

APPOLO STUDY CENTRE

Ancient & Medieval History

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Unit - 3 Indus Civilization

Why did people settle near rivers?

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

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

Discovery of a lost city - Harappa

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

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

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

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

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

How do archaeologists explore a lost city?

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

Sites in Indian borders

Archaeologists found major Harappan sites within Indian borders

Time Span of Indus Civilisation

Geographical range: South Asia

Period: Bronze Age

Time: 3300 to 1900 BCE (determined using the radiocarbon dating method)

Area: 13 lakh sq.km

Cities: 6 big cities

Villages: More than 200

Urban Civilisation

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

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

Unique Features of Harappan Civilisation

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

Mehergarh - the Precursor to Indus Civilisation

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

Streets and Houses

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

why burnt bricks are used in construction?

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

Bronze Age

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

Drainage System

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

The Great Bath

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

The Great Granary

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

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

The Assembly Hall

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

Trade and Transport

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

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

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

Dockyard at Lothal

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

Leader in Mohenjo-Daro

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

Technology

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

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

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

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

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

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

Do you know The hidden treasures of the Indus civilisation

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

Apparel

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

Love and peace

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

Ornaments

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

Iron was unknown to people of Indus

Copper was the first metal discovered and used by humans

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

Who Governed them?

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

Occupation

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

Pottery

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

Religious Belief

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

Toy Culture

Toys like carts, cows with movable heads and limbs, clay balls, tiny doll, a small clay monkey, terracotta squirrels eating a nut, clay dogs and male dancer have been found. They made various types of toys using terracotta, which show that they enjoyed playing

The earliest form of writing was developed by Sumerians

What happened to Harappans?

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

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

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

Radiocarbon Dating Method: A Standard Tool for Archaeologists

Also known as C14 method, the radiocarbon method uses the radioactive isotope of carbon called carbon14 to determine the age of an object.

General Facts about Indus Civilisation

- It is among the oldest in the world.
- It is also the largest among four ancient civilisations
- The world’s first planned cities are found in this civilisation
- The Indus also had advanced sanitation and drainage system
- There was a high sense of awareness on public health.

Elsewhere in the World



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



Mesopotamia (Sumerian period) Ur Ziggurat built by king Ur Nammu in Honour of the Moon God Sin



Abu Simbel Site of two temples built by Egyptian king Ramises II

Unit - 4 Ancient Cities of Tamilagam

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

- Teacher:** Wow! You look pretty in your new dress, Tamilini.
- Students:** Ma'm, today is her birthday.
- Teacher:** Wish you a happy birthday
- Tamilini:** Many more happy returns of the day.
- Tamilini:** Thank you, ma'm.
- Teacher:** Ok children. Shall we start today's class from Tamilini's birthday.
- Students:** How come ma'm? What is the connection between Tamilini's birthday and today's class?
- Teacher:** There is. I shall come to that later. Let us stand up and wish her first.
- Students:** Happy birthday, Tamil.
- Tamilini:** Thank you all.
- Teacher:** Tamil, Is Chennai your home town?
- Tamilini:** No ma'm. My home town is Kadavur near Karur.
- Teacher:** Good. Do you have the habit of visiting your home town?
- Tamilini:** Yes ma'm. Every summer I visit my home town.
- Teacher:** Excellent! Can you tell me the difference between Kadavur and Chennai?
- Tamilini:** Kadavur is a village. Chennai is a city.
- Teacher:** Excellent!
- Teacher:** Can you tell what were the earliest planned cities of ancient India?
- Students:** Harappa and Mohenjo-Daro, ma'm.
- Teacher:** Yes. Very good children. Today we are going to study about the ancient towns of Tamilagam. They are Poompuhar, Madurai, Kanchi. Shall we start?
- Students:** Ok ma'm.
- Teacher:** See we have started today's lesson with Tamilini's birthday.
- Students:** Yes mam.
- Teacher:** Like Harappa and Mohenjo-Daro in ancient India, there were famous towns in ancient Tamilagam too. Madurai, Kanchi and Poompuhar are prominent among them.

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

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

Poompuhar

Poompuhar is one of the oldest towns in ancient Tamilagam. This is the place where well known characters of Silapathikaram, Kovalan and Kannagi lived. It was also a port town along the Bay of Bengal. The ports were established for facilitating maritime trade. Even in times past, countries began to export their surplus products and import the

scarce commodities by sea. Poompuhar is one such historic port that emerged in the wake of increasing maritime trade. It is a coastal town near the present-day Mayiladuthurai and is located where the river Cauvery drains into the sea.

Poompuhar Port

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

Silappadikaram, in particular, speaks about the greatness of Poompuhar. The lead female character of Silappadikaram is Kannagi. Her father is Maanaigan. Sea traders are known by the name Maanaigan. The male character Kovalan's father is Maasathuvan. Maasathuvan means a big trader. It is clear from the text that Poompuhar was a place where big traders and sea traders had settled down.

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

The traders of Poompuhar were known for their honesty and integrity. They sold goods at legitimate prices. Pattinappaalai states that "selling any commodity at a higher price was considered bad". The author of Pattinappaalai, Kadiyalur Uruttirangannanar, belonged to 2nd century BCE. This is indicative of Puhar's antiquity. Horses were imported by sea. Pepper was procured through the land route. Gold that came from Vadamalai was polished and exported to the overseas countries. Sandal from Western Ghats, pearls from southern sea, corals from eastern sea and food items from Eelam were imported.

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

We can learn about the life of the people of Puhar by reading Pattinappaalai and "Puhar Kandam" of Silappathikaram. Puhar was a busy port upto 200 CE. It might have been either washed away by sea or destroyed by big shore waves. The remains of that destruction can still be seen in the present Poompuhar town.

Madurai

Madurai has been one of the oldest cities in India. Its antiquity can be understood from the sobriquet “Sangam Valartha Nagaram” it has earned. Pandyas, the Cholas and later the Kalabras ruled Madurai in the ancient period. During medieval times, later Cholas and later Pandyas followed by the Nayaks ruled this historic town. This has resulted in cultural blending. Trade flourished and evidence for this has been unearthed in archaeological excavation done in Keezhadi near Madurai.

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

Madurai had Naalangadi and Allangadi.

- ❖ **Naalangadi - Day Market.**
- ❖ **Allangadi - Evening Market.**

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

A mint of Roman coins was present at Madurai. The coins of other countries were also minted at Madurai, which is a proof for the glory of Madurai. The fame of Madurai is attested by the accounts of the Greek historian Megasthenes. Chanakya, Chandragupta’s minister, makes a mention of Madurai in his book, Arthashastra. In the moat around the town, tunnels had been constructed in such a way that even elephants could comfortably enter.

Kanchi

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

The greatness of Kanchi as an educational centre can be understood from the fact that the Chinese traveller Hieun Tsang who studied at Nalanda University visited Kanchi ‘Kadigai’ to pursue his further studies. Poet Kalidasa says, “Kanchi is the best of the towns”. Tamil poet saint Thirunavukarasar praises Kanchi as “Kalviyil Karaiillatha Kanchi”.

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

Kanchi is also known as the temple town. The famous temple of great architectural beauty, Kailasanathar temple, was built by later Pallava king Rajasimha at Kanchi. During

the Pallava period, a large number of cave temples were built. The Buddhist monk Manimegalai spent the last part of her life at Kanchi speaks highly of that town.

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

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

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

Tamil sayings represent the uniqueness of each ancient Tamil kingdom

- ❖ Chola Nadu - sorudaithu (rice in abundance).
 - ❖ Pandya Nadu - muthudaithu (pearls in abundance).
 - ❖ Chera Nadu - vezhamudaithu (elephants in abundance).
 - ❖ Thondai Nadu - Saandrorudaithu (scholars in abundance)
-
- ❖ **Chera Nadu** Comprised Malayalam-speaking regions and Tamil districts of Coimbatore, Nilgiris, Karur, Kanniyakumari and Some parts of present Kerala.
 - ❖ **Chola Nadu** Present-day Thanjavur, Tiruvarur, Nagai, Trichy and Pudukkottai districts.
 - ❖ **Pandya Nadu** - Erstwhile composite Madurai, Ramanathapuram, Sivagangai, Thuthukkudi and Tirunelveli districts
 - ❖ **Thondai Nadu** - Present-day Kancheepuram, Dharmapuri, Tiruvallur, Tiruvannamalai, Vellore and northern parts of Villupuram districts.

6th term II

Unit 1 - **Vedic Culture in North India and Megalithic Culture in South India**

Vedic Age

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

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

Who were the Aryans?

The Aryans were Indo-Aryan language speaking, semi nomadic pastoralists.

They came from Central Asia in several waves of migration through Khyber Pass of Hindu Kush Mountains.

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

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

Time, Spread and Sources

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

Aryans and their Home in India

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

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

Sources

Vedic literature

Vedic literature can be classified into two broad categories.

1. Shrutis - The Shrutis comprise the four Vedas, the Brahmanas, the Aranyakas and the Upanishads. They are considered sacred, eternal, and an unquestionable truth. 'Shruti' means listening (or unwritten) ones that were transmitted orally through generations.

2. Smritis - A body of texts containing teachings on religion such as Ithihasas, Puranas, Tantras and Agamas. Smritis are not eternal. They are constantly revised. 'Smriti' means definite and written literature.

National Motto

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

Archaeological Sources

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

Vedic Culture

Polity and Society

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

King

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

Sabha - a council of elders.

Samiti - assembly of people.

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

- When the Aryans moved east ward- into Ganges-Yamuna-Doab regions, the early settlements were replaced by territorial kingdoms. Hereditary kingship began to emerge. In the monarchical form of government, the power of the king increased and he performed various rituals and sacrifices to make his position strong.
- Many Janas or Tribes were amalgamated to form Janapadas or Rashtras in later Vedic period. The importance of Samithi and Sabha diminished and the Vidhata completely disappeared. New states emerged. Bali was a voluntary contribution of the people to the King. In the later Vedic period bali was treated as tax and collected regularly. The Kuru and Panchala kingdoms flourished and large cities like Ayodhya, Indraprastha and Mathura also emerged during this period.

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

Social Organization

- The Vedic family was patriarchal. The fair complexioned Aryans distinguished themselves from dark complexioned non-Aryans whom they called Dasys and Dasas. Within the early Vedic Society there were three divisions (Treyi) ; the general public were called Vis, the warrior class was called Kshatriyas and the Priestly class was named Brahmanas. At a later stage, when the Aryans had to accommodate non-Aryan skilled workers in their social arrangement, a rigid four-fold Varna system was developed, i.e., the priestly Brahmanas, the warrior Kshatriyas, the land owning Vysyas and the skilled workers sudras. Thus a graded social order emerged.
- Although the Vedic Age is evidenced by good number of texts, it does not have adequate amount of material evidences.

Status of women

- In Rig Vedic society, women relatively enjoyed some freedom. The wife was respected as the mistress of the household. She could perform rituals along with her husband in their house. Child marriage and sati were unknown. There was no bar on the remarriage of widows. Nevertheless, the women were denied right to inherit property from their parents. They played no role in public affairs.
- In the later Vedic period the role of women in society, as well as their status, even within the family, declined. Women could no longer perform rituals in the family. The rules of marriage became much more complex and rigid. Polygamy became common. Widow remarriage was not encouraged. Education was denied to women. Intercaste marriages were spurned.

Economic Life

- Economy in the Vedic period was sustained by a combination of pastoralism and agriculture. Though occupation of Rig Vedic Aryans was cattle rearing, there were

carpenters, chariot makers, potters, smiths, weavers, and leather workers. **Ochre Coloured Pottery (OCP)** was attributed to this period. Horses, cows, goats, sheep, oxen and dogs were domesticated.

- When Aryans permanently settled in Sindh and the Punjab regions they began to practise agriculture. The staple crop was yava (barley). There is no mention of wheat or cotton in the Rig-Veda, though both were cultivated by the Indus people. Two crops a year were raised.
- In the later Vedic period the Aryans tamed elephants, apart from cow, goat, sheep and horse. In addition to craftsmen of early Vedic period there were also jewellers, dyers and smelters. Pottery of this period was **Painted Grey Ware Culture**.
- Use of iron plough and axe helped to put more areas of land under cultivation. Crops of wheat, rice and barley were cultivated. With the growth of agriculture, the idea of private possession of land came into existence. New crafts and arts developed leading to surplus production of commodities for sale.
- Trade became extensive. Barter system was prevalent (exchange of goods). They used Nishka, Satmana (gold coins) and Krishnala (silver coins) for business transactions.

Metals Known to Rig Vedic People

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

Religion

- Rig Vedic Aryans worshipped mostly the earthly and celestial gods like Prithvi (Earth), Agni (fire), Vayu (wind), Varuna (rain), Indra (Thunder). There were also lesser female deities like Aditi (goddess of eternity) and Usha (appearance of dawn). Their religion was Yajna centered. The mode of prayer was recitation of Vedic hymns. People prayed for the welfare of Praja (children) Pasu (cattle) and Dhana (wealth). Cow was considered a sacred animal. There were no temples. Idol worship had not yet come into existence.
- Later on priesthood became a profession and a hereditary one. New gods were perhaps adopted from non-Aryans. Indra and Agni lost their importance. Prajapathi (the creator) Vishnu (the protector) and Rudra (the destroyer) became prominent. Sacrifices and rituals became more elaborate.

Education

Gurukula System of Education

- **The gurukula system is an ancient learning method.**

- The word Gurukula is a combination of the Sanskrit Word Guru (teacher or master) and Kula (family or home).
- The shishyas resided with their guru and served them and simultaneously learnt and gained knowledge.
- The students received education through oral tradition meaning rote learning, and were required to memorise everything.
- The subjects of the study included the four Vedas, Ithihasas, Puranas, grammar, logic, ethics, astrology, maths and military science.
- The students were also trained to lead a disciplined life.
- Only Dvijas could be Shishyas. No women could have formal education.

Age - based Ashramas

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

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

CONTEMPORARY CULTURE IN SOUTH INDIA AND TAMIL NADU

- The early Vedic culture in northern India coincided with Chalcolithic cultures that prevailed in other parts of the sub-continent. Since, people used copper (chalco) and stone (lithic), it was called Chalcolithic period.
- Though Chalcolithic culture of India was contemporary to the mature phase of Harappan culture, they continued to exist even after the decline of the latter.
- The later Vedic culture in north India and the Iron Age in south India belong to the same period.
- Towards the end of Iron Age, people stepped into what is known as Megalithic Culture (600 BC (BCE) and AD (CE) 100).
- Megalithic Period in ancient Tamilakam synchronised with the pre Sangam period. The Black and Red Ware Pottery became the characteristic of the Megalithic period.

MEGALITHIC / IRON AGE IN TAMILNADU

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

Some of the Megalithic / Iron Age Archaeological Sites in Tamil Nadu Adichanallur - Thoothukudi District

- Among the artefacts unearthed were Urns, pottery of various kinds (Red Ware, Black Ware), iron implements, daggers, swords, spears and arrows, some stone beads and a few gold ornaments.
- Bronze objects representing domestic animals and wild animals like tiger, antelope and elephant have been unearthed.
- The people were skilful in making pottery and in working stone and wood.

Keezhadi - Sivagangai District

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

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

Porunthal - Dindigul District

- **Finds** - Grave goods, glass beads (in red, white, yellow, blue and green), iron swords, pottery with Tamil Brahmi scripts, pots filled with rice, semi-precious metals such as quartz, carnelian, bangles made of glass and shell.
- The discovery of iron sickle, pike, and tip of ploughs provide evidences that they had the practice of rice cultivation in Tamil Nadu. A pot of rice from Porunthal site proves that rice was people's staple food.

Paiyampalli - Vellore District

- **Archaeological Finds** -Iron artefacts, along with Megalithic Black and Red Ware Pottery have been found.
- Evidence for iron smelting has come to light at Paiyampalli. The date of this culture, based on radio carbon dating, is 1000 BC (BCE).

Kodumanal - Erode District

- It is identified with the Kodumanam of Pathitrupathu. More than 300 pottery inscriptions in Tamil - Brahmi have been discovered there. Archaeologists have also discovered spindles, whorls (used for making thread from cotton) and pieces of cloth, along with tools, weapons, ornaments, beads, particularly carnelian.
- A Menhir found at burial site is assigned to the Megalithic period.

Megalithic Monuments in Tamil Nadu

- The people who lived during the last stages of the New Stone Age began to follow the Megalithic system of burial. According to this system, the dead body was placed in a big pot along with burial goods. The Megalithic monuments bear witness to a highly advanced state of civilisation with the knowledge of iron and community living.
- **Dolmens** are Megalithic tombs made of two or more upright stones with a single stone lying across the burial site. Megalithic Dolmens have been found in Veeraraghavapuram village, Kanchipuram district, Kummalaruthupatti, Dindigul district, and in Narasingampatti, Madurai district.
- **Menhir**-In Breton Language 'Men' means "stone" and 'hir', "long." They are monolithic pillars planted vertically into the ground in memory of the dead.
- Menhir at Singaripalayam in Tirupur District and at Vembur in Theni District points to the existence of an ancient settlement along the banks of River Uppar. Menhirs are found at Narasingampatti, Madurai district, Kumarikalpalayam and Kodumanal in Erode district.
- **Hero Stones** - A Hero Stone is a memorial stone raised in remembrance of the honourable death of a hero in a battle or those who lost their lives while defending their village from animals or enemies. Hero stones are found at Maanur village near Palani, Dindigul district, Vellalankottai, Tuticorin district, and Pulimankombai, Dindigul district.

2. Great Thinkers and New Faiths

Intellectual Awakening

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

Sources

Literary sources

Angas	-	Jain texts
Tripitakas and Jatakas	-	Buddhist texts

Causes for the Rise of Intellectual Awakening and the Birth of Buddhism and Jainism. There were several reasons for the rise of new intellectual awakening. Some of the exploitative practices that paved way for new faiths include:

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

Origin of Jainism

Jainism is one of the world’s oldest living religions. Jainism grounds itself in 24 Tirthankaras. A ‘Tirthankara’, is the one who revealed religious truth at different times. The first Tirthankara was Rishabha and the last one was Mahavira. Jainism gained prominence under the aegis of Mahavira, during the sixth century BC (BCE).

Mahavira (The Great Hero)

Vardhamana, meaning ‘prosperous’, was a kshatriya prince. However, at the age of 30, he renounced his princely status to adopt an ascetic life. He undertook intense meditation. After twelve and a half years of rigorous penance, Vardhamana attained omniscience or supreme knowledge, known as Kevala.

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

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

Unique Teachings of Jainism

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

Tri-rathnas or Three Jewels

Mahavira exhorted the three - fold path for the attainment of moksha and for the liberation from Karma. They are:

- **Right Faith**
- **Right Knowledge**
- **Right action**

Jain Code of Conduct

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

They are:

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

Digambaras and Svetambaras Jainism split into two sects.

Digambaras

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

Svetambaras

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

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

- Use of people's language.
- Intelligible teachings.
- Support from rulers and traders.
- Perseverance of Jain monks.
- Influence of Jainism (Samanam) in Tamil Nadu
- In ancient Tamil literature, Jainism is referred to as Samanam.
- There is a Samanar Hill or Samanar Malai in Keelakuyilkudi village, 15 km away from Madurai. The images of Tirthankaras created by Jain monks are found in the hill. It is a protected monument of Archaeological Survey of India.
- In Arittapatti, a small village 25 km from Madurai, on one side of Kalinjmalai hill there are Jain caves called Pandavar Padukkai. Pandavar Padukkai is the bed of Jain saints.
- There is a reference to Aravor Palli, place of living for Jain monks, in Manimegalai.
- According to Silapathikaram, when Kovalan and Kannagi were on their way to Madurai, Gownthiyadigal a female jain monk blessed the couple and accompanied them.
- Puhar, Uraiyur, Madurai, Vanchi (Karuvur), Kanchi all had Jain monasteries.
- Jina Kanchi - Thiruparthikundram, a village in Kanchipuram, has two ancient Jain temples. This village was once called Jina Kanchi.

Buddhism

Gautama Buddha

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

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

Four Great Sights

- At the age of 29, Siddhartha saw four sorrowful sights. They were:
- An uncared old man in rags with his bent back.
- An sick man suffering from an incurable disease.
- A man's corpse being carried to the burial ground by weeping relatives.

An ascetic

Enlightenment

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

- **Buddha's Four Noble Truths**
- **Life is full of sorrow and misery.**
- **Desire is the cause of misery.**
- **Sorrows and sufferings can be removed by giving up one's desire.**

The desire can be overcome by following the right path (Noble eight-fold path)

Eight Fold Path

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

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

Teachings of Buddha

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

- **Buddha advocated ahimsa or non-violence.**
- **Buddha had rejected the caste system.**
- **The Wheel of life - represents the Buddhist view of the world.**

Buddhist Sangha

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

Buddhist Sects

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

Causes for the Spread of Buddhism

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

Jainism and Buddhism - Similarities and Dissimilarities		
Similarities	Dissimilarities	
	Jainism	Buddhism
<ul style="list-style-type: none"> • Both Mahavira and Buddha hailed from royal families. Yet they renounced royal privileges and chose to adopt an ascetic life. 	<ul style="list-style-type: none"> • It followed extreme path. • It remained in India only. 	<ul style="list-style-type: none"> • It followed middle path. • It spread across many parts of

<ul style="list-style-type: none"> • Denied the authority of Vedas. • Taught in the language of the common people. • Admitted disciples from all the castes and from both the genders. • Opposed blood sacrifices. • Believed in the doctrine of Karma. • Emphasized on right conduct and right knowledge instead of performing religious ceremonials and rituals as the means to achieve salvation. 	<ul style="list-style-type: none"> • It does not believe in the existence of god, but believes life in every living being. 	<p>the world.</p> <ul style="list-style-type: none"> • It emphasise on ANATMA (no eternal soul) and ANITYA (impermanence).
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Influence of Buddhism in Tamilnadu

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

NOTE

- ❖ The word Jain derives from the Sanskrit word Jina, which means conquering self and the external world.
- ❖ Omniscience - It is the ability to know everything or be infinitely wise.
- ❖ **What is Karma?**

The belief that a person's actions in this life determine the quality of his or her later part of the current life and the next incarnation. Moksha - Liberation from the cycle of birth and death Gautama Swami, a chief disciple of Mahavira, compiled the teachings of Mahavira, called Agama sidhantha.

- ❖ Chaitya - A Buddhist shrine or a meditation hall.
- ❖ Viharas - Monasteries/living quarters for monks.
- ❖ Stupas - Built over the remains of Buddha's body, they are monuments of great artistic value.
- ❖ Frescoes (paintings) Frescoes on the ceilings and walls of the Ajanta caves in Aurangabad, Maharashtra - depict the Jataka Tales.
- ❖ Middle path - It refers to neither indulging in extreme attachment to worldly pleasure nor committing severe penance.

6th term 3

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

<p>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.</p>	<p>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.</p>
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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 Lichchhavis, Madra and Kosala. His son Ajatasatru, a contemporary of Buddha, convened the first Buddhist Council at Rajagriha. Udayin, the successor of Ajatasatru, laid the foundation of the new capital at Pataliputra.

Shishunaga Dynasty

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

Nanda Dynasty

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

Mauryan Empire

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 Senapati, 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 Arthasastra refers to the regions producing specialized textiles – Kasi (Benares), Vanga(Bengal), Kamarupa (Assam) and Madurai in Tamilnadu.

Main exports	Main Imports
Spices	Horses
Pearls	Gold
Diamonds	Glassware
Cotton textiles	Linen

Ivory Shells	
Conch Shells	

Mauryan Art and Architecture

Mauryan art can be divided into two

Indigenous Art	-	Statues of Yakshas and Yakshis
Royal Art	-	Palaces and Public buildings
	-	Monolithic Pillars
	-	Rock cut Architecture
	-	Stupas

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

Monolithic Pillar - Sarnath

The crowning element in this pillar is Dharma chakra. Rock - Cut Caves of Barabar and Nagarjuna Hills. There are several caves to the north of Bodh Gaya. Three caves in Barabar hills have dedicative inscription of Ashoka. And three in Nagarjuna hills have inscriptions of 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 Pushyamitra Sungha who established Sungha dynasty.

Ancient name	Its Modern name
Rajagriha	Rajgir
Pataliputra	Patna

6th term 3

Unit 1 - Society and Culture in Ancient Tamizhagam: The Sangam Age

The Sangam Age

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

Sources

Inscriptions	Hathigumpha Inscription of King Karavela of Kalinga, Pyugalur (near Karur) Inscription, Ashokan Edicts II and XIII, and inscriptions found at Mangulam, Alagarmalai and Kilavalavu (all near Madurai)
Copper Plates	Velcikudi and Chinnamanur copper plates
Coins	Issued by the Chera, Cholas, Pandyas and the chieftains of sangam age as well as the Roman coins
Megalithic Monuments	Burials and Hero stones
Excavated Materials from	Adichanallur, Arikamedu, Kodumanal, Puhar, Korkai, Alagankulam, Uraiyur
Literary Sources	Tholkappiyam, Ettuthagai (eight anthologies), Pathupattu (ten idylls), Pathinankeezhkanakku (A collection of eighteen poetic works), Pattinapalai and Mazduraikanji, Epics silapathikaram and Manimegalai.
Foregin Notices	The Peripuls of the Erythrean Sea, Pliny’s Natual History, Ptolemy’s Geography, Megasthenes’ Indica, Rajavali, Mahavamsa and Dipavamsa

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

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

George L. Hart, Professor of Tamil language at the University of California, has said that Tamil is as old as Latin. The language arose as an entirely independent tradition with non-

influence of other languages.

Cheras

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

Prominent Chera Rulers

Udayan Cheralathan
Imayavaramban Netun Cheralathan
Chera Senguttuvan
Cheral Irumporai

Cholas

The Chola kingdom of Sangam period extended upto Venkatam (Tirupathi) hills. The Kaveri delta region remained the central part of the kingdom. This area was later known as Cholamandalam. Karikal Valavan or Karikalan was the most famous of the Chola kings. He defeated the combined army of the Cheras, Pandyas and the eleven Velir chieftains who supported them at Venni, a small village in the Thanjavur region. He converted forests into cultivable lands. He built Kallanai (meaning a dam made of stone) across the river Kaveri to develop agriculture. Their port Puhar attracted merchants from various regions of the Indian Ocean. The Pattinapaalai, a poetic work in the Pathinenkeezhkanakku, gives elaborate information of the trading activity during the rule of Karikalan.

Prominent Chola Rulers

Ilanchetsenni
Karikal Valavan
Kocengannan
Killi Valavan
Perunarkilli

Pandyas

The Pandyas ruled the present-day southern Tamil Nadu. The Pandya kings patronized the Tamil poets and scholars. Several names of Pandya kings are mentioned in the Sangam literature. Nedunchezhiyan is hailed as the most popular warrior. He defeated the combined army of the Chera, Chola and five Velir Chieftains at Talayalanganam. He is praised as the lord of Korkai. Pandya country was well known for pearl hunting. Pandya kings issued many coins. Their coins have elephant on one side and fish on another side. MudukudumiPeruvazhuthi issued coins to commemorate his performance of many Vedic rituals.

Prominent Pandya Rulers

- >Nediyon
- >MudukudumiPeruvazhuthi
- >Nanmaran
- >Nedunchezhiyan

The Titles Assumed by the Muvendars		
Cheran	Cholan	Pandiyan
Adhavan Kuttuvan Vanavan Irumporai	Senni Sembiyan Killi Valavan	Maran Valuthi Sezhiyan Tennar

Royal Insignia

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

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

Minor Chieftains - Ay, Velir and Kizhar

Apart from three great kings, there were several brave independent minor chieftains. The name 'Ay' is derived from the ancient Tamil word 'Ayar' (meaning shepherd). Among Ay chiefs of Sangam Age, Anthiran, Titiran and Nannan were the important names. The Velirs-Vellalars- constituted the ruling and land-owning class in the ancient Tamizhagam. The famous Velirs were the seven patrons (KadaiyechuVallalgal). They were Pari, Kari, Ori, Pegan, Ay, Adiyaman and Nalli. They were popular for their generous patronage of Tamil poets. Kizhar was the village chief.

Sangam Polity

Kingship

The kingship was hereditary. The king was called Ko. It is the shortened form of Kon. Vendan, Kon, Mannan, Kotravan and Iraivan were the other titles by which the king was addressed. The eldest son of the reigning king generally succeeded to the throne. The coronation ceremony was known as arasukattilerudhal or mudisoottuvila. The crown prince was known as komahan, while the young ones were known as Ilango, Ilanchezhiyan and Ilanjeral. King held a daily durbar (naal- avai) at which he heard and resolved all the disputes. The income to the state was through taxation. Land tax was the main source of revenue and it was called 'Irai'. This apart, the state collected tolls and customs (sungam), tributes and fines.

The kings and soldiers wore the heroic anklet (Veera kazhal). On the anklet, the name and achievement of the wearer were blazoned. Spies were used not only to find out what was happening within the country, but also in foreign countries. A wound in the back was considered a disgrace and there are instances of kings fasting unto death because they had suffered such a wound in the battle.

The Court

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

Army

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

Law and Justice

The king was the final authority for appeal. In the capital town, the court of justice was called Avai. In the villages, Mandram served as the place for dispensing justice. In civil cases, the method of trial followed was to call upon the plaintiff to thrust his hand into a

pot containing a cobra. If the cobra bit him, he was sentenced; if the cobra did not bite him he was considered innocent and acquitted. Punishment was always severe. Execution was ordered for theft cases. The punishment awarded for other crimes included beheading, mutilation of the offending limbs of the body, torture and imprisonment and imposition of fines.

Local Administration

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

Important Towns

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

Thinai (tract)-based Sangam Society

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

Eco -region (Thinai)	Landscape	Occupation	People	Deity
Kurinji	Palmyra flower	Hunting /gathering	Kuravar / Kurathiyar	Murugan
Mullai	Forest region	Herding	Aayar /aaichiyar	Maayon
Marutham	Riverine track (plains)	Agriculture	Uzhavan /uzhathiyar	Indiran
Neithal	Coastal region	Fishing / salt making	Parathavar / Nulathiyar	Varunan
Palai	Parched land	Heroic deeds	Maravar / Marathiyar	Kotravai

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

Status of Women

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

Religious Beliefs and Social Divisions

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

Dress and Ornaments

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

Arts

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

Occupation

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

Festivals and Entertainments

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

Trade

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

There were two kinds of markets or bazaars in the leading cities like Puhar and Madurai. In Madurai they were Nalangadi (the morning bazaar) and Allangadi (the evening bazaar). In these markets large varieties as well as large quantities of goods were sold and purchased. Major Ports: Musiri, Tondi, Korkai

Main Exports: Salt, pepper, pearls, ivory, silk, spices, diamonds, saffron, precious stones, muslin, sandal wood

Main Imports: Topaz, tin, wine, glass, horses

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

Kalabhras

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

Unit - 2 The Post-Mauryan India

Introduction

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

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Coins

- Coins of Satavahanas
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- Roman coins

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- Mahabhasya of Patanjali
- Brihastkatha of Gunadhya
- Madhyamika Sutra of Nagarjuna
- Buddhacharita of Asvaghosha
- Malavikagnimitra of Kalidasa

Foreign Notice: Hiuen Tsang, the Chinese Buddhist monk and traveller

The Sungas and Kanvas in the North

The Sungas

The last Mauryan emperor, Brihadratha, was assassinated by his own general, Pushyamitra Sunga, who established his Sunga dynasty in Magadha. Pushyamitra made Pataliputra as his capital. Pushyamitra's kingdom extended westward to include Ujjain and Vidisha. He successfully repulsed the invasion of Bactria king, Menander. But Menander managed to keep Kabul and Sindh. Pushyamitra thwarted an attack from the Kalinga king Kharavela. He also conquered Vidarba. He was a staunch follower of Vedic religion. He performed two Asvamedha yagnas (horse sacrifices) to assert his imperial authority.

Pushyamitra was succeeded by his son Agnimitra. This Agnimitra is said to be the hero of Kalidasa's Malavikagnimitra. The drama also refers to the victory of Vasumitra, Agnimitra's son, over the Greeks on the banks of the Sindhu river. The weak successors of Sungas constantly faced threats from the Indo- Bactrians and Indo-Parthians. The Sunga dynasty lasted for about one hundred years. The last Sunga king was Devabhuti. He was killed by his own minister Vasudeva Kanva. Vasudeva established the rule of Kanva dynasty in Magadha.

Importance of the Sunga Period

The Sungas played an important role in defending the Gangetic Valley from the encroachments of the Bactrian Greeks. Pushyamitra, and then his successors, revived Vedic religious practices and promoted Vaishnavism. Sanskrit gradually gained ascendancy and became the court language. Though Pushyamitra persecuted Buddhists, during his reign the Buddhist monuments at Bharhut and Sanchi were renovated and further improved. The Great Stupa of Sanchi and the railings, which enclose it, belong to the Sunga period.

The Kanvas

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

The Kanva rulers were

- Vasudeva
- Bhumi Mitra
- Narayana
- Susarman

The last Kanva ruler Susarman was assassinated by his powerful feudatory chief of Andhra named Simuka, who laid the foundation of the Satavahana dynasty.

Satavahanas in the South

The Kushanas in the north and the Satavahanas (Andhras) in the south flourished for about 300 years and 450 years, respectively. Simuka, the founder of the Satavahana dynasty, is said to have ruled for twenty-three years. His successor was his brother Krishna. The latter and his nephew Satakarni ruled for ten years each, establishing an empire, holding control over a vast area stretching from Rajasthan in the northwest to Andhra in the southeast and from Gujarat in the west to Kalinga in the east. Satakarni is said to have performed two horse sacrifices (Asvamedha yagna), indicative of his imperial position.

