resenting the interference of Aurangzeb in the affairs of Marwar rose in revolt and he was supported by Prince Akbar, the rebellious son of Aurangzeb. However, the Rana could not match the Mughal forces and fought a guerrilla warfare till his death in 1680. In 1681 Rana Jai Singh, the new Rana of Mewar, signed a peace treaty with Aurangzeb.

Aurangzeb's Deccan Policy

The Deccan policy of Aurangzeb was motivated by the policy of containing the growing influence of the Marathas, the rebellious attitude of the Shia kingdoms of Deccan like Golkonda and Bijapur and to curtail the rebellious activities of his son Akbar who had taken refuge in the Deccan. Aurangzeb came to the Deccan in 1682 and remained in the Deccan till his death in 1707. The Adil Shahi ruler Sikkandar Adil Shah of Bijapur resisted the different forces sent by Aurangzeb. Aurangzeb first sent his son Azam Shah (1685) but to no avail. Then he sent another son, Shah Alam to capture Bijapur. Though Bijapur Sultan, a Shia Muslim, ably defended the fort, he lost in the end, because Aurangzeb himself entered the battlefield and inspired his forces to fight to the finish. Golkonda was captured in 1687 after defeating the ruler Abul Hasan.

Against Marathas

The Marathas under Shivaji were a threat to Aurangzeb. Aurangzeb sent two of his great generals Shaista Khan and Jai Singh one after the other to capture Shivaji. Jai Singh captured Shivaji and took him to Delhi but Shivaji managed to escape to the Deccan. Shivaji, employing guerrilla tactics, defied the Mughal forces till his death at the age of 53 in 1680. Aurangzeb was severely tested by the Marathas till his death in 1707 as the sons of Shivaji continued the rebellion. The death of Aurangzeb in 1707 marked a watershed in Indian history as the Mughal Empire virtually came to end even though the weak successors of Aurangzeb held the throne the next 150 years.

Aurangzeb nursed a grudge against the Sikhs for having supported his brother and principal rival to the throne, Dara Shukoh. Guru Tegh Bahadur, was killed at Aurangzeb's

command. In 1680 Aurangzeb sent a formidable army under his son Akbar to subdue the rebellious Rajput kings, but the emperor had not reckoned with his son's traitorous conduct. Akbar, had declared he the emperor, but was compelled to flee to the Deccan, where he enlisted the help of Shivaji's son, Sambhaji. Aurangzeb decided to take to the field himself, and eventually drove his own son into exile in Persia. Sambhaji was captured in 1689 and executed. The Sultanates of Bijapur and Golkonda were also reduced to utter submission.

Towards the end of his reign, Aurangzeb's empire began to disintegrate and this process was accelerated in the years after his death, when "successor states" came into existence. The empire had become too large and unwieldy. Aurangzeb did not have enough trustworthy men at his command to manage the more far-flung parts of the empire. Many of his political appointees broke loose and declared them independent. Aurangzeb's preoccupation with affairs in the Deccan prevented him from meeting political challenges emanating from other parts of the empire. Shortly after the death of Aurangzeb, the Mughal Empire ceased to be an effective force in the political life of India.

Aurangzeb re-imposed jizya. He also issued orders that new temples should not be constructed; but the repair of old long-standing temples was permitted. These measures were rooted not only in his religious faith but also due to political compulsions. Jizya had been levied for a long time in India. As a staunch Muslim, Aurangzeb had discontinued the practise of levying abwab, a tax levied on the lands over and above the original rent, not sanctioned by Shariah. Likewise, the order on temples was also an older one which in practice applied to places where he had political adversaries. In areas where there was no political insubordination, Aurangzeb provided endowments to build temples. It should be noted that during the reign of Aurangzeb the number of Hindu officials increased when compared to the reign of Shah Jahan.

Mughal Society

The population of India is estimated to have been around 15 crores in the 16th century and 20 crores in the 18th century. Large areas of land were under forest cover and the area under cultivation would have been much less. As agriculture was the prime occupation of the society the village community was the chief institution of social organisation. Though the nature, composition and governance of village differed from place to place there were certain similarities in the village administration. The Muqaddam, privileged headman of the village, formed the Panch (Panchayat), an administrative organ of the village. The Panch was responsible for collection and maintenance of accounts at the village level. The Panch allotted the unoccupied lands of the village to artisans, menials and servants for their service to the village.

The middle class consisted of small Mansabdars, petty shopkeepers, hakims (doctors), musicians, artists, petty officials of Mughal administration. There was a salaried class, and received grants called Madad-i-Mash from the Mughal emperor, local rulers and zamindars. This section often became part of the rural gentry and a link between the village and the town. Delhi, Agra, Fatehpur Sikri, Lahore, Ahmadabad, Dacca and Multan were important cities of the empire which could be ranked along with contemporary European cities like London and Paris.

The inequality in the standard of life amongst the privileged and the underprivileged classes was clear. Among the lower strata of society, the men wore just a langota and the women a sari. Footwear was not common. The poor lived in houses made of mud and their diet consisted of wheat chapatis with pulses and vegetables. On the contrary the Mughal privileged class consisting of zamindars and nobles led an ostentatious life. The nobles were Mansabdars who received jagirs or land grants as payment according to their ranks. The jagirdars were exploitative and oppressive in nature. The nobles maintained a large train of servants, large stables of horses, elephants, etc. The nobles lived in fine houses containing gardens with fruit trees and running water. They wore the finest of clothing.

The Zamindars, members of dominant clans and castes with armed retainers, were a dominant class with privilege over lands of the peasants. Abul Fazal in his Ain-i-Akbari enlists the castes that were entitled to be zamindars. While mostly upper caste Hindus and Rajputs were zamindars, in certain localities Muslim zamindars existed. The zamindars had the right to evict the peasants, in default of payment of rent.

In Mughal social structure, the nobles came mostly from Central Asia and Iran. Afghans, Indian Muslims (shaikhzadas), Rajputs and Marathas also obtained the status of nobility. It is estimated that during the reign of Akbar over 15% of the nobility consisted of Rajputs. Raja Man Singh, Raja Todar Mal and Raja Birbal were Rajput nobles of repute during Akbar. The Rajputs appointed Kayasths and Khattris for various positions in government administration. Jahangir, Shah Jahan and Aurangzeb employed Marathas in their nobility. For example, Shaji, father of Shivaji, served Shah Jahan for some time.

There were continuous migrations from Central Asia as there were better career prospects in India. These migrations led to the enrichment of culture through assimilation of diversity. Though the nobility was divided on ethnic lines they formed a composite class promoting a syncretic culture by patronising painters, musicians and singers of both Persian and Indian origin.

The caste system was a dominant institution in the society. Castes at lower levels were subject to much repression. Despite the popular Bhakti movement raising the banner of revolt against discrimination, the deprived and disadvantaged classes, who were landless peasants, were subject to forced labour.

The Hindu women had only limited right of inheritance. Widow Remarriage was not permitted among upper caste women. Along with household activities the women were involved in spinning yarn and helped in agricultural operations. Mughal administration discouraged the practise of sati that was prevalent among communities of the higher caste. Muslim brides were entitled to receive mehr (money mandatorily paid by the groom) at the time of marriage, and also had the right to inherit property, though it was not equal to the share of the male members of the family.

Economy

The Mughal economy was a forest-based agricultural economy. The forests provided the raw materials for the craftsmen. Timber went to carpenters, wood carvers and

shipwrights, lacquerware makers; wild silk to reelers and weavers; charcoal to iron miners and metal smiths. Hence the relationship between manufacturing and the forest was very close.

Different classes of the rural population were involved in agriculture. Agriculture was the chief activity in the economy. Landless agricultural labourers without right to property formed almost a quarter of the population. Zamindars and village headmen possessed large tracts of land in which they employed labourers and paid them in cash and kind. Well irrigation was the dominant mode of irrigation.

The Ain-i-Akbari lists the various crops cultivated during the Rabi and Kharif seasons. Tobacco and maize were introduced in the seventeenth century. Chilli and groundnut came later. Pineapple was introduced in the sixteenth century. Grafted varieties of mango came to be developed by the Portuguese. Potato, tomato and guava came later. Indigo was another important commercial crop during the Mughal period. Sericulture underwent spectacular growth in Bengal to the extent that it became the chief supplier of silk to world trade.

As the farmers were compelled to pay land tax they had to sell the surplus in the market. The land tax was a share of the actual produce and was a major source of revenue for the Mughal ruling class. The administration determined the productivity of the land and assessed the tax based on the total measurement. Akbar promulgated the Zabt System (introduced by Todal Mal): money revenue rates were now fixed on each unit of area according to the crops cultivated. The schedules containing these rates for different localities applicable year after year were called dasturs.

The urban economy was based on craft industry. Cotton textile industry employed large numbers of people as cotton carders, spinners, dyers, printers and washers. Iron, copper, diamond mining and gun making were other chief occupations. Kharkhanas were workshops where expensive craft products were produced. The royal kharkhanas manufactured articles for the use of the royal family and nobility. The excess production of the artisans was diverted to the merchants and traders for local and distant markets.

Trade and Commerce

The political integration of the country with efficient maintenance of law and order ensured brisk trade and commerce. The surplus was carried to different parts of the country through rivers, and through the roads on ox and camel drawn carts. Banjaras were specialised traders who carried goods in a large bulk over long distances. Bengal was the chief exporting centre of rice, sugar, muslin, silk and food for its textile production grains. The Coromandel Coast was reputed Kashmiri shawls and carpets were distributed from Lahore which was an important centre of handicraft production. The movement of goods was facilitated by letters of credit called hundi. The network of sarais enabled the traders and merchants to travel to various places. The traders came from all religious communities: Hindus, Muslims and Jains. The Bohra Muslims of Gujarat, Marwaris of Rajasthan,

Chettians on Coromandel Coast, and Muslims of Malabar were prominent trading communities.

Europeans controlled trade with the West Asia and European countries, and restricted the involvement of Indian traders. Moreover, the Mughal Empire, despite its vast resources and a huge army, was not a naval power. They did not realise that they were living in an era of expanding maritime trade.

Europeans imported spices, indigo, Bengal silk, muslin, calico and chintz. In return, India obtained large quantities of silver and gold. Mughal silver coinage fuelled the demand for silver.

Religion

The Mughal period witnessed a continuing assertion of all the basic elements in puranic traditions. Though it was difficult to speak of Hinduism as a single body of doctrine, in view of the countless faiths and innumerable customs and practices, having developed in mutual interaction and expressed in a large part in the same language (Sanskrit), the different sects of Hinduism yet shared the same idiom and the same or similar deities. The sixteenth and seventeenth centuries were the centuries of Vaishnavism. Tulsidas (Ramcharitmanas) a great proponent of Rama cult in his popular verses of devotion portrayed Rama as a god incarnate. The expression of bhakti was deeply emotional as the object of bhakti (devotion) was Krishna, an incarnation of Vishnu.

The Bhakti movement made great strides during this period. Poets and saints emerged from various parts of the country. They were critical of rituals, and criticised the caste system. Rather than using Sanskrit for expressing their devotion, they employed the language of the common people. The radical ideas, and the easy but catchy language often set to music made them popular among the masses. Some of the major religious figures like Vallabhacharya and his son Vitthalnath propagated a religion of grace; and Surdas, an adherent to this sect, wrote Sur-Saravali in the local language. Eknath and Tukaram were Bhakti poets from Maharashtra. The Dasakuta movement, a bhakti movement in Karnataka, popularised by Vyasaraya, turned out to be a lower class movement.

The most important figure of the Bhakti movement was Kabir. Said to be a weaver, Kabir propounded absolute monotheism, condemned image worship and rituals, and the caste system. His popular poetry written in a simple language was spread orally across large parts of north India.

An interesting aspect of the Bhakti poets was that they came from lower castes practising craft and service occupations. Kabir was a weaver, Ravidas, a worker in hides, Sain, was a barber, and Dadu, a cotton carder. The Satnami sect in Haryana credited its origin to Kabir and his teachings. While Sanskrit and Persian were the languages of administration and intellectual activity, the vernacular languages demonstrated their literary vitality.

Sikhism

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

Sufism

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

Christianity

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

Science and Technology

The Madrasas continued to be concerned principally with Muslim theology and its vast literature. In great learning centres like Varanasi, astrology was taught and there was no institution in India, as noted by the French traveller Bernier, to the standards of colleges and universities in Europe. This made the imparting of scientific subjects almost impossible. Attention was, however, given to mathematics and astronomy. Akbar's court poet Faizi translated Bhaskaracharya's famous work on mathematics, Lilavati. Despite the presence of Europeans, there was no influence of them on the Indian society during the Mughal period.

The method of water-lift based on pin-drum gearing known as Persian wheel had been introduced during Babur's time. A complicated system of water lift by a series of gear-wheels had been installed in Fatehpur Sikri. Akbar was also credited with popularizing the device of cooling water using saltpetre. He is also the first known person in the world to have devised the 'ship's camel', a barge on which the ship is built to make it easier for the ship to be carried to the sea. Some mechanical devices like the screw for tightening, manually driven belt-drill for cutting diamonds were in use. Agricultural tools continued to be the same, made entirely of wood. In metallurgy, the inability to produce cast iron remained an obvious drawback. As Irfan Habib observed, 'India's backwardness in technology was obvious when the matchlock remained the most common weapon in Indian armies. In Europe the flintlock had long come into use. Indians continued to use the expensive bronze cannon, long after these had become obsolete in Europe. This was because of India's inability to make cast iron even in the seventeenth century.'

Architecture

Architectural progress during the Mughals is a landmark in world art. Mughal buildings were noted for the massive structures decorated with bulbous domes, splendid minarets, cupolas in the four corners, elaborate designs, and pietra dura (pictorial mosaic work). The mosques built during the time of Babur and Humayun are not of much architectural significance. The Sur dynasty left behind a few spectacular specimens in the form of the Purana Qila at Delhi, and the tombs of Sher Shah and Islam Shah at Sasaram in Bihar. The Purana Qila with a raised citadel and the tombs on a terraced platform surrounded by large tanks were novel features.

During Akbar's reign, Humayun's tomb was enclosed with gardens and placed on a raised platform. Built by Indian artisans and designed by Persian architects it set a pattern to be followed in the future. The Agra fort built with red sandstone is a specimen where Rajput architectural styles were also incorporated. The new capital city of Akbar Fatehpur Sikri enclosed within its walls several inspiring buildings. The magnificent gateway to Fatehpur Sikri, the Buland Darwaza, built by Akbar with red sandstone and marble is considered to be a perfect architectural achievement. The mausoleum of Akbarat Sikandra near Agra started by Akbar and completed by Jahangir includes some Buddhist architectural elements. The tomb of Itimad-ud-daula, father of Nurjahan, built by Jahangir was the first Mughal building built completely with white marble.

Mughal architecture reached its apex during the reign of Shah Jahan. The Taj Mahal is a marble structure on an elevated platform, the bulbous dome in the centre rising on a recessed gateway with four cupolas around the dome and with four free-standing minarets at each of its corners is a monument of universal fame. The Red Fort in Delhi, encompassed by magnificent buildings like Diwan-I Aam, Diwan-i-Khas, Moti Mahal and Hira Mahal reflect the architectural skills of the times of Shah Jahan. The Moti Masjid inside the Agra Fort made exclusively of marble, the Jama Masjid in Delhi, with its lofty gateway, series of domes and tall and slender minarets are the two significant mosques built by Shah Jahan. He also established a new township, Shah jahanabad (present-day Old Delhi) where Red Fort and Jama Masjid are located. Aurangzeb's reign witnessed the construction of Badshahi mosque in Lahore and the marble tomb of Rabia ud daurani, known as Bibi-ka-maqbara (Tomb of the Lady) at Aurangabad.

The Shalimar Gardens of Jahangir and Shah Jahan are showpieces of Indian horticulture. Apart from the many massive structures, the Mughals contributed many civil works of public utility, the greatest of them being the bridge over the Gomati River at Jaunpur. The most impressive feat is the West Yamuna Canal which provided water to Delhi.

Mughal architecture influenced even temple construction in different parts of the country. The temple of Govind Dev at Vrindavan near Mathura and Bir Singh's temple of Chaturbhuj at Orchha (Madhya Pradesh) display Mughal influence.

Paintings

The Mughals achieved international recognition in the field of painting. Mughal miniatures are an important part of the museums of the world. Ancient Indian painting

traditions kept alive in provinces like Malwa and Gujarat along with the central Asian influences created a deep impact in the world of painting. The masters of miniature painting, Abdu's Samad and Mir Sayyid Ali, who had come to India from Central Asia along with Humayun inspired Indian painters. The primary objective of painting was to illustrate literary works. The Persian text of Mahabharata and Akbar Namah were illustrated with paintings by various painters. Daswant and Basawan were famous painters of Akbar's court. European painting was introduced in Akbar's court by Portuguese priests. During Jahangir's time portrait painting and the painting of animals had developed. Mansur was a great name in this field. The great Dutch painter Rembrandt was influenced by Mughal miniatures. While Shah Jahan continued the tradition of painting, Aurangzeb's indifference to painting led to dispersal of the painters to different parts of the country and thereby led to promotion of painting in the provinces.

Music and Dance

According to Ain-i-Akbari, Tansen of Gwalior, credited with composing of many ragas, was patronised by Akbar along with 35 other musicians. Jahangir and Shah Jahan were patrons of music. Though there is a popular misconception that Aurangzeb was against music, a large number of books on Indian classical music were written during his regime. His queens, princes and nobles continued to patronise music. The later Mughal Muhammad Shah was instrumental in inspiring important developments in the field of music. Paintings in Babur Namah and Padshah Namah depict woman dancing to the accompaniment of musical instruments.

Literature

Persian, Sanskrit and regional languages developed during the Mughal rule. Persian was the language of administration in Mughal Empire and the Deccan states. It influenced even the Rajput states where Persian words were used in administration. Abul Fazal patronised by Akbar compiled the history of Akbar in Akbar Nama and described Mughal administration in his work Ain-i-Akbari. The Ain-i-Akbari is commendable for its interest in science, statistics, geography and culture. Akbar Namah was emulated by Abdul Hamid Lahori and Muhammad Waris in their joint work Padshah Nama, a biography of Shah Jahan. Later Muhammad Kazim in his Alamgir Nama, a work on the reign of the first decade of Aurangzeb, followed the same pattern. Babur's autobiography written in Chaghatai Turkish was translated into Persian by Abdur Rahim Khan-e-Khanan. Dabistan is an impartial account of the beliefs and works of different religions. Persian literature was enriched by translations of Sanskrit works. The Mahabharata was translated under the supervision of Abul Faizi, brother of Abul Fazal and a court poet of Akbar. The translation of Upanishads by Dara Shukoh, entitled Surr-I-Akbar (the Great Secret), is a landmark. The Masnawis of Abul Faizi, Utbi and Naziri enriched Persian Poetry in India.

The Sanskrit works produced during the Mughal rule are impressive. Sanskrit literature of this period is noted for the kavyas and historical poetry. Rajavalipataka, a kavya, written by Prajna bhatta which completed the history of Kashmir belonged to reign of Akbar. Graeco-Arabic learning was transmitted to India through Persian works in the

form of Sanskrit translations. Akbar's astronomer Nilakantha wrote the Tajika Neelakanthi, an astrological treatise. Shah Jahan's court poet Jaganatha Panditha wrote the monumental Rasagangadhara.

The greatest contribution in the field of literature during the Mughal rule was the development of Urdu as a common language of communication for people speaking different dialects. Regional languages acquired stability and maturity and some of the finest lyrical poetry was produced during this period. Abdur Rahim Khan-e-Khanan composed Bhakti poetry with a blend of Persian ideas of life and human relations in the Brij form of Hindi. Tulsidas who wrote in Awadhi, the Hindi dialect spoken in the eastern Uttar Pradesh, was very popular for his devotional ideals. Marathi literature had an upsurge due to the literary contribution of Eknath, Tukaram, Ramdas and Mukteshwar during this period. Eknath questioned the superiority of Sanskrit over other languages. The verses of Tukaram kindled monotheism. Mukteshwar composed Ramayana and Mahabharata in literary Marathi.

Krishnadevaraya, the Vijayanagar ruler, through his Amuktamalyada (an epic poem on the Tamil woman poet, Andal) and his court Poet Allasani Peddana with his Manu Charitra were the leading beacons of Telugu literature during this period. Malayalam which had separated from Tamil as a language received a separate literary identity during this period. Ramayana and Mahabharata were composed in Malayalam. In Assamese language the tradition of Bhakti poetry was emulated by Shankara Deva who initiated a new literary tradition. Assamese literary works were produced in the fields of astronomy, arithmetic, and treatment of elephants and horses. Ramayana and Mahabharata were also retold in the Assamese language. The Chaitanya cult which portrayed the love of Krishna and Radha in poetic verses promoted Bengali literature. The Guru Granth Sahib, the holy book of the Sikhs compiled by Guru Arjun in which the verses of the Sikh Gurus as well as Shaikh Farid and other monotheists are a landmark in the evolution of Punjabi language.

During this period Tamil literature was dominated by Saivite and Vaishnavite literature. Kumaraguruparar, a great Saiva poet, is said to have visited Varanasi in the late seventeenth century. He composed important literary works such as Meenakshiammai Pillai Tamil and Neethineri Vilakkam. Thayumanavar wrote highly devotional verses with compassion for all humanity and he formulated a sanmargathat tried to bridge differences between the various Saivite sects. The Christian missionaries like Roberto de Nobili and Constantine Joseph Beschi contributed much too Tamil language.

The empire the Mughals built at the national level made an everlasting impact on India as they knit the fragments into a single political unit, well aided by an effective central administration. Multiple identities also got synthesized in the process leading to the evolution of a unique culture that is Indian.

Gandhian Era
10th History
Nationalism: Gandhian Phase

Introduction

Mahatma Gandhi arrived in India in 1915 from South Africa after fighting for the civil rights of the Indians there for about twenty years. He brought with him a new impulse to Indian politics. He introduced satyagraha, which he had perfected in South Africa, that could be practiced by men and women, young and old. As a person dedicated to the cause of the poorest of the poor, he instantly gained the goodwill of the masses. Before Gandhi, the constitutionalists appealed to the British sense of justice and fair play. The militants confronted the repression of the colonial state violently. Gandhi, in contrast, adopted nonviolent methods to mobilise the masses and mount pressure on the British. In this lesson we shall see how Gandhi transformed the Indian National Movement.

Gandhi and Mass Nationalism

(a) Evolution of Gandhi

Mohandas Karamchand Gandhi was born on 2 October 1869 into a well-to-do family in Porbandar, Gujarat. His father Kaba Gandhi was the Diwan of Porbandar and later became the Diwan of Rajkot. His mother Putlibai, a devout Vaishnavite, influenced the young Gandhi. After passing the matriculation examination, Gandhi sailed to England in 1888 to study law. After becoming a barrister in June 1891, Gandhi returned to India as a firm believer in British sense of justice and fair play. His experiences in London had not prepared him for the racial discrimination he would encounter in South Africa.

On returning to India, Gandhi's attempt to practice in Bombay failed. It was during this time that a Gujarati firm in South Africa sought the services of Gandhi for assistance in a law-suit. Gandhi accepted the offer and left for South Africa in April 1893. Gandhi faced racial discrimination for the first time in South Africa. On his journey from Durban to Pretoria, at the Pietermaritzburg railway station, he was physically thrown out of the first class compartment. Indians were treated only as coolies. But Gandhi was determined to fight.

Gandhi called a meeting of the Indians in the Transvaal and exhorted them to form an association to seek redress of their grievances. He continued to hold such meetings, petitioned to the authorities about the injustices which were in violation of their own laws. Indians in the Transvaal had to pay a poll tax of £ 3, could not own land except in areas marked for them, and could not move outdoors after 9 p.m. without a permit. He launched a struggle against such unjust laws.

Gandhi was introduced to the works of Tolstoy and John Ruskin. He was deeply influenced by Tolstoy's *The Kingdom of God is Within You*, Ruskin's *Unto this Last* and Thoreau's *Civil Disobedience*. Gandhi's ideas were formed due to a blend of

Indian and Western thought. Despite being deeply influenced by Western thinkers he was highly critical of Western civilisation and industrialisation. Inspired by Ruskin Gandhi established the Phoenix Settlement (1905) and the Tolstoy Farm (1910). Equality, community living and dignity of labour were inculcated in these settlements. They were retraining grounds for the satyagrahis.

Satyagraha as a Strategy in South Africa

Gandhi developed satyagraha (devotion to the truth, truth-force) as a strategy, in which campaigners went on peaceful marches and presented themselves for arrest in protest against unjust laws. He experimented with it for fighting the issues of immigration and racial discrimination. Meetings were held and registration offices of immigrants were picketed. Even when the police let loose violence no resistance was offered by the satyagrahis. Gandhi and other leaders were arrested. Indians, mostly indentured labourers turned hawkers continued the struggle despite police brutality. Finally, by the Smuts-Gandhi Agreement the poll tax on indentured labourers was abolished. Gandhi's stay in South Africa was a learning experience for him. It was there that Gandhi realised that people of different religions, regions, linguistic groups could be welded into one to fight against exploitation. After the outbreak of the First World War, Gandhi returned to India.

Gandhi's Early Satyagrahas in India

Gandhi regarded Gopal Krishna Gokhale, whom he had met on previous visits to India, as his political guru. On his advice, Gandhi travelled the length and breadth of the country before plunging into politics. This enabled him to understand the conditions of the people. It is on one of these journeys through Tamil Nadu that Gandhi decided to discard his following robes and wear a simple dhoti. Gandhi before returning to India visited England where he enlisted for the War to offer ambulance services. Considering himself a responsible citizen of the Empire he believed it was his duty to support England in its difficult times and even campaigned for the recruitment of Indians in the army. However, his views changed over the years.

(a) Champaran Satyagraha

In Champaran in Bihar the tinkathia system was practiced. Under this exploitative system the peasants were forced by the European planters to cultivate indigo on three-twentieths of their land holdings. Towards the end of nineteenth century German synthetic dyes had forced indigo out of the market. The European planters of Champaran, while realising the necessity of relieving the cultivators of the obligation of cultivating indigo, wanted to turn the situation to their advantage. They enhanced the rent and collected illegal dues as a price for the release of cultivators from the obligation. Resistance erupted. Rajkumar Shukla, an agriculturist from Champaran who suffered hardships of the system, prevailed on Gandhi to visit Champaran. On reaching Champaran, Gandhi was asked by the police to leave immediately. When he refused he was summoned for trial. The news spread like wild fire and thousands swarmed the place in support of Gandhi.

Gandhi pleaded guilty of disobeying the order, and the case had to be finally withdrawn. According to Gandhi, "The country thus had its first object lesson in Civil Disobedience". He was assisted by Brajkishore Prasad, a lawyer by profession, and Rajendra Prasad, who became the first President of independent India. The Lieutenant Governor eventually formed a committee with Gandhi as a member which recommended the abolition of the tinkathia system, thereby ending the oppression of the peasants by the Indigo Planters.

The success of Champaran satyagraha, followed by his fruitful intervention in Ahmedabad mill strike (1918) and the Kheda Satyagraha (1918) helped Gandhi establish himself as a leader of mass struggle. Unlike earlier leaders, Gandhi demonstrated his ability to mobilise the common people across the country.

(b) Rowlatt Satyagraha and Jallianwala Bagh Massacre

In the aftermath of the First World War, people expected liberal political reforms from the British. The Government of India Act 1919, however, caused disappointment, as it did not transfer real power to the Indians. Besides, the government began to enforce the permanent extension of war time restrictions. The Rowlatt Act was enacted which provided for excessive police powers, arrest without warrant and detention without trial. Gandhi called it a 'Black Act' and in protest called for a nation-wide satyagraha on 6 April 1919. It was to be a non-violent struggle with fasting and prayer, and it was the earliest anticolonial struggle spread across the country. The anti-Rowlatt protest was intense in Punjab, especially in Amritsar and Lahore.

Gandhi was arrested and prevented from visiting Punjab. On 9 April two prominent local leaders Dr. Saifuddin Kitchlew and Dr. Satyapal were arrested in Amritsar leading to protests in which a few Europeans were killed. Martial law was declared.

General Dyer's Brutality

On 13 April 1919 a public meeting was arranged at Jallianwala Bagh in Amritsar. As it happened to be Baisaki day (spring harvest festival of Sikhs) the villagers had assembled there in thousands. General Reginald Dyer, on hearing of the assemblage, surrounded the place with his troops and an armoured vehicle. The only entrance to the park that was surrounded. The brutality enraged Indians. Rabindranath Tagore returned his knighthood. Gandhi surrendered his Kaiser-i-Hind medal.

(c) Khilafat Movement

The First World War came to an end in 1918. The Caliph of Turkey, who was considered the head of Muslims of the world, was given a harsh treatment. A movement was started in his support called the Khilafat Movement. Led by the Alibrothers, Maulana Mohamed Ali and Maulana Shaukat Ali, it aimed to restore the prestige and power of the Caliphate. Gandhi supported the movement and saw in it an opportunity to unite Hindus and Muslims. He presided over the

All India Khilafat Conference held at Delhi in November 1919. Gandhi supported Shaikat Ali's proposal of three national slogans, Allahu Akbar, Bande Mataram and Hindu-Muslamanki Jai. The Khilafat Committee meeting in Allahabad on 9 June 1920 adopted Gandhi's non-violent non-cooperation programme. Non-Cooperation was to begin on 1 August 1920.

Non-Cooperation Movement and Its Fallout

The Indian National Congress approved the non-cooperation movement in a special session held in Calcutta on September 1920.

It was subsequently passed in the Nagpur Session held on December 1920, Chaired by Salem C. Vijayaraghavachariar. The programme of non-cooperation included:

1. Surrender of all titles of honours and honorary offices.
2. Non-participation in government functions.
3. Suspension of practice by lawyers, and settlement of court disputes by private arbitration.
4. Boycott of government schools by children and parents.
5. Boycott of the legislature created under the 1919 Act.
6. Non-participation in government parties and other official functions.
7. Refusal to accept any civil or military post.
8. Boycott of foreign goods and spreading the doctrine of Swadeshi.

(a) No-Tax Campaign and Chauri Chaura Incident

Programmes such as no-tax campaigns caught the imagination of the kisans (peasants). Gandhi announced a no-tax campaign in Bardoli in February 1922. These movements greatly enhanced Gandhi's reputation as a national leader, especially the peasants. Gandhi made a nation-wide tour. Wherever he visited there was a bonfire of foreign cloth. Thousands left government jobs, students gave up their studies in large numbers and the lawyers gave up thriving practices. Boycott of British goods and institutions were effective. The boycott of the Prince of Wales' visit to India was successful. During this boycott trade unions and workers participated actively. However, Gandhi suddenly withdrew the movement because of the Chauri Chaura incident.

On 5 February 1922 a procession of the nationalists in Chauri Chaura, a village near Gorakhpur in present-day Uttar Pradesh provoked by the police turned violent. The police finding themselves outnumbered shut themselves inside the police station. The mob burnt the police station 22 policemen lost their lives. Gandhi immediately withdrew the movement. This was done much against the wishes of many congressmen including young leaders like Jawaharlal Nehru and Subhas Chandra Bose who thought the movement was gaining momentum. Gandhi was arrested and was released only in 1924. Gandhi believed that the movement failed not because of any defect in the means employed, viz. non-violent non-cooperation but because of lack of sufficiently trained volunteers and leaders. Soon after the Khilafat Movement also came to an end as the office of the Caliph (Caliphate) was abolished in Turkey.

(b) Swarajists

Meanwhile Congress was divided into two groups viz. pro-changers and no-changers. Some of the Congressmen led by Motilal Nehru and C.R. Das wanted to contest the elections and enter the legislature. They argued that the national interest could be promoted by working in the Legislative Councils under Dyarchy and wrecking the colonial government within. They were called the pro-changers. Staunch followers of Gandhi like Vallabhbhai Patel, C. Rajaji and others, known as no-changers, wanted to continue non-cooperation with the government. Despite the opposition C.R. Das and Motilal Nehru formed the Swaraj Party on 1 January 1923, which was later approved by a special session of the Congress. Swaraj Party members were elected in large numbers to the Imperial Legislative Assembly and the various Provincial Legislative Councils. They effectively used the legislature as a platform for propagation of nationalist ideas. In Bengal, they refused to take charge of transferred subjects, as they did not want to cooperate with the government. They exposed the true nature of the colonial government. However, the Swaraj Party began to decline after the death of its leader C.R. Das in 1925. Some of the Swaraj Party members began to accept government offices. Swaraj Party withdrew from the legislatures in 1926.

Dyarchy, a system of dual government introduced under the Government of India Act 1919, divided the powers of the provincial government into Reserved and Transferred subjects. The Reserved Subjects comprising finance, defence, the police, justice, land revenue, and irrigation were in the hands of the British. The Transferred Subjects that included local self-government, education, public health, public works, agriculture, forests and fisheries were left under the control of Indian ministers. The system ended with the introduction of provincial autonomy in 1935.

(c) Constructive Programme of Gandhi

After the Chauri Chaura incident, Gandhi felt that the volunteers and the people had to be trained for a non-violent struggle. As a part of this effort he focused on promoting Khadi, Hindu-Muslim unity and the abolition of untouchability. He exhorted the Congressmen, "Go throughout your districts and spread the message of Khaddar, the message of Hindu-Muslim unity, the message of anti-untouchability and take up in hand the youth of the country and make them the real soldiers of Swaraj." He made it compulsory for all Congress members to wear khaddar. The All India Spinner's Association was formed. Gandhi believed that without attaining these objectives Swaraj could never be attained.

Despite the cooperation of the Hindus and Muslims during the Khilafat Movement and the Non-Cooperation Movement, the unity was fragile. The 1920s saw a series of communal riots between the Hindus and the Muslims. Hindu Mahasabha was gaining in popularity under Madan Mohan Malaviya and the Muslim League under the Ali Brothers. Gandhi undertook a 21-day fast in between 1924 to appeal to the hearts of the Hindus and Muslims involved in communal politics. Serious efforts by Gandhi and

Muhammad Ali Jinnah, who at that time believed Swaraj was possible only with Hindu-Muslim unity, failed to stem the communal riots.

(d) Boycott of Simon Commission

On 8 November 1927, the British Government announced the appointment of the Indian Statutory Commission. Composed of seven members headed by Sir John Simon it came to be widely known as the Simon Commission. It was an all-white commission with no Indian member. Indians were angered that they had been denied the right to decide their own constitution. All sections of India including the Congress and the Muslim League decided to boycott the commission. Wherever the Commission went there were protests, and black flag marches with the slogan 'Go Back Simon'. The protesters were brutally assaulted by the police. In one such assault in Lahore, Lal Lajpat Rai was seriously injured and died a few days later.

