



**THE TAMIL NADU
Dr. AMBEDKAR LAW UNIVERSITY**

(State University Established by Act No. 43 of 1997)

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**HISTORY - I
B.A., LL.B.(HONS)
DEGREE COURSE
STUDY
MATERIAL**

By

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MESSAGE

Knowledge is power. Legal Knowledge is a potential power. It can be exercised effectively everywhere. Of all the domains of reality, it is Legal Knowledge, which deals with rights and liabilities, commissions and omissions, etc., empower the holder of such knowledge to have prominence over the rest. Law Schools and Law Colleges that offer Legal Education vary in their stature on the basis of their ability in imparting the quality Legal Education to the students. Of all the Law Schools and Colleges, only those that educate their students to understand the nuances of law effectively and to facilitate them to think originally, excel. School of Excellence in Law aims to be in top of such institutions.

The revolution in Information and Communication Technology dump lot of information in the virtual world. Some of the information are mischievous and dangerous. Some others are spoiling the young minds and eating away their time. Students are in puzzle and in dilemma to find out the right information and data. They do not know how to select the right from the wrong, so as to understand, internalise and assimilate into knowledge. Hence in the present scenario, the role of teachers gains much more importance in guiding the students to select the reliable, valid, relevant and suitable information from the most complicated, perplexed and unreliable data.

The teachers of the School of Excellence in Law have made a maiden attempt select, compile and present a comprehensive course material to guide the students in various subjects of law. The students can use such materials as guidance and travel further in their pursuit of legal knowledge. Guidance cannot be a complete source of information. It is a source that facilitates the students to search further source of information and enrich their knowledge. Read the materials, refer relevant text books and case laws and widen the knowledge.

Dr.P.Vanangamudi
Vice-Chancellor

PREFACE

The course material for the subject "History I" is a simple version of the topics prescribed in the syllabus. This course traces the political, social, economic and cultural history of India from the ancient times to the modern era. It is very much relevant for the students to understand the various aspects of our past and this course work is an endeavour to provide an insight into the evolution of Indian History in different stages and periods. It also aims to inculcate an interest in the student to know the development of judicial systems and practices in the Indian subcontinent.

I believe that this material would be a best supportive document along with the prescribed text book and other reference books for the better understanding of the subject to the student. I would like to register my gratitude to Prof. Dr. P. Vanangamudi, Hon'ble Vice-Chancellor, The Tamil Nadu Dr. Ambedkar Law University, and Prof. Dr. S. Narayana Perumal, Director, U.G. Course, School of Excellence in Law, for providing me this opportunity and thank them for their valuable guidance and suggestions at every step of the way to shape up this course work.

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SUBJECT-HISTORY I

Subject code-HVB

Objectives of the Course

This course traces the social, cultural and economic history of India from the ancient past to the present. An understanding of our past is essential for understanding the problems particular to India and also to comprehend our laws in a better manner.

Unit I

- 1. Indus Civilization: Age – Important cities – Town planning – Urbanization – Social and Political conditions – Economic life**
- 2. The Vedic Age: The Vedic literature – Geographical area – Vedic polity – Social life – Religion – Economic conditions – Political administration – Dharma**
- 3. The Sangam Age: The Sangam literature – Social life – Economic conditions – Polity and administration**
- 4. Religious movements: Heterodox sects – Causes for the emergence of Jainism and Buddhism – Sects of Jainism – Percepts and Philosophy of Jainism – Sects of Buddhism – Percepts and Philosophy of Buddhism – Impact of Jainism and Buddhism on Indian Culture and Society**
- 5. Mahajanapadas: Names and their geographical extent – Types of Political systems including republics**

Unit II

- 6. The Mauryan Empire: Sources – Arthashastra – Indica – Rock-cut Edicts – Political administration including the King, the Central government, Provincial governments, City administration, Military administration – Doctrine of Dhamma – DhammaMahamatras – Public works**
- 7. Trade and Commerce in the Pre-Gupta and Gupta period: Trade and Commerce – Commodity structure of Trade – Export and Import – Socio-economic and political conditions – Feudalism – Guild system – Revival of Hinduism – Administration of Justice – Dharmashastras**
- 8. Age of Pallavas: Socio-economic and political conditions – Contribution to arts and architecture**
- 9. Age of the Imperial Cholas: Extent of the empire socio-economic and religious conditions – Trade and Commerce – Political administration including village administration – Contribution to art and architecture**
- 10. Bhakthi Movement: Alwars and Nayanmars – AdiSankara – Ramanuja and Madhava – Sufism – Sufistic orders – Impact on Indian culture and society**

Unit III

11. The Advent of Islam: Interaction between the ancient Indian cultural and Islamic culture and the emergence of a synthetic culture
12. Delhi Sultanate: The dynastic history – The idea of kingship – Nobility – The central and provincial governments – Military organizations – The agrarian conditions – The Revenue system – Market economy
13. The Mughal Empire: Nature of Mughal administration – Provincial government – Fiscal system – Army – Mansabdari system – The Jagirdari system – The zamindars – Agrarian relations – Art, architecture and culture under the Mughals

Unit IV

14. Decline of the Mughal empire and the emergence of the East India Company: Causes for the decline of the Mughals – The autonomous states – British conquest of India – The puppet Nawabs of Bengal – The dual government of Bengal
15. Economic impact of British rule: Indian economy during the first half of the 18th century – Transformation of Indian economy into the colonial economy – British economic policies – The Economic movements – impact of British rule on Indian economy
16. Revolt of 1857: Causes for the Revolt – Causes for its failure – Aftermath of the revolt

Unit V

17. Socio-religious reform movements: Beginning and growth of other socio-religious reform movement: – BrahmoSamaj – Manav Dharma Sabha – PrarthanaSamaj – Arya Samaj – Ramakrishna Mission – Theosophical Society – Young Bengali Movement – Muslim reform movement – Satyagraha – India: National Movement – Backward class movements: Justice party – Self respect movement
18. The freedom struggle in India

HISTORY - I

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UNIT-I

1. Indus Civilization

Until 1922, the history of Indian culture started with the vedic culture. But the excavations of the ruins at Mohenjo-daro (The City of Dead) in Larkana district of Sindh (Pakistan) in 1922-23 under the guidance of Mr. Rakhal Das Banerjee of the Indian archaeological department and a little later the excavations of the coins found at Harappa in Montgomery district of West Punjab (Pakistan) by Dayaram Sahni and, later on, on a broader scale excavations done under the guidance of Sir John Marshall has pushed back the history of Indian culture to nearly 3000 B.C. As preliminary discoveries were made in the Indus valley, it was called the Indus valley civilization. But later discoveries proved that this civilization covered larger area than the Indus valley. Then it was felt that it would be better to call it the Harappa civilization.

The excavations have proved the existence of a proud civilization in this region.

1. The Extent

However the civilization was not limited to Indus valley only. Further excavations at different parts of India have proved that this civilization, called the Indus valley civilization, really embraced Baluchistan, the whole of Sind and Punjab, the bulk of Kathiawar, a part of the coastal region, valley of the Narmada river and a part of Rajasthan, the Gangetic basin, and further excavations, probably, may prove its existence almost all over north India. Besides, the people of this civilization had relations, mostly that of trade, with the people and contemporary civilizations of entire north India, Western Europe, Asia and Africa.

Its Period

At none of the sites excavated so far has iron been found. Therefore, this civilization has been accepted as that of the Chalcolithic Age or copper age. Dr. R. K. Mukerjee has fixed the period of this civilization as between 3250-2750 B.C.; Dr. Frankfort has fixed it as 2800 B.C.; Dr. Macaulay has fixed it as 2600-2200 B.C.; Dr. Gadd has indicated 2800 B.C. as the upper limit of the Haryana culture and Dr. Fabri places the main culture period of Mohenjo-daro between 2800-2500 B.C. Judging from the point of view expressed by different scholars, it is believed that the period of this civilization may well reach beyond 3500 B.C.

It took about 1,000 years in its evolution, and it reached its developed stage by nearly 2800 B.C. and continued in that stage for about 600 years. Thus, this civilization is one of the most ancient civilizations of the world.

The people at Harappa used both copper and bronze for making their tools and weapons. But along with copper they used stone as well for making their weapons. Therefore, scholars have placed this civilization among the civilization of Chalcolithic age (the age when people used both copper and stone for making their tools and weapons). But Dr. D.D. Kosambi has maintained that the people at Harappa used more bronze than copper for making their weapons and instruments and therefore, it was a civilization completely of bronze age.

The Civilization

The excavations have revealed the remnants of cities, pottery, clay-seals, toys, ornaments, statues etc., which give us a rough idea of this civilization. Attempts have been made to decipher the script of this civilization, signs of which have been found mostly on clay-seals but no conclusive result has been drawn so far. The available sources point out its following features:

2. Polity

The latest researches have proved that there existed a strong centralized government. Otherwise, the construction of planned cities and roads and uniformity of the means of weights and measurements could not

be possible. The influence of religion on polity is also quite visible. It seems in fact, writes Dr A.L.Basham, "that the civilization of Harappa, like those of Egypt and Mesopotamia was theocratic in character." It also seems that there was continuity of governments throughout the span of the civilization. Besides, certain scholars have expressed the view that, probably, the administration there was in the hand of merchant community. Thus, there is no unanimity among scholars concerning the administration there. Yes, it is believed that certainly, there was no monarchical state there.

3. Town Planning

We know the town-planning of the people of the Harappa-civilization from the town-planning of the sites at Kalibanga, Lothal, Sorkotda, etc. and primarily from the planning of the cities at Harappa and Mohenjo-daro. The cities of Mohenjo-daro and Harappa exhibit similar plans. To the west of each was a raised platform about 9 to 15 metres high and about 360 x 180 sq. metres in area. Public buildings were raised on this platform and it was protected by a wall for the purpose of defence against intruders. Below it was the proper town, in each case at least a square mile in area. The main Streets, 2.70 to 10.20 metres wide and sometimes running straight as far as half a mile, intersected at right angles dividing the city into rectangular or square blocks within which were networks of narrow lanes. Each lane had a public well while lamp-posts at intervals indicate the existence of street lights. No encroachment was allowed on a public highway by any building. An elaborate drainage system was maintained which constituted a unique feature of this civilization. Individual house-drains opened into the street-drains, which, in turn, opened into the river outside the city. All street-drains were covered by bricks and arrangements were made for their cleaning. Dust-bins were also provided on the streets. Thus, the Indus valley people had made impressive arrangements for the cleaning of their cities. Dr A.L.Basham writes, "No other ancient civilization until that of the Romans had so efficient a system of drains." Dr. A.D. Pusalkar has also commented: "A visitor to the ruins at Mohenjo-daro is struck by the remarkable skill in town-planning and sanitation displayed by the ancients."

The architecture of the people of the Indus valley was, in general, plain and utilitarian rather than beautiful. The dwelling houses varied in size from a palatial building to one with two small rooms, showing the quarters of the rich and the poor. No fortifications have been discovered at Mohenjo-daro and Harappa. However, fortified places made of stone have been found on the outskirts of Ali Murad and Kohtras. The same way only baked bricks were used to build up buildings at these two cities and stone was used only at the hill sites near the Kirthar range. Ordinarily bricks were of rectangular shape and well made. Bricks in the size of 20 1/4" x 10 1/2" x 3 1/2" have been found. The houses, often of two or more storeys, were all based on much the same plan. The walls were sometimes even seven feet thick. The rooms were arranged round an open courtyard, the entrances were usually in side alleys, most of the houses had a well and a bathroom, latrines were ordinarily not provided or they were situated at the top and stairways were made in nearly every house. The roofs, doors and windows of the houses were made of wood and no window faced the streets. The doors were 3-7 feet wide. The average size of the ground floor of a house was about 30 sq. feet, but there were bigger houses as well. Every house had four to six rooms besides the kitchen. But certain houses had even thirty rooms in them. However, small houses having an area of 6 x 3.6 sq. metres too have been discovered at sites of both the cities which, probably, were houses of the labourers. The area of the largest building found at Mohenjo-daro is 69 x 24 sq. metres. Probably, it was a palace. Excavations have been done there of another big building. The process has not been completed but, probably, it was a granary and its area was nearly 750 sq. metres. The most remarkable and the largest building at Harappa is the Great Granary, measuring 51 x 41 sq. metres.

In Indus valley near Kirthar-hills, remnants of houses built of stone and small fortification too have been discovered.

However, the most striking of a few large buildings is the Great Bath in Mohenjo-daro measuring 54 x 32 sq. metres. The actual bathing pool, measuring 11 x 7 sq. metre, with a depth of 2.40 metres, is

situated in the middle of a quadrangle, surrounded by verandahs with rooms and galleries behind them. A raised platform at each end with a flight of steps gave access to the pool. Arrangement was made to fill and empty the tank. There were six entrances to the building containing the bath. There were closed bathrooms as well where arrangements were made for hot bath. According to Dr. Mackay, bathrooms were meant for the priests while the Great Bath was for the general public. However, it is not certain whether it was used for secular purposes or for religious ceremonies.

The remnants found at Kalibanga in Rajasthan also prove the same pattern of town-planning as we find at Harappa and Mohenjo-daro. There too, towards the west and on a higher level was a place like a small fort which was protected by a seven metre wide wall of mud-bricks while the city was on a lower level towards the east. The protected area was divided into two parts. On the one side, towards the south, were a well, bathing-places and probably, places of worship and, on the other side, towards the north, were residential houses, probably, of the members of the ruling class. The city there was also protected by a wall of unbaked bricks which had two gates, one towards the river-side in the north and another providing entry to the fort.

Lothal was another important place of this civilization. It was a port-city at the Bay of Cambay from where foreign trade was carried on. There, towards the east, a dockyard was built up which from north to south was 216 metres long and 37 metres wide. The dockyard was protected by a 1.2 metre high wall of baked bricks and was connected with the then existing river, Bhogovo which provided facility of carrying goods from the ship to the dockyard by boats. Towards the south-west of the dockyard were built rooms of mud-bricks and above them was constructed a big hall of wood which, probably, was used as a store-house.

In Gujarat, 270 kms. away from Ahmadnagar and towards the north-west excavation at Surkotda also proves the existence of a city there. The planning of the fort and city there was similar to Kalibanga. Both were protected by wall which had gates also. But while walls at Kalibanga were only of mud-bricks, at Surkotda stone was also used for raising the walls. Besides, it had one difference when compared to the town-planning of Mohenjo-daro, Harappa and Kalibanga. While at other place, the fort and city were separated from each other, at Surkotda these were united though the entry-gates of each of them were separated. The wall which protected the fort there has been found 4.5 metre high even now. Thus, later excavations at several other places have proved that besides Mohenjo-daro and Harappa, there existed several other cities as well during the period of Harappa-civilization. Besides, all arrangements mentioned above prove that cities of the Indus valley civilization had efficient municipal governments.

4. Economic Life

The Indus valley people had developed a prosperous civilization on the basis of their thriving agricultural economy. Domestication of animals was another useful profession while they had trade relations not only with other parts of India but also with the western countries like Mesopotamia, Egypt, Crete and Sumer both by sea and land. Only a country capable of producing food on a large scale and having trade relations with other countries could build up such a prosperous city-civilization as Indus people had created. Even their workmen could afford the luxury of two-roomed brick built houses.

The main profession of these people was agriculture. They produced wheat, barley, varieties of fruits, date-palm and millet. Dr. A.L. Basham has opined that rice was not known to them. But now rice has been found at Rangpur, Lothal and several other places which has proved that they produced rice as well. But, according to Dr. B.B. Lal, the one novelty of the Harappa-people was cultivation of cotton-plant which was produced even by the Egyptians several centuries later. Nothing is known about their actual method of cultivation and irrigation but that they irrigated their lands by water of rivers is certain. However, Dr. D.D. Kosambi has opined that they did not built up canals but, certainly, built up dams for checking free flow of water.

They domesticated animals and birds for the purpose of milk, meat and pleasure. Cow, she-buffalo, sheep, pig, dog, humped-bull, donkey, parrot, cat, peacock and fowl were domesticated. According to

A.L. Basham, one of the best presents to world-civilization by pre-historic India is domesticated cock. It has been upheld by scholars that practically all domesticated birds are the offshoot of the progeny of Indian wild cock. The people of Harappa-civilization were the first to domesticate the wild cock. It has been proved by certain evidences. From India it travelled to Burma, from Burma to China and then from China to Egypt. Elephants, camels and horses were also known to them but, probably, horse was imported by foreigners (Aryans) here and became known to them much afterwards. The wild animals known to them were buffalo, monkey, bear, tiger, lion, tortoise, rhinoceros, hare, crocodile and gharial and they hunted them. Fish was also known to them.

The carpenter, the potter, the weaver, the goldsmith, the jeweller, the physician, the fisherman, the house-builder etc., represented their other professions. They could build round wood-wheels for their bullock-carts and potter's wheel was also known to them According to Dr. A.L. Basham, the people of Harappa-civilization had become expert carpenters. They had manufactured saw which made the cutting of the wood easy.

The people there maintained trade relations with other parts of India as well as with foreign countries. Links have been detected with Central Asia, Mesopotamia, north-eastern Afghanistan, north-eastern Persia, south India, Rajasthan, Gujarat and Baluchistan. The trade was carried on both by land and sea. They, probably, imported copper from south India and Afghanistan, lead from Rajasthan, South India, Afghanistan and Persia, turquoise from Khorassan in north-eastern Persia and marble from Rajasthan. Certain Sumerian documents have referred to a land called Dilmun or Telmun. Dilmun has commonly been identified with the island of Bahrain which served as a middleman station for the trade between Sumeria and Indus valley people. It proves that the people there had brisk trade with Sumeria by sea. The same was true of Mesopotamia.

Different seals found have indicated that these were issued either by individual merchants or merchant-guilds. They had distinctive marks on them and probably were used as hundis for the purpose of trade. Weights also have been found in large numbers and range from large specimens to very small ones. What was used for measurement is not very clear but a slip of shell, 6.62 inches long and divided into nine equal parts has been found which suggests that they had means of measurement It is also held that the decimal system was known to them.

Whether they used balance is not clear though remnants of a baked-mud balance have been discovered. Thus, the Harappa-people had developed all those means which provided them economic prosperity by which they could afford to enjoy a luxurious city-life.

5. Social Life

There is no proof of any division of society into castes like the four Varnas of the Vedic period but the remains unearthed at Mohenjo-daro demonstrate the existence of different sections of the people who may be grouped into four main classes. The first, probably, consisted of priests, physicians, astrologers, etc., the second of warriors, the third of traders, artisans, and artists, and the fourth of manual labourers like peasants, fishermen, weavers, domestic servants etc. The basis of the division of these groups, thus, was mainly economic professions.

No actual clothings have been discovered at any place. However, indications have been there on human figurines. Both males and females used nearly the same dress. A shawl, worn over the left shoulder and under the right arm, was the upper garment and the lower garment resembled modern dhoti. Women, however, used one fan-shaped small piece of cloth also as head-dress. Both cotton and woollen garments were used and, probably, the people knew sewing as is indicated by the needles found here. Both men and women kept long hairs and used hair-pins of gold, silver or copper. Men kept short beards but shaved their moustaches. Females used various toilets and cosmetics to beautify themselves. They used different face powders, lipsticks, eye-ointments, face-paints etc. Combs and mirrors were also used by them Both, men and women, rich and poor, wore various ornaments of different metals like gold, silver and copper and also that of precious or

semi-precious stones. Necklaces, armlets and finger-rings were used mostly by males and while females used headbands, bracelets, bangles, ear rings, girdles and anklets in addition to them. Probably, no ornament was used for the nose.

Wheat, barley, milk, vegetables, fruits, dates and rice were important items of their food. Besides, meat of various animals and fish was also included in the diet of the people.

Various household articles were used by these people which were made of pottery, stone, wood, ivory and metals like copper and bronze. Dishes, basins, goblets, jars, pans, needles, axes, saws, knives, fish-hooks, chairs, stools, tables, cots (charpais), candlesticks, rather ill necessary household articles, were used by them. Articles made of mud were baked, polished and painted by drawing lines on them.

Bills and dice-playing were their main source of entertainment. Both cubical and tabular specimens of dice have been found and three different ways were used for marking them. Fishing, hunting, animals and bird-fighting were other sources of their entertainment. Toys like carts, whistles, rattles and clay models of men, women, birds and animals were favourites of the children. They made toys even with movable limbs. The bun with a nodding head, a monkey with movable arms and toys like figures moving up and down a string have been found. Among the toys found here is also a cart with two wheels. It proves that the people there were experts in toy-making.