GautamiputraSatakarni was the greatest ruler of the family. In the Nasik prashasti, published by his mother GautamiBalasri, GautamiputraSatakarni is described as the destroyer of Sakas, Yavanas (Greeks) and Pahlavas (Parthians). The extent of the empire is also mentioned in the record. Their domain included Maharashtra, north Konkan, Berar, Gujarat, Kathiawar and Malwa. His ship coins are suggestive of Andhras' skill in seafaring and their naval power. The Bogor inscriptions suggest that South India played an important role in the process of early state formation in Southeast Asia.

Contributions of Satavahanas

Literature : The Satavahana king Hala was himself a great scholar of Sanskrit. The Kantara school of Sanskrit flourished in the Deccan in second century B.C. Hala is famous as the author of Sattasai (Saptasati), 700 stanzas in Prakrit.

Art and Architecture:

The Satavahana rulers were great builders. They began constructing Buddhiststupas in Amaravati. A bronze statue of the standing Buddha discovered in Oc-Eo (an archaeological site in Vietnam) resembles the Amaravati style. The later Satavahana kings issued lead or bronze coins depicting ships with two masts. A stone seal discovered in NakhonPathom in Thailand has the same design. Gandhara, Madhura, Amaravati, Bodh Gaya, Sanchi and Bharhut were known for splendid monuments and art. The Mathura School of Sculpture produced images and life-size statues of the Buddhist, Brahmanical and Jain deities.

Indo-Greeks, Indo-Parthians, Sakas and Kushanas

Indo-Greeks and Indo-Parthians

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

After the decline of the Mauryan empire, the Greek rulers of Bactria and Parthia started encroaching into the northwestern border lands of India. The Bactrian and Parthian settlers gradually inter-married and inter-mixed with the indigenous population. This facilitated the establishment of Indo-Greek and Indo-Parthian colonies along the north-western part of India.

Rulers of Indo Greeks

Demetrius I – He was the son of Greco-Bactrian ruler Euthydemus. He was king of Macedonia from 294 to 288 BC (BCE). Numismatic evidence proves that Demetrius issued bi-lingual square coins with Greek on the obverse and Kharosthi on the reverse. Scholars are not able to decide which of the three, named Demetrius, was the initiator of the Yavana era, commencing from second century BC (BCE) in India.

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

Contributions of Indo-Greeks Coinage:

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

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

Sakas the Indo-Greek rule in India was ended by the Sakas. Sakas as nomads came in huge number and spread all over northern and western India. The Sakas were against the tribe of Turki nomads. Sakas were Scythians, nomadic ancient Iranians, and known as Sakas in Sanskrit. Saka rule was founded by Maos or Mogain in the Gandhara region and his capital was 'Sirkap'. His name is mentioned in Mora inscription. His coins bear images of Buddha and Siva.

Rulers of Indo-Parthians (Pahlavas)

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

Rudradaman was the most important and famous king of Sakas. His Junagadh/Girnar inscription was the first inscription in chaste Sanskrit. In India, the Sakas were assimilated into Indian society. They began to adopt Indian names and practise Indian religious beliefs. The Sakas appointed kshatrapas or satraps as provincial governors to administer their territories.

Kushanas

The Kushanas formed a section of the yueh-chi tribes, who inhabited north-western China in the remote past. In the first century BC(BCE), the yueh-chi tribes were composed of five major sections, of which the Kushanas attained political ascendancy over others. By the beginning of Christian era, all the yueh-chi tribes had acknowledged the supremacy of the Kushanas; they had shed their nomadic habits and settled down in the Bactrian and Parthian lands, adjacent to the north-western border of India. The Kushanas overran Bactria and Parthia and gradually established themselves in northern India. Their concentration was mostly in the Punjab, Rajaputana and Kathiawar. Kushana rulers were Buddhists. Takshashila and Mathura continued to be great centres of Buddhist learning, attracting students from China and western Asia.

The Kushana Kings

Kanishka

Kanishka was the greatest of all the Kushana emperors. He assumed the sovereignty in 78 AD and proclaimed his rule by the foundation of a new era, which later became Saka era. The Kushana capital initially was Kabul. Later, it was shifted to Peshavar or Purushpura.

Rulers	Contributions
Kadphises I	He was the first famous military and political leader of the Kushanas. He overthrew the Indo - Greek and Indo - Parthian rulers and established himself as a sovereign ruler of Bactria. He extended his power in Kabul, Gandhara and up to the Indus.
Kadphises II	He maintained friendly relationship with the emperors of China and Rome encouraged trade and commerce with the foreign countries. Some of his coins contained the inscribed figures of Lord Siva and his imperial titles were inscribed in the Kharosthi language.

Conquests

Kanishka conquered and annexed Kashmir. He waged a successful war against Magadha. He also waged a war against a ruler of Parthia to maintain safety and integrity in his vast empire on the western and south-western border. After the conquest of Kashmir and Gandhara, he turned his attention towards China. He defeated the Chinese general Pan-Chiang and safeguarded the northern borders of India from Chinese intrusion. His empire extended from Kashmir down to Benaras, and the Vindhya

mountain in the south. It included Kashgar, Yarkhand touching the borders of Persia and Parthia.

Religious Policy

Kanishka was an ardent Buddhist. Kanishka's empire was a Buddhist empire. Kanishka adopted Buddhism under the influence of Asvaghosha, a celebrated monk from Pataliputra. Though a great warrior and an empire-builder, Kanishka was as equal as the exponent and champion of Mahayanism. Kanishka made Buddhism as the state religion and built many stupas and monasteries in Mathura, Taxila and many other parts of his kingdom. He sent Buddhist missionaries to Tibet, China and many countries of Central Asia for the propagation of Buddha's gospel. He organised the fourth Buddhist Council at Kundalavana near Srinagar to sort out the differences between the various schools of Buddhism. It was only in this council that Buddhism was split into Hinayanism and Mahayanism.

Art and Literature

Kanishka was a great patron of art and literature. His court was adorned with a number of Buddhist saints and scholars, like Asvaghosha, Vasumitra and Nagarjuna. He founded the town of Kanishkapura in Kashmir and furnished the capital of Purushapura with magnificent public buildings. The Gandhara School of Art flourished during his time. The most favourite subject of the Gandhara artists was the carving of sculptures of Buddha. Buddhist learning and culture was taken to China and Mongolia from Takshashila. The great Asiatic culture mingled with Indian Buddhist culture during the Kushana's time. Kanishka's successors were weak and incompetent. Kushana empire rapidly disintegrated into number of small principalities.

NOTE

- During the Sunga period, stone was replaced by wood in the railings and the gateways of the Buddhist stupas as seen in Bharhut and Sanchi.
- Patanjali, the second grammarian in Sanskrit, was patronized by Pushyamitra
- King Kharavela of Kalinga was a contemporary of the Sungas. We get information about Kharavela from the Hathigumba Inscription.
- The world-famous life-size statues of Buddha at Bamyan valley on the mountains of the erstwhile northwestern frontiers of ancient India (currently in central Afghanistan and recently destroyed by the Talibans), were carved out of the solid rocks by the dedicated artists of the Gandhara School of Art during the post-Mauryan period.
- **Rulers of Indo-Parthians (Pahlavas):** Indo-Parthians came after the Indo-Greeks and the Indo-Scythians who were, in turn, defeated by the Kushanas in the

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

- Asvaghosha was the celebrated author of the first Sanskrit play, Buddhacharita.
- Kushana Empire corresponded with the last days of the Roman Republic, when Julius Ceasar was alive. It is said that Kushana Emperor sent a great embassy to Augustus Ceasar.



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).

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

Slavery

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

Religion

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

Art and Architecture

The Guptas were the first to construct temples, which evolved from the earlier tradition of rock-cut shrines. Adorned with towers and elaborate carvings, these temples were dedicated to all Hindu deities. 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 Chandrvyakaranam. Kalidasa's famous dramas were Sakunthala, Malavikagnimitra and Vikramaoorvashiyam. Other significant works of Kalidasa were Meghaduta, Raghuvamsa, Kumarasambava and Ritusamhara.

Mathematics, Astronomy and Medicine

Invention of zero and the consequent evolution of the decimal system were the legacy of Guptas to the modern world. Aryabhata, Varahamihira and Brahmagupta were foremost astronomers and mathematicians of the time. Aryabhata, 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 Thanesar. 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 Thanesar. The notables of the Kanauj kingdom also invited Harsha to take its crown. After becoming the ruler of the both Thanesar and Kanauj, Harsha shifted his capital from Thanesar 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.



6th term - 3
Unit 4. South Indian Kingdoms

By the early 7th century, synchronising with the Harsha's reign in the north, the far south had come under the control of the Pallava kings of Kanchipuram. Pallava sovereignty included the domains of the Cholas and the Pandyas. The latter were then emerging as ruling dynasties in their respective river valley regions. Much of the central and eastern Deccan was under the Chalukyas of Badami (Vatapi), who were then pushed away by the Rashtrakutas. The medieval period in India was marked by the emergence of regional centres of power. There was no single imperial power like Mauryas or Guptas who exercised control over the greater part of India in this period.

The Pallavas

The Pallava kings ruled around the prosperous agrarian settlement and important trade centre of Kanchipuram on the southeast coast of India. Kanchipuram was well known to Chinese and Roman merchants. From the flourishing trade centre of Kanchipuram, the later Pallavas extended their sovereignty over all the Tamil-speaking regions during the 7th and 8th centuries. The central part of their kingdom, however, was Thondaimandalam, a large political region comprising northern parts of Tamil Nadu and the adjoining Andhra districts.

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

Pallava Genealogy (Prominent Kings)

There were early Pallava rulers who were feudatories of Satavahanas. Simhavishnu, son of Simhavarman II (around 550 AD (CE)), created a strong Pallava kingdom after destroying the Kalabhras. He defeated many kings in the south including the Cholas and the Pandyas. His able son was Mahendravarman I. He was succeeded by his son Narasimhavarman I. The other prominent Pallava rulers were Narasimhavarman II or Rajasimha and Nandivarman II. The last Pallava ruler was Aparajita.

Mahendravarman (c.600–630AD (CE)) contributed to the greatness of the Pallava kingdom. Mahendravarman I was a follower of Jainism in the early part of his rule. He was converted to Saivism by the Saivite saint Appar (Tirunavukkarasar). He was a great patron of art and architecture. He is known for introducing a new style to Dravidian architecture, which is referred to as 'Mahendra style'. Mahendravarman also wrote plays, including (c.620) MattavilasaPrahasana. (The Delight of the Drunkards) in Sanskrit, which denigrates Buddhism.

Mahendravarman's reign involved constant battles with the Western Chalukya kingdom of Badami under Pulakesin II. Pulakesin seems to have defeated Mahendravarman in one of the battles and taken over a large part of his territory (Vengi) in the north. His son Narasimavarman I (c. 630–668) avenged the defeat by capturing Vatapi, the capital of Chalukyas. He set Vatapi on fire, killing Pulakesin in the process. Narasimhavarman II (c. 695–722), also known as Rajasimha, was a great military strategist. He exchanged ambassadors with China. His reign was comparatively free from any political disturbance. Therefore, he could concentrate on temple-building activities. During his reign, the famous Kailasanatha temple at Kanchipuram was built.

Name of the King	Title/s Adopted
Simhavishnu	Avanidimha
Mahendravarman I	Sankirajati Mattavilasa Gunabhara Chitrakara Vichitra Chitta
Narasimhavarman I	Mamalla, Vatapi Kondan

Pallava's Contribution to Architecture

Pallava period is known for architectural splendour. The Shore Temple and various other temples carved from granite monoliths and the Varaha cave (7th century) at Mamallapuram, are illustrious examples of Pallava architecture. In 1984, Mamallapuram was added to the list of UNESCO World Heritage Sites.

Pallava architecture can be classified as

Rock-Cut temples - Mahendravarman style
 Monolithic Rathas and Sculptural Mandapas - Mamalla style
 Structural Temples - Rajasimhan style and Nandivarman style

Mahendra Style

The best example of MahendraVarma style monuments are cave temples at Mandagapattu, Mahendravadi, Mamandur, Dalavanur, Tiruchirapalli, Vallam, Tirukazhukkundram and Siyamangalam.

Mamalla Style

The five rathas (chariots), popularly called Panchapandavar rathas, signify five different style of temple architecture. Each ratha has been carved out of a single rock. So they are called monolithic. The popular mandapams (pillared pavilions) they built are Mahishasuramardhini mandapam, Thirumoorthi mandapam and Varaha mandapam. The most important among the Mamalla style of architecture is the open art gallery. Several miniature sculptures such as the figure of lice-picking monkey, elephants of huge size and

the figure of the ascetic cat have been sculpted beautifully on the wall of a huge rock. The fall of the River Ganga from the head of Lord Siva and the Arjuna's penance are notable among them. The Great Penance panel is considered to be the world's largest open-air bas relief.

Rajasimha Style

Narasimhavarma II, also known as Rajasimha, constructed structural temples using stone blocks. The best example for the structural temple is Kailasanatha temple at Kanchipuram. This temple was built by using sand stones. Kailasanatha temple is called Rajasimheswaram.

Nandivarma Style

The last stage of the Pallava architecture is also represented by structural temples built by the later Pallavas. The best example is Vaikunda Perumal temple at Kanchipuram.

Society and Culture

The Pallavas supported Jainism, Buddhism and the Vedic faith. They were great patrons of music, painting and literature. Some of the Pallava kings patronised the Azhwars and Nayanmars. These exponents of Bhakti Cult preached a new form of Vaishnavism and Saivism. Among the Saivites were Appar and Manikkavasakar. Among the Vaishnavites were Nammazhvar and Andal. The Bhakti movement aimed at preaching a popular faith, in which prayers in Tamil were preferred to those in Sanskrit. Women were encouraged to participate in the religious congregations. The Tamil devotional cult was competitive with Buddhism and Jainism. Therefore the latter suffered a gradual decline in most parts of Tamil country.

Education and Literature

Gatika (monastery or centre of learning) at Kanchi was popular during the Pallava times and it attracted students from all parts of India and abroad. Vatsyaya who wrote Nyaya Bhashya was a teacher at Kanchi (Gatika). The treatise on Dakshin Chitram (Paintings of South India) was compiled during the reign of Mahendravarma I. The great Sanskrit scholar, Dandin, lived in the court of Narasimhavarma I. Dandin composed Dashakumara Charita. Bharavi, the great Sanskrit scholar, lived in the time of Simhavishnu. Bharavi wrote Kiratarjuniya, an epic in verses. Tamil literature had also flourished during the Pallava rule. Thevaram composed by Nayanmars and Nalayradivyaprabantham composed by Azhwars, which are still chanted by devout people. Perundevanar, who was patronized by Nandivarman II, translated the Mahabharata into Tamil as Bharathavenba.

Pallava Art

The Pallava kings had also patronised fine arts. The music inscriptions in Kudumianmalai and Thirumayam temples show Pallavas' interest in music. The famous musician

Rudracharya lived during Mahendravarma I. The sculptures of this period depict many images in dancing postures.

The Chalukyas

The Chalukyas ruled larger parts of west and centre of South India, consisting of Maratha country with Vatapi (Badami) as their capital. There were three distinct but closely related and independent Chalukya dynasties. They were (1) Chalukyas of Badami, (2) Chalukyas of Vengi (Eastern Chalukyas) and (3) Chalukyas of Kalyani (Western Chalukyas). These Chalukyas held Harsha in the north, the Pallavas in the south and Kalinga (Odisha) in the east.

Sources

Inscriptions	Badami Cave Inscription of Mangalesha Kanchi Kailasanatha Temple Inscription Pattadakal Virupaksha Temple Inscription Aihole Inscription of Pulakesin I
Foreign Notice	Accounts of Chinese traveller Hiuen Tsang

The Chalukyas of Vatapi

Pulakesin I, a petty chieftain of Pattadakal in the Bijapur district, took and fortified the hill fort of Vatapi around 543 AD (CE). He soon conquered the territory between the Krishna and Tungabhadra rivers and the Western Ghats. His son Kirtivarman I (c. 566 to 597) brought the Konkan coast under Chalukya control. Pulakesin II (c.610 to 642) emerged as the most powerful ruler of the dynasty. The Persian (Iran) king Khusru II sent an embassy to the court of Pulakesin II. Pulakesin succeeded in seizing parts of Gujarat and Malwa. He defied the North Indian ruler Harsha and according to an agreed understanding Narmada river was fixed as the boundary between the two. About 624, Pulakesin II conquered the kingdom of Vengi and gave it to his brother Vishnuvardhana, the first Eastern Chalukya ruler.

During 641-647 the Pallavas ravaged the Deccan and captured Vatapi, but the Chalukyas had recaptured it by 655. Vikramaditya I (655 to 680) and Vikramaditya II, the successor of Vikramaditya I captured Kanchipuram but spared the city. Kirtivarman II, the successor of Vikramaditya II was defeated by Dantidurga, the founder of the Rashtrakuta dynasty.

Western Chalukyas of Kalyani

They were the descendants of Badami Chalukyas ruled from Kalyani (modern-day Basavakalyan). In 973, Tailapa II, a feudatory of the Rashtrakuta ruling from Bijapur region defeated Parmara of Malwa. Tailapa II occupied Kalyani and his dynasty quickly grew into an empire under Somesvara I. Somesvara I moved the capital from Manyakheta to Kalyani. For over a century, the two empires of southern India, the Western Chalukyas and the Chola dynasty of Thanjavur, fought many fierce battles to control the fertile region of Vengi. During the rule of Vikramaditya VI in the late 11th century, vast areas between

the Narmada River in the north and Kaveri River in the south came under Chalukya control.

Contributions to Art and Architecture

As supporters of both Saivism and Vaishnavism, the Chalukyas contributed richly to art and architecture. A new style of architecture known as Vesara was developed. Vesara is a combination of south Indian (Dravida) and north Indian (Nagara) building styles. They perfected the art of stone building without mortar. They used soft sandstones in construction. They built a number of rock-cut cave-temples and structural temples dedicated to Siva, Vishnu and Brahma. The structural temples of Chalukyas exist at Aihole, Badami and Pattadakal. The important stone temples are the Vishnu temples at Badami and Aihole and the Virupaksha or Siva Temple at Pattadakal in Bijapur district in present-day Karnataka.

The Vishnu temple at Badami was built by Mangalesa of the Chalukya Dynasty and contains the Aihole inscription of Vikramaditya II. Their cave temples are found at Ajanta, Ellora and Nasik. The cave temples at Badami contain fine sculptures of Vishnu reclining on Sesha Nag; Varaha, the Boar; Narasimha or the lion-faced man; and Vamana, the dwarf. The Kasi Vishweshvara Temple at Lakkundi, the Mallikarjuna Temple at Kuruvatti, the Kalleshwara Temple at Bagali and the Mahadeva Temple at Itagi represent well-known examples of the architecture of Western Chalukyas of Kalyani. Chalukyas adopted the Vakataka style in paintings. Some of the frescoes of the caves of Ajantha were created during the reign of Chalukyas. The reception given to the Persian embassy by Pulakesin II is depicted in a painting at Ajanta.

The Rashtrakutas

The Rashtrakutas ruled not only the Deccan but parts of the far south and the Ganges plain as well from 8th to 10th century AD(CE). They were of Kannada origin and their mother tongue was Kannada. Dantidurga was the founder of Rashtrakuta dynasty. He was an official of high rank under the Chalukyas of Badami. Krishna I succeeded Dantidurga. He consolidated and extended the Rashtrakuta power. He was a great patron of art and architecture. The Kailasanatha temple at Ellora was built by him.

Rashtrakuta Kings

The greatest king of the Rashtrakuta dynasty was Amogavarsha. He built a new capital at Manyakheta (now Malkhed in Karnataka) and Broach became the port. Amogavarsha (c. 814–878) was converted to Jainism by Jinasena, a Jain monk. Krishna II, who succeeded his father Amogavarsha, suffered a defeat in the battle of Vallala (modern Tiruvallam, Vellore district) at the hands of Cholas under Parantaka in c. 916. Krishna III (c. 939–967) was the last able ruler of Rashtrakuta dynasty. He defeated the Cholas in the battle of Takkolam (presently in Vellore district) and captured Thanjavur. The Chalukyas under Krishna III contested with other ruling dynasties of north India for the control of Kanauj. He built

Krishneshwara temple at Rameshwaram. Govinda III was the last ruler to hold the empire intact. After his death, the Rashtrakuta power declined.

Contribution of Rashtrakutas to literature, art and architecture

Literature

Kannada language became more prominent. Kavirajamarga composed by Amogavarsha was the first poetic work in Kannada language. Court poets produced eminent works in Kannada. The three gems of Kannada literature during the period were Pampa, Sri Ponna and Ranna. Adikavi Pampa was famous for his creative works Adipurana and Vikramarjunavijaya. The life of Rishabadeva, the first Jain Tirthankara is depicted in Adipurana. In Vikramarjunavijaya Pampa's patron, Chalukya Arikesari, is identified with Arjuna, epic hero of Mahabharata.

Art and architecture

The Rashtrakutas made significant contribution to Indian Art. The art and architecture of the Rashtrakutas can be found at Ellora and Elephanta.

Kailasanatha Temple - Ellora (near Aurangabad, Maharashtra)

Kailasanatha Temple was one of the 30 temples carved out of the hill at Ellora. It was built during the reign of Krishna I. The temple is known for its architectural grandeur and sculptural splendour. The temple covers an area of over 60,000 sq. feet and vimanam (temple tower) rises to a height of 90 feet. This temple has resemblance to the shore temple at Mamallapuram. The Kailasanatha temple portrays typical Dravidian features.

Elephanta Island

Originally known as Sripuri and called Gharapuri by the local people, Elephanta is an island near Mumbai. The Portuguese named it as Elephanta, after seeing the huge image of an elephant. The Trimurthi (three-faced) Siva icon is an illustrative of the sculptural beauty portrayed in the Cave Temple of Elephanta. There are impressive images of dwarapalakas (entrance guards) at the entrance of the Temple.

Pattadakal

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

7th term 1

1. Sources of Medieval India

The periods from A.D. (CE) 700 to 1200 and from A.D. (CE) 1200 to 1700 are classified as Early Medieval and Later Medieval periods, respectively, in Indian history. Numerous and varied sources are fortunately available to the historians engaging in the study of Medieval India. Added to the information that can be gleaned from inscriptions, monuments and coins are the accounts left by Arab, Persian and Turkish chroniclers. These accounts are rich in detail and have given first-hand information on the life of kings, though they provide very little information on the life of the common people. The opinions of the courtiers and chroniclers are often one-sided, written in a hyperbolic language, exaggerating the king's achievements. Let us now explore the various sources available for the study of the history of Medieval India.

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

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

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

Inscriptions

Inscriptions are writings engraved on solid surfaces such as rocks, stones, temple walls and metals. The king's royal decrees, dedications and donations, monuments raised in commemoration of victories in wars, those built in memory of deceased warriors, contain rich information about the concerned era. Various types of lands gifted by the Chola kings are known from the inscriptions and copper plates. They are:

Vellanvagai	-	Land of non-brahmin proprietors
Brahmadeya	-	Land gifted to Brahmins
Shalabhoga	-	Land for the maintenance of a school
Devadana	-	Land gifted to temples
Pallichchandam	-	Land donated to Jaina institutions

Copper-plate grants, which were treated as legal documents, have significant source value. The Islamic-Persian practices and the relatively high cost of copper plates made palm leaf and paper cheaper alternatives from 13th century onwards. Several copper-plate grants issued during the later Chola period (10th to 13th century) record gifts to individual priests or teachers who were Hindu, Buddhist, or Jaina, or to persons of eminence.

Both the giver and the receiver are very elaborately described. By contrast, most stone inscriptions differ in their content. In stone inscriptions, the beneficence of a donor is recorded. The major focus is upon the giver. Tiruvalangadu plates of Rajendra Chola I and the Anbil plates of Sundara Chola are notable examples. Uttiramerur inscriptions in Kanchipuram district provide details of the way in which the village administration was conducted.

Monuments

Temples, palaces, mosques, tombs, forts, minars and minarets are called by the collective name monuments. The Sultans of Delhi introduced a new type of architecture. The monuments they built had arches, domes and minarets as the main features. The inscriptions in these monuments contain rich information, which can be used to construct history. The medieval Khajuraho monuments (Madhya Pradesh) and temples in Konark (Odisha) and Dilwara (Mt.Abu, Rajasthan) constitute valuable sources to understand the religion-centered cultural evolution in northern India.

Temples in Thanjavur (Brihadeshwara), Gangaikonda Cholapuram and Darasuram symbolise the magnificent structures the Later Cholas built in Tamil Nadu. Vitala and Virupaksha temples at Hampi similarly speak of the contribution of Vijayanagara rulers (15th century). Quwwat-ul Islam Masjid, Moth-ki-Masjid, Jama Masjid, Fatehpur Sikri Dargah (all in and around Delhi) and Charminar (Hyderabad) are the important mosques belonging to the medieval times. The forts of historical importance are Agra Fort, Chittor Fort, Gwalior Fort and Delhi Red Fort as well as the forts of Daulatabad (Aurangabad) and Firoz Shah Kotla (Delhi). Palaces in Jaipur, Jaisalmer and Jodhpur signify the greatness of the Rajput dynasty that wielded enormous power from these places. Qutb Minar and Alai-Darwaza, the tombs of Iltutmish, Balban and all the Mughal rulers are the other prominent structures recognised as valuable sources of information. Cities in ruin such as Firozabad and Tughlaqabad in north India and Hampi in south India remain rich repositories of the history of medieval India.

The picture and the legend on the coins convey the names of kings with their titles and portraits, events, places, dates, dynasties and logos. The composition of metals in the coins gives us information on the economic condition of the empire. Mention of king's achievements like military conquests, territorial expansion, trade links and religious faith can also be found in the coins.

Muhammad Ghori had stamped the figure of Goddess Lakshmi on his gold coins and had his name inscribed on it. This coin tells us that this early Turkish invader was in all likelihood liberal in religious outlook. Copper Jitals are available for the study of the period of the Delhi Sultans. Silver Tanka introduced by Iltutmish, Ala-ud-din Khalji's gold coins, Muhammad-bin-Tughluq's copper *token currency* are indicative of coinage as well as the economic prosperity or otherwise of the country of the time.

Devotional movement in South India and later in North resulted in the development of bhakti or devotional literature. The Chola period was known as the period of devotional literature and works such as Kamba Ramayanam, Sekkizhar's Periyapuram, Nalayira Divyaprabandham, composed by 12 Azhwars and compiled by Nathamuni, Devaram composed by Appar, Sambandar and Sundarar and compiled by Nambiyandar Nambi, Manikkavasakar's Thiruvagam, all were scripted during the Chola times. Jayadeva's Gita Govindam (12th century) was a follow-up of the Bhakti Movement in South India. Kabir Das, a 15th century mystic poet, also had an influence on the Bhakti Movement in India.

Madura Vijayam and Amuktamalyatha were poems composed by Gangadevi and Krishnadevaraya respectively that help us gain insight into the events and individuals associated with the Vijayanagara Empire. Chand Bardai's Prithviraj Raso portrays the Rajput king's valour. We have no Indian accounts about what happened during the Turkish invasion of India. For pre-Islamic periods, the only exception was Kalhana's Rajtarangini (11th century).

Minhaj-us-Siraj patronised by Sultan Nazir-ud-din Mahmud of Slave Dynasty, wrote Tabakat-i-Nasiri. The compendium deals with the period from the conquest of Muhammad Ghori to A.D. 1260. The compendium was named after his patron. In the 13th century, Hasan Nizami, a migrant from Ghazni wrote. Taj-ul-Ma'asir towards the end of Iltutmish's rule. It provides information about Qutb-ud-din Aibak and is considered the first official history of the Delhi Sultanate. Zia-ud-Barni, a courtier of Muhammad Tughluq, wrote Tarikh-i-Firoz Shahi, in which he dealt with the history of Delhi Sultanate from Ghiyas-ud-din Balban to the early years of the reign of Firoz Shah Tughluq. Ferishta's Tarikh-i-Frishta (16th century) deals with the history of the rise of the Mughal power in India.

In the 16th century, emperor Babur's Babur Nama and Abul Fazal's Ain-i-Akbari and Akbar Nama provided detailed information about these two emperors. In the 17th century, Jahangir wrote his memoir, Tuzk-i-Jahangiri, throwing a lot of light on the period. Apart from autobiographies of emperors, Tabakat-i-Akbari, authored by Nizam-ud-din Ahmad, is considered reliable than the exaggerated account of Abul Fazal. Similarly, Badauni's outstanding work, Tarikh-i-Badauni (Badauni's History), was published in 1595. This work spans three volumes. The volume on Akbar's reign is a frank and critical account of Akbar's administration, particularly of his religious policy.

Marco Polo, a Venetian traveller, visited when the Pandya kingdom was becoming the leading Tamil power in the 13th century. Marco Polo was twice in Kayal, which was a port city (presently in Thoothukudi district of Tamilnadu). It was full of ships from Arabia and China. Marco Polo tells us that he himself came by a ship from China. According to Marco Polo, thousands of horses were imported into southern India by sea from Arabia and Persia. Al-Beruni (11th century) accompanied Mahmud of Ghazni in one of his campaigns, and stayed in India for 10 years. The most accurate account of Mahmud's Somnath expedition is that of Alberuni. As learned man and a scholar, he travelled all over

India trying to understand India and her people. He learnt Sanskrit and studied the philosophy of India. In his book Tahquiq-i-Hind, Alberuni discussed the Indian conditions, systems of knowledge, social norms and religion.

Ibn Battuta (14th century), an Arab-born Morocco scholar, travelled from Morocco right across North Africa to Egypt and then to Central Asia and India. His travelogue (Rihla [The Travels]) contains rich details about the people and the countries he visited. According to him, Egypt was rich then, because of the whole of the Indian trade with the West passed through it. Ibn Battuta tells us of caste in India and the practice of sati. We learn from him that Indian merchants were carrying on a brisk trade in foreign ports and Indian ships in the seas. He describes the city of Delhi a vast and magnificent city. Those were the days when Sultan Muhammad bin Tughluq transferred his capital from Delhi to Devagiri (Daulatabad) in the south, converting this city into a desert. In the South, Vijayanagar had many foreign visitors who left behind their detailed accounts of the state. An Italian named Nicolo Conti came in 1420. Abdur-Razzaq came from Heart (the court of Great Khan in Central Asia) in 1443. Domingo Paes, a Portuguese traveller, visited the city in 1522. All of them recorded their observations, which are very useful for us today to know the glory of the Vijayanagar Empire.

NOTE

- ❖ Do you know the famous words of Khafi Khan, a courtier of Emperor Aurangzeb? He says, 'It is the duty of an historian to be faithful, to have no hope of profit, no fear of injury, to show no partiality on one side, or animosity on the other, to know no difference between friend and stranger, and to write nothing but with sincerity
- ❖ A jital contained 3.6 grains of silver. Forty-eight jitals were equal to 1 silver tanka.
- ❖ Tabakat is an Arabic word meaning generations or centuries. Tuzk is a Persian word meaning autobiography. Tarikh or Tahquiq are Arabic words meaning history.

2. Emergence of New Kingdoms in North India

Introduction:

There are plenty of stories that speak of the valour and chivalry of Rajputs. Rajput states formed a collective entity that was called Rajputana. Chittor was prominent and had become the rallying point for all Rajput clans. It was small compared to Malwa and Gujarat. Yet the Rajputs ruled over these states. In commemoration of the victory of Rana of Chittor over Malwa, the Jaya Stambha, the tower of victory, was built in Chittor. The Pratiharas and the Palas had established their powerful kingdoms in western India and in eastern India respectively. By the 9th century, the Pratihara dynasty had progressed to such an extent that it called itself the sovereigns of Rajasthan and Kanauj. The decline of Pratihara kingdom led to the rise of Palas in Bengal and Chauhans in north-western India. India's Islamic period might have begun in the immediate context of Arabs' conquest of Sind (A.D. (CE)712) rather than in A.D. (CE)1200. But the resistance shown by the kings of Kanauj, especially of Yasovarman (A.D. (CE)736) and later by the Rajput chiefs and kings who held Kanauj and most of northern India until the middle of the 10th century made it impossible.

Origin of the Rajputs

The word 'Rajput' is derived from the Sanskrit word Rajputra, which means 'scion of the royal blood'. After the death of Harsha in A.D. (CE) 647, various Rajput clans established kingdoms in different parts of northern and central India. The Rajputs trace their pedigree far back into the past. Their three principal houses are the Suryavanshi or the Race of the Sun, the Chandravanshi or the Race of the Moon and the Agnikula or the Race of Fire God. Among those who claimed descent from solar and lunar lines, Chandelas of Bundelkhand were prominent. Tomaras were ruling in the Haryana region. But they were overthrown by the Chauhans in the 12th century. Thirty-six royal Rajput clans were listed by the Oriental scholar James Tod in A.D. (CE) 1829. Among them four claimed a special status: the Pratiharas, the Chauhans, the Chalukyas (different from the Deccan Chalukyas), known as Solankis, and the Paramaras of Pawars. All the four clans were of the Agnikula origin.

Pratiharas

The Pratiharas or Gurjara Pratiharas, one of the four prominent clans of the Rajputs, ruled from Gurjaratra (in Jodhpur). In the 6th century A.D. (CE), Harichandra laid the foundation of the Gurjara dynasty. Nagabhata I was the first and prominent ruler of Pratiharas. In the 8th century, he ruled over Broach and Jodhpur and extended his dominion upto Gwalior. He repulsed the invasion of the Arabs of Sind from the east and checked their expansion. He was succeeded by Vatsaraja, who desired to dominate the whole of North India. His attempt to control over Kanauj brought him into conflict with the Pala ruler Dharmapala.

Vatsaraja's successors Nagabhata-II and Rambhadra did not do anything impressively. Mihirabhoja or Bhoja, son of Rambhadra, within a few years of his accession, succeeded in consolidating the power of the Pratiharas. As a strong ruler, Bhoja was able to maintain peace in his kingdom. The Arab menace was firmly tackled by him. After Bhoja, the Pratihara Empire continued its full glory for nearly a century.