(e) Nehru Report

The Simon boycott united the different political parties in India. An all party conference was held in 1928 with the objective to frame a constitution for India as an alternative to the Simon Commission proposals. A committee under the leadership of Motilal Nehru was formed to outline the principles on the basis of which the constitution was to be drafted. The committee's report, known as the Nehru Report, recommended,

- Dominion status for India.
- Elections of the Central Legislature and the Provincial Legislatures on the basis of joint and mixed electorates.
- Reservation of seats for Muslims in the Central Legislature and in provinces where they are in a minority and for the Hindus in North-West Frontier Province where they were in a minority.
- Provision of fundamental rights, and universal adult franchise.

Jinnah proposed an amendment to the reservation of seats in the Central Legislature. He demanded that one-third of the seats be reserved for Muslims. Tej Bahadur Sapru supported him and pleaded that it would make no big difference. However, it was defeated in the All Party Conference. Later he proposed a resolution which came to be known as Jinnah's Fourteen Points. However, it was also rejected. Jinnah who was hailed as Ambassador of Hindu-Muslim Unity thereafter changed his stand and began to espouse the cause of a separate nation for Muslims.

The Struggle for Poorna Swaraj and Launch of Civil Disobedience Movement

Meanwhile some congressmen were not satisfied with dominion status and wanted to demand complete independence. In the Congress session held in Lahore in December 1929 with Jawaharlal Nehru as the President, Poorna Swaraj was declared as the goal. It was also decided to boycott the Round Table Conference and launch a Civil Disobedience Movement. 26 January 1930 was declared as Independence Day and a pledge was taken all over the

country to attain Poorna Swaraj non-violently through civil disobedience including non-payment of taxes. The Indian National Congress authorised Gandhi to launch the movement.

(a) Salt Satyagraha Movement

A charter of demands presented to the Viceroy Lord Irwin with an ultimatum to comply by 31 January 1930 included:

- Reduction of expenditure on army and civil services by 50%
- Introduction of total prohibition
- Release of all political prisoners
- Reduction of land revenue by 50%
- Abolition of salt tax.

When the Viceroy did not respond to the charter of demands, Gandhi launched the Civil Disobedience Movement. The inclusion of abolition of salt tax was a brilliant tactical decision. Salt was an issue which affected every section of the society. It transformed Civil Disobedience Movement into a mass movement drawing all sections of the population including women to the streets. At the break of dawn on 12 March 1930 Gandhi set out from Sabarmati Ashram with 78 of its inmates. The procession became larger and larger when hundreds joined them along the march. At the age of 61 Gandhi covered a distance of 241 miles in 24 days to reach Dandi at sunset on 5 April 1930. The next morning, he took a lump of salt breaking the salt law.

Salt Satyagraha in Provinces

In Tamil Nadu, C. Rajaji led a similar salt march from Tiruchirappalli to Vedaranyam. Salt marches took place in Kerala, Andhra and Bengal. In the North West Frontier Province Khan Abdul Ghaffar Khan led the movement. He organized the Khudai Khidmatgar, also known as the Red Shirts. Government crushed the movement with brutal force, causing many casualties. The soldiers of the Garhwali regiment refused to fire on unarmed satyagrahis.

Gandhi was arrested at midnight and sent to Yeravada Jail. Jawaharlal Nehru, Khan Abdul Ghaffar Khan and other leaders were swiftly arrested. Soon other forms of protests such as boycott of foreign cloth, picketing of liquor shops, non-payment of taxes, breaking of forest laws etc. were adopted. Women, peasants, tribals, students, even children and all sections participated in the nation-wide struggle. It was the biggest mass movement India had ever witnessed. More than 90,000 people were arrested.

The British enacted the first forest act in 1865. This act restricted the access of the forest dwellers to the forest areas to collect firewood, cattle fodder and other minor forest produce such as honey, seeds, nuts, medicinal herbs. The Indian Forest Act of 1878 claimed that original ownership of forests was with the state. Waste lands and fallow lands were included as forest. Sifting cultivation practiced by the tribal people, was prohibited. Alienation of forests from local control was

stiffly resisted by the aggrieved adivasis (tribals) and the nationalists.

The most striking evidence of continuing struggles of the tribal groups was the one waged by Alluri Sitarama Raju in Rampa. Raju made Adivasi areas in the Eastern Ghats (the forest area along the Visakapatnam and Godavari district) his home. The Adivasis who were organized by Alluri Sitarama Raju lived in abject poverty. They were also harassed by police, forest and revenue officials in 'Manyam' (forest area). Raju's efforts at fighting corrupt officials to protect the interests of Rampa tribals prompted the British to target his life. A special Malabar Police team was sent to quell the uprisings (1922-24) of Rampa Adivasis. Alluri Sitarama Raju attained martyrdom for the cause of forest dwellers.

(b) Round Table Conferences

In the midst of the movement the First Round Table Conference was held at London in November 1930. Ramsay MacDonald, the British Prime Minister, proposed a federal government with provincial autonomy. There was a deadlock over the question of separate electorates for the minorities. The Congress did not attend it as its leaders were in jail. The Conference closed without any decision on the question. It was clear that without Congress participation the discussions were of no value. Gandhi was released unconditionally.

(c) Gandhi-Irwin Pact

Lord Irwin held talks with Gandhi which resulted in the Gandhi-Irwin Pact on 5 March 1931. The British agreed to the demand of immediate release of all political prisoners not involved in violence, return of confiscated land and lenient treatment of government employees who had resigned. It also permitted the people of coastal villages to make salt for consumption and non-violent picketing. The Congress agreed to suspend the Civil Disobedience Movement and attend the conference. Gandhi attended the Second Round Table Conference which began on 7 September 1931. Gandhi refused to accept separate electorates for minorities. As a result, the second conference ended without any result.

(d) Renewal of Civil Disobedience Movement.

On returning to India, Gandhi revived the Civil Disobedience Movement. This time the government was prepared to meet the resistance. Martial law was enforced and Gandhi was arrested on 4 January 1932. Soon all the Congress leaders were arrested too. Protests and picketing by the people were suppressed with force. Nearly 80,000 people were arrested within four months. The nationalist press was completely gagged. Despite Government's repressive measures it is worth mentioning here in that the movement continued till April 1934.

In the meantime, the Third Round Table Conference was held from 17 November to 24 December 1932. The Congress did not participate in the conference as it had revived the Civil Disobedience Movement.

(e) Communal Award and Poona Pact

On 16 August 1932, Ramsay MacDonald announced the Communal Award. It provided separate electorates to the minorities, viz. Muslims, Sikhs, Indian Christians, Anglo-Indians and women and the "depressed classes". Gandhi strongly opposed the inclusion of depressed classes in the list of minorities. Gandhi argued that it would not only divide the Hindus but also make the campaign against untouchability meaningless, as they would be considered distinct from the Hindus. However, he supported reservation of seats. B.R. Ambedkar, the leader of the depressed classes, strongly argued for the separate electorate, as it, according to him, would give them political representation and power. On 20 September 1932, Gandhi went on a fast unto death against the separate electorates for the depressed classes. Madan Mohan Malaviya, Rajendra Prasad and others held talks with Ambedkar and M.C. Rajah the leaders of the depressed classes. After intense negotiations an agreement was arrived between Gandhi and Ambedkar. Known as the Poona Pact, its main terms were:

,,,The principle of separate electorates was abandoned. Instead, the principle of joint electorate was accepted with reservation of seats for the depressed classes.

,,,Reserved seats for the depressed classes were increased from 71 to 148. In the Central Legislature 18 percent of these seats were reserved.

(f) Campaign Against Untouchability

Gandhi devoted the next few years towards abolition of untouchability. His engagement with Dr. B.R. Ambedkar made a big impact on his ideas about the caste system. He shifted his base to the Satyagraha Ashram at Wardha. He undertook an all-India tour called the Harijan Tour. He started the Harijan Sevak Sangh to work for the removal of discriminations. He worked to promote education, cleanliness and hygiene and giving up of liquor among the depressed class. He also undertook two fasts in 1933 for this cause. An important part of the campaign was the Temple Entry Movement. 8 January 1933 was observed as 'Temple Entry Day'. His campaign earned the ire of the orthodox Hindus and an attempt was made on his life by obscurantist upper caste Hindus. But this did not deter his mission.

The work among the depressed classes and the tribals took the message of nationalism to the grassroots.

Beginnings of Socialist Movements

Inspired by the Russian Revolution of 1917 the Communist Party of India (CPI) was founded at Tashkent, Uzbekistan in October 1920. M.N. Roy, Abani Mukherjee, and M.P.T. Acharya were some of its founding members. The British government in India made vigorous efforts to suppress the communist movement by foisting a series of cases in the

1920s. In a further attempt to eliminate the threat of communism M.N. Roy, S.A. Dange, Muzaffar Ahmed, M. Singaravelar among others were arrested and tried in the Kanpur Conspiracy Case of 1924. The charge on them was “to deprive the King Emperor of his sovereignty of British India, by complete separation of India from imperialistic Britain.”

(a) Foundation of Communist Party

The communists used it as a platform to propagate their views and to expose the ‘true colour of British rule in India’. In an attempt to form a party an All India Communist Conference was held at Kanpur in 1925. Singaravelar gave the Presidential Address. It led to the founding of the Communist Party of India in Indian soil. The Communists organised workers’ and peasants’ organisations in different parts of India. A number of strikes were organised in the 1920s. Their efforts eventually led to the establishment of the All India Workers’ and Peasants’ Party in 1928. The progress in this direction was halted with the Meerut Conspiracy Case in 1929. Muzaffar Ahmed, S.A. Dange, S.V. Ghate, G. Adhikari, P.C. Joshi, S.S. Mirajkar, Shaikat Usmani, Philip Stratt and twenty-three others were arrested for organising a railway strike. They were charged with conspiring to overthrow the British government of India.

(b) Revolutionary Activities

The youths who were disillusioned with the sudden withdrawal of the Non Cooperation Movement by Gandhi took to violence. In 1924 Hindustan Republican Army (HRA) was formed in Kanpur to overthrow the colonial rule by an armed rebellion. In 1925 Ram Prasad Bismil, Ashfaqulla Khan and others held up a train carrying government money and looted in Kakori, a village near Lucknow. They were arrested and tried in the Kakori Conspiracy Case. Four of them were sentenced to death while the others were sentenced to imprisonment.

Bhagat Singh, Sukhdev and their comrades reorganized the HRA in Punjab. Influenced by socialist ideas they renamed it as Hindustan Socialist Republican Association in 1928. Sanders, a British police officer, responsible for the lathi charge that led to Lala Lajpat Rai’s death was assassinated. Bhagat Singh along with B.K. Dutt threw a smoke bomb inside the Central Legislative Assembly in 1929. It was not intended to hurt anyone. They threw pamphlets and shouted ‘Inquilab Zindabad’ and ‘Long Live the Proletariat’. He along with Rajguru was arrested and sentenced to death. Bhagat Singh’s daring and courage fired the imagination of the youth across India, and he became popular across India. During the Gandhi-Irwin negotiations there was wide-spread demand to include the case of Bhagat Singh and Rajguru. The Viceroy was not willing to commute the death sentence.

In April 1930, the Chittagong Armoury Raid was carried out by Surya Sen and his associates. They captured the armouries in Chittagong and proclaimed a provisional revolutionary government. They survived for three years raiding government institutions. In 1933 Surya Sen was caught and hanged after a year.

(c) Left Movement in the 1930s

By the 1930s the Communist Party of India had gained strength in view of the economic crisis caused by world-wide Great Depression. Britain transmitted the effects of Depression to its colonies. The effects of Depression were reflected in decline in trade returns and fall in agricultural prices. The governmental measures included forcible collection of land revenue which in real terms had increased two-fold due to a 50% fall in agricultural prices, the withdrawal of money in circulation, retrenchment of staff and expenditure on developmental works.

In this context, the Communist Party, fighting for the cause of peasants and industrial workers hit by loss of income and wage reduction, and problems of unemployment gained influence and was therefore banned in 1934. The Congress, as a movement with a wide spectrum of political leanings, ranging from the extreme Left to the extreme Right, welded together by the goal of Swaraj, emerged as a powerful organisation. There was a constant struggle between the right and left in the Congress during the 1930s. In 1934 the Congress Socialist Party was formed by Jayaprakash Narayan, Acharya Narendra Dev and Minoo Masani. They believed that nationalism was the path to socialism and that they would work within the Congress. They worked to make Congress pro-peasant and pro-worker.

‘Real Swaraj will come not by acquisition of authority by a few, but by the acquisition of the capacity by all to resist authority, when abused.’ - M. K. Gandhi

First Congress Ministries under Government of India Act, 1935

The Government of India Act 1935 was one of the important positive outcomes of the Civil Disobedience Movement. The key features of the Act were provincial autonomy and dyarchy at the centre. The Act provided for an all India Federation with 11 provinces, 6 Chief Commissioner's provinces and all those Princely states which wished to join the federation. The Act also provided autonomy to the provinces. All the subjects were transferred to the control of Indian ministers. Dyarchy that was in operation in provinces was now extended to the central government. The franchise, based on property, was extended though only about ten percent of the population enjoyed the right to vote. By this Act Burma was separated from India.

(a) Congress Ministries and their Work

The Government of India Act 1935 was implemented with the announcement of elections in 1937. The Congress immensely benefitted because of the Civil Disobedience Movement. The Congress called off its programme of boycott of legislature and contested elections. It emerged victorious in seven out of the eleven provinces. It formed ministries in 8 provinces - Madras, Bombay, Central Provinces, Orissa, Bihar, United Provinces, North West Frontier Province. In Assam it formed a coalition government with Assam Valley Muslim Party led by Sir Muhammad Sadullah. The Congress Ministries functioned as a popular government and responded to the needs of the people. The salaries

of ministers were reduced from Rs. 2000 to Rs. 500 per month. Earlier action taken against nationalists were rescinded. They repealed the Acts which vested emergency powers in the government, lifted the ban imposed on political organisations except the Communist Party, and removed the restrictions on the nationalist press. Police powers were curbed and reporting by the CID on political speeches discontinued. Legislative measures were adopted for reducing indebtedness of the peasantry and improving the working conditions of the industrial labour. Temple entry legislation was passed. Special attention was paid to education and public health.

(b) Resignation of Congress Ministries

In 1939 the Second World War broke out. The colonial government of India entered the War on behalf of the Allies without consulting the Congress ministries. The Congress ministries resigned in protest. Jinnah who had returned from London with the determination of demanding separate state for Muslims, revived the Muslim League in 1934. He was one of the staunchest critics of the Congress Ministries. He declared the day when the Congress Ministries resigned as the 'Day of Deliverance'. By 1940 he was demanding a separate state for the Muslims arguing that in an independent India the Muslims would lose all political power to the Hindus.

(c) National Movement during the Second World War, 1939-45

In 1939 Subhas Chandra Bose became the President of the Congress by defeating Pattabhi Sitaramayya, the candidate of Gandhi. When Gandhi refused to cooperate, Subhas Chandra Bose resigned his post and started the Forward Bloc. The Communists initially opposed the War, calling it an imperialist war. However, with the Nazi attack on the Soviet Union, they called it the 'People's War' and offered cooperation to the British. As a result, in 1942, the ban on the Communist Party of India was lifted.

Hindu Communalism, Muslim Communalism and Indian Nationalism

The Muslim League dubbed the Congress as a Hindu organisation and claimed that it alone was the representative of the Muslims of India. Similarly, the Hindu Mahasabha and the Rashtriya Swayamsevak Sangh (RSS) took a pronounced anti-Muslim stance. Both Hindu Mahasabha and Muslim League claimed that the interests of the Hindus and Muslims were different and hostile to each other. The British policy of divide and rule, through measures such as Partition of Bengal, Communal Award, had encouraged the vested interests out to exploit the religious differences. In 1933, Rahmat Ali a student of Cambridge University conceived the idea of Pakistan, comprising the provinces of Punjab, Kashmir, North West Frontier Province, Sind and Baluchistan. Muhammad Iqbal, who was advocating Hindu-Muslim unity later changed his stance and began to campaign for the formation of a separate state for Muslims. Indian Nationalism represented by Gandhi, Nehru, Vallabhbhai Patel and others opposed the idea of partitioning the country.

Developments leading to Quit India Movement

(a) Individual Satyagraha

In August 1940 Viceroy Linlithgow made an offer in return for Congress' support for the war effort. However, the offer of dominion status in an unspecified future was not acceptable to the Congress. However, it did not want to hamper the British during its struggle against the fascist forces of Germany and Italy. Hence Gandhi declared limited satyagraha which would be offered by a few individuals. The objective was to convey to the world that though India was opposed to Nazism it did not enter the War voluntarily. Vinobha Bhave was the first to offer satyagraha on 17 October 1940. The satyagraha continued till the end of the year. During this period more than 25,000 people were arrested.

(b) Cripps Mission

On 22 March 1942, the British government sent a mission under Cabinet Minister Sir Stafford Cripps as the Japanese knocked on the doors of India. The negotiations between the Cripps Mission and the Congress failed as Britain was not willing to transfer effective power immediately. The Cripps Mission offered:

1. Grant of Dominion Status after the War
2. Indian Princes could sign a separate agreement with the British implying the acceptance for the demand of Pakistan.
3. British control of defence during the War.

Both the Congress and the Muslim League rejected the proposal. Gandhi called the proposals as a post-dated cheque on a crashing bank.

(c) "Do or Die" Call by Gandhi

The outcome of the Cripps Mission caused considerable disappointment. Popular discontent was intensified by war time shortages and steep rise in prices. The All India Congress Committee that met at Bombay on 8 August 1942 passed the famous Quit India Resolution demanding an immediate end to British rule in India. Gandhi gave a call to do or die. Gandhi said, 'We shall either free India or die in the attempt; we shall not live to see the perpetuation of our slavery.' A non-violent mass struggle under Gandhi was to be launched. But early next morning on 9 August 1942 Gandhi and the entire Congress leadership was arrested.

(d) Role of Socialists

With Gandhi and other prominent leaders of the Congress in jail, the Socialists provided the leadership for the movement. Jayaprakash Narayan and Ramanand Misra escaped from prison and organised an underground movement. Women activists like Aruna Asaf Ali played a heroic role. Usha Mehta established Congress Radio underground which

successfully functioned till November 1942. British used all its might to suppress the revolt. Thousands were killed with machine guns and in some cases airplanes were used to throw bombs. Collective fines were imposed and collected with utmost rigour. Gandhi commenced a twenty-one day fast in February 1943 which nearly threatened his life. Finally, the British government relented. Gandhi was released from jail in 1944.

(e) People's Response

As news spread to different parts of India, a spontaneous protest broke out everywhere. The people protested in whatever form that they could, such as hartals, strikes, picketing. The government suppressed it with brute force. People attacked government buildings, railway stations, telephone and telegraph lines and all that stood as symbols of British authority. This was particularly widespread in Madras. Parallel governments were established in Satara, Orissa, Bihar, United Provinces and Bengal.

Though the movement was suppressed, it demonstrated the depth of nationalism and the readiness of the people to sacrifice for it. Nearly 7000 people were killed and more than 60,000 jailed. Significantly it also demonstrated the weakening of the colonial hegemony over the state apparatus. Many officials including policemen helped the nationalists. Railway engine drivers and pilots transported bombs and other materials for the protestors.

(f) Subhas Chandra Bose and INA

Subhas Chandra Bose's INA Subhas Chandra Bose who had left the Congress was now under house arrest. He wanted to strike British hard by joining its enemies. In March 1941, he made a dramatic escape from his house in disguise and reached Afghanistan. Initially he wanted to get the support of Soviet Union. After the Soviet Union joined the Allied Powers which included Great Britain, he went to Germany. In February 1943, he made his way to Japan on a submarine and took control of the Indian National Army. The Indian National Army Captain Lakshmi Sahgal headed it (Azad Hind Fauz) had earlier been organized by Gen. Mohan Singh with Indian prisoners of war with the support of Japanese in Malaya and Burma. Bose reorganised it into three brigades: Gandhi Brigade, Nehru Brigade and a women's brigade named after Rani of Jhansi. Subhas Chandra Bose formed the Provisional Government of Free India in Singapore. He gave the slogan 'Dilli Chalo'. INA was deployed as part of the Japanese forces. However, the defeat of Japan stopped the advance of INA. The airplane carrying Subhas Chandra Bose crashed bringing to an end his crusade for freedom.

The British government arrested the INA officers and put them on trial in the Red Fort. The trial became a platform for nationalist propaganda. The Congress set up a defence committee comprising Nehru, Tej Bahadur Sapru, Bhulabhai Desai and Asaf Ali. Though the INA officers were convicted they were released due to public pressure. The INA exploits and the subsequent trials inspired the Indians.

Towards Freedom

(a) Royal Indian Navy Revolt

The Royal Indian Navy ratings revolted at Bombay in February 1946. It soon spread to other stations involving more than 20,000 ratings. Similar strikes occurred in the Indian Air Force and the Indian Signal Corps at Jabalpur. Thus the British hegemonic control ceased even in the armed forces. Despite the victory in the War, it left the British completely weakened. British surrender in South-East Asia to the Japanese was a big blow to imperial prestige. All the political leaders were released and the ban on Congress was lifted.

(b) Negotiating Independence: Simla Conference

The Wavell Plan was announced on 14 June 1945. It provided for an interim government, with an equal number of Hindus and Muslims in the Viceroy's Executive Council. All portfolios, except war portfolio, were to be held by Indian ministers. However, in the Shimla Conference, the Congress and the Muslim League could not come to an agreement. Jinnah demanded that all the Muslim members should be from the Muslim League and they should have a veto on all important matters. In the provincial elections held in early 1946 the Congress won most of the general seats and the Muslim League won most of the seats reserved for the Muslims thus bolstering its claim.

(c) Cabinet Mission

In Britain, the Labour Party had won a landslide victory and Clement Attlee became the Prime Minister. He declared that he wanted to transfer power at the earliest. He sent a Cabinet Mission comprising Pethick Lawrence, Sir Stafford Cripps and A.V. Alexander. Rejecting the demand for Pakistan, it provided for a Federal government with control over defence, communications and foreign affairs. The provinces were divided into three groups viz. Non-Muslim Majority Provinces, Muslim Majority Provinces in the Northwest and the Muslim Majority Provinces in the Northeast. A Constituent Assembly was to be elected and an interim government set up with representation for all the communities. The Congress and the Muslim League accepted the plan. However, both interpreted it differently. The Congress wanted the division of the provinces to be temporary while the Muslim League wanted it to be a permanent arrangement.

(d) Direct Action Day Call by Muslim League

Difference arose between Congress and Muslim League when the former nominated a Muslim member. The League argued it was to be the sole representative of the Muslims and withdrew its approval. Jinnah declared 16 August 1946 as the 'Direct Action Day'. Hartals and demonstrations took place which soon turned into Hindu-Muslim conflict. It spread to other districts of Bengal. The district of Noakhali was the worst affected. Gandhi left for the worst affected regions and toured them on barefoot bringing the communal violence under control and spreading the message of peace and nonviolence.

(e) Mountbatten Plan

The interim government headed by Jawaharlal Nehru was formed in September 1946. After some hesitation the Muslim League joined it in October 1946. Its representative Liaquat Ali Khan was made the Finance Member. In February 1947, Clement Atlee declared that power would be transferred by June 1948. Lord Mountbatten was sent as Viceroy to India with the specific task of transfer of power. On 3 June 1947 the Mountbatten Plan was announced. It proposed:

- Power would be transferred on the basis of dominion status to India and Pakistan.
- Princely states would have to join either India or Pakistan.
- Boundary commission was to be set up under Radcliffe Brown and the award would be announced after the transfer of power.
- Punjab and Bengal Legislative Assemblies would vote on whether they should be partitioned.

(f) Independence and Partition

The Mountbatten Plan was given effect by the enactment of the Indian Independence Act on 18 July 1947 by the British Parliament.

The Act abolished the sovereignty of the British Parliament over India. India was partitioned into two dominions – India and Pakistan. On 15 August 1947 India won independence.

12th History

Unit - 3

Impact of World War I on Indian Freedom Movement

Introduction

Several events that preceded the First World War had a bearing on Indian nationalist politics. In 1905 Japan had defeated Russia. In 1908 the Young Turks and in 1911 the Chinese nationalists, using Western methods and ideas, had overthrown their governments. Along with the First World War these events provide the background to Indian nationalism during 1916 and 1920.

Europe was the main theatre of the War, though fighting took place in other parts of the world as well. The British recruited a vast contingent of Indians to serve in Europe, Africa and West Asia. After the War, the soldiers came back with new ideas which had an impact on the Indian society. India had to cough up around £ 367 million, of which £ 229 million as direct cash and the rest through loans to offset the war expenses. India also sent war materials to the value £ 250 million. This caused enormous economic distress, triggering discontent amongst Indians.

The nationalist politics was in low key, since the Indian National Congress had split into moderates and extremists, while the Muslim league supported British interests in war. In 1916 "the extremists" led by Tilak had gained control of Congress. This led to the rise of Home Rule Movement in India under the leadership of Dr Annie Besant in South India and Tilak in Western India. The Congress was reunited during the war. The strength of Indian nationalism was increased by the agreement signed between Hindus and Muslims, known as the Lucknow Pact, in 1916.

During the War, western revolutionary ideas were influencing the radical nationalists and so the British tried to suppress the national movement by passing repressive acts. Of all the repressive acts, the most draconic was the Rowlatt Act. This act was strongly criticized by the Indian leaders and they organised meetings to protest against the act. The international events too had its impact on India, such as the revolution in Russia. The defeat of Turkey

In World War I and the severe terms of the Treaty of Sevres signed thereafter undermined the position of Sultan of Turkey as Khalifa. Out of the resentment was born the Khilafat Movement.

India and Indians had taken an active part in the War believing that Britain would reward India's loyalty. But only disappointment was in store. Thus the War had multiple effects on Indian society, economy and polity. In this lesson we discuss the role played by Home Rule League, factors leading to the signing of Lucknow Pact and its provisions, the repressive measures of the British culminating in JallianwalaBagh Massacre, the Khilafat Movement and the rise of an organized labour movement.

All India Home Rule League

We may recall that many foreigners such as A.O. Hume had played a pivotal role in our freedom movement in the early stages. Dr Annie Besant played a similar role in the early part of the twentieth century. Besant was Irish by birth and had been active in the Irish home rule, fabian socialist and birth control movements while in Britain. She joined the Theosophical Society, and came to India in 1893. She founded the Central Hindu College in Benaras (later upgraded as Benaras Hindu University by Pandit Madan Mohan Malaviya in 1916). With the death of H. S. Olcott in 1907, Besant succeeded him as the international president of the Theosophical Society. She was actively spreading the theosophical ideas from its headquarters, Adyar in Chennai, and gained the support of a number of educated followers such as Jammadas Dwarkadas, George Arundale, Shankerlal Banker, Indulal Yagnik, C.P. Ramaswamy and B.P. Wadia.

In 1914 was when Britain announced its entry in First World War, it was claimed that it fighting for freedom and democracy. Indian leaders believed and supported the British war efforts. Soon they were disillusioned as there was no change in the British attitude towards India. Moreover, split into moderate and extremist wings, the Indian National Congress was not strong enough to press for further political reforms towards self-rule. The Muslim League was looked upon suspiciously by the British once the Sultan of Turkey entered the War supporting the Central powers.

It was in this backdrop that Besant entered into Indian Politics. She started a weekly The Commonweal in 1914. The weekly focussed on religious liberty, national education, social and political reforms. She published a book How India Wrought for Freedom in 1915. In this book she asserted that the beginnings of national consciousness are deeply embedded in its ancient past.

She gave the call, 'The moment of England's difficulty is the moment of India's opportunity' and wanted Indian leaders to press for reforms. She toured England and made many speeches in the cause of India's freedom. She also tried to form an Indian party in the Parliament but was unsuccessful. Her visit, however, aroused sympathy for India. On her return, she started a daily newspaper New India on July 14, 1915. She revealed her concept of self-rule in a speech at Bombay: "I mean by self-government that the country shall have a government by councils, elected by the people, and responsible to the House". She organized public meetings and conferences to spread the idea and demanded that India be granted self-government on the lines of the White colonies after the War.

On September 28, 1915, Besant made a formal declaration that she would start the Home Rule League Movement for India with objectives on the lines of the Irish Home Rule League. The moderates did not like the idea of establishing another separate organisation. She too realised that the sanction of the Congress party was necessary for her movement to be successful.

In December 1915 due to the efforts of Tilak and Besant, the Bombay session of Congress suitably altered the constitution of the Congress party to admit the members from

the extremist section. In the session she insisted on the Congress taking up the Home Rule League programme before September 1916, failing which she would organize the Home Rule League on her own.

In 1916, two Home Rule Movements were launched in the country: one under Tilak and the other under Besant with their spheres of activity well demarcated. The twin objectives of the Home Rule League were the establishment of Home Rule for India in British Empire and arousing in the Indian masses a sense of pride for the Motherland.

(a) Tilak Home Rule League

Tilak Home Rule League was set up at the Bombay Provincial conference held at Belgaum in April 1916. It League was to work in Maharashtra (including Bombay city), Karnataka, the Central Provinces and Berar. Tilak's League was organised into six branches and Annie Besant's League was given the rest of India.

Tilak popularised the demand for Home Rule through his lectures. The popularity of his League was confined to Maharashtra and Karnataka but claimed a membership of 14,000 in April 1917 and 32,000 by early 1918. On 23 July 1916 on his 60th birthday Tilak was arrested for propagating the idea of Home Rule.

Home Rule: It refers to a self-government granted by a central or regional government to its dependent political units on condition that their people should remain politically loyal to it. This was a common feature in the ancient Roman Empire and the modern British Empire. In Ireland the Home Rule Movement gathered force in the 1880s and a system of Home Rule was established by the Government of Ireland Act (1920) in six counties of Northern Ireland and later by the Anglo-Irish Treaty (1921) in the remaining 26 counties in the south.

(b) Besant's Home Rule League

Finding no signs from the Congress, Besant herself inaugurated the Home Rule League at Madras in September 1916. Its branches were established at Kanpur, Allahabad, Benaras, Mathura, Calicut and Ahmednagar. She made an extensive tour and spread the idea of Home Rule. She declared that "the price of India's loyalty is India's Freedom". Moderate congressmen who were dissatisfied with the inactivity of the Congress joined the Home Rule League. The popularity of the League can be gauged from the fact that Jawaharlal Nehru, Muhammad Ali Jinnah, B. Chakravarti and Jitendralal Banerji, Satyamurti and Khaliqzaman were taking up the membership of the League.

As Besant's Home Rule Movement became very popular in Madras, the Government of Madras decided to suppress it. Students were barred from attending its meetings. In June 1917 Besant and her associates, B.P. Wadia and George Arundale were interred in Ootacamund. The government's repression strengthened the supporters, and with renewed determination they began to resist. To support Besant, Sir S. Subramaniam renounced his knighthood. Many leaders like Madan Mohan Malaviya, and Surendranath Banerjea who

had earlier stayed away from the movement enlisted themselves. At the AICC meeting convened on 28 July 1917 Tilak advocated the use of civil disobedience if they were not released. Jannadas Dwarkadas and Shankerlal Banker, on the orders of Gandhi, collected one thousand signatures willing to defy the internment orders and march to Besant's place of detention. Due to the growing resistance the interned nationalists were released.

On 20 August 1917 the new Secretary of State Montagu announced that 'self-governing institutions and responsible government' was the goal of the British rule in India. Almost overnight this statement converted Besant into a near-loyalist. In September 1917, when she was released, she was elected the President of Calcutta session of the Indian National Congress in 1917.

(c) Importance of the Home Rule Movement

The Home Rule Leagues prepared the ground for mass mobilization paving the way for the launch of Gandhi's satyagraha movements. Many of the early Gandhian satyagrahis had been members of the Home Rule Leagues. They used the organisational networks created by the Leagues to spread the Gandhian method of agitation. Home Rule League was the first Indian political movement to cut across sectarian lines and have members from the Congress, League, Theosophist and the Laborites.

(d) Decline of Home Rule Movement

Home Rule Movement declined after Besant accepted the proposed Montagu-Chelmsford Reforms and Tilak went to Britain in September 1918 to pursue the libel case that he had filed against Valentine Chirol, the author of Indian Unrest.

The Indian Home Rule League was renamed the Commonwealth of India League and used to lobby British MPs in support of self-government for India within the empire, or dominion status along the lines of Canada and Australia. It was transformed by V.K. Krishna Menon into the India League in 1929.

Impact of the War

During the years prior to First World War the political condition of the India was in disarray. In order to win over the "Moderates" and the Muslim League with a view to isolating the "Extremists" the British passed the Minto-Morley Reforms in 1909. The Moderates observed a policy of wait and watch. The Muslim League welcomed the separate electorate accorded to them. In 1913 a new group of leaders joined the League. The most prominent among them was Muhammad Ali Jinnah who was already a member of the Congress and demanded more reforms for the Muslims.

The First World War provided the objective conditions for the revolutionary activity in India. The revolutionaries wanted to make use of Britain's difficulty during the War to their advantage. The Ghadar Movement was one of its outcomes.

The First World War had a major impact on the freedom movement. Initially, the British didn't care for Indian support. Once the war theatre moved to West Asia and Africa the British were forced to look for Indian support. In this context Indian leaders decided to put pressure on the British Government for reforms. The Congress and Muslim League had their annual session at Bombay in 1915 and spoke on similar tones. In October 1916, the Hindu and Muslim elected members of the Imperial Legislative Council addressed a memorandum to the Viceroy on the post-War reforms. The British Government was unmoved. The Congress and the League met at Calcutta in November 1916 and deliberated on the memorandum. It also agreed on the composition of the legislatures and the number of representation to be allowed to the two communities in the post-War reforms.

Parallel to this, Tilak and Besant were advocating Home Rule. Due to their efforts the Bombay session accepted to take back the extremist section and, consequently, the constitution of the Congress was altered. 1916 was therefore a historic year since the Congress, Muslim League and the Home Rule League held their annual sessions at Lucknow. Ambika Charan Mazumdar, Congress president welcomed the extremists: "... after ten years of painful separation ... Indian National Party have come to realize the fact that united they stand, but divided they fall, and brothers have at last met brothers..." The Congress got its old vigour with extremists back into it.