Bullock-carts with or without a roof were the chief means of conveyance. A copper specimen has been found at Harappa which looks like an Ekka of the present day with a canopy for protection from the sun and the rain. Probably, it was used by the rich People as a comfortable means of conveyance.

Mostly the dead were buried. Sometimes the entire body of the dead person was buried while, at times, the dead body was left in open to be eaten up by birds and animals. Afterwards, the left-over of the body was buried. Certain household articles were also buried with them. The people here used different herbs, leaves and bones of animals for medicinal purposes. They prepared Silajit also.

Weapons

The main weapons of war and hunting were axe, spear, dagger, bow and arrow, mace, sling, shield and scale of armour. Most of them were of copper and bronze but mace was always made of stone. As there is lack of sharp weapons of attack and fortifications, certain scholars have held the view that the inhabitants of the Indus valley were peace-loving people. But the majority does not uphold this view. These people knew about fortifications, created measures for self-defence and were used to fighting. K.M. Panikkar says, "The people who created this civilization were, no doubt, urban and commercial, but they were not pacific or unaccustomed to warfare. The towns and forts which the Vedic-gods were asked to help in destroying were the outposts and fortifications of the Indus valley people."

Metals

The people knew and used gold, silver, copper, bronze, tin and lead but they knew nothing about iron.

6. Art

The attitude of the Indus valley people was utilitarian. Therefore, they did not accept and materialize the principle that 'Art is for art's sake.' Their art of building proves it. There is no trace of ornamentation in houses and public buildings. Their tools, weapons, vessels etc. are plain and practical. They did not achieve much success in painting and could not develop well the art of sculpture.

Dr A.L. Basham writes, "They were not on the whole an artistic people." Dr.A.D..Pusalkar says "There is very little sign of art for art's sake in the Indus valley."

Yet, the Indus valley people were not totally devoid of artistic talents. Their art specimens are found in pottery, figurines of males and females, seals and other small objects. The best animal and human figures are found mostly on their seals. The majority of human figures are female and they are nude except for a narrow girdle round the loins. The bull, the rhinoceros, the roaring tiger, figures of three monkeys sitting round a circle and clasping one another's waists with their arms, a sitting squirrel and figures of a Yogi and Pasupati Shiva are some of their best examples. The bronze statue of a dancing girl with her hand on the hip is also a noteworthy object. She has bracelets in her left hand right up to the shoulder and though her hands and legs are disproportionately long, this one piece statue is considered a good piece of art. Two other statues of stone found at Harappa have also been regarded as wonderful pieces of art. One of them is that of a dancer standing on the left leg with the right leg raised in front. The pose is full of movement. The other one, the stone-head of a priest discovered at Mohenjo-daro too has been regarded a good piece of art. Besides, at Mohenjo-daro, a bronze-statue of a she-buffalo and, at Harappa, a statue of a dog attacking a deer have been found. Largest number of toys have been found from the excavations at Chanhudaro which probably was a centre of toy-making. A pot has been found on which a she-got with her child and a chicken feeding herself have been painted. On another pot, a fisherman has been painted, and yet on another, a bird with a fish in her mouth on a tree has been depicted. These findings have changed opinions in favour of the art of these people and some European critics have even gone so far as to say that "for pure simplicity and feeling nothing to compare with this masterpiece was produced until the age of Hellas." Thus, the Indus valley art, though it failed to achieve greatness, occupies a remarkable place in contemporary art.

Seals

Nearly 2000 seals of burnt clay or stone have been found at these places which may be reckoned among their most valuable finds. The purpose of their use is not very clear. Yet, it is certain that these were not used as coins. However, as these have been found both in the houses of the rich and the poor, their utility for them is clear. Some of them are engraved with figures, some with designs and some with pictographic script.

7. Script

The script was mainly phonetic. Nearly 400 distinct signs on the seals have been listed for the script so far. It is certain that these people knew the art of writing though at a rudimentary level. The writing was mostly from right to left, but in a few cases in the opposite direction. Though a few scholars have claimed to decipher the script, their claim is not accepted. The script still remains undeciphered.

Efforts of modern scholars like Mr. Wadel, Prof. Hunter, Dr. Diringer, Dr. Longdam, Sri S.R. Ray and even that of Egbert Richter Ushan who attempted to decipher this script on the basis of Vedic hymns and Sri Ram Singh Sebra have also failed to decipher this script or to relate it with any other known script.

In 1994 A.D., a signboard which has been accepted as one of the ancient one signboards of the world, has been found at Dolvira in Gujarat. It has ten signs of the script of Harappa which are 37 cm high and 25-27 cm. wide. We have not found so large a sign of Harappa-script at any other place or on any other article.

The existence of a script, knowledge of decimal system, presence of several weights and, probably, an instrument of measurement also indicate that the people of Harappa-civilization were educated. However, nothing is known about their system of education or of their literature if produced by them.

8. Religion

None of the buildings excavated so far can be positively described as a place of worship. There are no shrines, altars, or any definite cult objects. All that we have to depend on for finding out the religion of the people there are the seals, figurines, stone-images etc. Mother goddess, Nature goddess: Pasupati Siva, Mahalingin Siva, trees particularly Pipal, Swastika and the wheel representing sun, humped bull, fire and

water were the important gods and goddesses of these people. Unicorn and doves were also regarded as sacred and small rings suggest that the worship of the Yoni, the symbol of procreation, was also prevalent. The figure of a deity with a hooded cobra over the head shows the prevalence of the Naga cult. A seal from Harappa shows a nude female figure, turned upside down, and a plant coming out of the womb. The reverse side of the seal has a man with a sickle-shaped knife in hand and a woman seated on the ground with raised hands. This depicts the worship of Earth Goddess. It also indicates human sacrifice. There are other seals which indicate that animal sacrifice was prevalent among these people. Among the male gods, the most remarkable figure is that of a three-faced deity wearing a homed head-dress, seated cross-legged in the posture of a Yogi and surrounded by an elephant, a tiger, a buffalo and a rhinoceros, with a deer under the seat. This figure has been regarded as a representation of God Siva. It appears that Siva was one of the principal deities of these people along with the Mother Goddess. However, it is not clear whether humped bull had some relation with him or not. Probably, different birds and animals were accepted as Vahans or vehicles of the God and so were sacred. The same seems to be the case with humped bull. There is no indication to justify that cow was accepted as a sacred animal by the Indus valley people. Thus, primarily, these people were nature worshippers in its various forms.

Some scholars have suggested that the Great Bath was the temple of the river god and crocodile probably represented river Indus but no direct evidence has been found to justify that river-worship was prevalent there.

2. The Vedic Age

The Vedic culture occupies the most prominent place in Indian history. Its impact even on modern India is widely prevalent. The religion, philosophy and social customs of the Hindus who constitute the majority in India have their principal source in the Vedic culture. It has also contributed fairly towards world culture in terms of religious philosophy and spiritual speculations. It has been contended by several scholars that the village culture of the Vedic age was inferior to the city-culture of the Indus valley. But the contention is not accepted by the majority. The contribution of the Vedic culture to human progress has far exceeded that of the Indus valley culture and that alone is sufficient to justify its superiority. The Vedic culture definitely occupies a proud place among the cultures of the world and adds a brilliant chapter to Indian history. The authors of this culture were the Indo-Aryans, an anglicized version of the original word Arya.

THE EARLY VEDIC OR THE RIG-VEDIC CIVILIZATION

The only source of Vedic culture is the Vedic literature. Amongst it are the four Vedas (called Samhitas also), the Rig-veda, the Sama-veda, the Yajur-veda and the Atharva-veda; Brahmanas, Aranyakas and the Upanishads. The Rig-veda is a collection of hymns; the Sama-veda is a collection of songs mostly taken from the Rig-veda; the Yajur-veda is a collection of sacrificial formulas; the Atharva-veda is a collection of spells and charms; Brahmanas contain observations on various sacrificial rites and ceremonies; Aranyakas contain philosophic speculations about the nature of truth; and Upanishads elaborate further philosophic speculations of Aranyakas. Upanishads marked a reaction against sacrificial religion and revealed the ultimate truth and reality, a knowledge of which was considered indispensable for the emancipation of man. Besides, certain other Hindu scriptures too have been included in Vedic literature. Six vedangas, Sutras and Smritis are included in it. Among Sutras

important ones are the Graha-Sutra and the Dharma-Sutra and among Smritis are the Manu-Smriti, the Narada-Smriti, the Brahaspati-Smriti etc. Certain other Hindu philosophical texts i.e., the Sankhya-Darshana by Kapil, the Yoga-Darshana by Patanjali, the Nyaya-Darshana by Gautam etc. are also included in it.

The above mentioned Vedic and other allied Hindu religious literature has been regarded most useful for human knowledge. The Hindus, therefore, have claimed that their religious texts contain every aspect of human knowledge. Besides, several of these texts provide us useful historical material as well.

During the early stage of their settlement in India, the Aryans had composed only samhitas (hymns) of the Rig-veda. Therefore, the only source of early Vedic culture is the Rig-veda. Its present text consists of 1,028 hymns which are divided into ten mandalas or books. There is no unanimous opinion amongst scholars regarding the period of its composition. Bal Gangadhar Tilak believed that it was composed during 6000 B.C. Jacobi fixed the time as 2500 B.C. and Max Muller opined that it was composed sometime between 1200-1000 B.C. However, the majority of scholars accept that most of its hymns were composed between 1500 and 1000 B.C. although many of its hymns might have been composed a century or two later. The Rig-veda gives us the following idea about the political, social economic and cultural life of the people during the Vedic Age.

1. Geographical Expansion

The implication of the term Saptasindhavah as used in the Rig-veda means a definite country. It meant the country of seven rivers and according to Max Muller, the seven rivers are the Indus, its five tributaries and the Saraswati (Sursuti in modern Haryana which has now disappeared) which is also the most accepted view. River Yamuna has been referred to very little, while reference to the Ganges has been made only once. Thus, during this period, the Aryans were mainly confined to Punjab though their outer settlements towards the East reached up to the banks of the Yamuna and the Ganges. However, references to Kabul, the Swat, the Kurram and the Gomul river indicate that some Aryan tribes still lingered on the western side of the river Indus. Thus, Afghanistan, the North West Frontier province, Punjab, Kashmir, parts of Sind and Rajputana and Eastern India up to the river Sarayu were inhabited by the Aryans during this period.

3. Political Organization

The state was called the Rashtra (tribal kingdom). The head of the state and the tribe was called Rajan or the king. In later days the expression Samrat was also used which meant emperor. It might have been used for a king who had several kings under his rule. However, it is not accepted that somebody assumed the title of Samrat at that time because the kings were mostly tribal chiefs at that time. Rashtra, probably, was divided into Janas. The officer of a Jana were called Gop. Every Jana was divided into smaller units called Visa. The administrative head of a Visa was called Vispati. The smallest unit was the village called Grama whose chief officer was Gramani. The village consisted of a group of families or Kulas. The head of a Kula or family was called Kulapa, Kulpali or Grahpati.

(i) **The King.** Hereditary monarchy was the prevailing system of political organization though there are reference to election of the king by the people or when a cruel king was deprived of his kingdom by the people. There are also references to the Gana with the Ganpati or jyeshtha (elder) as its head. Therefore, it is possible that republican states also existed in certain cases at that time.

There are differences among scholars as to how the institution of monarchy grew up in India. Narayanchandra Bandopadhyay expressed the view that war begot the king. Beni Prasad says that kingship was bestowed on people by Goa while the necessities of war strengthened it. KP. Jayaswal contends that the Aryans adopted it from the Dravidians and Y.M. Apte says that it was the logical result of the patriarchal organization of Aryan society and the necessity of unity and organization under a successful leader created the institution of monarchy. The majority, however, believes that the necessity of successful leadership in wars created the institution of monarchy. There are references to the fact that when gods were defeated by the demons they chose a king from among themselves who led them in the war and got success.

The head of the state was the king. There were no legal limits to the powers of the king but, in practice, his powers were limited by his own duties (Rajya Dharam) and by the powers of his chief officers and popular assemblies. The king's primary duties were to protect the lives, honour and property of his subjects, lead them in war, punish the guilty and maintain priests for the performance of sacrifices. He derived his income from the tribute paid by the conquered tribes and the voluntary tribute called bali by his own subjects. However, the king was not the owner of the land. It was joint property of the tribe. At that time, mostly kingdoms were small. Yet, the king occupied a position of dignity. He was appointed king at a formal ceremony, wore gorgeous robes and valuable ornaments and lived in a much bigger and more gaily decorated house than houses of the commoners. Mostly kingship was hereditary though we find some instances when the king was elected or a cruel king was deposed from the throne.

(ii) **Chief officials.** The Purohita, the Senani and the Gramani were the chief officers of the king. The Purohita was the chief priest and wielded good influence with the king. Examples of powerful Purohita like Vasistha and Visvamitra are there to prove it. The Senani was the head of the army after the king and Gramani was the king's chief officer to look after the administration of the villages. The king employed Dutas (envoys) and spies as well. There must have been many more officers besides these but nothing is known about them.

(iii) **Army organization.** The main elements of the army were charioteers and infantry. Sometimes three to four horses were used in chariots. The main weapons of the soldiers were bows and arrows, spears, lances and strings. They were protected by helmets and coats of mail. The Aryans also used a moving engine, pur charishnu for assaulting strongholds of enemies.

(iv) **Justice.** There were no regular legal institutions at this stage. Custom was law and the arbiters were the king and his purohita, sometimes advised by certain elders of the community. Theft, burglary, robbery and cattle-lifting were the principal crimes. The common punishment was to tie the criminal to a stake. Murder was probably punished by a system of wergild and the usual payment for killing a man was a

hundred cows. There are a few references to prison-houses. It means that mostly offenders were punished and set free. Capital punishment was a later idea.

(v) Popular assemblies. Two assemblies called the sabha and the samiti formed an essential feature of the government. 'Scholars have differed regarding their origin, constitution and powers. N.C- Bandopadhyay regarded the samiti as the assembly of all the tribal people and the sabha as a committee of a few privileged and important individuals. KP. Jayaswal described the samiti as a representative body of villages and the sabha as a central committee of a few important individuals working under the supervision of the samiti. Dr. Altekar accepted the samiti as a political committee of the central government and the sabha as a representative body of villages and VM. Apte regarded the samiti as a larger body representing the people and the sabha a small committee of less importance. However, the majority view seems to be that the samiti was an assembly of a larger group of the people for the discharge of tribal business and was presided over by the king, while the sabha was a body of a few selected people to help the king in administration and was less popular and political in character than the samiti. It is difficult to define exactly the powers and functions of these assemblies but it is accepted that both exercised considerable authority and must have acted as healthy checks on the power of the king. It is also not acceptable that the king carried the administration on their advice but it is certain that their advice was sought on important matters of the state.

(vi) Republics and oligarchies. There were certain Rashtras which were called republics or Ganas. Therein the rulers were chosen by the people and they were called Ganpati or Jyeshthas. There were certain other type of states as well where some people ruled jointly. These were called oligarchies. However, the number of Ganas and oligarchies was very little. Mostly the states were ruled by hereditary kings.

4. Social Life

The patriarchal family was the basis of social life. The joint-family system was the normal form. Father was the head of the family and after him his eldest son took over. The mother also occupied a respectable place till her husband was alive. The birth of a son was regarded auspicious. The practice of adopting a child was also prevalent but mostly it was avoided.

Marriage and status of women. Marriage was regarded as a sacred tie between husband and wife. The primary aim of marriage was to fulfil the desire for children. Monogamy was the prevalent form of marriage but there was no restriction on polygamy. There is no reference to polyandry at that time. Child-marriages were not in practice and there was considerable freedom on the part of young persons concerned with the selection of a wife or a husband as they generally married at a mature age. Marriage connections with Dasyus or non-Aryans were, probably, prohibited. Among the Aryans, only the marriage of brother and sister and of father and daughter were banned. It is not clear whether widow-marriages were permitted or not. However, widows were permitted to have Niyog (temporary marriage) with any of the brothers of the dead husband in order to beget a son. The custom of Sati did not exist. Hardly a few examples existed and those too were limited to royal families. There was no dowry-system. It was given or taken only when the concerned party suffered from some physical defect. There was no purdah system. The women did not always remain indoors and moved freely and attended public feasts and entertainment parties and even went to battle-fields. There was no restriction on their education though, in practice, it was limited to upper strata of society. Some ladies like Visvavara, Apala and Ghosha composed mantras and rose to the rank of Rishis. Thus women occupied a more respectable place among the Aryans as compared to other people of contemporary civilizations.

However, women did not enjoy equal rights with men, socially and legally. They had no property rights. They had to remain in the care of male members of the family; in the care of their fathers or brothers until marriage and in their husband's after marriage. The women enjoyed respect only as a daughter or wife or mother.

The Varna-system. When the Aryans came to India they were divided into three social classes, the warriors, the priests and the common people. At that time, professions were not hereditary nor were there any restrictions regarding marriage or dining within these classes. It is only when the Aryans came in contact with non-Aryans and allowed them a place within their society that the necessity to maintain class-distinctions arose. However, the early Aryans divided the society only in two parts - Dvija or twice-born and Advija. All Aryans whether warriors, priests or common people were called dvija while non-Aryans and those of mixed blood were called Advija. The distinction was maintained not only on the basis of culture but primarily on the basis of the colour of the skin or what is called varna in Sanskrit. However, during the later period of Rig-veda the fourfold division, that is chaturvarna-system had started to take its form. In Chapter 10; devoted to Rig-veda viz., Purusha-sukta it has been mentioned that God created the Brahmanas, Kshatriyas, the Vaisyas and the Sudras from his head, arms, thighs and feet respectively. Among the Aryans, the priestly class was called the Brahmana, the warriors were called the Kshatriyas, the common people devoted to agriculture, pastoral pursuits, trade and industry were called the Vaisyas and the Dasas or the non-Aryans and people of mixed blood were assigned the status of the Sudras. Thus, the chaturvarna-system which has been gradually distorted in shape and meaning and replaced by the prevalent caste-system in India, had its beginning during the later Rig-veda period. Besides, except that the Sudras were distinguished from the rest, there was no rigidity in the system. Change in varna was quite often possible with change in profession and there was no restriction on interdining and intermarriage within the three upper varnas of the society. There are rare references in the Rig-veda of males being given in donation to others while there are many references of females being donated to others. Therefore, it seems that, probably, the rich people kept slaves in their homes as a mark of social respect. But it is certain that slavery as a means of production either in agriculture or in production of any other article, did not exist during the early vedic age.

Food, dress etc. Yava which probably meant wheat, barley and beans were the chief vegetarian food stuffs of the Aryans. They made bread and cakes of flour. Milk and its various preparations, such as ghee, butter and curd together with fruits, vegetables and sugarcane were also favourite commodities of food. The flesh of ox, sheep and goat was normally eaten. Horse-flesh was eaten only on the occasion of horse-sacrifice and so was the case with beef and there, too, only barren cows called Vasas were sacrificed. Probably, rice was eaten by them while nothing can be said definitely about fish. Dr RS. Sharma has opined that the Rig-vedic-Aryans did not produce rice as we find no reference to rice in the Rig-veda. Probably, rice became known to the Aryans only at a later stage of the Rig-veda. Sura and Soma were favourite drinks with the Aryans. Probably Soma was bhang and it was a sacrificial drink while Sura was popular intoxicating drink like wine or whisky and was brewed from grain.

Both males and females wore practically the same dress. The upper garment was called adhivasa and the lower garment was called Vasa. Another undergarment called nivi was used probably by females only. An embroidered garment called pesas seems to have been used by female dancers. A special garment was worn by the bride at a marriage ceremony. According to R.S. Sharma, cotton-plant was not known to Rig-Vedic Aryans and therefore, they did not use cotton-cloth. But other scholars have maintained that both cotton and woollen garments of different colours were used at that time. Probably, the Aryans had discovered cotton during the later period of the Rig-Veda. Sometimes, garments were made of animals' skins also.

Several kinds of ornaments, both of gold and precious stones, were worn by members of both the sexes. Ear-ring, finger-ring, armlet, necklace etc. were normally worn by men as well as women. The Kurira was some kind of head-ornament worn specially by brides. Nishka, Rukma and Mani were other popular ornaments.

Both men and women oiled and combed their hair, which was plaited or braided. Women kept long hairs while men mostly kept short hairs. The men grew beards and moustaches, but sometimes also shaved them.