Having successfully resisted the Arabs, the Pratiharas turned their attention towards the east and by the end of millennium, they ruled over a large part of Rajasthan and Malwa. They also held Kanauj for some time. The Rajputs fought each other endlessly in the 11th and 12th centuries. Taking advantage of these internecine quarrels, many local kings succeeded in making themselves independent.

Palas

Dharmapala (A.D. (CE) 770 - 810)

Gopala, who founded the Pala dynasty, did not have royal antecedents. He was elected by the people for his superior capabilities. During his reign from 750 to 770, Gopala laid the foundations for the future greatness of this dynasty in Bengal. Dharmapala, his son, made the Pala kingdom a powerful force in northern Indian politics. He led a successful campaign against Kanauj. He was a great patron of Buddhism. He founded Vikramashila Monastery, which became a great centre of Buddhist learning.

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

Mahipala I (988 - 1038)

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

The Chauhans

The Chauhans ruled between A.D. (CE) 956 and 1192 over the eastern parts of the present-day Rajasthan, establishing their capital at Sakambari. This Rajput dynasty was founded by Simharaji, who was popularly known as the founder of the city of Ajmer. The

Chauhans were the feudatories of the Pratiharas and staunchly stood by them to check the Arab invasions. The last of Chauhan kings, Prithviraj Chauhan, was considered the greatest of all Chauhan rulers. He defeated Muhammad Ghori in the first battle of Tarain fought in 1191. However, he was defeated and killed in the second battle of Tarain in 1192.

Contribution of Rajputs to Art and Architecture

Art

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

Architecture

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

The Khajuraho in Bundelkhand has 30 temples. The *shikharas* of the Khajuraho temples are most elegant. The exterior and interior parts of the temples are adorned with very fine sculptures. These temples are dedicated to Jain Tirthankaras and Hindu deities like Shiva and Vishnu. There are sixteen Hindu and Jain temples at Osian, which is 32 miles away from Jodhpur. The Jain temple at Mount Abu has a white marble hall and a central dome of 11 concentric rings and richly carved vaulted ceiling and pillars.

Contribution of Palas to Culture

The Palas were adherents to the Mahayana school of Buddhism. They were generous patrons of Buddhist temples and the famous universities of Nalanda and Vikramashila. It was through their missionaries that Buddhism was established in Tibet. The celebrated Buddhist monk, Atisha (981-1054), who reformed Tibetan Buddhism, was the president of the Vikramashila monastery. The Palas also maintained cordial relations with the Hindu-Buddhist state of the Shailendras of Sumatra and Java. Under Pala patronage, a distinctive school of art arose, called Pala art or Eastern Indian art. Pala artistic style flourished in present-day states of Bihar and West Bengal, and also in present-day Bangladesh. It was chiefly represented by bronze sculptures and palm-leaf paintings,

celebrating the Buddha and other divinities. The Pala bronze sculptures from this area played an important part in the spread of Indian culture in Southeast Asia.

Advent of Islam

Islam as a religious faith originated at Mecca in Arabia. The founder of Islam was Prophet Muhammed. The followers of Islam are called Muslims. An Islamic state, especially the one ruled by a single religious and political leader, was known as 'Caliphate'. Caliph means a representative of the Prophet Muhammed. Two early Caliphates were 'Umayyads' and the 'Abbasids'. Both the Umayyads and the Abbasids expanded their rule separately by their conquests and by preaching the principles of Islam.

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

Arab Conquest of Sind and its Impact

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

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

Mahmud of Ghazni (A.D. (CE) 997 -1030)

Mahmud is said to have conducted 17 raids into India. At that time, North India was divided into number of small kingdoms. One of them was Shahi kingdom, which extended from Punjab to Kabul. The other important kingdoms were Kanauj, Gujarat, Kashmir, Nepal, Malwa and Bundelkhand. The initial raids were against the Shahi kingdom in which its king Jayapala was defeated in 1001. After his defeat, Jayapala immolated himself because he thought that this defeat was a disgrace. His successor

Anandapala fought against Mahmud but was defeated in the battle of Waihind, near Peshawar, in 1008. As a result of his victory at Waihind, Mahmud extended his rule over Punjab.

The subsequent raids of Mahmud into India were aimed at plundering the rich temples and cities of North India. In 1011 he raided Nagarkot in Punjab hills and Thaneshwar near Delhi. In 1018 Mahmud plundered the holy city of Mathura. He also attacked Kanauj. The ruler of Kanauj, Rajyapala, abandoned Kanauj and later died. Mahmud returned with enormous riches. His next important raid took place in Gujarat. In 1024 A.D. (CE) Mahmud marched from Multan across Rajaputana and defeated the Solanki king Bhimadeva I and plundered Anhilwad. Mahmud is said to have sacked the famous temple of Somanath, breaking the idol. Then he returned through the Sind desert. That was his last campaign in India. Mahmud died in 1030 A.D. (CE) The Ghaznavid Empire roughly included Persia, Trans-Oxyana, Afghanistan and Punjab.

Muhammad of Ghor (1149 - 1206)

Muhammad of Ghor or Muhammad Ghori started as a vassal of Ghazni but became independent after the death of Mahmud. Taking advantage of the decline of the Ghaznavid Empire, Muhammad Ghori brought Ghazni under his control. Having made his position strong and secure at Ghazni, Muhammad turned his attention to India. Unlike Mahmud of Ghazni, he wanted to extend his empire by conquering India. In 1175 Muhammad captured Multan and occupied whole of it in his subsequent expeditions. In 1186 he attacked Punjab and captured it.

The Battle of Tarain (1191 - 1192)

Realising the grave situation in which they were caught, the Hindu princes of North India formed a confederacy under the command of Prithviraj Chauhan. Prithviraj rose to the occasion and defeated Muhammad in the battle of Tarain near Delhi in 1191. This was called the first battle of Tarain. To avenge this defeat, Muhammad made serious preparations and gathered a huge army. He arrived with his large force in Lahore via Peshawar and Multan. He sent a message to Prithviraj, asking him to acknowledge his supremacy and become a Muslim. But Prithviraj rejected the proposal and prepared his army to resist the invader. Many Hindu kings and chieftains also joined him. In the ensuing second battle of Tarain in 1192, Muhammad thoroughly routed the army of Prithviraj who was captured and killed.

The second battle of Tarain was a major disaster for the Rajputs. Their political prestige suffered a serious setback. The whole Chauhan kingdom now lay at the feet of the invader. The first Muslim kingdom was thus firmly established in India at Ajmer and a new era in the history of India began. After his victory over Prithviraj at Tarain, Muhammad returned to Ghazni to deal with the threat from the Turks and the Mongols. After the death of Muhammad in 1206, his most capable general Qutb-ud-din Aibak who had been left behind in India took control of Muhammad's territories in India and declared himself as the First Sultan of Delhi.

NOTE

- ❖ There was a prolonged tripartite struggle between the Gurjara Pratiharas of Malwa, the Rashtrakutas of Deccan and the Palas of Bengal, as each one of them wanted to establish their supremacy over the fertile region of Kanauj. In the process, all the three powers were weakened.
- ❖ There is a long epic poem Prithvirajraso, composed by the bard Chand Bardai, a few centuries later. The story goes like this: The daughter of the King of Kanauj was to marry. A suyamwara (the bride choosing the bridegroom of her choice) was held to enable her to choose her husband. But she was in love with Prithiviraj and desired to marry him. Prithiviraj was the enemy of her father. In order to insult him, the King of Kanauj had not only denied him an invitation but had placed a statue of Prithiviraj as door keeper at the entrance to his court. To the shock of everyone assembled, the princess rejected the princes present and garlanded the statue of Prithiviraj, indicating her choice. Prithiviraj, who had been hiding in the vicinity, jumped in and rode away with the princess in a horse. Later both of them were married.
- ❖ **The Raksha Bandan** (Rakhi) tradition is attributed to Rajputs. Raksha (protection) Bandhan (to tie) is a festival that celebrates brotherhood and love. It is believed that if a woman ties a rakhi around the wrists of male members, it means they are treating them like brothers. Such men are placed under an obligation to protect them. Rabindranath Tagore started a mass Raksha Bandhan festival during the Partition of Bengal (1905), in which he encouraged Hindu and Muslim women to tie a rakhi on men from the other community and make them their brothers. The exercise was designed to counter British efforts to create a divide between Hindus and Muslims.
- ❖ **Arab Conquest of Sind and its Impact:** In A.D. (CE) 712, Muhammad bin Qasim who the commander of the Umayyad kingdom invaded Sind. Qasim defeated Dahir, the ruler of Sind, and killed him in the battle. The capital of Sind, Aror, was captured. Qasim extended his conquest further into Multan. He organized the administration of Sind. The people of Sind were given the status of 'protected subjects'. There was no interference in the lives and religions of the people. But soon Qasim was recalled by the Caliph. The Arab Scholars visited Sind and studied many Indian literary works. They translated many Sanskrit books on astronomy, philosophy, mathematics and medicine into Arabic. They learnt the numerals 0 to 9 from India. Until then, the people in the West did not know the use of zero was learnt by them from India. It is believed that the people in the West and the Arabs learnt the game of chess only from the Indians.

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

I. The Later Cholas

Introduction

The Cholas are one among the popular and well-known Tamil monarchs in the history of South India. The elaborate state structure, the extensive irrigation network, the vast number of temples they built, their great contributions to art and architecture and their overseas exploits have given them a pre-eminent position in history.

Revival of the Chola Rule

The ancient Chola kingdom reigned supreme with the Kaveri delta forming the core area of its rule and with Uraiyur (present-day Tiruchirappalli) as its capital. It rose to prominence during the reign of Karikala but gradually declined under his successors. In the 9th century Vijayalaya, ruling over a small territory lying north of the Kaveri, revived the Chola Dynasty. He conquered Thanjavur and made it his capital. Later Rajendra I and his successors ruled the empire from Gangaikonda Cholapuram, the newly built capital. Rajaraja I (A.D. (CE) 985 - 1016) was the most powerful ruler of Chola empire and also grew popular beyond his times. He established Chola authority over large parts of South India. His much-acclaimed naval expeditions led to the expansion of Cholas into the West Coast and Sri Lanka.

He built the famous Rajarajeswaram (Brihadeshwara) Temple in Thanjavur. His son and successor, Rajendra Chola I (A.D. (CE) 1016 - 1044, matched his father in his ability to expand the empire. The Chola empire remained a powerful force in South India during his reign. After his accession in A.D. (CE) 1023, his striking military expedition was to northern India, capturing much territory there. He proclaimed himself the Gangaikondan (conqueror of the Gangai region). The Gangaikonda Cholapuram temple was built to commemorate his victories in North India. The navy of Rajendra Chola enabled him to conquer the kingdom of Srivijaya (southern Sumatra). Cholas' control over the seas facilitated a flourishing overseas trade.

Decline of the Chola Empire

Rajendra Chola's three successors were not capable rulers. The third successor Veerarajendra's son Athirajendra was killed in civil unrest. With his death ended the Vijayalaya line of Chola rule. On hearing the death of Athirajendra, the Eastern Chalukya prince Rajendra Chalukya seized the Chola throne and began the rule of Chalukya-Chola dynasty as Kulothunga I. Kulothunga established himself firmly on the Chola throne soon eliminating all the threats to the Chola Empire. He avoided unnecessary wars and earned the goodwill of his subjects. But Kulothunga lost the territories in Ceylon. The Pandya territory also began to slip out of Chola control. Kanchipuram was lost to the Telugu Cholas. The year 1279 marks the end of Chola dynasty when King Maravarman

Kulasekara Pandyan I defeated the last king Rajendra Chola III and established the rule of the Pandyas in present-day Tamil Nadu.

Administration

The central administration was in the hands of king. As the head of the state, the king enjoyed enormous powers. The king's orders were written down in palm leaves by his officials or inscribed on the temple walls. The kingship was hereditary in nature. The ruler selected his eldest son as the heir apparent. He was known as Yuvaraja. The Yuvarajas were appointed as Governors in the provinces mainly for administrative training. The Chola rulers established a well-organised system of administration. The empire, for administrative convenience, was divided into provinces or mandalams. Each mandalam was sub-divided into naadus. Within each naadu, there were many kurrams (groups of villages). The lowest unit was the gramam (village).

Local Governance

Local administration worked through various bodies such as Urar, Sabhaiyar, Nagarattar and Nattar. With the expansion of agriculture, numerous peasant settlements came up on the countryside. They were known as Ur. The Urar, who were landholders acted as spokesmen in the Ur. Sabhaiyar in Brahman villages also functioned in carrying out administrative, financial and judicial functions. Nagarattar administered the settlement of traders. However, skilled artisans like masons, blacksmiths, goldsmiths, weavers and potters also lived in Nagaram. Nattar functioned as an assembly of Nadu and decided all the disputes and issues pertaining to Nadu. The assemblies in Ur, Sabha, Nagaram and Nadu worked through various committees. The committees took care of irrigation, roads, temples, gardens, collection of revenue and conduct of religious festivals.

Uttiramerur Inscriptions

There is a detailed description of how members were elected to the committees of the village sabha in the inscriptions found there. One member was to be elected from each ward. There were 30 wards in total. The eligibility to contest was to men in the age group of 35-70, well-versed in vedic texts and scriptures, and also owned land and house. The process of election was as follows: The names of qualified candidates from each ward were written on the palm-leaf slips and put into a pot. The eldest of the assembly would engage a boy to pull out one slip and declare his name. Various committees were decided in this way.

Revenue

The revenue of the Chola state came mainly from the land. The land tax was known as Kanikadan. The Chola rulers carried out an elaborate survey of land in order to fix the government's share of the land revenue. One-third of produce was collected as land tax. It was collected mostly in kind. In addition to land tax, there were taxes on profession and tolls on trade.

Social Structure Based on Land Relations

The Chola rulers gifted tax-free lands to royal officials, Brahmins, temples (devadana villages) and religious institutions. Land granted to Jain institutions was called pallichchandam. There were also of vellanvagai land and the holders of this land were called Vellalars. Ulu-kudi, a sub-section of Vellalar, could not own land but had to cultivate Brahmadeya and vellanvagai lands. The holders of vellanvagai land retained melvaram (major share in harvest). The ulu-kudi got kil-varam (lower share). Adimai (slaves) and panicey-makkal (labourers) occupied the lowest rung of society. In the intermediate section came the armed men and traders.

Irrigation

Cholas gave importance to irrigation. The 16-mile long embankment built by Rajendra Chola in Gangaikonda Cholapuram is an illustrious example. Vati-vaykkal, a criss-cross channel, is a traditional type of harnessing rain water in the Cauvery delta. Vati is a drainage channel and a vaykkal is the supply channel. The commonly owned village channel was called ur-vaykkal. The nadu level vaykkal is referred to as nadu-vaykkal. The turn-system was in practice in distributing the water.

Religion

Chola rulers were ardent Saivites. Hymns, in praise of the deeds of Lord Siva, were composed by the Saiva saints, the Nayanmars. Nambiyandar Nambi codified them, which came to be known as the Thirumurai.

Temples

The Chola period witnessed an extensive construction of temples. The temples in Thanjavur, Gangaikonda Cholapuram and Darasuram are the repository of architecture, sculpture, paintings and iconography of the Chola art. Temples during the Chola period were not merely places of worship. They were the largest landholders. Temples promoted education, and devotional forms of art such as dance, music and drama. The staff of the temples included temple officials, dancing girls, musicians, singers, players of musical instruments and the priests.

Cholas as Patrons of Learning

Chola kings were great patrons of learning. Rajendra I established a Vedic college at Ennayiram (now in Villupuram District). There were 340 students learning the Vedas, grammar and Upanishads under 14 teachers. This example was later followed by his successors and as a result two more such colleges had been founded, at Tirubuvanai near present-day Puducherry and Tirumukkoodal in present-day Chengalpattu district, in 1048 and 1067 respectively. The great literary works Periyapuram and Kamba Ramayanam belong to this period.

Trade

There was a flourishing trade during the Chola period. Trade was carried out by two guild-like groups: anju-vannattar and mani-gramattar. Anju-vannattar comprised West Asians, Arabs, Jews, Christians and Muslims. They were maritime traders and settled on the port towns all along the West Coast. It is said that mani-gramattar were the traders engaged in inland trade. In due course, both groups merged under the banner of ai-nutruvar and disai-ayirattu-ai-nutruvar functioning through the head guild in Ayyavole, Karnataka. This ai-nutruvar guild operated the maritime trade covering South-East Asian countries. Through overseas trade with South-East Asian countries elephant tusks, coral, transparent glass, betel nuts, cardamom, opaque glass, cotton stuff with coloured silk threads were imported. The items exported from here were sandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt.

2. The Later Pandyas

Introduction

Pandyas were one of the three ancient Tamil dynasties that ruled southern India since the 4th century B.C. (BCE) but intermittently. Korkai, associated with pearl fisheries, is believed to have been their early capital and port. They moved to Madurai later, as many early Tamil inscriptions of Pandyas have been unearthed in Madurai and its surroundings. Under the Pandya kings of the Sangam Age, Madurai was a great centre of culture. Poets and writers of Tamil language gathered there and contributed to the development of Tamil Classics. The Pandyas had re-established their strong position in south Tamil Nadu by the end of the 6th century A.D. (CE), after eliminating the rule of Kalabhras. But they could not resist the rising power of the later Cholas who ruled South India from 9th to 13th century. Thereafter taking advantage of the decline of Chola power, the later Pandyas re-established their authority. Their rule continued until 16th century.

Revival of Pandya Kingdom (A.D. (CE) 600 - 920)

Kadunkon recovered Pandya territory from the Kalabhras towards the close of 6th century. He was succeeded by two others. Arikesari Maravarman was the first strong Pandya ruler who ascended the throne in A.D. (CE) 642. He was a contemporary of Mahendravarman I and Narsimahvarman I. Inscriptions and copper plates praise his victory over his counterparts: Cheras, Cholas, Pallavas and Sinhalese. Arikesari Maravarman is identified with the Kun Pandian, the persecutor of Jains.

After Arikesari, the greatest of the dynasty was Jatila Parantaka Nedunjadayan (Varaguna I) (756-815), the donor of the Velvikkudi plates. Nedunjadayan expanded the Pandya territory to include Thanjavur, Tiruchirappalli, Salem and Coimbatore districts. Nedunjadayan's successors Srimara Srivallabha and Varaguna II, were successively defeated by Pallavas. Later they could not face the rising Chola dynasty under Parantaka I. Parantaka I defeated the Pandya king Rajasimha II who fled the country in 920. Thus ended the Pandya rule revived by Kadungon.

Rise of Later Pandyas (1190 - 1310)

The Chola viceroyalty became weak in Pandya country after the death of Adhirajendra (the last king of Vijayalaya line). Eventually the Pandya kingdom could emerge as the only leading Tamil dynasty in the 13th century. Madurai continued to be their capital. Now Kayal was their great port. Marco Polo, a famous traveller from Venice, visited Kayal twice, in 1288 and 1293. He tells us that this port town was full of ships from Arabia and China and bustling with business activities.

Sadaiyavarman Sundarapandyan

The illustrious ruler of the second Pandya Kingdom was Sadaiyavarman (Jatavarman) Sundarapandyan (1251 to 1268). He brought the entire Tamil Nadu under his rule, which extended up to Nellore in Andhra. He held the Hoysalas in check. The Chera ruler, the chief of *Malanadu*, accepted his feudatory position and paid tribute to Sundarapandyan. Emboldened by the decline of the Chola state, the Boja King of Malwa region Vira Someswara challenged Sundarapandyan. In a war at Kannanur, Sundarapandyan defeated Someswara. Sundarapandyan succeeded in establishing his authority over the chieftains of Cuddalore, Kanchipuram in northern Tamil Nadu, Arcot and Salem in the western region.

There were two or three co-regents who ruled simultaneously along with Sundarapandyan: VikramaPandyan and ViraPandyan. After Sundarapandyan, MaravarmanKulasekaran ruled successfully for a period of 40 years, giving the country peace and prosperity. He had two sons. The king's appointment of ViraPandyan as a co-regent provoked the other son Sundara Pandyan who killed his father Maravarman Kulasekaran.

In the civil war that ensued, ViraPandyan won and became firmly established in his kingdom. The defeated SundaraPandyan fled to Delhi and took refuge under the protection of Ala-ud-din Khalji. This provided the opening for the invasion of Malik Kafur. After Malik Kafur's invasion, the Pandyan Kingdom came to be divided among a number of kings from the main ruling Pandya's family. In Madurai, a Muslim State subordinate to the Delhi Sultan came to be established.

Polity and Society

State

Pandya kings preferred Madurai as their capital. Madurai has been popularly venerated as Koodal. The kings are traditionally revered as Koodal-kon, Koodal Nagar Kavalan. The Pandyas derived military advantage over their neighbours by means of their horses. They imported these horses through Arabs with whom they had commercial and cultural contact. The king claimed that he was ruling according to Manu Sastra.

This doctrine supported the social hierarchy in the society. Kings and local chiefs created Brahmin settlements called Mangalam or Chatur-vedi-mangalam with irrigation facilities. The actual landowning groups are described as the Bumiputtirar, otherwise called the vellalar. Historically they were locals and hence they were referred to as nattu-makkal. The communal assembly of this group is Cittira Meli Periyannattar.

Royal Officials

A band of officials executed the royal orders. The prime minister was uttara-mantri. The historical personalities like Manickavasagar, Kulaciraiyar and Marankari worked as ministers. The royal secretariat was known as eluttu-mandapam. The most respected officials were maran-eyinan, sattan-ganapathy, enathi-sattan, tira-tiran, murthi-eyinan and others. The titles of military commanders were palli-velan, parantakan-palli-velan, maran-adittan and tennavan-tamilvel.

Administrative Divisions

Pandy nadu, as in Chola state, consisted of many provinces known as vala-nadus, which, in turn, were divided into many nadus and kurrams. The administrative authorities of nadus were the nattars. Nadu and Kurram contained settlements, viz. mangalam, nagaram, ur and kudi, where different social groups inhabited.

Village Administration

An inscription from Manur (Tirunelveli district) dated A.D. (CE) 800 provides an account of village administration. It looks similar to Chola's local governance that included village assemblies and committees. Both civil and military powers seem to have been vested in the same person.

Irrigation

The Pandya rulers created a number of irrigation sources. On either side of the rivers *Vaigai* and Tamiraparani, channels leading to the irrigation tanks were built. In southern Tamilnadu, like the Cholas, Pandyas introduced the new irrigation technology. Irrigation works were done by local administrative bodies, local chiefs and officials. Repairs were mostly undertaken by local bodies. Sometimes, traders also dug out tanks for irrigation.

Religion

Pandyas extended patronage to vedic practices. Velvikkudi copper plates as well as inscriptional sources mention the rituals like Asvamedha yaga, Hiranya garbha and Vajapeya yaga, conducted by every great Pandya king. The impartiality of rulers towards both Saivism and Vaishnavism is also made known in the invocatory portions of the inscriptions. Temples of both sects were patronised through land grant, tax-exemption and renovation.

The great Saiva and Vaishnava saints (Nayanmaras and Alwars) combined contributed to the growth of Tamil literature and spiritual enlightenment. The period was marked by intense religious conflict. The Bhakti movement of the time prompted the heterodox scholars for a debate. Many instances of the defeat of Buddhists and Jains in such debates are mentioned in Bhakti literature. The Pandya kings of the period supported and promoted Tamil and Sanskrit.

Temples

Medieval Pandyas and later Pandyas did not build any new temples but maintained the existing temples, enlarging them with the addition of gopuras, and mandapas. The monolithic mega size ornamented pillars are the unique feature of the medieval Pandya style. The sculptures of Siva, Vishnu, Kotravai, Ganesa and Subramanyar are the best specimens in these temples. Pandyas specially patronised the historic Meenakshi temple at Madurai and kept expanding its premises by adding gopuras and mandapas.

Trade

Arab settlements on the west coast of southern India, from 7th century, had led to the expansion of their trade connection to the east coast because the governments of the east coast pursued a more liberal and enlightened policy towards overseas traders. Their charters exempted traders from various types of port dues and tolls. In Kayal, there was an agency established by an Arab chieftain by name Malik-ul-Islam Jamal-ud-din. This agency facilitated availability of horses to Pandya kings.

In 13th and 14th centuries, horse trade became brisk. Marco Polo and Wassaff state that the kings invested in horses as there was a need of horse for ceremonial purposes as well as for fighting wars. Those who were trading in horses were called kudirai chetties. They were active in maritime trade also. The busiest port town under the Pandyas was Kayal Pattinam (now in Thoothukudi district) on the east coast. Gold coins were in circulation as the trade was carried through the medium of gold. It was variously called kasu, kalanchu and pon.

NOTE

- ❖ Matrimonial alliances between the Cholas and the Eastern Chalukyas began during the reign of Rajaraja I. His daughter Kundavai was married to Chalukya prince Vimaladitya. Their son was Rajaraja Narendra who married the daughter of Rajendra Chola named Ammangadevi. Their son was Kulothunga I.
- ❖ Uttiramerur presently in Kanchipuram district was a Brahmadeya village (land grants given to Brahmins).
- ❖ Saivite saint Thirugnanasambandar converted Arikesari from Jainism to Saivism. On his conversion, Arikesari is alleged to have impaled around 8000 Jains on stakes. Though

the number is an exaggerated one, the anti-Jain attitude of Arikesari after his conversion to Saivism cannot be doubted.

- ❖ Marco Polo hailed the Pandyan Kingdom as 'the richest and the most splendid province in the world'. Together with Ceylon, he added, it 'produced most of the gems and pearls that are found in the world'. In his travel account he recorded the incidents of *sati* and the polygamy practiced by the kings.
- ❖ The vast trade in horses of that time has been recorded by Wassaff. He writes: '...as many as 10,000 horses were imported into Kayal and other ports of India of which 1,400 were to be of Jamal-ud-din's own breed. The average cost of each horse was 220 dinars of "red gold".'



4. The Delhi Sultanate

Introduction

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

Slave Dynasty (1206 - 1290)

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

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

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

Iltutmish (1210 - 1236)

Aibak's son Aram Shah proved incompetent and so the Turkish nobles chose Iltutmish, the son-in-law of Aibak as the Sultan, who served as a military commander of Aibak. Iltutmish firmly established his control over the territories by suppressing rebellions. It was during his reign that the threat of Mongols under Chengiz Khan loomed

large over the frontiers of India. He averted the impending danger by refusing to provide shelter to the Kwarezm Shah Jalal-ud-din, who had been driven out by Chengiz Khan. In order to counter the possible attack of the Mongols, Iltutmish organised Turkish nobility into a select group of 40 nobles known as *chahalgani* or The Forty.

Iltutmish granted *iqtas* (land) to members of his army. Iqta is the land granted to army officials in lieu of a regular wage. The iqta holder is called the iqtadar or muqti who had to provide the Sultan with military assistance in times of war. The iqtadar collected revenue from his iqta to meet the cost of maintaining his troops and horses. Iltutmish completed the construction of the Qutb-Minar, which had been started by Aibak. Iltutmish died in April 1236 after ruling for 26 years.

Razia (1236 - 1240)

As the most capable son of Iltutmish, Rukn-ud-din-Firuz, was dead, Iltutmish nominated his daughter Razia Sultana as his successor to the throne of Delhi. Razia was an able and brave fighter. But she had a tough time with Turkish nobles as she favoured non-Turkish nobles. She also faced the situation of the ferocious Mongols raiding Punjab during her reign. Razia made an Ethiopian slave named Jalal-ud-din Yakut as her personal attendant and started trusting him completely. This led to a revolt of the Turkish nobles who conspired against her and got her murdered in 1240.

Ghiyas-ud-din Balban (1266 - 1287)

After Razia, three weak rulers in succession ascended the throne. After them came Ghiyas-ud-din Balban. Balban abolished The Forty as it was hostile to him. He established a department of spies to gather intelligence about the conspirators and the trouble makers against his rule. He dealt with insubordination and defiance of royal authority sternly. Tughril Khan, a provincial governor in Bengal, who raised a banner of revolt against Balban, was captured and beheaded. He was ruthless in dealing with enemies like Meos of Mewat (a Muslim Rajput community from north-western India). Balban, however, took care to maintain cordial relationship with the Mongols. He obtained from Hulagu Khan, a grandson of Chengiz Khan and the Mongol viceroy in Iran, the assurance that Mongols would not advance beyond Sutej.

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

Khalji Dynasty (1290 - 1320)

Jalal-ud-din Khalji (1296 - 1316)

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

Ala-ud-din Khalji (1296 - 1316)

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

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

Tughluq Dynasty (1320 - 1324)

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

Muhammad-bin-Tughluq (1325 - 1351)

Muhammad-bin-Tughluq was a learned man. Yet he was a person of cruelty. Ala-ud-din had conquered, looted and left the old ruling families as his dependents. In contrast, Muhammad Tughluq dreamt of making the whole of the subcontinent his

domain. With the view to facilitating extended sovereignty, he shifted his capital from Delhi to the centre of the kingdom, namely Devagiri. He also changed its name to Daulatabad. When Muhammad himself decided that the move was a mistake, he ordered a return to Delhi as the capital again. When Ibn Battuta, the Morocco traveller who was with the Sultan, returned to Delhi, he found Delhi 'empty, abandoned and had but a small population'.

Tughluq changed the Ala-ud-din's system of revenue collections in grain and ordered that land revenue, which was increased, should henceforward be collected in money. This proved disastrous during famines. When he discovered that the stock of coins and silver was inadequate for minting, he issued a token currency in copper. Counterfeiting soon became order of the day and, as a result, the entire revenue system collapsed. Trade suffered as foreign merchants stopped business. This forced Sultan to withdraw the token currency and pay gold and silver coins in exchange. This move led the state to become bankrupt. Tughluq increased land tax in the Doab region, which triggered peasant revolts. As the revolts were cruelly dealt with, peasants abandoned cultivation, which resulted in the outbreak of frequent famines.

Tughluq ruled as Sultan for 25 years. During his long reign, he had to face many revolts of the provincial governors. The Governors of Awadh, Multan and Sind revolted and declared themselves independent. In South India, several states arose. The new Daulatabad and the conquered territories around them were declared independent sultanate called Bahmani. Its founder after whom it was named, was a soldier formerly in Tughluq service. Madurai was proclaimed a separate sultanate in 1334. Bengal became independent in 1346. Tughluq died on 23 March 1351.

Firoz Shah Tughluq (1351 - 1388)

Firoz, the son of Ghiyas-ud-din's younger brother, succeeded Muhammad-bin-Tughluq. Firoz could neither suppress revolts nor win back the provinces that had broken away. He also showed no interest in re-conquering the southern provinces. He refused to accept an invitation (c. 1365) from a Bahmani prince to intervene in the affairs of the Deccan. Firoz rewarded Sufis and other religious leaders generously and listened to their advice. He also created charities to aid poor Muslims, built colleges, mosques, and hospitals. He adopted many humanitarian measures. He banned inhuman punishments and abolished taxes not recognised by Muslim law.

He promoted agriculture by waiving off the debts of the agriculturalists and constructing many canals for irrigation. He laid out 1200 new gardens and restored 30 old gardens of Ala-ud-din-Khalji. He had built new towns such as Firozabad, Jaunpur, Hissar and Firozpur. Despite adopting a peaceful approach and taking efforts to organise the Sultanate well, he had to spend his last days in unhappiness. His own son Muhammad Khan revolted against him and Firoz Shah died in September 1388, at the age of 83.

Timur's Invasion (1398)

The sacking and massacre by Tamerlane or Timur of Delhi came a decade after Firuz Shah Tughluq died. As a ruler of the region around Samarkand in Central Asia, Timur had occupied some parts in the north-west of India. Taking advantage of India's weakness, he entered India in December 1398 and plundered Delhi. Punjab, besides the Delhi city, was the province that suffered most by Timur's raid. Timur, apart from carrying huge wealth in the form of gold, silver, jewels, also took along Indian artisans like carpenters and masons to work on monuments in Samarkand.

Sayyid Dynasty (1414 - 1451)

Though the Sultanate fragmented into a number of independent kingdoms, it endured for 114 years more, till the Mughal invasion. Before leaving Delhi, Timur had left behind his representative Khizr Khan as the governor of the territories he had conquered (Delhi, Meerut and Punjab). He founded the Sayyid Dynasty in 1414, which lasted till 1451. The last ruler of this dynasty, Ala-ud-din Alam Shah, abdicated the throne in 1451. This gave Bahlol Lodi, then the governor of Sirhind (Punjab), the opportunity to become the new Sultan of Delhi, leading to the establishment of Lodi dynasty.

Lodi Dynasty (1451 - 1526)

In 1489, Bahlol Lodi was succeeded by his son Sikandar Lodi. Sikandar was a patron of arts and learning. He founded the city of Agra and made it his capital. He died in 1517 and was succeeded by his son, Ibrahim Lodi, who was defeated by Babur in 1526 in the Panipat battle. Thus the Lodi dynasty and the Delhi Sultanate were ended by Babur who went on to establish the Mughal Empire in India.

Islamic art and architecture:

The mansions of high-ranking Muslim nobles, soldiers and officials were built first in cities and the neighbourhoods. Around them, the mosques in the imperial style were constructed by successive Muslim regimes in Delhi. Mosques and Madrasas looked architecturally different. The graceful decorations of doorways and walls with lines from the Koran made a distinct appearance in these buildings. The shape of all these buildings was Persian, while the decoration was Indian. So, it is called Indo-Saracenic architecture. Qutb Minar, Alai-Darwaza, Quwwat-ul Islam Masjid, Moth-ki-Masjid, the tombs of Iltutmish, Balban and the forts of Daulatabad and Firozabad were all constructed in this style.