Besant and Tilak also played an important role in bringing the Congress and the Muslim League together under what is popularly known as the Congress-League Pact or the Lucknow Pact. Jinnah played a pivotal role during the Pact. The agreements accepted at Calcutta in November 1916 were confirmed by the annual sessions of the Congress and the League in December 1916.

Lala Hardayal, who settled in San Francisco, founded Pacific Coast Hindustan Association in 1913, with Sohan Singh Bhakna as its president. This organization was popularly called Ghadar Party. ('Ghadar' means rebellion in Urdu.) The members of this party were largely immigrant Sikhs of US and Canada. The party published a journal called Ghadar. It began publication from San Francisco on November 1, 1913. Later it was published in Urdu, Punjabi, Hindi and other languages.

The Ghadar Movement was an important episode in India's freedom struggle. A ship named Komagatamaru, filled with Indian immigrants was turned back from Canada. As the ship returned to India several of its passengers were killed or arrested in a clash with the British police. This incident left a deep mark on the Indian nationalist movement.

Provisions of the Lucknow Pact

- i) Provinces should be freed as much as possible from Central control in administration and finance.
- ii) Four-fifths of the Central and Provincial Legislative Councils should be elected, and one-fifth nominated.

- iii) Four-fifths of the provincial and central legislatures were to be elected on as broad a franchise as possible.
- iv) Half the executive council members, including those of the central executive council were to be Indians elected by the councils themselves.
- v) The Congress also agreed to separate electorates for Muslims in provincial council elections and for preferences in their favour (beyond the proportions indicated by population) in all provinces except the Punjab and Bengal, where some ground was given to the Hindu and Sikh minorities. This pact paved the way for Hindu-Muslim cooperation in the Khilafat Movement and Gandhi's Non-Cooperation Movement.
- vi) The Governments, Central and Provincial, should be bound to act in accordance with resolutions passed by their Legislative Councils unless they were vetoed by the Governor-General or Governors-in-Council and, in that event, if the resolution was passed again after an interval of not less than one year, it should be put into effect;
- vii) The relations of the Secretary of State with the Government of India should be similar to those of the Colonial Secretary with the Governments of the Dominions, and India should have an equal status with that of the Dominions in any body concerned with imperial affairs.

The Lucknow Pact paved the way for Hindu Muslim Unity. Sarojini Ammaiyar called Jinnah, the chief architect of the Lucknow Pact, "the Ambassador of Hindu-Muslim Unity".

The Lucknow Pact proved that the educated class both from the Congress and the League could work together with a common goal. This unity reached its climax during the Khilafat and the Non-Cooperation Movements.

Repressive Measures of the Colonial State

Parallel to the Congress there emerged revolutionary groups who attempted to overthrow away the British government through violence methods. The revolutionary movements constituted an important landmark in India's freedom struggle. It began in the end of the nineteenth century and gained its momentum from the time of the partition of Bengal. The revolutionaries were the first to demand complete freedom. Maharashtra, Bengal, Punjab were the major centers of revolutionary activity. For a brief while Madras presidency was also an active ground of the revolutionary activity.

In order to crush the growing nationalist movement, the government adopted many measures. Lord Curzon created the Criminal Intelligence Department (CID) in 1903 to secretly collect information on the activities of nationalists. The Newspapers (Incitement to Offences) Act (1908) and the Explosives Substances Act (1908), and shortly thereafter the Indian Press Act (1910), and the Prevention of Seditious Meetings Act (1911) were passed. The British suspected that some Indian nationalists were in contact with revolutionaries abroad. So the Foreigners Ordinance was promulgated in 1914 which restricted the entry of

foreigners. A majority of these legislations were passed in order to break the base of the revolutionary movements. The colonial state also resorted to banning meetings, printing and circulation of seditious materials for propaganda, and by detaining the suspects.

The Defence of India Act, 1915

Also referred to as the Defence of India Regulations Act, it was an emergency criminal law enacted with the intention of curtailing the nationalist and revolutionary activities during the First World War. The Act allowed suspects to be tried by special tribunals each consisting of three Commissioners appointed by the Local Government. The act empowered the tribunal to inflict sentences of death, transportation for life, and imprisonment of up to ten years for the violation of rules or orders framed under the act. The trial was to be in camera and the decisions were not subject to appeal. The act was later applied during the First Lahore Conspiracy trial. This Act, after the end of First World War, formed the basis of the Rowlatt Act.

Khilafat Movement

In the First World War the Sultan of Turkey sided with the Triple Alliance against the allied powers and attacked Russia. The Sultan was also the Caliph and was the custodian of the Islamic sacred places. After the war, Britain decided to weaken the position of Turkey and the Treaty of Sevres was signed. The eastern part of the Turkish Empire such as Syria and Lebanon were mandated to France, while Palestine and Jordan became British protectorates. Thus the allied powers decided to end the caliphate.

The dismemberment of the Caliphate was seen as a blow to Islam. Muslims around the world, sympathetic to the cause of the Caliph, decided to oppose the move. Muslims in India also organised themselves under the leadership of the Ali brothers – Maulana Muhammad Ali and Maulana Shaukat Ali started a movement known as Khalifat Movement. The aim was to support the Ottoman Empire and protest against the British rule in India. Numerous Muslim leaders such as Maulana Abul Kalam Azad, M.A. Ansari, Sheikh Shaukat Ali Siddiqui and Syed Ataulah Shah Bukhari joined the movement.

The demands of the Khilafat Movement were presented by Mohammad Ali to the diplomats in Paris in March 1920. They were:

1. The Sultan of Turkey's position of Caliph should not be disturbed.
2. The Muslim sacred places must be handed over to the Sultan and should be controlled by him.
3. The Sultan must be left with sufficient territory to enable him to defend the Islamic faith and
4. The Jazirat-ul-Arab (Arabia, Syria, Iraq, Palestine) must remain under his sovereignty.

Gandhi had been honoured with Kaisari- Hind gold medal for his humanitarian work in South Africa. He had also received the Zulu War silver medal for his services as an officer of the Indian volunteer ambulance corps in 1906 and Boer War silver medal for his services as assistant superintendent of the Indian volunteer stretcher-bearer corps during Boer War of 1899-1900. When Gandhi launched the scheme of non-cooperation in connection with Khilafat Movement, he returned all the medals saying, '...events that have happened during the past one month have confirmed in me the opinion that the Imperial Government have acted in the Khilafat matter in an unscrupulous, criminal and unjust manner and have been moving from wrong to wrong in order to defend their immorality. I can retain neither respect nor affection for such a government.'

The demands of the movement had nothing do to with India but the question of Caliph was used as a symbol by the Khilafat leaders to unite the Indian Muslim community who were divided along regional, linguistic, class and sectarian lines. In Gail Minault's words: "A pan-Islamic symbol opened the way to pan- Indian Islamic political mobilization." It was anti-British, which inspired Gandhi to support this cause in a bid to bring the Muslims into the mainstream of Indian nationalism. Gandhi also saw this as an opportunity to strengthen Hindu-Muslim unity.

The Khilafat issue was interpreted differently by different sections. Lower-class Muslims in U.P. interpreted the Urdu word khilaf (against) and used it as a symbol of general revolt against authority, while the Mappillais of Malabar converted it into a banner of anti-landlord revolt.

Rise of Labour Movement

Introduction of machinery, new methods of production, concentration of factories in certain big cities gave birth to a new class of wage earners called factory workers. In India, the factory workers, mostly drawn from villages, initially remained submissive and unorganised. Many leaders like Sorabjee Shapoorji and N.M. Lokhanday of Bombay and Sasipada Banerjee of Bengal raised their voice for protecting the interests of the industrial labourers.

In the aftermath of Swadeshi Movement (1905) Indian industries began to thrive. During the War the British encouraged Indian industries which manufactured war time goods. As the war progressed they wanted more goods so more workers were recruited. Once the war ended workers were laid off and production cut down. Further prices increased dramatically in the post-War situation. India was also in the grip of a world-wide epidemic of influenza. In response labourers began to organize to fight and trade unions were formed to protect the interests of the workers.

The success of the Bolshevik Revolution of 1917 also had its effect on Indian labour.

A wave of ideas of class consciousness and enlightenment swept the world of Indian labours. The Indian soldiers who had fought in Europe brought the news of good labour conditions. The industrial unrest that grew up as a result of grave economic difficulties created by War, and the widening gulf between the employers and the employees, and the

establishment of International Labour Organisation of the League of Nations brought mass awakening among the labours.

Madras played a pivotal role in the history of labour movement of India. The first trade union in the modern sense, the Madras Labour Union, was formed in 1918 by B.P. Wadia. The union was formed mainly due to the ill-treatment of Indian worker in the Buckingham and Carnatic Mills, Perambur. The working conditions was poor. Short interval for mid-day meal, frequent assaults on workers by the European assistants and inadequate wages led to the formation of this union. This union adopted collective bargaining and used trade unionism as a weapon for class struggle.

This wave spread to other parts of India and many unions were formed at this time such as the Indian Seamen's Union both at Calcutta and Bombay, the Punjab Press Employers Association, the G.I.P. Railway Workers Union Bombay, M.S.M. Railwaymen's Union, Union of the Postmen and Port Trust Employees Union at Bombay and Calcutta, the Jamshedpur Labour Association the Indian Colliery Employees Association of Jharia and the Unions of employees of various railways. To suppress the labour movement the Government, with the help of the capitalists, tried by all means to subdue the labourers. They imprisoned strikers, burnt their houses, and fined the unions, but the labourers were determined in their demands.

Nationalist leaders and intellectuals were moved by the plight of the workers, and many of them worked towards organizing them into unions. Their involvement also led to the politicization of the working class, and added to the strength of the freedom movement as most of the mills were owned by Europeans who were supported by the government.

On 30 October 1920, representatives of 64 trade unions, with a membership of 140,854, met in Bombay and established the All India Trade Union Congress (AITUC) under the Chairmanship of LalaLajpatRai. It was supported by national leaders like Motilal Nehru, Jawaharlal Nehru, C.R. Das, Vallabhbhai Patel, Subhash Chandra Bose and others from the Indian National Congress.

The trade unions slowly involved themselves in the national movement. In April 1919 after the JallianwalaBagh Massacre and Gandhi's arrest, the working class in Ahmedabad and other parts of Gujarat resorted to strikes, agitations and demonstrations. Trade unions were not recognised by the capitalists or the government in the beginning. But the unity of the workers and the strength of their movement forced the both to recognise them. From 1919-20 the number of registered trade unions increased from 107 to 1833 in 1946-47.

12th history

4. Advent of Gandhi and Mass Mobilisation

Introduction

Mohandas Karamchand Gandhi was born in the coastal town of Porbandar in 1869. When he returned to India in 1915 he had a record of fighting against inequalities imposed by the racist government of South Africa. Gandhi certainly wanted to be of help to forces of nationalism in India. He was in touch with leaders India as he had come into contact with Congress leaders while mobilizing support for the South African Indian cause earlier. Impressed by activities and ideas of Gopala Krishna Gokhale, he acknowledged him as his political Guru. On his return to India, following Gokhale's advice, Gandhi, who was away from India for over two decades, spent a year travelling all over the country acquainting himself with the situation. He established his Sabarmati Ashram at Ahmedabad but did not take active part in political movements including the Home Rule movement.

While in South Africa, Gandhi, gradually evolved the technique of 'Satyagraha,' based on 'Satya' and 'Ahimsa' i.e, truth and non-violence, to fight the racist South African regime. Even while resisting evil and wrong a Satyagrahi had to be at peace with himself and not hate the wrongdoer. A Satyagrahi would willingly accept suffering in the course of resistance, and hatred had no place in the exercise. Truth and nonviolence would be weapons of the brave and fearless and not cowards. For Gandhi there was no difference between precept and practice, faith and action.

Gandhi's Experiments of Satyagraha

(a) Champaran Movement (1917)

The first attempt at mobilizing the Indian masses was made by Gandhi on an invitation by peasants of Champaran. Before launching the struggle he made a detailed study of the situation. Indigo cultivators of the district Champaran in Bihar were severely exploited by the European planters who had bound the peasants to compulsorily grow indigo on lease on 3/20th of their fields and sell it at the rates fixed by the planters. This system squeezed the peasants and eventually reduced them to penury. Accompanied by local leaders such as Rajendra Prasad, MazharulHuq, Acharya Kripalani and Mahadeva Desai, Gandhi conducted a detailed enquiry. The British officials ordered Gandhi to leave the district. But he refused and told the administration that he would defy the order because it was unjust and face the consequences.

Subsequently an enquiry committee with Gandhi also as a member was formed. It was not difficult for Gandhi to convince the committee of the difficulties of the poor peasants. The report was accepted and implemented resulting in the release of the indigo cultivators of the bondage of European planters who gradually had to withdraw from Champaran itself.

(b) Mill Workers' Strike and Gandhi's Fast at Ahmedabad (1918)

Thus Gandhi met with his first success in his homeland. The struggle also enabled him to closely understand the condition of peasantry. The next step at mobilizing the masses was the workers of the urban centre, Ahmedabad. There was a dispute between the textile workers and the mill owners. He met both the parties and when the owners refused to accept the demands of the low paid workers, Gandhi advised them to go on strike demanding a 35 percent increase in their wages. To bolster the morale of the workers he went on fast. The worker's strike and Gandhi's fast ultimately forced the mill owners' to concede the demand.

(c) The Kheda Struggle (1918)

The peasants of Kheda district, due to the failure of monsoon, were in distress. They had appealed to the colonial authorities for remission of land revenue during 1918. As per government's famine code, in the event of crop yield being under 25 percent of the average the cultivators were entitled for total remission. But the authorities refused and harassed them demanding full payment. The Kheda peasants who were also battling the plague epidemic, high prices and famine approached the Servants of India Society, of which Gandhi was a member, for help. Gandhi, along with Vithalbai Patel, intervened on behalf of the poor peasants and advised them to withhold payment and 'fight unto death against such a spirit of vindictiveness and tyranny.' Vallabhbhai Patel, a young lawyer and Indulal Yagnik joined Gandhi in the movement and urged the ryots to be firm. The government repression included attachment of crops, taking possession of the belongings of the ryots and their cattle and in some cases auctioning them.

The government authorities issued instructions that revenues shall be collected only from those ryots who could afford to pay. On learning about the same, Gandhi decided to withdraw the struggle

The three struggles led by Gandhi, demonstrated that he had understood where the Indian nation lay. It was the poor peasants and workers of all classes and castes, who constituted the pith and marrow of India, whose interests Gandhi espoused in these struggles. He had confronted both the colonialist and Indian exploiters and by entering into dialogue with them, he had demonstrated that he was a leader who could mobilize the oppressed and at the same time negotiate with the oppressors. These virtues made him the man of the masses and soon he was hailed as the Mahatma.

Servants of India Society was founded by Gopal Krishna Gokhale in 1905 to unite and train Indians of different castes, regions and religions in welfare work. It was the first secular organization in the country to devote itself to the betterment of underprivileged, rural and tribal people. The members involved themselves in relief work, the promotion of literacy, and other social causes. Members would have to go through a five-year training period and agree to serve on modest salaries. The organization has its headquarters in Pune (Maharashtra) and notable branches in Chennai (Madras), Mumbai (Bombay), Allahabad and Nagpur.

Montagu–Chelmsford Reforms

Edwin Montagu and Chelmsford, the Secretary of State for India and Viceroy respectively, announced their scheme of constitutional changes for India which came to be known as the Indian Councils Act of 1919. The Act enlarged the provincial legislative councils with elected majorities. The governments in the provinces were given more share in the administration under 'Dyarchy.' Under this arrangement all important subjects like law and order and finance 'reserved' for the whitemen and were directly under the control of the Governors. Other subjects such as health, educations and local self-government were 'transferred' to elected Indian representatives. Ministers holding 'transferred subjects' were responsible to the legislatures; but those in-charge of 'reserved' subjects were not further the Governor of the province could overrule the ministers under 'special (veto) powers,' thus making a mockery of the entire scheme. The part dealing with central legislature in the act created two houses of legislature (bi-cameral).

The Central Legislative Assembly was to have 41 nominated members, out of a total of 144. The Upper House known as the Council of States was to have 60 members, of whom 26 were to be nominated. Both the houses had no control over the Governor General and his Executive Council. But the Central Government had full control over the provincial governments. As a result, power was concentrated in the hands of the European / English authorities. Right to vote also continued to be restricted.

The public spirited men of India, who had extended unconditional support to the war efforts of Britain had expected more. The scheme, when announced in 1918, came to be criticized throughout India. The Indian National Congress met in a special session at Bombay in August 1918 to discuss the scheme. The congress termed the scheme 'disappointing and unsatisfactory.'

The colonial government followed a 'carrot and stick policy.' There was a group of moderate / liberal political leaders who wanted to try and work the reforms. Led by Surendranath Banerjee, they opposed the majority opinion and left the Congress to form their own party which came to be called Indian Liberal Federation.

The Non-Brahmin Movement

The hierarchical Indian society and the contradictions within, found expression in the formation of caste associations and movements to question the dominance of higher castes. The higher castes also were controlling the factors of production and thus the middle and lower castes were dependent on them for livelihood. Liberalism and humanism which influenced and accompanied the socio-religious reform movements of the nineteenth century had affected the society and stirred it. The symptoms of their awakening were already visible in the last quarter of the nineteenth century. The Namasudra movement in the Bengal and eastern India, the Adidharma movement in North Western India, the Satyashodhak movement in Western India and the Dravidian movements in South India

had emerged and raised their voice by the turn of the century. They were all led by non Brahmin leaders who questioned the supremacy of the Brahmins and other 'superior' castes.

It first manifested itself, through JyotiRaoPhule's book of 1872 titled *Gulamgiri*. His organization, SatyashodakSamaj, underscored the necessity to relieve the lower castes from the tyranny of Brahminism and the exploitative scriptures. The colonial administrators and the educational institutions that were established indirectly facilitated their origin. Added to the growing influence of Brahmin - upper caste men in the colonial times in whatever opportunity was open to natives, the colonial government published census reports once a decade. These reports classified castes on the basis of 'social precedence as recognized by native public opinion'. The censuses were a source of conflict between castes. There were claims and counterclaims as the leaders of caste organizations fought for pre-eminence and many started new caste associations. These attempts were further helped by the emerging political scenario.

Leading members of castes realized that it was important to mobilise their castes in struggles for social recognition. More than the recognition, many of them, as years passed by, started providing for education of their caste brethren and helped their educated youth in getting jobs. In the meantime, introduction of electoral politics from the 1880s gave a fillip to such organisations. The outcome of all this was the expression of socio-economic tensions through caste consciousness and caste solidarity.

Two trends emerged out of the non- Brahmin movements. One was what is called the process of 'Sanskritisation' of the 'lower' castes and the second was a radical pro-poor and progressive peasant-labour movements. While the northern and eastern caste movements by and large were Sanskritic, the western and southern movements split and absorbed by the rising nationalist and Dravidian-Left movements. However all these movements were critical of what they called as 'Brahmin domination' and attacked their 'monopoly', and pleaded with the government through their associations for justice. In Bombay and Madras presidencies clear-cut Brahmin monopoly in the government services and general cultural arena led to non-Brahmin politics.

The pattern of the movement in south was a little different. The Brahmin monopoly was quite formidable as with only 3.2% of the population they had 72% of all graduates. They came to be challenged by educated and trading community members of the non-Brahmin castes. They were elitist in the beginning and their challenge was articulated by the Non- Brahmin Manifesto issued at the end of 1916. They asserted that they formed the 'bulk of the tax payers, including a large majority of the zamindars, landlords and agriculturists', yet they received no benefits from the state.

The colonial government made use of the genuine grievances of the non-Brahmins to divide and rule India. This was true with the BrahmanetaraParishat, and the Justice Party of Bombay and Madras presidencies respectively at least till 1930. Both the regions had some socially radical possibilities as could be seen in the emergence of a radical Dalit-Bahujan movement under the leadership of DrAmbedkar and the Self-Respect Movement under the leadership of PeriyarRamaswamy.

The nationalists were unable to understand the liberal democratic content in the awakening among the lower strata of Indian society. While a section of the nationalists simply ignored the stirrings, a majority of them and particularly the so-called extremists-radicals were opposed to the movements. A few of them were even hostile and labelled them as stooges of British, anti-national etc. The early leaders of the non-Brahmin movement were in fact using the same tactics as the early nationalist leaders in dealing with the colonial government.

Non-cooperation Movement

(a) Rowlatt Act

It was as part of the British policy of 'rally the moderates and isolate the extremists' that the Indian Councils Act 1919 and the Rowlatt Act of the same year were promulgated. Throughout the World War, the repressive measures against the terrorists and revolutionaries had continued. Many of them were hanged or imprisoned for long terms. As the general mood was restive, the government decided to arm itself with more repressive powers. Despite every elected member of the central legislature opposing the bill, the government passed the Rowlatt Act in March 1919. This Act empowered the government to imprison any person without trial.

Gandhi and his associates were shocked. It was the 'Satyagraha Sabha' founded by Gandhi, which pledged to disobey the Act first. In the place of the old agitational methods such as meetings, boycott of foreign cloth and schools, picketing of toddy shops, petitions and demonstrations, a novel method was adopted. Now 'Satyagraha' was the weapon to be used with the wider participation of labour, artisan and peasant masses. The symbol of this change was to be khadi, which soon became the uniform of nationalists. India's Swaraj would be a reality only when the masses awakened and became active in political work. Almost the entire country was electrified when Gandhi called upon the people to observe 'hartal' in March-April 1919 against the Rowlatt Act. He combined it with the Khilafat issue which brought together Hindus and Muslims.

(b) Jallianwala Bagh Massacre

The colonial government was enraged at the mass struggles and the enthusiasm of the masses as evidenced in the upsurge all over the country. On 13th April 1919, in Amritsar town, in the Jallianwala enclave that the most heinous of political crimes was perpetrated on an unarmed mass of people by the British regime. More than two thousand people had assembled at the venue to peacefully protest against the arrest of their leaders Satyapal and Saifudding Kitchlew. Michael O'Dwyer was the Lt. Governor of Punjab and the military commander was General Reginald Dyer. They decided to demonstrate their power and teach a lesson to the dissenters. The part where the gathering was held had only one narrow entrance. Dyer ordered firing on the trapped crowd with machine guns and rifles till the ammunition was exhausted. While the official figures of the dead was only about 379 the real number was over a thousand. Martial law was imposed all over Punjab and people were subject to untold indignities.

The entire country was horrified at the brutalities. In Bombay, Calcutta, Delhi, Lahore there were widespread protests against the Rowlatt Act where the protesters were fired upon. There was violence in many towns and cities. Protesting against the brutalities many celebrities renounced their titles, of whom Ravindranath Tagore was one.

Rabindranath Tagore renounced his knighthood immediately after the Jallianwala Bagh massacre. In his protest letter to the viceroy on May 31, 1919, Tagore wrote "The time has come when the badge of honour makes our shame glaring in their incongruous context of humiliation, and, I for my part, wish to stand shorn of all special distinctions, by the side of those of my countrymen who for their so-called insignificance are liable to suffer degradation not fit for human beings."

The two immediate causes responsible for launching the non-cooperation movement were the Khilafat and the Punjab wrongs. While the khilafat issue related to the position of the Turkish Sultan vis-a-vis the holy places of Islam, the Punjab issue related to the exoneration of the perpetrators of the Jallianwala massacre. While the control over holy places of Islam was taken over by non-Islamic powers against the assurances of the British rulers, the British courts of enquiry totally exonerated Reginald Dyer and Michael O'Dwyer of the crime perpetrated at Jallianwala.

Gandhi and the Congress, who were bent upon Hindu-Muslim unity, now stood by their Muslim compatriots who felt betrayed by the British regime. The Ali brothers - Shukha and Muhammed - and Maulana Abul Kalam Azad were the prime movers in the Khilafat movement.

A Sikh teenager who was raised at Khalsa Orphanage named Udham Singh saw the happening in his own eyes. To avenge the killings of Jallianwala Bagh, on 30 March 1940, he assassinated Michael O'Dwyer in Caxton Hall of London. Udham Singh was hanged at Pentonville jail, London

(c) Launch of Non-Cooperation Movement

The Khilafat Conference, at the instance of Gandhi, decided to launch the non-cooperation movement from 31 August 1920. Earlier an all party meet at Allahabad had decided on a programme of boycott of government educational institutions and their law courts. The Congress met in a special session at Calcutta in September 1920 and resolved to accept Gandhi's proposal on non-cooperation with the colonial state till such time as Khilafat and Punjab grievances were redressed and self-government established.

Non-cooperation movement included boycott of schools, colleges, courts, government offices, legislatures, foreign goods, return of government conferred titles and awards. Alternatively, national schools, panchayats were to be set up and swadeshi goods manufactured and used. The struggle at a later stage was to include no tax campaign and mass civil disobedience, etc. A regular Congress session held at Nagpur in 1920 endorsed the earlier resolutions. Another important resolution at Nagpur was to recognize and set up linguistic Provincial Congress Committees which drew a large number of workers into the

movement. In order to broad base the Congress, the workers were to reach out to the villages and enroll the villagers in the Congress on a nominal fee of four annas (25 paise). The overall character of the Congress underwent change and an atmosphere where a large majority of the masses could develop a sense of belonging to the nation and the national struggle developed. But it also led to some conservatives who were opposed to mass participation in the struggle to leave the Congress. Thus the Congress under Gandhi was shedding its elitist character, becoming a mass organization and in a real sense 'National'.

(d) Impact of Gandhi's Leadership

Thousands of schools and hundreds of colleges and vidyapeethas were established by the natives as alternatives to the government institutions. Several leading lawyers gave up their practice. Thousands of school and college students left the government institutions. The Ali brothers were arrested and jailed on sedition charges. The Congress committees called upon people to launch civil disobedience movement, including no tax movements if the Congress committees of their region were ready. The government as usual resorted to repression. Workers were arrested indiscriminately and put behind bars. The visit of Prince of Wales in 1921 to several cities in India was also boycotted. The calculation of the colonial government that the visit of the Prince would evoke loyal sentiments of the Indian people was proved wrong. Workers and peasants had gone on strike across the country. Gandhi promised Swaraj, if Indians participated in the non-cooperation movement on non-violent mode within a year.

South India surged forward during this phase of the struggle. The peasants of Andhra, withheld payment of taxes to the zamindars and the whole population of Chirala-Perala refused to pay taxes and vacated the town en-mass. Hundreds of village Patels and Shanbagues resigned their jobs. Non-Cooperation movement in Tamil Nadu was organised and led by stalwarts like C. Rajagopalachari, S. Satyamurthi and Periyar E.V.R. In Kerala, peasants organized anti-jenmi struggles.

The Viceroy admitted in a letter to the Secretary of State that the movement had seriously affected lower classes in certain areas of UP, Bengal, Assam, Bihar and Orissa the peasants have been affected. Impressed by the intensity of the movement, in a special session the Congress reiterated the intensification of the movement. In February 1922 Gandhi announced that he would lead a mass civil disobedience, including no tax campaigns, at Bardoli, if the government did not ensure press freedom and release the prisoners within seven days.

(e) ChauriChaura Incident and Withdrawal of the Movement

The common people and the nationalist workers were exuberant that Swaraj would dawn soon and participated actively in the struggle. It had attracted all classes of people including the tribals living in the jungles. But at the same time sporadic violence was also witnessed along with arson. In Malabar and Andhra two very violent revolts also took place. In the Rampa region of coastal Andhra the tribals revolted under the leadership of

AlluriSitaramaRaju. In Malabar, Muslim (Mapilla) peasants rose up in armed rebellion against upper caste landholders and the British government.

Chauri-Chaura, a village in Gorakhpur district of UP had an organized volunteer group which was participating and leading the picketing of liquor shops and local bazaar against high prices. On 5 February 1922, a Congress procession, 3000 strong, was fired upon by police. Enraged by the firing, the mob attacked and burnt down the police station. 22 policemen lost their lives. It was this incident which made Gandhi announce the suspension of the non-cooperation movement.

The Congress Working Committee ratified the decision at Bardoli, to the disappointment of the nationalist workers. While the younger workers resented the decision, the others who had faith in Gandhi considered it a tactical retreat. Both Jawaharlal Nehru and Subhas Bose were critical of Gandhi, who was arrested and sentenced to 6 years in prison. Thus ended the non-cooperation movement.

The Khilafat issue was made redundant when the people of Turkey under the leadership of Mustafa Kamal Pasha rose in revolt and stripped the Sultan of his political power and abolished the Caliphate and declared that religion and politics could not go together.

Swarajist Party and its Activities

Following the suspension of Non-cooperation the question was what next? Chittaranjan Das and Motilal Nehru proposed a new line of activity. They wanted to return to active politics which included entry into electoral politics and demonstrate that the nationalists were capable of obstructing the working of the reformed legislature by capturing them and arousing nationalist spirit. This group came to be called the 'Swarajists and pro-changers'. In Tamil Nadu, Satyamurti joined this group.

There was another group which opposed council entry and wanted to continue the Gandhian line by mobilizing the masses. This team led by Rajagopalachari, Vallabhai Patel and Rajendra Prasad was called 'No changers.' They argued that electoral politics would divert the attention of nationalists and pull them away from the work of mass mobilization and their issues. They favoured the continuation of the Gandhian constructive programme of spinning, temperance, Hindu-Muslim unity, removal of untouchability and mobilise rural masses and prepare them for new mass movements. The pro-changers launched the Swarajya party as a part of the Congress. A truce was soon worked out and both the groups would engage themselves in the Congress programmes and their work should complement each other's activities under the leadership of Gandhi, though Gandhi personally favoured constructive work.

The Swarajya party did reasonably well in the elections to Central Assembly by winning 42 of the 101 seats open for election. With the cooperation of other members they were able to stall many anti-people legislations of the colonial regime, and were successful in exposing the inadequacy of the Act of 1919. But their efforts and enthusiasm petered out

as time passed by and consciously or unconsciously they came to be co-opted by the Government as members of several committees constituted by it.

In the absence of nationalist mass struggle, fissiparous tendencies started rising their head. There were a series of communal riots with fundamentalist elements occupying the space. Even the Swaraj party was affected by the sectarianism as one group in the name of 'responsivists' started cooperating with the government, claiming to safeguard "Hindu interests". The Muslim fundamentalists similarly seized the space created by the lull in national struggle and started fanning communal feeling. Rise of Left Radicalism Gandhi was pained at the developments. To contain the communal frenzy he went on a 21 day fast.

Left Movement

Meanwhile socialist ideas and its activists also had filled some space through their work among peasants and workers. The labour and peasant movements were organized by the 'leftists'. Marxism as an ideology to criticise colonialism and capitalism had gained ground. It manifested itself in the organization of students and youth apart from trade unions. Jawaharlal Nehru and Subhas Bose contributed to the spread of leftist ideology. They argued that both colonial exploitation and the internal exploitation by the emerging capitalists should be fought. A group of youngsters with S A. Dange, M.N Roy, Muzaffar Ahmed along with elderly persons such as Singaravelu from Tamilnadu founded the peasants and worker's parties. The government came down heavily on the communist-socialists and the revolutionaries a series of 'conspiracy cases' such as Kanpur, Meerut, Kakori were booked.

It was at this juncture Bhagat Singh, Chandrashekar Azad, Rajguru and Sukhdev emerged on the scene. The Naujawan Bharat Sabha, Hindustan Republican Association were started and thousands of youngmen and women became active anti-colonialists and revolutionaries. Youth and student conferences were organized all over the country. Meanwhile Ramprasad Bismil and Ashfaq-ullah were convicted to death and 17 others were sentenced to long term imprisonment in the Kakori conspiracy case. Bhagat Singh, Chandrashekar Azad and Rajguru, enraged at the police brutality and death of Lajpat Rai, killed Saunders, the British police officer who led the lathi charge at Lahore. Bhagat Singh and Batukeshwar Dutt threw a bomb into the central Assembly hall on 8 April 1929. In 1929 the Meerut conspiracy case was filed and three dozen communist leaders were sentenced to long spells of jail terms. All these developments and incidents are discussed in detail in the next lesson.

Simon Commission- Nehru Report - Lahore Congress

The British were due to consider and announce another instalment of constitutional reforms some time in 1929-30. In preparation, it announced the setting up of Indian Statutory commission (known as 'Simon Commission' after its chairman). The commission had only whitemen as members and it was an insult to Indians. The Congress at its annual session in Madras in 1927 resolved to boycott the commission. The Muslim league and the Hindu Mahasabha also supported the decision. A series of conferences were held and the

consensus was to work for an alternative proposal. Most of the parties agreed to challenge the colonial attitude towards India and the result was the Motilal Nehru Report. However the All- Parties meet held in 1928 December at Calcutta failed to accept it on the issue of communal representation.

Simon Go Back

But the most important development was the popular protest against the Simon Commission. Whenever the commission went protests were held and the slogan 'Simon Go Back' rent the air. The movement demonstrated that the masses were gearing up for the next stage of the struggle. It was at Calcutta that the Congress met in December 1928. To conciliate the left wing it was announced that Jawaharlal would be the President of the next session in 1929. Thus Jawaharlal Nehru, son of Motilal Nehru, who presided over Congress in 1928, succeeded his father.

Lahore Congress Session-PoornaSwaraj

Lahore session of the Congress has a special significance in the history of the freedom movement. It was at the Lahore session that the Congress declared that the objective of the Congress was the attainment of complete independence. On 31 December 1929 the tricolour flag of freedom was hoisted at Lahore. It was also decided that 26 January would be celebrated as the Independence day every year.

It was also announced that civil disobedience would be started under the leadership of Gandhi.

Dandi March

As a part of the movement Gandhi announced the 'Dandi March'. It was a protest against the unjust tax on salt, which is used by all. But the colonial government was taxing it and had a near monopoly over it. The Dandi March was to cover 375 kms from Gandhi's Sabarmati Ashram to Dandi on the Gujarat coast. Joined by a chosen band of 78 followers from all regions and social groups, after informing the colonial government in advance, Gandhi set out on the march and reached Dandi on the 25th day i.e. 6 April 1930. Throughout the period of the march the press covered the event in such a way that it had caught the attention of the entire world. He broke the salt law by picking up a fist full of salt. It was symbolic of the refusal of Indians to be under the repressive colonial government and its unjust laws.

Vedaranyam Salt Satyagraha

In Tamilnadu, a salt march was led by Chakravarthi Rajagopalachari (Rajaji) to Vedaranyam. Vedaranyam, situated 150 miles from Tiruchirapalli from where march started was an obscure coastal village in Thanjavur district. Rajaji had just been elected president of the Tamilnadu Congress. The march started on 13th April and reached Vedaranyam on 28th April 1930.