By this time, the Aryans had not built up cities. They lived in villages. The houses were built of clay and bamboo. Roads were built up and carts and chariots were the popular means of transport and communication though riding on horseback was also much in vogue.

The chariot race, hunting, gambling and dicing, dancing and music were the main sources of entertainment of the Aryans. Music, both vocal and instrumental, was well known. The drum, the lute and the flute was very much familiar to them. Both men and women enjoyed themselves in festive assemblies with music and dance.

Morality. The Aryans, on the whole, led a merry and easy-going life but they also observed dutiful and moral life. Truth, honesty, good thoughts, good deeds, helping the poor, hospitality to guest, etc. were observed by them while theft, robbery, telling lies, sorcery, Witchcraft, seductions were not only denounced but were punishable offences. They prayed to God-Agni to urge them on to holy thought and to God-Varuna to loosen the bonds of sins committed by them.

Education. By this time, the Upanayana-ceremony i.e. initiation of studies of a child by producing him before the teacher, had not become popular. The father provided early education to his children at home and afterwards they were sent to live with their teacher for further studies. The instructions were provided orally by the teacher and the students had to memorise them. The Aryans had no art of writing at this stage. Probably a script came to be used by them only near about 700 B.C. The basic aim of education was the development of mind and character-building.

5. Economic Life

The Aryans followed a mixed pastoral and agricultural economy. They ploughed their fields by means of pair of oxen bound to the yoke though, in later stages, they used heavy ploughs drawn by six, eight, twelve, and even twenty-four oxen. There are references to artificial waterways which make it certain that the system of irrigation was known to them. Their other chief source of income was cattle rearing. Rather, it would be much proper to say that, in early stages, the primary occupation of the Rig-Vedic Aryans was cattle-rearing because we find heavy impact of tribal organization on their early social and political set up. It was only afterwards that agriculture got priority over cattle-rearing. The cow occupied an important place in it and was used as a means of exchange and value as well. It as well as other domesticated animals were regarded as property. The horse was also greatly valued. Other domesticated animals were sheep, goats, asses, oxen and dogs. Hunting also served a useful economic purpose. They hunted lions, bear, buffaloes, deer, birds and antelopes. They also used nets to capture them. The plough was of wood but its use was, certainly, a novelty at that time. They used means of irrigation as well and dug out deep wells for that purpose. The Aryans had not discovered iron during the Rig-Vedic age.

Another important occupation was weaving, both in cotton and wool, which supplied garments to the people. Other professions were those of priest, carpenter, goldsmith, leather-worker, physician, butcher, dancer, musician, etc. Dr R.S. Sharma has expressed the view that sea-trade was not carried on by the Rig-vedic Aryans. They, being constantly busy in wars, were not able to produce so much as would have left sufficient surplus for export. But Dr R.C. Mazumdar and B.M. Apte have opined that these people engaged themselves in sea-trade and had trade relations with Babylon and other countries in Western Asia. However, all scholars agree that internal trade was carried on both by river and land.

The Aryans had no coins and barter system was pursued for the exchange of commodities. However, cow had become a unit of value and a medium of exchange. There is reference to one more medium of exchange called nishka which was probably a piece of gold of a fixed weight and was used as a sort of currency.

On the whole, having natural facilities for agriculture and cattle breeding, the Aryans enjoyed a prosperous economic life.

6. Religion

Thirty-three gods have been referred to in the Rig-veda. Among them the male-gods enjoyed predominance. There was no hierarchy and no recognised chief among them though Indra was the most prominent god as nearly one-fourth of the total hymns of the Rig-veda have been sung in his prayer. The basis of the religion was the worship of nature in its various forms as all of their gods represented one or another phenomenon of nature. Broadly, the Rig-vedic gods were classified into the following three categories:

- (a) The terrestrial gods, such as Prithvi, Agni, Brihaspati, Soma, etc.
- (b) The atmospheric gods, such as Indra, Rudra, Marut, Vayu, Parjanya, etc., and,
- (c) Celestial gods, such as Surya, Usha, Savitri, Vishnu, Moon, Varuna, etc.

Indra, Varuna, Agni, Soma, and Surya were definitely prominent gods among them. Indra was the most powerful god whose exclusive weapon was Vajra. He was regarded primarily a god of rain and thunderstorm but now most scholars believe that he was the god of light. Now Parjanya is regarded as the god of rain and Marut as the god of thunderstorm. Varuna was the god of power and unholder of moral order. Agni was the god of food and the mouth of all gods with which they ate the goods offered to them in sacrifice. Surya was the god of light and Soma, the popular drink of the Aryans, was also assigned a place among the gods.

The religion of the Aryans was pre-eminently ritualistic and the worship of gods was looked upon as the first duty of man. Performance of Yajnas, prayer to gods and sacrifice of various articles, food and animals, formed the basic contents of their religious rituals by which they tried to please gods and expected honour, wealth, power and comforts of life in return. Though the Aryans had many gods yet, on philosophical basis, they were monist. They had started to believe in a supreme God, the ultimate power, of which other gods were different manifestations. The Aryans had contemplated life after death and believed in the existence of hell and heaven but they did not attach much importance to life after death. They loved this life and prayed to their gods to make their life prosperous and happy. That this life is false (Maya) and miserable was not their concept so far. The principle of Karma, that is, the law of good or bad effects flowing from good or bad conduct is binding on gods and mortals alike, was yet not well established but was recognised by them. Thus, the Rig-vedic religion possessed certain features as follows:

- (i) The religion was utilitarian as the Aryans always expected power and prosperity by pleasing their gods.
- (ii) The Aryan-gods were liberal and they provided them everything if pleased.
- (iii) Amongst gods, the male-gods occupied a predominant position.
- (iv) There was absence of image-worship.
- (v) The religious attitude was optimistic towards life. The joys and pleasures of this life attracted them more than the life after death in heaven.
- (vi) The priestly class was yet not effective in religion as most of the religious rites were performed by the master of the house, Grahpati himself.
- (vii) The principles of Karma and that of the transmigration of soul, that is, the soul never dies and takes rebirth every time after the death of an individual unless it gets Nirvana, were yet not well established.

Thus, the Rig-vedic period has its own distinct features which distinguishes itself from the later Vedic period and has its own importance. Describing the importance of Rig-veda, Dr RC. Mazumdar writes, "The Rig-veda is, therefore, justly regarded as a source-book of first rate importance for the study and appreciation of the gradual development of Hindu culture, and no wonder it is revered by three hundred million Hindus today as the holiest of the holy".

3. The Sangam Age

Sangam Age is usually referred to the period when the Sangam literature was produced. However this period also included all the early kingdoms of the Tamil country. The Sangam was considered as an Academy of Tamil scholars which was patronized by the Pandya Kings. One set of scholars are of the view, that there existed three Sangams during the early centuries of the Christian era. This view was based on the account given in the commentary to the 8th century work, Iraiyanar Kalaviyal. According to the commentary, there were three Sangams; all of them flourished in the Pandya kingdom for a total period of 9990 years. The first Sangam functioned for 4450 years from the Pandya capital, Ten Madurai (Southern Madurai), the second Sangam from Kapadapuram for 3700 years and the third Sangam from the present Madurai for 1850 years.

Against this tradition several scholars have expressed their views. P.T. Srinivasa Iyengar and K.N. Sivaraja Pillai point out that the list of Pandya kings and the chronology given are unbelievable. There are scholars who believe that the Sangam is nothing but a myth, since there was no proper reference to the word Sangam in the contemporary Sangam literature. A few references to Sangam are found online in the post-Sangam works, like Tevaram and the commentary on the work Iraiyanar Kalaviyal. Some scholars believe that only one Sangam existed. There are views expressed against the application of the word Sangam to this period. All these opposing views might have contained some facts. However the application of the name Sangam age to the early historical period of the Tamil country has been retained.

There are lot of confusion and controversy over the date of the Sangam. The numerous poems in the Sangam literature we produced at different periods of time. This view has been expressed and well explained by K.A. Nilakanta Sastry. According to him bulk of the Sangam works, were composed by poets of four or five successive generations. There are some external evidences available, which are very clearly point to the existence of the Sangam kingdoms sometime in the 300 B.C. The use of Tamil Brahmi inscriptions from the 3rd century B.C. and the circulation of the Punch marked coins assignable to the Mauryan period also point out to an early date. Hence, we can safely suggest that the Tamil kingdoms were as old as fourth century B.C.

1. The Sangam Literature

The Sangam Literature includes the Tolkappiyam, the grammatical work and the two anthologies, namely, Ettuttogai and Pathuppattu. It was the most ancient grammatical work of the Tamil country. It deals with the social and cultural aspects of the period. It mentions the divisions of the land, people and their occupations and other details. Its works deals with akam or love and war and martial qualities.

Many poems were in praise of patrons and refer to their martial qualities. The various aspects of life such as love, warfare and religion are depicted in these works. The anthology, Patinen Kilk Kanakku belong to the post Sangam period. They are 18 minor works. The most important among them are the Tirukkural, Naladiyar, Palamoli, Chirupanchamulam and Tirikadugam. This work is important to understand the Buddhist doctrines of the post Sangam period.

2. Social Life

The land was divided into five geographical divisions as follows: 1. Marudham, 2. Kurinji, 3. Mullai, 4. Neidal, and 5. Palai. The Marudam was the most fertile region, comprising the cultivable fields. Paddy, sugarcane, mango, plantain, jack fruit were cultivated. Kurinji was the hilly and mountainous region. The inhabitants were the Kuravar, Hunting was the primary occupation. However the mountain regions were cultivated with tinai (millet). Murugan was the principal deity of the region. The Mullai was the forest tract. The people were known as Ayar. They are primarily shepherds. They raised Cow, Sheep and buffaloes. Women in the household tended them and sold the milk products to the nearby villages. They also cultivated paddy, millet and maize. Mayon (Tirumal) was the principal deity of the region. The Neidal region consisted of the coastal region. Fishing was their chief occupation. They were called as Paratavar. Indran was the principal deity. The Palai was the sandy and arid region. The people were called as Kalavar and Maravar. They were heroic people and the robbery and thieving were their occupations of the region. Korravai was the principal deity.

Habitations

The habitations during the Sangam period were situated at different locations. They mostly lived in simple huts. The walls of these huts were mostly raised in mud and were plastered on certain occasions. Some houses were built with burnt bricks and laterite blocks. The floor was made up of rammed earth and was plastered with lime. The roof of these huts was made up of bamboo or palmyra thatches. There were storied houses also. Big places with numerous rooms were also known to have been built. These houses were provided with porticoes and open terraces. The entrances of the houses were provided with big gates. The walls were sometimes decorated with terracotta panels and paintings.

A system of town planning seems to have existed. The city of Madurai was planned in the form of a lotus. The Kaverippumpattinam had two residential quarters, namely Maruvurppakkam and Pattinappakkam. In the Maruvurppakkam commoners and artisans lived whereas in the Pattinappakkam wealthy people lived.

Caste System

Tolkappiyar mention the following four divisions: Aracar, Andanar, Vanigar and Vellalar. He further says that the Andanar wore the sacred thread (nūl). On the basis of these references, scholars suggest that the Sangam society had the social divisions as was found in the contemporary north India. The above divisions of Tolkappiyar do not fully represent the Sangam society. There are other social groups like the maravar, kanavar, kuravar, and paratavar are mentioned in Sangam literature. Purananuru another Sangam work mentions the following four social groups: 1. Tudiyan, 2. Panan, 3. Paraiyan, and 4. Kamban. These evidences suggest that the Sangam society was entirely different than the Northern Aryan society. Therefore the equation of the above four divisions with the Caste divisions is not tenable. However since the Aryan influence increased the caste structure could have been adopted by the Sangam people also at a later date.

Women

Women were given a respectable social status in the Sangam society. They were treated with respect. As young children they were given the freedom to move around and play without any restrictions. When women attained the age of puberty she was permitted to choose her own lover and was allowed to marry. Many women worked in the fields and indulged in commercial activities. Women were considered as weaker section of the society and therefore some rules were prescribed for them to be followed always. Among those qualities, virtue and chastity was considered as important. Though education among the women was not popular at least women from wealthy families were well educated.

Food, dress and ornaments

Rice was the staple food of the Sangam people. Rice gruel was taken by the poor people. Maize and millets were also consumed by them. Greens and vegetables were included in their food. Fish and meat supplemented their food. They used cotton and silk cloth for their dress and decorated themselves with many ornaments. They amused themselves in many games the men folk played vatu and kavaru, whereas womenfolk indulged in playing kalangu, a ball game. A good number of festivals were performed by them. It included some religious festival also.

Education

The Sangam people understood the importance of education, though, evidence regarding the existence of proper schools is not available. The production of a large number of poems during the Sangam period suggest that many poets were there in the Sangam period. During this period, the Tamils developed a script, namely Tamil-Brahmi. Similarly, the script was employed to write their names on numerous pieces of pottery. These shreds were excavated from the various excavations in Tamil Nadu.

Fine arts and music were another area well nourished by the Sangam population. The Panar and Viraliyar patronized the art of singing and dancing. Painting was another important art which was well practiced by them. At least three methods were adopted to dispose of a dead. They also followed some of the megalithic practices of burying the dead. In the first one the dead was buried in a pit with grave goods. In the second the bones were collected in an urn and buried. In this method, the dead was either cremated or left in the woods to disintegrate. Hero stones were erected on some of the dead heroes for which some methods were adopted.

3. Economic Conditions

Occupations

Agriculture was the principal occupation of the Sangam population. The Marudam region was considered suitable for cultivation. However cultivation in hilly regions, i.e. in the Kurinji was also practiced. They cultivated paddy and cereals like millets vargu and tinai. The other crops cultivated are sugarcane, plantains, coconut areca palm etc. One of the important crop raised was pepper on the hill slopes of the western ghats. The teak was grown in the western regions of the Tamil country. Both the crops were commercially important crops. The Roman visited the Tamil country to trade in these goods. Cattle breeding was another important occupation. The milk and milk products were important items of sale among the women of the shepherd community. Fishing was another important profession among the coastal population. Fishing in local tanks and rivers were resorted to. Related to the coastal region was the manufacture of salt from the sea water. It was another item of trade in the Sangam period.

Textile industry was well developed in the Sangam period. The several excavations in the Tamil country and more particularly at Uraiyur, Kanchipuram, Karur and Kodumanal, brought to light numerous spindle whorls of various sizes. They suggest the existence of spinning among the Sangam people. Numerous references to cloth are found in the Sangam literature. A small piece of woven cloth was collected in the excavation at Kodumanal. Cotton and silk were the materials used for making garments. The garments were woven with attractive designs. Dyeing was another important occupation associated with textiles. At Arikamedu and Uraiyur dyeing vats used for colouring textiles were discovered.

Another important local industry was the pottery making. The literature provides some information about the different pots produced by the potter. The actual pots excavated from the various excavations show the skill they attained in the making of the pottery. The pottery was well made with thin sections. Some of the pots were painted with designs. The pottery was manufactured in almost all the important villages. The potters made other objects like terracotta beads. Terracotta plaques and figurines were also made by them. The production of the pottery etc. could have provided a large scale employment to the Sangam age population.

Metal working was another important profession followed by them. They reached a high perfection in iron smelting. Sangam age iron smelting furnaces were unearthed in Guttur (Dharmapuri District) and Kodumanal (Erode District). Weapons of war and utensils were made. Gold working was another profession followed by the Sangam people. Other industries of importance are: the precious stone working, wood working, Glass bead and bangle making, and Bangle cutting from conch.

Inland Trade

Inland and maritime trade activities were very prosperous. Agrarian products like Paddy, and cereals were marketed. Salt was another commodity traded with the local population. The cattle, milk and milk products were the other commodities traded. The pottery also was an important commodity traded and transported to local markets. The pepper was also another commodity marketed in this period.

Barter was the system used in the exchange of marketable goods. The shepherdesses sold their products for meat etc. Similarly the salt merchants exchange their goods. Trade caravans using carts and mules were common. They were known as sattu. There existed a mercantile organizations were called as nigama. References

to the nigama are found in the Tamil Brahmi inscriptions. They seem to have existed in Tiruvellarai, and Kodumanal. Highways are known and some of these highways were well maintained with distances marked on the stones, planted on the highways. One such stone was known from the Dharmapurai area. Market places and mentioned and there were some good norms prescribed for the merchants to transact their business.

Maritime Trade

There was a brisk maritime trade established with the Mediterranean countries. The Roman accounts refer to this trade in graphic details. They mention the ports frequented by the Romans. They mention the trade routes and trade goods passed through these ports. The most important item of trade was the semi precious stone, beryl, which was quarried in the Kongu country. Another item of trade was the pepper, grown on the slopes of the western Ghats. The volume of Roman trade was so great that several hoards of Roman coins were found on the Kerala and Tamil Nadu. The trade was active during the period of the beginning centuries of the Christian era. The trade activities could be seen upto the end of the 3rd century A.D. Roman ships visited the eastern and western ports and they have left their material in several parts of Tamil Nadu and Kerala. The Roman pottery, the Arretine ware, Amphorae, Rouletted ware were found in different excavations in the Tamil country. They speak of the vibrant trade that took place between the two countries.

Several ports on the western and eastern coasts were active. Muziri on the western coast received the bulk of the commerce from Rome. On the eastern coast port like Arikamedu and Kaveripumpattinam flourished. Both have yielded numerous artefacts of the Roman culture. The Sangam literature speak about the various activities of the port at Kaveripumpattinam. Evidence of Tamil merchants going to the Egyptian ports were also available. In the excavations at Bernike and Kaiser el kadam, pottery with the names of Tamil merchants were unearthed. There exists a papyrus document in which a merchant from the Muziri had entered into an agreement with another merchant.

Trade relations with the countries of Southeast Asia and also with Sri Lanka was also established. The Sangam literature mention the movement of ships and goods from these countries. Coins of the Sangam kings and other cultural materials found in the countries testify to this.

Coinage

Barter was system of exchange used in the Sangam age. The Sangam literature also attested to this fact. The salt from the coastal regions were exchanged to venison or other products. However coins were also used in the commercial transactions. All the Sangam dynasties minted coins and issued them for circulation. The Cheras issued their coins with their state emblem bow and arrow. Some of these coins were with the name of the kings. So far coins with the names of Makkotai, Kuttuvankotai, Kollippurai and Kollirumpurai were found. Among the Pandya kings Peruvaluti issued his coins with his name. Some of the chieftains like Chendan also issued coins with his name. Uninscribed coins of all the Sangam dynasties were issued. These coin usually bear on the obverse the royal insignia of the dynasty and on the reverse some symbols like river, mountain etc. The bow and arrow of the cheras, the tiger of the Cholas and fish of the Pandyas are found on these coins. Most of the coins were minted in copper. Coins minted in other metal, i.e. silver and lead were also found.

Punch marked coins issued during the Mauryan rules were found in abundance in all the parts of the Tamil country. The coins of the Satavahana rulers were also found. The gold, silver and copper issues of the Roman coins were found in several hoards. The coins of the Selukids, Crete and Thessaly were also found. They all suggest the brisk trade with the western world. We have no way of verifying their circulation in the Tamil country.

4. Polity and Administration

Monarchical form of government existed in the Sangam kingdoms. There was a recognized system of administration and the Tamils in the Sangam period developed a distinct Social institution. The economy was

mostly based on agriculture, both inland and foreign trade developed during this period. Distinct religious practices could be noticed in this period. There are few scholars who suggest that the Sangam kingdoms do not represent a well developed form of state or kingdom. They describe it as primitive or early state since many functions of the developed state were absent. The Sangam kings ruled a well defined territory, and important pre-requisite for the existence of a State.

Kingship

The Sangam kingdoms were established on a well-defined territory. Territorial names were assigned to these territories. The three big kings, namely the Chera, Chola and Pandya were distinguished as the crowned monarchs from the other chieftains. The rule of primogeniture decided the order of succession. In most cases the first son was given the privilege to inherit the throne. Women have no right to inherit the throne. There were a number of instances where in the kings succeeded to the throne by their brothers. Sometimes the even a small boy was installed on the throne. Perhaps this could suggest the rule of a regent. The appointment of crown prince to help in the administration was known. He was called Ilanko.

Kings powers were unlimited. He took number of titles to impress his regal position. Some of the titles taken by the Cheras are, Villava, Vanavan and Kuttuvar. The Cholas took the titles such as Chembiyan, Chennai and Valavan. The Pandya titles are Minavan, Valuti and Tennavan. Kings court, known as Avai or Nalavai was the center of his day today activities. In the Avai he gave audience to his people, heard complaints and redressed them, and held consultations. In the court, he was usually surrounded by the ministers, officials and the crown prince. The chief queen also had an honoured place in the court.