7th term 2 - History

Unit 1 - Vijayanagar and Bahmani Kingdoms

Introduction

The political condition of India in the fourteenth century provided great opportunities for the rise of new kingdoms in the south. The repressive measures of the temperamental Muslim king Muhammad-bin-Tughlaq led to the rise of many new independent states. In the south, Vijayanagar and Gulbarga or Bahmani emerged as two great kingdoms. The Bahmani kingdom spread all over the Maharashtra region and partly over Karnataka. Ruled by 18 monarchs, it lasted for nearly 180 years. Early in the sixteenth century, it collapsed and split into five sultanates – Bijapur, Ahmednagar, Golconda, Bidar and Berar. The state of Vijayanagar continued to flourish for nearly 200 years. Ultimately Vijayanagar's wealth and prosperity induced the Muslim Deccan kingdoms to launch a combined war against it. In 1565, the battle of Talikota, finally they could succeed in crushing Vijayanagar Empire.

Foundation of Vijayanagar Empire

Vijayanagara, the 'city of victory', was established in southern Karnataka by two brothers named Harihara and Bukka. According to one tradition, Vidyanaraya, head of the Saivite Sringeri mutt, instructed them to abandon their service to the Tughluqs and rescue the country from Muslim authority. The new kingdom was called Vidyanagara for a time in honour of the spiritual teacher Vidyanaraya, before it came to be called Vijayanagara. Four dynasties, namely Sangama (1336–1485), Saluva (1485–1505), Tuluva (1505–1570) and Aravidu (1570–1646), ruled this kingdom.

The fertile regions between the rivers Krishna and Tungabhadra and the Krishna-Godavari delta were the zones of conflict among the rulers of Vijayanagar, Bahmani and Odisha. The valour of the first two brothers, Harihara and Bukka, of the Sangama dynasty protected the new kingdom from the superior forces of the Bahmani sultanate, which had been established about a decade after the foundation of Vijayanagara.

Bukka I's son Kumara Kampana ended the sultanate in Madurai and succeeded in establishing Nayak kingdom there. The conquest of the Madurai Sultanate by the Vijayanagara empire is described in detail in the poem Madura Vijayam composed by Kumara Kamapana's wife Gangadevi.

End of Sangama Dynasty

When King Bukka died, he had left behind a large territory to his son Harihara II to rule. Harihara II's impressive achievement was securing Belgaum and Goa from the Bahmani kingdom. Harihara's son Devaraya I defeated Gajapati kings of Odisha. His successor Devaraya II was the greatest ruler of the Sangama dynasty. He began the

practice of recruiting Muslim fighters to serve him and to train him in the new methods of warfare.

Rise of Saluva Dynasty

After Devaraya II, the Vijayanagar Empire went through a crisis. The able commander of the Vijayanagar army, Saluva Narasimha, making use of the situation declared himself the emperor, after murdering the last ruler of Sangama dynasty, Virupaksha Raya II. But the Saluva dynasty founded by Saluva Narasimha came to an end with his death. When Naras Nayaka, his able general, seized power, it ushered in the Tuluva dynasty.

Krishnadevaraya

Krishnadevaraya who reigned for 20 years was the most illustrious rulers of the Tuluva dynasty. His first step after ascending the throne was to bring under control the independent chieftains in the Tungabhadra river basin. After succeeding in this effort, his next main target was Gulbarga. The Bahmani sultan, Mahmud Shah, had been overthrown and kept in imprisonment by his minister. Krishnadevaraya freed the sultan and restored him to the throne. Similarly, he forced a war on Prataparudra, the Gajapati ruler of Odisha. Prataparudra negotiated for peace and offered to marry off his daughter to him. Accepting the offer, Krishnadevaraya returned the territory he had conquered from Prataparudra. Krishnadevaraya, with the assistance of the Portuguese gunners, could easily defeat the Sultan of Golconda and subsequently take over Raichur from the ruler of Bijapur.

A Great Builder

Krishnadevaraya built huge irrigation tanks and reservoirs for harvesting rainwater. He built the famous temples of Krishnaswamy, Hazara Ramaswamy and Vithalaswamy in the capital city of Hampi. He distributed the wealth he gained in wars to all major temples of South India for the purpose of constructing temple gateways (gopura), called 'Rayagopuram,' in his honour.

He recruited a large army and built many strong forts. He imported large number of horses from Arabia and Iran, which came in ships to Vijayanagar ports on the west coast. He had good friendly relationship with the Portuguese and Arabian traders, which increased the Empire's income through customs.

Patron of Literature, Art and Architecture

Krishnadevaraya patronised art and literature. Eight eminent luminaries in literature known as astadiggajas adorned his court. Alasani Peddana was the greatest of them all. Another notable figure was Tenali Ramakrishna.

Battle of Talikota and the Decline of Vijayanagar

Krishnadevaraya was succeeded by his younger brother Achtyuda Deva Raya. After the uneventful reigns of Achtyuda Deva Raya and his successor Venkata I, Sadasiva Raya, a minor, ascended the throne. His regent Rama Raya, the able general of the kingdom, continued as a de facto ruler, even after Sadasiva Raya attained the age for becoming the king. He relegated Sadasiva Raya to a nominal king. In the meantime, the sultans of Deccan kingdoms succeeded in forming a league to fight the Vijayanagar Empire. The combined forces of the enemies met at Talikota in 1565. In the ensuing battle, known as Rakasa Tangadi (Battle of Talikota), Vijayanagar was defeated. There was terrible human slaughter and pillaging the capital city of Hampi. All the buildings, palaces and temples were destroyed. The beautiful carvings and sculptures were desecrated. The glorious Vijayanagar Empire had ceased to exist.

The site of the city of Vijayanagar on the bank of the river Tungabhadra in eastern Karnataka is now called Hampi. Hampi is in ruins and the UNESCO has declared it a heritage site

Aravidu Dynasty

Rama Raya was killed on the battlefield and his brother Tirumaladeva Raya managed to escape along with the king Sadasiva Raya. Tirumaladeva Raya moved to Chandragiri carrying all the treasures and wealth that could be salvaged. There he began the rule of Aravidudynasty.

The Aravidu dynasty built a new capital at Penukonda and kept the empire intact for a time. Internal dissensions and the intrigues of the sultans of Bijapur and Golconda, however, led to the final collapse of the empire about 1646.

Vijayanagar Administration

State

Kingship was hereditary, based on the principle of primo geniture. But in some instances, the reigning rulers, in order to ensure peaceful succession, nominated their successors. There were also instances of usurpation. Saluva Narasimha usurped the throne and it led to the replacement of Sangama dynasty with Saluva dynasty. The practice of appointing a regent to look after the administration, when a minor succeeded the throne, was also prevalent.

Structure of Governance

The empire was divided into different mandalams (provinces), nadus (districts), sthalas (taluks) and finally into gramas (villages). Each province was administered by a governor called Mandalesvara. The lowest unit of the administration was the village. Each village had a grama sabha. Gauda, village headman, looked after the affairs of the village.

The army consisted of the infantry, cavalry and elephant corps. The army was modernised and Vijayanagar army began using firearms. The combination of firearm and cavalry made them one of the most feared armies in India.

Economic Condition

The Vijayanagar Empire was one of the richest states then known to the world. Several foreign travellers, who visited the empire during the fifteenth and the sixteenth centuries, left behind glowing accounts of its splendour and wealth. The emperors issued a large number of gold coins called Varahas.

Agriculture

It was the policy of its rulers to encourage agriculture in different parts of the empire by following a wise irrigation policy. Apart from the state, there were wealthy landholders and temples that invested in irrigation to promote agriculture. Abdur Razzaq, the visiting Persian emissary to Krishnadevaraya's Court, records the huge tank built with the help of Portuguese masons. Channels were constructed to supply water from the tank to different parts of the city. The city was well stocked with a variety of agricultural goods.

Cottage Industries

Vijayanagar's agricultural production was supplemented by numerous cottage-scale industries. The most important of them were textile, mining and metallurgy. Crafts and industries were regulated by guilds. Abdur Razzaq, the makes a reference to separate guild for each group of tradesmen and craftsmen.

Trade

During the Vijayanagar Empire, inland, coastal and overseas trade flourished in goods such as silks from China, spices from the Malabar region and precious stones from Burma (Myanmar). Vijayanagar traded with Persia, South Africa, Portugal, Arabia, China, Southeast Asia and Sri Lanka.

Contribution to Literature

Under the patronage of Vijayanagar rulers, religious as well as secular books were written in different languages such as Sanskrit, Telugu, Kannada and Tamil. Krishnadeva Raya wrote Amuktamalyada, an epic in Telugu and also a Sanskrit drama Jambavati Kalyanam. Tenali Ramakrishna authored Pandurangamahatyam. Scholars like Srinatha, Pothana, Jakkama and Duggana translated Sanskrit and Prakrit works into Telugu.

Amuktamalyada is considered a masterpiece in Telugu literature. It relates the story of the daughter of Periazavar, Goda Devi (Andal), who used to wear the garlands intended for Lord Ranganatha before they were offered to the deity, and hence the

name Amuktamalyada who wears and gives away garlands.

Contribution to Architecture

The temple building activity of the Vijayanagar rulers produced a new style called the Vijayanagara style. Prominence of pillars and piers, in large numbers, and the manner in which they were sculptured are hallmarks of the Vijayanagara style. Horse was the most common animal to be depicted on the pillars. The structures have a mandapam (open pavilion) with a raised platform, generally meant for seating the deity on special occasions. These temples also have a marriage hall with elaborately carved pillars.

Bahmani Kingdom

Foundation and Consolidation of the Bahmani Kingdom

Ala-ud-din Hasan, also known as Hasan Gangu, seized Daulatabad and declared himself sultan under the title of Bahman Shah in 1347. In his effort, this Turkish officer of Daulatabad (Devagiri) was supported by other military leaders in rebellion against the sultan of Delhi, Muhammad bin Tughluq. In two years, Ala-ud-din Hasan Bahman Shah shifted his capital to Gulbarga. His successors found it difficult to organise a stable kingdom even around Gulbarga. So the capital was again shifted to Bidar in 1429. There were 18 monarchs of the Bahmani dynasty.

Ala-ud-din Hasan Bahman Shah (1347-1358)

Ala-ud-din Hasan ruled for 11 years. His attempt to exact an annual tribute from the state of Warangal, the Reddi kingdoms of Rajahmundry and Kondavidu, led to frequent wars. Ala-ud-din Bahman Shah divided the kingdom into four territorial divisions called tarafs. A governor was appointed for each province. He commanded an army, was solely responsible for its administration and for the collection of the revenue. The system worked well under a powerful king, but its dangers became apparent during the reign of a weak ruler.

Muhammad Shah I (1358-1375)

Muhammad shah I succeeded Bahman Shah. He waged two wars with Vijayanagar but couldn't gain from it. But his attack on Warangal in 1363 earned him a large property and wealth, including the important fortress of Golconda and his treasured turquoise throne, which thereafter became the throne of the Bahmani kings.

Turquoise is a semi-precious stone sky blue in colour. Turquoise throne is one of the bejewelled royal seats of Persian kings described in Firdausi's Shah Nama.

Muhammad Shah laid a solid foundation for the kingdom. His system of government continued even after the Bahmani kingdom disintegrated into five sultanates. He built two mosques at Gulbarga. One, the great mosque, completed in 1367, measures 216 by 16 feet and has a roofed courtyard. A large number of Arabs, Turks and notably

Persians began to immigrate to the Deccan, many of them at the invitation of Sultan Muhammad I and there they had a strong influence on the development of Muslim culture during subsequent generations.

The Golconda Fort is located about 11 kilometres from Hyderabad on a hill 120 meters height. The fort is popular for its acoustic architecture. The highest point of the fort is Bala Hissar. It is believed that there is a secret underground tunnel, which leads from the Durbar Hall to one of the palaces at the foot of the hills.

Successors of Muhammad Shah I

Mujahid, the son of Muhammad Shah, ascended the throne. However, on his return to Gulbarga from the expedition against Vijayanagar, he was assassinated and the nephew of the conspirator, Daud, the uncle of Muhammad, was enthroned in 1378 as Muhammad II. Muhammad II's reign was peaceful, and the sultan spent much of his time building his court as a centre of culture and learning.

There were constant wars between the Bahmani and Vijayanagar rulers over the fertile Tungabhadra-Krishna region. The threat also came from the north, especially from Malwa and Gujarat. The noteworthy ruler after eight and a half decades (1377 to 1463) was Muhammad III (1463-1482). Muhammad III reigned for 19 years. For most of these years, the lieutenant of the kingdom was Mahmud Gawan, the most notable personality of the time.

Eight ministers of the Bahmani state:

1. Vakil-us-saltana or lieutenant of the kingdom, who was the immediate subordinate authority of the sovereign.
2. Peshwa who was associated with the lieutenant of the kingdom;
3. Waziri-kull who supervised the work of all other ministers;
4. Amir-i-jumla, minister of finance;
5. Nazir, assistant minister for finance;
6. Wasir-i-ashraf, minister of foreign affairs;
7. Kotwal or chief of police and city magistrate in the capital; and
8. Sadr-i-jahan or chief justice and minister of religious affairs and endowments.

Mahmud Gawan

A Persian by birth, Mahmud Gawan was well-versed in Islamic theory, Persian and Mathematics. He was also a poet and a prose writer. The Bahmani king Ala-ud-din Hasan Bahman Shah greatly impressed by his wisdom and military genius, recruited him. He served with great distinction as the Prime Minister under Muhammad III and contributed extensively to the development of the Bahmani kingdom.

Gawan was known for his military campaigns as well as administrative reforms. He used Persian chemists to teach the Bahmani army about the preparation and the use of gunpowder. In his war against the Vijayanagar kings in Belgaum, he used gunpowder. In

order to tighten the administration and to curb the power of provincial governors, who often functioned as virtual kings, Gawan divided the existing four provinces of the Bahmani Sultanate into eight provinces so as to limit the area under the rule of each governor and to make the provincial administration more manageable.

He also placed some districts in the provinces directly under the central administration. Gawan sought to curtail the military powers of the governors by allowing them to occupy only one fort in their territory. The sultan kept the other forts under his direct control. The royal officers who were given land assignments as pay were made accountable to the sultan for their income and expenditure.

The administrative reforms introduced by Gawan improved the efficiency of the government, but curtailed the powers of the provincial chiefs, who were mostly Deccanis. So the already existing rivalry among nobles such as Deccanis and Pradesis (foreigners) further intensified and conflicts broke out.

Gawan became a victim of this tussle for power. The Deccani nobles grew jealous of his success and considered him as an obstacle to their rise. They manipulated by forging a letter to implicate Gawan in a conspiracy against the sultan. Sultan, who himself was not happy with Gawan's dominance, ordered his execution.

Decline of Bahmani Kingdom

Gawan's execution prompted several of the foreign nobles who were considered the backbone of the state to leave for their provinces. After Sultan Muhammad III's death, Mahmud or Shihab-ud-din Mahmud reigned as the sultan until his death in 1518. His long rule is noted for the beginnings of the process of disintegration. After him, four of his successors on the throne were kings only in name. During this period, the Sultanate gradually broke up into five independent Deccan kingdoms: Bidar, Bijapur, Ahmednagar, Berar and Golconda.

Contribution of Bahmani Sultans

Architecture

The contribution of Bahmani kings to architecture is evident in Gulbarga. Archaeological excavations done in the site of the kingdom has helped to unearth palaces, halls of public audience, ambassadors' residences, arches, domes, walls and citadels. These finds are illustrative of their architectural skill.

Education

The founder of the Bahmani kingdom Alaud- din Hasan Shah was educated at Multan at the initiative of Zabar Khan, a general of Alaud- din Khalji. On his accession, he took special care in founding a school to educate his sons. His son Muhammad I was a patron of learning. He opened institutions for the purpose of educating the children of

noble families in the art of soldiery. Sultan Firoz, the eighth Bahmani king was a linguist and a poet. Later his successors founded schools in Gulbarga, Bidar, Daulatabad and Kandahar. Boarding and lodging at the king's expenses were provided in these schools. Mahmud Gawan's world famous madrasa in Bidar, with a large library, containing a collection of 3000 manuscripts, is illustrative of the importance given to scholarship and education by Gawan.



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 *Shajahanabad*. The Red Fort is named for its massive enclosing walls of red sandstone.

Unit 3

Rise of Marathas and Peshwas

Introduction

The rising power of the Marathas in the south-west posed the real danger to the Mughal Empire. Shahji Bhonsle, Shivaji's father, an officer of the Ahmednagar State and later Bijapur, proved to be a thorn in the flesh of the Mughals, even in Shah Jahan's period. But it was his son, Shivaji, who attained glory among the Marathas as he could stop the Mughal Empire's expansion in the Deccan. Shivaji was a gallant fighter, army general and a guerilla leader. He built up a band of brave mountaineers, who were loyal to him. With their help, he captured many forts and gave Aurangzeb's commanders a tough time. As Marathas grew stronger, the Mughal Empire weakened. The Mughal Emperor had to recognise the right of the Marathas to collect their Chauth tax all over the Deccan. Warfare opened opportunities for talented commanders who contributed to the vigorous expansion of Maratha power early in the eighteenth century. The prime minister of Maratha rulers, called the Peshwas from the time of Shahu, held real power. Under the aegis of Maratha power, the Peshwas continued their supremacy until 1761.

Factors Responsible for the Rise of Marathas Geographical Features

The physical features of the Maratha country developed certain peculiar qualities among the Marathas, which distinguished them from the rest of the people of India. During the sixteenth century, the sultans of Bijapur and Ahmednagar had recruited them to serve in cavalry. Their presence was helpful to the sultans in balancing the political ambitions of the Muslim soldiers in their service. The rocky and mountainous terrain gave protection to the Marathas from invaders. It proved to be advantageous in guerrilla warfare for Marathas.

Bhakti Movement and the Marathas

The spread of the Bhakti movement in Maharashtra helped the Maratha people develop consciousness of their identity and oneness. It promoted a feeling of unity, especially in terms of social equality, among the Marathas. In the Maratha region, the religious leaders were drawn from different social groups. Eknath, Tukaram and Ramdas were the noted Bhakti saints. Tukaram and Ramdas had considerable influence on the life of Shivaji.

Literature and Language of the Marathas

Marathi language and literature also served to develop unity among the people. Hymns composed in the Marathi language by Bhakti saints were sung by people of all castes and classes.

Shivaji

Shivaji, born in 1627, grew up under the care of his mother, Jijabai, who influenced him with stories from the Hindu epics, Ramayana and the Mahabharatha. Shivaji's teacher and guardian, Dadaji Kondadev, trained him in the art of horse riding, warfare and state administration. At the age of eighteen in 1645, when he had just entered the military career, he successfully captured Kondana, a fort near Poona. The following year, he took the fort of Torna. Then he succeeded in conquering Raigarh, which was rebuilt by him.

Shivaji's Confrontation with Sultan of Bijapur

Shivaji became totally independent after the death of his guardian Kondadev (1649). He also got his father's jagir transferred to him, which was earlier looked after by Kondadev. The strength of his army was Mavali foot soldiers. With their help, Shivaji conquered many of the hill forts near Poona. He captured Puranther from the Mughals. Shivaji's military raids angered the Sultan of Bijapur. He held Shivaji's father captive and released him only after Shivaji promised to suspend his military raids. Shivaji kept his word and remained at peace with Bijapur from then on till his father Shahji's death. During this period he toned up his administration.

Consolidation of Maratha Power

Shivaji resumed his raids after his father's death and conquered Javali (1656) from the Maratha chief Chandrarao More. He also reduced all the lesser Maratha chiefs around Pune to subordination. The soldiers of Bijapur from the hill fortresses acquired by Sultan of Bijapur were driven out and replaced with his own commanders. These moves and the defeat of Bijapur army sent to punish Shivaji alarmed the Mughal officials. When the Mughals made a punitive expedition, Shivaji boldly confronted them. In 1659 he killed Afzal Khan, a notable general of Bijapur. In 1663 he wounded and chased away the Mughal general and Aurangzeb's uncle Shaista Khan. To cap these bold acts, he audaciously directed his soldiers to plunder Surat (1664), the major Mughal port on the Arabian Sea.

Shivaji and Aurangzeb

After Shivaji plundered Surat, Aurangzeb swung into action. An army under the command of a Rajput general, Raja Jai Singh, was ordered to destroy Shivaji and annex Bijapur. Shivaji finally sought peace, yielded the fortresses he had seized and accepted service as a mansabdar in the Mughal service for the conquest of Bijapur. He also agreed to visit the imperial court at Agra, on the advice of Jai Singh only to suffer humiliation, which led him to escape, by hiding in a basket.

Aurangzeb was determined to stop the Maratha interference in his expeditions against the Deccan kingdoms. He attempted to patch up with Shivaji, but those efforts failed. In 1670, the Mughal army was helpless when Shivaji again plundered Surat. In 1674, Shivaji crowned himself by assuming the title of Chhatrapati and the coronation of Shivaji

was celebrated with great splendour at Raigarh, as the occasion was the founding of a new kingdom and a new dynasty. Shivaji's aged mother Jijabai, who had lived to see her son crowned the king, passed away a few days after the coronation, with her life wish fulfilled. Shivaji spent his last year trying to bring his son Shambhuji into his ways as he had defected to the Mughals. He fell ill with fever and dysentery and died in 1680.

Chhatra (parasol) pati (master or lord), is the Sanskrit equivalent of king or emperor, and was used by the Marathas, especially Shivaji.

Maratha Administration under Shivaji

Shivaji's political system consisted of three circles. At the centre was the swaraj. Shivaji was caring and would not allow the people to be harassed in any way. In the second circle, Shivaji claimed suzerainty, but he did not administer them himself. He protected the people from loot and plunder for which they were required to pay Chauth (one-fourth of the revenue as protection money) and Sardeshmukhi (an extra one-tenth, as the chieftain's due). In the third circle, Shivaji's only objective was plunder.

Deshmukhs held sway over rural regions and their control was over between twenty and hundred villages. Each village had a powerful headman (Patil), who was assisted by a village accountant of a keeper of records (Kulkarni). In the absence of a strong central government, these local community level officials functioned as the true government.

Army

Shivaji gave utmost attention to his army and training of its personnel. In the beginning, the backbone of his army was the infantry. But as his campaigns extended into the plains, his cavalry grew in size and importance. Every soldier was selected personally by Shivaji and was taken into service on the assurance of a soldier already in service. Shivaji took great care in the maintenance and security of his forts. Retired captains holding a high reputation were put in charge of guarding the forts.

Ashtapradhan

Shivaji designated eight ministers as the Ashtapradhan, each holding an important portfolio. Peshwa was the equivalent of a modern prime minister in the Maratha Empire. Originally, they were subordinates to the Chhatrapati. But, in course of time, especially from the time of Sahu Maharaja, Peshwa became the de facto Maratha ruler while the Chhatrapati was reduced to the position of a nominal ruler.

Shivaji was influenced by the Mughal revenue system. The assessments were made on the actual yield, with three-fifths left to the cultivator and two-fifths taken by the government. In judicial administration, civil cases continued to be decided by the panchayat, the village council, while criminal law was based on the shastras, the Hindu law books.

Responsibilities of the Ashtapradhan

Pantpradhan / Peshwa	Prime Minister
Amatya / Mazumdar	Finance Minister
Shurunavis/Sacheev	Secretary
Waqia-Navis	Interior Minister
Sar-i-Naubat / Senapati	Commander-in- Chief
Sumant / Dubeer	Foreign Minister
Nyayadhish	Chief Justice
Panditrao	High Priest

Shambhuji

Shambhuji succeeded Shivaji after a succession tussle with Anaji Datto. There were family feuds splintering the Maratha kingdom. Durgadas of Rathore Marwar and Aurangzeb's rebel son Akbar arrived in Maharashtra and took shelter in Shambhuji's court. Aurangzeb viewed these developments very seriously and took all out efforts to finish off Shambhuji. Marathas under Shambhuji were in no position to resist the Mughals. Aurangzeb himself arrived in the Deccan in 1681. Aurangzeb's main goal was the annexation of Bijapur and Golconda. These two sultanates fell to Aurangzeb by 1687. In little over a year, Shambhuji was captured by the Mughals and, after torture, put to death.

Shambhuji was under the wicked influence of his family priest Kavi Kalash. Kavi Kalash was the caretaker of Shambhuji in Varanasi during Shivaji's flight from Agra. He later brought Shambhuji safely to Raigarh. His dominance in the Court became absolute in course of time, as Shambhuji looked to his advice for everything. Kavi Kalash was a distinguished scholar and poet. But he was a practitioner of witchcraft. So the orthodox Hindus in the court had developed a deep hatred for him. When Shambhuji was captured by the Mughal army, he was found to be in the company of Kavi Kalash. So both of them were subjected to all forms of torture and then executed by the orders of Aurangzeb.

Shahu Maharaja

Shivaji's grandson Shahu means honest, originally a name given by Aurangzeb to contrast his character with that of Shivaji) ruled from 1708 to 1749. During the first half of the eighteenth century, consolidation of royal power was achieved through conferment of royal entitlements upon those who served Shahu.

During Shahu's 40-year reign there was increase in the territory under the Maratha control, from which tribute was regularly extracted. More centralised and strong state structure also began to take shape. Every household, including that of landed household, profited from state employment.

Peshwas

Balaji Vishwanath (1713–1720) began his career as a small revenue official and became Peshwa in 1713. Much against the advice from his close circles, Shahu appointed 20-year-old Viswanath's eldest son Bajirao to occupy the office of Peshwa.

Bajirao (1720–1740)

Bajirao decided to launch a major Maratha onslaught against the Mughals and the Nizam of Hyderabad. He assumed the powers of the commander-in-chief. He was wise in his choice of commanders for these campaigns. Instead of relying on the traditional elite group, namely Deshmukhs, he gave commands to the Gaikwad, Holkar and Shinde or Scindhia families who had been loyal to the emperor Shahu, his father Balaji Viswanath and to him.

The Prominent Maratha families

- **Gaikwad at Baroda**
- **Bhonsle at Nagpur**
- **Holkar at Indore**
- **Shinde or Scindhia at Gwalior**
- **Peshwa at Pune**

Bajirao proclaimed wars against Malwa and Gujarat and freed them from Mughal domination. The Mughal army and the troops of the Nizam that intervened on behalf of the Mughals were defeated. Bajirao succeeded in getting the recognition of Shahu as the king of Maharashtra and overlord of the rest of the Deccan, from which the tribute of Chauth and Sardeshmukhi could be legally collected by the Maratha officials. Bajirao centralised the fiscal functions in Pune. This helped to receive the prompt transmission of tribute from the Deccan.

The Maratha army, which consisted of no more than 5000 horsemen and no artillery, had by 1720 had doubled in its size. Yet they were no match for the Mughals and the Nizam. The success of Marathas against the Mughals was mainly due to the weakness of the latter. The Maratha dominance in the Deccan is also attributed to the qualities of Maratha officials and generals who grew up under Shahu and the Peshwas.

Balaji Bajirao (1740–1761)

When Balaji Bajirao was the Peshwa, Emperor Shahu died (1749). A possible succession struggle among factions of the royal family was averted, thanks to the timely intervention of Balaji Bajirao. He summoned all the contending factions and forced them to accept the conditions he laid down. He decided that the capital of the kingdom would henceforward be Pune, not Satara. All power and authority was now concentrated in the Peshwas's office. Balaji Bajirao now commanded an army of paid soldiers. The Maratha peasant warrior band was reconfigured and its run came to an end. Maratha soldiers were not permitted now to retire from battle fields each year for the purpose of cultivating their

land. Soldiers were required to live in forts and towns far away from their home. They were trained as infantrymen as well as horsemen. The large guns were nominally under the command of Maratha officers. But those who fired and maintained them were mostly Portuguese, French and British

During the period of the Peshwa Balaji Bajirao, the northern frontiers of the Maratha state were rapidly touching Rajasthan, Delhi and the Punjab. At some point, the Maratha tributary regime extended itself to within fifty miles of Delhi. The Marathas launched raids from Nagpur against Bihar, Bengal and Odisha. Notwithstanding the conflict between the Marathas and the Nizam over Karnataka, Tamil, Kannada and Telugu regions were effectively brought under the control of the Marathas. Between 1745 and 1751 plundering expeditions were launched yearly by the Maratha chieftain Rahuji Bhonsle.

Maratha Administration under Peshwas

The revenue administration of Peshwas was headed by a key official called the Kamavisdar. He was appointed by the Peshwa. He was empowered to maintain a small body of soldiers to police the administrative area, from where tribute or tax had to be collected. A small staff of clerks and servants were employed to maintain the revenue records. These records were randomly checked by the office of the Peshwa. The contracts for revenue collection was auctioned annually after the revenue for a particular place was estimated by the Peshwa's civil servants, based on previous years' yields. A prospective tax or revenue collector who won the contract was expected to have a reputation for wealth and probity. He was required to pay a portion of the whole of the anticipated revenue - one-third to one half - either out of his own wealth or from the money borrowed from bankers. Judging from the ledgers of correspondence and account books, it is evident that the Peshwas were keen on accurate recordkeeping. The Peshwa regimes looked distinctly modern in comparison with the Mughals to whose fall they contributed militarily.

The Fall of Marathas

The imperial moment of the Marathas sadly ended at Panipat near Delhi in 1761. The Marathas' attempt to extend their domain beyond Punjab was checked by the king of the Afghans, Ahmad Shah Abdali.

Abdali invaded eight times before finally marching onto Delhi. The Marathas were now divided among several commanders, who approached the battle with different tactics. Artillery decided the battle in January 1761. The mobile artillery of the Afghans proved lethal against both Maratha cavalry and infantry. The Maratha army was shattered and the surviving men took six months to return to Maharashtra from Panipat to report the tragedy. By then Maratha supremacy over the sub-continent was effectively over.

7th term 3

Unit -1

New Religious Ideas and Movements

Introduction

Medieval India saw an extraordinary production of devotional poetry, which were not restricted to one particular religion but inspired by different religious movements. The exponents of these movements held the view that total devotion (bhakti) to God could save man from the pitfalls of life and earn him salvation. It was also believed that one does not have to go to temples or perform rituals, for God is omnipresent and resides inside every human.

The Bhagavad Gita proposed that the path of bhaktimarga (the path of bhakti) is superior to the two other religious approaches, namely, the path of knowledge (jnana) and the path of rituals and good works (karma), providing Inspiration to the exponents of Bhakti cult.

Bhakti Movement:

The Beginnings the Bhakti movement or the resurgence of devotional practices, started in Tamil Nadu around seventh century A.D. It included reciting the name of the God or Goddess, singing hymns in their praise, wearing religious marks or carrying identity emblems, and undertaking Pilgrimages to sacred places associated with the deity. It emphasised the mutual emotional attachment and love of a devotee towards a personal God and of the God for the devotee. This view was also preached by Sufism, which appeared as a reaction against worldliness of the early Islam. Sufis believed that realisation of God can be achieved only through passionate devotion to God and intense meditation. Sufis were of the view that this type of meditation would enable the devotee to understand the true nature of God. They argued that doing so would liberate the devotee from all worldly bonds and help them become one with God. Several mystical religious movements, in both Hinduism and Islam, had no hesitation to freely include elements of different faiths in their teachings. 'There is only one god, though Hindus and Muslims call him by different names', stated Haridasa.

Three Muthal Azhwars: Poigai Azhwar, Bhoothathu Azhwar and Pei Azhwar.

Other Azhwars: Thirumalisai Azhwar, Periyazhwar, Thondaradippodi Azhwar, ThirumangaiAzhwar, Thiruppanazhwar, Kulasekara Azhwar, Nammazhwar, Mathurakavi Azhwar and Andal.

1. Devotional Movement in Tamizhakam (Azhwars and Nayanmars)

The Azhwars, the Vaishnavite Bhakti sages and the originators of Bhakti cult, and the Nayanmars, the worshippers of Siva or the Saivites, composed devotional hymns in Tamil language, dedicated to their respective gods. Siva-bhakti is associated with Siva's manifestations on earth. Poems to Siva and Vishnu, particularly to Krishna, were composed

in Tamil and other South Indian languages such as Kannada and Telugu. These poet-saints criticised caste-based social status and advocated gender equality in order to make it good to stand the onslaught of Buddhism or Jainism.

Vishnu-bhakti or Vaishnavism is based on Vishnu's avatars (incarnations), particularly Krishna and Rama. The 12 Tamil Azhwars are chiefly known for their immortal hymns. Two Azhwars stand out distinctly for their contribution to the promotion of the Bhakti movement. Nammazhwar's fame lies in his 1,102-stanza Tiruvaimozhi. Nathamuni collected the 4,000 poems of Nammazhwar, in the form of Divya Prabandham. Andal, the only female Azhwar, is another. Periyazhwar, who was earlier known as Vishnu Chittar, made lots of songs on Krishna putting himself in the place of mother Yashoda. Periyazhvar is said to have found Andal as a baby in the tulsi garden at Srivilliputhur temple and adopted her. She grew up in the temple town of Srivilliputhur and became known as Andal-she who ruled. The Thiruppavai (The Path to Krishna) and the Nachiyar Thirumozhi (The Sacred Songs of the Lady) are her celebrated works. Her poems expressing her love for Ranganatha, the incarnation of Vishnu worshiped at a temple at Srirangam, are used in Vaishnava wedding ceremonies in Tamil Nadu.

There are 63 legendary Nayanmars. Among them, Gnanasamandar, Appar, and Sundarar (often called "the trio") are worshipped as saints through their images in South Indian temples. Nambi Andar Nambi (1000 A.D.) is said to have compiled the songs of all of the Nayanmars that form the basis of *Tirumurai*, the basic Tamil Saivite sacred canon. It consists of 12 books, and 11 of them were assembled by Nambi. The 12th book is Sekkizhar's *Periyapuranam*.

(a) Adi Shankara

Adi Shankara or Shankarachariar (c. 700–750 A.D.) preached the Advaita philosophy. The essence of this philosophy is that the soul (atma) unites with the universal soul (brahma) through the attainment of knowledge. He set up mathas (mutts), centres of learning and worship, at Badrinath, Puri, Dwarka and Sringeri. These places have become prominent pilgrim centres today. Shankara enthusiastically endeavoured to restore the orthodox Vedic tradition without paying attention to the Bhakti movement of his time. His masterpiece is the commentary on the Brahma-sutra, which is a fundamental text of the Vedanta school. His commentaries on the principal Upanishads are also considered equally important.