The Thajavur collector J.A Thorne had warned the public of severe action if the marchers were harboured. But the Satyagrahis were warmly welcomed and provided with food and shelter. Those who dared to offer food and shelter were severely dealt with. The Satyagrahismarched via Kumbakonam, Semmangudi, Thiruthuraipoondi where they were given good reception.

The Vedaranyam movement stirred the masses in south India and awakened them to the colonial oppression and the need to join the struggle.

The Round Table Conferences

The Simon Commission had submitted the report to the government. The Congress, Muslim league and Hindu Mahasabha had boycotted it. The British regime went ahead with the consideration of the report. But in the absence of consultations with Indian leaders it would have been useless. In order to secure some legitimacy and credibility to the report, the government announced that it would convene a Round Table Conference (RTC) in London with leaders of different shades of Indian opinion. But the Congress decided to boycott it, on the issue of granting independence. Everyone knew, more so the government, that it would be an exercise in futility if the Congress did not participate.

Thus negotiations with Congress were started and the Gandhi-Irwin pact was signed on March 5, 1931. It marked the end of civil disobedience in India. The movement had generated worldwide publicity, and Viceroy Irwin was looking for a way to end it. Gandhi was released from custody in January 1931, and the two men began negotiating the terms of the pact. In the end, Gandhi pledged to give up the *satyagraha* campaign, and Irwin agreed to release tens of thousands of Indians who had been jailed during the movement.

That year Gandhi attended the Second Round Table Conference in London as the sole representative of the Congress. The government agreed to allow people to make salt for their consumption, release political prisoners who had not indulged in violence, and permitted the picketing of liquor and foreign cloth shops. The Karachi Congress ratified the Gandhi-Irwin pact. However the Viceroy refused to commute the death sentence of Bhagat Singh and his comrades.

Gandhi attended the Second RTC but the government was adamant and declined to concede his demands. He returned empty handed and the Congress resolved on renewing the civil disobedience movement. The economic depression had worsened the condition of the people in general and of the peasants in particular. There were peasant protests all over the country. The leftists were in the forefront of the struggles of the workers and peasants. The government was determined to crush the movement. All key leaders including Nehru, Khan Abdul Gafar Khan and finally Gandhi were all arrested. The Congress was banned. Special laws were enacted to crush the agitations. Over a lakh of protesters were arrested and literature relating to nationalism was also declared illegal and confiscated. It was a reign of terror that was unleashed on the unarmed masses participating in the movement. The movement started waning and it was officially suspended in May 1933 and withdrawn in May 1934.

Emergence of Dr. B.R. Ambedkar and the Separate Electorates

Dr. Ambedkar came to the centre stage of the struggles of the oppressed world in the 1920's. Born in the then so-called "untouchable" caste called Mahar in Central India as the son of an army man, he was a brilliant student and was the first to matriculate from his community.

Ambedkar's Academic Accomplishments

Ambedkar joined the Elphinston College, with the help of a scholarship and graduated in 1912. With the help of a scholarship from the Maharaja of Barona he went to United States and secured a post-graduate degree, and doctorate, from the Columbia University. Then he went to London to study law and economics.

Ambedkar's brilliance caught the attention of many. Already in 1916, he had participated in an international conference of Anthropology and presented a research paper on 'Castes in India', which was published later in the *Indian Antiquary*. The British government which was searching for talents among the downtrodden of India invited him to interact with the Southborough or the Franchise Committee which was collecting evidence on the quantum and qualifications to be fixed for the Indian voters.

It was in these interactions that Ambedkar first spoke about separate electorates. He argued the untouchables be given separate electorates and reserved seats. Under this scheme only untouchables could vote in the constituencies reserved for them. Ambedkar felt that if any untouchable candidate contesting elections were to depend on non-untouchable voters he or she would be more obliged to the latter and would not therefore be in a position to work freely for the good of the untouchables. If only untouchable voters were to vote and elect in the reserved seats, those elected would be their real representatives.

Ambedkar's Activism

Ambedkar launched news journals and organizations. MookNayak (leader of the dumb) was the journal to articulate his views and the BahishkritHitakariniSabha (Association for the welfare of excluded) spearheaded his activities. As a member of the Bombay legislative council he worked tirelessly to secure removal of disabilities imposed on untouchables. He launched the 'Mahad Satyagraha' to establish the civic right of the untouchables to public tanks and wells. Ambedkar's intellectual and public activities drew the attention of all concerned. His intellectual attacks were directed against leaders of the Indian National Congress and the colonial bureaucracy. In the meanwhile the struggle for freedom under Congress and Gandhi's leadership had reached a decisive phase with their declaration that their objective was to fight for complete independence or 'PurnaSwaraaj'

Ambedkar on Separate Electorate for "Untouchables"

Ambedkar was concerned about the future of "untouchables" and the oppressed in an independent India which was certain to be under the control of Congress under the hegemony of the caste Hindus. He renewed his demand for separate electorates, be it before the All-Parties conference or the Simon commission or at the Round Table Conference. The

Congress and Gandhi were worried that separate electorates for untouchables would further weaken the national movement, as separate electorates to Muslims, Anglo Indians and other special interests had helped the British to successfully pursue its divide and rule policy. Gandhi feared that the separation of untouchables from other Hindus politically would also have its social impact.

Communal Award

A meeting between Gandhi and Ambedkar on this issue of separate electorates before they went to London to attend the Second Round Table Conference ended in failure. There was an encounter between the two again in the RTC about the same issue. It ended in a deadlock and finally the issue was left to be arbitrated by the British Prime Minister Ramsay McDonald. The British government announced in August 1932 what came to be known as the Communal Award. Ambedkar's demands for separate electorates with reserved seats were conceded.

Poona Pact

Gandhi was deeply upset. He declared that he would resist separate electorates to untouchables 'with his life'. He went on a fast unto death in the Yervada jail where he was imprisoned. There was enormous pressure on Ambedkar to save Gandhi's life. Consultations, confabulations, meetings, prayers were held all over and ultimately after a meeting with Gandhi in the jail, the communal award was modified. The new agreement, between Ambedkar and Gandhians, called the 'Poona Pact' was signed.

The Poona Pact took away separate electorates but guaranteed reserved seats for the untouchables. The provision of reserved seats was incorporated in the constitutional changes which were made. It was also built into the Constitution of independent India.

Ambedkar and Party Politics

Ambedkar launched two political parties. The first one was the Independent Labour party in 1937 and the second Scheduled Caste Federation in 1942. The colonial government recognizing his struggles and also to balance its support base used the services of Ambedkar. Thus he was made a member of the Defence Advisory Committee in 1942, and a few months later, a minister in the Viceroy's cabinet.

The crowning recognition of his services to the nation was electing him as the chairman of the Drafting Committee of the independent India's Constitution. After independence Ambedkar was invited to be a member of the Nehru cabinet.

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Unit - 6

Physical Geography of Tamil Nadu

Introduction

The study of one's own region is the first step to become a global citizen. The purpose of studying our local territory is to understand life in our environment. In the last five lessons, you have learnt about various geographical characteristics of our country. In this lesson and those that follow, we shall learn about the geography of Tamil Nadu. You will get to know about the etymology, history of formation, location, size, physical divisions, rivers, climate, soil and natural vegetation of Tamil Nadu in this chapter.

Our state Tamil Nadu has a hoary past with a variety of cultural practices and traditions. Its exquisite physiography and climate makes our state unique in India. It has long and sunny beaches, waterfalls, hills, forests and varied flora and fauna.

As per, the States Reorganisation Act, 1956, state boundaries were reorganised on some linguistic basis.

Formation of Tamil Nadu

During Sangam age, the Tamizham was ruled by three great emperors - Cheras, Cholas and Pandyas - and virtuous kings ruling small kingdoms like Adhiyaman and Pari. For a short time, the Tamil country was ruled by the Kalabras, but not much about their time is recorded or known.

After the Kalabras, the Tamil country came under the control of the Pallavas, Cholas, Pandyas, Marathas, Mughals and Vijayanagara empires in succession until the British took administrative control over the entire country, starting from Madras.

During the British period, our country was divided into three presidencies, namely Madras, Bombay and Calcutta for political and military purposes. Tamil Nadu and parts of Andhra Pradesh, Kerala, Karnataka and Orissa (Odisha) constituted the Madras Presidency. After independence, following the linguistic division of states, Telugu-speaking areas were bifurcated from the Madras state. After bifurcation, there were only 13 districts in Madras state. The Madras state was renamed as Tamil Nadu by C.N. Annadurai, former Chief Minister of Tamil Nadu, on January 14, 1969.

Location and Size

Tamil Nadu is one of the 29 states of India, located in the southern most part of the country. This land mass extends from 8°4'N to 13°35'N latitudes and from 76°18'E to 80°20'E longitudes. Its eastern and western extremities are defined by the Point Calimere and the hills of Anaimalai respectively. The northern extremity of the state is marked by Pulicat Lake and the southernmost point is Cape Comorin.

It covers an area of 1, 30,058 sq. km and is the 11th largest state in India. It covers 4% of the area of our country.

Boundaries and Neighbours

Tamil Nadu is bounded by Bay of Bengal in the east, Kerala in the west, Andhra Pradesh in the north, Karnataka in the northwest and Indian Ocean in the south. Gulf of Mannar and Palk Strait separate Tamil Nadu from the Island of Sri Lanka, which lies to the southeast of India. The state has 1,076 km long coast line, the second-longest in India after Gujarat.

Administrative Divisions

Already we have learnt that the state of Tamil Nadu had only 13 districts at the time of its formation. After that, the state was reorganised several times for the purpose of administrative convenience. At present there are 35 districts in Tamil Nadu, including the newly created districts such as Kallakurichi, Tenkasi and Chengalpet. The administrative divisions of the state are given in the following table.

Divisions	Numbers
Districts	35 (32+3)
Revenue Divisions	76
Taluks	226
Firkas	1,127
Revenue Villages	16,564
Municipal Corporations	15
Municipalities	125
Panchayat Unions (Blocks)	385
Town Panchayats	561
Village Panchayats	12,618
Lok Sabha Constituencies	39
Assembly Constituencies	234
Source: maps of india.com 2019	

Activity

- Find out the coastal districts of Tamil Nadu with the help of a map.
- Group the districts of Tamil Nadu which share their boundary with the states of Andhra Pradesh, Karnataka and Kerala separately.

Physiographic Divisions

We have learnt about endogenetic and exogenetic processes in 9th std. Have you ever thought what kind of landforms on which you live? Have you ever noticed the landscapes, you come across while travelling from one place to another? Have you ever wondered how these landforms were formed? Let's see the major physical features of Tamil Nadu and their characteristics.

Tamil Nadu is located on the Peninsular Plateau, known as Deccan Plateau. It is also a part of the ancient Gondwana land that broke away 135 million years ago during Cretaceous Period. Tamil Nadu has many unique land features which include higher oded mountains, shallow deep valleys and plains. The topography of the state slopes towards east. Based on the major differences in relief, Tamil Nadu is divided into the physical divisions of Western Ghats, Eastern Ghats, Plateaus, Coastal and Inland plains.

All districts of Tamil Nadu except the Chennai, The Nilgiris and Kanyakumari were bifurcated at different points of time.

Western Ghats

Western Ghats extends from the Niligris in the north to Marunthuvazh Malai at Swamithope in Kanyakumari district in the south. Height of the Western Ghats ranges from 2,000 to 3,000 metres. It covers an area of about 2,500 sq.km. Though the Western Ghats is a continuous range, it has some passes. The passes are Palghat, Shencottah, Aralvaimozhi, and Achankoil. The Niligris, Anaimalai, Palani hills, Cardamom hills, Varusanadu, Andipatti and Agasthiyar hills are the major hills of Western Ghats.

Nilgiri Hills

The Nilgiri hills are located in the North western part of Tamil Nadu. It consists of 24 peaks with more than 2,000 metres height. Doddabetta is the highest peak (2,637 metres) of this hills followed by Mukkuruthi (2,554 metres). Ooty and Coonoor are the major hill stations located on these hills. It has more than 2,700 species of flowering plants and the state animal Nilgiri Tahr is found in this hill. Much of the Nilgiris natural montane grasslands and shrub lands have been disturbed or destroyed by extensivete a plantations and cattle grazing.

Anaimalai

Anaimalai is located in the border of Tamil Nadu and Kerala. It is located to the south of Palghat Gap. Anaimalai Tiger Reserve, Aliyar Reserved Forest, Valparai hill station, Kadamparai hydro electric Power Plant are located on these hills. Aliyar and Tirumurthy dams are located at the foot hills of this range.

Palani Hills

Palani hills are the eastward extension of the Western Ghats. Except its western part, these hills are located in Dindigul district. Vandaravu (2,533 metres) is the highest peak in the Palani hills. Vembadi Shola (2,505metres) is its second highest peak. The hil lstation of Kodaikanal (2,150 metres) lies in the south central portion of the range.

Cardamom Hills

These hills are also known as Yela Malahills located in the southwestern part of Tamil Nadu. It acquires its name from the cardamom spice, which is commonly grown here. Pepper and coffee are the other crops cultivated over the hills. They meet the Anaimalai hills in the northwest, the Palani hills in the northeast and Varusanadu and Andipatti hills in the southeast.

Peaks in Western Ghats	Height(m)
Doddabetta	2,637
Mukkuruthi	2,554
Vembadisolai	2,505
Perumalmalai	2,234
Kottaimtalai	2,019
Pagasura	1,918

Varusanadu and Andipatti Hills

Another eastward extension of Western Ghats is Varusanadu and Andipatti hills. Megamalai (the highway mountain), Kalugumalai, Kurangani hill station, and Suruliand Kumbakarai waterfalls are found on these hills. Srivilliputhur Grizzled Squirrel Wild life Sanctuary is located in the southern slope of these hills in Virudhunagar district. Vaigai river and its tributaries originate in this region.

Pothigai Hills

Its major part lies in Tirunelveli district with its southern slope in the Kanyakumari district. Pothigai hills are called with different names such as the Shiva Jothi Parvath, Agasthiyar hills and Southern Kailash. These hills feature richest biodiversity in the Western Ghats. This area is known for its rich evergreen forest, waterfalls and ancient temples. Kalakkad Mundanthurai Tiger Reserve is located in this region.

Mahendragiri Hills

This continuous range is situated along the border of Kanyakumari and Tirunelveli districts and is a part of the southern range of the Western Ghats. Its average height is 1,645 metres. ISRO Propulsion Complex, a test facility for Indian Space Research Organisation's launch vehicles and satellite propulsion systems, is situated on the lower slopes of this mountain.

The Eastern Ghats

Unlike Western Ghats, Eastern Ghats is a discontinuous and irregular one. It is dissected at many places by the rivers, which drain into the Bay of Bengal. Its height ranges from 1,100 to 1,600 metres. These hills separate the plains from plateaus. Javadhu,

Servarayan, the Kalrayan, Kollimalai and Pachaimalai are the major hills of the Eastern Ghats of Tamil Nadu and are located in northern districts of the state.

Javadhu Hills

Javadhu hills are an extension of the Eastern Ghats spread across parts of Vellore and Tiruvannamalai districts and separates these two districts. Many peaks with the height of 1,100-1,150 metres are located in this range. Melpattu is its highest peak. The Vainu Bappu Observatory (VBO) Kavalur, which began operations in 1967, is located on these hills. Many parts of this range are covered with bluish grey granites. It is noted for its fruit bearing trees, medicinal herbs and sandalwoods. Due to illegal logging, sandalwood trees are disappeared now.

Kalvarayan Hills

The name 'Kalvarayan' comes from the word 'Karalar', the ancient name of the present tribes. It is another major range of hills in the Eastern Ghats of Tamil Nadu. This range, along with the Pachaimalai, Aralvaimalai, Javadhu and Servarayan hills, separates the river basins of Cauvery and Palar. The height of this hill ranges from 600 to 1,220 metres. These hills have two sections. The northern section is referred as the Chinna Kalvarayan and the southern one the Periya Kalvarayan. The average height of Chinna Kalvarayan is 825 metres and the Periya Kalvarayan is 1,220 metres.

Servarayan Hills

It is a mountain range located near the Salem city with the height ranging from 1,200 to 1,620 metres. The name of the range comes from a local deity, Servarayan. The highest peak in the southern part of the Eastern Ghats is located in this range. The peak is Solaikaradu and its height is 1,620 metres. The hill station Yercaud, which is known as poor man's Ooty, is located on this range. Servarayan temple is its highest point (1623 metres).

Peaks in Eastern Ghats	Height(m)
Shervarayan temple	1,623
Mazhamalai	1,500
Urgamalai	1,486
Kuttirayan	1,395
Muganur	1,279
Valsamalai	1,034

Districts	Hills
Coimbatore	Maruthamalai, Velliangiri and Anaimalai
Dharmapuri	Th eertha malai, Chitteri and Vathalmalai
Dindigul	Pazhamalai and Kodaikanal
Erode	Chenni hills and Sivan hills
Vellore	Javadhu, Yelagiri and Rathinamalai hills
Namakkal	Kolli hills

Salem	Servarayan, Kanjamalai and Chalk hills
Villupuram	Kalvarayan and Gingee hills
Perambalur	Pachaimalai
Kanyakumari	Marunthuvazhmalai
Tirunelveli	Mahendragiri and Agasthiyarmalai
The Nilgiris	Nilgiri hills

Kolli Hills

It is a small mountain range located in Namakkal district. It covers an area of about 2,800 sq. km. It rises up to 1300 metres. This is a mountain range that runs almost parallel to the east coast of South India. Arpaleeswarar temple located on this range is an important pilgrim centre. It has the largest cover of evergreen or shola forest when compared to other parts of the Eastern Ghats. Several coffee plantations, fruits, flowers and silveroake states are found in this region.

Why are mountain heights measured from mean sea level and not from ground level?

Pachaimalai

It is the lowest hill range, spreads over the districts of Perambalur, Tiruchirapalli and Salem. In Tamil language, pachai means green. The vegetation in this range is greener than the vegetative cover of the other hills in this region. Hence it is named as 'Pachai malai. Jackfruit is a popular seasonal agricultural product of these hills.

1. Name the hill resorts of Western Ghats and Eastern Ghats in Tamil Nadu.
2. Is Ooty located on Western Ghats?
3. Name the hill stations located in Western and Eastern Ghats of Tamil Nadu.
4. Why is the Nilgiri hills called as Blue Mountains?
5. What is the kind of landform on which you live and what is its height?

Plateaus

Plateaus of Tamil Nadu are located between the Western Ghats and the Eastern Ghats. It is roughly triangular in shape and covers an area of about 60,000 sq. km. Its height increases from east to west. Its height ranges between 150 and 600 metres. This plateau is broader in the north and very narrow in the south. It has many sub divisions.

Bharamahal plateau is a part of the Mysore plateau situated in the north western part of Tamil Nadu. Its height ranges from 350 to 710 metres. Dharmapuri and Krishnagiri districts are located in this region.

Coimbatore plateau lies between the Nilgiris and Dharmapuri districts. Its height varies from 150 to 450 metres. This region includes Salem, Coimbatore and Erode districts.

The area of this plateau is about 2,560 sq.km. Its height varies from 352 to 710 metres. Moyar river separates this plateau from the Mysore plateau.

Rivers like Bhavani, Noyyal and Amaravathi, which originate from Western Ghats, form valleys in this region. Many inter montane plateaus are found in the region of the Nilgiris. Sigur plateau is one such plateau.

Madurai plateau found in Madurai district extends up to the foot hills of the Western Ghats. Vaigai and Thamirabarani basins are located in this zone.

Plains

The plains of Tamil Nadu may be divided into two, namely inland plains and coastal plains. Inland plains are drained by the rivers Palar, Ponnaiyar, Cauvery and Thamirabarani. Cauvery plains are one of the most important fertile plains of the state. The plains of Cauvery are found in Salem, Erode, Karur, Tiruchirapalli, Pudukottai, Thanjavur, Tiruvarur and Nagapattinam districts.

Coastal plains of Tamil Nadu are also called Coromandel or Cholamandalam (land of Cholas) plain, which extends from Chennai to Kanyakumari. It is formed by the rivers that flow towards east drain in the Bay of Bengal. It is more than 80 kilometres wide at some places. Though it is an emerged coast, some parts are submerged into the sea. The sand dunes formed along the coast of Ramanathapuram and Thoothukudi districts are called Teri. Coral rocks are found at the head of Gulf of Mannar in the east coastal plain.

Beaches

The Coromandel Coast along the Bay of Bengal consists of many beautiful and exotic beaches. The golden sands of Tamil Nadu beaches are scattered with palm and casuarina groves. Marina and Elliot beaches of Chennai, Kovalam and Silver beaches of Kanyakumari are some of the famous beaches in Tamil Nadu.

Drainage

Rivers of Tamil Nadu are its life line. Though it has many rivers, the rivers of Cauvery, Palar, Ponnaiyar, Vaigai and Thamirabarani are the notable ones. Most of the rivers of Tamil Nadu originate from Western Ghats and flow towards east and drain into the Bay of Bengal. All the rivers of the state are non-perennial except Thamirabarani. It is perennial as it is fed by both the southwest and northeast monsoons.

Cauvery

The river Cauvery originates at Talacauvery in the Brahmagiri hills of Kodagu (Coorg) district of Karnataka in the Western Ghats. About 416 km of its course falls in Tamil Nadu. It serves as the boundary between Karnataka and Tamil Nadu for a distance of 64 km. It forms Hogenakkal waterfalls in Dharmapuri district. Mettur Dam, also called as the Stanley Reservoir, is located across this river in Salem district. A tributary called Bhavani

joins Cauvery on the right bank about 45km from the Mettur Reservoir. Thereafter, it takes easterly course to enter into the plains of Tamil Nadu. Two more tributaries, Noyyal and Amaravathi, confluence the river on the right bank at Thirumukkudal 10km from Karur. The river is wider in this region, where it is called as 'Agandra Cauvery'.

In Tiruchirappalli district, the river branches into two parts. The northern branch is called Coleroon or Kollidam and the southern branch remains Cauvery. From here, the Cauvery delta begins. After flowing for about 16 km, the two branches join again to form the 'Srirangam Island'. The Grand Anaicut, also called as Kallanai was built across the river Cauvery. After Kallanai, the river breaks into a large number of distributaries and forms a network all over the delta. The network of distributaries within the delta of Cauvery in the coast is called as the 'Garden of Southern India'. It merges into Bay of Bengal to the south of Cuddalore.

Pamban, Hare, Krusadai, Nallathanni Theevu, Pullivasal, Srirangam, Upputanni, Island Grounds, Kattupalliland, Quibble Island and Vivekananda Rock Memorial are some major islands of Tamil Nadu

Palar

The Palar river rises beyond Talagavara village in the Kolar district of Karnataka. The Palar drains an area of 17,871 sq.km, out of which nearly 57% lies in Tamil Nadu and the rest in the states of Karnataka and Andhra Pradesh. Ponnai, Goundinya Nadhi, Malattar, Cheyyar and Kiliyar are its major tributaries. Its total length is 348 km, out of which 222 km of its course falls in Tamil Nadu. It flows through the districts of Vellore and Kancheepuram before entering into Bay of Bengal near Kuvattur.

Then Pennaiyar/ Then Ponnaiyar

It originates from the eastern slope of Nandi Durga hills in eastern Karnataka. It drains an area of 16,019 sq. km, of which nearly 77% lies in Tamil Nadu. It flows for a distance of 247 km in the south easterly direction in the districts of Krishnagiri, Dharmapuri, Vellore, Tiruvannamalai, Cuddalore and Villupuram. It branches into two, viz. Gadilam and the Ponnaiyar near Tirukoilur Anaicut. Gadilam joins the Bay of Bengal near Cuddalore and Ponnaiyar near the Union Territory of Puducherry. Chinnar, Markandanadhi, Vaniar and Pambar are its tributaries. Heavy rain at the river's source cause sudden but short-lived floods. The river is extensively dammed for irrigation, especially in Tamil Nadu. There are reservoirs at Krishnagiri and Sathanur across this river. The Ponnaiyar is considered sacred by Hindus and festivals are held during the Tamil month of Thai (January-February).

Vaigai

Vaigai river rises from the eastern slopes of the Varusanadu hills of Western Ghats of Tamil Nadu. It drains an area of 7,741 sq. km, which lies entirely in the state of Tamil Nadu. It flows through the districts of Madurai, Sivaganga and Ramanathapuram. Its length is 258

km. It discharges its water into the Ramnad Big Tank and some other small tanks. The surplus water from the tanks is finally discharged into Palk Strait near Ramanathapuram.

Thamirabarani

The name is interpreted as Thamiram (copper) and Varuni (streams of river). The water of this river gives a copper like appearance due to the presence of dissolved suspended red soil. It originates from a peak in Pothigai hills on the Western Ghats above Papanasam in the Ambasamudram taluk. The origin of the river is associated with Sage Agasthiyar. It courses through the districts of Tirunelveli and Thoothukudi and finally flow into the Bay of Bengal near Punnaikayal in Thoothukudi district. Karaiyar, Servalar, Manimuthar, Gadanathi, Pachaiyar, Chittar and Ramanathi are its main tributaries.

District	Waterfalls
Dharmapuri	Hogenakkal
Thirunelveli	Kalyanatheertham, Courtallam
Theni	Kumbakkarai and Suruli
Namakkal	Agayagangai
Th e Nilgiri	Catherine and Pykara
Salem	Kiliyur
Virudhunagar	Ayyanar
Coimbatore	Vaideki, Sengupathi, Siruvani and Kovaikutram
Tiruppur	Tirumurthy
Madurai	Kutladampatti
Kanyakumari	Tirparappu, Kaalikesam, Ulakkai and Vattaparai

Climate

You have already learnt that the Tropic of Cancer divides India roughly into two equal parts and the state Tamil Nadu lies to the south of Tropic of Cancer, which is near the Equator. As it receives vertical sunrays, the temperature of the state is relatively high throughout the year. Though the state falls within the hot climatic zone, the east coast of Tamil Nadu enjoys tropical maritime climate. The Bay of Bengal and Indian Ocean influence the climate of the coastal regions. The annual temperature ranges from 18° to 43° and the annual rain fall is 958.5 mm.

While the east coast experiences tropical maritime climate, the western region of the state enjoys the mountainous climate. The is climate prevails over the Blue Mountains, Anaimalai and the Kodaikanal hills. Thick forests and high altitude make the climate of these are as cool and pleasant. The us stations in this region attract thousands of people during the summer season. Low altitude and distance from the sea are the reasons for high temperature and dry conditions in the central part of Tamil Nadu. The migration of vertical sun’s rays leads to the formation of different seasons in Tamil Nadu as follows.

Seasons of Tamil Nadu	
Season	Period
Winter Season	January-February
Summer Season	March- May
Southwest Monsoon	June-September
Northeast Monsoon	October -December

Winter Season

During January and February, the vertical rays of the sun fall between the Tropic of Capricorn and the Equator. Hence, Tamil Nadu and India on the whole receive slanting rays from the sun. So, the weather is slightly cooler during these months. The difference between summer and winter temperature is not very high. Winter temperature in Tamil Nadu varies from 15°C to 25°C. However, in the hill stations, the winter temperature drops below 5°C occasionally. Some valleys in the Nilgiris record even 0°C. This drop in temperature leads to the formation of thick mist and frost. This season is practically dry.

Summer Season

The apparent migration of the sun towards north during March, April and May results in the reception of vertical sun's rays by South India. Thus there is a steady rise in temperature from the equator. Hence, Tamil Nadu located to the south of Tropic of Cancer, experiences high temperature. Generally the temperature varies from 30°C to more than 40°C. During this season particularly in the month of May, southern part of the state receives some rainfall from pre-monsoon showers (Mango/Blossom showers) and some parts experience convectional rainfall.

1. What is Agni Nakshatram?
2. Group the districts of Tamil Nadu into low, moderate and heavy rainfall regions.

Southwest Monsoon

The intense heating of the landmass of the north by the sun during March to May creates a well-developed low pressure in North India, which draws wind from the Indian Ocean. This results in the formation of southwest monsoon. During this season, Tamil Nadu is located in the rain shadow region for the wind, which blows from the Arabian Sea. As a result, Tamil Nadu receives only a meagre rainfall from this monsoon. Rainfall during this season decreases from west to east. Coimbatore plateau receives an average of 50 cm rainfall. However, the southern districts like Kanyakumari, Tirunelveli and The Nilgiris record 50-100cm rainfall during this period. The rainfall is scanty in the eastern part of the state.

Coriolis Force:

An apparent force acts as a result of the earth's rotation deflects moving objects (such as projectiles or air currents) to the right in the northern hemisphere

and to the left in the southern hemisphere.

Northeast Monsoon

The northeast monsoon season commences from the month of October and lasts till mid-December. The high pressure created over Central Asia and northern part of India becomes the source for the northeast monsoon winds. The apparent migration of the sun from Tropic of Cancer to the Tropic of Capricorn causes a change in receiving temperature and air pressure during this season. It makes the wind to blow towards Bay of Bengal from North India. After reaching Bay of Bengal, the wind gets deflected by Coriolis force and takes the northeast direction. Hence it is known as northeast monsoon. As the northeast monsoon is a part of returning of southwest monsoon wind, it is also called as the retreating monsoon. This is the main rainy season for Tamil Nadu, accounting for its 48% of annual rainfall. Coastal districts of the state get nearly 60% of their annual rainfall and the interior districts get about 40-50% of the annual rainfall during this season.

Tropical cyclones are common during this season. Cyclone originating from the Bay of Bengal bring heavy rainfall to the east coastal regions of Tamil Nadu. More than 50% of the state's rainfall is received from tropical cyclones during this period and east coastal region receives 100 to 200 cm of rainfall. The rainfall received by the central and northwestern parts is 50-100 cm. The cyclones sometimes disturb the cultivation of crops and cause severe damage to life and property.

Chinnakallar near Valparai is the 3rd wettest place in India and the wettest place in Tamil Nadu.

Soils of Tamil Nadu

Soil is the loose material mainly formed by the weathering and erosion of rocks. It forms an important element of agriculture. It provides essential minerals and nutrients for the growth of vegetation. Soil is one of the important non-renewable resources in the world. It takes 300-1,000 years to form two inches of soil. The soil of a place depends on the factors like climate, parent rocks and vegetative cover of the respective places. The soils in Tamil Nadu are broadly classified into five types according to their characteristics. They are alluvial, black, red, laterite and saline soils.

Alluvial Soil

Alluvial soils are formed by the deposition of silt by the rivers. Alluvial soils are generally fertile as they are rich in minerals such as lime, potassium, magnesium, nitrogen and phosphoric acid. It is deficient in nitrogen and humus. It is porous and loamy. Paddy, sugarcane, banana and turmeric are cultivated in this soil. It is found in the river valley regions and the coastal plains of Tamil Nadu. Generally this type of soil is found in the districts of Thanjavur, Tiruvarur, Nagapattinam, Villupuram, Cuddalore, Tirunelveli and Kanyakumari. It is also found to a small extent along the river valleys in few interior districts.

Black Soil

Black soils are formed by the weathering of igneous rocks. It is also known as regur soil. As cotton grows well in this soil, it is also called as black cotton soil. This soil is developed over the Deccan lava granite region under semiarid conditions. It is fine textured and clayey in nature. It is poor in phosphoric acid, nitrogen and organic matter. Chief minerals found in this soil are calcium, magnesium, carbonates, potash and lime. Cotton, sorghum, cumbu and fodder crops are the major crops cultivated in the black soil regions of Tamil Nadu. Black soils are found extensively in the districts of Coimbatore, Madurai, Virudhunagar, Tirunelveli and Thoothukudi.

Red Soil

Red soils cover over two-thirds of the total area of Tamil Nadu. They are found particularly in the central districts of the state. This soil is sandy and loamy in texture. However, the characteristic features of the red soil vary according to its formation and climatic condition under which the soil was formed. Red soil is porous, friable and non-retentive of moisture. The colour of the soil is due to the presence of high content of iron oxides. This soil is poor in nitrogen, phosphorus, acids and humus. paddy, ragi, tobacco and vegetables are the chief crops grown in this soil. Almost all types of crops can be grown in this soil with the application of manure and irrigation facilities. It is dominantly found in Sivagangai and Ramanathapuram districts.

Laterite Soil

This soil is formed by the process of intense leaching. Laterite soils are found in some parts of Kancheepuram, Tiruvallur and Thanjavur districts and some patches over the mountainous region in the Nilgiris. Crops grown in this soil are paddy, ginger, pepper and plantains. It is also suitable for the cultivation of tea and coffee plants.

Saline Soil

Saline soils in Tamil Nadu are confined to the Coromandel coast. Vedaranyam has a pocket of saline soil. However, the tsunami waves on December 26, 2004 brought alot of sand and deposited it all along the east coast of Tamil Nadu. The tsunami made the coastal areas unsuitable for cultivation to a considerable extent.

Soil Erosion

Soil is a non-renewable resource. It is very difficult to replace the soil once it gets degraded. Deforestation, overgrazing, urbanisation and heavy rain are responsible for soil erosion in Tamil Nadu. Soil erosion reduces the fertility of soils, which in turn reduces agricultural productivity. So, it is necessary to take intensive care to conserve the soil resources.

Desertification is one of the major problems of Tamil Nadu. According to the desertification at last prepared by the ISRO. About 12% of the total

geographical area is under desertification and land degradation. Theni, the Nilgiris and Kanyakumari are the worst affected districts. About 12,000 hectares (120Sq.km) were affected by sand deposition in Theni and Rajapalayam.

Natural Vegetation

Natural vegetation refers to the forest cover. Landforms, nature of soil, temperature and rainfall are the major factors that control the distribution of natural vegetation. As per National Forest Policy, 1988, a minimum of one-third of the total geographical area must be under forest cover. The total forest cover of Tamil Nadu is far lower than this. According to the Tamil Nadu State of Forest Report - 2017 assessment, the area under forest in the state is 26,281 sq. km, which constitutes 20.21% of the total area. Tamil Nadu constitutes 2.99% of India's forest cover. The forest type in the state varies from wet evergreen to scrub forests. The Western Ghats, the longest hill range in the state, is one of the 25 global hotspots of biodiversity and one of the three mega centres of endemism in India. The following table shows the categories of forest and their areal extent classified under the provision of Indian Forest Act.