Functions and Responsibilities

Among the king's responsibilities, the principal one was the protection of the territory and its people. The other functions carried out by the king are providing education to his subjects and punishing the offenders. He also undertook to appoint officials and supervise their work. Leading military expedition was also an important duty of the king. He heard and disposed the civil and criminal cases also.

King was the highest court of justice. Fines, blood money and mutilation were some forms of punishments. The village councils settled most of the problems of the villagers. The state army consisted of the following four traditional wings namely the infantry, cavalry, elephantry and chariotry. Swords, spears, javelins, bows and arrows, daggers and shields were some of the weapons used by them in the warfare. Armour made of animal skin was worn by them. The sangam works refer to various devices used in the warfare. The military expeditions were mostly led by the kings.

Officials and councils

The king was assisted by some officials. The ministers, purohitas (asan) and senatipati were some of the important officials of the king. The other officials are the Kavidis and the Perunkani (chief Astrologer). Mantirak kanakkar were the other officers who also assisted the king. Two councils assisted the king in his administration. These two councils were known in the post Sangam period only. The first one, Aimperunkulu (council of the great five) consisted of Ministers, commanders of the army, priests, ambassadors and spies. Perhaps this committee advised the king on several subjects of political importance. The second, the Enperayam (council of the great eight) comprised of the accountants, executive officials, treasury officials, palace guards, leading elders of the city, and the chief of infantry, cavalry and the war elephants. This council assisted the king in local administration.

The post Sangam works lay down that a king's misconduct, tyranny or misrule would result in the failure of monsoons, out-break of pestilences and other calamities. Perhaps this acted as a restraint on the kings to rule in a just way. He was expected to govern the country on the advice of elders, ministers and scholars.

Revenue

Land revenue was the most important item of income to the state. The states share in the agricultural produce is not definitely known. Most probably it might be fixed at one sixth of the total produce. Other minor taxes were also levied. One important tax item was the customs duties levied and collected at the ports and highways. Besides the customs duties, tolls were also collected. Tributes from feudatories, war booty, and gifts were the other principal sources of income.

Local Administration

The whole kingdom was known as Nadu. For the sake of administrative convenience, kingdom was divided into many kurrams. Each kurram had a number of villages and towns. The village was the basic administrative unit. There are big and small villages. They seem to have functioned with an administrative body. The village bodies met at manram, podiyil, avai and ambalam. The villages seem to have enjoyed considerable degree of autonomy. There were guards who looked after the local security functions. In big cities there seems to have existed an administrative council, which looked after the administration. Some special arrangements were made to protect and administer the town and ports.

4. Religious Movements

The sixth century B.C. is an important era not only in the history of India but also in the history of the world. It was the period of intellectual movement that the great personalities like the Buddha and Mahavira of India, Lao Tse and Confucius of China and Zoroaster in Persia emerged and reconstructed the society. They started the Movements to uphold humanism and they stood against social evils and superstitious ideas, blind beliefs and rituals. The Buddha and Mahavira stood against the Brahminical Hinduism because of the sacrifices and rituals. There was a great religious discontentment prevailed in India and the people were anticipating a way out to get rid of the Brahminical domination which remained not only an expensive religion but also quite difficult to follow its rites and rituals. Both Buddhism and Jainism gave a new impetus to the people and significantly moulded social and religious life. They made social and religious purification which was the dire need of the society then.

1. Factors for the rise of the new religious movements or the Heterodox sects:

There are various factors responsible for the religious movement in India.

Condition of the Vedic Religion: The Vedic Religion underwent various changes with the passage of time. In the beginning it was simple and quite practical to follow. But later a number of rigid practices crept into this religion. The formalities made this religion more difficult and complex.

Dominance of Brahmin Priests: Earlier the Brahmin priests were men of learning and were held in respect. They had ethical values, but later they deviated from the path of purity and higher values. They became selfish and insisted on performance of yagnas and rituals. There was not even a single religious rite or sacrifice which did not require the presence of this class. They enjoyed a number of special privileges and therefore they were dominant in the society.

Ritual and Sacrifices: Sacrifices were a part of the religious ceremonies. In the beginning the Aryans rarely took meat but later meat eating became common. During the yagnas more and more animals were sacrificed. But people began to hate this practice since it appeared to them meaningless. Ashawamedha and abhishek yagnas were performed. In due course of time people lost their faith in it because the priests and others began to take the meat of the sacrificed animals and also drank the Soma juice or intoxicating juice.

Costly Religion: The Vedic Religion became so costly that the people found it difficult to perform all the rites and ceremonies. From birth to death there were a number of ceremonies to be performed. The huge amount of money wasted in the yagnas also moved the minds of the people and therefore people became highly indifferent towards religion.

Difficult Language: All the sacred literature was written in Sanskrit language which was a very difficult one. The common man could not understand the language and therefore he was ignorant of the sacred literatures. Since the language was unknown to them the people became indifferent towards it.

Caste System: The caste system became rigid. During the later Vedic Age, detestable casteism ruined the stability and charisma of Hinduism. Its evil influence produced untouchability, discrimination and social disequilibrium. The members of the higher castes enjoyed all the privileges and dominated the people belonging to lower castes. Several basic human rights were denied to them. It is due to this rigidity the Sudras had to suffer much. Under such this condition it was but natural to develop a feeling of hatred among the people.

Belief in Mantras: The Vedic religion degenerated into ritualism and the Vedic hymns were replaced by mantras. It was believed that the Mantras had the power to cure the diseases and to bring victory in the wars and could make the country prosperous. E. R. Havell has pointed out, there was no phase of daily life, great or small, which could not but be affected by it for better or worse.

Confusion in Religion: There were confusions in the theories of Moksha in the religion. The theories of Gnana, Karma, Bhakti stated different methods in attaining the Moksha. There were also confusions regarding soul, rebirth and karma theories. It was quite natural that the people wanted clarity of ideas and concepts.

Ideas of Intellectuals: The ideas of the intellectuals made revolutionary changes among the people. The ideas of the intellectuals were very appealing and made them to oppose the Brahminical religion. They created a ferment of new conceptions, ideas, speculations, philosophical principles and metaphysical theories, leading to the establishment of many religious sects and creeds; such has never taken place in India before or since.

2. Jainism

Mahavir was the founder of Jainism. It is believed that the Jainism is as old as the Vedas. There are twenty four Thirthankaras in Jainism. The last Thirthankara was Mahavira. The first Thirthankara was Rishaba and all the Thirthankaras except Pasvanath and Mahavira were legendary figures. Jainism flourished in India and rendered invaluable services for the upliftment of human society.

Philosophy and Percepts of Jainism

Mahavira elaborated teaching and philosophy of Jainism. The principles of Mahavira are as follows:

1. Ahimsa is given much importance. V.A. Smith says, in ethics, the first principle is ahimsa, no hurting of any kind of life, however low may be the stage of its evolution. All objectives both animate and inanimate do possess life and feel pain on being injured.

2. Jainism does not believe in God. Worshipping God was denied and does not believe that God is creator and destroyer. The world exists.

3. Condemned Vedic rituals

4. It condemned severally the animal sacrifice

5. The Jains worshipped Tirthankaras

6. The doctrine believes in the immortality of Spirit and Soul. The Soul is described as light having its own existence.

7. Salvation is the destination of mankind. The Jain principle of Tri Ratna or Three Jewels namely the Right Faith, Right knowledge and Right conduct.

Jain councils and Sects of Jainism

Mahavira organized Sangha to propagate his ideals and doctrines. The members of the Jain religion were divided into four groups. They were Bhikkhus (monks), Bhikkhunis (nuns), Sravakas (male disciples) and Sravikas (female disciples) respectively. Mahavira had eleven disciples. Bhadrabahu the head of Jainism was the contemporary of Chandragupta Maurya. The first Jain council was held at Pataliputra at about 300 B.C and there was a split among the followers of Mahavira and the two sects of Jainism emerged. Digambaras or the sky-clad or naked and the Svetambaras or the white clad. The second Jain council was held at Valabhi in around 512 A.D.

3. Buddhism

Siddhartha was born in 566 B.C. at Lumbini garden near Kapilavastu, a small kingdom at the base of Nepal. It was predicted by the astrologers at the time of the birth of Siddhartha that he would either be a great saint or a great ruler. Siddhartha saw the sight of an old man, sick man, a dead body and an ascetic. It moved his mind and he wanted to find out the truth. He left the palace in the night while all were sleeping, leaving his wife and child and comforts of the palace. This event is called as great renunciation.

Siddhartha spent some time as a disciple under Alara Kalama and Uddaka Ramaputta, the great saints of the day. Then he left them and spent as a homeless ascetic for about six years. He came to Urravela jungles near Gaya where he sat under a Pipal tree and mediated. He got enlightenment and from that day onwards he is known as the Buddha. He was then hardly thirty five. He went to the Deer park near Saranath where he gave his first sermon and converted five disciples to his doctrine.

Percepts and Philosophy of Buddhism

The Buddha taught his disciples the Four Noble Truth :

1. Life is full of suffering
2. Desire is root cause of suffering
3. Suffering can be prevented
4. The way to prevent suffering and

The Eight Fold Path :

1. Right Faith
2. Right Aspiration
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Contemplation

Besides this he laid down five commandments. Buddha believed in Karma theory. He said that every individual is the maker of his own destiny. A man reaps what he sows. One takes birth after birth to reap the fruits of karma.

The Buddhist Sangha

The Buddhist Sangha was established during the lifetime of Buddha. Those who desired to join the Buddhist order they had their heads shaved, put on yellow robe and take an oath before the president of the local sangha. Buddha perfected the Buddhist order providing a code of discipline to the monks. There was no caste restriction. The constitution of the sangha was based on the principles of democracy

Buddhist Sacred Literature

The early religious books of Buddhists constitute the Tripitaka. The Suddha Pitaka, the Vinaya Pitaka and Abidhamma Pitaka. Other than these literatures there are other literature like Dhammapada, which contains a collection of selected ethical percepts. Theragatha, contains the personal experience of the monks and the Jataka Tales is the description of previous lives of Buddha.

Buddhist Councils

There were Four Buddhist Councils convened. The first one was held at Rajagriha soon after the death of Buddha, under the auspices of Ajatasatru, and presided over by Mahakasyapa; the second was held at

Vaisali, in 383 B.C. under the auspices of Kalasoka, the king and presided by the Sthaviryash, the third council was held at Pataliputra in 247 B.C. under the auspices of Asoka and presided over by Bhikku Moggliputra and the fourth Buddhist council was held in Kashmir under King Kanishka and presided over by Vasumitra.

4. Impact of Jainism and Buddhism on Indian Culture and Society

The Jainism is still surviving in India and its contributions are very rich. Its legacy cannot be belittled. The contributions of the Jain monks to literature are immense and the development of languages in India is indebted to the works of the Jain monks. They produced ethical, philosophical and grammar works which helped in the growth of vernacular languages in India. The contribution of Buddhism in the field of art and architecture was rich. Buddhism gave to India a fine moral ethical code. It catered to the spiritual needs of the society by its insistence on chaste and ethical principles of life. Both Jainism and Buddhism rebelled against the caste hierarchy. But they did not reject the caste system. They preached that all were eligible for Nirvana. The monks were free to take food from all the castes.

Contribution of Buddhism to Indian Culture

Buddhism gave to India a fine moral ethical code – love, ahimsa and compassion. It catered to the spiritual needs of the society by its insistence on chaste and ethical principles of life. It is Buddhism that turned the mind of Asoka who became an ideal king carrying out the principles of pacifism, tolerance, charity and service to the humanity. The religion was simple and practical and people found it the source of remedy from the hands of Brahminism. It broke the barriers of caste and class and promoted feelings of social and national unity. The unity of the country during the reign of Asoka is an example and even today we remember him as a great ruler of India. The condemnation of animal sacrifice by Buddhism had desired effect that the animal sacrifices had been reduced considerably. The painters and sculptors both made beautiful contribution to the Indian society. Some of the beautiful specimens are Asoka pillars, the Saranath Lion pillar, the Sanchi stupa, the cave temple of Kanheri (Bombay), Karle (Poona), and Nasik and the paintings at Ajanta and Bagh.

Contribution of Jainism to Indian culture

Jainism helped in enriching Indian culture. It helped in developing the attitude of kindness, non-violence and of extending the welfare of the people. Jainism caused for giving shape to some spoken languages of India, although the Jain texts were written in Prakrit. The Anga, Upanga and Moola Sutra are the best literary pieces and they are historical significance. It also enriched the development of Vernacular literatures – Sanskrit, Tamil, Kannada and Telugu. The contribution of Jainism in the field of art and architecture is much more. Temples at Girnar and Mount Abu are master pieces of Indian architecture and sculpture. The famous Komateeswara statue (20 metres high) at Sravanabelgola in Mysore, the colossal reliefs carved out of rock near Gwalior, the Jain caves with their reliefs and the statues at Udayagiri hills are the best examples for the beautiful art and architecture

5. MAHAJANAPADAS

Names and their Geographical Extent

India, during the sixth century B.C., was divided into a number of Independent states and even north India had no single paramount power. Most of these states were monarchical but quite a large number of them had republican or oligarchic constitutions. The Buddhist and Jaina religious texts are more informative regarding them as compared to the Hindu religious texts. The Buddhist texts mention the following republican or oligarchic states.

1. **The Sakyas of Kapilavastu.** It was in the foothills of the Himalayas near the border of Nepal.
2. **The Bhaggas of Sumsumara hill.** According to Dr Jayaswal it was near modern Mirzapur district in eastern Uttar Pradesh.
3. **The Bulis of Allakappa.** It was somewhere between the districts of Sahabad and Muzzafarpur in Bihar.
4. **The Kalamas of Kesaputta.** Its exact location is not clear.
5. **The Koliyas of Ramagama.** It was in the East of the kingdom of Sakyas. River Rohini divided the boundaries of the two.
6. **The Mallas of Pava.** Modern Fazillpur in Bihar was called Pava at that time.
7. **The Mallas of Kusinara.** It was another branch of the Mallas. Modern Kasiya in the Deoria district of eastern Uttar Pradesh was called Kusinagar at that time.
8. **The Moriyas of Pippalivana.** It was also in the foothills of the Himalayas. The founder ruler of the Maurya empire, Chandragupta, belonged to this dynasty.
9. **The Videhas of Mithila.** Modern Janakpur near the boundaries of Nepal in the foothills of the Himalayas was called Mithila.
10. **The Lichchhavis of Vaisali.** Basarrah in the modern district of Muzzafarpur of North Bihar was called Vaisali at that time.

Very little is known about the political history of these states except that of the Sakyas and Lichchhavis. However, many of them were much bigger in size as compared to contemporary kingdoms of Greece and some of these existed till the rise of the Maurya Empire. Besides, there were monarchical states called the Mahajanapadas. Both Buddhist and Jaina texts mention sixteen such states though they differ in their names. These were as follows:

1. **Anga.** It was on the eastern boundary of the state of Magadha in modern Bihar and its capital was Champa. It was included in the state of Magadha afterwards.
2. **Kasi.** It was a wealthy and prosperous state in eastern Uttar Pradesh and its capital was modern Varanasi or Banaras. There existed continuous rivalries between Kasi and the nearby states of Anga, Magadha and primarily Kosala. It was conquered by Kosala sometime before the Buddha.
3. **Vriji.** It was a confederacy of eight or nine clans. Vaisali, the capital of the Lichchhavis, was its capital.
4. **Malia.** It consisted of the territories of nine clans and it was a powerful state in eastern India. It was occupied by Magadha soon after the death of the Buddha.

5. **Chedi or Cheti.** The Chedis were one of the most ancient tribes of India. The tribe was settled at two different places, one in the mountains of Nepal and the other in Bundelkhand near Kausambi. Its capital was Sukti or Suktimati.
6. **Kuru.** It included the territories of modern Delhi, Meerut and Thaneswar. Its capital was Indraprastha. At that time, it had little political importance.
7. **Panchala.** It was situated in the north and east of Delhi from the foot of Himalayas to the river Chambal. Badaun, Farrukhabad and the adjoining districts of modern Uttar Pradesh were included in it. The river Ganges (Ganga) divided it into North and South Panchala. The capital of North Panchala was Ahichchatra or modern Ramnagar in the Bareilly district while that of South Panchala was Kampil in the Farrukhabad district.
8. **Matsya.** It included the boundaries of modern Jaipur, Alwar and a portion of Bharatpur. Its capital was Viratnagar now called Bairat.
9. **Surasena.** Its capital was Mathura. It was afterwards conquered by Magadha.
10. **Assaka or Asmaka.** It was situated on the bank of the river Godavari and its capital was Potana or Potali.
11. **Gandhara.** It included the modern districts of Peshawar and Rawalpindi. Its capital was Takshasila now pronounced Taxila.
12. **Kamboja.** It included the south-east portion of Kashmir, Hazara district of North West Frontier Province and extending as far as Kafirstan.
13. **Avanti.** It was an important state of western India and included the territories of modern Malwa, Nimar and the adjoining parts of Madhya Pradesh. Dr D.R. Bhandarkar has opined that Ujjayni and Mahishwati were the respective capitals of its northern and southern territories. Its contemporary ruler of Mahatma Buddha was Pradyota who was in constant rivalry with the neighbouring states of Vatsa, Kosala and Magadha. Once he had imprisoned Udayana, the king of Kosala and, even the powerful ruler of Magadh, Ajatasatru had to take additional measures for safeguarding his capital because of the fear of his attack. According to the Puranas, Pradyota ruled for twenty-three years. He had four successors who ruled for twenty-four, fifty, twenty-one and twenty years respectively after him. Its last ruler was defeated by Sisunaga who included it in the state of Magadha.
14. **Vatsa.** Its capital was Kausambi and its contemporary ruler of the Buddha was Udayana. Udayana was not only a powerful king but was also well versed in many fine arts, particularly, music. Once he was captured by Pradyota of Avanti by treachery but he eloped with Pradyota's daughter Vasavadatta and married her. One of his other queens was the sister of king Darsaka of Magadha. He is the hero of three dramas, Svapana-Vasavadatta of Bhasa and Priyadarshika and Ratnavali of Harsha. Kalidas has also referred him in his literary work, the Meghaduta. He engaged himself in wars of conquests. The Kathasaritsagar refers to his conquest and according to Priyadarshika he conquered Kalinga. Formerly he was not inclined to Buddhism but later on accepted it. Udayana was not only a powerful and capable ruler but was popular one also. He died after the death of Mahatma Buddha. Nothing is known of the history of Vatsa-kingdom after his death.
15. **Kosala.** Its boundaries corresponded roughly with modern Oudh. It was divided into north and south by the river Sarayu; and Sravasti and Kusavati were its respective capitals. Its ruler, a contemporary of the Buddha, was Prasenajit who had accepted Buddhism and had matrimonial relations with the state of Magadha. He had extended its supremacy over the Sakyas of Kapilvastu. He desired to marry a princess of the Sakyas. The Sakyas regarded themselves of a superior caste and therefore, instead of a princess, they gave him

one of the daughters of one of his nobles born of a slave-woman. His son, Vidudbha, was born of her. Later on, when Prasenajit came to know the reality, he renounced both his wife and son. Mahatma Buddha intervened in this affair and Prasenajit accepted back his son and wife on his advice. But that certainly spoiled relations between the father and the son. Prasenajit married his sister, Kosala Devi with the ruler of Magadha. Bimbisara and gave a part of Kasi to him as dowry. When Ajatasatru became the ruler of Magadh, Prasenajit tried to get back Kasi from him which resulted in war between these two states. The family-life of Prasenajit had become miserable and when once he went to meet Mahatma Buddha, his son Vidndbha revolted against him and captured the throne. Probably, the subjects of Prasenajit had also turned against him because of his devotion towards Buddhism and neglect towards administration. Prasenajit proceeded towards Rajagriha for seeking help from Ajatasatru but he died in the way. The glory of Kosala finished with the death of Prasenajit. It has been described that his son Vidudbha took serious revenge from the Sakyas and killed every male, female and child of the Sakya-clan. Certainly, many Sakyas must have fled away and could save their lives but the Sakya-clan practically finished. Vidudbha died in an accident. Not much is known of the history of Kosala-state afterwards. During the later period of his life he had to face two revolts of his subjects as well as his son and died when he was on his way to take help from king Ajatasatru of Magadha.