(b) Ramanuja :

Ramanuja, a 11th century Vaishnava saint, was the most influential thinker of Vaishnavism. His philosophy, known as vishistadvaita, proclaims that the soul retains its identity even after uniting with brahma. After a long Pilgrimage, Ramanuja settled in Srirangam. Ramanuja articulated ideas of social equality and condemned caste-based restrictions on entering the temples. He established centres to spread his doctrine of devotion, Srivaishnavism, to God Vishnu and his consort Lakshmi.

In the 16th and 17th centuries, Vaishnavism spread across India. The Vadakalai Vaishnavism originally flourished around Kanchipuram, which was a popular centre for Sanskrit learning. Thenkalai Vaishnavism centred on Srirangam. Vadakalai sect focused on Vedic literature, which is written in Sanskrit. The Thenkalai sect stressed the importance of Divya Prabandhams, written by the 12 Azhwars in Tamil.

2. Bhakti Movement in North India

While dealing with the religious movements of the fourteenth and fifteenth centuries in northern India, one has to keep in mind the two very different attitudes which Hindu religious leaders had towards Islam. One group accepted what was best in Islam; the other adopted a few elements in order to prevent conversion to Islam. Both reacted to Islam, but one was sympathetic while the other was hostile. Kabir and Guru Nanak, and other founders of new sects are included in the first group, while the movement in Bengal, associated with Chaitanya deva, or Chaitanya Mahaprabu, belongs to the latter tendency.

(a) Exponents of Bhakti Movement

It was Ramananda who spread the Bhakti ideology in northern India where it became a mass movement. Vallabhacharya, a Telugu philosopher, built a temple for Lord Krishna on the Govardhan Hills near Mathura. Surdas, a blind poet and musician, was associated with this temple as well as that of Agra. His famous collection of poetry is called Sursagar. Meera Bai, wife of the crown prince of Mewar, was an ardent devotee of Lord Krishna. She was a disciple of Ravidas. Meera Bai gained popularity through her bhajans. Chaitanyadeva popularised Krishna worship through ecstatic songs and dancing that had a profound effect on Vaishnavism in Bengal. In the 16th century, in Tulsidas's Hindi retelling of the story of Rama in the Ramcharitmanas, the sentiment of friendship and loyalty is stressed. Many of those poems continue to be recited and sung often at all-night celebrations.

Tukaram, a 17th century saint poet of Maharashtra, is known for his spiritual songs (abangas or kirtanas), devoted to Vitthoba, an avatar of Krishna. There is a Vitthoba/Panduranga temple at Pantharpur or Pandaripuram in Sholapur district, Maharashtra. What is Chaitanyadeva to Bengal is Tukaram to Maharashtra.

3. Sufism in India

The advent of Sufis to India dates back to the Arab conquest of Sind. It gained prominence in the 10th and 11th centuries during the reign of the Delhi Sultans. Sufism adopted many native Indian concepts such as yogic postures, music and dance. Sufism found adherents among both Muslims and Hindus.

Sufism: The word Sufi takes its origin from suf, meaning wool. The Sufis wore coarse garments made of wool and hence they were called Sufis. Sufism was basically Islamic but was influenced by Hindu and Buddhist (Mahayana) ideas. It rejected the stringent conduct code of the ulemas. Sufis lived in hermitages akin to monasteries and functioned outside society.

Sufis in medieval India were divided into three major orders. They were Chisti, Suhrawardi and Firdausi. Moinuddin Chishti made Chisti order popular in India. He died in Ajmer (1236) and his resting place is in the Ajmer Sharif Dargah in Ajmer, Rajasthan. The best known Sufi sage of the early medieval period was Nizamuddin Auliya of the Chishti order, who had a large number of followers among the ruling class in Delhi. Poet Amir Khusru was one of its distinguished followers. Suhrawardi order was founded by an Iranian Sufi Abdul-Wahid Abu Najib. The Firdausi order was a branch of Suhrawardi order and its activities were confined to Bihar.

4. (a) Kabir

As a Muslim, Kabir came under the influence of Varanasi-based Saint Ramananda. He accepted some Hindu ideas and tried to reconcile Hinduism and Islam. However, it was the Hindus, and particularly those of the lower classes, to whom his message appealed. Kabir believed that God is one and formless, even though different religious sects give him different names and forms. He opposed discrimination on the basis of religion, caste and wealth. He also condemned meaningless rituals. Kabir's verses were composed in Bhojpur language mixed with Urdu. The Kabir's Granthavali and the Bijak contain collections of Kabir's verses.

(b) Guru Nanak

Early Life: Guru Nanak, born in a village near Lahore in 1469, showed interest in religious discussions with other saints right from his early childhood. His parents were keen to involve him in worldly life. But he was inclined towards spiritualism. He visited many holy places and finally settled in Kartarpur near Lahore. He died there in 1539. To mark the 550th birth anniversary of Guru Nanak, a corridor is being constructed by the Indian government that will link the Nanak shrine in Gurdaspur with Gurudwara Darbar Sahib at Kartarpur in Pakistan.

Guru Nanak's Teachings:

Guru Nanak preached that God is without form and wanted his followers to practice meditation upon the name of God for peace and ultimate salvation. He is considered the first guru by the Sikhs. Guru Nanak had great contempt for Vedic rituals and caste discriminations. The teachings of Guru Nanak formed the basis of Sikhism, a new religious order, founded in the late 15th century. His and his successors' teachings are collected in the Guru Granth Sahib, which is the holy book of the Sikhs. Guru Nanak's

teachings were spread through the group singing of hymns, called kirtan. The devotees gathered in (rest houses), which became gurudwaras in course of time.

Guru Nanak nominated his disciple Lehna to succeed him as the guru. Following this precedent, the successors are named by the incumbent Sikh Guru. At the time of Guru Gobind Singh, the custom of pahul (baptism by sweetened water stirred with a dagger) was introduced. Those who got baptised became members of a disciplined brotherhood known as the Khalsa (meaning the pure). The men were given the title Singh (lion). Every member of the Khalsa had to have five distinctive things on his person. These were kesh (uncut hair), kangha (comb), kirpan (dagger), kada (steel bangle) and kachera (underpants). After Guru Gobind Singh, the holy book Guru Granth Sahib is considered the guru and its message is spread by the Khalsa.

5. Impact of the Religious/ Bhakti Movement

- Vedic Hinduism was regenerated and thus saved from the onslaught of Islam
- The Islamic tenets - unity of God and universal brotherhood - emphasised by the saints promoted harmony and peace.
- Bhakti was a movement of the common people; it used the language of the common people for its devotional literature.
- Bhakti movement opened up space for Indian languages to grow. It stimulated literary activity in regional languages.
- What sustained Sanskrit, despite its decline during this period, was the support extended by the rulers of Hindu kingdoms.
- Tamil was the only ancient Indian language remained vibrant during this period. But the ethos of Tamil literature in medieval time had changed. In the classical period, it had secular literature depicting the everyday life, its joys and sorrows, but under the influence of devotional cults, its emphasis shifted to religion and religious literature.
- Caste system and social disparities came to be criticised.

Unit -2

Art and Architecture of Tamil Nadu

Introduction

Dravidian architecture is of indigenous origin. It advanced over time by a process of evolution. The earliest examples of the Tamil Dravidian architectural tradition were the 7th century rock-cut shrines at Mahabalipuram. The absence of monuments in South India prior to the 7th century is attributed by scholars to temples ought to have been built in wood, which were eventually destroyed by forces of nature. In Tamil Nadu, the evolution of temple architecture took place in five stages: (1) The Pallava Epoch (A.D. 600 to 850); (2) Early Chola Epoch (A.D. 850 to 1100); (3) Later Chola Epoch (A.D. 1100 to 1350); (4) Vijayanagara/ Nayak Epoch (A.D. 1350 to 1600); and (5) Modern Epoch (After A.D. 1600).

Pallava Epoch

The Pallava epoch witnessed a transition from rock-cut to free-standing temples. Rock-cut temples were initially built by carving a rock to the required design and then rocks were cut to build temples. The Pallava king Mahendravarman was a pioneer in rock-cut architecture. Mandagapattu temple was the first rock-cut temple built by him. The rock-cut cave structure has two pillars in the front that hold it. All the cave temples have simple sanctum cut on the rear side of the wall with a frontage-projecting mandapa (pavilion).

On either side are two dwarapalas (gatekeepers). This cave architecture reached its decadent phase after A.D.700 and gave way to the large structural temples probably because the structural temples provided a wider scope to the sculptor to use his skill.

The Shore Temple at Mahabalipuram, also called the Seven Pagodas, was built by the Pallava king Narasimhavarman II. It is the oldest structural temple in South India. The structural temples were built using blocks of rock instead of a whole block as earlier. Narasimhavarman II, also known as Rajasimha, built the Kanchi Kailasanath temple. The Vaikuntha Perumal temple at Kanchipuram was built by Nandivarman II. Mahabalipuram (Mamallapuram) is built of cut stones rather than carved out of caves. It has two shrines, one dedicated to Siva and the other to Vishnu.

The Tamil Dravida tradition is exemplified by rock-cut monuments such as Pancha Pandava Rathas, namely Draupadi ratha, Dharmaraja ratha, Bheema ratha, Arjuna ratha and Nagula- Sahadeva ratha. The outer walls of the rathas, especially of Arjuna, Bhima and Dharmaraja, are decorated with niches and motifs. The niches have the sculptures of gods, goddesses, monarchs and scenes from mythology. The Arjuna's Penance, carved on the face of a granite boulder, is a magnificent relief, measuring approximately 100 ft long by 45 ft high.

Pandya Temples in the Pallava Epoch

Early Pandyas were the contemporaries of the Pallavas. Unlike the Pallavas, Pandyas installed deities in the sanctums in their cave temples. More than fifty cave temples have been found in different parts of the Pandyan Empire. The most important of them are found in Malaiyadikurichi, Anaimalai, Tiruparankundram and Trichirappali. These caves were dedicated to Siva, Vishnu and Brahma. In the Siva temple of Pandyas, the linga is carved out of the mother rock. The figure of Nandhi is also carved out of the rock. The Sivalingam in the sanctum is installed in the centre with enough space all around it. The sanctum also has a drainage canal. The pillars are divided into three parts and are of different sizes. The pillars have no uniform ornamentation. The back side walls are divided into four niches on which the bas-relief images of Siva, Vishnu, Durga, Ganapathy, Subramanya, Surya, Brahma and Saraswathi are carved out. The dwarapala figure on either side of sanctum.

Rock-cut and structural temples are a significant part of the Pandya architecture. The illustrious example for rock-cut style is unfinished Kazhugumalai Vettuvankoil temple. The Vettuvankoil, a monolithic temple at Kazhugumalai, is hewn out of a huge boulder on four sides. At the top of the temple, sculptures of Uma Maheswarar, Dakshinamoorthy, Vishnu and Brahma are found. Meenakshi Amman Temple in Madurai and Nellaiappar Temple in Tirunelveli represent examples of Pandyas' architectural style.

The Mamallapuram monuments and temples, including the Shore Temple complex, were notified as a UNESCO World Heritage Site in 1984.

Sculptures

The walls of the caves are decorated with the bas relief of the gods and goddesses. In the case of structural temples, the walls of the sanctums are free from image decorations. Instead the superstructures and the pillars have the sculptures. The sculptures look majestic, having elaborate shoulders, slim bodies, beautiful ornaments and high crowns. Tiruparankundram, Anaimalai and Kazhugumalai have the bas relief of many deities: Siva, Vishnu, Brahma, Parvathi, Subramanya, Ganapathi and Dakshinamoorthy. These are some remarkable images of the cave temples. Many early Pandya images unearthed from Madurai and its surrounding areas are now in Tirumalai Nayakkar museum at Madurai.

Paintings

Caves at Sittanavasal, 15 kilometres away from Pudukkottai, and at Tirumalapuram in Sankarankovil taluk, Tirunelveli district, have outstanding early Pandya paintings. Sittanavasal was a residential cave of the Jain monks. They painted the walls with fresco painting. Unfortunately, we have lost many of those paintings. Among the surviving ones, the lotus pond is notable for its excellent execution of colours and exposition of the scene. The image of lotus flowers leaves spread all over the pond, animals,

elephants, buffalos, swans and a man who plucks the flowers look brilliant. The Sittanavasal paintings have similarities with the Ajanta paintings. Tirumalaipuram, from where we get early Pandya paintings, are in a damaged condition.

The Early Chola Epoch

The Cholas came to limelight in A.D.850 under Vijayalaya Chola and continued to govern the region for about four hundred years. For the Early Chola epoch, the temple at Dadapuram, near Tindivanam in Tamil Nadu, is worth mentioning. The early Chola architecture followed the style of Sembian Mahadevi. Temples with the increased number of devakoshta (niche) figures can be classified as belonging to the Sembian style. Tiruppurambiyam is an illustrious example of early temple that was re-fashioned in the days of Sembian Mahadevi.

Later Chola Epoch

The maturity attained by Chola architecture is reflected in the two magnificent temples of Thanjavur and Gangaikonda Cholapuram. The magnificent Thanjavur Big Temple dedicated to Siva, completed around A.D.1009 is a fitting memorial to the material achievements of the time of Rajaraja.

Thanjavur Big Temple

At the time the Big Temple of Thanjavur was constructed, it was a huge temple complex. The 216 feet vimana (structure over the garbhagriha) is notable as it is one among the tallest man-made shikaras of the world. Due to its massive height, the shikara is called the Dakshina Meru. The huge bull statue (Nandi) measures about 16 feet long and 13 feet height and is carved out of a single rock.

Gangaikonda Cholapuram

Gangaikonda Cholapuram served as the Chola capital for about 250 years, until the decline of the Cholas and the rise of the Pandyas. The Brihadeeswara temple of Gangaikonda Cholapuram, built by Rajendra Chola, is undoubtedly as worthy a successor to the Brihadeeswara temple of Thanjavur. The height of the temple is 55 metres. The sanctum has two storeys as in the big temple at Thanjavur. The outer wall has many projections with niches and recesses on three sides. In the niches there are the images of Siva, Vishnu and other gods. This temple complex has the shrines of Chandeeswarar, Ganesa and Mahishasura Mardhini.

Dharasuram

Dharasuram, near Kumbakonam, is a Later Chola period temple, rich in architectural splendour, dedicated to Iravatheswara (Siva as god of lord Indira's elephant). Rajaraja II constructed this temple. This temple is another landmark of the Chola architecture. The Mahamandapam is an elaborate structure. The entire structure looks like a ratha because it has four wheels at the Mahamandapam. The sanctum and pillars have

many sculptures, which are miniatures of various mythological figures. A compound wall runs round the temple with a gopuram.

Later Pandyas

The contribution of Later Pandyas to South Indian art was significant. A case in point is the cave temple at Pillayarpatti (near Karaikudi, Tamil Nadu) belonging to 13th century. This temple is important both for its sculptures and for an inscription. A beautiful Ganesha is carved facing the entrance. The importance of the figure, referred to Desivinayaga in the cave inscription, is that there are two arms with the trunk turning to the right

Vijayanagara Epoch

During the Vijayanagara epoch, a new form of construction emerged. It is the mandapam (pavilion) to where the gods are carried every year. Pillared outdoor mandapams are meant for public rituals with the ones in the east serving as the waiting room for devotees, which adorn the larger temples. These mandapams attract attention for its monolithic pillars. On these pillars are sculptured horses, lions and the gods. The kalyana mandapam at Kanchipuram (Varadaraja Perumal temple) and at Vellore (Jalagandeshwar temple) are notable examples. The most celebrated of these mandapams in temple of Madurai is the Pudumandapam.

The main features of the Vijayanagar and Nayak architecture are decorated mandapas, ornamental pillars, life-size images, gopuras, prakaras, music pillars, floral works and stone windows during the 15th to 17th centuries. Tanks are attached to the temples. Gateways to temple are constructed from four directions with massive gopurams. The practice of fitting the niches with sculptures continued during the Nayak period. There was an increased use of major sculpted figures (relief sculpture) as found at the Alakiya Nambite temple at Tirukkurungudi (Tirunelveli district) and the Gopalakrishna temple in the Ranganatha temple complex at Srirangam. The southern festival mandapam of Adinatha temple at Azhwar Tirunagari and the porch of the Nellaiyappa temple at Tirunelveli are other notable examples.

In Tamil Nadu, the image of deities attached to composite columns gradually freed themselves from the core column. The 1000-pillar mandapam of the Meenakshi-Sundareshwarar temple, Pudumandapam at Madurai, Rathi Mandapam at Tirukkurungudi and Vanamamalai Temple at Nanguneri are illustrious examples for the mandapam architecture of this period.

The pillars of this period are more decorative than the previous period. Monolithic gigantic yajhi pillars, horse pillars with life-size portraits of mythological and royal family members, common folk, animals and floral works were made. Musical pillars were the peculiar feature of this time. A sitting lion at the top of the pillars is a common feature in the mandapams. The windows are carved out on the walls of the sanctum and mandapams.

The Jalagandeshwara temple at Vellore, the temples at Thadikompu near Dindugaland Krishnapuram near Tirunelveli and the Subramanya shrine in the Big Temple Thanjavur are most remarkable edifices of this time. Vijayanagar and Nayak paintings are seen at Varadharaja Perumal temple at Kanchipuram, Kudalazhagar Temple at Madurai and the temples of Srivilliputhur, Tiruvellarai, Azhaharkoil, Tiruvannamalai and Srirangam. The paintings mostly have the stories from Ramayana, palace scenes and mythological stories.

Modern Period (After A.D. 1600)

The Sethupathis, as the feudatories of Madurai Nayaks, ruled Ramanathapuram and contributed to the Ramanathaswamy temple architecture. In the temple of Rameswaram, the predominance of corridors is striking. It is claimed that this temple has the longest set of corridors in the world. The temple has three sets of corridors. The outer set of the temple's corridors has a height of almost 7 metres and stretches for about 120 metres in both the eastern and western directions. The corridors to the north and to the south, on the other hand, are about 195 metres in length. The outer corridor is also remarkable for the number of pillars that support it, which is over 1200 in number. Moreover, many of these pillars are decorated by ornate carvings. The innermost set of corridors is the oldest of the three.

Unit -3

Jainism, Buddhism and Ajivika Philosophy in Tamil Nadu

Introduction

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

Sources and Literature:

Jainism Mahavira's preaching was orally transmitted by his disciples over the course of about one thousand years. In the early period of Jainism, monks strictly followed the five great vows of Jainism. Even religious scriptures were considered possessions and therefore knowledge of the religion was never documented. Two hundred years after the attainment of nirvana (death) of Mahavira, Jain scholars attempted to codify the canon by convening an assembly at Pataliputra. It was the first Jain council to debate the issue, but it ended as a failure because the council could not arrive at a unanimous decision in defining the canon. A second council held at Vallabhi, in the 5th century A.D., was, however, successful in resolving the differences. This enabled the scholars of the time to explain the principles of Jainism with certainty. Also, over time, many learned monks, older in age and rich in wisdom, had compiled commentaries on various topics pertaining to the Jain religion. Around 500 A.D. (CE) the Jain acharyas (teachers) realised that it was extremely difficult to keep memorising the entire Jain literature compiled by the many scholars of the past and present. In fact, significant knowledge was already lost and there was tampered with modifications. Hence, they decided to document the Jain literature as known to them.

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

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

Jain Literature

Jain literature is generally classified into two major categories.

1. Agama Sutras

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

2. Non-Agama Literature

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

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

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

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

Jains in Tamil Nadu

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

Kalabhras were the patrons of Jainism.

The Sittanavasal Cave Temple

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

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

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

Jains in Kanchipuram (Tiruparuttikunram)

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

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

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

The total population of Jains in Tamil Nadu is 83,359 or 0.12 per cent of

Kazhugumalai Jain Rock-Cut Temple

The 8th century Kazhugumalai temple in Kovilpatti taluk in Thoothukudi district marks the revival of Jainism in Tamil Nadu. This cave temple was built by King Parantakanedunjadaiyan of the Pandyan kingdom. Polished rock-cut cave beds, popularly known as Panchavar Padukkai at Kazhugumalai cavern host the figures of not only the Tirtankaras but also the figures of yakshas and yakshis (Male and Female attendants respectively).

Jain Temples in other parts of Tamil Nadu Vellore

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

Tirumalai

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

Madurai

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

Contribution to Education

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

The educational institutions had libraries attached to them. Several books were written by the preachers of Jainism, highlighting the important aspects of Jainism. The

permission for women to enter into the order provided an impetus to the spread of education among women.

2. Buddhism

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

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

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

Buddhist Literature

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

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

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

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

Other prominent canonical literary works in Buddhism include:

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

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

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

Buddhism in Tamizhakam

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

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

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

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

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

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

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

3. Ajivika Philosophy

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

Gosala was closely associated with Mahavira for six years and then they parted company. The Mauryan emperor Asoka and his grandson Dasaratha patronised the Ajivikas. After the collapse of the Mauryan Empire, the sect declined in northern

India, but had by then spread into southern India where it continued to exist for many centuries.

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



1. Evolution of Humans and Society - Prehistoric Period

Introduction

We live in the age of Information Technology. The mobile phones have literally put the world on our finger tips. The all-encompassing knowledge that we possess now, which has helped in the development of powerful technology, did not emerge all of a sudden. The foundation for our modern life was facilitated by the development of the process of cognition among the human ancestors in the prehistoric age. Prehistoric people were the pioneers of creative knowledge. From the artefacts and the languages they developed, we are able to understand how intelligent they were.

Artefact is an object or tool made or modified by humans.

Cognition refers to the act of mind in which knowledge and understanding are acquired through thoughts, experiences and senses. Cognition is related to development of human thought.

Origin of the Earth and the Geological Ages

The history of humans is closely related to the history of the earth. The earth contains geological, archaeological and biological records of historical times in its upper layers. They are important for reconstructing the history of the earth and various living organisms. The fossil bones of the human ancestors are embedded in the earth's layers. Paleanthropologists and archaeologists excavate the soil and rock layers on the earth and extract evidence about human ancestors. These layers and the fossils are scientifically dated to study the various stages in human evolution and prehistory. Through the gathered evidence, they attempt to understand the evolution of human history and developments in a chronological order.

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

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

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

The earliest trace of life in the form of microorganisms emerged 3.5 billion years ago. The primitive multi-cellular form of life first appeared in the Proterozoic era, about 600 to 542 million years ago. In the Palaeozoic era (542 to 251 million years ago), fish and reptiles along with various plants appeared. Dinosaurs existed in the Mesozoic Era (251 to 66

million years ago). Australopithecines (literally 'southern ape') appeared in the Cainozoic era, which commenced about 66 million years ago.

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

1 billion = 100 crore
1 million = 10 lakh

Human Enquiries into the Past and Origin of the World

The Age of Speculation

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

BCE - Before Common Era
CE - Common Era

Scientific Foundations of Geology, Biology and Archaeology

The beginning of history writing can be traced to the ancient Greeks. Herodotus (484–425 BCE) is considered the Father of History, because the history he wrote was humanistic and rationalistic. In the middle Ages, people were preoccupied with religion; but the real scientific enquiries became stronger only around the 15th and 16th centuries CE, with the Renaissance movement in Europe playing an influential role in rational thinking. Scientific enquiry was undertaken and scientific foundations for geology, biology, anthropology and archaeology were laid. Numerous ideas were articulated by various learned men in these fields during this period. Through their enquiry and observation, scholars believed that the evidence for the origin of the earth and the organisms lay in the upper layers of the earth. The rise of scientific enquiry into the origin of humans was possible because of

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

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

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

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

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

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

Fossil": Prehistoric animal or plant that turns into stone over a period of time (millions of years) because of chemical and physical processes. Animal bones are preserved due to mineralization. Palaeontology is the study of fossils. The idea of the Three Age System proposed by C.J. Thomsen became the basis for understanding early human history. He classified the artefacts in the Danish National Museum, Copenhagen, into Stone Age, Bronze Age and Iron Age.

Stone Age: The period when stone was mainly used for making implements.

Bronze Age: The period when bronze metallurgy (extraction of metal from ores) developed.

Iron Age: The period when iron was smelted to produce implements.

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

Prehistory: From Australopithecus through Homo erectus to Homo sapiens

The introduction of writing system is a hallmark of the human civilisation. The period before the introduction of writing is called prehistory. Prehistoric societies are treated as pre-literate. But pre-literate should not be taken to mean primitive. The

prehistoric people developed language, made beautiful paintings and artefacts, and they were highly skilful.

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

We are *Homo sapiens sapiens*

Human Evolution and Migration

The chimpanzee, gorillas and orang-utans, along with humans, are collectively called the Great Apes. Among them, the chimpanzee is genetically the closest to humans. The ancestors to humans were called Hominines, and their origins have been traced to Africa. They evolved from those origins and then began to move to other parts of the world in due course of time. The Hominines emerged around 7 to 5 million years ago. Skeletons of *Australopithecus*, one of the early species of this tribe, have been found in Africa.

The Great Rift Valley in Africa has many sites that have evidence for the prehistoric period. The Great Rift Valley is a valleylike formation that runs for about 6,400 km from the northern part of Syria to Central Mozambique in East Africa. This geographical feature is visible even from the space, and many prehistoric sites are found in eastern Africa. Human ancestors are divided into various species according to their physical features.

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

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

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

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

Prehistoric Cultures

While the fossil bones are classified as various species such as *Homo habilis*, *Homo erectus* and *Neanderthalensis*, based on the lithic tools, cultures are assigned names such as

Earliest Lithic Assemblages, Oldowan Technology, Lower, Middle and Upper Palaeolithic and Mesolithic cultures.

Earliest Lithic Assemblages of Human Ancestors

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

Lower Palaeolithic Culture in Tamil Nadu

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

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

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

In 1863, Sir Robert Bruce Foote, a geologist from England, first discovered Palaeolithic tools at Pallavaram near Chennai. They are the earliest finds of such tools in India. Hence, the hand axe assemblages were considered the Madras Stone Tool Industry. The tools that he discovered are now housed in the Chennai Museum. The Palaeolithic people hunted wild animals and gathered the naturally available fruits, roots, nuts and leaves. They did not have knowledge of iron and pottery making, which developed much later in history.

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

Lemuria and the Tamils

Some researchers relate the origin of the Tamils to the submerged continent of Lemuria. This theory of Lemuria continent was proposed in the 19th century. In the wake of advancements in plate tectonics theory, differing views are put forth by scholars. The available literary references point to the submergence of areas around Kanyakumari. Some parts of Sri Lanka and Tamil Nadu were connected by land about 5000 years BCE.

It is possible that some land might have submerged near Kanyakumari and around the coast of India, because of the rising sea levels. Underwater surveys are necessary in this area. Archaeological research reveals that at least a section of people may have been living continuously in South India, including Tamil Nadu, from the Mesolithic and Neolithic times. The Lower Palaeolithic tools are also found in the North Arcot and Dharmapuri districts. The people belonging to this period used basalt rocks for manufacturing artefacts. However, the southern part of Tamil Nadu and Sri Lanka do not have evidence of Lower Palaeolithic Culture.

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

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

Middle Palaeolithic Culture in Tamil Nadu

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

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

Mesolithic Culture in Tamil Nadu

In many parts of the world, and in some parts of India, the Upper Palaeolithic Culture succeeded the Middle Palaeolithic Culture. There is no evidence for the Upper Palaeolithic Culture in Tamil Nadu. But the people who used microliths or small-stone artefacts lived in many parts of Tamil Nadu. Since this cultural period occurs between Palaeolithic and Neolithic Culture, it is known as Mesolithic Culture or Middle Stone Age. Evidence for the existence of Mesolithic hunter-gatherers is found at Chennai, North Arcot, Dharmapuri, Salem, Coimbatore, Ariyalur, Tiruchirappalli, Pudukkottai, Madurai,

Sivagangai, Tirunelveli and Kanyakumari. The teri sites near Thoothukudi have evidence of microlithic artefacts. These sites have red sand dunes called teris.

Mesolithic people might have engaged in fishing activities. The micro lithic artefacts of southern Tamil Nadu are also found in the coastal regions of Sri Lanka. Geologists argue that the Tamil Nadu region and Sri Lanka remained connected before 5000 BCE when the sea level was low. The people of this period used small artefacts made of chert and quartz. The tool types are scrapers, lunates and triangles. These people hunted wild animals and gathered fruits, nuts and roots for their subsistence.

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

Triangles are tools in the shape of triangles.

Lunates are tools in the shape of a crescent.

Neolithic Culture in Tamil Nadu

The culture that domesticated animals and cultivated crops is called Neolithic. It is known as the New Stone Age. The Neolithic people used polished stone axes called celts. A cattle rearing was their main occupation. They lived in small villages with houses made of thatched roof and walls plastered with clay. Evidence of Neolithic village is found at Payyampalli in Vellore district and a few sites in the Dharmapuri region.

Payyampalli is a village in Vellore district of Tamil Nadu. The earliest evidence for the domestication of animals and cultivation of plants is found at this site, which was excavated by the Archaeological Survey of India. Evidence for pottery making and cultivation of horse gram and green gram has been found in this village. These Neolithic sites were part of the Southern Neolithic Culture of India. They are mainly concentrated in the Andhra Pradesh and Karnataka regions. The Neolithic people used stone axes fitted on a wooden handle. These polished stone axes are worshipped in many village temples of Tamil Nadu even today.

Iron Age/Megalithic period

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

The people of this age had knowledge of metallurgy and pottery making. They used iron and bronze objects and gold ornaments. They used shell ornaments and beads made of carnelian and quartz. The evidence for Iron Age is found at many sites including

Adhichanallurin Tirunelvelidistrict, Sanur near Madhuranthakam and Sithannavasal near Pudukkottai. Megalithic burial sites are found in the whole of Tamil Nadu.

Megalithic Burial Types

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

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

Similar burials were also built in the early historic period or the Sangam Age. The Sangam literature mentions the various burial practices of the people. The megalithic burials are classified as dolmens, cists, menhirs, rock-cut caves, urn burials and sarcophagus. The burial types of Kodakkal (umbrella stone), Toppikkal (hatstone) and Paththikal (hoodstone) are found in Kerala. Dolmens, table-like stone structures, were erected as funerary monuments. Cists are stone enclosures buried under the earth. They were created by placing four stone slabs on the sides, one on top of each other. The cists and dolmens have openings called portholes. Urns are pottery jars and were used for burying the dead. Sarcophagi are burial receptacles made of terracotta. They sometimes had multiple legs. Menhirs are pillar-like stones erected as part of the burials or memorials.

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

Why did they build using numerous burial types? What is the basis of this variation? There could be several factors influencing the megalithic burial types. For example, social status or the importance of the individuals buried or simply the choice of the relatives of the dead could have been the reasons. Raw material availability is another reason. In the deltaic areas where stones are not available, people used the simple urns made by potters using clay. The menhirs may have been erected for the heroes in the Iron Age. The tradition of hero stones might have begun in the Iron Age or even before.

Agriculture and Pastoralism

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

developed. Evidence of rice is seen in the megalithic sites like Adhichanallur in Toothukudi district and Porunthal near Palani.

Iron Age Society and Polity

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

Chiefdoms were stratified societies in which chiefs were selected based on kinship relations.

The Ashokan inscriptions datable to third century BCE refers to the Cheras, Cholas, Pandyas and Satyaputras outside his empire in Tamilagam. If the Cheras, Cholas, Pandyas and Satyaputras had been powerful political powers in the Mauryan period, they must have commenced their political rule in the Iron Age.

Pottery

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

Iron Technology and Metal Tools

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

NOTE

- ❖ The DNA of a chimpanzee is 98% identical to that of a human being.
- ❖ The chimpanzee and the pygmy chimpanzee (also known as bonobo) are our closest living relatives.
- ❖ Wheat, barley and peas were domesticated around 10,000 years ago.
- ❖ Fruit and nut trees were domesticated around 4,000 BCE. They comprised olives, figs, dates, pomegranates and grapes.
- ❖ Athirampakkam and Gudiyam Cave yielded both Early and Middle Palaeolithic

artefacts.

- ❖ Domestication of Animals and Plants: A Milestone in Human History
- ❖ Rice was probably cultivated in India and China around 7000 BCE or even earlier. Wheat and barley were cultivated at Mehrgarh in northwestern part of the Indian subcontinent (Pakistan) before 6000 BCE.
- ❖ Animal domestication developed as part of symbiotic life. Dogs may have been domesticated first. Friendly animals were gradually domesticated. Sheep and goat were domesticated around 10,000 BCE in Southwest Asia. Oxen were used in Sumerian civilisation for tilling the land. Mehrgarh in Pakistan has evidence of sheep, goat and cattle domestication in the Neolithic period.
- ❖ Neolithic people perhaps devised the first pottery. They made pottery, using a slow wheel called turn-table or made pottery out of hand. Before firing, the pottery was polished with pebbles. This process is known as burnishing.
- ❖ Prehistoric period does not have evidence of writing.



2. Ancient Civilisations

Introduction

Societies that adopted complex ways of life were more organised than the early hunter-gatherer and Neolithic farming societies. Urban societies had social stratification and well-planned cities. They practised crafts, engaged in trade and exchange, adopted science and technology and formed political organisation (early form of state). Hence the term 'civilisation' is used to distinguish them from the early forms of societies. However, they should not be considered superior to other forms of societies, since each culture or civilisation had its own unique features.

Early Societies and Early State Formation

Societies before the modern times are classified as bands, tribes, chiefdoms and proto-state by scholars. Early societies were organised as bands during the Pre-Mesolithic Age. Bands were small groups of people who were nomadic, making their living on hunting and gathering. As the Neolithic way of life came into practice, large groups of people were concentrated in the villages. They were organised as tribal communities with a sedentary or semi sedentary lifestyle. The tribal organisations that developed in the Mesolithic times were mostly egalitarian in nature.