Forest Type	Area(sq.km)
Reserved Forest	19,459
Protected Forest	1,782
Unclassified Forest	1,266
Total	22,507
Source: Tamil Nadu statistical Handbook - 2016---	

Forest Types

The forest in the state is broadly divided into five types as follows

Tropical Evergreen Forest

This forest type is found in the regions that receive heavy rainfall. It is a dense, multi-layered forest. It is found in the upper slopes of Western Ghats of Tirunelveli, Kanyakumari, the Nilgiris and Coimbatore districts. The major tree species of this forest are cinnamon, Malabar iron wood, panasa, java plum/jamun, jack, kindal, ayani and crape myrtle. The semi evergreen type of forest in the state is found over the regions of sub-tropical climate over the Eastern Ghats. The prominent regions are Servarayan, Kollimalai and Pachaimalai. Species of Indian mahogany, monkey teak, woolly cassia, jack and mango trees are common in this region.

Montane Temperate Forest

It is found in sheltered valleys of Anaimalai, Nilgiris and Palani hills over a 1000 metres altitude. They are known as 'Sholas'. The trees in this forest are evergreen and usually short. Nilgiri champa, wights Litsea and rose apple are the common trees found in this forest.

Tropical Deciduous Forest

This type of forest lies in the margin of semi-evergreen and evergreen forests. The trees in this forest shed their leaves during the dry season. The trees reach up to a height of 30 metres. Some trees of this forest are silk cotton, kapok, kadamba, dog teak, woman 'stoung, axle wood and siris. Bamboos are also common in this type of forests. Some trees of this forest is economically important.

Mangroves

This type of forest is found in the coastal areas, river deltas, tails of islands and over sea faces where accretion is in progress. The vegetation is typically evergreen, moderate in height and has leathery leaves. The vegetation of this forest is adapted to survive in tidal mud and salt water. Asiatic mangrove, white mangrove, wild jasmine/ Indian pivot etc. Are some of the notable trees of this forest. Pichavaram, Vedaranyam, Muthupet, Chatram and Thoothukudi are the places in Tamil Nadu where the mangrove forest is found to a considerable extent.

Role of Mangroves in Coastal Zone Management. Mangroves help in the prevention of coastal erosion from waves and storms. It also protects coral reefs and sea grass meadows from being smothered in sediments.

Pichavaram mangrove forest is located near Chidambaram, Cuddalore district. This is the second largest mangrove forest in the world covering about 1,100 hectares (11 sq. km) of area. It is separated from the Bay of Bengal by a sandbar. It consists of species like *Avicennia* and *Rhizophora*. It also supports the existence of rare varieties of shell and fin fishes.

Tropical Thorn Forest

Thorn forest in Tamil Nadu is found where there is a little rainfall. These forests are found from plains up to 400 meters altitude. The common trees of this forest are rusty acacia, wheel, neem and palm. Shrubs are common vegetation in this type of forest. This type of forest is found in the districts of Dharmapuri, Ramanathapuram, Virudhunagar and some parts of interior districts.

Districts with prominent forest cover in Tamil Nadu	
District	Area (sq km)
Dharmapuri	3,280
Coimbatore	2,627
Erode	2,427
Vellore	1,857
The Nilgiris	1,583
Dindigul	1,662

Wild life

Animals and birds live in forests constitute the wild life. Tamil Nadu has a variety of wild animals, birds and reptiles. Hills are an ideal refuge for elephants, bison, tigers, deer and monkeys. Several Wildlife sanctuaries and National Parks have been set up to protect the animal life in the state. The hills of the state provide an ideal condition for a variety of animals and plants life. The list of Wild life Sanctuaries, National parks and Biosphere Reserves of Tamil Nadu are listed in the following tables.

S. No	Wildlife Sanctuaries in Tamil Nadu	District	Year of Establishment
1	Mudumalai Wildlife Sanctuary	The Nilgiris	1940
2	Mundanthurai Wildlife Sanctuary	Tirunelveli	1962
3	Point Calimere Wildlife Sanctuary	Nagapattinam	1967
4	Indira Gandhi Wildlife Sanctuary	Coimbatore	1976
5	Kalakad Wildlife Sanctuary	Tirunelveli	1976
6	Vallanadu Black Buck Sanctuary	Thoothukudi	1987
7	Grizzled Giant Squirrel Wildlife Sanctuary	Virudhunagar	1988
8	Kanyakumari Wildlife Sanctuary	Kanyakumari	2007
9	Sathyamangalam Wildlife Sanctuary	Erode	2008
10	Megamalai Wildlife Sanctuary	Theni and Madurai	2009
11	Point Calimere Wildlife Sanctuary - Block A and Block B	Thanjavur and Tiruvarur Nagapattinam	2013
12	Kodaikanal Wildlife Sanctuary	Dindigul and Theni	2013
13	Gangaikondan Spotted Deer Sanctuary	Tirunelveli	2013
14	Cauvery North Wildlife Sanctuary	Dharmapuri and rishnagiri	2014
15	Nellai Wildlife Sanctuary	Tirunelveli	2015

S. No	Bird Sanctuaries in Tamil Nadu	District	Year of Establishment
1	Vettangudi Birds Sanctuary	Sivaganga	1977
2	Pulicat Lake Birds Sanctuary	Tiruvallur	1980
3	Karikili Birds Sanctuary	Kancheepuram	1989
4	Kanjirankulam Birds Sanctuary	Ramanathapuram	1989
5	Chitrangudi Birds Sanctuary	Ramanathapuram	1989
6	Koonthankulam-Kadankulam Birds Sanctuary	Tirunelveli	1994

7	Vellore Birds Sanctuary	Erode	1997
8	Vedanthangal Birds Sanctuary	Kancheepuram	1998
9	Udayamarthandapuram Birds Sanctuary	Tiruvarur	1998
10	Melaselvanur-Keelselvanur Birds Sanctuary	Ramanathapuram	1998
11	Vaduvor Birds Sanctuary	Tiruvarur	1999
12	Karaivetti Birds Sanctuary	Ariyalur	2000
13	Theerthangal Bird Sanctury	Ramanathapuram	2010
14	Sakkarakottai Tank Birds Sanctuary	Ramanathapuram	2012
15	Oussudu Lake Birds Sanctuary	Villupuram	2015

S. No	Biosphere Reserves in Tamil Nadu
1	Nilgiri Biosphere Reserve
2	Gulf of Mannar Biosphere Reserve
3	Agasthiyarmalai Biosphere Reserve

Tamil Nadu is a state with varied climate, landforms and resources. This makes our state a distinct one among the Indian states. In Tamil Nadu, if the available resources are utilised rationally, it may continue to be at top in the country. So, it is the duty of the every individual to strive towards achieving this goal.

Natural Disasters in Tamil Nadu

A sudden natural catastrophe that causes great damage or loss to lives and properties is called as disaster. The alteration of natural environment by the technology and developmental activities increase the frequency of disasters all over the world. So, it is necessary to aware the measures to be adopted during different types of natural disasters to reduce the risk caused by them.

According to United Nations office for Disaster Risk Reduction, Disaster Risk Reduction (UNDRR) is the concept and practice of reducing disaster risks through systematic efforts to analyse and reduce the causal factors of disasters. This includes reducing exposure to hazards, lessening the vulnerability of people and property, wise management of land and environment, and improving preparedness and early warning for adverse events.

Here we will discuss about the natural disasters in Tamil Nadu and the measures to be adopted before, during and after different disasters.

Landslide

A collapse of a mass of earth or rock from a mountain or cliff is called landslide. Water is the most common trigger of a landslide. Nilgiris in Tamil Nadu is identified as one of the most vulnerable districts in the country and landslides pose a major threat in this area. The other regions which are prone to landslides are Coimbatore and Palani hills of Dindigul district where Kodaikanal hill station is located.

Risk Reduction Measures

Before: Create awareness; stay alert and awake; monitor the news updates; make evacuation plan; listen for any unusual sounds that might indicate moving debris such as trees cracking, boulders knocking and consider leaving the place of landslide if it is safe to do so.

During

If indoors: Find cover in the section of the building that is farthest away from the approaching landslide; take shelter under a strong table or bench. Hold on firmly and stay until all movement has ceased.

If outdoors

Move quickly away from its likely path, keeping clear of embankments, trees, powerlines and poles; avoid crossing roads and bridges and stay away from the landslide because the slope may experience additional failures for hours to days afterwards.

After Stay away from the slide area; listen to local radio or television stations for the latest emergency information; watch for flooding, which may occur after a landslide or debris flow; check for injured and trapped persons near the slide, without entering the direct slide area.

Flood

Flood is a common one in the coastal districts of Tamil Nadu during northeast monsoon. The recent flood occurred in the state was in 2015. The 2015 South Indian floods resulted from heavy rainfall generated by the annual northeast monsoon in November–December 2015. They affected the Coromandel Coast region of the South Indian states of Tamil Nadu and Andhra Pradesh. More than 500 people were killed and over 1.8 million people were displaced. With these estimates of damages and losses ranging from nearly 200 billion, the floods were the costliest natural disasters of the year 2015. Tamil Nadu was the worst affected state by this flood. Generally the districts of Kancheepuram, Tiruvallur, Cuddalore, Villupuram, Thanjavur, Tiruvarur, Nagapattinam, Pudukkottai, Ramanathapuram, Tirunelveli and Kanyakumari are the most flood prone districts of the state.

Risk Reduction Measures

Before: Know about relief centres and evacuation routes; keep emergency phone numbers and important information; fold and roll up things on to higher ground. **During:** Be quick, keep safe and ensure that children and elderly are safe by leaving the house to a higher ground; turn off all electrical appliances and gas; leave the area before it gets too late;

do not drive through the water; stay away from power lines or broken power transmission cables and try to keep away from flood water.

After: Make sure to get back inside your house, keep all power and electrical appliances off before it is okay to put them on and wear appropriate dress before cleaning house which is necessary to clean the contamination.

Cyclone

The coastal regions of Tamil Nadu are often hit by the tropical cyclones formed in Bay of Bengal during northeast monsoon. Occurrence of flood, losses to lives and properties are there curring one in the state. Based on the cyclone hit areas, the state of Tamil Nadu can be divided into five zones namely very high, high, medium, low and very low cyclone prone zones. Southern part of Chennai, eastern part of kancheepuram, eastern part of Villupuram, northeastern part of Cuddalore and Union Territory of Puducherry fall under the very high cyclone prone zone. Nagapattinam, Tiruvallur, Tiruvarur (except northwestern part), southern part of Thanjavur, eastern part of Pudukkottai, eastern part of Cuddalore, middle portion of Villupuram, eastern part of Tiruvannamalai, western part of kancheepuram, northeastern part of Vellore and northern part of Chennai districts are included in the high cyclone prone zone.

Risk Reduction Measures

Before: Ignore rumours, stay calm, don't bepanic; Keep your mobile phones charged to ensure connectivity; use sms; listen to radio; watch TV; read newspapers for weather updates. Keep your documents and valuables in water proof containers; prepare an emergency kits with essential items for survival; securey our house; carry out repairs; don't leave sharp objects loose; untie cattle/animals for their safety. Fishermen should keep a radio set with extra batteries handy; keep boats and rafts tied up safely and don't venture out in the sea.

During: Take care of the old and young, keep all family members inside the house; switch of all electrical appliances, stay in an empty room, movable items should be kept securely tied; try to help your neighbours but, don't go out during cyclone.

After: Those who shifted to the cyclone centre must remain there till instructions are received; strictly avoid loose electrical wires after the cyclone; beware of snakes and other animals immediately after the cyclone; clear debris and car casses from/near the premise after the cyclone and report losses truthfully and accurately to the authorities.

Drought

Tamil Nadu is water deficit state. It is almost a regular one and not a seasonal one. It depends mostly on northeast monsoon for its rain. Its failure ends in disastrous. The total assessed water resources in the state amount to 1,587 TMC (Thousand million cubic feet)

while the state government's demand estimate is 1,894 TMC. Demand exceeds supply by 19.3%, this happens when rainfall is "normal".

The government classifies ground water blocks into different categories. Only 145 of 385 such blocks are classified safe. The others are in various stages of depletion: over-exploited, critical and semi-critical. About 2% of the blocks are already saline. About 64% of the total area of the state is drought prone. Coimbatore, Dharmapuri, Kanyakumari, Madurai, Ramanathapuram, Salem, Tirunelveli, and Tiruchirappalli are the districts which are more drought prone.

According to the desertification atlas prepared by the ISRO, about 12 percent of the total geographical area is under desertification and land degradation. Theni, Virudhunagar, the Niligris and Kanyakumari are the worst affected districts. To manage the water deficit, rain water harvesting and water conservation methods have to be implemented strictly.

Some methods of water conservation are:

Protection of water from pollution; redistribution of water; rational use of groundwater; population control; renovation of traditional water sources; use of modern irrigation methods; increasing forest cover; changing crop pattern; flood management and use of geothermal water are some of the major water conservation methods.

Forest Fire

Tamil Nadu is a tropical state. The high temperature during summer leads to occasional forest fire in deciduous and thorn forests. The recent fire accident in the state took place in 2018. The tragedy happened on March 11 when 37 people from Chennai and Erode regions were returning after a trekking trip to the Kurangan hills in Theni district. The groups were struck in the middle of a forest fire, which ultimately killed 23 people. In the aftermath of the Kurangan forest fire, Tamil Nadu government has banned trekking in the state for two months every year (February 15 to April 15).

Risk Reduction Measures

Before: Create defensible space to separate your home from flammable vegetation and materials (30 feet); follow all local fire and building codes; keep all trees and shrubs trimmed. Use approved fire resistant materials; make evacuation plans with family members which include several options with an outside meeting place.

During: Listen to radio; watch tv; read newspapers for updates; if adequate water are available fill buckets with water. turn a light on a room in case of smoke; turn off gas and electrical appliances and be ready to evacuate all family members.

After: Check with fire officials before attempting to return to your home; use caution when re-entering a burned area -flare ups can occur; check grounds for hotspots and check the roof and exterior areas for sparks and embers.

Tsunami

Though Tsunami is not a common one in India, its incident in 2004 alerted India and the state of Tamil Nadu on this aspect. Almost all the countries situated around the Bay of Bengal were affected by the tsunami waves in the morning hours of 26 December 2004 (between 09:00 and 10:30 hrs IST). The killer waves were triggered by an earth quake measuring 8.9 on the Richter scale that had an epicentre near the west coast of Sumatra in Indonesia. Waves rose up to 6-10 metres and the impact was felt up to the East African coast affecting Somalia, Tanzania and Kenya.

Tremors and Tidal Waves in South India

Tremors and Tidal waves hit South India and Large Scale devastation was reported. Over a thousand people have been killed in tidal waves in Tamil Nadu, Andhra Pradesh, and Andaman and Nicobar Islands. Tamil Nadu was the "worst affected" state of India in this incident.

More than 1,500 people have been killed in the state. Casualties reported were very high in Nagapattinam (700), Kanyakumari (250) and Cuddalore (200) districts. Around 125 deaths have been recorded in the state capital of Chennai. Earlier, the tsunami was reported in India in 1881 and 1941.

Risk Reduction Measures

Before: if you live in a coastal area, know about tsunami risk and local warning arrangements; develop household emergency plan; know where the nearest high ground is and how you will reach it.

During: Take your get away kit, don't travel areas at risk; move immediately nearest high ground; if you can't escape tsunami, go to an upper storey of the building or climb onto a roof or tree or grab a floating objects; never go to the shore to watch tsunami and listen to local radio stations as emergency management.

After: Continue to listen to the radio; don't return to the evacuation zone until authorities have given all clear; check yourself for injuries and get first aid and help others.

Earthquakes

India is a vast country which experiences many earthquakes at different periods. Generally high risk zones of the country are located in the north and central parts. The state of Tamil Nadu is located in the moderately low risk zone.

Earthquakes in Tamil Nadu

26 September 2001: A moderate quake occurred in the Bay of Bengal, off the coast of the Union Territory of Puducherry, resulting in three deaths and minor damage to property in Puducherry and coastal Tamil Nadu. It had a magnitude of 5.6 on Richter scale.

7 June 2008: A mild earthquake occurred in the Palar Valley region in Tamil Nadu. It had a magnitude of 3.8 on Richter scale and was felt in many parts of Vellore district.

12 August 2011: A mild earthquake occurred in the Cauvery basin in Ariyalur district. It had a magnitude of 3.5 on Richter scale and was felt in several districts in southern Tamil Nadu. It resulted in one death and caused minor damages in the districts of Cuddalore, Villupuram, Perambalur and Tiruchirappalli.

In 2012, Chennai experienced a mild tremor with its epicentre in the Indian Ocean.

Risk Reduction Measures

During: Take cover under a strong table or any other piece of furniture and remain under cover until the shaking stops.

After: Proceed cautiously once the earthquake has stopped and always avoid roads, bridges that might have been damaged by the earthquake.

Unit - 7

Human Geography of Tamil Nadu

Introduction

Human geography refers to the study of ways of development of human societies and their operation in relation to their physical environment. This chapter focuses on the distribution, characteristics and utilisation of different resources in Tamil Nadu. We have studied earlier that the earth is endowed with a variety of natural resources such as landforms, rivers, soil, natural vegetation, water and wildlife. These resources are useful only when they are utilised. Human beings use these resources using their intelligence and skill. Thus, the human beings are the most significant resource on the earth surface. They turn all these natural resources into useful products with their skills and abilities.

Agriculture

The word "agriculture" is derived from the Latin words "ager and cultura", which means field and growing. Agriculture is a practice of farming that includes the cultivation of crops, rearing of animals, birds, forestry, fisheries and other related activities. Agriculture is the major occupation in Tamil Nadu. Agriculture has been the main stay of the state's economy since independence with more than 65% of the population depends upon this sector for their living. Agriculture provides employment for rural people on a large scale. There is a strong link between agriculture and economic growth. Agriculture constitutes about 21% of the state's economy. However, it fluctuates from one year to another. Paddy, millets and pulses are the principal food crops of the state. Sugarcane, cotton, sunflower, coconut, cashew, chillies, gingelly, groundnut, tea, coffee, cardamom and rubber are the major commercial crops.

Geographical determinants of Agriculture

Landform, climate, soil and irrigation are the factors that determine the growth of agriculture.

Landform

Tamil Nadu is a land of diverse landscape comprising of hills, plateaus and plains. Among them the plains are most suitable for agriculture. The plains with alluvial soil enhances agricultural productivity. Example: Plains of Cauvery. Agriculture in the plateau is moderate and is poor on the hills.

Climate

Tamil Nadu is situated in the tropical zone, which is nearer to the equator. The state experiences a tropical climate. Hence, the temperature in Tamil Nadu is relatively high almost throughout the year. So, only the tropical crops are cultivated. Water is another limiting factor of agriculture. Northeast monsoon is the major source of rainfall for Tamil

Nadu. Therefore, the major cropping season begins with this season. The rainfall in this season and the irrigation facilities affect agriculture to a large extent.

Soil

Soil is one of the most essential elements of agriculture. It provides essential minerals or nutrients for the growth of crops and vegetation. The regions of river valleys and the coastal plains are the most agriculturally productive regions of the state as they are covered with fertile alluvial soil.

Types and regions of Agriculture Practices in Tamil Nadu

Farming type	Area practiced
Subsistence intensive agriculture	Practiced all over Tamil Nadu with few exceptions.
Plantation Agriculture	Hill slopes of Eastern and Western Ghats.
Mixed farming	Banks of River Cauvery and Thenpennai.

Irrigation

Monsoon rainfall in the state is highly irregular. Further it is seasonal. Hence, irrigation becomes necessary for successful cultivation of crops in the state. In the dry regions, rain-fed crops are cultivated.

The Tamil Nadu Rice Research Institute (TRRI) is an Indian research institute working in the field of rice under Tamil Nadu Agricultural University (TNAU). It is situated at Aduthurai, in Thanjavur district, it was established in April, 1985 in TNAU to meet the research requirements of the region with the help of existing Agricultural Colleges and Research centres and perform lead function for rice and rice based cropping system research.

Cropping Seasons in Tamil Nadu

Farmers select different crops for different seasons of cultivation. It is based on the temperature and availability of moisture in the soil. Accordingly, the state has the following cropping seasons.

Name	Sowing	Harvesting	Major crops
Sornavari (chittirai pattam)	April-May	August-September	Millets and cotton
Samba (Adipattam)	July-August	January-February	Paddy and sugarcane
Navarai	November-December	February-March	Fruits, vegetables, cucumber and watermelon

Distribution of major crops in Tamil Nadu

Paddy

Paddy is the most important staple food crop of Tamil Nadu. Ponni and kichadi samba are the major varieties of paddy grown in Tamil Nadu. About 3 million hectares of the state is under rice cultivation. Though it is cultivated all over Tamil Nadu, its cultivation is highly concentrated in Thanjavur, Tiruvarur, Tiruvallur, Kancheepuram, Villupuram, Cuddalore and Tirunelveli districts. It ranks third in the production of rice among the states of India. The deltaic region of river Cauvery (the undivided Thanjavur district) is the major rice-producing region of Tamil Nadu. So, this region is rightly called as the "Granary of Tamil Nadu."

Millets

Millets form staple food of nearly one third of human population of Tamil Nadu. Sorghum/jowar (cholam), ragi (kezhvaragu) and bajra (kambu) are the major millets. These are grown not only in drier areas but also in the coastal plains. Sorghum is grown in the Coimbatore plateau and Kambam valley. Ragi is grown in Coimbatore, Dharmapuri, Vellore and Cuddalore districts. Bajra is mostly cultivated in Ramanathapuram, Tirunelveli, Karur, Perambalur and Salem districts.

India observed 2018 as national year of millets. FAO has decided to observe 2023 as the International year of millets.

Pulses

Pulses are the major source of protein. Bengal gram, black gram, green gram, cowpea and horse gram are the important pulses grown in Tamil Nadu. Pulses are grown in a wide range of climatic conditions mostly in drier regions with or without irrigation. Mild cool climate and a low to moderate rainfall are best suited for these crops. Pulses serve as excellent fodder. Pulses are grown in almost all districts in the state except Chennai, Nilgiris and Kanyakumari. Coimbatore leads in the production of Bengalgram. Vellore and Kanyakumari districts produce red gram.

To promote organic farming a central scheme named 'National Project on Organic Farming' was launched Apart from general things (creating awareness, promoting organic fertilizers, training, capacity building etc.), the scheme provides financial assistance through Capital Investment Subsidy Scheme for agro-waste compost production units, bio-fertilizers/bio-pesticides production units, development and implementation of quality control regime, human resource development etc.

Tiruvarur, Nagapattinam and Thoothukudi districts are the principal producers of green gram and black gram. Horse gram is widely cultivated in Dharmapuri and Krishnagiri districts.

Oil Seeds

Groundnut, gingelly castor, coconut, sunflower and mustard are some of the oilseeds that are grown in Tamil Nadu. Apart from its use in food preparation, it is used in industries as a lubricant, in the manufacture of varnish, soaps, candles, cosmetics and pharmaceuticals. Groundnut is the major oilseed of the state. The cultivation of groundnut is mostly concentrated in Vellore, Tiruvannamalai, Villupuram, Salem and Pudukottai districts. It is also grown to some extent in Dharmapuri, Cuddalore, Perambalur and Madurai. Erode, Ramanathapuram, Sivagangai and Virudhunagar districts are its minor producers. Coconut is grown in Coimbatore, Thanjavur and Kanyakumari districts.

Sugarcane

It is one of the major cash crops of the state. It is an annual crop. It requires high temperature and heavy rainfall. It grows well in the tropical region. Major sugarcane-producing districts are Tiruvallur, Kancheepuram, Vellore, Cuddalore, Tiruchirapalli, Coimbatore, Erode and Tirunelveli.

Cotton

Cotton is a fibre and cash crop. It requires black soil, long frost-free condition and warm and humid weather for its cultivation. Humid weather in the early stages and hot, dry weather during harvest period is suitable for this crop. It is predominantly cultivated in Coimbatore plateau and Vaigai-Vaippar river basins. It is also cultivated in Madurai, Ramanathapuram, Virudhunagar, Tirunelveli, Thoothukudi, Salem and Dharmapuri districts.

Plantation crops

Tea, coffee, cashew, rubber and cinchona are the major plantation crops of the state. Tamil Nadu ranks second in area and production of tea in India next to Assam. Tea plantations are found in the hills of the Nilgiris and Coimbatore. The Nilgiris is the notable region for tea plantations. Coffee plants are grown in the hills of Western Ghats as well as Eastern Ghats. It is also found in the hilly slopes of Dindigul, Madurai, Theni and Salem districts. Yercaud, Kolli Hills and Kodaikanal are notable for coffee plantations. Tamil Nadu stands second in area and production of coffee next to Karnataka. Rubber plantations are significant in Kanyakumari. Pepper is confined to the warm and wet slopes of Eastern and Western Ghats of Tamil Nadu. Cashew is extensively cultivated in Cuddalore district.

Cinchona is planted at heights varying from 1060 to 1280 metres in Anaimalai hills. Cardamom estates are located at few places in the hills of Madurai region at an elevation of 915 to 1525 metres.

TANTEA (TANTEA Tamil Nadu Tea Plantation Corporation Limited) is one of the Biggest Black Tea Producers in India with high quality clonal tea. Its plantation spreads over nearly 4500 hec. Tamil Nadu Dairy Development Corporation Ltd. was transformed into the newly registered Tamil Nadu Co-

operative Milk Producers Federation Limited Popularly known as "Aavin".

Livestock/Animal Husbandry

Livestock has remained an integral part of socio-economic fabric of rural people. The number of cattle found in Tamil Nadu is 88,92,473. There are 47,86,680 sheep, 81,43,341 goats and 11,73,48,894 poultry animals.

Goat

Goat is also known as 'poor man's cow' in India. It forms a very important component in dry land farming system. In the marginal or undulating lands unsuitable for rearing of other types of cattle like cow or buffalo, goat is the best alternative. With very low investments, goat rearing can be made into a profitable venture for small and marginal farmers.

Sheep

Sheep is used for multiple purposes like wool, meat, milk, skins and manure, and forms an important component of the rural economy, particularly in the arid, semi-arid and mountainous areas of Tamil Nadu. It provides a dependable source of income to the shepherds through the sale of wool and animals.

A variety of cattle breeds are reared in the state for the milk and forms a major component of the rural economy. The poultry hub of Tamil Nadu are Namakkal, Salem, Erode and Coimbatore districts.

Fishing

Since Tamil Nadu is a coastal state, fishing is one of the major occupations in the state. With wide spread reservoirs and rivers, in land fishing also is also seen to a considerable extent. There are about 2500 species of fishes found in different aquatic environments.

Marine Fishing

The length of the coast line of Tamil Nadu is 1076 km (13% of the country's coastline). The coastal region of the state covers an area of 0.19 million sq.km. An area of 41,412 sq. km of continental shelves of the state favours coastal fishing and Tamil Nadu is one of the leading states in marine fish production. Marine fishing is also called in shore fish or neritic fishing, carried out in oceans and seas. Large mechanised boats are used for fishing. In ocean or sea waters, fishing within few kilometres from the shore line is called in shore fishing and the fishing far from the shore typically 20-30 miles out in water hundreds and thousands of feet deep is called off-shore fishing. The fish varieties caught are sharks, flying fish, cownose, catfish, silverbellies, and crabs. Chennai, Kanyakumari, Tirunelveli, Nagapattinam, Thanjavur and Ramanathapuram districts contribute about 40% to marine fish production in the state. Their coastal location favours fishing in these regions. The state

has three major fishing harbours, three medium fishing harbours and 363 fish landing centres. The export of marine products from the state during 2007-08 accounted for 72,644 metric tons.

Inland Fishing

Inland fishing is carried out in lakes, rivers, ponds, estuaries, backwaters and swamps. Oysters and prawns are cultured in original nurseries. Catamaran, diesel boats and floating nets are used in fishing. Tamil Nadu Fisheries Department has introduced several programmes for the betterment of fishing. The major programmes are aquaculture in farm ponds and irrigation tanks, fish seed bank, fish seed rearing, ornamental fish culture and the establishment of Fish Farmer Development Agency. Vellore district leads in the production of inland fish production with 10% of state's production. Cuddalore, Sivagangai and Virudhunagar districts stand second with 9% of inland fish catch each. Fishing sector contributes 1.25% of state's economy.

Second Green Revolution (Eco-Farming or Organic Farming)

In organic farming synthetic fertilizers, pesticides, growth regulator and livestock feed additives are not used. This type of farming relies on crop rotation, crop residues, animal manure, off-farm organic wastes and biological pest control to maintain soil productivity. This farming method is being adopted by very few farmers in the state. It has to be increased in number.

Water Resource

Water is the precious gift of nature to human kind and millions of other species living on the earth.

Tamil Nadu constitutes 4% of India's land area and is inhabited by 6% of India's population, but has only 2.5% percent of India's water resources. More than 95% of the surface water and 80% of the ground water have already been put into use. Major uses of water include human/animal consumption, irrigation and industrial use. The state is heavily dependent on monsoon rains. The annual average rainfall is around 930mm (47% during the northeast monsoon, 35% during the southwest monsoon, 14% in summer and 4% in winter).

Surface Water Resources	Numbers
River Basin	17
Reservoirs	81
Tanks	41,127
Tube wells and other wells	4,98,644
Open wells	15,06,919
Total (Million Cubic metres)	2046788 MCM

Source: Statistical hand book of Tamil Nadu - 2017

Multipurpose River Valley Projects

Multipurpose river valley projects are basically designed for the development of irrigation for agriculture and hydropower generation. However, they are used for many other purposes as well.

Mettur Dam

The Mettur Dam was constructed in a gorge, where river Cauvery enters the plains. It is one of the oldest dam in India. It provides irrigation to Salem, Erode, Karur, Tiruchirappalli, Thanjavur, Tiruvarur and Nagapattinam districts for about 2,71,000 acres of farmland. The dam, park, major hydroelectric power stations and hills on all sides make this dam an important touristspot.

Bhavani Sagar Dam

The Bhavani Sagar Dam is located 80 km away from Coimbatore city in the district of Erode. It has been constructed across the river Bhavani. This dam is one of the biggest earth endams in the country.

Amaravathi Dam

The Amaravathi dam is situated 25 km away from Udumalpet in Tirupur district. The dam has been constructed across the river Amaravathi, a tributary of Cauvery. The dam was built primarily for irrigation and flood control. A small hydropower station has also been installed recently. This reservoir is notable for the significant population of mugger crocodiles. It is also a familiar tourist spot.

Krishnagiri Dam

Krishnagiri dam is situated at a distance of 7 km from Krishnagiri towards Dharmapuri. This dam drains an area of 5428 sq. km. This is a famous tourist spot too. This dam is flooded with tourists during the weekends.

Sathanur Dam

Sathanur Dam was constructed across the river Thenpennai in Chengam taluk. It is in the midst of Chennakesava hills. The water holding capacity of the dam is 7321 million cubic feet (full level: 119 feet). About 7183 hectares of land is drained by the left bank canal and 905 hectares by the right bank canal of this dam. It irrigates the land in Thandrampet and Tiruvannamalai blocks. There is also a large crocodile farm and a fish grotto. Parks are maintained inside the dam for tourists and the gardens are used by the film industry.

Mullaiperiyar Dam

Mullaiperiyar dam was built by the British administration in 1895. It has been constructed on the Periyar river, which originates from Thekkady hills of Kerala. The dam

was built mainly for watering the farming land of Tamil Nadu, which is perennially drought-prone. Though the dam is located in the state of Kerala, most of its water is used to irrigate Tamil Nadu. The dam is 175 feet in height and 1200 feet in length.

Vaigai Dam

This dam built across the river Vaigai near Andipatti. The dam with a height of 111 feet can store water up to 71 feet. It is located 7km from Andipatti and 70 km from Madurai. This dam was opened on 21 January, 1959. The dam has a unique garden that deserves the surname 'Little Brindavan'. It is a popular picnic spot in Theni district.

Manimuthar Dam

Manimuthar dam is located about 47km from Tirunelveli. The gorgeous garden of the dam is located about 5 km from the dam and is accessible through a zig-zag ghat road. Pleasure boating and waterfalls are additional tourist attractions near the dam.

The Papanasam Dam

It is also known as Karaiyar dam and is located about 49 km away from Tirunelveli. The dam is used to irrigate 34,861 hectares of land in Tirunelveli and Thoothukudi districts. It generates 28 MW of hydro power.

Parampikulam Aliyar Project

It is a joint venture of Tamil Nadu and Kerala states. It envisages the construction of seven inter connected reservoirs by harnessing the water of seven rivers, which include major rivers of Parampikulam and Aliyar.

Parappalar project is located near Ottanchatram. Its storage capacity is 167 million cubic feet of water. It is about 75 km from Madurai and is in Palani taluk.

Surface water Resources

The total surface water potential of the state is about 24,864 m cm (million cubicmetre). There are 17 major river basins in the state with 81 reservoirs and about 41,262 tanks. Most of the surface water has already been tapped, primarily for irrigation, where water use is largest. An area of 24 lakh hectares of the land are irrigated by surface water through major, medium and minor schemes.

Ground Water Resources

The utilizable groundwater resource of the state is 22,423 mcm. The current level of utilization of water is about 13,558 m cm which is about 60 percent of the available recharge, while about 8875 mcm (40 percent) is the balance available for use.

Water Resource Management

Water resource management is the activity of planning, developing, distributing and managing the optimum use of water resources. The demand for water in Tamil Nadu is increasing at a fast rate both due to increasing population and also due to larger per capita needs triggered by economic growth. The per capita availability of water resources is just 900 cubic metres when compared to the national average of 2,200 cubic metres. Agriculture is the largest consumer of water in the state using 75% of the state's water resources. Demands from other sectors such as domestic and industries have been growing significantly. The state is heavily dependent on monsoon rains. Since the state is entirely dependent on rains for recharging its water resources, monsoon failures lead to acute water scarcity and severed roughts. So, it is important to save water forus and the future generation.

Mineral Resources

Tamil Nadu is the leading holder of country's resources of vermiculite, magnetite, dunite, rutile, garnet, molybdenum andilmenite. The state accounts for the country's55.3% of lignite, 75% of vermiculite, 69% of dunite, 59% of garnet, 52% of molybdenumand 30% of titanium mineral resources.

Important minerals are found in the state are as follows: Neyveli has large lignite resources. Coal is also available in Ramanathapuram. Oil and gas are found in the Cauvery basin.