16. **Magadha.** Magadha was one of the most important states of North India in the sixth century B.C. But, later on, it became the most powerful state, stood out as the supreme power in North India and ushered in the age of big empires in India.

We thus see that the most important states of this period were Avanti, Vatsa, Kosala and Magadha. Besides, one more thing is to be noted. The administration of different states at that time differed from each other. The Atreya-Brahmana has described five types of administrative polities, viz., Samarajya, Bhojya, Swarajya, Vairajya and Rajya. In Samarajya polity, the head of the state was called Samrat, his coronation was a necessity and his position was hereditary. In Bhojya polity, the head of the state was called Bhoja, his status was not hereditary, rather, he was assigned administrative authority for a fixed period. The Satvava Yadavas had this sort of polity. In Swarajya polity, the head of the state was called Swarata and its administration was carried on by some respected Kulas which were regarded equal to each other. In Vairajya polity, the head of the state was called the king, but the representatives of the people chose different administrative officers. In Rajya polity, tribal administration continued as before. The Janpadas of Kuru and Panchal in Madya-desh pursued this system. Most of the contemporary texts have referred to the Samarajya polity where the head of the state was called the Samrat whose office was hereditary. Such states got better opportunities for their territorial expansion. The use of iron increased the area under cultivation and agricultural production. The monarch drew maximum advantage from it as his share from the produce was fixed and he alone had the right to permit clearance of forests. Increased agricultural production led to increased trade and commerce which again benefited the monarch. It all resulted in the material prosperity of the emperor which helped him in increasing his military strength which he could fruitfully utilise for the expansion of the territories of his empire. The rise of Magadha in the 6th century B.C. was also because of the fact that it had hereditary monarchical rule, viz., Samarajya polity.

UNIT-II

6. The Mauryan Empire

Chandragupta Maurya was the founder of the Mauryan Empire. He defeated Dhana Nanda the last Nanda king of Magadha in 314 B.C. The other rulers of the Maurya line are Bimbisara, Asoka etc.,

1. Sources

Brahamana texts: The Puranas and their commentaries throw useful light in the political, social and cultural life of the Mauryan age.

Buddhist texts: The Dipavansa, the Mahabodhivansa, the Mahavansa, the Attha-Katha, the Milinda Panha etc. are the most useful ones.

Jaina texts: Jaina texts throw more useful light on the history of the Mauryas, the Kalpasutra of Bhadrabahu provide us useful knowledge and other texts as well.

Arthasastra

Among secular texts the most important one is the Arthasastra of Kautilya. It is a treatise not only of economics but also that of polity, sociology, moral principles etc. the Mudrarakshasa written by Visakhadatta, the Kathasarita-sagar of Somdeva, the Brahatkatha-Manjari of Khemendra, etc. are other useful texts.

Indica

Among descriptions of foreigners, the accounts of the Greeks are the important ones. The most important one is the account of Megasthenes who was deputed by Seleucus as an ambassador at the court of Chandra Gupta Maurya. His text, the Indica is not available at present but all later foreign scholars of that age used it as the source material for their writings.

Rock cut Edicts

Asoka adopted the following measures to propagate his Dhamma. He got engraved expressions from his ideas on various stone pillars and rocks which enable us to know not only his ideas but also measures which adopted to propagate them. These rock-edicts are used in propagating Buddhism and pillars also provide us useful information about his life and reign.

Fourteen Rock Edicts: A set of fourteen inscriptions engraved in rocks have been found at eight different places
Minor Rock Edicts: An edict engraved on minor rocks at thirteen different places has been found.

Seven Pillar Edicts: These were engraved on six pillars found at different places. The completed set of seven edicts is found only on a single pillar now at Delhi.

Other Edicts: The remaining inscriptions engraved on rocks, pillars and walls of caves have been found at different places most important of them being at Lumbinivana, Taxila, Jalalabad and Kandhar.

2. Political Administration including the King

From Arthasastra of Kautilya we can have a fairly good idea about the various aspects of administration. It is a treatise on government and economics of that period. Arthasastra deals with all the details of administration.

The King

Kautilya's Arthasastra regards the king to be the key in the working of the state administrative machinery. The king had enormous powers. He appointed the ministers and important officers. He was all powerful, but he was not a dictator. The King issued what were known as sasanas or ordinances

Mantriparishad

As the king had a heavy load of responsibilities, a Mantriparishad or council of ministers existed to assist the king. The Mantriparishad had the power to supervise the yuktas, who were the officers dealing with accounts and discuss the orders of the king. The Mantriparishad was to render an advisory function. It was not necessary for the king to accept all the advices of the Parishad. But, generally he accepted the advice for the welfare of the state.

Pura and Janapada

In the Mauryan polity, there were two assemblies known as Pura and Janapada. The important men of the kingdom were probably the members of these bodies. They seem to have exercised important functions like discussing and approving the policies of the king.

Military Organisation

The Mauryan emperors maintained a huge standing army consisting of infantry, cavalry and elephants. The army administration was looked after by thirty members. They were divided into six boards. They supervised the following matters relating to any organization. (1) transport and commissariat, (2) infantry, (3) cavalry (4) chariots (5) elephants (6) navy. There was an additional board of medical aid. The head of the Army was the Senapathi.

Espionage or spy system

The Mauryan kings used spies to obtain information about what was happening in the empire. They employed a large number of them all over their empire.

Judicial Administration

The king was the head of justice. The king's court was the final court of appeal. From the village to the cities, there was a gradation of courts. There were two sets of courts known as Dharmasthanas which deal with civil cases and Kantaka Soidhana, which deal with criminal cases. It is believed that the punishments were severe. Fines, imprisonment, whipping and execution were some of the punishments that were awarded by the courts. In Arthasastra also same punishments were prescribed for particular type of cases.

There were special tribunals of justice both in the cities and the country, presided over by Mahamantras and Rajukas. The local or provincial courts were located in important towns of different administrative districts such as Janapadasandhi, Sangrahana, Drenamukha and Sthaniya. Three judges and three commissioners conducted the cases in each of these courts. The village courts were self-sufficient and independent of imperial control.

3. Social conditions of Maurya empire

Megasthenes in his Indica writes that the Mauryan society was divided into seven castes – philosophers, farmers, soldiers, herdsmen, artisans, magistrates and councilors. Clearly he was confusing caste with occupation. In the Mauryan period also, the four fold caste system existed. The category of philosophers included Brahmins, Buddhist monks and followers of any of the other religious sects. The philosophers were exempt from taxation. The farmers were mainly the sudra cultivators and labourers working on the land. The soldiers were certainly an economic class even if they did not all belong to the Kshatriya caste. The herdsmen were either of Sudra origin or else outcastes. The caste of the artisan would depend on his particular craft. Metal workers were accorded a higher status than weavers and potters. The more wealthy were probably of the upper class, whereas those working for them may again have been Sudras. Magistrates and councilors were either Brahmins or Kshatriyas, although exceptions are on record.

The Chaturvarnya system continued to govern the society. Vaisyas, who became rich through commercial activities conflicted with the socially superior castes like Brahmins and Kshatriyas. The caste system was rigid. Inter caste marriages, inter-dining were not permitted. Occupations were hereditary like castes, but the caste rigidity might have been reduced by the influx of foreigners and the influence of Jainism and Buddhism.

The education was fairly wide-spread. Teaching continued to be the main job of the Brahmins. Megasthenese states that all the Indians were free and not one of them was a slave. Domestic slaves were a regular feature in prosperous households. The Arthashastra refer to the existence of slaves. However, forced labour and bonded labour did exist on a very limited scale. A man became a slave either by birth, by voluntarily selling himself, by being captured in war or as a result of a judicial punishment.

In the domestic life the joint family system was the norm. women were respected in the society. But, they were denied equal rights with men. There were superintendents to look after the welfare of women in Mauryan society. Common people during the Mauryan period lived frugally, and were mild and gentle. The people were bound by morality and culture.

4. Economic conditions of Mauryan period

The economy of India during the Mauryan period was predominantly agrarian. The majority of people were agriculturists and lived in villages. The State provided irrigation facilities, construction and maintenance of tanks, reservoirs, canals and wells was done by the kings. The Arthashastra refers to a water tax for providing irrigation.

Among the crops, rice of different varieties, coarse grains (kodrava) sesame, pepper and saffron, pulses, wheat, linseed, mustard, vegetable and fruits of various kinds and sugarcane were grown. Besides agriculture, industry also provided livelihood to the people.

There were no banking system but there was the practice of money lending. Copper coin known as Karshapana was in circulation. Smaller copper coins known as Kakani, were also used as a medium of exchange. There was a heavy drain of Roman coins into our country due to the import of many Indian goods by the Greek.

The guilds were powerful institutions. The chief of a guild was called Jesthaka. The Buddhist Jatakas tell us that there were 18 kinds of guilds which shows that the guild system was quite wide spread at that time. They were known by various terms like pani, vrata, gana, sresthi and sreni. The guilds settled the disputes of their members. A few guilds issued their own coins. The economy of the Mauryans was highly developed and well organized.

5. Contribution to Art and Architecture

There was a great development in the fields of art and architecture during the Mauryan period. The main examples of the Mauryan art and architecture that have survived are:

1. Remains of the royal palace and the city of Pataliputra
2. Ashokan pillars and capitals
3. Rock cut Chaitya caves in the Barabar and Nagarjuna hills
4. Individual Mauryan sculptures and terra-cotta figurines.

6. Doctrine of Dhamma

In the beginning, Asoka was a follower of Brahmanic faith. His Dhamma was different from the Dharma which he pursued. Asoka's Dhamma is nothing more than secular Buddhism. Asoka's Dhamma and which was propagated by him amongst his subjects was different and contained those moral precepts which were certainly inspired by Buddhist teachings but were common to all religions of India.

In the propagation of his Dhamma Asoka was attempting to reform the narrow attitude of religious teaching, to protect the weak against the strong, and to promote, throughout the empire, a consciousness of social behavior so broad in its scope that no cultural group could object to it.

Public Works

Asoka issued edicts to instruct the people in the ethics of Buddhism. He laid roads, planted trees, dug wells, built rest houses, opened alms houses and built hospitals for men and animals. He appointed Dharma Mahamatras whose duty was to promote dharma among the people he built a number of stupas and viharas. When he appointed Dharma Mahamatras he did not desire to pursue and enforce a religious policy to promote any particular religious sect but desired to promote the economic, social, religious and political life of all his subjects. He preached dharma i.e. less evil and many good deeds. He believed such evils as rage, cruelty, anger, pride and envy are to be avoided and many good deeds like kindness, liberty, truthfulness, gentleness, self-control, purity of heart, attachment to morality, inner and outer purity etc. are to be pursued vigorously.

Establishment and maintenance of hospitals, grants to religious organisations, construction of irrigation facilities, laying of roads and gardens, and such other works of public utility, resulted in considerable expenditure for the government.

7. The Gupta Empire

The period of the rule of the Guptas has been regarded as one of the most glorious periods of Indian history. After the fall of the Maurya empire, the Kushanas certainly succeeded in providing unity to a large part of the North-west India and the Satvahanas in the south also kept alive the ideal of big empire, but the aim could not be fulfilled till the rise of the Guptas in Magadha in the fourth century A.D. After the fall of the Kushanas, most part of northern India was divided into a number of small kingdoms and autonomous tribal states. The Guptas destroyed most of these small kingdoms both, monarchical and non-monarchical, and established a big empire in north India which provided it political unity for at least two centuries.

The first ruler of the dynasty was Sri Gupta (240-280 A.D.), he was succeeded by his son Ghatotkacha Gupta (280-320 A.D.). The foundation of the greatness of this family was laid by its third ruler, Chandra Gupta I. Some of the few important rulers of the Gupta period are Chandra Gupta I, Samudra Gupta, Chandra Gupta II.

By 570 A.D. even the name of the empire vanished away.

1. Trade and commerce in the pre-Gupta and Gupta period

The Gupta age was the age of economic prosperity. The increased agricultural production, growth of handicrafts and industries and expansion of trade and commerce, both external and internal, had enriched India which, primarily, helped its progress in other fields of life. The provincial governments were assigned the responsibility to build canals, dams and other means of irrigation. Waste land was brought under cultivation with the help of the state. Pasture land was also protected and increased. The state took interest in agricultural production. All this helped in the growth of agriculture and animal in agricultural production. All this helped in the growth of agriculture and animal husbandry.

There were different indigenous professions as those of garlanders, washermen, carpenters, blacksmiths, jewelers, goldsmiths, potters, weavers, tailors, shoemakers, architects, sculptors etc. India produced fine quality of cotton, silk and woolen clothes. While Mathura was well-known for production of cotton cloth, Banaras was known for its silk production. The Vrahat-Samhita has described twenty varieties of precious stones and their colour, importance, places of getting them too have been given in detail in it. The cutting, polishing and using of precious stones for clothings and ornaments prove not only the highly developed condition of the concerned art but also the economic prosperity which prevailed during the Gupta-age.

Both internal and foreign trade flourished during this period. It was carried on both by sea and land. All important cities and ports like Broach, Ujjayini, Vidisa, Prayaga, Banaras, Gaya, Pataliputra, Vaisali, Tamralipti, Kausambi, Mathura, Peshawar; etc. were well connected by public highways and the state arranged all facilities and security for the travelers and traders. Trade was carried on even through rivers like the Ganges, the Brahmaputra, the Narmada, the Godavari, the Krishna, and the Kaveri. Kalyan, Chaul, Broach and Cambay were the principal ports of the Deccan and Gujarat. Besides, brisk trade was carried on with countries of south-east Asia and China from the ports of South India. India also carried on huge, profitable trade with the Roman empire in the west. It became so unfavourable to the Romans that their government had to put restrictions on trade with India. This check and the partition of the Roman empire afterwards certainly adversely affected the profits of the Indians but, then, the lucrative trade with the Byzantine empire, Egypt, Arabia, Greece, Syria and other countries of the west went on unhampered.

Export and Import

India exported pearls, precious stones, cloth, perfumes, spices indigo, drugs, coconuts and ivory articles while its main imports were gold, silver, tin, lead, silk and horses. The primary reason of the economic prosperity of India was the favourable foreign trade.

2. Feudalism

The autonomy provided to economic organisations like guilds have been regarded as one of the basic features of the economy of the Gupta age. However, Dr. R. S. Sharma has pointed out another basic feature of the economic life of this age. He contends that zamindari or feudal system was also started partially during this age. He writes, the main interest of the economic history of the Gupta age lies not so much in its foreign trade and money economy as in the partial feudalization of the land system and the rise of local units of production.

One more thing need to be stated concerning the growth of feudal system during the Gupta age. When feudal system grew into a developed form then it created a class of people whose interests differed from centralized administration as well as from the welfare of the state. This class of people emphasized on local or regional loyalties, put hindrances in centralizing economic and military resources of the state and with a view to enhance its rights, put economic pressure on the peasants. The feudal system strengthened itself with passage of time and was perfected during the so-called Rajput age. The Indians, then, had to suffer as well from its serious defects.

3. Guild system

India exported pearls, precious stones, cloth, perfumes, spices, indigo, drugs, coconuts and ivory articles while its main items of import were gold, silver, tin, lead, silk, and horses. The primary reason of the economic prosperity of India was the favourable foreign trade. The prices of daily necessities were quite low. Fa-hien described that even Kauries (sea shells) were used as medium of exchange. At that time, the Indians pursued sea voyages, constructed big ships and used them for travelling and trade purposes. The organization of trade and industry in guilds was a feature of Indian economic life since early times and it continued to be so during the Gupta age as well. Trade and industry, both high and low, were organized in guilds. There were guilds not only of the traders and bankers but also those of manual workers like weavers and stone-cutters. As against the Mauryas, who kept trade and industry under state control, the Gupta rulers emphasized the autonomy and independence of economic and administrative units and organisations. Therefore, these guilds enjoyed sufficient autonomy to manage their own affairs and participated effectively in the economic life of the people. These guilds had their own property and trusts, worked as bankers, settled disputes of their members and issued their hundis and probably even coins.

4. The Social Condition

Though emphasis was placed on the fourfold division of the society, it was interpreted liberally. The supremacy of the Brahmanas was asserted but other castes were also assigned respectable status while the Kshatriyas were given a status practically equal to that of the Brahmanas and also the right to perform religious rituals. The status of the Vaishyas and Sudras also improved. Except the Brahmanas, people of other castes were free to choose their own professions. Thus except the untouchables, people of all castes were given freedom to choose and change their professions.

Aryan patriarchal society had become the norm and that was primarily responsible for lowering the status of women. It was advocated that girls should be married before achieving puberty. Education was limited only to upper-class women. There was no purdah system but intimate contact between men and women were not appreciated. The practice of sati (burning oneself on the funeral pyre of the husband) had come into vogue, though it was restricted to upper class families and that too only at a very few places. Because of increased prosperity and city life the institutions of prostitution and Nagara-Vadhu (bride of the city) had also become popular. However women were free to educate themselves, marry at a later age, choose their own husbands and participate in all social, religious and political activities and functions. Monogamy

was the usual practice. But the members of the ruling class and rich people used to have several wives. There were no restrictions on the remarriage of widows but if they did not marry they had to observe perfect celibacy. Women occupied a respectable place in the family, could inherit property, could choose suitable professions and even occupy the position of Acharya (instructor of vedic mantras). The Yagyavalkya-smriti stated that the wife was the successor of the property of her husband in case there was no son. The daughter's rights were to be considered only afterwards.

The people mostly observed simplicity in their food and clothing. Meat and wine were generally avoided. Only Kshatriyas and low-caste people included them in their diet. The staple diet of people was wheat, rice, pulses, vegetables, fruits, milk and milk-products. The dress of common man was dhoti and shawl. However, because of the influence of the Sakas and Kushanas, coats and trousers were adopted by the members of the ruling classes. Women used dhoti, bodices and petti-coats. The Saka-women used jackets as well. The garments were made of silk, cotton or wollen cloth. Varied types of ornaments were used. Necklaces, anklets, bangles, armlets, earrings, finger-rings, girdles, ornaments for foreheads etc., were all used. However, there seems to be no fashion of any ornament for the nose. The ornaments were prepared from gold, silver, pearls, diamonds, ivory, etc. cosmetics were used by both sexes. The living standard of the common people was simple but the town-life had become glamorous and sophisticated.

5. Administration of Justice

Central Government

The king was the head of the state as well as that of administration. The royal power and prestige had increased and emphasis has been described as the incarnation of Dharma or that of god Vishnu on earth. Yet the kings could not afford to be selfish depots. They had to rule according to Rajya Dharma and with the help of their ministers. The princess and the successors to the throne were given proper education and they shared the responsibility of administration in different fields. The royal ladies too could participate in administration. Probably, Kumaradevi participated in administration during the rule of her husband Chandra Gupta I.

The king was assisted by Amatyas and ministers in administration. The Kamandaka-niti-shastra made clear distinction between Amatyas and ministers. Amatyas were simply important executive officers and in no case were advisors to the king while ministers who were heads of their respective departments were also advisors to the king in administration. Amongst the highest officials of the central government were the Maha-mantri, the Maha-baladhikrita, the Maha-dandanayaka, the Maha-pratihara, the Sandhi-vigrahika and a class of officers called Kumaramatyas who could be appointed to look after district administration.

Mostly the government servants were paid in cash. Proper attention was given to the dispensation of justice. Mostly fines were imposed on law-breakers and corporal punishment was given only in extreme cases of repeated offences. In general, the punishments were light. The police duties were probably looked after by the Dandanayakas. The Gupta rulers also kept an efficient spy system.

Judiciary

The king was considered to be the incarnation of justice and so justice was often administered by the sovereign himself. There was also a high official at the centre for justice. There was the Supreme Court which tried important local cases and entertained appeals against the decisions of the lower courts. Then, there were judges at the headquarters of a district who had the assistance of the chief Sethas and Kayasthas of the locality, and representatives of commercial and official cases. Judicial methods included trial by ordeal. In addition to official courts at the headquarters of districts and provinces, there existed a number of popular special courts of self-governing corporations or guilds which took cognizance of disputes arising among their members.

The Provincial Administration

The Gupta rulers maintained the traditional system of managing the provinces. However, there was one novelty. They made use of the representative system at the various stages of administration. The empire was divided into provinces called Bhuktis or Desas. The provinces were divided and sub-divided into Vishayas, Mandals and Bhogas respectively. The smallest unit of the administration was Grama (village).