The chiefdoms are political formations larger than the tribal-level formations. People under chiefdoms lived over a larger area than the areas covered by tribes. Social distinction existed among these groups in terms of wealth and authority. The cultural developments after the Neolithic period in certain regions that had a following river and rich and fertile alluvial soil gave rise to civilisations. In the post-Neolithic period, that is, in the Bronze Age societies, early form of state (proto-state) originated in the areas where agricultural surplus and population density was more.

These early states had a political system that controlled many smaller regions, chiefs and cities through conquests. The kings and royals occupied the higher position in the social hierarchy. Palatial buildings were built for their dwelling. Priests, king's officials and traders formed the middle strata. Craft persons and peasants formed the lower sections in this hierarchical social system. Taxes were collected from the peasants and artisans. Language was refined, literary texts were composed and script developed. Sciences, including mathematics and astronomy, emerged from research. The process of urbanisation began.

Early Civilisations

Civilisation is seen as an advanced, organised way of life. It instilled a way of life that could be considered as an adaptation to particular environmental and cultural contexts. When it became necessary for large numbers of people to live in close proximity, they brought in planning, organisation and specialisation. Settlements were planned and

laid out, a polity emerged, society became organised and food production and craft production were regulated. As civilisations began to take shape, huge buildings were built, the art of writing developed and science and technology contributed to the betterment of society. The surplus food production by the farmers in the fertile regions supported the livelihood of a large number of people. The people who did not cultivate crops engaged in artisanal activities such as making of bronze tools, ornaments and pottery.

Priests, scribes, nobles, rulers, administrators and craft persons became part of this civilisation. The Egyptian, Mesopotamian, the Chinese and the Indus were the important early civilisations. While these civilisations flourished in certain regions, people in other parts of the world lived as hunter-gatherers and pastoralists. The hunter-gatherers and pastoralists maintained their relationships with these civilisations through interactions. Their history is also equally important. During the time of these civilisations, South India witnessed the emergence of Neolithic agro-pastoral communities and Microlith form of life by hunter-gatherers.

Egyptian Civilisation: As one of the oldest civilisations, the Egyptian civilisation is known for its monumental architecture, agriculture, arts, sciences and crafts at a very early age.

Geography

Egypt lies in the north-eastern corner of the African continent. It is bounded by the Red Sea on the east and Mediterranean Sea in the north. Egypt is irrigated by the River Nile, which originates in Lake Victoria in the south and flows into the Mediterranean Sea in the north. Deserts are seen on both sides of the Nile River. The Egyptian civilisation depended solely upon the flow of Nile River, and hence Egypt was called as the Gift of Nile by the Greek historian Herodotus. The Nile also served as a means of transport.

The Nile valley is very rich and fertile as the river deposits fresh alluvium every year. This alluvium nurtured agriculture and helped to produce surplus of food grains, leading to the development of Egyptian civilisation. The dry regions on both the sides of the Nile, however remained deserts. The Egyptian kingdoms generally controlled the whole of Nile valley and when they became weak, the feudal lords and invaders dominated the region. Egypt was invaded by the Hyksos (around 1700 BCE), the Persians and the Greeks under the Alexander the Great, in 332 BCE, and later by the Romans. Ptolemies (Ptolemaic dynasty) ruled Egypt after Alexander's conquest. At the end of Ptolemaic rule, Roman influence became dominant. Cleopatra VII, Julius Caesar and Mark Antony dominated the political affairs of the pre-Roman Egypt. In 30 BCE, the Roman Empire annexed Egypt. After the conquest by the Romans, Egypt became intimately connected with the Sangam Age Tamilagam by the sea route.

The Hyksos were the rulers of the 15th dynasty of Egypt and they were probably from West Asia.

Persians are the people from the region of Persia, the ancient Iran.

Greek refers to the language and people of modern-day nation-state of Greece in Europe.

Rome refers to the ancient Roman Empire, which had as its capital the city of Rome in Italy.

Pharaohs, Society and Administration

The Egyptian king was known as the Pharaoh. The people treated pharaoh as a divine form. Under the pharaoh, there was a hierarchy of officials including viziers, the governors of provinces, local mayors and tax collectors. The entire social system was supported by the work and production of artisans including stone cutters, masons, potters, carpenters, coppersmiths and goldsmiths, peasants and workers. Land belonged to the king and was assigned to the officials. Slavery was not common, but captives were used as slaves.

Viziers were the high officials who administered territories under the direction of the Pharaohs.

The Egyptians believed in life after death. Therefore, they preserved the dead body. The art of preserving the dead body is known as mummification. Pyramids and tombs were built to preserve the body of pharaohs. The famous Egyptian pharaoh Tutankhamen's (who ruled from 1332 to 1322 BCE) tomb with a rich variety of offerings is located near Luxor in Egypt. The mask of his mummy made of gold and decorated with precious stones is an important artefact of the Egyptian civilisation.

Agriculture and Trade

The Egyptians cultivated wheat, barley, millets, vegetables, fruits, papyrus and cotton. Papyrus was used for making rope mats and sandals, and later for producing paper. They domesticated cattle, sheep, goat and pigs, and hunted wild animals. They had pets such as dogs, cats and monkeys. The Egyptians had trade relations with Lebanon, Crete, Phoenicia, Palestine and Syria. Gold, silver and ivory were imported, and they acquired the Lapis Lazuli, a precious stone of bluish colour, from Afghanistan.

Art and Architecture

The Egyptians excelled in art and architecture. Their writing is also a form of art. Numerous sculptures, painting and carvings attest to the artistic skills of Egyptians. The pyramids are massive monuments built as tombs of mourning to the Pharaohs. The great pyramids near Cairo are known as the Giza Pyramids. Pyramids are considered to be one of the wonders of the world, and they were built between 2575 and 2465 BCE. These monuments display the engineering, architectural and human resource management skills of the Egyptians.

The Great Sphinx of Giza is a massive limestone image of a lion with a human head. It is dated to the time of Pharaoh Khafre. It is one of the largest sculptures of the world and measures seventy three metres in length and twenty metres in height.

Religion

Egyptians practiced polytheism. Amon, Re, Seth, Thoth, Horus and Anubis are some of the gods of Egyptians. They worshipped many gods, but the Sun god, Re, was the predominant one. Later on, the Sun god was called Amon. Amon was considered to be the king of gods. Anubis is the god of death, related to embalming of the dead. He is considered the protector of the dead and depicted with a jackal head. Thoth was the god of writing and learning. He has the head of the bird, ibis.

Philosophy, Science and Literature

Egyptian civilisation excelled in science, literature, philosophy, astronomy, mathematics and the measurement system. Sundial, water clock and glass were developed by the Egyptians. They devised a solar calendar that consisted of twelve months of thirty days each, with five days added to the end of a year. This calendar was introduced as early as 4200 BCE. Literary works included treatises on mathematics, astronomy, medicine, magic and religion. The Egyptians also distinguished themselves in painting, art, sculpture, pottery, music and weaving.

Writing System

Egyptians are well known for their writing system. Their form of writing is known as hieroglyphic. Hieroglyphic was used in the inscriptions on seals and other objects. The heretic, an another form of writing, was used for common purposes. This form of writing used a pictogram-based system. It was developed around 3000 BCE and many texts and books were written using this script. The Egyptian writing system was deciphered by the French scholar, Francois Champollion (1822 CE). He used the Rosetta stone, a trilingual inscription, for deciphering the script. This inscription, which was written in Hieroglyphic, Demotic and Greek, was taken to France by Napoleon and from there it was taken to England. Now this inscription is on display in the British Museum London.

Characteristics and Contributions of the Egyptian Civilisation

- ✓ Egyptians developed a solar calendar system.
- ✓ The pyramids and their designs show their mathematical and surveying skills.
- ✓ Hieroglyphic writing system attests to their skills in handling symbols.
- ✓ Preservation of human body in the form of Mummies.
- ✓ They applied innovation in the use of science and technology.

Mesopotamian Civilisations

Mesopotamia refers to the region of Iraq and Kuwait in West Asia. Several kingdoms emerged around the city states of this region from the early third millennium BCE. The Sumerian, Akkadian, Babylonian and Assyrian civilisations flourished in Mesopotamia.

Geography

In the Greek language, meso means 'in between' and potamus means river. The Euphrates and Tigris flow here and drain into the Persian Gulf since this area is in between two rivers it is known as Mesopotamia. The northern part of Mesopotamia is known as Assyria, and the southern part is called Babylonia.

The Sumerians

The oldest civilisation in Mesopotamia belonged to the Sumerians. The Sumerians were the contemporaries of the people of Indus and Egyptian civilisations. These civilisations had trade connections. The Sumerians settled in the Lower Tigris valley around 5,000 to 4,000 BCE. They are believed to have originated from Central Asia. They founded many cities and Nippur was one of the important cities. They developed the cuneiform writing system. During the early phase of the Sumerian civilisation, kings acted as the chief priests. Their political domination came to an end by 2450 BCE.

The Akkadians

The Akkadians dominated Sumeria briefly from 2450 to 2250 BCE. The Sargon of Akkad was a famous ruler. Sargon and his descendants (ca. 2334–2218 BCE) ruled Mesopotamia for more than hundred years. In the cuneiform records of Akkadians, mention is made about the Indus civilisation. The documents of Sargon of Akkad (2334–2279 BCE) refer to the ships from Meluhha, Magan and Dilmun in the quay of Akkad.

The Babylonians

The Semitic people called Amorites from the Arabian desert moved into Mesopotamia. They were known as Babylonians as they established a kingdom and made Babylon its capital. By the time of the king Hammurabi, they extended their domination to the western part of Mesopotamia. The powerful states of Ur (2112 to 2004 BCE) and Babylon (1792 to 1712 BCE) controlled this region. The hero Gilgamesh referred to in the first ever epic on the earth may have been a king of Sumeria. Hammurabi, the sixth king of Babylon belonging to the first Amorite dynasty (1792–1750 BCE), attained fame as a great law-maker.

Assyrians

The Assyrian Empire was politically active in Mesopotamia around 1000 BCE. The Assyrian kings were the priests of Ashur, the chief deity of Assyria. The Assyrian government was controlled by the emperor and provincial governors were appointed by the emperor to administer provinces. Assur was the capital city of Assyria. Ashurbanipal was a popular ruler of the late or neo-Assyrian empire (ca. 668 to 627 BCE). He maintained a famous library of cuneiform records. Assyrians worshipped the deity of Lamassu for protection.

Society, State and Administration

The Sumerian civilisation had many city states. A typical Sumerian city was surrounded by cultivable lands. The fortified Sumerian cities had the temples called Ziggurats at its centre. The temple was controlled by the priests. Priests, scribes and nobles were part of the government. The rulers and priests occupied the top of the social hierarchy. The ruler performed the role of the chief priest. The scribes, merchants and artisans were placed next in the hierarchy. The scribes maintained the account of the taxes and the priests collected the taxes.

The temples acted as storehouses of the taxed commodities. Assemblies were created for the administration of the state. Cultivable lands were owned by the kings and the higher classes of people in the hierarchy. The peasants who remained attached to the temples in the earlier phase of Mesopotamian civilisation became free from that association in the later period. Not all people were allowed to live in the cities.

Food and Agriculture

Agriculture was the main occupation of the Mesopotamians. They had developed irrigation systems for ensuring the availability of water for agriculture and cultivated wheat, barley, onions, turnips, grapes, apples and dates. They domesticated cattle, sheep and goats. Fish was part of their diet.

Trade and Exchange

Trade was an important economic activity of the Mesopotamian society. Traders assisted in the exchange of goods procured from the potters and artisans. They traded with Syria and Asia Minor in the west, and in Iran and the Indus Valley civilisation in the east. They travelled in ships across the seas for trade. Their temples acted as banks and lent credit on their own account. The Mesopotamian documents have references to loan and repayment, with or without interest. Perhaps this is the first written evidence of charging an interest on borrowed money.

Cities and Town Planning

The Mesopotamian cities featured mud or baked brick walls with gates. Some people lived in reed huts outside the cities. The Ziggurats were at the city centre on a platform and appeared like steep pyramids, with staircases leading to the top. Around this temple were complexes of ceremonial courtyards, shrines, burial chambers for the priests and priestesses, ceremonial banquet halls, along with workshops, granaries, storehouses and administrative buildings.

Religion

Sumerian religion was polytheistic. They worshipped several gods and goddesses. Sumerians did not pay much attention to the life after death and so they did not build pyramids like the Egyptians. The Sumerians prayed to Enlil, the god of sky and wind. The city of Nippur was centre of Enlil's worship. Ninlil was the Sumerian goddess of grain. The Babylonians worshipped Marduk, and Ashur was the supreme god of the Assyrians. Ishtar was goddess of love and fertility, Tiamat the god of the sea and chaos, and Sin, the moon god. The kings were seen as representatives of the gods on earth. The Mesopotamians developed a rich collection of myths and legends. The most famous of these is the epic of Gilgamesh, which is written in the cuneiform text. It contains a legend of the flood and has similarities with the account of Noah's Ark mentioned in the Bible and other myths in the Hindu puranas.

Hammurabi's Law Code

Hammurabi Code is an important legal document that specifies the laws related to various crimes. It has 282 provisions specifying cases related to family rights, trade, slavery, taxes and wages. It is carved on a stone, which portrays Hammurabi as receiving the code from the Sun god Shamash. It was a compilation of old laws based on retributive principles. The 'eye for eye' and 'tooth for tooth' form of justice is used in the Hammurabi Code.

Cuneiform: The Sumerian Writing System

Cuneiform is the Sumerian writing system. The shape of the letter is in the form of wedge and hence it is called cuneiform. Evolving around 3000 BCE, it is one of the earliest scripts of the world. The epic of Gilgamesh was written in this script. They used this script for commercial transactions and writing letters and stories. The clay tablets contain loads of information on the Sumerian civilisation.

Art

The Mesopotamian art included sculptures in stone and clay. A few paintings and sculptures from the Mesopotamian times have survived today. Mesopotamian sculptures portray animals, such as goats, rams, bulls and lions. Some mythological figures like lions and bulls with human head have also been found in their art. Massive sculptures were created at the time of Assyrian and Babylonian empires.

Science

The Mesopotamians excelled in mathematics, astronomy and medicine. They developed the concepts of multiplication, division and cubic equation. The numerical system based on 60 was conceived by them. They were the ones to formulate the 60-minute hour, the 24-hour day and the 360° circle. The Sumerian calendar had seven days in a week. Their numerical system had place values. They created the water clock and the lunar calendar based on the movement of the moon. They developed methods for

measuring areas and solids. They also developed advanced weight and measurement systems.

They introduced the twelve month calendar system based on lunar months. Their ideas influenced Greek astronomy. They had developed a medicinal system as well. A text called the Diagnostic Handbook, dated to the 11th century BCE Babylon, lists symptoms and prognoses. This indicates their scientific understanding of herbs and minerals.

Contributions of the Mesopotamian Civilisation

- ✓ **The invention of the potter's wheel is credited to the Sumerians.**
- ✓ **They developed the calendar system of 360 days and divided a circle into 360 units.**
- ✓ **The cuneiform system of writing was their contribution.**
- ✓ **The Hammurabi's law code was another legacy of the Mesopotamians.**

The Chinese Civilisation

China has two major rivers. One is known as Huang He (Yellow River) and the other is called Yangtze River. The Yellow River is known as the Sorrow of China, since it changed its course and caused frequent floods. Evidence for the prehistoric Peking man (700,000 BP and 200,000 BP) and Yuanmou Man exists in China. Neolithic communities lived in China between 4500 and 3750 BCE. The Henan province in the Yellow and Yangtze river valley contain evidence for Neolithic villages. China had many city states and gradually these states became part of an empire.

Polity and Emperors

Shi Huangdi (Qin Shi Huang, which means the first emperor) founded the Qin (Chin) dynasty. The emperor had the title 'son of heaven'. He is considered to be the first emperor of China. The period between 221 and 206 BCE is known as the imperial era in China. He conquered other principalities in 221 BCE and remained the emperor till 212 BCE. He defeated the feudal lords and established a strong empire. He is credited with unifying China. Shi Huangdi destroyed the walled fortifications of different states and constructed the Great Wall of China to protect the empire from the invading nomadic people. He also built roads to integrate the empire.

The Han Empire (206-220 CE)

During this period, a written history of this empire was made available in China. The greatest of the Han emperors, Wu Ti (Han Wu the Great, 141 to 87 BCE), expanded the empire and built many public amenities, including irrigation tanks. He sent Zhang Qian as emissary to the West in 138 BCE and thereby paved the way for the opening of the Silk Road in 130 BCE to encourage trade activities. Because of the Silk Road and the resultant trade connections, China benefitted immensely during the rule of Emperor Zhang (75-88 CE). Chinese silk was much sought after by the Romans during the time of the Roman

emperor Marcus Aurelius in 166 CE. Some of the Chinese silk might have reached Rome through the ports of Tamilagam.

Philosophy and Literature

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

- **Lao Tze (c. 604–521 BCE)** was the master archive keeper of Chou state. He was the founder of Taoism. He argued that desire is the root cause of all evils.
- **Confucius (551–497 BCE)** was famous among the Chinese philosophers. He was a political reformer. His name means Kung the master. He insisted on cultivation of one's own personal life. He said, "If personal life is cultivated, family life is regulated; and once family life is regulated, national life is regulated."
- **Mencius (372–289 BCE)** was another well-known Chinese philosopher. He travelled throughout China and offered his counsel to the rulers.

Chinese Script

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

Contribution of the Chinese Civilisation

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

Indus Civilisation

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

Planned Towns

Harappa (Punjab, Pakistan), Mohenjo-Daro (Sindh, Pakistan), Dholavira (Gujarat, India), Kalibangan (Rajasthan, India), Lothal (Gujarat, India), Banawali (Rajasthan, India), Rakhigarhi (Haryana, India) and Surkotada (Gujarat, India) are the major cities of the Indus civilisation. Fortification, well-planned streets and lanes and drainages can be observed in the Harappan towns. The Harappans used baked and unbaked bricks and stones for construction. A civic authority perhaps controlled the planning of the towns. A few of the houses had more than one floor. The tank called the Great Bath at Mohenjo-Daro is an important structure, well paved with several adjacent rooms. Some unearthed structures have been identified as the granary. We do not know about the nature of the state or political organisation of the Harappans. But they must have had a political organisation at the level of an early form of state. A male image from Mohenjo-Daro has been identified as 'priest king', but we do not know about the accuracy of this interpretation. The structure identified as granary should be considered as archaeologists' interpretation.

Agriculture and Animal Domestication

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

Pottery

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

Metal, Tools and Weapons

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

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

Textiles and Ornaments

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

Trade and Exchange

The Harappans had close trade links with the Mesopotamians. Harappan seals have been found in the West Asian sites, Oman, Bahrain, Iraq and Iran. The cuneiform inscriptions mention the trade contacts between Mesopotamia and the Harappans. The mention of 'Meluhha' in the cuneiform inscriptions is considered to refer to the Indus region. The Harappans developed a system of proper weights and measures. Since they engaged in commercial transactions, they needed standard measures. The cubical chert weights are found at the Harappan sites. The copper plates for weighing balances have also been found. The weights point to their knowledge of the binary system. The ratio of weighing is doubled as 1:2:4:8:16:32.

Seals, Sealing's and Scripts

The seals from various media such as steatite, copper, terracotta and ivory are found in the Harappan sites. They were probably used in the trade activities. The Harappan script is not yet deciphered. About 5,000 texts have been documented from the Harappan sites. Some scholars are of the view that the script is in Dravidian language.

Arts and Amusement

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

Religion

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

Original Inhabitants and their Culture

The authors of the Harappan civilisation are not known, since the script has not been deciphered. One school of thought argues that they spoke the Dravidian language.

The archaeological evidence shows movement of the Harappans to the east and south after the decline of the Indus civilisation. It is probable that some of the Harappan people moved into different parts of India. Only the decipherment of the script can give a definite answer.

Indus civilisation had more than one group of people. Several groups including farmers, pastoralists and hunter-gatherers lived in the Indus region. The Indus region had villages and large towns. The population was mixed. The periods of the civilisation has been divided into Early Harappan, starting around 3300 BCE and continuing to 2600 BCE and mature Harappan, are the last phase civilisations from 2600 to 1900 BCE. The later Harappan existed upto 1700 BCE.

Decline of Indus Culture

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

Indus Civilisation and Tamil Civilisation

The similarity of the graffiti found on the megalithic burial pots of South India with the Indus script and the identical place names of Tamil Nadu and Indus region of Pakistan are presented as arguments to establish the relationship between the Indus civilisation and Tamil culture. Researchers like Father Henry Heras, Asko Parpola and Iravatham Mahadevan find similarity between the Indus script and the Dravidian/ Tamil language.

Archaeological evidence points out that several groups of people have been living in Tamil Nadu and South India continuously from the Mesolithic period. A few groups from the Indus region might have migrated into southern India. Some of the ideas and technologies of the Indus civilisations had reached South India in the Iron Age. The carnelian beads, shell bangles and bronze mirrors found in the Megalithic/Early Historic sites of Tamil Nadu were first introduced by the people of the Indus civilisation. More research is needed to arrive at any definite conclusion in this matter.

The towns of ancient Tamilagam such as Arikamedu, Uraiyur and Keezhadi that flourished are part of the **second urbanisation** of India and these towns are much different from the Indus cities. These towns emerged approximately 1,200 years after the decline of the Indus civilisation.

NOTE

- ❖ **Mummies of Egypt:** The preserved dead body is called the mummy. The Egyptians had the tradition of preserving the dead bodies using Natron salt, a combination of sodium carbonate and sodium bicarbonate. The preservation process is called

mummification. After 40 days, when the salt absorbed all the moisture, the body was filled with sawdust and wrapped with strips of linen cloth and covered with a fabric. The body was stored in a stone coffin called sarcophagus.

- ❖ The word 'paper' comes from 'Papyrus'. The Egyptians wrote on the leaves of a plant called papyrus, a kind of reed, which grew on the banks of Nile.
- ❖ The city of Akkad later became the city of Babylon, a commercial and cultural centre of West Asia.
- ❖ The Epic of Gilgamesh is perhaps the oldest written epic on earth. It was originally written on twelve clay tablets in cuneiform in ancient Sumaria.
- ❖ Assyrian Empire was the first military power in history. They emerged militarily powerful because they were the earliest to use iron technology effectively.
- ❖ Ziggurats were pyramid-shaped monuments found in ancient Mesopotamia (modern Iraq). One of the most famous Ziggurats of the time is the one in the city of Ur.
- ❖ **Development of Script:** Development of script is an important milestone in human history. Writing system began to emerge in Sumeria in the later part of fourth millennium BCE. Hieroglyphic, the Egyptian system of writing, developed in early third millennium BCE. The Harappans also had a system of writing around the same time, but it has not yet been deciphered. The Chinese civilisation too developed a writing system from a very early period.
- ❖ **The Great Wall of China:** The Great Wall of China, one of the wonders of the world, was a massive effort undertaken for the protection of China from the Mongols. In 220 BCE, under Qin Shi Huang, earlier fortifications were connected by walls as a form of defence against invasions. It was built from third century BCE until 17th century CE. It ran for over 20,000 kilometres covering the hills and plains, from the border of Korea in the east to the Ordos Desert in the west.
- ❖ The Indus Valley civilisation is also known as the Harappan civilisation, since Harappa was the first site to be discovered. This civilisation is known as Harappan civilisation rather than Indus Valley civilisation, since it extended beyond the Indus river valley.

3. Early Tamil Society and Culture

Introduction

Tamil civilization, as we have seen, begins at least three centuries before the Common Era (CE). As seafaring people, Tamil traders and sailors established commercial and cultural links across the seas and merchants from foreign territories also visited the Tamil region. The resulting cultural and mercantile activities and internal developments led to urbanization in this region. Towns and ports emerged. Coins and currency came into circulation. Written documents were produced. The Tamil-Brahmi script was adopted to write the Tamil language. Classical Tamil poems were composed. In the unit one, we studied the cultural developments in the Tamil region from the prehistoric period to the beginning of the Iron Age. In this lesson, we will learn about the development of Tamil culture in the Early Historic Period also known as the Sangam Age.

Sources for the study of early Tamil society

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

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

The Classical Sangam Tamil Literature

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

Tholkappiyam

Tholkappiyam, attributed to Tholkappiyar, is the earliest written work on Tamil grammar. Apart from elaborating the rules of grammar, the third section of Tholkappiyam also describes poetic conventions that provide information on Tamil social life. The texts of Pathinen Melkanakku include Pathupaattu (ten long songs) and Ettuthogai (the eight anthologies). These texts are the oldest among the classical Tamil texts. The texts of Pathinen Kilkanakku belong to a later date.

The Ettuthogai or the eight anthologies are

- | | | | |
|----------------|----------------|---------------|-------------------|
| 1. Natrinai | 2. Kurunthogai | 3. Paripaadal | 4. Pathittrupathu |
| 5. Aingurunuru | 6. Kalithogai | 7. Akanaanuru | 8. Puranaanuru |

Pathupaattu collection includes ten long songs

1. Tirumurugatrupadai
2. Porunaratrupadai
3. Perumpanatrupadai
4. Sirupanatrupadai
5. Mullaipaattu
6. Nedunalvaadai
7. Maduraikanchi
8. Kurinjipaattu
9. Pattinappaalai
10. Malaipadukadam

Pathinen Kilkanakku (18 minor works)

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

The Five Epics

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

1. Silappathikaaram
2. Manimekalai
3. Seevaka Chinthamani
4. Valaiyapathi
5. Kundalakesi

Epigraphy

Epigraphy is the study of inscriptions. Inscriptions are documents scripted on stone, copper plates, and other media such as coins, rings, etc. The development of script marks the beginning of the historical period. The period before the use of written script is called prehistoric period. Tamil-Brahmi was the first script used for writing in Tamil Nadu. Inscriptions in Tamil-Brahmi are found in caves and rock shelters, and on pottery and other objects (coins, rings and seals).

Tamil-Brahmi inscriptions

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

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

Hero Stones

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

Hero stones of the Sangam Age with Tamil-Brahmi inscriptions can be found at Pulimankombai and Thathapatti in Theni district and Porpanaikottai in Pudukkottai district. Those of the Sangam Age discovered till now do not have images or sculptures. Hero stones of the post-Sangam Age and the Pallava period occur in large numbers in pastoral regions especially around the Chengam region near Thiruvannamalai district. These hero stones have inscriptions and the images of warriors and names of heroes.

Inscriptions

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

Prakrit

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

Archaeology and Material Culture

Archaeology is the study of the past by interpretation of the material cultural remains. Such remains are unearthed by the systematic excavation of old inhabitation sites called archaeological sites. Archaeological sites have mounds which are an accumulation of soil, pottery, building and organic remains and objects. In many parts of Tamil Nadu

they are called Nattam, Kottai and Medu. Such sites provide evidence of how people lived in the past.

Archaeological Sites

Archaeological excavation refers to systematically digging a site to recover material evidence for exploring and interpreting societies of the past. Archaeological excavations at the early historic sites are the source of evidence of the activities of the Sangam Age people. Excavations at Arikamedu, Azhagankulam, Uraiyur, Kanchipuram, Kaveripoompattinam, Korkai, Vasavasamudram, Keezhadi, Kodumanal in Tamil Nadu, and Pattanam in Kerala provide the evidence we have of this period. Arikamedu, near Puducherry, is a Sangam Age port, excavated by the Archaeological Survey of India (ASI). British archaeologist, Robert Eric Mortimer Wheeler, French Archaeologist, J.M. Casal, and Indian archaeologists, A. Ghosh and Krishna Deva, excavated this site. They found evidence of a planned town, warehouse, streets, tanks and ring wells

The Archaeological Survey of India

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

Material Culture

Archaeologists have found evidence of brick structures and industrial activities, as well as artefacts such as beads, bangles, cameos, intaglios, and other materials in these sites. Tamil-Brahmi inscriptions on pottery and coins have also been unearthed. Evidences of the various arts, crafts and industries together help us reconstruct the way of life of the people of those times. From this we learn and understand how they might have lived. **Cameo** - an ornament made in precious stone where images are carved on the surface. **Intaglio** - an ornament in which images are carved as recess, below the surface.

Coins

Coins as a medium of exchange were introduced for the first time in the Sangam Age. The coins of the Cheras, the Cholas and the Pandyas, punch-marked coins, and Roman coins form another important source of evidence from the Sangam Age. Punch-marked coins have been found at Kodumanal and Bodinayakanur. Roman coins are concentrated in the Coimbatore region, and are found at Azhagankulam, Karur, and Madurai. They were used as bullion for their metal value and as ornaments. **Bullion** means precious metal available in the form of ingots. **Punch-marked coins** are the earliest coins used in India. They are mostly made of silver and have numerous symbols punched on them. Hence, they are known as punch-marked coins

Non-Tamil Sources (Foreign Accounts)

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

Arthasastra

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

Mahavamsa

Mahavamsa, the Sri Lankan Buddhist chronicle, composed in the Pali language, mentions merchants and horse traders from Tamil Nadu and South India. Chronicle is a narrative text presenting the important historical events in chronological order.

Periplus of Erythrean Sea

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

Pliny's Natural History

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

Ptolemy's Geography

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

Peutingerian table

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

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

Vienna Papyrus

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

The Sangam Age

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

Chronology

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

The Thinai : The concept of Thinai is presented in the Tamil Grammar work of Tholkappiyam and this concept is essential to understand the classical Tamil poems. Thinai is a poetic theme, which means a class or category and refers to a habitat or eco-zone with specific physiographical characteristics. Sangam poems are set in these specific eco-zones and reveal that human life has deep relationships with nature. The themes of the poems are broadly defined as akam (interior) and puram (exterior). Akathinai refers to various situations of love and family life, while Purathinai is concerned with all other aspects of life and deals particularly with war and heroism.

Ainthinai

The Five Thinai or landscapes. Tamilagam was divided into five landscapes. Each region had distinct characteristics - a presiding deity, occupation, people and cultural life according to its specific environmental conditions. This classification has been interpreted by scholars to reflect real life situations in these landscapes. The five landscapes are Kurunji, Mullai, Marutham, Neythal and Paalai.

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

Sangam Age Polity: Political Powers of Tamilagam

The Sangam Age has its roots in the Iron Age. In the Iron Age people were organised into chiefdoms. From such communities of Iron Age emerged the Vendhars of the early historic period and the Velirs of the Sangam Age were chieftains. The Mauryan emperor, Asoka, conquered Kalinga (Odisha) and parts of Andhra and Karnataka regions. Ashokan inscriptions found in present day Odisha, Karnataka, Telangana and Andhra Pradesh are not seen in Tamil Nadu and Kerala. Therefore, we may conclude that the Tamil rulers were independent of Mauryan authority.

The Muvendhar

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

The Cheras

The Cheras, referred to as Keralaputras in the Ashokan inscriptions, controlled the region of present-day Kerala and also the western parts of Tamil Nadu. Vanci was the capital of the Cheras while Muciri and Thondi were their port towns. Vanci is identified with Karur in Tamil Nadu while some others identify it with Thiruvanchaikalam in Kerala. Pathirtruppathu speaks about the Chera kings and their territory. The Cheras wore garlands made from the flowers of the palm tree. The inscriptions of Pugalur near Karur mention the Chera kings of three generations. Coins of Chera kings have been found in Karur. The Silappathikaram speaks about Cheran Senguttuvan, who built a temple for Kannagi, the protagonist of the epic. The bow and arrow was the symbol of the Cheras. Legend has it that Ilango who composed the Silappathikaram, was the brother of Cheran Senguttuvan.

The Cholas

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

The foundation for the extensive harnessing of water for irrigation purposes, which reached its zenith in later Chola times (10th to 13th centuries) was laid in his time. Karikalan fought battles with the Pandyas, Cheras and other chieftains. The Chola emblem was the tiger and they issued square copper coins with images of a tiger on the obverse, elephant and the sacred symbols on the reverse.

The Pandyas

The Pandyas who ruled the southern part of Tamil Nadu are referred to in the Ashokan inscriptions. Madurai was the Pandya's capital. Tamil literary tradition credits Pandyan rulers with patronizing Tamil Sangams (academies) and supporting the compilations of poems. The Mangulam Tamil-Brahmi inscription mentions the king Nedunchezhiyan. Nediyan, Mudathirumaran, Palayagasalai Mudukudumipperuvazhuti were some of the important rulers of the dynasty. The Pandyan symbol was the fish. Velirs / Chieftains Apart from the Vendhars, there were Velirs and numerous chieftains who occupied territories on the margins of the muvendhar. The velirs were the seven chiefs Pari, Kari, Ori, Nalli, Pegan, Ai and Athiyaman. Sangam poems write extensively about the generosity of these velirs. These chiefs had intimate relations with the poets of their time and were known for their large-heartedness. These chieftains had alliance with one or other of the muvendhar and helped them in their battles against the other Vendhars.

Society in Sangam Age

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

Composition of the Society

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

Even though Sangam society was characterized by limited consumption of commodities, the kings, chiefs and merchants led a prosperous life. People at the margins lived in poverty. Panars depended on their patrons for their livelihood. The development of agriculture and pastoral ways of life might have harmed the eco-system and the naturally available forest and wild animals. It is possible that some of the hunter-gatherers might have been pushed to the forest areas and a few might have taken up the occupation of manual labourers. The development of agriculture in the wet-land region depended on the use of certain groups of people as labourers.

Women

Women are frequently referred to in Tamil texts as mothers, heroines, and foster-mothers. Women from Panar families, dancers, poets, and royal women were all portrayed in Sangam literature. There are references to women from all five eco-zones. For example, Vennikkuyathiyar is identified as a poetess from the village of Venni. There are references to women protecting Thinaï fields from birds and Umanar women selling salt showing that women were involved in primary production. Instances where women preferred to die along with their husbands also occur in the literature of the times.

Economy

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

Primary Production

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

Industries and Crafts of the Sangam Age

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

Pottery

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

Iron Smelting Industry

Iron manufacturing was an important artisanal activity. Iron smelting was undertaken in traditional furnaces and such furnaces, with terracotta pipes and raw ore have been found in many archaeological sites. For instance evidence of iron smelting has been found in Kodumanal and Guttur. Sangam literature speaks of blacksmiths, and their

tools and activities. Iron implements were required for agriculture and warfare (swords, daggers, and spears).