Iron deposits are found in Kanjamalai region in Salem district and Kalrayan Malairegion of Tiruvannamalai district. Magnesiteores are available near Salem. Bauxite is found in Servarayan Hills, Kotagiri, Udagamandalam, Palani and Kollimalai areas. Gypsum is obtained in Tiruchirappalli, Tirunelveli, Thoothukudi and Virudhunagar districts. Ilmenite and rutile are found in the sands of Kanyakumari beach. Limestone is available in Coimbatore, Cuddalore, Dindigul, Kancheepuram, Karur, Madurai, Nagapattinam, Namakkal, Perambalur, Ramanathapuram, Salem and Tiruvallur districts. Magnesite is obtained in Coimbatore, Dharmapuri, Karur, Namakkal, the Nilgiris, Salem, Tiruchirapalli, Tirunelveli and Vellore districts. Feldspar, quartz, copper and lead are also found in some parts of the state.

Industries

Industries use raw materials and convert them into usable product or goods. Textiles, sugar, paper, leather, cement, electrical equipment, automobiles, information technology and tourism are the major industries of Tamil Nadu.

Textile Industry

Textile industry is one of the traditionally well-developed industries in Tamil Nadu. The textile mills are concentrated in Coimbatore, Tirupur, Salem, Palladam, Karur,

Dindigul, Virudhunagar, Tirunelveli, Thoothukudi, Madurai and Erode. Tamil Nadu has about 3,50,000 power looms manufacturing cotton fabrics and accounts for 30% of India's exports of textiles products. Erode in Tamil Nadu is well known for marketing of handloom, powerloom and ready made garments. Coimbatore is also known as the 'Manchester of Tamil Nadu'. Coimbatore, Tirupur and Erode contribute a major share to the state's economy through textiles. So, this region is referred as 'Textile Valley of Tamil Nadu'. Karur is known as 'The Textile capital of Tamil Nadu'.

Silk Textiles

Tamil Nadu occupies fourth position in the country in silk production. Kancheepuram silk is unique in its quality and is known for its traditional value all over the world. The annual silk production in Tamil Nadu is around 1200 metric tons. Kancheepuram, Arani, Kumbakonam, Salem, Coimbatore, Madurai and Tirunelveli are the important silk-weaving centres in Tamil Nadu. Ramanathapuram has some specialised areas for the manufacturing of synthetic silk clothes.

Leather Industry

Tamil Nadu accounts for 60% of leather tanning process of India and 38% of all leather footwear, garments and components. Hundreds of leather tanneries are located around Vellore and near by towns, such as Ranipet, Ambur and Vaniyambadi. The Vellore district is the top exporter of finished leather goods in the country. Vellore leather accounts for more than 37% of the country's export of leather and leather related products (such as finished leathers, shoes, garments and gloves). Central Leather Research Institute (CLRI), a CSIR research laboratory, is located in Chennai.

GI Tag

GI (Geographical Indication) is a name or sign used on products which corresponds to a specific geographical location. It provides rights and protection of holders.

Some important GI Tags of Tamil Nadu are:

Place	Products
Aranl	Silk
Kancheepuram	Silk
Coimbatore	Wet Grinder and Coracotton
Thanjavur	Paintings, Art plate, Doll and veenai
Nagercoil	Temple Jewellery
Erode	Turmeric
Salem	Venpattu (salem silk)
Bhavani	Jamakkalam
Madurai	Sungudi
Swamimalai	Bronze Icons
Nachiarkovil	Kuthuvilakku
Pattamadai	Mat

Nilgiri	Orthodox Embroidery
Mahabalipuram	Stone sculpture
Sirumalai	Hill banana
Eathomozhi	Coconut

Paper Industry

Many paper industries are located in the state. Tamil Nadu News print and Papers Limited (TNPL) is a government of Tamil Nadu enterprise producing news print and printing and writing paper at its mill located at Kagithapuram in Karur district. It was started in 1979 with an installed capacity of 2.45 lakh MT of production per annum. TNPL is one of the most accomplished mills in the world, producing different varieties paper of acceptable quality primarily from bagasse and pulpwood. Other paper mills of the state are found in Pukkathurai of Kancheepuram district, Bhavanisagar, Pallipalayam, Paramathi Vellore, Coimbatore, Udumalaipet, Thoppampatti, Nilakkotai and Cheranmahadevi.

Cement Industry

Cement production and consumption continue to grow despite the general recession in the economy. India is one of the largest cement producers and ranked second in the world with an annual production capacity of 181 million tons. Tamil Nadu Cements Corporation Limited (TANCEM) is one among the major cement producers in Tamil Nadu operating two cement units: one at Ariyalur and another at Alangulam. Asbestos cement sheet plant at Alangulam and stoneware pipe unit at Virudhachalam are the other units of TANCEM. Sankar Cement, Zuari Cement, Ultratech Cement, Madras Cement and Dalmia Cement are the major private cement brands produced in Tamil Nadu.

Information Technology

According to National Association of Software and Services Companies (NASSCOM), the southern states continue to account for more than half of the country's total export of software. Tamil Nadu and Andhra Pradesh together account for 59.6% of India's total software exports. Tamil Nadu is the second largest software exporter in the country next to Karnataka.

A special economic zone (SEZ) is an area in which the business and trade laws are different from the rest of the country. SEZs are located within a country's national borders, and their aims include increased trade balance, employment, increased investment, job creation and effective administration.

Special Economic Zones

Special economic zones (SEZs) provide an internationally competitive and hassle free environment for exports. Units in SEZ manufacture goods and provide a range of services. SEZs are located in Nanguneri, Ennore, Hosur and Perambalur. IT & ITES SEZ named

TIDEL-II and TIDEL-III and Bio-Pharmaceuticals SEZ are located in Chennai and Coimbatore SEZ called the TIDEL Park-IV is located in the city.

The list of IT parks in Tamil Nadu

Tidel Park, Ascendas, Mahindra worldcity 4 IT & ITES SEZ TIDEL-II, IT & ITESSEZ TIDEL-III, Coimbatore SEZ - Tidel Park

Manufacturing & Engineering Industry

The manufacturing industry is one of the vibrant sectors of the state economy and contributes significantly to the industrial output.

The manufacturing industry broadly covers manufacture of machinery and equipment, motor vehicles, basic metal and alloy industries, metal products and repair of capital goods. Tamil Nadu's share of the industrial output is around 11-12% of the country's output and 15% of the country's exports excluding software. Tamil Nadu accounts for about 17% of India's software exports.

Automobile Industries

The share of Tamil Nadu in all-India production of automobiles and heavy vehicles is rather significant. Automobile industry plays a crucial role in the state's economy and has been one of the key driving factors. Contributing 8 percent to state GDP and giving direct employment to 2,20,000 people.

Tamil Nadu accounts for about 21% of passenger cars, 33% of commercial vehicles and 35% of automobile components produced in India. Major automobile manufacturers like Ford, Hyundai, HM-Mitsubishi, Ashok Leyland, and TAFE have their manufacturing base in Tamil Nadu.

Chemical & Plastic Industry

The chemical industry is one of the fastest growing sectors of industry and the economy. The sector contributes 13% to the state's GDP and constitutes 8% of the total exports of the country.

Handlooms and Powerlooms

The handloom sector in the state is the single largest cottage industry providing livelihood to a large number of rural people and promoting export earnings. The handloom sector and its related economic activities generate gainful employment for more than 4.29 lakh weaver households and 11.64 lakh weavers in the state. These societies mainly produce the cloth required for the scheme of 'Free Supply of Uniforms to School Children and Free Distribution of Sarees and Dhotis Scheme'.

Sugar Industry

Sugar industry in Tamil Nadu is an important agro-based industry. It plays a vital role in the economic development of the state, particularly in rural areas. The sugar industry

provides large-scale direct employment to several thousands and indirect employment to several lakhs of farmers and agricultural labourers in the rural areas who are involved in cultivation of sugarcane, harvesting, transporting and other services. There are 34 sugar mills in Tamil Nadu, in which 16 are in the cooperative sector and 18 in the private sector.

Tourism Industry

Tourism is considered as an industry because of its enormous potential in creating employment for a large number of people. In recent years, the state has emerged as one of the leading tourist destinations for both domestic and foreign tourists. Tourism in Tamil Nadu is promoted by Tamil Nadu Tourism Development Corporation (TTDC). The state currently ranks the highest among Indian states with about 25 crore arrivals (in 2013). The annual growth rate of this industry stood at 16%. Approximately 28 lakh foreign and 11 crore domestic tourists visit our state annually. The presence of ancient monuments, pilgrim centres, hill stations, a variety of natural landscapes, long coastline, along with rich culture and heritage make Tamil Nadu the best destination for tourists.

Activity

Plan a visit to a manufacturing unit in your city. Find out how raw materials are converted into finished products. Talk to the workers and manager to know more about the industry.

Plan a field visit with your social science teacher to visit a variety of geographical features, pilgrim centres, monuments, hill stations and prepare a field visit report.

Population

The term 'population' refers to the number of people living in a defined area. The statistical study of the characteristics of human population is called demography. Demographers make a deep and detailed study of the population. The rapid increase of population may be responsible for retarding economic growth. Hence, over population is one of the major problems confronting our nation with all its evil effects.

Growth of Population in Tamil Nadu

The total population of Tamil Nadu is 72,140,703 or 7.21 crores as per 2011 Census. Its population was 6.24 crore in 2001 and registered a growth of nearly 1 crore population in a decade. The male and female population of the state in 2011 is 36,137,975 and 36,009,055 respectively and it was 31,400,909 and 31,004,770 in 2001. It shows that the population of the state is shared almost 50% each by male and female. The growth rate of population in the decade 2001–2011 was 15.61% while in the previous decade it was 11.19%. The population of Tamil Nadu forms 5.96% of country's total population as per 2011 Census. In 2001, it was 6.07%.

Distribution of Population

Based on the actual size of population, Tamil Nadu is divided into the following regions.

Regions of High Population

Chennai has the highest urban population with 4.219 million people, but the city ranks second in the district-wise count, next to Coimbatore district, which had 4.224 million people as per 2011 Census. Coimbatore, Chennai, Tiruvallur, Kancheepuram, Villupuram, Dharmapuri, Salem, Madurai and Tirunelveli are the most populous districts in the state. Agriculture and industrial development are the main causes of high concentration of population of these districts.

Regions of Moderate Population

Tiruvannamalai, Cuddalore, Tiruchirapalli and Thanjavur districts have a population 30–35 lakh. Vellore, Dindugal, Virudhunagar and Thoothukudi districts each have a population of 15–20 lakh. Other than agriculture, small-scale industries and fishing along the coastal areas are the major occupations of people in these districts.

Regions of Sparse Population

The coastal districts Nagapattinam, Tiruvarur, Pudukottai, Ramanathapuram and Sivagangai have a less than 15 lakh. The Nilgiris district has a population of less than 10 lakh (764,826) population and it is the least populated district as per 2011 Census.

Population Density

The density of population in Tamil Nadu is 555 per sq.km as per the 2011 Census, while it was 480 per sq.km in 2001. The state ranks 12th among the Indian states in population density. The national average density of population as per the 2011 Census is 382. Chennai is the densest district with 26,903 persons per sq.km followed by Kanyakumari (1106), Tiruvallur (1049), Kancheepuram (927), Madurai (823), Coimbatore (748), Cuddalore (702), Thanjavur (691), Nagapattinam (668), Salem (663), Vellore (646) and Tiruchirappalli (602). These are the regions with high density of population. The least density of population is recorded in the Nilgiris (288 per sq.km) and the other districts have moderate density of population.

Religion

Hinduism, Christianity and Islam are the major religions in the state. The Hindus constitute 87.58% of the population, followed by Christians (6.12%) and Muslims (5.86%). Jainism (0.12%), Sikhism (0.02%) and Buddhism (0.02%) also have a presence in the state.

People of other religions constitute 0.01% and the percentage of people with unstated religion is 0.26%.

Urban and Rural Population

As per 2011 Census, the urban population of Tamil Nadu is 3,49,17,440, which constitutes 48.40% of the total population of the state. The rural population of the state is 3,72,29,590, which constitutes 51.60% of the state population.

Sex Ratio

The sex ratio represents the number of females per 1000 males. The sex ratio of the state increased from 987 in 2001 to 995 in 2011.

The sex ratio in India is 940 in 2011 as against 933 in 2001. It shows that the sex ratio is more favourable in the state than the country.

As per 2011 Census, 15 out of 32 districts have recorded the sex ratio of more than 1000 and a similar trend was noticed in the 2001 Census also. Only Sivagangai has recorded the sex ratio of exactly 1000. It is noted that 12 districts have the sex ratio of less than 1000 and it ranges between 980 and 1000. The highest sex ratio is found in the Nilgiris district (1041) followed by Thanjavur district (1031). The lowest sex ratio is reported in Dharmapuri district (946) followed by Salem district (954).

Literacy Rate

The literacy rate of Tamil Nadu as per the 2011 Census is 80.33%. It was 73.45% in 2001. The male literacy rate is 86.81% and the female literacy rate is 73.86%. The corresponding rates in 2001 were 82.42% for males and 64.43% for females. It may be observed that more than three-fourths of the population is literate among males in all the districts (except Dharmapuri), while more than two-thirds of the population is literate among females in all but eight districts. The districts are Dharmapuri (60.03%), Krishnagiri (64.86%), Tiruvannamalai (65.71%), Villupuram (63.51%), Salem (65.43%), Erode (65.07%), Perambalur (66.11%) and Ariyalur (62.22%).

The literacy rate for India as per 2011 census is 74.04, of which the male literacy rate is 82.14 and the female literacy rate is 65.46. In 2001, the literacy rate of India stood at 64.8. It was 75.3 and 53.7 for males and females, respectively. The district of Kanyakumari has reported the highest literacy rate (92.14%) while Dharmapuri district has the lowest rate (64.71%). A high level of literacy rate is also seen in Chennai (90.33%), Thoothukudi (86.52%), the Nilgiris (85.65%) and Kancheepuram (85.29%) districts.

Transport and Communication

Roadways

The State has a total road length of 167,000km, In which 60,628km are maintained by state Highways Department. It ranks second in India with a share of over 20% in total road projects under operation in the Public-Private Partnership (PPP) model.

Types of the Roads	Length (Km)
National Highways	4994
State Highways	57291
Corporation & Municipalities Road	23350
Panchayat Union	147543
Village Panchayat Union	21049
Others (Forest Roads)	3348
Commercial	12.13

Non commercial	20.341 Lakhs
Source: Statistical handbook of Tamil Nadu -2017	

Railways

Tamil Nadu has a well-developed rail network as part of Southern Railway, headquartered at Chennai. The present Southern Railway network extends over a large area of India's southern peninsula, covering Tamil Nadu, Kerala, Puducherry, minor portions of Karnataka and Andhra Pradesh. Tamil Nadu has a total railway track length of 6,693 km with 690 railway stations in the state. The system connects it with most of the major cities in India. Main rail junctions in the state include Chennai, Coimbatore, Erode, Madurai, Salem, Tiruchirappalli and Tirunelveli. Chennai has a well-established suburban railway network, a mass rapid transport system (MRTS) and is currently developing a Metro system, with its first underground stretch in operation since May 2017.

Airways

Tamil Nadu has four major international airports. Chennai International Airport is currently the third largest airport in India after Mumbai and Delhi. Other international airports in Tamil Nadu include Coimbatore, Madurai and Tiruchirappalli airports. It also has domestic airports at Tuticorin and Salem connecting several parts of the country. Increased industrial activity has given rise to an increase in passenger traffic as well as freight movement, which has been growing at over 18% per year.

NH - 44 is the longest national highway in Tamil Nadu which runs from Hosur to Kanniyakumari (627.2 km) Via Dharmapuri-Salem-Karur- Dindigul-Madurai-Tirunelveli.

NH - 785 is the shortest national highway in Tamil Nadu which runs from Madurai to Natham (38 km).

Waterways

Tamil Nadu has three major ports. They are in Chennai, Ennore and Tuticorin. It has an intermediate port at Nagapattinam and 15 minor ports. The ports are currently capable of handling over 73 million metric tonnes of cargo annually (24% share of India). All the minor ports are managed by the Tamil Nadu Maritime Board, Chennai Port. This is an artificial harbour and the second principal port in the country for handling containers. It is currently being upgraded to have a dedicated terminal for cars capable of handling 4,00,000 vehicles. Ennore intermediate port was recently converted as a major port and handles the major coal and ore traffic in Tamil Nadu.

Communication

Communication is derived from the Latin word communic are, meaning 'to share'. The act of conveying or exchanging information is called means of communication. They are mass communication and personal communication.

Postal Districts and Headquarters in Tamil Nadu

Zone /districts	Head quarters
Chennai	Chennai
Western	Coimbatore
Central	Thiruchirapalli
Southern	Madurai

Trade

Export and import are the two components of trade. Export means goods and services sold for foreign currency. Tamil Nadu contributes 12.2% to the country's exports. Import refers to goods and services are brought from overseas producers. Tamil Nadu imports many goods from outside. The difference between the values of export and import is called the balance of trade.

Major Exports of Tamil Nadu	
(i) Agricultural Products	Tobacco, cereals, cotton, sugarcane, paddy, groundnut, spices and vegetables.
(ii) Leather Products	wallets, purses, pouches, handbags, belts, footwear and gloves
(iii) Gems and Jewellery	pearls, precious stones, gold jewellery, decorations and antiques
(iv) Chemicals and related products	paper, chemicals, rubber and glass.

Imports of Tamil Nadu

Machineries like transport equipment, machine tools, non-electrical machinery, electrical machinery, pharmaceutical products, petroleum, fertilizers and news print are its major imports. The state contributes 10.94% to the country's trade through major ports.

The above discussion shows that Tamil Nadu is an important state of India in terms of size, population, resources and economic development. People in the state are well secured. The new schemes introduced by the state government periodically have enabled notable progress in various fields.

Man made Disasters in Tamil Nadu

Definition

A disastrous events caused directly or indirectly by human actions are called as manmade disaster. Man-made disaster can include hazardous material spills, fires, groundwater contamination, transportation accidents, structure failures, mining accidents, explosions and acts of terrorism.

Industrial Disaster

Disasters caused by industrial companies either by accident, negligence, or incompetence fall under industrial disasters. Electrical faults seem to be the major reason for industrial disasters in the country. Overheating, aging of the material and use of sub-standard quality of electrical gadgets have been the main factors contributing to the increasing fire accidents in industries. Electricity is not just a life line; It can also take away life when handled improperly', A part from these, explosions, leaking of poisonous gases, injuries and deaths caused by machines are the other causes of industrial disasters.

Sivakasi is considered the "fireworks capital" of India. Series of industrial accidents causing deaths are reporting frequently in the regions of Virudhunagar and Sivakasi where a number of fireworks and match units are in operation. An explosion occurred on 5 September, 2012 in a private firework company. In this incident 40 workers were killed and more than 70 workers were injured. Various measures are being taken by the Government to reduce the fire accidents and casualties caused by industries. In another industrial accident which took place at Coimbatore on 2nd February 2016 in a tyre melting unit, six migrant workers were critically injured.

Stampede

A situation in which a large number of animals or people running in the same direction in an uncontrolled way causing injuries and deaths is called stamping. On 21st April, 2019 seven people were killed and 10 injured in a stampede during a local festival at a temple near Thuraiyur in Tamil Nadu. The incident took place when hundreds of devotees gathered at the Karuppasamy temple in Muthiampalayam village for the 'padikasu' (temple coin) distribution ceremony.

Mitigation

Hazard mitigation refers to any sustained action taken to reduce or eliminate the longterm risk to human life and property from hazardous conditions.

- Regular maintenance of machines and wires may reduce the frequency of accidents,
- Creating awareness and training the workers to be cautious during work hours may help them to reduce risk during disasters.
- Wearing specially designed dresses and other safety materials would help the workers to protect themselves from any serious injuries.
- Conducting periodical medical camps would help them to assess their health status. The Provision of having life insurance policies will secure their future.
- Besides these, the administration should be employees friendly and ready to extend their help in case of any untoward incidents.

Disaster emergency contact number 1077 - Control room of District Collector/Magistrate.
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Road Accidents

The road accidents in India is on very high level. Tamil Nadu leads in the number of road accidents in the country. Increase in road traffic, high speed of vehicles and violation of

traffic rules are the causes of major of accidents. In 2013, 14504 accidents had taken place in the state which resulted in 15563 deaths. In the ten years from 2002-2012, Tamil Nadu tops the list in number of road accidents among the states of India. It is reported that about 15 percent of accidents of the country takes place in Tamil Nadu. The figure of 2017 also puts Tamil Nadu on top with recording of 16157 deaths out of 147913 deaths recorded in the country. Death toll came down rapidly in 2018 to 12213 deaths, a decline of 24.5 percent.

Risk Reduction Measures

Before: Avoid Speeding, Drunk and driving, use helmets and seat belts and follow traffic rules

After: Call police or ambulance; seek medical attention; make accurate record and exchange information.

KNOW - RISK...!

NO - RISK...!

Basic Road Safety Rules

- Aware of the road signals
- Stop, look and cross
- Listen and ensure whether a vehicle is approaching;
- Don't rush on roads;
- Cross roads in pedestrian crossings;
- Don't stretch hands while driving vehicles;
- Never cross road at bends and stay safe in a moving vehicle.

Accelerated changes in demographic and economic trends disturb the balance which leads to increased frequency and the negative impact of disaster. At present the society face a challenging mix of demographic, ecological and technological condition which make population more vulnerable to the impact of the calamities. Though the number of natural disasters is in decline than they were in the past, the increasing level of magnitude poses a threat. Besides the various measures taken by the government and the public, education on awareness regarding the disasters may help in the reduction of risks during disasters.

For the management of disasters in the state, the following forces and organizations are in service.

- i. State Disaster Management Authority (Chairman-Chief Minister)
- ii. Relief/ Disaster Management Department
- iii. Police
- iv. Forest Department
- v. Fire and Civil Defence Services
- vi. Health Services
- vii. Transport Department
- viii. Public Works Department
- ix. Veterinary Services
- x. Food & Civil Supplied Department.

The Organizations at District Level

- (i) District Magistrate (Chairman-District Collector)
- (ii) Revenue Department
- (iii) Civil Administration,
- (iv) Local Police,
- (v) Civil Defence,
- (vi) Fire & Emergency Services,
- (vii) Home Guards (also Local Community, Non-Governmental Organisations, Voluntary Agencies) etc.



12th Geography

Unit - 5 Cultural and Political Geography

Introduction

An interesting traditional Chinese custom says that a husband should carry his bride over a pan of burning coals before crossing the threshold of their home as husband and wife. According to tradition, the ritual ensures that the wife will have an easy and successful labour. Fire walking is also performed by some Chinese people as a means to prevent natural disaster'. 'In Cypriot culture, do not give white lilies as they are used at funerals. It is polite to finish everything on your plate. If you have not finished eating, cross your knife and fork on your plate with the fork over the knife'. It indicates you have finished eating by laying your knife and fork parallel across the right side of your plate'. Do you know some interesting custom practiced in our culture?

- Culture is the total way of life that characterizes a group of people. There are thousands of cultures existing today and each contributes to global diversity. There are so many ways that people can be culturally different. Specifically, a culture consists of numerous cultural components that vary from one culture group to the other. Some of the cultural parameters are religion, language, architecture, cuisine, technology, music, dress, gender roles, law, education, government, agriculture, economy, sport, values, and many more.

Culture Region

- A culture region is a portion of Earth that has common cultural elements and has distinct cultural authority from other regions. Any number of cultural components may be used to define culture regions. A map of world religions, for example, includes a shaded area in South Asia where Hinduism is dominant.
- Culture regions differ greatly in size. Some are exceedingly large, like the Islamic culture region that encompasses millions of square km of North Africa and Southwest Asia. Some are very small, like Spanish Harlem, which encompasses about three square km of Manhattan. Many others are of intermediate size, like the Corn Belt, which occupies a portion of the mid-western United States.

Cultural Diffusion

- Cultural diffusion is the spread of cultural beliefs and social activities from out group of people to another. Mixing of world culture through different ethnicities, religions and nationalities has only increases with advanced communication, transport and technology.

Cultural Landscape

- Cultural Landscapes have been defined by the World Heritage Committee as “cultural properties representing the combined works of nature and of man”.
- The World Heritage Committee has identified and adopted three categories of cultural landscape. The three categories extracted from the Committee’s Operational Guidelines, are as follows:
 - (i) “A landscape designed and created intentionally by man”.
 - (ii) An “organically evolved landscape” which may be a “relict (or fossil) landscape” or a “continuing landscape”;
 - (iii) An “associative cultural landscape” which may be valued because of the “religious, artistic or cultural associations of the natural element”.

Cultural Interaction

- Cultural interaction focuses on the relationships that often exist between cultural components that characterize a given community. Different factors interact with each other and give rise to prevalent trait.
- What language do you speak? What dress do you wear? What food do you like? What is the structure of the house you live in? For the above question by searching the answer we can learn the culture of a human society.
- Culture shapes our identity and influences our behaviours. Culture refers to the sharing language, beliefs, values, norms, behaviors and material objects, which are passed from one generation to the next generation. Cultural geography is the branch of human geography which deals about the areal organization of various cultural aspects in relation to total environment. Some of the cultural aspects are as follows:

Language

- Language plays great force in socialization and historical transmission, which is the primary instrument for transmitting culture. Human can bind any group of people through the network of interaction. Languages are in written or oral form. India (780) has the world's second highest number of languages, after Papua New Guinea (839).

Customs

- Custom in law is the established pattern of behavior that can be objectively verified within a particular social setting. A claim can be carried out in defense of what has always been done and accepted by law. It becomes characteristic of the group of people performing the act.

- Habit is a similar word which is adopted by an individual and it has been adopted by most of the people of the ethnic group or society.

Norms

- Norms refers to attitude and behaviours that are considered normal, typical or average within the group. Cultural norms are the standards we live by. They are the shared expectations and rules that guide behaviour of people within social groups. Cultural norms are learned and reinforced from parents, friends, teachers and others while growing up in a society. Norms often differ across cultures, contributing to cross-cultural misunderstandings.

Values

- Values refer to intangible quality or beliefs accepted and endorsed by a society. A culture's values are its ideas about what is good, right, fair, and just. Sociologists disagree, however, on how to conceptualize values. Conflict theory focuses on how values differ between groups within a culture, while functionalism focuses on the shared values within a culture.

Cultural Heritage

- Cultural Heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage. As part of human activity Cultural Heritage produces tangible representations of the value systems, beliefs, traditions and lifestyles. As an essential part of culture as a whole, Cultural Heritage, contains these visible and tangible traces from antiquity to the recent past.

Cultural Heritage types

- Cultural Heritage can be distinguished in: Built Environment (Buildings, Townscapes, and Archaeological remains), Natural Environment (Rural landscapes, Coasts and shorelines, agricultural heritage) and Artefacts (Books & Documents, Objects, and Pictures).

Cultural diversity

- Cultural diversity refers to having different cultures, respect to each other differences. Cultural diversity is important; because of work place and show increasingly consist of various cultural, racial and ethnic groups. We can learn from one another but first we must have a level of understanding. Cultural diversity exists in many countries around the world, but it can be challenging and, at times, problematic. Through this lesson, you will learn how to define cultural diversity and explore some of the ways in which it influences society.

Cultural Traits

- A cultural trait is a characteristic of human action that's acquired by people socially and transmitted via various modes of communication. Cultural traits are things that allow for a part of one culture to be transmitted to another. There are millions of culture traits, a trait can be an object, a technique, a belief or an attitude. Culture traits are interrelated with each other, their collective function forms culture complex.

Cultural Realms of the World

- Cultural realm refers to a type of cultural region. Cultural region is a continuous geographical area characterized by cultural homogeneity. It may be classified into three categories as macro, meso and micro region. Cultural realm is classified based on the attitude, religious belief, language, racial group, technological development, etc. There are twelve Cultural realms in the modern world. Let us discuss some of them briefly.

Occidental Realm

- Occidental culture is the culture of the European society. It is influenced, to a great extent, by Christianity. It has regional modifications on the basis of varying levels of industrialisation, political and economic thought, colonisation, commercialisation, urbanisation, and development of transport system, land development of social, political and economic institutions.
- In many parts of the occidental culture, the impact of non-religious factors, particularly the effect of modernisation, is so great that the religious values are sidelined. Post-industrial Europe is fast emerging as a society where traditional values are nearly abandoned. The occidental culture covers a vast area. It is further divided into six sub-regions considering the impact of regional environment.
 - i. West European is the most industrialised and urbanised culture.
 - ii. Continental European culture is influenced by different political and economic thoughts, while Christianity remains an important influence.
 - iii. Mediterranean Europe includes countries lying to the south of the Alps. It is the region of dominance of Christianity.
 - iv. (iv)Anglo-American and
 - v. Australian cultural realms are practically the offspring's of west European culture. Both are inhabited by migrants from west Europe. There are only some regional differences.
 - vi. Latin American culture is very similar to the Mediterranean culture. It is the only region of occidental culture which lies in the tropics and is underdeveloped. It became a part of the occidental culture as a result of conversion of tribes into Christianity. The colonial languages, Spanish and Portuguese, have become the state languages. Regional architecture has been influenced by the Spanish and Portuguese styles. Practically all countries maintain economic, cultural and social ties with the Mediterranean countries.

Islamic Cultural Realm

- The Islamic Cultural Realm is influenced by Islamic values. It covers a vast geographical area from Morocco in the west to Pakistan in the east. The population is sparsely distributed due to inhospitable environment. The coasts, river basins and oases have been the cradles of Arabian culture in this realm. The British call it the Middle-East while the Germans call it a region of oriental culture. This cultural realm lies between the traditional Indian culture in the east and the modernised European culture in the west.
- Islamic culture is highly orthodox and based on traditional beliefs, the impact of which can be seen in high female illiteracy rates. These countries have very high per capita incomes, but the level of modernisation is very low.

Indie Cultural Realm

- Indie Cultural Realm is the culture of the Indian sub-continent. Baker called it a sub-continental culture, while D. Stamp used the term paddy culture. This cultural realm is well-defined; it lies between Himalayas in the north, Indian Ocean in the south and Hindukush Mountains in the west.
- This cultural realm is characterized by joint family, village community, caste system, semi-feudal land relations, subsistence agriculture, paddy farming, seasonal climate changes and agricultural season coming at the same time all over the region. The culture of this region is greatly influenced by Vedic values. Though the region is inhabited by various communities, the social system has the hidden impact of Vedic cultural values.

East Asian Culture

- This culture is basically a Buddhist culture with regional modifications. True Buddhist culture can be seen in South Korea and Japan. Even these two countries have felt the impact of industrialisation, urbanisation and modernisation. The culture of mainland China has modified the Buddhist system. This culture was adopted after the Second World War.

South-East Asian Culture

- It is a transitional culture lying at a place where different cultures have intermingled. Dominance of Buddhism can be seen in Myanmar, Thailand and Vietnam. Influence of Christianity can be seen in the Philippines and of Indie culture over islands of Indonesia. The Islamic influence is evident in Malaysia and the Indonesian islands. No other region has such peculiarities.

Meso-African Culture

- This culture is also known as the Negro culture. It principally includes tropical Africa. Similar cultural systems can be seen among the American Red Indians, Latin American tribes, Australian aboriginals and several tribes of Asia-Pacific region.
- Historian Toynbee has used the term 'marginalised culture' for these traditional culture units. Some geographers even include Eskimos under this cultural realm. Thus, it is a widely scattered cultural realm characterised by marginalised and relatively isolated communities.

Major Culture Hearths

- Areas from which important culture traits, including ideas, technology, and social structures, are originated.

Folk Culture

- Culture traits that are traditional, no longer widely practiced by a large number of people, and generally isolated in small, often rural, areas.

Races

- The race is a group of people with more or less permanent distinguishing characteristics. There are skin colour and hair colour to which persons concerned attach certain interpretations. Objectives and scientific classification are the division of mankind in to racial groups should be done on the basis of measurable physical features and qualities inherited from a common ancestor. The important features on the basis of which the races are identified and classified include skin colour, stature, shape of head, face, nose, eye, type of hair, and blood group. Human races are classified in to four broad groups:

1. Negroid, 2. Caucasoid, 3. Mongoloid and 4. Australoid.

HOTS

If human being originated from one point, Africa and spread to rest of the world, how could they become different races?

1. The Negroid

- They are usually called as "black race". They have the darkest skin tone than other races, and other common characteristics are the sloped forehead, thick lips, wide nose, and dark hairs. They are living in Sub-Sahara Africa.

2. The Mongoloid

- They have the folding eye lids, almond shaped eyes, yellowish skin tone, and V shaped cheeks. Native Americans and Eskimo are also classified as Mongoloid. Compared to the other races, they have the least body hair, least body odour, and smallest limb ratio. Their facial structure is likely to adapt cold mild wind. They are living in East Asia.

3. The Caucasoid

- The Caucasoid is known as "white people" characterised by the pointy nose, vertical forehead, pinkish/orange skin tone, visible brow ridge, and colorful eyes/hair. Some believe that their light skin tone is meant to receive more sunlight due to Europe's climate. Some believe that their nose structure is meant to keep the nose moisture from getting dried by the wind. They are living in Europe and Middle East.

4. Australoid Race

- They have visible eye ridge, wide nose, curly hair, dark skin tone, and short in height. Some believe that their visible ridge helps them to eat stiff foods. They are living in Australia and Papua New Guinea.

Characteristic of Major Races

Feature	Caucasoid	Monogoloid	Negroid
Skin colour	Pale reddish white to olive brown.	Saffron to yellow brown, reddish brown.	Brown to black brown yellow brown.
Stature	Medium to tall.	Medium tall to medium short	Tall to very short.
Face	Narrow to medium broad, tends to high no prognathism.	Medium broad to very broad malars high and flat tends to medium.	Medium broad to narrow tends to medium high strong prognathism.
Head form	Long-broad and short medium, high-very high	Medium height, predominantly broad.	Predominantly long low height.
Hair colour	Light blonde to dark brown, straight to wavy.	Brown to brown black, straight.	Brown black light curl and wooly.

Body build	Linear to lateral slender to refuge.	Tend to be lateral, some linearity evident.	Tend to be linear and muscular.
Nose	Usually high, narrow to medium broad.	Low to medium form, medium broad.	Low, medium to very broad.
Blood group	more A than B	High in B	High is Rh(D)
Eye	Colour: light blue to dark brown, lateral eye -fold occasional.	Colour: brown to dark brown, medial epicanthic fold very common.	Colour: brown to brown block, vertical eye-fold common.