6.Revival of Hinduism

Neo-Hinduism which mostly provided the base to modern Hinduism was organized during the Gupta age. The Gupta rulers largely participated in it. They provided protection to the Bhagavata sect of Hinduism, called themselves Bhagavatas, worshipped god Vishnu and his spouse Lakshmi, marked Garuda (vehicle of Vishnu) on their state-flag, performed Asvamedha sacrifices, gave large donations to Brahmanas and built many temples. Besides, a large number of scholars wrote different texts and revised or compiled the old ones which certainly helped in the growth of Hinduism.

Jainism and Buddhism also remained popular during this period and efforts were made to strengthen it further. The one basic feature of the religious life of the Gupta age was the spirit of religious toleration between different religious communities. The scholars of Hinduism, Buddhism and Jainism held religious and philosophical debates amongst themselves, wrote their religious texts or gave them fresh interpretations and thereby tried to establish superiority of their respective religions over their rivals.

Dharmasastras

The age of Gupta has been regarded as the classical age in India. It is primarily because of its progress in the field of literature both religious and secular. Hindu, Buddhist and jaina scholars produced the best literature by their writings by that time, Sanskrit language had virtually become the national language of India so the most of the works were in Sanskrit. The beautiful Sanskrit in Kavyas time which was in the process of growth even prior to Gupta age reached its maturity by the fourth and fifth century AD. The epics, the Ramayana and Mahabharata received their present shape during this period, The puranas were also completed during the Gupta age. Many smritis like Narada's smritis, Brahaspathi smriti and different dharmashastras were completed now. Vyas wrote his commentary on Yoga sutra of Patanjali and Vatsiyana his kamasutra the Panchtantra was also recompiled during this age. However, the greatest writer for this period was Kalidasa who wrote many scholarly works like Kumarsambhava, Raghuvamsha, Meghaduta, Rithusambhara, Malvikagnimitra and Abhijnana Shakuntalam which have been regarded as the best one.

8. Age of the Pallavas

Pallavas ruled the Tamil country for more than 400 years. Several views were expressed on their origin and early history. They ruled the northern parts of the Tamil country, usually called Tondainadu. During their rule they had conflicts with the Western Chalukyas on the north and Pandyas on the south. Mahendra I, Narasimhavarman I, Nandivarman II are the most important kings of the dynasty. After Dantivarman the Pallava kingdom declined. With the rise of the Cholas it was incorporated within the Chola kingdom.

Pallavas of Prakrit Charters (275-350 A.D.)

The political history of the Early Pallavas are known from the few Prakrit copper plates issued by them. They, however provide very little information. The earliest member of the Pallava dynasty known from inscriptions is Simharvarman. He is known from the Manchikallu stone inscription as belonging to the Pallava family and Bhardhvaja gotra.

Pallavas of Sanskrit Charters (350-550 A.D.)

The Sanskrit charters give the list of kings who ruled from Kumaravishnu I. The relationship between the kings are not clear.

Pallavas of Simhavarman line (550-903 A.D.) include

Simhavarman III (550-560 A.D.)

Mahendrarvarman I (580-630 A.D.)

Narasimha Varman I (630-668 A.D.)

Paramesvaravarman I (669-690 A.D.)

Narasimhavarman II (Rajasimha II 690-728 A.D.)

Pallavas of Nandivarman III line

Nandivarman II (731-795 A.D.)

Dantivarman (796-846 A.D.)

Last Pallava rulers(846-903 A.D)

1. Political conditions

The Pallavas were great administrators and they developed their political institutions. The society was divided but harmony prevailed. The Pallava capital Kanchipuram turned to be a centre of learning and attracted scholars from different parts of South India. The Bhakti movement triggered the religious revival of the Saivism and Vaishnavism.

The rule of the Pallavas was one of the constructive periods in the annals of South Indian History. In the administration, while retaining some aspects of the early periods they introduced new aspects. Several aspects of the Pallava administration continued even under the Cholas with some changes. They adopted the administrative divisions of the Satavahanas for the northern Tondainadu.

Extent and Political divisions

The country ruled by the Pallavas was called by them as Tondainadu (Tundirashtra in Sanskrit). The name Tondai mandalam was given to this territory during the Chola rule. The Pallava kingdom extended

from Nellore on the north and the river Pennar in the South. The Western Ghats and the Bay of Bengal were the limits of the country, respectively on the West and East. The districts of Nellore and Chittoor in Andhra Pradesh, Chennai, Tiruvallur, Kanchipuram, Vellore, Tiruvannamalai, Villuppuram and Cuddalore districts in Tamil Nadu constituted the Pallava kingdom.

Monarchy

The King was the head of the Government. The kingship was hereditary and the law of primogeniture was generally adopted. In the absence of a direct legal heir, members of the collateral line ascended the throne. This has happened only once in the history of the Pallavas. After the demise of Paramesvaravarman II, Nandivarman II, a member of the collateral line was installed as the king. The king was considered as the protector of the country from internal and external dangers. He was the producer of prosperity and restorer of Laws. They performed Vedic sacrifices like Agnishtoma, Vajapeya and Asvamedha. They also took numerous titles. They had couchant bull as their royal emblem. The Katuvanga one of the weapons of Siva was the emblem on the royal flag.

Administration

The king was assisted by a council of Ministers. They were called Amatyas or Amaichars (ministers). The ministers carried out the orders of the king and assisted him in all the matters of administration. They also played a vital role in the coronation and election of the rulers. The king was the head of the judiciary. Dharmasana was a judicial court of the central government headed by the king and performed the duties of appellate authority.

Provincial administration

The province was administered by Yuvaraja (Yuvamaharaja). To assist the prince a team of officers like Ayuktas and Adyaksas were appointed and controlled by the king. The sons of the kings's brothers or other close relatives were also appointed as the chiefs of the Rashtras. With the assistance of the officers appointed by the government like Desatikaris, Bhojakas, Sacchrantas the provincial administration was carryout out smoothly.

Village administration

The village was the smallest unit of administration. In the Ur type of villages the village committee or the Urar looked after the administration. The Urar consisted of local people, and cultivators. They carried out the royal orders in their villages. The Brahmana village was administered by a sabha or Alunganam. Its members were known as perumakkal. They also administered justice at the village level. The village administration was conducted through a number of sub-committees known as Variyams.

Revenue

The Government received revenue by way of taxes from the public and from the Government owned mines and forests. Land revenue was the main source of income. It was levied after a proper land survey. The land was classified as dry and wet lands and taxes were levied accordingly. In this assessment of taxes, water sources like, lakes, tanks, wells, rivers and uncultivated waste lands were exempted. Taxes known as Vari and Puravu were levied on cultivable lands. Garden lands, coconut trees, medicinal herbs and some varieties of flowers were taxed.

2.Society

Social divisions

The four fold divisions of society namely the Brahmans, Kshatriyas, Vaishyas, and Sudras were recognized in the Pallava period. Since the Pallava rulers were faithful followers of Vedic Dharma they took

keen interest in upholding the divisions in the society. The Brahmanas were numerically a minority community but were dominant in the Pallava kingdom. The Kashtriyas were warriors and rulers. They ruled the country and engaged in war. The Vaisyas constituted the trading section of the society. They organized themselves into guilds and performed trade activities. The Sudras were the lowest in the social strata and followed different professions, besides serving as agricultural labourers. They were treated badly by the other members of the society. Artisans, craftsmen and cattle keeper were also in the society.

Position of Women

Women were highly respected in this period. In the upper strata of society they had the right of property. They were generally pious, and made gifts of lands and money to temples. They were educated, intelligent, beautiful and skilled in various arts and crafts. The women in the lower strata were engaged in spinning and weaving. They sold flowers, milk and other commodities. They were devoted to their husbands and shared the duties of the family.

Education

Pallava period witnessed tremendous progress in the field of education. Hindu, Buddhist and Jain educational institutions were established at various places. The Pallavas promoted the Sanskrit studies. Some of the rulers like Mahendravarman were great scholars in Sanskrit. Ghatika, the institution of higher learning in Sanskrit was patronized by them. It was a residential institution offering free boarding and lodging to the teachers and the taught. Though sufficient information about the teaching about Tamil was not available, the amount of Tamil works produced during this period suggest the importance given to the Tamil studies in this period. Temples also served as centres of learning and provided free boarding and lodging to students. Provision was also made for reciting Mahabharata and Tevaram hymns. Both Saiva and Vaishnava Mathas encouraged the educational activities. Secular subjects like astrology, medicine etc. were taught to students. The Viharas and Jaina Pallis functioned as centres of education in spreading the Buddhist and Jaina systems of philosophy.

3. Economy

Lands and Irrigation

There were three types of village settlements. They are a Ur, Agraharas, and Nagaram. The Ur was the ancient type of settlement in which the land owners and cultivators lived. The Agrahara was a Brahmin settlement. It was also known as Brahmadeya or Chatuvedimangalam. The King own the personal land or farms. The temples also possessed some pieces of land. Lands were also leased on certain occasions. Land was mostly classified as cultivable and non-cultivable lands. Some tracts of land were used as pasture land. The rulers took steps to increase the area of cultivation by reclaiming land. The pallava kings took the title Kaduvetti, signifying their act of reclaiming lands for cultivation.

Excellent irrigation facilities were provided during the Pallava period. The waters of the rivers Kaveri, Palar, and Pennar were used with a network of canals. Besides these canals pallava rulers also constructed tanks for storing water during rainy season. Irrigation tanks, Tirayaneri, Mahendra tataka, Chitramaya tank, Paramesvara tank and Kaverippakkam tank were some of the tanks excavated and maintained by the Pallave rulers.

Industries and Trade

A well developed network of village industries thrived in the Pallava kingdom. Industries based on agricultural products like jiggery making, oil extraction, were established in the most important villages. Cattle breeding were another profession followed in the dry regions. Weaving, dyeing, pottery making, carpentry, ivory working, stone and shell cutting, bead and bangle making were the other professions followed by the population. Both inland and foreign trade flourished. There were markets in different towns wherein

commodities were sold. there were highways for transportation of goods from one place to another. River transportation was also resorted to. Pallavas maintained overseas contacts especially with South East Asia, China, Myanmar (Burma) and Srilanka.

Coinage and Units of Measures

In the trade transactions barter system prevailed. Coins were also in circulation and were used as medium of exchange. The coins were referred to as Kanam in Pallava inscriptions. The coins were made of lead or copper with or without legends. Gold and silver coins are very limited. They bear the bull emblem, the royal symbol of the pallavas on the obverse and a twin masted ship with sails on the reverse and many other were also found.

The land was measured in units like Nivartana, Padagam, Pattika, Veli, Ma and Kuli. The dry land was measured by the unit of Plough. For measurements of lands, different units of measuring rods were used. The Kalanju and Manjadi were used in weighing gold and other precious objects. Kalanju was a weight equal to 45 to 50 grains. Manjadi was equal to 1/20 of a Kalanju.

4. Contribution to arts and architecture

The pallava kings patronized fine arts like Architecture, sculpture and paintings. They made remarkable contribution to these fields. Numerous sculptures of deities found in Tamil country show the excellence gained by the artists.

Architecture

The Pallavas initiated the rock-cut architecture in Tamil Nadu. The cave architecture, monolithic structures (rathas) and structural temples were popular during that period. Paintings excelled in the art of mural paintings also. Traces of fresco paintings are found in a few places.

In the far south, the temple architecture began with the Pallavas. Many temples were constructed in honour of different Hindu gods and goddesses under the royal patronage. The Pallava architecture grew in stages. Its progress has been marked in four different stages according to the changes which were introduced in it from time to time. The art, when it made its beginning between the period 600-625 A.D., has been called the Mahendra school of art the art which developed during the period 625-647 A.D. has been called the Mamalla school of art. The Rath temples of Mamallapurama (Mahabalipuram) were constructed during this period. These have been regarded as the finest pieces of the art of architecture in south India. Besides, temple of the five Pandavas and Varaha temple were also constructed during this period. These temples have got beautiful images of gods and goddesses and find specimens of paintings as well. The art, developed during the period of emperor Rajasinha in the eighth century, has been called the Rajasinha school. Some of the temples of Kanchi and Mahabalipuram were constructed during this period among which temple of Kailashnatha (Siva) at Kanchi has been regarded as thhe finest. The last school was named Aparajita school after the name of king Aparajita. The temple of Bahasara was constructed under his school. This was the highest stage of the growth of the art of architecture under the Pallavas.

9. Age and extent of the Imperial Cholas

The Imperial Cholas dominated the history of Tamil country. They ruled for about 450 years. They built numerous temples and a few magnificent ones. The Cholas ruled the country lying between the two Vellarus: one on the north and the other on the south. On the east it was bounded by the Bay of Bengal, and on the west the place called Kottaikkari (Tiruchirappalli District). This area comprised roughly the districts of Cuddalore, Nagapattinam, Tiruvarur, Thanjavur, Pudukkottai, Tiruchirappalli, Perambalur and Ariyalur. The 9th century they emerged as a recognizable power in Tamil country after defeating the Muttaraiya chieftains and the Pallavas. Within a century, they rose to prominence and conquered the northern Tondainadu, southern Pandiyanadu and considerable regions in Karnataka and Andhra Pradesh. Their power was felt in the countries of Southeast Asia and Srilanka. They declined at the end of the 13th century, when the Pandyas rose to Prominence.

1. Economic conditions:

Land economy: Lands were owned by individuals. Joint ownership of lands also existed. Usually son inherited his fathers property. There were big and small land owners. Many temple now emerged into big land lords. Lands donated to temples were called Devadana, Tiruvidaiyattam and Tirunamattukkani. Land given for the maintenance of a mathat was called Madappuram. The lands donated to Buddha and Jaina pallis were known as Pallichchandam. The lands donated to educational institutions were known as salabhoga. Lands were given as kani to perform certain duties of the state. These holdings were given to officials and servants as Jivita, Bhoga, Kani and Vritti. Facilities were provided for irrigation, from rivers, canals and tanks. The Chola kings provided funds to excavate and maintain irrigation tanks and channels. Rajendra I founded the new city of Gangaikondacholapuram and dug a very big lake and named it as Cholagankam.

Occupations and Industries: The Chola period witnessed economic prosperity and extensive trade and commercial contacts. Agriculture was the most important occupation. Tenancy cultivation was common. The temple lands and lands of the Brahmanas were under tenant cultivation. There were landless labourers who worked in the agricultural lands and earned their livelihood by daily wages. The remuneration was usually given in grain. The manufacture of sea salt was carried on under Government supervision. The potters, weavers, shepherds and other s worked in the villages. Images of gods and goddesses were made of bronze, gold, pearls and precious stones. Some of these craftsmen worked as a group and their work was supervised by their chief of guilds and these were marketed.

Trade and Commerce

The chetti merchants looked after the trade and commerce. Kanchipuram, Mamallapuram and Tirukkalukunram were important production centres for textiles. The Manigramam was an ancient guild, which carried trade in precious articles. They maintained extensive overseas trade, they had their own regiments to protect the merchant trains and their goods. They built a Vishnu temple at Pagan in Myanmar. There were big roads and small roads connecting important cities, towns and villages. Lot of things were exported and there was great demand for horses and the Arabs involved themselves in horse trade. The Chinese had trade relations with the Tamil country. The Chinese court had sent trade missions to the Chola country and Rajaraja I and Rajendrs reciprocated by sending trade mission to the Chinese court.

2. Political administration

The Chola administration introduced the Valanadu system in the Tamil country. State and Local Administration functioned on some sound principles. the society showed some signs of change. In this period developed the Valangai and Idangai sections. The economy and trade was prosperous. Trade to Southeast Asian countries and Srilanka was prosperous.

Central Administration

The Chola state has been understood differently by several historians. Burton Stein understood the Chola state as segmentary state and pointed out the lack of bureaucracy and suggested the existence of ritual sovereignty. G.W. Spencer described the Chola state as a plunder state, in which the state structure revolved against the large scale plundering raids committed by the State. Kethelen Gough, has suggested that it was a theocratic irrigation state. D.D. Kosambi has argued for a feudal state. The Chola state was a centralized state having an efficient bureaucracy. The central figure of the Chola state system was the monarch. He had some unlimited powers.

Revenue Administration

The Cholas maintained an efficient system of finance. Land revenue (puravu vari, kadamai) was the major income of the Chola state. Lands were surveyed and classified for taxation purpose. Apart from land tax, irrigation cess, some payments (vedinai), and obligations (echchoru) were collected. The land owners and cultivators were also to perform some free services to the state (amanji and vetti). Various taxes have been collected from the peoples. Profession tax and other taxes were also collected. Ulgu was a custom duty collected on commodities. Kulothunga I abolished the customs duty and took the title, Sungam tavirtha Chola.

Judicial and Military Administration

The village court tried the local crimes and civil cases. The Dhanmasanam also tried some cases. However the composition and functions of Dhanmasanan were not clear. King's court enquired most of the appeals. Humanitarian considerations dominated the proceedings of criminal cases. Prisons were maintained in many towns of the Chola period.

The Imperial Cholas kept an efficient standing army. Infantry, cavalry and elephantry were the major divisions of the Chola army. More than 70 army regiments were known for the Cholas. Among them were special regiments like bow men, and Anukka and Velaikkara segments existed. Munrukai masenai was another kind of special force of the Chola military. Separate training quarters like kadagams existed. They also maintained a powerful army.

The Village administration and the Local Self Government

The village was administered by a village assembly. The Ur assembly comprised of the local people. The Sabha, the assembly of a Brahmadeya was composed by Brahmana land lords. The Nagaram was administered by merchants. The village assemblies were semi-autonomous institutions functioning with freedom for attending to the needs of the locality. The administration was conducted by the committees called variyams. The members of the variyam were elected from the 30 kudumbus (wards) and each kudumbu elected one representative among its members. Pon variyam (gold) was another committee specially constituted to assess the purity of gold. They shall hold office for one full year.

3. Society

The Chola society was divided in to various groups. The traditional four sections of the society namely, the Brahmanas, the Kshatriyas, the Vasiyas and the Sudras existed. The four caste groups followed the traditional occupations. In spite of different caste and sub groups, there existed the social harmony among the people. However the upper classes in the society enjoyed privileges in the society.

Women

Women in Cholas society were well treated and respected but they did not have equal rights. The women were given property as sridhana at the time of her marriage and this constituted her own property. Wives were expected to look after the household affairs. The system of polygamy existed among certain communities in the society. The condition of the widows was very pathetic and their presence was considered as inauspicious. They lead a simple life renouncing the joys of life. They were mostly at the mercy of the male members.

Education and Literature

The salai became an important centre of learning. The Kandalur salai and Parthivasekharapuram salai are considered as famous centres in Kerala. Higher education was pursued in religious mutts and temples. The Chola rulers supported the education by providing sufficient grants. In these centres Vedic studies were imparted. In some cases food was also served to the students. There were special institutions established as at Tirumukkudal, to impart medical education. Libraries in temples known as Saraswatni-Bhandaram supported the education. The Chola period is generally considered as a period of creative epoch in South Indian History.

4. Religion

Saivism was a popular religion in this period. Siva was mostly worshipped in the form of lings. It was installed in most of the Siva temples and worshipped. Many temples for Siva were built by the Chola kings. They also provided with munificent endowments. Tradition says that Rajaraja I saved the palm leaves of the Tevaram hymns from the destruction of white ants. In many temples the hymns of Tevaram were recited.

Vaishnavism was another important religion followed in this period. Vishnu's various forms were worshipped. The Chola rulers built Vishnu temples and granted donations for their use. Tiruvoymoli, the sacred hymn of the Vaishnavites was sung in all Vishnu temples. Grants were made for singing Tiruppadiyam in Vishnu temple.

Other Religions

Though the Chola rulers were Saivites, they were tolerant towards other religions also. Jainism had a good patronage of the kings and the people. Digambara Jains were also popular during the Chola period. Buddhism was not as popular as Jainism in the Chola region, however the Cholas supported it.

5. Contributions to Art and Architecture

The Cholas inherited many of the Pallava traditions in Art and Architecture. Throughout their kingdom, hundreds of temples were built by them. The early Chola temples are small in dimension with a small garbhagriha, vestibule and a pillared mandapa. The Vimana is either square or semi circular, with few storeys. It has a dome shaped sikhara. The external walls of the sanctum and mandapa are decorated with ornamental pilasters. Niches are not provided in the earlier examples, while in later ones, they are provided on the three sides of the sanctum. These niches bear sculptures of Brahma, Daskhinamurthi and Vishnu or Lingodbhava or Ardhanari.