Stone Ornaments

Sangam Age people adorned themselves with a variety of ornaments. While the poor wore ornaments made of clay, terracotta, iron, and leaves and flowers, the rich wore jewellery made of precious stones, copper, and gold. Quartz, amethyst (sevvantikkal) and carnelian (semmanikkal) were some of the semi-precious stones used for making ornaments. Diamond drills were used to pierce holes in the hard stones and etched carnelian beads have been found in the megalithic monuments.

Gold jewellery

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

Glass Beads

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

Pearl Fishery and Shell Bangle

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

Textiles

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

Exchange, Trade, Merchants, and Trade Routes

We saw the primary production of grains, cattle wealth, and various commodities. These goods were not produced by everybody and were not produced in all settlements. Resources and commodities were not available in all regions. For example, the hill region did not have fish or salt and the coastal regions could not produce paddy. Therefore trade and exchange was important for people to have access to different commodities. Specialised groups called vanikars (traders) travelled in groups trading goods and commodities between regions.

Traders

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

Means of Transport

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

Barter and Coins

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

Tamilagam and Overseas Interactions

Tamil country had connections with countries overseas both in the east and west. Roman ships used monsoon winds to cross the Western Sea or the Arabian Sea to connect Tamilagam with the Western world. Spices including pepper, ivory, and precious stones were exported. Metal including gold, silver and copper and precious stones were imported. Yavanar referred to the Westerners, including the Greeks, Romans and West Asian people. Yavana derives from the Greek region of Ionia.

Tamil Nadu to Red Sea Coast

An Indian jar with 7.5 kg of pepper, teak wood, a potsherd with Tamil-Brahmi inscription and Indian pottery have been discovered at Berenike, a port on the Red Sea coast of Egypt. At Quseir al Qadhim, another port located north of Berenike on the Red Sea Coast, three Tamil-Brahmi inscriptions, Panaiori, Kanan, and Cattan, have been found on

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

Emergence of towns and ports

The Sangam Age saw the first urbanization in Tamilagam. Cities developed and they had brick buildings, roof tiles, ring wells and planned towns, streets, and store houses. The towns worked as ports and artisanal centres. Arikamedu, Kaveripoompattinam, Azhagankulam and Korkai on the east coast and Pattanam in Kerala were port centres. Kanchipuram, Uraiyur, Karur, Madurai and Kodumanal were inland trade centres. Many goods and commodities were produced in these centres and were exported to various regions. Though few in number, large towns appeared in the Sangam Age. Small villages however were found in many areas. Bronze vessels, beads, shell bangles, glass beads, pottery with names of people written in Tamil-Brahmi script were found at these sites.

Pattanam, Kerala

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

Kodumanal, Tamil Nadu

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

Faith and Belief System

Like the diverse nature of the society and economy, the belief system of the Sangam Age was also diverse. It consisted of animism, ancestor worship, hero worship and worship of several deities. Tolkappiyam lists the presiding deities of Kurunji, Mullai, Marutham, Neythal and Paalai landscapes, as Murugan, Tirumal, Indiran, Varunan and Kotravai, respectively. However, people also worshipped natural forces and dead heroes, and ancestors. The force of anangu is mentioned in the literature which indicates the prevalence of animistic beliefs. Jainism was present as evidenced by the caves with Tamil-Brahmi inscriptions. Performance of Yagna is also evidenced. Buddhism was also present in certain centres. Different groups practiced various forms of worship

Culture of Arts

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

NOTE

- ❖ **Pulimankombai Hero stone:** Pulimankomba is a village in the Vaigai river valley in Theni district. In 2006, rare hero stone inscriptions in Tamil- Brahmi script were discovered in this village. One of the inscriptions from Pulimankombai reads “Kudalur Akol pedu tiyan antavan kal”. It means "The stone of Tiyan Antavan who was killed in a cattle raid at the village of Kudalur".
- ❖ **Akanaanuru poem 149 describes the trading at the port of Muciri as follows:**
“the well crafted ships of the Yavana came with gold returned with pepper at the wealthy port of Muciri”
- ❖ **What is an urban centre?** A planned town with brick architecture and a proper layout. Urban centres have a larger population involved in non-agrarian, commercial and political occupations. Various industrial activities are seen in these towns.
- ❖ **Pattanam, Kerala:** Pattanam is located near North Paravur in Vadakkekara village of Ernakulam district of Kerala. It was an ancient port town that had overseas connections with the western and eastern worlds.
- ❖ **Kodumanal, Tamil Nadu:** Kodumanal is located near Erode in Tamil Nadu and is identified with the Kodumanam of Pathitrupattu. Evidence of iron, stone bead and shell work, as well as megalithic burials have been discovered at this site. More than 300 pottery inscriptions in Tamil-Brahmi have also been found.
- ❖ **Keezhadi near Madurai, Tamil Nadu:** Keezhadi is located near Silaimaan east of Madurai, on the highway to Rameswaram. In a large coconut garden, called Pallichandai Tidal, the Archaeological Survey of India excavated an ancient town dating to the Sangam Age. Archaeological excavations have produced evidence for brick buildings, drainage, Tamil-Brahmi inscription on pottery, beads of glass, carnelian and quartz, pearl, iron objects, games pieces, and antimony rods. Further excavation may shed light on the nature of the craft production and the cultural activities undertaken at this settlement.

4. Intellectual Awakening and Socio-Political Changes

Introduction

The discovery of iron marked the beginning of the second phase in the history of civilisations. The invention of smelting of iron transformed both production and warfare. Before iron, copper and its alloy, bronze, which were expensive, were employed in production. The copper or bronze edges became blunt quickly and so implements, whether weapons or ploughs, made of bronze could not be used effectively. Iron ore, in contrast, was available in abundance compared to copper or bronze. The effect of iron axe on agriculture was immense. The iron axe enabled cultivators to clear the jungles and the iron plough was used to break the hardest soil. The Assyrian Empire, which made use of iron technology, was ascendant by the beginning of the seventh century BCE. Small kingdoms or city states emerged in China, Asia Minor (modern Turkey), Greece, Italy, Palestine, Lebanon and North Africa.

A new civilisation began to develop in northern India, with the revival of trade and urbanization during the sixth century BCE. In this period of major political and social changes in north India, Buddha and Mahavira were born. In the century following their death, Buddhism and Jainism took root as major religions in India. This meant that new religious orders were coming up with many followers, propagating new beliefs and philosophies. Similarly Zoroastrianism in Persia and Confucianism and Taoism in China became popular during this period.

Religion in the Sixth Century BCE

The new civilisations that emerged in the new Iron Age had certain common features. They were characterised by the proliferation of new crafts, growth of long-distance trade, building of cities and towns, rise of universalistic religions and evolution of a code of conduct. Sixth century BCE was, therefore, a period of exceptional development in all spheres of life such as material, cultural and intellectual. About this time, we find that a number of prominent men, great thinkers and founders of new religions lived, making it a period of great historical importance. Philosophical and religious thinkers such as Confucius in China, Zoroaster in Iran and Mahavira and Buddha in India gained popularity in sixth century BCE.

Confucia

In the sixth century BCE, two great thinkers were born in China: Confucius and Lao-Tse. They laid down the systems of morals and social behaviour for individuals and communities. But after their death, temples were built in their memory and the philosophy they taught was developed into a religion. Known as Confucianism and Taoism respectively, their books were held in great reverence in China. Confucianism exerted a big influence on not only the political class of China but also on the common people.

Confucius (551–478 BCE)

Confucius was born in the Shantung province of China in 551 BCE. He studied history, poetry, philosophy and music. He is the author of five important works:

1. The Book of Records, which is chiefly ethical, providing guidelines for the regulation of human society;
2. The Book of Odes, illustrating the sound principles of morality in songs;
3. The Book of Changes dealing with metaphysics;
4. The Spring and Autumn Annals, a code of political morality; and
5. The Book of History narrating the events and legends of the early religions of China.

Five Cardinal Principles of Confucius' Ethics

1. Humaneness
2. Righteousness
3. Propriety;
4. Wisdom
5. Trustworthiness

Confucius said that wisdom grows from the family, and that the foundation of society is the disciplined individual in an orderly family. The superior man, according to him, is not merely intelligent or scholarly, but his character should be exemplary. The superior man of Confucius possesses three virtues: intelligence, courage and goodwill. Though Confucius insisted on children obeying parents and wife her husband, he also clearly proposed that "when the command is wrong a son should resist his father and a minister should resist the prince." When asked about government, he said that there are three requisites for it: "That there should be sufficiency of food, sufficiency of military equipment and confidence of the people in their ruler."

The philosophy of Confucius gave the Chinese people an awareness about their political rights. It also clearly listed the government's duty towards the people. Confucius felt that the government should work with an ideal. In matters of national life, Confucius felt that the people in the nation are the actual and proper source of political sovereignty. He advised that the ruler must appoint persons of character in the government to govern the people impartially. Confucianism is often characterised as a system of social and ethical philosophy rather than as a religion.

Taoism

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

Teachings of Lao-Tse (Taoism)

- ✓ The cause of human unhappiness in the world is human selfishness. Selfishness creates unlimited human desires, which can never be satisfied.
- ✓ Innature,allthethingsactinanatural way. The law of human conduct must correspond with nature.
- ✓ Humans live a life under the regulation of someone. This is because they have acquired knowledge and have not remained innocent. On the basis of their acquired knowledge, they have built up an urban civilisation and have made themselves unhappy.

Zoroastrianism

Zoroastrianism is one of the oldest of the revealed world religions. It remained as the state religion of three great Iranian empires, which flourished from the 6th century BCE and dominated much of the Near and Middle East. Zoroaster of Persia is the founder of Zoroastrianism. Zoroaster was pained to find his people worshipping primitive deities. He revolted against it and proclaimed to the world that there is one god, Ahura Mazda (the Lord of Light). The holy book of Zoroastrians is Zend Avesta. It is a collection of sacred literature of different epochs, containing religious hymns, invocations, prayers, confessions, laws, myths and sacred reminiscences. The doctrines and rituals of the Zoroastrians have much similarity to those of the Vedas.

The language of Avesta bears similarity to that of the Indo-Aryan. Linguists have established a close relationship between Indo-Aryan and the languages of West Asia, in particular Iran. The old Iranian language dates back to the second millennium BCE. Later, it incorporated languages of Dravidians and those of aboriginals of the Indian sub-continent. According to the historian Romila Thapar, the old Iranian and Indo-Aryan speakers originally belonged to a single group and later split up because of dissensions.

Teachings

Zoroaster taught that the great object of religion, state or society is the cultivation of morality. The highest religious conception is purity of thought, word and deed. He asserted that Ahura Mazda has seven qualities: (1) light; (2) good mind; (3) right; (4) dominion; (5) piety; (6) well-being; and (7) immortality. Ahura Mazda is omniscient (knows everything), omnipotent (all powerful) and omnipresent (is everywhere). In Zoroastrianism, sacrifice and image worship were discarded. Fire was worshipped as a symbol of the deity and considered the highest form of worship. Charity was made an essential part of religion, and service to the poor was particularly emphasised. Human virtues did not mean only prayer, meditation, sacrifices and rituals. It meant much more, such as fighting evil, making efforts for good and assisting the activity of Ahura Mazda.

This religion ceased to exist in its place of origin, as in the wake of Muslim conquest of Persia (Iran), many of the Zoroastrian families fled to different countries, including India between the eighth century and tenth century CE. With their dwindling numbers and in the face of coercive measures adopted by the Arabs to push through their new faith,

as well as the incidents of destruction of fire temples and killing of priests, Zoroastrianism went into a decline. The Parsis, who came to India from Persia first as merchants and later in the wake of persecution, brought Zoroastrianism with them and they have been practicing it ever since.

Impact of Iron Technology in India

In the Gangetic valley, people learnt to produce crops more than that was required for subsistence. So, another section of people took up some professional crafts as their livelihood. Like the farmers, these craftsmen also had to rely on a group of people who collected raw materials and distributed the craft products. Early urbanisation happened in two ways. One was as a result of some villages specialising in black smithy, pottery, carpentry, cloth weaving and the like. The other was on account of the congregation of specialised craftsmen in villages close to where the raw materials were available and where markets were present. Such a concentration enabled villages to evolve into towns and exchange centres. Vaisali, Shravasti, Rajagriha, Kausambi and Kashi were some significant commercial centres of the Gangetic plain.

Religion: Post-Rig Vedic

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

Post-Vedic

During the post-Vedic period, the Rig Vedic gods such as Varuna, Indra, Agni, Surya and Usha lost their importance. New gods like Siva, Vishnu and Brahma appeared on the religious firmament. Aryans developed the ideas of tapas (virtuous living) and brahmacharya (celibacy). Rites and rituals insisted on by Brahman priests overshadowed the true spirit of the religion. The sacrificial cult, supported by the wealthy and the elite, practised in accordance with the formulae prescribed in Brahmanas, were opposed by Buddha and Mahavira, who revolted against the existing practices and proposed their ethical teachings.

Jainism and Buddhism

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

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

Jainism

Mahavira: Birth and Life:

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

Teachings of Mahavira

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

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

Spread of Jainism

In order to spread his new faith, Mahavira founded monasteries and engaged munis (Jaina monks) who led a very austere life. In North India, this new faith was patronised by rulers such as Dhana Nanda, Chadragupta Maurya and Kharavela. There was a notable following for Jainism in Karnataka and western India during the 4th century BCE. Jainism encouraged the public spirit among all who embraced it. Varna system practiced by Brahmans was challenged. People were spared from the costly and elaborate rituals and sacrifices. Mahavira believed that all objects, both animate and inanimate, have

souls and various degrees of consciousness. They possess life and feel pain when they are injured.

Split in Jainism

In course of time, Jainism split into two branches, namely the Digambaras (sky-clad) and the Svetambaras (white-clad). The Digambaras were the orthodox followers of Mahavira. The Digambara rejected clothes altogether. Svetambara wore a white dress from head to toe.

Decline of Jainism

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

Buddhism

Gautama Buddha: Birth and Life:

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

One evening, while Siddhartha was passing through the city, he came across an old man who had been abandoned by his relatives, a sick man crying with pain and a dead body surrounded by weeping relatives. Siddhartha was deeply moved by these sights. He also saw an ascetic who had renounced the world and found no sign of sorrows. These 'Four Great Sights' prompted him to renounce the world and search for the cause of suffering. In 537 BCE, he left his palace and went into the forest in search of truth. In the course of his wanderings, he sat under a peepal tree for several days until he attained enlightenment. The place where he attained enlightenment, the Mahabodhi temple, still exists in Bodh Gaya (Bihar). After his enlightenment, Buddha decided to impart his knowledge to the people. He went to Varanasi and gave his first sermon at Saranath. He preached in the kingdoms of Magadha and Kosala. A large number of people became his followers including his own family. After forty five years of preaching, he breathed his last in 487 BCE at Kushinagar (near Gorakhpur in Uttar Pradesh) at the age of eighty.

Teachings of Buddhism

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

- ii. **Attainment of Nirvana:** According to Buddha, a person should aim at attainment of nirvana or the highest bliss, and it could be achieved by any person by leading a virtuous life and by following the Noble Eight-fold Path.
- iii. **The Noble Eight-fold Path:** Buddha preached a new path to attain the purest state of mind: **1. right views, 2. right aspirations, 3. right speech, 4. right action, 5. right livelihood, 6. right effort, 7. right mindfulness and 8. right contemplations or meditation.** Buddha preached that he who practices the eight-fold path can attain the highest and purest state of mind.
- iv. **Middle Path and Salvation:** Buddha advised his followers neither to indulge in material pleasures and luxuries nor to practice austere penances. He said that by following the 'Middle Path', people could attain moksha or salvation, that is freedom from the cycle of birth, death and rebirth.
- v. **Ahimsa or Non-violence** was another fundamental belief of Buddha. He condemned bloody sacrifices in the yajnas. According to him, love for all living beings was an essential disposition for a good practitioner of Buddhism.
- vi. **Emphasis on Morality:** Buddha advised his followers to do good deeds and lead a moral and disciplined life. He appealed to them to refrain from lying, from killing living beings, from taking intoxicants, from stealing and from leading a sensual life.

Spread of Buddhism

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

The Split in Buddhism

During the reign of Kanishka, the Buddhist monk Nagarjuna initiated reforms in the way Buddhism was being followed. As a result, Buddhism was split into two as Hinayana and Mahayana.

- i. The *Hinayana* (Lesser Vehicle) was the original creed preached by Buddha. The followers of this form regarded Buddha as their guru and did not worship him as God. They denied idol worship and continued with the people's language, Pali.
- ii. In *Mahayana* (Greater Vehicle), Buddha was worshipped as God and Bodhisattava as his previous avatar. The followers made images and statues of Buddha and Bodhisattava and offered prayers, and recited hymns (mantras) in their praise.

Later, they wrote their religious books in Sanskrit. This form of Buddhism was patronised by Kanishka.

Decline of Buddhism

Buddhism declined in India due to the following reasons:

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

Other Heterodox Sect

Ajivika

The period that produced Buddhism and Jainism also witnessed the birth of a sect known as Ajivika. Its founder was Gosala (Maskariputra Gosala), a friend of Mahavira. For some time, they were together. Later, Gosala moved away and founded the Ajivika sect. As an atheistic sect, Ajivikas rejected the karma theory, which postulated that the condition of men is determined by their past actions. Gosala argued that acts of charity and piety can, in no way, influence this finality. Ajivikas had a small presence in southern India. Under the Cholas, a special tax was levied on them. Three Tamil texts, the Manimekalai of Buddhists, the Nilakesi of Jains and the Sivajnanasiddhiyar of Saivites, contain the outlines of Ajivika doctrine.

Political Organisation: Pre-Mauryan

The spread of Aryans in the east led to the establishment of new settlements in the Gangetic region. One important result of introduction of iron tools was the easy removal of dense forest cover from the banks of the Ganges. Sedentary agriculture had resulted in a permanent settlement of a clan in a particular area, thereby giving it a geographical identity. Retaining their acquired land required political organisation. The emergence of gana-sangha, chiefdom, has to be seen in this context. The clusters where particular clansmen were dominant came to be known as janapadas.

Gana-sanghas

There were two distinct forms of government at the time of Mahavira and Buddha: monarchical kingdom and clan oligarchies or Gana-sanghas. The Gana-sanghas provided a polity alternative to the kingdoms. Vedic rituals and the rules of varna were not followed. The Gana-sanghas consisted of either a single clan, such as the Shakyas, Koliyas

and Mallas, or a confederacy of clans, such as the Vrijjis and the Vrishnis (a confederacy located at Vaisali). The Gana-sanghas had only two strata: the Kshatriya rajakula, ruling families, and the dasa-karmakara, the slaves and labourers. The dasa-karmakaras had no representation in the Assembly. The presence of various other popular religious cults in Gana-sanghas is in contrast to the socio-cultural system prevailing in kingdoms.

In Gana-sanghas, the head of the clan presided over the Assembly, comprising the heads of families. The clan's head was not chosen following heredity. This Assembly discussed the matters relating to the affairs of the Gana-sanghas and if a unanimous decision was not possible, it was put to vote. There were advisers to the head of the clan. In later days, elaborate judicial procedures also evolved. The income of the Gana-sanghas was drawn from agriculture and cattle rearing, which was confined only to the Punjab and the doab, and to some extent from trade. For the chieftains of the north-west, the income primarily came from trade. Land was owned in common by the clan. They were cultivated by dasa-karmakara. There was only domestic slavery. The use of slaves in production was absent.

Rise of Kingdoms

The 6th century BCE witnessed the establishment of kingdoms, oligarchies and chiefdoms as well as the emergence of towns. From the largest of the chiefdoms emerged kingdoms. Many tribes of Rig Vedic period such as Bharatas, Pasus, Tritsus and Turvasas passed into oblivion and new tribes such as the Kurus and Panchalas rose into prominence. Sixteen mahajanapadas are listed in the Buddhist texts. Linguistic and cultural commonality prevailed in the janapadas, whereas in the mahajanapadas, different social and cultural groups lived. With the emergence of kingdoms, the struggle for supremacy among different states occurred frequently. Sacrifices such as Rajasuya and Asvamedha were performed to signify the imperial sway of monarchs over their rivals. The Rig Vedic title of 'Rajan' was replaced by impressive titles such as Samrat, Ekrat, Virat or Bhoja.

Growth of Royal Power

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

Adhyakshas (royal officials). In the villages, Gramyavadin (village judge) and Sabha (court) decided the cases. Punishments for crimes were severe.

The Rise of Magadha Kingdom

The polity followed in kingdoms was different from that of gana-sanghas. Kingdoms operated with a centralised government. Political power was concentrated in the ruling family, which had become a dynasty, with succession becoming hereditary. There were advisory bodies such as parishad (ministers) and sabha (advisory council). The sabha collected the revenue and remitted it to the treasury in the capital of the kingdom, from where it was redistributed for the public expenses, such as maintenance of army and salaries to state officials. Of the kingdoms mentioned in the literature of the period, Kashi, Kosala and Magadha are considered to be powerful. The only republic that rivalled these kingdoms was the Vrijiis, whose capital was Vaisali. In the struggle for control for the Gangetic Plain, which had strategic and economic advantages, the Magadha kingdom emerged victorious.

Bimbisara was the first important king of Magadha. Through matrimonial alliances with the high-status Lichchavi clan of Vaishali and the ruling family in Kosala, Bimbisara went on to conquer Anga (in West Bengal now), thereby gaining access to the Ganges delta. Bimbisara succeeded in establishing a comprehensive structure of administration. Village was the basic unit of his administrative system. Apart from villages (gramas), there were fields and pastures as well as wasteland and the forests (aranya, khetra and vana). Each village was brought under a gramani (headman), who was responsible for collecting taxes and remitting them to the state treasury. Officers appointed to measure the land under cultivation and assess the value of crop were to assist the gramani in his task. Land tax (bali) was the main source of revenue to the kingdom and the share of the produce (bhaga) was determined proportionate to the extent of land cultivated.

The term shadbhagin – one who is entitled to a share of one-sixth – referred to the king. Thus, a peasant economy came into being at Magadha. Ajatashatru, the son of Bimbisara, is said to have murdered his father and ascended the throne in 493 BCE. He continued his father's policy of expansion through military conquests. The capital city of Magadha was Rajagriha, which was surrounded by five hills, providing protection to the kingdom from external threats. Ajatashatru strengthened the Rajagriha fort and also built another fort at Pataligrama on the Ganges. It served as the exchange centre for the local produce and later became the Mauryan capital of Pataliputra. Ajatashatru died in 461 BCE and he was succeeded by five kings. All of them followed the example of Ajatashatru by ascending the throne by killing their parent. Fed up with such recurring instances, people of Magadha appointed the last ruler's viceroy Shishunaga as the king.

After ruling nearly for half a century, the Shishunaga dynasty lost the kingdom to Mahapadma Nanda who founded the Nanda dynasty. The Nandas were the first of non-kshatriya dynasties to rule in northern India. Nandas extended the Magadhan Empire still further. Nandas gave importance to irrigation, with the canals they built touching even the Kalinga (Odisha) kingdom. During their period, officials were regularly appointed to

collect the taxes which became a part of the administrative system. Nandas' attempt to build an imperial structure was cut short by Chandragupta Maurya who founded the Mauryan kingdom in 321 BCE.

North-West India and Alexander

Historically, the north-west part of India remained a region under varying suzerainties such as north India, Afghanistan and Persia (Iran). During 6th century BCE, it was part of the Achaemenid empire founded by Cyrus II of Persia. The Indian region had since been providing mercenaries for the Persian armies in their fight against the Greeks. Takshashila or Taxila, as the Greeks called it, was a prominent city in the northwest. It turned out to be a centre for intermixing of Iranian and Indian culture and learning. The ascendancy of Achaemenid empire in north-west ended with the conquest of that empire by Alexander of Macedonia. While marching on the territories of the Achaemenid Emperor Darius III. Alexander, the Greek Emperor entered the Indian provinces in 326 BCE. His campaign in northern India lasted for two years.

The king of Jhelum region, Porus, fought him heroically in the battle of the Hydaspes (Jhelum). Though Porus lost the battle, he was restored to the throne only to be killed by one of Alexander's generals after Alexander's death. Alexander had left his governors in India. But his sudden death at the age of thirty three prompted his governors to leave north-west India to seek their fortune in West Asia. Alexander was a great general and a world conqueror. After his death, his great empire fell to pieces. Ptolemy took Egypt with its capital Alexandria, while Seleucus had Persia and Mesopotamia and part of Asia Minor as his share. Alexander's death, however, cleared the way for the founding of a great empire, the Mauryan empire in India.

Mauryan Empire: State and Society

Mauryan Kings

Vishnugupta, who was later known as Chanakya or Kautilya, fell out with the Nanda king and vowed to dethrone him. Chandragupta perhaps inspired by Alexander of Macedonia, was raising an army and looking for opportunities to establish a kingdom of his own. On hearing the news of Alexander's death, Chandragupta stirred up the people and with their help drove away the Greek garrison that Alexander had left at Taxila. Then he and his allies marched to Pataliputra and defeated the Nanda king in 321 BCE. Thus began the reign of the Mauryan dynasty. During Chandragupta's reign, Seleucus, the general of Alexander, who had control over countries from Asia Minor to India, crossed the Indus only to be defeated by Chandragupta. Seleucus's envoy, Megasthenes, is said to have remained in India and his account titled Indica is a useful record about Mauryan polity and society.

After gaining control over the Gangetic plain, Chandragupta turned his attention to north-west to take advantage of the void created by Alexander's demise. These areas comprising the present-day Afghanistan, Baluchistan and Makran surrendered without

any resistance. Thereupon Chandragupta moved to Central India. According to Jaina tradition, towards the end of his life, Chandragupta, who had by now become an ardent follower of Jainism, abdicated his throne in favour of his son Bindusara. Bindusara, during his rule, succeeded in extending the Mauryan Empire upto Karnataka. At the time of his death, a large part of the subcontinent had come under Mauryan suzerainty.

Ashoka succeeded Bindusara in 268 BCE. Desirous of bringing the remaining parts of South India into his empire, Ashoka waged a war against Kalinga in the eighth year of his reign. The people of Kalinga fought bravely, but they were defeated after a large-scale slaughter. This war and slaughter affected Ashoka so much that he decided to give up war. Ashoka became an ardent Buddhist after meeting the Buddhist monk Upagupta and propounded his Dharma. The only true conquest, he proclaimed, is the conquest of self and the conquest of men's hearts by the dhamma (Pali) or dharma (Sanskrit). He issued edicts, which were carved out in the rock.

In one of his Kalinga edicts, he tells us his horror and sorrow over the deaths which the war and conquest caused. In yet another edict, he makes it known that Ashoka would not tolerate any longer the death or captivity of even hundredth or thousandth part of the number killed and made captive in Kalinga. Ashoka's passion for protecting life extended to animals as well. Hospitals were constructed for them and animal sacrifice was forbidden. Ashoka sent his son Mahendra and his daughter Sanghamitra to Ceylon to spread his message of Dharma there. Ashoka died after ruling for 38 years.

Mauryan Administration

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

The district was under a sthanika, while gopas were in charge of five to ten villages. The urban administration was under a nagaraka. Six committees with five members each carried on their duties under him. They were to take care of the foreigners, to register the birth and death of the citizens, to look after trade and commerce, to supervise different manufactures and to collect excise duties and custom duties respectively. Like the city or town administration, the military department was also managed by a board of 30 members, split into six committees, with five members in each of them. At the village level, there was gramani, whose responsibility was maintaining the boundaries, keeping the records of land and a census of population and livestock. In order to keep a vigil over the entire administration, including the conduct of officers, a well-knit spy system was evolved and put in place. Justice was administered through well-established courts in all major towns and cities. Punishment for crimes was severe.

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

Educational Centres

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

9TH - HISTORY

UNIT - 7 State and Society In Medieval India

Introduction

The 'medieval' period from the 7th century A.D. (CE) till the beginning of Mughal rule in the 16th century. The Mughal era, from the 16th to 18th century is referred to as the early modern period.

The political scenario in all parts of India underwent momentous, definitive changes which transformed the social and economic fabric and development of the country.

Major Political Changes

- ❖ The expansion of the Chola empire from the time of Rajaraja I which eclipsed the Pandyan and Pallava kingdoms, extending north till Orissa.
- ❖ From the twelfth century, the beginning of several centuries of Muslim rule in Delhi, extending throughout north India and the spread of Islam to different parts of the country.
- ❖ By the end of the 13th century the eclipse of the great empire of the Cholas and the consequent rise of many Religious kingdoms in south India. This ultimately culminated in the rise of the Vijayanagar empire which exercised authority over all of south India and came to be considered the bastion of Religious rule in the south.
- ❖ The consolidation of Muslim rule under the Mughals in the north, beginning in 1526 A.D. (C.E.) with the defeat of the Ibrahim Lodi by Babur. At its height, the Mughal empire stretched from Kabul to Gujarat to Bengal, from Kashmir to south India.
- ❖ The coming of the Europeans, beginning with the Portuguese who arrived on the west coast of India in 1498.

Political Changes (1000-1700)

(a) North India: The Advent of Islam

Muslim rule was established in Delhi at the end of the 12th century by **Muhammad Ghori**, Arab Muslim merchants had been trading in the ports of the west coast, especially Kerala, as early as the 9th century. Similarly, Muslim invaders from west Asia had set up Sultanates in Gujarat and Sind since the 8th century.

The impact of Muslim rule was felt during the reign of **Alauddin Khalji** (1296-1316 A.D. (C.E.)) who sent military campaigns to the south. The primary objective was to plunder the wealth, rather than to expand his territory.

Devagiri (near Aurangabad) was captured by Alauddin Khalji. Renamed Daulatabad, it was the second stronghold of his growing kingdom. Alauddin Khalji's slave and commander, Malik Kafur, was sent on military expeditions further south in the first decade of the 1300s A.D. (C.E.).

The Tughlaq kings who came after Alauddin also sent their armies to the south. As a result, the generally more isolated southern part of the country came into the orbit of the rulers of the north. Governors were appointed in various provinces in the Deccan region, and a Sultanate was even established in Madurai.

During the reign of Muhammad bin Tughlaq, there was a revolt in Daulatabad. Alauddin Bahman Shah set up the Bahmani sultanate in 1347 A.D. (C.E.), with his capital in Bidar. The Bahmani kingdom survived for nearly a century and a half, mainly due to the able administration of **Mahmud Gawan**, a great statesman and loyal minister. After his death, many viceroys declared their independence, and by the end of the fifteenth century, five sultanates came up in the Deccan: Bijapur, Golkonda, Ahmednagar, Berar, and Bidar. Bijapur and Golkonda were the largest of these sultanates and the region entered a phase of considerable economic growth and expansion of trade. The Deccan sultanates were conquered by Aurangzeb in the 1660s A.D. (C.E.), and the entire region, as far south as Madras (Chennai) became a part of the Mughal empire.

(b) The Chola Empire in the South

The territorial expansion of the Chola empire began under **Rajaraja I**. The Pallava kingdom had already been assimilated into the Chola kingdom. The Pandya kingdom remained independent, but was subservient to the Cholas. The empire expanded further under **Rajendra I** who had successfully taken his armies as far to the northeast as the river Ganges. He had also sent naval expeditions against the Sailendra Kingdom of Sri Vijaya (in Indonesia), Kadaram (Kedah) and Ceylon. This earned him the title "the Chola who had conquered the Ganga and Kadaram" (*gangaiyum kadaramum konda cholan*). Ceylon remained a province of the Chola empire for a few decades. The empire was further consolidated through marriage with the eastern Chalukyas under Rajendra's grandson **Kulottunga I**, and extended up to the border of Orissa.

Maritime trade with south-east Asia and China expanded greatly during the Chola period. The continued interaction with Tamil merchants resulted in the spread of the influence of Indic culture and art into south-east Asia, as seen in the magnificent temples of Angkor Wat in Cambodia.

(c) Vijayanagar and South India after the Cholas

The Chola Empire began to decline after the middle of the 13th century. The last known Chola emperor was Rajendra III. The empire died out in 1279 A.D. (C.E.). Several power centres came up after this in the region. Further to the south, the Pandya kings again sought to regain the glory they had lost under the Cholas.

Many brilliant Pandya kings like Jatavarman Sundara Pandyan ruled at the end of the 13th century. Further to the north was the Hoysala kingdom, with its capital at Belur and later Halebidu. This kingdom extended through much of the present day state of Karnataka. The Kakatiyas ruled from Warangal (Telangana) while the Yadavas ruled in Devagiri until Devagiri fell to Alauddin Khalji's forces at the end of the 13th century. These states did not exist in peaceful cooperation, and the region was beset by many internal wars and conflicts.

The establishment of the kingdom (subsequently empire) of Vijayanagar was the most momentous development in the history of south India in the medieval period. The kingdom was established by Harihara and Bukka, two brothers. They were the first rulers of the Sangama dynasty. They founded a new capital city on the southern banks of Tungabhadra which they named Vijayanagara (city of victory). Harihara was crowned in 1336 A.D. (C.E.). The Sangama dynasty ruled Vijayanagar for nearly one and a half centuries. This was followed by the Saluva dynasty which was in power only for a brief period. The Tuluva dynasty then succeeded as rulers. Krishnadeva Raya, the greatest ruler of Vijayanagar, belonged to this family.

As the empire expanded, kingdoms to the south, such as the Hoysalas and the Tamil region, were also assimilated into Vijayanagar. The rulers of Vijayanagar were almost continuously at war with the Bahmani sultanate as well as with the Religious based kingdoms of Kondavidu and Orissa. Finally, the combined forces of the five Deccani Sultanates defeated Vijayanagar in 1565 A.D. (C.E.) at the Battle of Talikota. The Vijayanagar emperors then shifted their capital further south to Penugonda, and eventually to Chandragiri near Tirupati. The empire (or what remained of it) finally withered away in the middle of the seventeenth century.