Ethnicity

- Ethnicity is a concept referring to a shared culture and a way of life. This can be reflected in language, religion, material culture such as clothing and cuisine, and cultural products such as music and art. Ethnicity is often a major source of social cohesion and social conflict. The world is home to thousands of different ethnic groups, from the Han Chinese (the largest ethnic group in the world) to the smallest indigenous groups, some of which include only a few dozen people. Almost all of these groups possess a shared history, language, religion, and culture, which provide group members with a common identity.
- India is a unique country with great diversity in ethnicities, race, religion, language, culture, cuisine and in every other aspect of the human society. Indian civilization is one of the oldest in the world and primarily consists of the Indo-Aryans of North India and the Dravidians of South India, the people of the Indus Valley Civilization while the former migrated to the country at about 1800 BC. As India has such a diverse cultural demographic, it makes sense that the country is also.

Dravidians

The Dravidian people are any native speakers of the Dravidian languages in the Indian Subcontinent. Almost all the Dravidians live in the southern part of India. The five major ethnic groups of Dravidian people in India are Tamil, Telugu, Kannada, Malayalam, and Tulu.

The ancient Indus Valley civilization in India was believed to have been of Dravidian origin in northern India, but then the Dravidian people were pushed south when the Indo-Aryans came in and the Kuru Kingdom in northern Indian arose. Later South India was dominated by the three Dravidian kingdoms of the

Cheras, Cholas, and the Pandyas. These three kingdoms have been shown to sponsor the growth of literature, music, and the arts and to have done extensive trading. The three kingdoms also supported and were tolerant of Buddhism, Jainism, and Hinduism. The major languages spoken by the Dravidian people are Tamil, Telugu, Kannada, Malayalam, and Brahui.

Do you know?

Arabic script Brahui is the only Dravidian language which is not known to have been written in a Brahmi based script, instead, it has been written in the Arabic script since the second half of the 20th century in Iran Pakistan and Afghanistan.

Religion

- Religion is not a vague fear or unknown powers not the child of terror, but rather a relation of all the members of a community to a power that has the good of the community at heart and protects its law and moral order. Religion produces a distinct attitude towards life which affects the further development of the society. Indeed most cultural situations show the mutual interaction between religion and socio-economic and politico-cultural factors.

Classification of religion

- Religion may be classified based on the belief in god. Monotheistic: the followers of monotheism believe in a single god (Islam, Christianity). Polytheistic: the followers of polytheism believe in many gods (Hinduism). Another classification is on the basis of areas of origin such as Eastern religion, Western religion, far Eastern religion, African religion, Indian religion, etc. Geographers generally classify religions into following;
 - Universalizing religions - Christianity, Islam, and Buddhism.
 - Ethnic religions - Hinduism, Shintoism (Japan), Chinese faiths, Judaism.
 - Tribal or traditional religions - animism, shamanism, secular (non-religious and atheists).

Major religions of the world

- Major religions of the world are classified based on the followers. They are Christianity, Islam, Hinduism, Buddhism, and Judaism. Other important religions include Chinese folk religions, Sikhism, Confucianism, Shintoism etc.
- Christianity is a universal religion which has the largest number of followers in the world. They are spread in Europe, Anglo America, Latin America, Africa, Asia and Oceania. Its sacred book is "Bible". Islam is the second largest religion of the world. The largest concentration of the Islam is in the South West Asia, Central Asia, South Asia

and South East Asia Followed by the North Africa. Shia and Sunni are its two main sects. Its sacred book is Kuran.

- Hinduism is the oldest ethnic religion of the world which was founded about 3000 B.C (B.C.E) in India. Today it has over 8 million followers in the world but main concentration is in India and Nepal. Nearly 99 percent of the total Hindu population is concentrated in south Asia. Its sacred books include the Vedas, the Upanishads, the Epics, the Ramayana and Mahabharata, and the Bhagavad Gita. Buddhism is also one of the oldest religions of India which was founded by Lord Buddha around 525 B.C (B.C.E). Its spread in several Asian countries (China, Myanmar, India, Srilanka, Japan, Mongolia, Korea and South East Asian countries) due to its liberal philosophy. Its two main sects are Hinayana and Mahayana.
- Judaism is the oldest Monotheistic faith which is regarded as the parent of Christianity. It originates 4000 years ago in the Middle East. At present it has about 14 million followers living in U.S.A, Europe and Asia. Chinese religions include two main beliefs called Confucianism and tao-ism. Confucianism was established by Confucious (551-479 B.C (BCE)). Taoism was established by Lao Tse (604-517 B.C (BCE)).
- Jainism is also born in India as a reaction to orthodox Hinduism. It was founded by Lord Mahavir who was a Contemporary of Lord Buddha. Its followers are mostly concentrated in India. It is an offshoot of Hinduism which was established in the 15th century by Guru Nanak. It remained confined to Punjab state and has accepted Gurumukhi as its language.

Tribal Religions

- Tribal religions are the special forms of ethnic religion. The tribal people are generally in the Neolithic stage of social development. Tribal people are strikingly different and diverse in their culture, social and economic life. They cherish their own distinct and have maintained a close relationship to the land and natural environment. Most of them live according to their traditions and are engaged in food gathering, hunting, fishing, primitive agriculture etc, there are about 300 million indigenous people worldwide, constituting about four percent of the total population of the world living in more than sixty countries.

Do you know?

The percentage of tribal to total population is as high as over 90 percent in Greenland, 66 percent in Bolivia and 40 percent in Peru. In India share of tribal people to total population is 8.2 percent.

- Sometimes the tribal people are being termed as the fourth world. The first - second and third world believed that "the land belongs to the people" whereas the fourth world believes that "the people belongs to the land"

Tribal Distribution in world

- Some major tribal groups of the world particularly who are living and struggling
1. Equatorial Forest region: Pigmy, Semang, Sakai, Boro, Papuan, etc.
 2. Grasslands: Masai, Kyrghizs, etc.
 3. Tropical deserts: Bedouin, Bushman, Aborigines etc.
 4. Mountainous region: Bhotia, gujjar, Naga etc.
 5. Monsoon regions: Gonds, Santhals, Todas, Bhils, etc.
 6. Arctic cold regions: Eskimo, Lapp, Alute, Chukchi etc.

Pigmies

- The pigmies are Negroid people and are also called Negrillos. They are the nearest approximation of human being to animal. They are short stature, flat nosed, woolly haired, long headed and black people. The average height of men and women are found 150cm. So they are also called dwarf. The pigmies are those who live in scattered parts of tropical Central Africa. They are found in many sub-groups in the equatorial forest region of Africa mainly in Congo basin 3°N and 3°S latitudes along both sides of the equator. In addition some groups of Pigmies are also found in the forests of Philippines and New Guinea.

Masai

- The Masai of east Africa belong to the pastoral society and are known as the best and most typical cattle herders not only of Africa but also of the world. Masai people are tall and slender with long feet, hands and fingers. Their skin colour ranges from light chocolate to dark brown. They have high and long head, thin face and nose. Their lips are less thick than that of Negroid people. Masai occupy the interior plateau of the equatorial Africa. The territory of the Masai lies between 1°N and 6°S latitudes and covers all the rift valleys in this region.

Bedouin

- In Arabic, Bedouin means desert dwellers. The Bedouins are most important among the tribal of South West-Asia and North Africa. They are pastoral nomads and keep camel, sheep, goats, horse etc. The Bedouins occupy the desert areas of the Arabian Peninsula including Saudi Arabia, Yemen, Oman, Syria and Jordan. The Bedouins belongs to the mixture of Mediterranean and Armenian races. They are medium stature people with

long narrow face, prominent nose, dark eyes and hair. Their complexion is wheatish to pale.

Bushman

- Bushman is the tribal people of Kalahari Desert in southern Africa who are still engaged in hunting and gathering economics. They are on constant run for both food and water. Their homeland Kalahari Desert lies in Botswana, Namibia and southern Angola. The bushman territory is a wide plateau about 2000 meters above the sea level with sub-tropical climate. The bushman are including in the Negroid stock. They are very short in stature and have long head, short and flat ears, and yellowish brown complexion. On the whole the Negroid characteristics prevail among the Bushman.

Eskimos

- Eskimos also called Inuits are tribes of tundra cold region in Canadian northland, Alaska, Greenland and north-eastern Siberian coastal region. The Eskimos are Mongoloid race. The main physical characteristics of the Eskimos are short stature, Flat narrow face, small snub nose, yellow -brown complexion and coarse straight black hair. Hunting and fishing are the main occupations of the Eskimos. They live in igloo and practice hunting way known as Maupak. The Eskimos wear clothes of caribous or reindeers skin and other furs.
- Eskimos are migratory by nature and construct ice houses called Igloos. For travelling on ice shield the Eskimos use sledge which is usually built either of whale bone or of wood whichever is available. It is drawn by two or more dogs, caribous or rain deer.

Tribal in India

- India is the home to large number of indigenous people, who are still untouched by the lifestyle of the modern world. With more than 84.4 million, India has the largest population of the tribal people in the world. These tribal people also known as the adivasis are the poorest in the country, which are still dependent on haunting, agriculture and fishing. Some of the major tribal groups in India include Gonds, Santhals, Khasis, Angamis, Bhils, Bhutias and Great Andamanese. All these tribal people have their own culture, tradition, language and lifestyle. There are more than 50 tribal groups in India. Most of the tribal belong basically to the Negrito, Australoid and Mongoloid racial stocks.

Bhils

- Bhils are popularly known as the bow men of Rajasthan. They are the most widely distributed tribal groups in India. They form the largest tribe of the whole South Asia. Bhils are mainly divided into two main groups the central or pure bills and eastern or Rajput Bhils.

Gonds

- The Gonds are the tribal community mostly found in the Gond forests of the central India. They are one of the largest tribal groups in the world. Gonds have been largely influenced by the Hindus and for the long time have been practicing the Hindus culture and traditions.

Santhals

- Santhals are the third largest tribe in India. They are mostly found in the states of West Bengal, Bihar, Odisha, Jharkhand and Assam. They belong to the pre- Aryan period and have been the great fighters from the time of the British.

Munda

- Munda tribe mainly inhabit in the region of Jharkhand, although they are well spread in the states of West Bengal, Chhattisgarh, Odisha and Bihar. Munda generally means headman of the village. Hunting is the main occupation of the Mundas tribe.

Khasi

- Khasi tribe is mainly found in the KhasiJaintia hills in Meghalaya and in the states of Punjab, Uttar Pradesh, Manipur, West Bengal and Jammu and Kashmir. They form the large part of the population in the state of Meghalaya.

Angami

- Angami tribe belongs to the extreme north eastern part of the country, in the state of Nagaland. The total population of the Angamis is around 12 million. They are quite popular for their woodcraft and artwork. Sekrenyi is the main festival celebrated among the Angamis in Nagaland.

Bhutia

- Bhutia tribes are of the Tibetan origin. They migrated to Sikkim around 16th century. In the northern part of the Sikkim they are known as the Lachenpas and Lachungpas. Bhutias forms 14% of the total population of Sikkim. Losar and Losoong are the main festivals celebrated among the Bhutia tribes.

The Sentinelese tribe, the most dangerous tribe in the world!

Located far into Andaman and Nicobar Islands, the Bay of Bengal in the Indian Ocean, North Sentinel Island is one of the most isolated places on earth. This remote island is home to the Sentinelese tribe, the most dangerous tribe in the world. The Sentinelese is hunter-gatherers, as agriculture is not known to them. Their diet consists mainly of coconuts and fish that can be found in the shallow waters around their shores. The Sentinelese would be described as Stone Age people. The women wear fibre strings tied around their waists, necks and heads. The men also wear necklaces and headbands, but with a thicker waist belt. The men carry spears, bows and arrows. Sometimes the Sentinelese appeared to make friendly gestures at others they would take the gifts into the forest and then fire arrows at the contact party. The population of North Sentinel Island is estimated at 250 individuals. The Sentinelese does not want help from outsiders.

Chenchu

- Chenchu inhabit in the Nallamalai hills, which have been the part of the Nagarjuna Segar Tiger Sanctuary for centuries in Andhra Pradesh, India. They are mainly found in the districts of Mahabubnagar, Nalgonda, Praksham, Guntur, and Kurnool.

Great Andamanese

- Great Andamanese is the Negrito tribe inhabitant in the Andaman group of Islands. They form the largest population among the other tribes found in these islands. According to the census the population of Great Andamanese is now limited to few individuals.

Tribals in Tamil Nadu

- Tribes of Tamil Nadu are concentrated mainly in the district of Nilgiris. Of all the distinct tribes, the Kodas, the Thodas, the Irulas, the Kurumbas and the Badagas form the larger groups, who mainly had a pastoral existence. Other tribes include, Kattunayakan and Paliyan amongst others.
- According to census 2011, tribal population in Tamil Nadu is 7, 94,697. There are around 38 tribes and sub-tribes in Tamil Nadu. The tribal people are predominantly farmers and cultivators and they are much dependent on the forest lands.
- Toda: Men from the family of the tribes are occupied in milking and grazing their large herds of buffaloes. Their settlements are known as 'Munds'. They do not worship any god and their consciousness is cosmic. They live in Nilgiris. Today, there are about a thousand Todas left.

- **Badaga:** The Badagas belong to the backward class and are not classified as tribal. They are an agricultural community, dwelling in the higher plateau of the Nilgiris district in the state of Tamil Nadu. They are engaged in tea cultivation and potato growing. They form the largest group of tribes and boast a rich oral tradition of Folk tales, songs and poetry. These tribes are Hindu and belong to the Shiva sect.
- **Kota:** The Kotas are mainly concentrated in the Tiruchigadi area in the Nilagiri hills. They are distinguished by their colorful Folk dances and are basically musicians, who play at Badaa funerals. They are mainly engaged in producing handicrafts. These tribes of Tamil Nadu are expert iron smiths, potters and carpenters. In order to maintain distance and status in society, the Kotas implement elaborate tattoos.
- **Kurumbas:** The Kurumbas tribes of this state inhabit the intermediate valleys and forests in Villages and were known for their black magic and witchcraft in the past. Their way of living today has changed from their original gathering and hunting existence to working in Coffee and Tea plantations as laborers. Kurumbas are perhaps the only main caste in southern India that has a specialized and distinctive Kurumbas Language.
- **Irula:** The Irula tribes of Tamil Nadu occupy the lower slopes and forests at the base of the Nilgiri Hills. They constitute the second largest group of tribes after the Badagas and are similar to the Kurumbas in many ways. This tribe produces honey, fruits, herbs, roots, gum, dyes etc., and trades them with the people in the plains. In the recent times the Irulas help in catching snakes and collect the snake venom.
- **Paliyan:** They are of the food gathering communities of Tamil Nadu. It is believed that the Paliyan originally belonged to the Palani hills. They are distributed in the districts of Madurai, Tanjavour, Pudukkottai, Tirunelveli and Coimbatore.

Language

- Language is an identification mark for different cultures. Because language is essential to communication, it strongly influences the sort of political, social and economic we create. As a result, economic and religious system frequently follows patterns of language distribution and political borders quite often parallel linguistic boundaries. In modern times linguistic diffusion has been facilitated by trade, tourism, media and international organizations. It has helped in the development of the linguistic pluralism. The greatest linguistic diversity is attributed to heterogeneous societies.

Do you know?

Tamil is one of the longest-surviving classical languages in the world. The earliest period of Tamil literature, Sangam literature, is dated from 300 BC (BCE) - AD (CE) 300. It has the oldest extant literature among Dravidian languages.

Major linguistic Families of the World

- The classification of languages by origin and historical development is known as a genetic classification. The languages which are the descendants of common ancestral language are called proto - language.
- G.L. Trage has classified the languages of the world into 7 linguistic phylum and 30 linguistic families. Linguistic families are further classified in to sub families of languages, which denote major languages.
 - 1.Indo-European - a. Indo-Iranian, b. Latin or Romantic, c. Germanic, d. Balto - Slavic, e. Celtic, f. Hellenic
 - Sino-Tibetan - a. Chinese, b. Tibetan, c. Burman
 - Afro-Asiatic - a. Semitic, b. Egyptian, c. Cushitic, d. Chadic
 - African - a. Niger - Congo (Atlantic, Voltaic, Benu-Nagar)
 - b. Sudanic (Chari-Nile, Saharan,)
 - c. Click Languages (Khoisan)
 - Ural-Altai - a. Finno-Igric, b. Turkic, c. Mangolic, d. Tunguzic
 - Dravidian- malayo - Polynesian- - a. Dravidian, b. Malayan, c. Melanesian, d. Micronesian, e. Polynesian, f. Austro- Asiatic.
 - Palaeo Asiatic- a.Yukaghir

Do you know?

As many as half of the world's 7,000 languages are expected to be extinct by the end of this century; it is estimated that one language dies out every 14 days.

Major Languages of India

- India has a rich Linguistic heritage and has heterogeneous ethnic and social groups, which have their own languages and dialects. According to census of India 1961, there were 187 languages spoken by various sections of Indian society. 23 major languages were spoken by about 97 percent population of the country. 22 languages excluding English are mentioned in the eighth schedule of the constitution of India as follows; Kashmiri, Punjabi, Hindi, Urdu, Bengali, Assamese, Gujarati, Marathi, Kannada, Tamil, Telugu, Malayalam, Sindhi, Sanskrit, Oriya, Nepali, Kongani, Manipuri, Bodo, Dogri, Maithili and Santali of these languages, 14 were initially included in the Constitution. Subsequently, Sindhi was added in 1967 by 21st constitutional amendment act; Konkani, Manipuri and Nepali were added in 1992 by 71st Constitutional Amendment Act; and Bodo, Dogri, Maithili and Santali were added in 2003 by 92nd Constitutional Amendment Act. Indian Languages belong mainly to four linguistic families
 - Austric - Munda, Mon-Khmer
 - Dravidan - Tamil, Telugu, Kannada, Malayalam, Gondi, kurukh, olean, etc.

- Sino- Tibetan- Bodo, Karen, Manipuri, etc.
- Indo - Aryan – Hindi, Urdu, Sans.

Dialect

- A distinct linguistic form peculiar to a region or social group but which nevertheless, can be understood by speakers of other forms of the same language. The two main types of dialects are the **geographic dialect**, spoken by the people of the same area or locality, and the **social dialect** used by people of the same social class, educational level or occupational group.

Major dialects in India

- More than 40 languages or dialects in India are considered to be endangered and are believed to be heading towards extinction as only a few thousand people speak them officials said.
- According to a report of the census Directorate, there are 22 scheduled languages and 100 non –scheduled languages in India. The scheduled languages are 11 from Andaman and Nicobar, Seven from Manipur and Four from Himachal Pradesh. There are 42 languages spoken by less than 10,000 people. Some other languages also are in endangered position in India.

Major dialects in Tamil Nadu

- Tamil is an interesting language with a range of native dialects. The language has several charming improvisations in different regions of the state. Many people are familiar with the old and familiar dialects of Tamil such as Chennai, Coimbatore, Madurai and Tirunelveli

UNESCO'S five levels of language risk:

Safe: Widely spoken

Vulnerable: Not spoken by children outside the home (600 languages)

Definitely endangered: Children not speaking (646 languages)

Severely endangered: Only spoken by oldest generations (527 languages)

Critically endangered: Spoken by only a few members of the oldest generation, often semi-speakers (577 languages)

Political Geography - Concept of Nation and State Nation

- A nation is a group of people who see themselves as a cohesive and coherent unit based on shared cultural or historical criteria. Nations are socially constructed units, not given by nature. Their existence, definition, and members can change dramatically based on circumstances. Nations in some ways can be thought of as “imagined communities” that are bound together by notions of unity that can pivot around religion, ethnic identity, language, cultural practice and so forth.

State

- A State is an independent, sovereign government exercising control over a certain spatially defined and bounded area, whose borders are usually clearly defined and internationally recognized by other states.

Do you know?

Vaishali was established as a republic by the 6th century B.C (BCE), prior to the birth of Gautama Buddha in 563 B.C (BCE), making it the world's first republic.

Nation-State

- The nation state is a system of organization defined by geography, politics and culture. The nation is cultural identity that is shared by the people, and the state is the governing administration. A nation state must have a shared national identity, physical borders, and a single government.
- A nation-state is a political unit with a well-defined territory, inhabited by a people who are well-organised, possess sufficient powers and consider them to be a nation by virtue of certain binding factors which may be emotional and which are reflected in law and governance.

Frontiers and Boundaries

- **Frontiers:** International frontiers and boundaries separate land, rivers and lakes subject to different sovereignties. In 1900 frontiers had almost disappeared and had been replaced by boundaries that are lines. A Frontier is a politico geographical area, lying beyond defined borders of a political unit into which expansion could take place.

Types of Boundaries

- Boundaries can be classified according to their relationship with the cultural landscape. Some boundaries were established prior to the permanent occupation of areas by the present inhabitants. In some cases patterns of settlement were already developing so that the boundary ultimately established has a different relationship to the cultural

realities of the area involved. This classification is known as the functional or genetic classification of boundaries.

Different between Frontier and Boundary

Frontier	Boundary
1. Natural	1. Mostly Anthropogenic.
2. Areal Concept	2. Linear Concept.
3. Frontiers have no political dispute.	3. Boundaries vary often disputable by the rival nations.
4. Frontiers generally have mountainous area, desert, marshes, etc. Thus, inhabitable.	4. But boundaries have no such criteria.
5. Frontiers are dynamic.	5. Boundaries are static because once fixed, they hardly change.

Boundaries: A boundary is a line demarcating the recognised limit of an established political unit, administrative region or geographical region e. g a state, country or district.

Do you know?

China has the maximum number of neighbors touching its border. The 14 countries touching its border are: India, Pakistan, Afghanistan, Tajikistan, Kyrgyzstan, Kazakhstan, Mongolia, Russia, North Korea, Vietnam, Laos, Myanmar, Bhutan and Nepal

Do you know?

Canada, the world's second largest country, shares the longest international land border with the United States. The Canada- US land border is 8,893 km long.

Genetic Classification of the boundaries

1. Antecedent Boundaries

The boundaries drawn before the cultural-political realm.

Such boundaries were non-contentious.

E .g, N. Africa and the state boundaries of USA.

2. The Subsequent Boundaries

When the cultural realms are fully developed & political boundaries are contentious.

Such boundaries are irregular or amorphous boundaries.

E.g. the countries of Europe.

3. Superimposed Boundaries

When a political boundary divides a homogenous cultural region and across the boundary the people with similar ethnicity are found.

E.g. Pok

4. Relict Boundaries

Historical boundaries which only exist in the books.

E.g. Persia, the boundary between east & West Germany.

Geopolitics: Global Strategic views

- The study of the way a country's size, position, etc, influence its power and its relationships with other countries. Political activity is influenced by the physical features of a country or area of the world. Geo politics is concerned with how geographical factors including territory, population, strategic location, and natural resources endowments as modified by economics and technology affect the relations between states and the struggle forward domination. It is battle between land power and sea power which is going to lead the world continents by one.
- Mackinder described the political history of the world as continuous struggle between land and sea powers. According to him, the Columbian era of sea powers, which gave Europe its pivotal position for four centuries is coming to an end. And in the struggle between land and sea powers, the ultimate victory is going to be of one possessing land powers. He divided the earth into 3 tiers.

1) The Heartland - area of interior and Arctic drainage in the Eastern Europe, covered by mountains on three sides and Arctic in north. This is a natural fortress on earth, inaccessible to sea powers.

2) The Inner or Marginal Crescent - area of Europe and Asia adjoining the Heartland and Africa, north of Sahara.

3) The Outer or Insular Crescent - It includes North and South America, Africa (south of Sahara) and Australia. Besides, it also includes the Great Britain and Japan because of their insularity from Eurasia.

- According to Mackinder, one with control over Heartland will be in an unstoppable position to rule the world. Heartland, with its agricultural and industrial resources would conquer the inner crescent and Outer crescent would follow later. He conceptualized his theory as:

Who rules East Europe commands the Heartland.

Who rules Heartland commands World Island.

Who rules World Island commands the World.

- Mackinder later argued that key to control Heartland lays in Eastern Europe, reflecting a powerful strand of pre and post- Versailles geographical thinking concerning the news to separate the powerful states of Germany and Russia by the creation of 'buffer states'.
- Influence - His theory was put to test during the World War II when the Heartland could become the power center of the world if either Germany unites with Russia or China or Japan thrashes Russia. But the shattering defeat of Germany turned Heartland into a power vacuum.
- The area highlighted in red is the heartland, blue is rim land and the encircled area is the world island.
- The heartland is inaccessible from top because North Sea, Norwegian Sea, Barents Sea, Kara Sea, Laptev Sea, East Siberian Sea are all frozen throughout the year. The hearland is inaccessible from the bottom because of Middle Eastern desert, Iranian Plateau, Himalayas, Plateau's of Tibet and Siberian mountains. This makes heartland immune to any conquests from any other side than Eastern Europe.
- The only gateway to the heartland is through Eastern Europe. So, protecting one gateway would be far easier than protecting the whole land. Moreover, the heartland was self-sufficient with most of the resources and wasn't dependent on trade from outside world.
- So, Mackinder believed that the one who controls the heartland would be able to control the Rimland and as a result the world-Island, and the one, who rules the world Island, would rule the world. Although this theory made sense at that time (1904), when there was no significant aviation and naval power, it does not make much sense now.

Century Geopolitics of the multipolar world order

- To put it succinctly, the unipolar world is characterized by the US' predominant hegemony in a wide variety of spheres, whether exercised directly through unilateral initiatives or indirectly ("Lead From Behind") through its regional and institutional partners. The Multipolar forces in the world are working to replace the US-led international order with a diversified array of multiple stakeholders in order to bring balance to International Affairs. Importantly, they seek to do this through progressively reforming international institutions such as the UN, IMF, World Bank, and others, as well as creating their own counterparts to some of them like the BRICS New

Development Bank or outright forming entirely new and unprecedented organizations like the SCO.

- One of the latest proposals has been to broaden the BRICS format through what has now been called the “BRICS-Plus” strategy, which essentially seeks to have each of the five member states encourage multilateral cooperation between each other’s respective regional integration organizations. As Russian Valdai Club expert YaroslavLissovlik describes it, this could see Mercosur, the SADC, and the Eurasian Economic Union, SCO, SAARC, and ASEAN all cooperating with one another in changing the world order.

Missile Defense Shield, Prompt Global Strike, and the Naval Race

- The basis of American control over the world is through economic means as enforced by military ones. In certain cases, though, the US is unable to directly attack its rivals such as Russia and China without suffering unacceptable damage through a nuclear second strike, ergo why Washington is pushing to build anti-missile installations all around Eurasia in order to ring in these Great Powers and diminish their most credible deterrent capability. Complementary with this are the US’ space weapons, whether based in this theatre (X37-B and the policy of “Prompt Global Strike”) or directed towards it (anti-satellite weapons, whether kinetic such as missiles or non-kinetic like lasers).
- Neither the US’ missile shields nor its space-related weaponry are sufficient enough for ensuring that the country is defended from submarine-launched ballistic missiles, which form a crucial component of any country’s nuclear triad. This explains why there’s an ongoing naval race across the world as the US seeks to ensure its dominance in the high seas in the face of rising competition from Russia, China, and others. The global ocean is also important for another reason as well, and this one relates back to the economic basis of American dominance over the world. China depends on the international waterways for the vast majority of its trade, which makes it inordinately vulnerable to any US efforts to block certain chokepoints such as the Strait of Malacca and Suez Canal.

OBOR’s Global Reorganization

- Understanding the sudden systemic-shaking consequences that any hostile action like this could inflict for China’s domestic socio-economic stability, the People’s Republic prudently foresaw the need to pioneer ambitious trans-continental trade routes to its crucial European partner, as well as secure the Sea Lines Of Communication (SLOC) along its existing maritime ones in order to safeguard its access to the growing economics of Africa. The latter are exceptionally important nowadays because their growth is expected to allow Beijing to relieve itself of its industrial overproduction so long as it can succeed in building up these marketplaces and stabilizing them. As for the Western Hemisphere, China wants to increase its soft presence here as a means of

competing with the US and asymmetrically countering America's moves in the South China Sea.

- Altogether, the above stratagem explains the essence of China's One Belt One Road (OBOR) global vision of New Silk Road connectivity, which is designed to transform the world's trading networks so as to facilitate the transition from a unipolar American-led international order to a diversified Multipolar one safeguarded by a host of Great Powers. It also, however, provides the blueprint for how the US will oppose the greatest threat thus far to its worldwide hegemony, as all that Washington has to do is encourage identity-centric Hybrid Wars in the geostrategic transit states along these corridors in order to disrupt, control, or influence them in ways which remove their Multipolar game-changing impact.

Geopolitics and the New World Order

- The global elite-leading academics, intellectuals, foreign policy analysts, foundation heads and corporate power brokers, as well as many Western leaders—may largely have forgotten about it. But what we're witnessing now is geography's revenge in the East-West struggle for control of the buffer state of Ukraine, in the post-Arab Spring fracturing of artificial Middle Eastern states into ethnic and sectarian fiefs and in the unprecedented arms race being undertaken by East Asian states as they dispute potentially resource-rich waters. Technology hasn't negated geography it has only made it more precious and claustrophobic.
- Whereas the West has come to think about international relations in terms of laws and multinational agreements, most of the rest of the world still thinks in terms of deserts, mountain ranges, all-weather ports and tracts of land and water. The world is back to the maps of elementary school as a starting point for an understanding of history, culture, religion and ethnicity—not to mention power struggles over trade routes and natural resources.
- Europe's modern era is supposed to be about the European Union triumphing over the bonds of blood and ethnicity, building a system of laws from Iberia to the Black Sea—and eventually from Lisbon to Moscow. But the E.U.'s long financial crisis has weakened its political influence in Central and Eastern Europe. And while its democratic ideals have been appealing to many in Ukraine, the dictates of geography make it nearly impossible for that nation to reorient itself entirely toward the West.
- Russia is still big, and Russia is still autocratic after all it remains a sprawling and insecure land power that has enjoyed no cartographic impediments to invasion from French, Germans, Swedes, Lithuanians and Poles over the course of its history. The southern Crimean Peninsula is still heavily ethnic Russian, and it is the home of Russia's Black Sea fleet, providing Russia's only outlet to the Mediterranean.
- In short, Russia will use every geographical and linguistic advantage to weaken Ukraine as a state. Ukraine is simply located too far east, and is too spatially exposed to

Russia, for it ever to be in the interests of any government in Moscow–democratic or not–to allow Ukraine’s complete alignment with the West.

- To live in a world where geography is respected and not ignored is to understand the constraints. Many obstacles simply cannot be overcome. That is why the greatest statesmen work near the edges of what is possible. Geography establishes the broad parameters– only within its bounds does human agency have a chance to succeed.
- While our foreign policy must be morally based, the analysis behind it must be cold-blooded, with geography as its starting point. In geopolitics, the past never dies and there is no modern world.

APPOLO STUDY CENTRE CHENNAI



4. UNION AND ITS TERRITORY

Articles 1 to 4 under Part-I of the Constitution deal with the Union and its territory.

Article 1 describes India, that is, Bharat as a ‘**Union of States**’ rather than a ‘**Federation of States**’.

Article 1, the territory of India can be classified into three categories: 1. Territories of the states 2. Union territories 3. Territories that may be acquired by the Government of India at any time

According to Dr B R Ambedkar, the phrase ‘**Union of States**’ has been preferred to ‘**Federation of States**’ for two reasons: one, the Indian Federation is not the result of an agreement among the states like the American Federation; and two, the states have no right to secede from the federation. The federation is an Union because it is indestructible. The Sixteenth amendment act of **1963**, prevents Secession of states from Indian union. The ‘Territory of India’ is a wider expression than the ‘Union of India’ because the latter includes only states while the former includes not only the states but also union territories and territories that may be acquired.

Article 2 grants two powers to the Parliament: (a) the power to admit into the Union of India new states; and (b) the power to establish new states.

PARLIAMENT’S POWER TO REORGANISE THE STATES

Article 3 authorises the Parliament to:

form a new state by separation of territory from any state or by uniting two or more states or parts of states or by uniting any territory to a part of any state,
 increase the area of any state,
 diminish the area of any state,
 alter the boundaries of any state, and
 alter the name of any state.

However, Article 3 lays down two conditions in this regard: one, a bill contemplating the above changes can be introduced in the Parliament only with the prior recommendation of the President; and two, before recommending the bill, the President has to refer the same to the state legislature concerned for expressing its views within a specified period. The President (or Parliament) is not bound by the views of the state legislature and may either accept or reject them. Constitution authorises the Parliament to form new states or alter the areas, boundaries or names of the existing states without their consent.

The Constitution (**Article 4**) declares that laws made under Article 2 and 3 are not to be considered as amendments of the Constitution under Article 368. Such laws can be passed by a simple majority.

Indian Territory can be ceded to a foreign state only by amending the Constitution under **Article 368**. Consequently, the **9th Constitutional Amendment Act (1960)** was enacted to transfer territory to Pakistan. However, **Supreme Court in 1969** ruled that, settlement of a boundary dispute between India and another country does not require a constitutional amendment. It can be done by executive action as it does not involve cession of Indian Territory to a foreign country.

Integration of Princely States

Of the **552 princely** states situated within the geographical boundaries of India, **549 joined** India and the remaining **3 (Hyderabad, Junagarh and Kashmir)** refused to join India. However, in course of time, they were also integrated with India—Hyderabad by means of police action, Junagarh by means of referendum and Kashmir by the Instrument of Accession.

In 1950, the Constitution contained a four - fold classification of the states and territories.

Part A - 9 Governor's provinces

Part B - 9 Princely States with legislatures

Part C - 10 Chief Commissioners provinces and princely states

Part D - Andaman and Nicobar Islands.

Annexation of Hyderabad, Jammu Kashmir, Junagarh: Hyderabad:

Hyderabad, where the Nizam, Osman Ali Khan, Asif Jah VII, a Muslim ruler who presided over a largely Hindu population chose independence and hoped to maintain this with an irregular army recruited from the Muslim aristocracy, known as the [Razakars](#). The Indian Home Minister [Sardar Patel](#) decided to annex Hyderabad in what was termed a "police action". Operation Polo, the code name of the Hyderabad [police action](#) was began on 13 September 1948. On 17 September 1948 Government of India took the administration of Hyderabad.

Jammu Kashmir by instrument of accession:

The **Instrument of Accession** is a legal document executed by [Maharaja Hari Singh](#), ruler of the [princely state](#) of [Jammu and Kashmir](#), on **26 October 1947**. Through this agreement government of India took the administration of Jammu Kashmir.

Junagarh

It is located in [Gujarat](#). The Nawab of Junagarh, [Muhammad Mahabat Khanji III](#), Bhutto Chief Minister of Junagarh decided that Junagarh should become part of Pakistan. But people wished to join with India. A plebiscite was held on **20 February 1948** people voted to join India. Finally **junagarh** was acceded with India.