Sculptures and Bronzes

This period witnessed a tremendous progress in the realm of sculpture and Bronzes. Sculptures were used to decorate the walls, pillars and other portions of a temple. Men and women are gracefully chiseled as seen in the Nagesvaraswami temple at Kumbakonam. Scenes from Ramayana, mahabharatha and Puranas were sculptured. Decorative sculptural friezes like floral designs, friezes of elephants, lions, yalis, ganas and birds are found on the various members of a temple. The Chola artists excelled in the casting of metal images. The images were made of solid, hollow, or semi-hollow with thick sides. The Nataraja icons from Nagesvaraswami, Tiruvalangadu, Gangaikondacholapuram and Chidambaram temple are masterpieces of the Chola art. A beautiful bronze image of a woman (Parvathi), now preserved in the Art gallery at Washington is another excellent piece of bronze art of the Cholas.

Paintings

The mural paintings are found on the walls and ceilings of the pradakshina passage in the Brihadisvara temple at Thanjavur. Some of the panels illustrate episodes in the life of Sundaramurthi Nayanar. The Tiripuranthaka panel is said to be the grandest exposition in the whole series. The Vijayalaya Cholesvaram at Narttamalai also contains some faded paintings.

10. Bhakti Movement

South India, particularly the Tamil country, has always been receptive to religious ideas in a spirit of toleration. About the 5th century A.D. genuine fears came to be entertained among thinking people here that the whole country would go over to the Buddhists and the Jains. Then

arose a wave of popular unrest in which the devotees of Vishnu and Siva, known respectively as Alvara and Nayanmars, bestirred themselves to restore Hinduism to its former position of importance. This movement of inspired devotionism reached its peak early in the 7th century A.D.

1. Alvars and Nayanmars

The Alvars were the devotees of Lord Vishnu and they were twelve in number. Some of the Alvars were: Mudal Alvar, Thirumalisai Alvar, Tirumangai Alvar, Periyalvar and etc

The Nayanmars are the devotees of Lord Siva and according to tradition they were sixty three. They included people from all walks of life like Nandanar of Adanur, an outcaste; Siruttondar, a Pallava general; and Punithavathiyar, a saintly woman of the merchant community. However, Tirunavukkarasar, Gnana Sambandar, Sundaramurthy and Manikkavachakar, collectively referred to as Samayakkuravar, are of outstanding importance in the religious tradition of Saivism.

2. Adi Sankara

Sankara maintained that the entire phenomenal universe is a stupendous illusion, Maya or a figment of the imagination. The ultimate reality is Brahman or Paramatma or the universal soul of the Upanishads. The individual soul or the Jeevatma is identical with the Paramatma and salvation is the realization of this essential identity through right knowledge and deep meditation.

3. Ramanuja and Madhava

He accepted the oneness and reality of the absolute propounded by Sankara but interpreted the Upanishads as not teaching a strict monism. He admitted chit, achit as included in the absolute but maintained that they are distinct and equally eternal. Thus he refuted the Maya-Vada of Sankara and reconciled devotion to a personal God with the philosophy of Vedanta. It would appear that he brought about a harmonious synthesis of what appeared to be two divergent schools of religious thought, the devotional cult and Hindu theology. His philosophy is known as Visishtadvaita or qualified monism.

Another teacher was Madhava at Kalyanpur in the Udipi district of south Kanara. He was a devotee of Vishnu. He did not attach much importance to Siva. He rejected the qualified monism of Ramanuja and established a system of frank dualism based mainly upon the Bhagavata Purana. According to him knowledge leads to Bhakti and the final aim of man is the direct perception of Hari or Vishnu which leads to Moksha or eternal bliss.

4. Sufism

If Islam had affected Hinduism, the influence of Hinduism on Islam was profound. It gave rise to Sufi movement in the domain of Islam. Islam has a kind of mysticism called Sufism. Its original source is the Quran and the life of Muhammad. Hinduism, Buddhism, Christianity, Zoroastrianism, Manism and Neoplatonism swelled it by a large contribution. Muhammad the prophet was a mystic and the mystical note sounds clearly in the utterances of the Quran. After the death of Muhammad, the followers of Islam had included such saints who encouraged the growth of certain fraternity of saints by their devotion, renunciation and spiritual life. All these influences led to new religious tendencies in the realm of Islam which came to be known as Sufism.

Sufistic orders

The Sufi saints were organized into various orders of Siulsilahs. Abul Fazl mentions fourteen Sufi orders. Of the various Sufi orders largely founded outside India, only two, the Ghisti and Suhrawardy, were the first to succeed in establishing themselves firmly on Indian soil.

1. The Chisti order
2. The Suhrawardy order
3. Qadiri (Qadri) order
4. The Naqshbandi order

5. Impact on Indian Culture and Society

All the reformers condemned caste system, denounced polytheism and idolatry, pleaded for faith and sincerity and advocated puritan life. They preached that true religion does not mean elaborate ritualism but devotion to and love for God. They pointed out that in Bhakti it is the almighty God that is the main object of a devotees adoration. The aim of religious revival was to synthesize Hinduism and Islam, to ensure the communal goodwill and unity and to create an environment of toleration and co-operation. They exposed the futility of all external ceremonies and worship, emancipated minds of the people from the domination of the priests and Mullas, minimized the religious favouritism, fanaticism and intolerance, helped the growth of rational life and self-knowledge. They safeguarded the Hindu culture, life and literature and kept the torch of Hinduism burning ever in the days of unprecedented political unheeavals, oppression, injustice and inhumanity.

UNIT-III

11. The Advent of Islam and the emergence of a synthetic culture

Synthesis of Hindu and Muslim Cultures

During the three hundred years of the rule of the Sultans of Delhi, the interaction between Hindu and Islamic cultures was mostly confined to the prosperous cities and well to do upper classes, but the Mughal period witnessed a remarkable Hindu-Muslim synthesis. The following factors led to it.

1. Indispensable support and goodwill of the Hindus for Peace, Law and Order.

With all their limited resources the muslim rulers in India found it difficult to establish a stable and efficient government in atleast foreign country like India. Though they have gained political sovereignty, they had to seek the cooperation of the Hindus to run a stable Government and to have peace law and order in the country. The Hindus dominated the economic life of the country because Muslim invaders did not bring administrators nor businessmen. Architecture done by hindu artisans and Hindu pundits offered advise for administering justice.

2. Policy of peace

The Muslim rulers could not afford to be in war like mood always and follow the policy of bitter animosity and percecution. They had to necessarily act in the interest of their subjects for peace, prosperity and safety.

3. Hindu support sought by Muslim sovereigns for war against Muslims

In the absence of strong central power several muslim kingdom rose in prominence in distant provinces. There were frequent wars between these provinces and delhi sultanate. This aided support and cooperation of the Hindus and compele the Muslim monarch to favour them.

4. New converts to Islam

Hindus converted to Islam retained their custom and manners in the new muslim society. They by doing so indirectly diffused Hindu culture in the Islamic society.

5. Compromising attitude of the Hindus

The Hindus realized the futility of waging war with their muslim master and surrendered to their political supremacy, abandoned hostile attitude and began the peaceful life. Alongside they expressed a keen desire to accommodate muslims in thei country.

6. The Intelligentsia in the Hindu and Muslim societies

Muslim scholars and saints began to study Hindu scripture and mixed freely with muslim population and vice versa. This allowed both the communities to understand and study the best elements of their litratures.

7. Policy of religious toleration

Except few muslim rulers the others adopted the policy of tolerance. They patronize fine arts and encouraged adopting Hindu religious practices and undertook to the Hindu shrines.

8. Growth of the spirit of mutual harmony, toleration and co-operation

With the lapse of time a spirit of harmony, toleration, compromise and cooperation appeared gradually between the muslims and hindus. These were the factors that brought about affusion of the two cultures.

12. The Delhi Sultanate

The Sultanate comes into being: the kingdom of Ghor did not long survive the death of Muhammad Ghori, but his Indian territories became the nucleus of a new political entity – the Delhi Sultanate. It brought about the advent of Islam into India as a political force. The Delhi Sultanate lasted for over 300 years, till it was finally overthrown by Babur in 1526 A.D. During this period about five dynasties of kings ruled from Delhi and they were the Slave kings, the Khiljis, the Tughlaks, the Sayyids and the Lodis.

1. The Dynastic History

The Slave Dynasty (1206-1290): After the death of Shahab-ud-din Ghori, his viceroy Qutub-ud-din Aibak, who founded the Slave Dynasty, ruled India from 1206-1210. He greatly extended the conquests made by Ghori and with the assistance of Muhammad Bakhtiyar Khilji he brought the whole of northern India under his sway. Other famous rulers of the dynasty were Iltutmish and Balban.

The Khilji Dynasty (1290-1320): The Khiljis retained the throne of Delhi for nearly thirty years. The most important and successful ruler of this dynasty was Ala-ud-din Khilji (1296-1316). He made Muslim power more stable in India. By 1312, the kingdom of Delhi reached its zenith. Nearly the whole of India was under Ala-ud-din Khilji. His empire extended from Lahore in the north to Dwarasamudra in the south and from Gujarat in the west to Lakhnauti in the east. It was the first Muslim empire that covered the whole of India.

Tughlaq Dynasty (1320-1412): Ghiyas-ud-din Tughlaq founded Tughlaq Dynasty. Ghiyas-ud-din and Muhammad Tughlaq both believed in the policy of conquest, subjugation and direct annexation. The Deccan kingdoms of Devagiri, Warangal and Dwarasamudra were all conquered and annexed. The empire of Delhi, thus reached its widest territorial limits covering nearly the whole of India under the Tughlaq Sultans. It was divided into 23 provinces and included Punjab, U.P., Bihar, Bengal, Tirhut, Sind, Malwa, Gujarat and the Deccan. But its integrity and solidarity could not be maintained for long by the Tughlaqs.

The Sayyid Dynasty (1414-1451): After the Tughlaqs, Sayyid Khizra Khan ascended the throne of Delhi and founded the Sayyid Dynasty. There were four rulers of the dynasty. The last ruler of this dynasty abdicated in 1451 in favour of Bahlol Lodi, who was the Governor of the Punjab.

The Lodi Dynasty (1451-1526): Bahlol Lodi founded the Lodi dynasty. When he became the Sultan, he suppressed all the disorder, and conquered Jaunpur which considerably strengthened his position. He was succeeded by his son Nizam Khan who assumed the title of Sikandar Lodi. His death in 1517 was a signal for the disruption of the Delhi empire. His successor Ibrahim Lodi was defeated by Babar on the historic plain of Panipat in 1526. It brought the Sultanate of Delhi to an end.

2. The Idea of Kingship

The Muslim Kings of India were sovereigns in their own persons. Instead of acknowledging the Khalifa's power, they struck their own coins and caused the Khutbah to be read in their own names and thus declared their independent sovereign authority.

The Muslim Nobility

The Muslim nobility wielded a predominant influence in the State as generals, administrators and sometimes as king makers. But it was not a hereditary, homogenous and well organized body. Though the Turks formed the majority in the nobility, there were in it also men of other foreign nationalities, like Arabs, Afghans, Abyssinians, Egyptians, etc. Some Indian nobles also held high positions.

The Central and Provincial Governments

Central government: There was a regular hierarchy of officers in charge of various departments who carried out their respective duties according to the Sultan's order who was, generally, the pivot of the whole administrative machinery. The Sultan carried on the administration with the help of his ministers. The Wazir was the chief minister. There were five main departments, namely, Revenue, War, Local and Provincial Governments, Markets and Agriculture and Justice. The Diwan-i-Wazarat or Revenue Minister dealt mainly with finance. The Ariz-i-Mamalik or the Minister in charge of the department of war organized the transport and commissariat. The Diwan-i-Insha or the minister in charge of the provincial government was to be in touch with governors of the districts and provinces. He was to receive their communications, put them before the Sultan and take his orders. The minister in charge of the markets et, issued licences to traders. He got octroi duties collected, and dealt with famine and other cognate questions of the kingdom. The minister of Justice or Chief Sadar supervised the work of the Qazis who administered justice and other officers associated with the Department of Justice. He also looked after the department called Diwan-i-Rasalat which dealt with religious matters and endowments.

Provincial Administration: Each province was a replica of the empire and was placed in charge of a great noble who exercised absolute power within his jurisdiction. Provincial governorship practically amounted to viceroalties which tended to become hereditary. The provincial governors were required to defend their frontiers and to manage their internal affairs.

Military Organisations

It consisted of the royal bodyguard, and the troops of the capital reinforced by the levies sent by the provincial viceroys and the contingents of Hindus troops. The main branches of the army were the infantry including archers, the cavalry, and the elephants. There was nothing like artillery which came to be used in later times. But the cavalry formed the back-bone of the army.

3.The Agrarian Conditions

The economic system of Delhi, Sultanate was feudal in nature. The nobles enjoyed social status and economic prosperity. The main source of livelihood for a large number of people in the village was agriculture. Cultivation was based on individual peasant farming with wells, the principal source of artificial irrigation, though there are references to some canals too; water from wells and canals was raised by linking the ancient Araghatta with pin-drum-gearing, so that it could be worked by animal power. This enlarged irrigation in the Indus basin. Crops dependent on artificial irrigation like wheat and sugarcane, were more valued than those raised on rain water. Food crops, commercial crops, vegetables and fruits were grown. Mango was particularly valued among fruits; grapes were produced in India from earlier times. Sericulture, the breeding of the mulberry silkworm for producing true silk reached India from China.

The village was a self-sufficient economic unit. The techniques of production were traditional. There were several craftsmen. In course of time, towns began to flourish and production increased. Towns had market places, Fairs were held, there was the manufacture of jewelers, ivory goods, carpets and other luxury goods.

The Revenue System

Land revenue, irrigation cess, one-fifth of the spoils of war, import duties and other taxes like the house tax, grazing tax, water tax and poll tax or Jaziya formed the important sources of revenue. The demand for land revenue was one-fifth of the produce but later on raised to one half.

12.8 Market Economy

There was an expansion of internal market due to the money economy and the improvement of communications. The large number of cities must also have stimulated commercial activity. A substantial portion of the produce of the countryside made its way to the urban centres in order to sustain the towns. Merchants called caravans were involved in transporting grain to the cities to feed the populace. In some places it suffered due to insecurity on the highways. Most of the trade was largely controlled by the Vaisyas, the Marwaris and the Muslims. The Banjaras were moving traders. There were also pedlars going from house to house. There were inns or rest houses for the convenience of merchants on the highways. Sindhis were famous for their greatness in trade. Hindus dominated the trade.

Market Reforms or Policies

Alauddin Khilji's market reforms were oriented towards administrative and military necessities. But the reforms also helped in many ways, whose effectiveness was a cause of wonder to the contemporaries. Few rulers of the Islamic world were able to control market prices effectively as Alauddin Khilji. He was in fact the first ruler who looked at the problem of price control in a systematic manner, and was able to maintain stable prices for a considerable period.

Barani says that Alauddin wanted to institute the market reforms because of two reasons. First, was due to the Mongol Threat. He wanted to recruit a large army to protect against the Mongol invasion. In order to give them a reasonable salary, he controlled the market prices by letting the price to fall. Second, was to impoverish the Hindus so that they would cease to harbor thoughts of rebellion.

Alauddin set up three markets in Delhi.

- a) The food-grains Market
- b) The cloth, sugar, ghee, oil, dry fruits, etc. market
- c) The horses, slaves and cattle market

13. The Mughal Empire

1. Political History

Zahir-Ud-Din, surnamed Babar, a prince of Farghana in Central Asia, invaded India, and in April, 1526, defeated Ibrahim Lodi, the Sultan of Delhi, and in the following year he won a notable victory of Kanwah over Rana Sanga. This led to the establishment of Mughal rule in India. Babar was succeeded by his son Humayun (1530-1540 and 1554-1556) who had to consolidate his hold in northern India.

The Suri Dynasty (1540-1554) and Sher Shah Suri: Sher Khan ascended the throne of Delhi as Sher Shah and founded the Suri Dynasty in 1540. His sound civil administration, original land reforms, works of public utility, and policy of toleration and justice entitle him to rank amongst the greatest sovereigns of India. The successors of Sher Shah were weak. Utilizing the opportunity provided by the chaotic condition in India at this time, Humayun returned from Persia and invaded India and regained his kingdom of Delhi after fifteen years of absence.

Akbar (1556-1605) and the establishment of National Monarchy under the Mughals: Humayun was succeeded by his son Akbar, and soon after his succession he defeated a great rival Hemu in the battle of Panipat in 1556. The Afghan rule came to an end and the Mughal rule began instead. After a series of campaigns he conquered and annexed Malwa, Gondwana, Gujarat, Ranthambhor, Chittor, Bengal, Kabul, Kashmir, Sind, Balochistan, Orissa and Ahmednagar. By his liberal policy of friendship towards the Rajputs and his matrimonial alliances with them, his abolition of the pilgrim tax and the poll tax or *Jezia* on the Hindus in higher ranks, Akbar mitigated the foreign character of his rule and created a national state.

His social reforms, his revenue and Mansabdari systems and good and sound civil administration entitle him to be called the real founder of Mughal empire.

Jahangir (1605-1627): Akbar was succeeded by Jahangir. He followed the policies laid down by Akbar, brushing aside only the extravagance of *Din-i-Ilahi*. But on account of the influence of Nur Jahan and her family, the Persian cultural elements crept in the court and the empire.

Shah Jahan (1627-1658): After a hard struggle Shah Jahan succeeded Jahangir. Suppressing the revolts of the Bundelas and Khan Jahan Lodi, he waged wars against the Deccan Sultans of Golkonda and Bijapur and succeeded in establishing Mughal suzerainty over them. He never alienated his Hindu subjects and firmly adhered to the political alliance with the Rajputs. Shah Jahan was the greater builder among the Mughals and his reign has been rightly called the golden age of the Mughal period. It marked the climax of the Mughal empire, but it also sowed the seeds of decay.

Aurangzeb (1658-1707): After the disastrous fratricidal war Aurangzeb ascended the throne of Delhi. From the very beginning he reversed Akbar's policy of national State and attempted to restore the Islamic character of the state. By his orthodoxy and advocacy of Islamic principles, his active anti-Hindu policy and by his severance of the healthy relations with the Rajputs, he created a theocratic state, and the national state ceased to exist. Aurangzeb was not fitted by his character and ideas to create such a compact nation. Akbar laid the foundation of the Mughal empire and created a national state, but Aurangzeb destroyed it. Aurangzeb was followed by a long line of weak successors, the last of whom, Bahadur Shah, was deposed and exiled after the mutiny of 1857 by the British to Rangoon where he died in confinement in 1862.

2. Nature of Mughal Administration

The Mughal administration was conceived and devised by Akbar. It was thoroughly organized national, broad bottomed, popular and modern. It has some foreign element in it. It is described as the Perso-Arabic system in Indian setting. The administration of Akbar continued for a long time with little changes. His revenue system and military system were modelled on that of Shershah.

Central Government: The Mughal king was an absolute ruler. He had all powers in his hand. He was the head of civil and military administration. He was helped by the Wazir or Vakil (the Prime Minister), diwan (the Finance Minister), Mir Bakshi (the War minister), Mer Sadr (the minister of Religious matters) and mir saman (the in-charge of the supply department). These ministers held their offices only upto the sweet-will of the emperor.

Provincial Government

The vast Mughal empire was divided into provinces called Subas for the convenience of administration. During the rule of Akbar, there were 15 provinces. In the time of Jahangir their number increased to 17. The number further rose to 22 in the time of Shah Jahan. The number of provinces were reduced to 21 during the days of Aurangzeb. Every province was under a governor called Subedar, but officially known as the Nazim. He was the emperor's representative in the province. He was the head of the military, police and the executive of the provinces. He had to maintain peace and order in the province; dispense even-handed justice; take measures for the public welfare, held Diwan in collecting the land revenue, maintain the provincial forts and perform other duties entrusted by the emperor.

Diwan was the next important person after Nazim. The duties of Diwan were:

- a. cause the extension of cultivation and habitation in the villages
- b. watch over imperial treasury that nobody may draw any money without due warrant
- c. give receipts (Qabz-ul-Wasul) to the agents when due money is paid into the treasury from the chests of the fotedars and other sources.

The third important officer of the province was Sadr. He was appointed by the central government. The king on the recommendation of Sudr-us-Sadr used to appoint him.

Amil, the revenue collector was the next important officer of the province who was appointed by the king or the central government. He was a revenue collector and had various duties. He had to deal with the rebellious Zamindars.

Bakshi of the province was appointed by the emperor on the recommendation of Mir Bakshi to see the recruitment, organisation, discipline and efficiency of the provincial army.