(d) The Mughals (1526-1707 A.D. (C.E.))

The Mughal empire was founded by Babur in 1526 A.D. (C.E.) after he defeated Ibrahim Lodi at Panipat. The first six Mughal emperors are referred to as the '**Great Mughals**'. Aurangzeb was the last of the great Mughals. Akbar consolidated the Mughal empire through conquests and through a policy of conciliation with the Religious based kingdoms of Rajasthan. The Mughal empire though began to disintegrate after Aurangzeb, continued to exist nominally till 1857 A.D. (C.E.) when the British finally ended the virtually non-existent empire.

A new power centre rose in Maharashtra in the seventeenth century, and the Marathas under the leadership of **Shivaji** seriously undermined the authority of the

Mughals in western India. At its height, the empire stretched over most of the Indian sub-continent. Only the south-western region of Kerala and southern Tamilnadu were not directly under Mughal rule.

(e) The Arrival of the Europeans

During the fifteenth century the Europeans were pre-occupied with trying to find a direct sea route to India, bypassing the overland route through west Asia and the Mediterranean. The spice trade from India was controlled by Muslims up to Alexandria. By gaining direct access to India the Europeans could exercise more direct control over the spice trade and obtain the spices at more favourable prices. In 1498 A.D. (C.E.), Vasco da Gama landed on the Kerala coast having sailed around the Cape of Good Hope in South Africa. Barely five years later, the Portuguese built their first fort at Cochin in 1503 A.D. (C.E.). Goa was captured in 1510 A.D. (C.E.) and became the centre of the Portuguese state in India. Because of their naval superiority, the Portuguese were able to conquer many ports from east Africa up to Malacca, and could effectively control the maritime trade over the entire region.

Other European nations soon followed the Portuguese, most notably the Dutch, English and French. The activities of the latter were carried on through the respective East India Companies. While these were all private trading enterprises, they all had a strong political agenda. During the seventeenth century, when Mughal authority was still powerful, the European companies were able to trade in the Mughal empire, but could not have their own territorial base within the boundaries of the empire. In South India, however, political authority was fragmented and much less cohesive, and they had their own enclaves over which they exercised complete authority. The Dutch were in Pulicat (and later Nagapatnam), the English in Madras, the French in Pondicherry and the Danes in Tarangampadi (Tranquebar).

Impact on Polity

In Indian history had far-reaching consequences on administrative institutions, society and the economy across the sub-continent.

The CHOLA PERIOD was an enterprising period when trade and the economy expanded, accompanied by urbanization. The administrative machinery was re-organised during Chola rule. The basic unit of local administration was the village (*ur*), followed by the sub-region (*nadu*) and district (*kottam*). Tax-free villages granted to Brahmins were known as *brahmadeya*. Marketing centres and towns were known as *nagaram*. The *ur*, *nadu*, *brahmadeya* and *nagaram* each had its own assembly. They were responsible for the maintenance and management of the water resources and land; the local temples; resolving local issues and disputes; and for collecting the taxes due to the government.

The Cholas notable feature was the great increase in the construction of temples. This had two dimensions: new temples were constructed, and existing temples became multi-functional social and economic institutions. The construction of great temples also

was a reflection of the growing prosperity in the kingdom, since the activity involved great expenditure. The temple was no longer a mere place of worship, but became an important economic entity as an employer, consumer and land-owner.

The establishment of Islamic Rule in Delhi made a big impact on Indian society. Initially, Islam did not cause any social tension. Arab merchants, for instance, when they came and settled on Kerala coast, married local women and led a peaceful life. The situation changed when Islam became a state power. For a medieval ruler one way of asserting imperial authority was to demolish the place of worship of the enemies. Otherwise Islam as a monotheistic religion had its positive impact in Indian society. It played a decisive role in the evolution of a composite culture.

Muslim kingdoms in Delhi, as well in the Deccan, also attracted migrants from Persia and Arabia who moved to India and took up service in these states and many became important and well-known statesmen. This also opened up Indian society to steady interaction with west Asia resulting in the transfer of cultural and technical influences. Muslim merchants and craftsmen also migrated from the north of India to the south in the wake of the military expeditions. Society became more heterogeneous and hybrid in character. A new composite culture evolved. This could be seen most vividly in the Deccan sultanates of Bijapur and Golkonda whose rulers were extremely broad-minded and secular in outlook.

A notable development was the profusion of contemporary historical accounts of the Muslim Sultanates by Arab and Persian historians. Al beruni, Ibn Batuta, and Ferishta are among the best known of the Muslim historians. These historians provide valuable information about the rulers and events of the medieval period. They also provide an alternate historical point of view of Islamic rule in India as seen through the eyes of Muslim writers.

The establishment of the VIJAYANAGAR EMPIRE changed the administrative and social institutional structure of south India, especially in the Tamil country. Perhaps because the new kingdom was threatened from the beginning by the hostility of the Bahmani sultanate in the north, Vijayanagar evolved as a militaristic state. This empire needed two kinds of resources to feed its military establishment - revenue and men. This was achieved through re-organizing the administration of the conquered territories, especially in the Tamil region. Military officers, known as '*nayakas*', were appointed as chiefs of various localities in Tamilnadu and received land grants from the emperor. There were also lesser military leaders known as *palayakkarar* who essentially supplied the manpower for the army. Many forts were also built which were under Brahman commanders.

Three major nayaka kingdoms, owing allegiance to the Vijayanagar emperor, came up between 1500 A.D. (C.E.) and 1550 A.D. (C.E.) in Madurai, Tanjavur and Gingee (Senji). These nayakas had formal roles in court ceremonials at Vijayanagar. This became the new political order in Tamilnadu during the sixteenth century. The nayaka chieftains as well as the three nayaka kings were all strong supporters of Hindu temples. The three capitals

became great cultural centres under the patronage of the nayaka rulers who promoted literature and the performing arts.

Resources realized from the land were transferred to the empire by the nayakas not as tax revenue, but as tribute. Thus, the resources of the core regions, especially in the Tamil region, were utilized for military purposes. This administrative set-up effectively destroyed the decentralized, local institutions which managed local resources, temples and affairs which had come up during Chola rule. The appointment of Telugu nayakas also resulted in the migration of Telugu-speaking people from the north. These included soldiers, agriculturists, craftsmen and Brahmins.

The MUGHAL EMPIRE transformed the economy and society of north India. The empire was consolidated under Akbar through his policy of co-opting the Hindu Rajput rulers under the umbrella of Mughal rule. At the height of its power the Mughal empire was one of the largest, richest and most powerful empires in the entire world.

In part due to Aurangzeb's reversal to orthodox Islamic principles of governance which alienated the Rajput rulers and the Hindu subjects, the over-extended empire began to collapse under its own weight by the beginning of the eighteenth century.

The ARRIVAL OF THE EUROPEANS in India ultimately culminated in the establishment of colonial rule in India under the British, and this is what is considered foremost when discussing the impact of the European presence. There was an explosion in the demand for Indian textiles in the European markets, often referred to as the 'Indian craze'. This led to a significant expansion of textile production in India, which was accompanied by an expansion of the production of commercial crops like cotton and indigo and other dyes.

Society

(a) Caste

Caste is the most distinctive aspect of Indian society. We first need to understand two dimensions of the term 'caste'. First, the four-fold division of society as specified in the religious texts, referred to as *varna*.

Improving the status of their jati was a major pre-occupation for all caste groups. This is particularly evident after the fourteenth century when the traditional local assemblies which controlled the resources and social interactions began to weaken. In traditional society many castes were denied various social rights and privileges. Caste also created a mythical genealogy to establish its origins; this was used to justify the claim for the right to a higher status in the hierarchy. These genealogies are found in many of the manuscripts collected by Colin Mackenzie.

(b) Religion

Diverse institutions with different ideologies came up within the bhakti movement during the medieval period. Mathas or mutts were established under different gurus or religious leaders like Vidyananya; Saivite movements came up like the Tamil *Saiva-siddhanta*, and the *Virasaivas* in Karnataka; in Maharashtra the *Varkarisampradaya* (tradition) of the devotees of Vithoba arose in the 14th century.

Buddhism had faded out in India. Jainism also lost ground in most parts of India due to emergence of bhakti movement under Sankara and Ramanuja. However, it continued to thrive in parts of Gujarat and Marwar, especially among the trading communities. With regard to Christianity, there were a small number of Christian groups in Kerala claiming their origins to the time of St Thomas, the disciple of Jesus. But Christianity took roots when the Portuguese arrived in Kerala and set themselves up in Goa. In Goa itself the local population was under great pressure to convert to Christianity, among the fishing communities on the Pandyan coast. The best known among the Jesuit missionaries was St Francis Xavier who was instrumental in making the fishing community to take to Christianity in the Tuticorin region. Another notable Jesuit was Roberto de Nobili, a scholar, who was based in Madurai.

In the north a new religion, Sikhism, was founded by Guru Nanak, who lived during 15th and 16th century. Sikhism grew in strength in spite of severe repression by Aurangzeb. Foreign religions also came to India when Jews and Zoroastrians (Parsis) migrated to India. The Parsis, who fled Persia to escape persecution, settled in Gujarat, while the Jews lived in Kerala. Parsi merchants were among the richest and most prominent in the port of Surat, and subsequently, in Bombay under the British.

Culture

Literature, Art and Architecture

The Chola period was an era of remarkable cultural activity. These were the centuries when major literary works were written. The best known classical poet, Kamban, wrote Ramayana in Tamil which was formally presented (Arangetram) in the temple at Srirangam. Sekkilar's *Periyapuranam*, similarly was presented at the temple in Chidambaram. Among the other great works of the period is *Kalingattup-parani* and *Muvarula*.

The monumental architecture of the Cholas is visible in the great temple of Tanjavur, Gangai-konda-cholapuram and Darasuram, to name only a few. Stone images were sculpted on the temple walls and pillars. Bronze images of great beauty and artistry were made by the 'lost wax' process. The best known of them is the iconic representation of Siva as Nataraja, performing the cosmic dance.

A distinct Islamic cultural tradition developed in India with the establishment of Muslim rule. The sultans built forts, tombs, mosques and other monuments in Delhi as

well as in south India which came under their rule. The Mughal period particularly was a brilliant epoch in the cultural history of India.

The Mughals were well-known for their aesthetic values, and were great patrons of the arts. They left behind numerous monuments, in addition to constructing entire cities like Shahjahanabad (Delhi) and Fatehpur Sikri, gardens, mosques and forts. Decorative arts – especially jewellery set with precious and semi-precious gems for items of personal use – flourished under the patronage of the royal household and urban elites. The art of painting also flourished in the Mughal period. Primarily known as Mughal miniatures, they were generally intended as book illustrations or were single works to be kept in albums. A large volume of literature was produced, especially in Persian, and also in Urdu, Hindi and other regional languages. In the performing arts, like Hindustani the name of Tansen is well-known indicating the patronage extended to classical music under Akbar.

In south India, the Vijayanagar rulers and their military chiefs actively supported temple construction. Many new temples were built by them. Besides this, new structures like pavilions and halls with many pillars were added extensively to existing temples, with elaborately carved pillars. Art historians point to the distinctive style of the temple sculptures of the Vijayanagar period. The intricately carved lofty towers or *gopurams* at the entrance to temples were all added during the Vijayanagar period. The walls of the temples were embellished with paintings.

A large volume of religious literature, especially in Sanskrit, was produced under the patronage of the nayakas and the Vijayanagar rulers. Telugu literature flourished under royal support. A new style of Tamil literature called Prabandham emerged during this period. The great commentaries of the epic Silappadikaram and Tirukkural were also written during this period. Venkatamakhi, son of Govindha Dikshidar who codifying the ragas of Carnatic music had lived in this period.

Economy

(a) Agriculture

India was predominantly an agricultural country, and a very large proportion of the population lived in rural areas and depended on agriculture for their livelihood. Both in the north and the south, agriculture depended heavily on irrigation. Canals and wells added to the water sources in addition to rainfall and rivers. The biggest network of canals known in India was built in fourteenth century by Firuzshah Tughluq in the Delhi area. Construction of lakes, tanks and reservoirs with sluices to let out the water as well as the use of check dams all increased the availability of water for irrigation. Cultivators were also encouraged to dig wells. Lift irrigation was used to draw the water. In the north, the Persian wheel was used for lifting water from wells. In the Tamil region, the connecting the tributaries of Kaveri. Lakes and tanks also added to the water sources.

An important feature of Indian agriculture was the large number of crops that were cultivated. The peasant in India was more knowledgeable about many crops as compared

to peasants in most of the world at the time. A variety of food grains like wheat, rice, and millets were grown apart from lentils and oilseeds. Many other commercial crops were also grown such as sugarcane, cotton and indigo. Other than the general food crops, south India had a regional specialization in pepper, cinnamon, spices and coconut.

In general, two different crops were grown in the different seasons, which protected the productivity of the soil. Maize and tobacco were two new crops which were introduced after the arrival of the Europeans. Many new varieties of fruit or horticultural crops like papaya, pineapple, guava and cashew nut were also introduced which came from the west, especially America. Potatoes, chillies and tomatoes also became an integral part of Indian food.

(b) Non Agricultural Production

Up to the end of the seventeenth century, India was one of the largest manufacturing countries in the world though the economy was primarily agricultural. Non-agricultural production refers to both processed agricultural products and craft production. Primarily the products can be grouped under: processed holas had created a network of canals for irrigation agricultural products like sugar, oil, textiles; metal work; precious gems and jewellery; ship building; ornamental wood and leather work; and many other minor products.

The organization of production basically depended on the nature of the market for which it was produced. A large part of the production was intended for local use in the village, or at most a rural region. These goods were basic utilitarian goods like pots and pans, implements like ploughs, basic woodwork and coarse textiles. Generally the producer marketed the product himself, and exchange was probably conducted on barter.

In economic terms, what was important was specialized production by skilled craftsmen for an external market, especially in demand among the high income rural and urban upper classes. Such craft production was generally located in cities, or in rural settlements close to the cities. Craftsmen generally worked on an individual or family basis from their homes or workshops though larger manufacturing units (*karkhanas*) employing many craftsmen were set up under the Mughal state.

(c) Textiles

Nearly all the cloth that was produced was of cotton, though silk weaving had developed in Bengal where silk was produced, and in Gujarat. Each region of India produced a range of highly specialized local varieties of cotton cloth ranging from the coarse to the superfine, but all were intended for an external market. Dyed and printed/patterned cloth involved the use of vegetable dyes. India had two natural advantages in cotton weaving. The first was that cotton grew in almost all parts of India, so that the basic raw material was easily available. Second, the technology of producing a permanent colour on cotton using vegetable dyes was known from very early times in India. Cotton does not absorb dyes without a preparatory process using mordants, which

was not known in the rest of the world. Indigo was the most important dye crop that was grown in India, but other dye crops (like the chay root for red colour) were also grown in India. Dye woods and resins like lac were imported. In addition, a range of colours were produced by using flowers and fruits, and products like turmeric in various combinations.

(d) Commerce

The large manufacturing sector essentially produced goods for exchange, and not for self-use. Therefore, India had an extensive network of trade for marketing these goods. The village was the basic geographical unit of production, and was essentially a subsistence economy and barter was the medium of exchange.

Big cities were usually major commercial centres, with bazaars and shops. They were also intermediate points in inter-regional trade since they were connected by a network of roads to other centres in other parts of the country. In addition to such overland trade, smaller ships and boats were used in coastal trade along both the western and eastern coasts of the country. Finally, the major ports (Surat, Masulipatnam, Calicut etc.) were the nodal points in international, maritime trade.

Maritime trade across the Indian Ocean, extending from China in the east to Africa in the west, had flourished for many centuries. Thus ports like Malacca, Calicut etc. were 'entrepots' or intermediate points in this regionally segmented trade. In the seventeenth century, Surat in Gujarat, Masulipatnam in the Golkonda kingdom, Chittagong in Bengal, Pulicat (Pazhaverkadu) and Nagapatnam on the Coromandel Coast, and Calicut in Kerala were all major ports in Asiatic trade.

India was also a major exporter of textiles, pepper, precious and semi-precious gems - especially diamonds which were then found only in India - and iron and steel which were greatly in demand in the entire Asian region. Textiles accounted for nearly 90 per cent of the total exports from India. The major imports from China and the east were silk, Chinese ceramics, gold, spices, aromatic woods and camphor. Silk, drugs, dye woods and sugar were the main imports from Persia, while gold, ivory and slaves were brought in from east Africa.

Urbanization

Travellers coming to India in the medieval period noted that there were a number of urban centres of various sizes, from cities to small market towns throughout India, though the country was primarily rural. The urban population was probably quite small as a proportion of the total, but it had an economic and cultural significance which was much greater than its actual size.

What were the factors which facilitated urbanization? It has been observed that cities and towns fulfilled diverse and overlapping roles in the economy. The large cities were centres of manufacturing and marketing, banking and financial services. They were usually located at the intersection of an extensive network of roads

In South India, especially the Tamil region, urbanization went hand in hand with temples. Temples were large economic enterprises requiring a variety of goods and services to function. They needed and employed a large number of people to man the religious services, the kitchens and for other work. Devotees coming to worship at the temple needed many services and goods, so that temple towns also became marketing centres.

Conclusion

The medieval period covering more than seven hundred years of Indian history was a time when momentous changes took place in the political landscape which also transformed the social and economic fabric of the country.



UNIT - 11 - Colonialism in Asia and Africa

Introduction

Colonialism is a process of domination, involving the subjugation of one people by another. Like colonialism, imperialism also involves political and economic control over a dependent territory. The Stanford Encyclopaedia of Philosophy differentiates the two as follows: The term colony comes from the Latin word *colonus*, meaning farmer. This root indicates that the practice of colonialism usually involved the transfer of population to a new territory, where the arrivals lived as permanent settlers while maintaining political allegiance to their country of origin. Imperialism, on the other hand, (from the Latin term *imperium*, meaning to command) draws attention to the way one country exercises power over another, whether through settlement, sovereignty, or indirect mechanisms of control.

In World history, no continent possessed so many colonies and justified their access to the world by means of a civilising mission as did modern Europe. Practically the whole non-Western world was under one European power or the other for about four centuries until decolonisation happened after World War II.

In this lesson we discuss the colonisation of South East Asia, Africa and India by European powers.

Colonisation of Asia (South East Asia) South East Asia

The term "South East Asia" has only been used since the Second World War. It denotes the area that originally covered Malaya, Dutch East Indies, Burma, Siam, French Indo-China and the Philippines. With the exception of Siam (Thailand), which remained independent, the area was divided between the Dutch, the British and the French.

Malaya Peninsula

When European traders crossed the Indian Ocean at the close of the 15th century, they came for the spices of south-east Asia. When the Portuguese conquered the great international emporium of Malacca for the king of Portugal, the empires of SriVijaya and Majapahit had split into many small states. Albuquerque, the Portuguese soldier who conquered Goa and Malacca, and his successors were interested in the spice trade. Towards this end they built a chain of fortified trading stations linked by naval power. Initially they did not interfere with the native rulers. After the arrival of the Dutch and the English there was a challenge to the presence of Portuguese and the rivalry of these three European powers dominated the seventeenth century.

The Dutch began their conquest of the Portuguese settlements by capturing Malacca in 1641. After establishing a base at Batavia (now Djakarta) in 1619, they interfered in

succession disputes among the neighbouring sultans. Gradually they extended their control over Java, expelling the British from Bantam in 1682. They had already driven them out of the Spice islands after the Massacre of Amboina (1623) and by the seizure of Macassar (1667), thereby forcing the English East India Company to turn to the China trade. The Spanish established themselves, beginning from their conquest of Manila, which expanded into a larger territory of Spanish East Indies.

Anglo-Dutch Rivalry

Penang Island had been brought to the attention of the East India Company by Francis Light. In 1786, the settlement of George Town was founded at the north eastern tip of Penang Island; this marked the beginning of British expansion into the Malay Peninsula. In 1819, Stamford Raffles established Singapore as a key trading post for Britain in their rivalry with the Dutch. However, their rivalry cooled in 1824 when an Anglo-Dutch treaty demarcated their respective interests in Southeast Asia. By 1826 Singapore and Malacca had been linked with Penang to form the Strait Settlements.

Between 1874 and 1895 there was a civil war between the remaining five Malay States. The British intervened and signed an agreement with each of the sultans. British Residents were appointed to the courts of sultans, who had to act in accordance with the advice given by the Residents. In 1896 four of the states were formed into the Federated Malay States. In 1900 there were the Straits Settlements, the four Federated Malay States and Johore. The population was about a million, of whom, half were Malay and the remainder were Chinese. Most of the merchants, planters and workers in the ports and big plantations were Chinese. Economically Malaya was prosperous.

Indonesia

The Dutch had occupied Java and Sumatra (Indonesia) as early as 1640. But they conquered the other outer islands of East India only in the second half of the nineteenth century, excepting the British possession of North Borneo, Brunei and Sarawak. Initially the Dutch were not interested in politics but focused on exploiting Indonesia ruthlessly. But from the beginning of the twentieth century they adopted measures for the social and economic advance of the people they governed. Most Indonesians were fishermen and small peasants and worked on European sugar, tobacco, tea, coffee plantations. Heavy investments in these plantations and other concerns, and the discovery of oil in 1900 made Indonesia a valuable colony for the Dutch.

Burma

The British conquered Burma after fighting three wars. Burma remained part of India from 1886 to 1937. Burma was administered by a Lieutenant Governor with the assistance of a nominated Legislative Council. Burma teak was shipped overseas. In addition, Burma with its fertility of soil became a big exporter of rice and most of south India was dependent on Burmese rice. During World War II when Burma fell to the Japanese, south India experienced acute scarcity of rice leading to a famine.

Indo-China

The French conquered Indo-China after strong resistance from the people. Starting in 1858, they brought the Indo-Chinese Union under their control by 1887. Indo-China consisted of Annam, Tongking, Cambodia and Cochin-China. Laos was added six years later. Of them only Cochin-China was directly under French control, i.e., as a French colony. The remaining four were protectorates. Under this system, the local rulers remained, but they governed under the instructions of French Residents. Hanoi was the capital of the French government. Rice, rubber and wheat were the main exports. Laos remained undeveloped.

The Philippines

Spain ruled the Philippines for over 300 years, imposing its language, culture and religion. Consequently the population became predominantly Roman Catholic. Nationalism developed among the Filipinos during the latter part of the nineteenth century. There were two serious revolts in 1872 and 1896, which were crushed by the Spanish colonial government. In 1898, however, Spain was defeated by the United States in a war over Cuba, and as a result Philippines became an American colony.

Siam (Thailand)

Thailand was spared the experience of foreign rule, though it too was greatly affected by the power politics of the Western powers. The administrative reforms of the late 19th century, continuing up till around 1910, imposed a Westernised form of government on the country's partially independent cities called '*Mueang*'. Western powers, however, continued to interfere in its internal and external affairs.

Colonisation of Africa

Until the last quarter of nineteenth century, Africa south of the Sahara (Sub-Saharan Africa) was almost unknown to the outside world. The interior of Africa was unexplored. After 1875, European penetration and colonisation began on a large scale. The Berlin Colonial Conference of 1884- 85 resolved to divide Africa into spheres of influence of the various European powers. European colonisation of Africa was thus accomplished smoothly, without any outbreak of war amongst major European powers. The invasion, occupation, colonisation and annexation of African territories by European powers between 1881 and 1914, the era of Imperialism, is called the Scramble for Africa or the Partition of Africa.

South Africa

In South Africa the British possessed Natal, Cape Colony, while the Dutch (locally known as the Boers) held the states of the Transvaal and Orange Free State. In 1886 the discovery of gold in the Transvaal led to a large number of British miners settling in and around Johannesburg. The Boers feared and hated the miners whom they called *Uitlanders*

(foreigners). In 1890, Cecil Rhodes, the Prime Minister of Cape Colony, encouraged British expansion to the north of the Transvaal. This worsened the relations between the Boers and the British. Denied of their political rights the British miners revolted. This led to the Boer War which lasted three years (1899-1902). In the end the Boer army was defeated and Pretoria was occupied. The British annexed the two Boer states but promised self government in due course. Boer states were given full responsible government in 1907. After discussions over the years the four states finally decided to form a union and South Africa was created as a state in 1909.

The Zulu tribe was known for its strong fighting spirit, represented by renowned warriors like Shaka Zulu who played a prominent role in building the largest Zulu nation in south-eastern Africa. British troops invaded Zulu territory and divided it into thirteen chiefdoms. The Zulus never regained their independence and had to fight against deeply entrenched racism in South Africa for about a century.

Rhodesia

The British South African Company founded in 1889 conducted an expedition with 600 men- each of them were promised a 3,000 acre farm. The African king was tricked into believing that all that the Europeans wanted was gold. But they had come with a definite plan of colonising the Bechuanaland. During the next ten years African opposition was crushed. White immigrants were provided with farm lands and railways, and a telegraph system developed. The colony came to be called Rhodesia, after Cecil Rhodes.

West Africa

The coastal states of Gold Coast became a British colony in 1854. Nigeria was used for slave trading posts on the coast. In 1886 the Royal Niger Company was formed which was taken over by the British government in 1900.

French West: Senegal had been a French base in West Africa. Her later possessions of Guinea, Ivory Coast and Dahomey were linked up with the whole area of south of Sahara.

Congo: Leopold II, king of Belgium, showed interest in Congo and so the Berlin Conference agreed to the rule of Leopold in Congo Free State. This State was given a monopoly of the trade in ivory and rubber, the two most valuable products of the Congo. These products were collected with harshness. Africans were subjected to forced labour. Each village was given a quota, and if quotas were not fulfilled, they were flogged and mutilated. The public outcry over the economic exploitation of Africans persuaded the Belgian Government to intervene. Leopold was forced to relinquish his "sovereign right" and in 1908 sovereignty over the Congo passed from Leopold to Belgium.

East Africa

British: In 1886 the possessions of the Sultan of Zanzibar were divided into British and German spheres of influence. For the first few years, the British area was administered by

the British East India Company, but in 1895 the British government assumed authority and formed the East African Protectorate, which included Kenya, Uganda and Zanzibar. A large part of Uganda was made up of Buganda, a kingdom ruled by Kabaka.

Germans: The Germans established their rule in what became German East Africa. Like King Leopold in the Congo, the Africans here were economically exploited, leading to a number of rebellions. The most serious was the Maji-Maji rebellion (1905-1907).

Portuguese Angola and Mozambique

The Portuguese had used these two colonies on the west and east coasts of southern Africa, along with Portuguese Guinea since 16th century.

African Rule in Liberia and Ethiopia

Only two countries managed to evade European colonialism – Liberia and Ethiopia. Liberia was formed in the early 19th century as a home for African Blacks repatriated from America. Ethiopia, with its traditional polity, was ruled by the Emperor Menelik.

Colonisation of India

Towards the close of the 15th century, Portugal became the first European power to establish a trade link with India. Rounding the Cape of Good Hope Vasco da Gama arrived in Calicut in 1498. Soon other European powers joined Portugal in establishing their presence in India. The European powers in India since 16th century are given below:

Portuguese	1505-1961
Dutch East India Company (Netherlands)	1605-1825
Danish East India Company (Denmark)	1620-1869
French East India Company	1668-1954
British East India Company	1612-1757
British Company Rule	1757-1857
British Imperial Rule	1858-1947

In the rivalry among four major European powers – Portuguese, Dutch, French and English – the English, after three Carnatic Wars, eliminated the French by the end of the eighteenth century. The British conquered all the regional powers, in particular the most potential challengers, the Mysore Sultans and the Marathas, by defeating them in three Anglo-Mysore and three Anglo-Maratha Wars. The conquest of the Gurkhas (1816), the Sindhis (1843) and the Sikhs (1849) enabled them to emerge as a territorial power in India.

The Colonialisation of Indian Economy

We can divide the process of the colonialisation of India into three phases

- a. Phase I Mercantilist Capitalism
- b. Phase II Industrial Capitalism
- c. Phase III Financial Capitalism

Colonialisation of Indian Economy: Mercantilist Phase (Outright Plunder; 18th Century).

At the beginning of the 18th century the East India Company was still a marginal force in India. It relied on concessions from Indian rulers for its trading posts along the coast. But soon it managed to establish strong ties with Indian merchants who sold their textiles and other goods from the interior. Before it gained dominion in India the East India Company carried on a very profitable business selling Indian-made cotton textiles and silks and printed cloth. According to the Indian nationalist economist R.C. Dutt, "weaving was the national industry of the people and spinning was the pursuit of millions of women". Indian textiles went to England and other parts of Europe, to China and Japan and Burma and Arabia and Persia and parts of Africa. It was during this period that the textile lobby in Lancashire and Birmingham succeeded in making the Parliament enact a law prohibiting the import of Indian textiles. Those who were found in possession of or dealing in Indian cotton goods were fined 200 pounds.

In the 1750s and the early 1760s, Robert Clive gained control of the wealthiest part of the old Mughal Empire. The Company exacted concessions such as exemption of Company goods from transit duties, which even Indian merchants had to pay. After the Battle of Plassey (1757), the Company got 1.2 million pounds out of which Clive himself took 31,500 pounds besides a jagir which provided an annual income of 27,000 pounds. After the Battle of Buxar (1764), the Murshidabad treasury was looted. The Company acquired the Diwani right in 1765 and became the revenue farmer of the Mughal Emperor.

Industrial Capitalist Phase: 1st half of the Nineteenth Century

By the beginning of nineteenth century the Company had emerged as a territorial power. During this period India was converted into a market for British textiles and a great source of raw materials. The Company government's expansionist policies led to wars against regional rulers. The cost of these internal conquests was imposed on India.

Financial Capitalist Phase: 2nd half of the Nineteenth Century

During this phase managing agency firms, export-import firms, and exchange banks began to prosper. In its bid to provide an outlet to the investible surplus capital in England, the Company government decided to make a massive investment in railroads, the postal system, irrigation, modern banking and education. The capital exported was predominantly for railway construction. The railways helped to move British troops quickly across the country. It also enabled the conquest of the Indian market to the maximum extent. Slavery was abolished in India (1843) and the system of indentured labour was introduced.

Economic Impact of British Rule Agrarian Conditions

Governor General Cornwallis, himself a big landlord in England, wanted to create landlords in India on the English model. There were already revenue farmers under the Mughals. Cornwallis came to a settlement with them, treating them as landlords. The outcome was that for the first time in India there was a class of zamindars or landlords with a right to own, bequeath and inherit land. The cultivators, on the other hand, were reduced to the position of mere tenants. The British dealt with the landlords or zamindars directly, and gave them total freedom to do what they liked with their tenants. This settlement made with the zamindars of Bengal, Bihar and Orissa is called the Permanent Settlement (1793).

The Ryotwari System was a different revenue system introduced in south India.

Under the system, the peasant was the proprietor and paid tax on the land. The government dealt with him directly, without the intervention of a middleman or a tax-farmer. He was entitled to remain in possession of land acquired by him so long as he paid the land revenue. In case of default, apart from eviction and attachment of livestock, even household property or personal belongings could be attached. The Ryotwari System introduced the concept of private property in land. The individual holders were registered and permitted to sell, lease out, mortgage or transfer their right over the land.

Land Revenue and the Pauperisation of Peasantry

The land tax which was the main source of revenue to the British was collected forcibly. Even in times of famines no remission was given to the peasants. They had to even mortgage or sell their property including their land to pay the landlord's rent and the land tax. As no credit facilities were provided by the state, they had to depend on moneylenders to borrow money. A system of money lending was followed by professional money-lenders who belonged to various communities such as *mahajans*, *sahukars*, and *bohras*. In the Tamil speaking areas there were Nattukottai Chettiyars.

The colonial state pursued a policy of 'commercialization of agriculture'. Commercial crops like cotton, jute, groundnuts, oilseeds, sugarcane, tobacco, etc., depending on the market demands fetched better prices than food grains. So in his bid to clear his debt and to pay up the revenue dues to the state, instead of producing for home consumption, the peasant began to raise crops for the market. He had to depend on the price trend in international markets for selling his agricultural goods. Ignorant of market forces the peasants often came to distress, when the demand in the local market, which was now linked to the world market, crashed.

Irrigation

The British neglected irrigation in the first half of nineteenth century. Major irrigation canals were built only after millions of people died in a series of major famines that broke

out periodically from the middle of 19th century. Even then the money earmarked for irrigation was meagre, but due to the initiative of some well meaning British officials and engineers like Arthur Cotton, and later Pennycuik guaranteed protected irrigation became possible in certain areas. Even where such efforts were taken, the British collected an extra cess adding to the misery of the peasants who were already groaning under the oppressive land revenue system.

Famines

The policy of free trade and the forcible collection of land revenue resulted in the outbreak of famines. The Odisha famine of 1866–67, was a severe and terrible event in the history of that region in which about a third of the population died. The famine of 1876– 78, also known as the Great Famine of 1876– 78 (called Thathu Varusha Panjam in Tamil), caused a large migration of agricultural labourers and artisans from southern India to British colonies, where they worked as indentured labourers on plantations. The death toll – about 10.3 million – was huge.

In the Madras Presidency, the famine of 1876-78 was preceded by droughts. The situation was made worse because of the colonial government's policy of laissez faire in the trade of food-grains. For example, two of the worst famine-afflicted areas in the Madras Presidency, the districts of Ganjam and Vizagapatam, continued to export grains throughout the famine. These famines were typically followed by various infectious diseases such as bubonic plague (spread by dead rats) and influenza, which attacked and killed a population already weakened by starvation. The memory of this famine is still preserved in various folk songs and ballads.

Indentured Labour

The Indentured Labour System was a form of debt bondage, by which 3.5 million Indians were transported to various British colonies to provide labour for the plantations (mainly sugar). It started from 1843, the year of abolition of slavery in India and continued until 1920. This resulted in the development of a large Indian diaspora, which spread from the Indian Ocean (Reunion and Mauritius) to Pacific Ocean (Fiji), as well as contributing to the growth of Indo-Caribbean and Indo- African population.