Pre-Independence

The plan for linguistic re-organisation began in 1917 by the Congress Party especially the Andhra Provincial Congress

Odisha became the first Indian state to be linguistically independent in 1936 after separated from erstwhile Bihar and Orissa Province.

According to Dr. B.R. Ambedkar, “Linguistic provinces will result in creating as many nations as there are groups with pride in their race, language and literature. The central legislature will become a league of nations and central executive may become a meeting of separate and solidified nations”

Dhar Commission and JVP Committee

There has been a demand from different regions, particularly South India, for reorganisation of states on linguistic basis. Accordingly, in **June 1948**, the Government of India appointed the Linguistic Provinces Commission under the chairmanship of **S K Dhar** to examine the feasibility of this. The commission submitted its report in **December 1948** and recommended the reorganisation of states on the basis of administrative convenience rather than linguistic factor.

Linguistic Provinces Committee appointed by the Congress in December 1948 itself to examine the whole question afresh. It consisted of **Jawaharlal Nehru, Vallabhbhai Patel** and **Pattabhi Sitaramayya** and hence, was popularly known as JVP Committee. It submitted its report in **April 1949** and formally rejected language as the basis for reorganisation of states.

However, in **October 1953**, the Government of India was forced to create the first linguistic state, known as **Andhra state**, by separating the Telugu speaking areas from the **Madras state**. This followed a prolonged popular agitation and the death of **Potti Sriramulu**, a Congress person of standing, after a **58-day** hunger strike for the cause.

Fazl Ali Commission

The creation of Andhra state intensified the demand from other regions for creation of states on linguistic basis. This forced the Government of India to appoint (**in December 1953**) a three-member States Reorganisation Commission under the chairmanship of **Fazl Ali** to re-examine the whole question. Its other two members were **K M Panikkar** and **H N Kunzru**. It submitted its report in **September 1955** and broadly accepted language as the basis of reorganisation of states. But, it rejected the theory of ‘**one language-one state**’

It identified four major factors

Preservation and strengthening of the unity and security of the country.

Linguistic and cultural homogeneity

Financial, economic and administrative considerations

Planning and promotion of the welfare of the people in each state as well as of the nation as a whole.

By the States Reorganisation Act (1956) and the **7th Constitutional Amendment Act (1956)**, the distinction between Part-A and Part-B states was done away with and Part-C states were abolished. Some of them were merged with adjacent states and some others were designated as union territories. As a result, **14 states and 6 union territories were created on November 1, 1956.**

New States and Union Territories Created After 1956

Maharashtra and Gujarat

In 1960, the bilingual state of Bombay was divided into two separate states **Maharashtra for Marathi-speaking** people and Gujarat for Gujarati-speaking people. Gujarat was established as the **15th state** of the Indian Union.

Dadra and Nagar Haveli

The Portuguese ruled this territory until its liberation in **1954**. It was converted into a union territory of India by the **10th Constitutional Amendment Act, 1961.**

Goa, Daman and Diu

India acquired these three territories from the Portuguese by means of a police action in 1961. They were constituted as a union territory by the **12th Constitutional Amendment Act, 1962.** Later, in **1987**, Goa was conferred a statehood. Consequently, Daman and Diu was made a separate union territory.

Puducherry

The territory of Puducherry comprises the former French establishments in India known as Puducherry, Karaikal, Mahe and Yanam. The French handed over this territory to India in **1954**. Subsequently, it was administered as an 'acquired territory', till **1962** when it was made a union territory by the **14th Constitutional Amendment Act, 1962.**

Nagaland

In 1963, the State of Nagaland was formed as the **16th state of the Indian Union** by the **13th amendment act, 1962.**

Haryana, Chandigarh and Himachal Pradesh

In 1966, the State of Punjab was bifurcated to create Haryana, the **17th state of the Indian Union**, and the union territory of **Chandigarh.**

In 1971, the union territory of Himachal Pradesh was elevated to the status of a state (18th state of the Indian Union).

Manipur, Tripura and Meghalaya

The two Union Territories of Manipur and Tripura and the Sub-State of Meghalaya got statehood and the two union territories of Mizoram and Arunachal Pradesh (originally known as North-East Frontier Agency–NEFA) came into being. With this, the number of states of the Indian Union increased to **21 (Manipur 19th, Tripura 20th and Meghalaya 21st)**. Initially, the **22nd Constitutional Amendment Act (1969)** created Meghalaya as an ‘**autonomous state**’ or ‘**sub-state**’ within the state of Assam with its own legislature and council of ministers.

Sikkim

In **1947**, Sikkim became a ‘**protectorate**’ of India. The **35th Constitutional Amendment Act (1974)** introduced a new class of statehood under the constitution by conferring on Sikkim the status of an ‘**associate state**’ of the Indian Union.

Consequently, the **36th Constitutional Amendment Act (1975)** was enacted to make Sikkim a full-fledged state of the Indian Union (the **22nd state**).

Mizoram, Arunachal Pradesh and Goa

In **1987**, three new States of Mizoram, Arunachal Pradesh and Goa came into being as the **23rd, 24th and 25th states** of the Indian Union respectively.

Chhattisgarh, Uttarakhand and Jharkhand

In **2000**, three more new States of Chhattisgarh, Uttarakhand and Jharkhand were created out of the territories of Madhya Pradesh, Uttar Pradesh and Bihar respectively. These became the **26th, 27th and 28th states** of the Indian Union respectively.

Telangana

On **June 2, 2014** state of **Telangana** was created by bifurcating Andhra Pradesh. Hyderabad is made the joint capital for Telangana and Andhra Pradesh for a period of 10 years. During this period, Andhra Pradesh should establish its own separate capital. Andhra Pradesh High court renamed as Hyderabad High court and is made common for both the states till a separate High court is set up for the state of Andhra Pradesh.

Jammu & Kashmir and Ladakh

Till 2019, the erstwhile state of Jammu and Kashmir had its own constitution and thus enjoyed a special status by virtue of Article 370 of the constitution of India. In 2019, this special status was abolished by a presidential order known as “**The Constitution (Application to Jammu and Kashmir) Order, 2019**”

Further, the Jammu and Kashmir Reorganisation Act, 2019 bifurcated the erstwhile state into the **Union Territory of Jammu and Kashmir** and the **Union Territory of Ladakh**. However, the inoperative article 370 continue to remain in the text of the Constitution of India.

At present India have **28 states and 8 union Territories**.

Change of Names

The names of some states and union territories have also been changed. The United Provinces was the first state to have a new name. It was renamed '**Uttar Pradesh**' in 1950. In 1969, Madras was renamed '**Tamil Nadu**'. In 1973, Mysore was renamed '**Karnataka**'. In the same year, Laccadive, Minicoy and Amindivi Islands were renamed '**Lakshadweep**'. In 1992, the Union Territory of Delhi was redesignated as the National Capital Territory of **Delhi** (without being conferred the status of a full-fledged state) by the **69th** Constitutional Amendment Act, **1991**. In 2006, Uttaranchal was renamed as '**Uttarakhand**'. In the same year, Pondicherry was renamed as '**Puducherry**'. In 2011, **Orissa** was renamed as '**Odisha**'.

Pending States

The process of reorganisation of states continues with some of the localities demanding separate states.

Harit Pradesh (Western Uttar Pradesh)

Purwanchal (Easter Uttar Pradesh)

Bodoland (Northern Assam)

Saurashtra (Southern Gujarat)

Gorkhaland (Northern West Bengal)

Vidhartha (Eastern Maharashtra)

Kosal (Western Odisha)

5.CITIZENSHIP

The word 'Citizen' is derived from the **Latin** word 'Civis' which means resident of a city state of Ancient Rome.

Citizens are full members of the Indian State and owe allegiance to it. They enjoy all civil and political rights. In India, single citizenship is followed. It is based on British.

In India both a citizen by birth as well as a naturalised citizen is eligible for the office of President while in USA, only a citizen by birth and not a naturalised citizen is eligible for the office of President.

As per the order precedence, President is the first citizen of our country.

Nationality and Citizenship

Nationality is the status of belonging to a particular nation by birth, origin. It's an **ethnic and racial concept**. It cannot be changed Citizenship is granted to an individual by the government of a country. It can be changed.

CONSTITUTIONAL PROVISIONS

The Constitution deals with the citizenship from **Articles 5 to 11 under Part II**. Accordingly, the Parliament has enacted the Citizenship Act, 1955, it provides for acquisition and loss of citizenship after the commencement of the Constitution. It has been amended in 1957, 1960, 1985, 1986, 1992, 2003, 2005, 2015 and 2019. Commonwealth citizenship was repealed by Citizenship (Amendment) act 2003.

Acquisition of Citizenship

The Citizenship Act of 1955 prescribes five ways of acquiring citizenship.

1. By Birth (Jus Solis)

A person born in India on (or) after January 26, 1950 but before July 1, 1987

A person born in India after July 1, 1987 only if either of his/her parents is a citizen of India.

A person born on (or) after December 3, 2004 only if both parents are citizen of India (or) one of whose parents is a citizen and the other is not an illegal migrant.

2. By Descent (Jus Sanguinis)

A person born outside India on (or) after January 26, 1950 but before December 10, 1992 if his/her father was a citizen of India

A person born outside India on (or) after December 10, 1992 if either or his/her parents is a citizen of India.

From December 3, 2004 onwards, a person born outside India shall not be citizen of India by descent unless his/her birth is registered at an Indian consulate within one year of the date of birth.

3. By Registration

A person of Indian origin who is ordinarily resident in India for seven years before making an application for registration.

A person married to a citizen of India and is ordinarily resident in India for seven years before making application.

4. By Naturalisation

A Citizen of any country renounced the citizenship of that country and resided in India throughout the period of twelve months.

A person of good character and adequate knowledge of a language specified in the eighth schedule to the constitution

However, the government of India can waive any conditions in case of a person who has rendered distinguished service to **science, philosophy, art, literature, world peace (or) human progress.**

Hindus, Sikhs, Buddhists, Jains, Parsis and Christians from Afghanistan, Bangladesh and Pakistan who entered India on or before December 31, 2014 will not be treated as illegal migrants and hence are eligible for citizenship by naturalisation. This is provided by the **Citizenship (Amendment) Act of 2019.**

5. By Incorporation of Territory

If any foreign territory becomes a part of India, the persons who among the people of territory shall be the citizens of India.

Example: Citizenship (Pondicherry) Order, 1962

Besides above ways, special provisions as to citizenship of persons is covered by the **Assam accord.** (1985)

Loss of Citizenship

The Citizenship Act, 1955, prescribes three ways of losing citizenship.

1. By renunciation (Voluntary act)

Any citizen of India of full age and capacity can make a declaration renouncing his/her Indian citizenship.

2. By Termination (By operation of law)

When an Indian citizen voluntarily acquires the **citizenship of another country**, he/she automatically ceases to be an Indian citizen.

3. By Deprivation (compulsory termination)

Citizenship is deprived on the basis of

Acquisition of Indian citizenship by fraud (or) false representation
Being disloyal to the constitution

Overseas Citizenship of India(OCI)

In **September 2000**, the Government of India had set up a High-Level Committee on Indian Diaspora under Chairmanship of **L.M. Singhvi**. It recommended to provide for grant of dual citizenship to the Person of Indian origin(PIO) belonging to certain specified countries. Accordingly, citizenship amendment act 2003 made provision for acquisition of Overseas citizenship of India by the PIOs of 16 countries other than Pakistan and Bangladesh.

Citizenship (amendment) act 2005 expanded the scope to grant of OCI for PIOs of all countries except Pakistan and Bangladesh.

In 2011, the Government of India announced its decision to merge the PIO card and OCI card schemes into a single scheme. This new scheme is proposed to be called as the Overseas Indian Card Holders Scheme. It was created by the citizenship amendment act, 2015.

Non-Resident Indian

Any Indian citizen who is residing outside India and holds an Indian passport.

Person of Indian Origin

A person whose any ancestors was Indian nationals and who is presently holding another country's citizenship (other than Pakistan and Bangladesh)

OCI Card Holder

It is an immigration status permitting a foreign citizen of Indian Origin to live and work in India indefinitely (except the citizen of Pakistan and Bangladesh)

1. Registration of OCI Cardholder

Any person who is a citizen of another country but was eligible to become a citizen of India at the time of commencement of the Constitution.

Any person who is a child (or) grandchild (or) great grandchild of such a citizen.

2. Conferment of Rights on OCI cardholder

An OCI cardholder shall not be

Entitled to right to equality of opportunity in matters of public employment
Eligible for appointment to public services and posts.

3. Renunciation of OCI Card

Any OCI cardholder can make a declaration in prescribed manner renouncing his/her OCI card.

4. Cancellation of Registration as OCI Cardholder

If OCI card was obtained by means of fraud, false representation
Within five years after registration, been sentenced to imprisonment for a term not less than two years (or) any violations of any law of India including minor offences (by citizenship (amendment) act 2019)

Pravasi Bharatiya Diwas (Overseas Indians Day)

Based on the recommendation of L.M.Joshi Singhvi it was started in 2003. It is conducted in every year on **January 9** to honour the Indian people living in foreign countries. The day commemorates the **arrival of Mahatma Gandhi** in India from South Africa.

Articles Related to Citizenship at a Glance

Art. No	Subject-matter
5	Citizenship at the commencement of the Constitution A person born in India or if either parents born in India or has been resident for five years immediately before commencement.
6	Rights of the citizenship of certain persons who have migrated to India from Pakistan before July 19, 1948
7	Rights of citizenship of certain migrants to Pakistan after March 1, 1947 but later returned to India for resettlement.
8	Rights of citizenship of certain persons of Indian origin residing outside India
9	Persons voluntary acquiring citizenship of a foreign state not to be citizens
10	Continuance of the rights of citizenship
11	Parliament to regulate the right of citizenship by law

6. FUNDAMENTAL RIGHTS

The Fundamental Rights are enshrined in Part III of the Constitution from Articles 12 to 35. It is based on “Bill of rights” of USA constitution. Part III of the Constitution is rightly described as the *Magna Carta* of India. Magna Carta is the charter of rights issued by King John of England in 1215. It contains a very long and comprehensive list of ‘justiciable’ Fundamental Rights. The Fundamental Rights are guaranteed by the Constitution to all persons without any discrimination.

The Fundamental Rights are meant for promoting the ideal of political democracy.

Originally, The Constitution provided for seven Fundamental Rights,

1. Right to equality (Articles 14-18)
2. Right to freedom (Articles 19-22)
3. Right against exploitation (Articles 23-24)
4. Right to freedom of religion (Articles 25-28)
5. Cultural and educational rights (Articles 29-30)
6. Right to property (Article 31)
7. Right to constitutional remedies (Article 32)

However, the right to property was deleted from the list of Fundamental Rights by the 44th Amendment Act, 1978. It is made a legal right under Article 300-A in Part XII of the Constitution. So, at present, there are only six Fundamental Rights.

FEATURES OF FUNDAMENTAL RIGHTS

They are not absolute but qualified

They are justiciable

They are not sacrosanct or permanent.

They can be suspended during the operation of a National Emergency except the rights guaranteed by Articles 20 and 21.

Most of them are directly enforceable (self-executor) while a few of them can be enforced on the basis of a law made for giving effect to them. Such a law can be made only by the Parliament and not by state legislatures so that uniformity throughout the country is maintained (Article 35).

Some of them available only to citizens.

Their application can be restricted while martial law is in force in any area.

Definition of State

Article 12 has defined the term ‘State’ which includes all organs of Union Government and state government, All local authorities and all statutory or non-statutory authorities like LIC, ONGC, etc.

According to Supreme Court, any agency working as an instrument of the state also falls within the term 'state'.

Laws Inconsistent With Fundamental Rights

Article 13 declares that all laws that are inconsistent with or in derogation of any of the fundamental rights shall be void. In other words, it expressly provides for the doctrine of judicial review. This power has been conferred on the Supreme Court (Article 32) and the high courts (Article 226) that can declare a law unconstitutional and invalid on the ground of contravention of any of the Fundamental Rights.

The Parliament reacted to the Supreme Court's judgement in the *Golaknath Case* (1967) by enacting the 24th Amendment Act (1971). The 24th Amendment Act declared that the Parliament has the power to abridge or take away any of the Fundamental Rights by enacting Constitutional Amendment Acts.

Further, Article 13 declares that a constitutional amendment is not a law and hence cannot be challenged. However, the Supreme Court held in the *Kesavananda Bharati Case* (1973) that a Constitutional amendment can be challenged on the ground that it violates a fundamental right that forms a part of the 'basic structure' of the Constitution and hence, can be declared as void.

Doctrine of Eclipse

Based on the Supreme Court ruling, Doctrine of eclipse states that "all laws in force in the territory of India before the commencement of the Constitution in so far as they are inconsistent with the provisions of fundamental rights shall be void to the extent of such inconsistency."

But such laws are not invalid but only remains unenforceable. They also remain applicable to individuals who have not been given fundamental rights for example, non-citizens.

Fundamental Rights at a Glance

Category	Consists of
1. Right to equality (Articles 14-18)	Equality before law and equal protection of laws (Article 14). Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth (Article 15). Equality of opportunity in matters of public employment (Article 16). Abolition of untouchability and prohibition of its practice (Article 17). Abolition of titles except military and academic (Article 18).

<p>2. Right to freedom (Articles 19–22)</p>	<p>Protection of six rights regarding freedom of: (i) speech and expression, (ii) assembly, (iii) association, (iv) movement, (v) residence, and (vi) profession (Article 19). Protection in respect of conviction for offences (Article 20). Protection of life and personal liberty (Article 21). Right to elementary education (Article 21A). Protection against arrest and detention in certain cases (Article 22).</p>
<p>3. Right against exploitation (Articles 23–24)</p>	<p>Prohibition of traffic in human beings and forced labour (Article 23). Prohibition of employment of children in factories, etc. (Article 24).</p>
<p>4. Right to freedom of religion (Article 25–28)</p>	<p>Freedom of conscience and free profession, practice and propagation of religion (Article 25). Freedom to manage religious affairs (Article 26). Freedom from payment of taxes for promotion of any religion (Article 27). Freedom from attending religious instruction or worship in certain educational institutions (Article 28).</p>
<p>5. Cultural and educational rights (Articles 29–30)</p>	<p>Protection of language, script and culture of minorities Right of minorities (Article 29) to establish and administer educational institutions (Article 30).</p>
<p>6. Right to constitutional remedies (Article 32)</p>	<p>Right to move the Supreme Court for the enforcement of fundamental rights including the writs of (i) Habeas corpus, (ii) mandamus, (iii) prohibition, (iv) certiorari, and (v) quo warranto (Article 32).</p>

Fundamental rights available only to citizens of India- Article 15, Article 16, Article 19, Article 29, Article 30

RIGHT TO EQUALITY

1. Equality before Law and Equal Protection of Laws (Article 14)

Article 14 says that the State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India. 'Equality before law' is of British origin while the concept of 'equal protection of laws' has been taken from the American Constitution. The former is a negative concept while the latter is a positive concept

Rule of Law

The concept of 'equality before law' is an element of the concept of 'Rule of Law', propounded by A.V. Dicey, the British jurist.

Exception

The President of India and the governor of states enjoy immunity during the term of office.

Foreign diplomats, UNO and its agencies enjoy the diplomatic immunity.

2. Prohibition of discrimination on certain grounds (Article 15)

The use of the word 'only' in the constitution connotes that discrimination on other grounds is not prohibited.

Exceptions

Special provisions for women and children

Socially or educationally backward (or) for scheduled castes and scheduled tribes.

Reservation for OBCs in educational institutions. It was added by the 93rd Amendment Act of 2005.

Reservation for Economically Weaker Section in educational institutions which was added by 103rd Amendment Act of 2019.

3. Equality of Opportunity in Public Employment(Article 16)

Kaka Kalelkar Commission

It was the first backward classes commission constituted in 1953 with 11 members.

Mandal Commission

In 1979, the Moraji Desai Government appointed the Second Backward Classes Commission under the chairmanship of B P Mandal, a Member of Parliament, in terms of Article 340 of the Constitution to investigate the conditions of the socially and educationally backward classes and suggest measures for their advancement. The commission recommended for reservation of 27% government jobs for the Other Backward Classes (OBCs) so that the total reservation for all ((SCs, STs and OBCs) amounts to 50%

Indira Sawhney Case (1992) Verdict

The total reserved quota should not exceed 50% except in some extraordinary situations.

Ram Nandan Committee was appointed to identify the creamy layer among the OBCs. It submitted its report in 1993, which was accepted.

In order to nullify the ruling with regard to reservation in promotions, the 77th Amendment Act was enacted in 1995. It added a new provision in Article 16 that empowers the State to provide for reservation in promotions of any services under the State in favour of the SCs and STs that are not adequately represented in the state services. Again, the 85th Amendment Act of 2001 provides for 'consequential seniority' in the case of promotion by virtue of rule of reservation for the government servants belonging to the SCs and STs with retrospective effect from June 1995.

The 76th Amendment Act of 1994 has placed the Tamil Nadu Reservations Act of 1994 in the Ninth Schedule to protect it from judicial review as it provided for 69 percent of reservation, far exceeding the 50 per cent ceiling. 103rd Amendment Act of 2019 provided 10% reservation to the Economically Weaker Sections (EWS) in civil posts and services.

Abolition of Untouchability (Article 17)

Article 17 abolishes 'untouchability' and forbids its practice in any form. In 1976, the Untouchability (Offences) Act, 1955 has been amended and renamed as the Protection of Civil Rights Act. The term 'untouchability' has not been defined either in the Constitution (or) in the Act.

5. Abolition of Titles (Article 18)

The hereditary titles of nobility like 'Maharaja' conferred by colonial states are banned. In 1996, the Supreme Court upheld the constitutional validity of national awards like Padma Awards but they should not be used as suffixes (or) prefixes to the names of awardees.

RIGHT TO FREEDOM

According to M.V. Pylee, "Personal liberty is the most fundamental of fundamental rights. Articles 19 to 22 deal with different aspects of this basic right. Taken together, these four articles form a Charter of personal liberties, which provides the back bone of the chapter on Fundamental Rights"

1. Protection of Six Rights (Article 19)

Right to freedom of speech and expression.

Right to assemble peaceably and without arms.

Right to form associations or unions or co-operative societies.

Right to move freely throughout the territory of India.

Right to reside and settle in any part of the territory of India.

Right to practice any profession or to carry on any occupation, trade or business.

2. Protection in Respect of Conviction for Offences (Article 20)

Article 20 grants protection against arbitrary and excessive punishment to an accused person, whether citizen or foreigner or legal person like a company or a corporation.

No ex-post-factolaw: No person shall be (i) convicted of any offence except for violation of a law in force at the time of the commission of the act, nor (ii) subjected to a penalty greater than that prescribed by the law in force at the time of the commission of the act.

No double jeopardy: No person shall be prosecuted and punished for the same offence more than once.

No self-incrimination: No person accused of any offence shall be compelled to be a witness against himself.

3. Protection of Life and Personal Liberty (article 21)

Procedure established by law

Article 21 declares that no person shall be deprived of his life or personal liberty except according to procedure established by law. This right is available to both citizens and non-citizens.

In the famous Gopalan case (1950), the Supreme Court has taken a narrow interpretation of the Article 21. It held that the protection under Article 21 is available only against arbitrary executive action and not from arbitrary legislative action. This means that the State can deprive the right to life and personal liberty of a person based on a law. This is because of the expression 'procedure established by law' in Article 21, which is different from the expression 'due process of law' contained in the American Constitution. Hence, the validity of a law that has prescribed a procedure cannot be questioned on the ground that the law is unreasonable, unfair or unjust. Secondly, the Supreme Court held that the 'personal liberty' means only liberty relating to the person or body of the individual.

Due process of law

But, in Menaka case (1978), the Supreme Court overruled its judgement in the *Gopalan* case by taking a wider interpretation of the Article 21. Therefore, it ruled that the right to life and personal liberty of a person can be deprived by a law provided the procedure prescribed by that law is reasonable, fair and just. In other words, it has introduced the American expression 'due process of law'. In effect, the protection under Article 21 should be available not only against arbitrary executive action but also against arbitrary legislative action.

4. Right to Education (Article 21A)

Article 21 A declares that the State shall provide free and compulsory education to all children of the age of six to fourteen years in such a manner as the State may determine. Thus, this provision makes only elementary education a Fundamental Right and not higher or professional education. This provision was added by the 86th Constitutional Amendment Act of 2002. This amendment is a major milestone in the country's aim to achieve 'Education

for All'. The government described this step as 'the dawn of the second revolution in the chapter of citizens' rights. In pursuance of Article 21A, the Parliament enacted the Right of Children to Free and Compulsory Education (RTE) Act, 2009. This act seeks to provide full time elementary education of satisfactory and equitable quality in a formal school.

5. Protection against Arrest and Detention(Article 22)

Article 22 grants protection to persons who are arrested or detained. Detention is of two types, punitive and preventive. Punitive detention is to punish a person for an offence committed by him after trial and conviction in a court. Preventive detention, on the other hand, means detention of a person without trial and conviction by a court. Both the Parliament as well as the state legislatures can concurrently make a law of preventive detention.

The 44th Amendment Act of 1978 has reduced the period of detention without obtaining the opinion of an advisory board from three to two months.

However, this provision has not yet been brought into force, hence, the original period of 3 months still continues.

No democratic country in the world has made preventive detention as an integral part of the constitution as has been done in India.

The preventive detention laws

Preventive Detention Act, 1950. Expired in 1969.

Maintenance of Internal Security Act (MISA), 1971. Repealed in 1978.

Conservation of Foreign Exchange and Prevention of Smuggling Activities Act (COFEPOSA), 1974.

National Security Act (NASA), 1980.

Prevention of Black-marketing and Maintenance of Supplies of Essential Commodities Act (PBMSECA), 1980.

Terrorist and Disruptive Activities (Prevention) Act (TADA), 1985. Repealed in 1995.

Prevention of Illicit Traffic in Narcotic Drugs and Psychotropic Substances Act (PITNDPSA), 1988.

Prevention of Terrorism Act (POTA), 2002. Repealed in 2004.

Right against Exploitation

1. Prohibition of Traffic in Human Beings and Forced Labour (Article 23)

Article 23 prohibits traffic in human beings, begar(forced labour) and other similar forms of forced labour. The expression 'traffic in human beings' include (a) selling and buying of men, women and childrenlike goods; (b) immoral traffic in women and children, including prostitution; (c) Devadasi; and (d) slavery. To punish these acts, the Parliament has made the Immoral Traffic (Prevention) Act, 1956.

The Article 23 prohibits other 'similar forms of forced labour' like 'bonded labour'. In this regard, the Bonded Labour System (Abolition) Act, 1976; the Minimum Wages Act, 1948; the Contract Labour Act, 1970 and Equal Remuneration Act, 1976 were made.

Right against sexual exploitation

The Sexual Harassment of Women (Prevention, Prohibition and Redressal) Act of 2013.

Protection of Children from Sexual Offences Act (POCSO), 2012.

The Act defines a child as any person below eighteen years of age.

Death penalty for rapists of girls below 12 years of age based on POCSO (Amendment) Act, 2019.

2. Prohibition of Employment of Children in Factories(Article 24)

Article 24 prohibits the employment of children below the age of 14 years in any factory, mine or other hazardous activities like construction work or railway. The Child Labour (Prohibition and Regulation) Act, 1986, is the most important law in this direction. In addition, the Employment of Children Act, 1938; the Factories Act, 1948; the Mines Act, 1952; the Merchant Shipping Act, 1958; the Plantation Labour Act, 1951; the Motor Transport Workers Act, 1951; Apprentices Act, 1961; the Bidi and Cigar Workers Act, 1966; and other similar acts prohibit the employment of children below certain age.

The Commissions for Protection of Child Rights Act, 2005 was enacted to provide for the establishment of a National Commission and State Commissions for Protection of Child Rights and Children's Courts for providing speedy trial of offences against children or of violation of child rights. National Commission for Protection of Child Rights has been established in 2006.

Child Labour Amendment (2016)

The Child Labour (Prohibition and Regulation) Act, 2016 amended the Child Labour (Prohibition and Regulation) Act, 1986. It has renamed the Principal act as the Child and Adolescent Labour (Protection and Regulation) act 1986.

It prohibits the employment of children below 14 years in all occupations and processes. Earlier this prohibition was applicable to 18 occupations and 65 processes.

It prohibits employment of adolescents (14 to 18 years) in certain hazardous occupation and processes. It introduces more stringent punishment for offenders. It is an imprisonment of 6 months to 2 years or fine of 20000 to 50000. In case repeated offence imprisonment is of 1 year to 3 year.

Kailash Satyarthi is a 2014 Nobel Peace Prize recipient and the founder of Bachpan Bachao Andolan.

More than 86,000 children in India have been liberated by him and his team from child labour, slavery and trafficking.

Right to Freedom of Religion

Article 25 contains two explanations one, wearing and carrying of kirpans (Sikh's knife) is to be included in the profession of the Sikh religion; and two, Hindus, in this context includes Sikhs, Jains and Buddhists

Article 27 prohibits the state from favouring, patronising and supporting one religion over the other. This provision prohibits only levy of a tax and not a fee.

Under Article 28, no religious instruction shall be provided in any educational institution wholly maintained out of state funds. But, it shall not apply to an institution established under any endowment (or) trust.

Cultural and Educational Rights

Article 29 grants protection to both religious minorities as well linguistic minorities. It extends not only to minorities but any section of citizens.

Article 30 includes the right of a minority to impart education to its children in its own language. However, the term minority has not been defined anywhere in the constitution.

RIGHT TO CONSTITUTIONAL REMEDIES

Dr Ambedkar called Article 32 as the most important article of the Constitution— ‘an Article without which this constitution would be a nullity. It is the very soul of the Constitution and the very heart of it’ . The Supreme Court has ruled that Article 32 is a basic feature of the Constitution. The Supreme Court shall have power to issue directions or orders or writs for the enforcement of any of the fundamental rights. The writs issued may include habeas corpus, mandamus, prohibition, certiorari and quo-warranto.

That is why the Supreme Court is called the “Guardian of the Constitution”

WRITS – TYPES AND SCOPE

The writ jurisdiction of the Supreme Court differs from that of a high court in three respects:

The Supreme Court can issue writs only for the enforcement of fundamental rights whereas a high court can issue writs not only for the enforcement of Fundamental Rights but also for any other purpose. Thus, the writ jurisdiction of the Supreme Court, in this respect, is narrower than that of high court.

A remedy under Article 32 is in itself a Fundamental Right and hence, the Supreme Court may not refuse to exercise its writ jurisdiction. On the other hand, a remedy under Article 226 is discretionary and hence, a high court may refuse to exercise its writ jurisdiction. The Supreme Court is thus constituted as a defender and guarantor of the fundamental rights.

The territorial jurisdiction of the Supreme Court for the purpose of issuing writs is wider than that of a high court.

Habeas Corpus

It is a Latin term which literally means 'to have the body of'. It is an order issued by the court to a person who has detained another person, to produce the body of the latter before it. The writ of *habeas corpus* can be issued against both public authorities as well as private individuals.

Mandamus

It literally means 'we command'. It is a command issued by the court to a public official asking him to perform his official duties that he has failed or refused to perform. It can also be issued against any public body, a corporation, an inferior court, a tribunal or government for the same purpose.

Prohibition

It means 'to forbid'. It is issued by a higher court to a lower court or tribunal to prevent the latter from exceeding its jurisdiction or usurping a jurisdiction that it does not possess. Thus, unlike *mandamus* that directs activity, the prohibition directs inactivity. The writ of prohibition can be issued only against judicial and quasi-judicial authorities. It is not available against administrative authorities, legislative bodies, and private individuals or bodies.

Certiorari

It means 'to be certified' or 'to be informed'. It is issued by a higher court to a lower court or tribunal either to transfer a case pending with the latter to it - self or to squash the order of the latter in a case. Unlike prohibition, which is only preventive, *certiorari* is both preventive as well as curative

Till recently, the writ of *certiorari* could be issued only against judicial and quasi-judicial authorities and not against administrative authorities. However, in 1991, the Supreme Court ruled that the *certiorari* can be issued even against administrative authorities affecting rights of individuals. Like prohibition, *certiorari* is also not available against legislative bodies and private individuals or bodies.

Quo-Warranto

In the literal sense, it means 'by what authority or warrant'. It is issued by the court to enquire into the legality of claim of a person to a public office. Hence, it prevents illegal usurpation of public office by a person.

It cannot be issued in cases of ministerial office or private office. Unlike the other four writs, this can be sought by any interested person and not necessarily by the aggrieved person.

Armed Forces and Fundamental Rights (Article 33)

It empowers the Parliament to restrict (or) abrogate the fundamental rights of the members of armed forces.

Martial Law and Fundamental Rights

Article 34 provides for the restrictions on fundamental rights while martial law is in force in any area within the territory of India. Martial law is different from the Emergency.

Effecting Certain Fundamental Rights

Article 35 lays down that the power to make laws, to give effect to certain specified fundamental rights shall vest only in the Parliament and not in the state legislatures.

PRESENT POSITION OF RIGHT TO PROPERTY

44th Amendment Act of 1978 abolished the right to property as a Fundamental Right by repealing Article 19(1)(f) and Article 31 from Part III. Instead, the Act inserted a new Article 300A in Part XII under the heading 'Right to Property'. It provides that no person shall be deprived of his property except by authority of law. Thus, the right to property still remains a legal right or a constitutional right, though no longer a fundamental right. It is not a part of the basic structure of the Constitution.

EXCEPTIONS TO FUNDAMENTAL RIGHTS

Saving of Laws Providing for Acquisition of Estates, etc- Article 31A.

Validation of Certain Acts and Regulations Article 31B

Saving of Laws Giving Effect to Certain Directive Principles Article 31C

RIGHTS OUTSIDE PART III

The rights which are outside Part III are known as constitutional rights or legal rights or non-fundamental rights.

No tax shall be levied or collected except by authority of law (Article 265 in Part XII).

No person shall be deprived of his property save by authority of law (Article 300-A in Part XII).

Trade, commerce and intercourse throughout the territory of India shall be free (Article 301 in Part XIII).

The elections to the Lok Sabha and the State Legislative Assembly shall be on the basis of adult suffrage (Article 326 in Part XV).

Criticism of Fundamental Rights

Excessive Limitations

No social and economic rights

No clarity

No permanency

Suspension during emergency

Expensive remedy

Preventive Detention
No Consistent Philosophy