Qazi, the judicial head of the province was appointed to hear the cases. Kotwals were also appointed by the central government to maintain peace and order in the capital of the province and in other important cities.

3. Army

The Mughal military administration was built by Akbar. Akbar had a standing army. Among Akbar's innovative measures was the creation of the mansabdari system incorporating the institutions of army, nobility and civil service in keeping with the martial nature of the Mughal state, the administrative machinery was now organized on a military basis, and even officers performing civil duties were given military ranks. These were indicated by the mansabs given to them.

Mansabdari System

The Mughal Mansab was dual in nature, consisting of two numbers known as the zat and sawar. A mansabdar could be given the rank in two figures for example 1000/1000. The first figure always indicating the zat rank, the second his sawar. The zat was a personal rank indicating the position and status of the mansabdar. Sawar was the cavalry or military rank. It indicated the military obligations of the mansabdar, that is, the number of housemen and horses he was to maintain for the state. Generally for every unit of ten

men, the mansabdar was required to have twenty horses. To ensure that quality horse men and horses were maintained by the mansabdars, Akbar ordered that a Chehra (descriptive roll) be maintained for the soldiers and that horses that passed muster in daugh be branded with imperial marks. The mansabdars were paid a separate salary to meet their sawar obligations.

There were thirty grades among mansabdars. The grades varied from ten to ten thousand. The highest grades of the mansabdars were reserved for the members who are assigned Jagirs (lands) are called Jagirdars. The pay a mansabdars received for the zat rank was meant to meet his personal expulses and the sawar salary was to meet the costs of troops, horses. The mansabdars were generally paid in cash. But some mansabdars were assigned jagirs, i.e., land. The mansabdari system was the mechanism by which the Mughals sought to administer India more firmly and efficiently than in the past.

4. Revenue administrative system under the Mughals (carried by Todarmal)

The revenue administration under Babur and Humayun, the first two Mughal rulers, continued to operate as it was under the Sultans of Delhi. Afterwards, Sher Shah Sur provided an excellent land revenue system. Later Akbar made efforts to improve on the revenue system set up by Sher Shah with the assistance from experts like Muzaffar Khan, Itimad Khan and Raja Todar Mal, the revenue minister.

Akbar's greatest achievement was the land revenue administration. Todar Mal carried out in many parts of the empire, an improved system of settlement (Bandobast) or assessment of the revenue based on fairly accurate measurement and classification of the kind of soil. This settlement is called Ryotwari. All cultivable land was measured and classified in four grades, according to fertility. These grades were:

- a. polaj, which was never allowed to be fallow and was always in cultivation
- b. paravati, which was occasionally left fallow for a year or two years to recoup the fertility
- c. chacher, which was allowed to be fallow for three or four years, to gain the fertility and
- d. Banjar or barren land which remained fallow for five years or more

Various methods of revenue collections were followed in Mughal India.

The Jagirdari System

Assignment of a piece of land to an individual for the purpose of collection of revenue in lieu of cash salary is an age-old practice in India. In the Delhi Sultanate period such assignments were called Iqtas and the holders Iqtadars. The Mughal emperors also implemented this system and the areas assigned were called Jagirs and their holders, Jagirdars. It is to be remembered in this connection that it is not land that was assigned but the right to collect revenue or income from the piece of land.

The framework of the Mughal Jagirdari system began during the reign of Akbar and in course of time it underwent modifications. Babur and Humayun continued the collection of revenue from the assigned territories through Wajahdars by fixing 'wajah'. In the time of Akbar, the territory was broadly divided as Khalisa and Jagir.

The revenue of Khalisa territory was collected and deposited in the imperial treasury. Depending on the rank the Jagirdar was assigned the collection of revenue in lieu of salary in cash. The maximum area of the territory was assigned to Mansabdars on the basis of their rank. The estimated revenue from the territory was called 'jama ojamadari' as it was calculated in 'dam'.

Dam is a small copper coin. Generally, the jama included land revenue, in-land transit duties, port customs and other taxes too. This is also known as 'sair jihat' and 'hasil' or the amount of revenue actually collected. There were various types of Jagirs or revenue assignments.

They are:

- (1) Jagirs, which were given in lieu of pay known as Jagir Tankha,
- (2) Jagirs given to an individual on certain conditions called Mashrut Jagirs,
- (3) Jagirs with no involvement of obligations of service and were independent of rank known as Inam Jagirs, and
- (4) Jagirs, assigned to Zamindars in their home lands called Watan Jagirs.

Of these varieties, Tankha Jagirs were transferable for every three or four years. Watan Jagirs were hereditary Jagirs and non-transferable. Yet, all these types of Jagirs were liable for conversion. Thus, the Jagirdars were allowed to collect only the stipulated amount fixed by the king.

The Jagirdar collected the revenue through his own officials like Karkun, Amir and Fotedar. The imperial bureaucracy kept a vigilant watch over the Jagirdars. The Diwan of the Suba saw to it that the Jagirdars never harassed the peasants for excess payment. From the 20th year of the reign of Akbar, an Amir was posted in the Subha to see that the Jagirdars strictly implemented the royal orders.

In times of difficulty, the Jagirdar took the help of faujdar for the collection of revenue. During the later period of Aurangzeb's reign, there arose a crisis in Jagirdari system and this in turn led to a crisis in the Mughal Empire.

5. The Zamindars

We also come across the term Zamindars besides Mansabdars and Jagirdars in the official Mughal records. In the Mughal period, the term was used in a very wide sense. It meant the petty land holders in the villages and descendants of old ruling families and the Rajputs and other autonomous chiefs who exercised administrative authority in their areas. They also maintained armed forces and forts depending on their status.

The Zamindars were the local elite or rural aristocracy who exercised authority in their areas. The Mansabdari and the Jagirdari were the two main institutions created by Akbar to consolidate and expand his empire which embraced both civil and military sectors of administration. Thus the Mansabdars, Jagirdars and Zamindars were a part of the Mughal nobility which acted as a prop of the Mughal administrative structure created by Akbar and nurtured by his successors.

It is of great interest to note as observed by J.F. Richards, "the structure created by Akbar and his administration survived with surprisingly little change until the early years of the 18th century. Imposed and backed by the overwhelming Mughal power, this structure included beneath the tough defense of rural life and reshaped the economy, culture and society of Mughal India"

6. Agrarian Relations

Akbar introduced the improved system of revenue settlement. This gave a fillip to agriculture, food production increases. Food was extraordinarily cheap during their reign. The chief crops of the period were barley, wheat, sugar-cane, pulses, millets, cotton, oil seeds, indigo etc. In 1604, European traders introduced tobacco and maize into India and since then they came to be extensively cultivated. There was noteworthy development in horticulture. The technique of grafting was used to improve the quality of fruits. After Akbar's time, agriculture was affected in the empire. Agricultural production suffered repeated setbacks owing to recurring famines. In the period of Aurangzeb, the conditions of the peasants became worse. Agriculture received a serious set back due to his endless wars and rebellions.

7. Art, Architecture and Culture under the Mughals

The Mughal period was an age of cultural magnificence, of excellence in fields as varied as architecture, painting, music etc.

Though Babur had commissioned the construction of several monuments, he was more fond of gardens. Only one mosque that can be attributed to Humayun has survived in Agra. Akbar's most prominent construction in Delhi was the mausoleum of his father, Humayun. Akbar built the city of Fatehpur Sikri. The city had nine gates. It was famous for sandstone buildings. Some important buildings are, the Jama Masjid, the Buland Darwaza, the tomb of Shaik Salim Chishti, the Diwan-i-khas, the private audience hall, the Anup Talao, the richly carved Turkish Sultan's house, the Khwabagh or Akbar's sleeping chamber, the Daftar Khana or record office. In constructions, the Hindu and Muslim (Persian) style of architecture were blended. The imperial architectural style was carried to the various parts of the empire by Akbar's nobles.

Jahangir was a patron of painting rather than architecture. The famous architectural creation of his time are the tomb he built for his father, Akbar at Sikandra, near Agra and the tomb of Itimad-ud-daula, father of Nurjahan, the queen at Agra. Jahangir laid beautiful gardens.

The period of Shahjahan is the golden age of Mughal architecture and reached its zenith. Shahjahan too was fond of gardens and ordered a number of them to be laid, the most famous of them being the Shalimar Garden in Kashmir. The monument by which he is best known is the Taj Mahal, one of the seven wonders of the world built in the memory of his wife, Mumtaz Mahal. Shahjahan was called a prince of builders. His reign was famous because art and architecture reached the high water mark of glory during his time. He is called Engineer King. He constructed magnificent buildings at Agra, Delhi, Lahore and several other places. He founded the present city of Delhi. His excellent creations were the Red Fort and Jama-i-Masjid at Delhi. Diwan-i-Khas and Diwani-i-Am are famous marble structures in the Delhi Red Fort. The best specimens of Hindu-Islamic architecture are found at Agra. They are, the Moti Masjid, Diwani-i-am and the Diwani-i-khas.

Aurangzeb was a puritan and therefore discouraged art and architecture.

Cultural conditions during the Mughal period

The Mughal emperors patronized literature and they contributed themselves to literature. Persian was the language of the Mughal court. The first of the Mughal rulers, Babur was an eminent poet in Turki and Persian and wrote the lyrical Diwan-i-Babur and his autobiography, the Baburnama. Humayun was a lover of poetry and a student of mathematics, astronomy and astrology.

Akbar could neither read nor write, but was well informed in a number of subjects. He owned a splendid library of 24,000 manuscripts on subjects like theology, history, poetry etc. read to him. During Akbar's reign important histories were composed. Abdul-Fazal wrote Ain-i-Akbari (institutes of Akbar). Akbarnama (history of Akbar). Badauni was the author of Tarikh-i-Badauni. Gulbadan Begum, Babur's daughter wrote Humayunama. Some great Sanskrit works were translated into Persian. Raja Todar Mal translated the Bhagavata Purana into Persian. Abdul Fazal and his brother Faizi translated Sanskrit works into Persian. The Ramayana and Mahabharata were translated by Badauni. The Atharvaveda was translated by Ibrahim Sirhindi. The arithmetical work, the Lilavaty was translated by Faizi. The first Persian-Sanskrit dictionary was compiled during Akbar's period. He patronized many Sanskrit poets. The great Persian poets of Akbar's court were Ghazali and Faizi. Tansen and Kesavadas flourished in Akbar's court.

Birbal won the title Kavipriya. Raskhan a devotee of Krishna wrote a number of poems. Sur Das, the blind bard of Agra composed Sursagar, Tulasi Das, who wrote Ramcharitramanasa, popularly known as Ramayana occupied the first place among Hindu poets of the age. Jayasi wrote Padmavati.

Jahangir wrote his autobiography called Tuzuk-i-Jahangir.

Shahjahan's period was the golden age in the literature. In Shahjahan's court, some of the great Persian, Hindi and Sanskrit scholars and poets of the age had congregated together. Dara Shukoh, son of Shahjahan wrote "Mingling of two oceans" and he was an author of great religious and philosophical works in Persian. The most important Hindi poets were Sunder, Senapati, Siromani Misra etc.

Aurangzeb was a great scholar in Arabic and Persian. He had knowledge of Turki and Hindi. He was a specialist in theology and Islamic Holy Law. But he was a puritan who hated poetry and fine arts. Aurangzeb did not extend his patronage to Sanskrit scholars. The age of great poets came to an end.

UNIT- IV

14. Decline of the Mughal Empire and the Emergence of the East India Company

1. Causes for the Decline of the Mughals

It has been well remarked that nothing can be traced to one cause alone. The downfall of the Mughal empire is no exception to this general rule. There were many causes which led to the downfall of the Mughal empire. It would be better if these causes are discussed under the following heads

- a. Aurangzeb's responsibility
- b. other causes of the downfall

Aurangzeb's responsibility: there is no denying the fact that Aurangzeb was to a great extent responsible for the downfall of the Mughal empire. He in large measures, added to the destruction of that mighty structure which was founded by Babur and later on strengthened by Akbar. The main causes showing his responsibility were the following.

- a. Religious policy of Aurangzeb
- b. His ill-treatment of the Rajputs
- c. Ill-treatment of the Sikhs
- d. His provoking the Marathas
- e. Conquest of Bijapur and Golkunda
- f. His disastrous deccan campaigns
- g. His policy of over centralization
- h. His suspicious nature
- i. His too much puritanism

Other causes for the downfall include :

Weak and incompetent successors of Aurangzeb:

There is no doubt that Aurangzeb had set the ball of the downfall of the Mughal empire rolling, but if his successors had been wise and brave, they would have saved the empire, at least for some time. But unfortunately they were all weak, incompetent and cowardly. They spent much of their time in their harems and never thought of doing anything good for their people. Because of their incompetence they played the role of puppets in the hands of selfish ministers and other nobles and in this way they brought misfortune, both for themselves and for their empire. In such a state of affairs none could save the Mughal empire.

Lack of brotherly affection:

Aurangzeb's successors were not only weak and incompetent but they were also devoid of brotherly affection and did not hesitate even to kill their nearest kith and kin. A divided house could not face enemies, instead it encouraged them to fish in the troubled waters. While the different Mughal princes ruined themselves in fighting and killing each other their opponents grew powerful at their expense and eventually brought their ruin. Such a family where fathers, sons and brothers regarded each other as enemies was doomed to lose its political supremacy one day or the other.

No definite law of succession:

Moreover, the Mughals did not follow any definite law of succession and consequently at the death of almost every king, there were bloody and disastrous wars of succession to get the throne. In such wars not only a great many princes, nobles and soldiers were killed but the disruptive tendencies also got an opportunity to raise their ugly head. Had there been no wars of successions among the Mughal Princes the Mughals might have prolonged and saved much of their men and money.

Weakness and selfishness of the Mughal Nobility:

The deterioration in the character of the Mughal nobility in the 18th century had a large share in hastening the decline of the Mughal empire. Had they been as wise and selfless men as Mahabat Khan, Abdur Rahim Khankhana, Saadullah Khan and Mir Jumla etc., they would have greatly served the Mughal rulers and made a name in the history of India. But unfortunately these great men, were succeeded by no son, certainly no grandson, even half as capable as they were.

Inefficiency of the Mughal Army:

The demoralization of the Mughal army was another potent factor responsible for the downfall of the Mughal empire. Excess of wealth, hot climate and luxury made the Mughal soldiers as well as their generals not only lazy, inefficient and easy-going but also disloyal. A poet has rightly remarked "where wealth accumulates men decay, and disloyalty on the empire did prey". Mughal army became quite useless both for offence and defense. Its impotency became quite clear even in times of Shahjahan when the Mughal forces failed to reconquer Kandhar from the Persians. Again with the loss Kabul in 1739, the Mughals were further deprived of strong and fresh recruits from Afghanistan and central Asia.

Financial Bankruptcy:

Apart from other causes, remark Edward and Garrel, the collapse of the economic and financial system would have been sufficient to bring about the ruin of the Mughal power and this proportion lends weight to the assertion that the Mughal empire ceased to exist by the year 1740. The rapid changes in the Mughal rulers prompted the cultivators and others not to give anything to the state and the result was that the state became bankrupt.

Despotic form of the Mughal government:

The Mughal government was a police government and the people had no say in it. Such a government had some justification when it was successful in maintaining internal order and external peace. But when the government became weak and could not maintain internal order and external peace it lost all justifications for its existence and the people began to hate it.

Rise of new powers:

Mughal rule was after all a foreign rule and a Mohammedan rule which the Hindus, who formed the majority of the Indian people, naturally disliked. The Mughal rulers were able to keep them under their domination so long as they were powerful. But no sooner did they become weak and incompetent than the Hindus rose in revolt and declared their independence.

Foreign invasions:

To complete the process of decay a number of foreign invasions occurred between 1739 and 1761 which gave the Mughal empire a series of shocks and brought down the top-heavy structure with a sudden crash. Both Nadir Shah and Ahmad Shah Abdali not only massacred thousands of innocent Indians and deprived India of its several crores of rupees but also heaped humiliation upon the Mughals monarchs and damaged the prestige of the Mughal empire beyond repair.

Neglect of the sea-power:

There is no doubt that sea-power could not signally have prevented the disruption of the Mughal empire which was rendered inevitable by the facts and circumstances cited above. But it might have if well directed, enabled the Mughals to make a greater headway against the Maratha power and to check the advance of Europeans at least for some time more.

Coming of European powers in India:

Lastly, the Europeans, especially the English, should not be forgotten for the role that they played in bringing about the downfall of the Mughal empire. The British remarks Dr. Srivastava with the help of new-found weapons, new system of warfare and military training and discipline after the European model did the same to the Mughals in the 18th century what the Mughals had done to the Pathans in the 16th century. In 1757 the English got control of and since then English greatly increased their power. Thus the Mughal dynasty went in to insignificance.

2. Rise of new Muslim States - The Autonomous States

Rise of Oudh: Oudh consisted of Banaras, Allahabad and Cawnpore. The founder of Oudh was Nawab Saadat Khan. He was succeeded by Safdar Jung in 1739 when he committed suicide. In 1754 Safdar Jung was succeeded by Shuja-ud-Daula. Who remained Nawab upto 1755.

Rise of Bengal: In 1705 Aurangzeb appointed Murshid Kuli Khan as the Deputy Governor. He was also given the governorship of Orissa. In 1727 he died and was succeeded by his son in law Shuja-ud-Daula. The authority in 1739 was usurped by Ali Vardi from Sarfaraz Khan. In 1756 Ali Vardi Khan was succeeded by Siraj-Ud-Daula, who was toppled by his commander-in-chief, Mir Jafar in conspiracy with the English.

Rise of Deccan: Nizam-ul-Mulk established his virtual independence in South. He had to face certain troubles due to Sayyid brothers. He remained in power till 1748 and after his death there began a war of succession between his son Nasir Jung and his grandson Muzzaffar Jung.

Political revival among the Hindu martial classes

Rise of Rajputs:

After Aurangzeb's death the Rajput chiefs of Marwar, Mewar and Amber started striving for their independence. The rulers of these states formed a confederacy. Bahadur Shah adopted a conciliatory attitude towards the Rajputs. But after his death they became independent. Rajputs also played an important role in Mughal politics.

Rise of Sikhs:

Guru Gobind Singh the last Guru of the Sikhs died in 1708. Banda Bahadur collected large forces and captured all areas between the river Yamuna and the Sutlej. In 1715, he was captured from the fort Gurdas and was executed. Now Mughal empire followed the policy of persecution.

Rise of Jats:

The Jats had rebelled during the reign of Aurangzeb. Their leader Chauramal Jat extended the dominion of the Jats. In 1721, he committed suicide. He was succeeded by Badan Singh, who hated loot and plunder. He was succeeded by Suraj Mal. Under him Jats became invincible.

Rise of Marathas:

In 18th century Marathas became powerful under their three Peshwas, Balaji Vishwanath, Baji Rao I, and Balaji Baji Rao. Balaji Vishwanath sought the right of Chauth, Baji Rao extended the dominion of the

Marathas. He captured Gujrat, Bundelkhand and under Balaji Baji Rao the Maratha power extended upto Punjab and Sindh.

Irani and Durrani invasions:

In 1739 Nadir Shah invaded India. Efforts were made to resist him at Karnal, but proved of no avail. Nadir Shah entered Delhi and ordered massacre and about 200,000 people were slain. Nadir Shah returned with a large booty.

Another invader was Ahmad Shah Abdali or Durrani. He invaded eight times from 1748 to 1767. In the third invasion he annexed Punjab and Multan. In the fifth he defeated Marathas. Remaining invasions were not fierce. Mughal empire received a fatal blow.

Rise of Europeans

In the beginning of 18th century, the Dutch, Danes and the Portuguese lost their influence. The English and French contested against one another and the English routed the French. The English first of all gained a foothold in Bengal. They routed the power of Marathas in 1818 and completely extinguished the remnants of Mughal empire. The last Mughal King Bahadur Shah was arrested and taken to Rangoon. He did not get even two yards of space for his burial.

3. British Conquest of India

The British East India company was not a government undertaking like the French enterprise in India and it did not have any territorial ambitions in the beginning. Conflicts in India and rivalries elsewhere forced the British into the field, and with the support of their sea power they emerged as a great territorial power in our country. The process was long, and was characterized by diplomacy, negotiation and conquest. The beginning was made by victories in the south and it was carried forward by the resources acquired in north India.

The Carnatic is the name given by the Europeans to the Coromandel coast of India and its hinterland. In the middle of the 18th century it became the scene of prolonged warfare in which the contest for supremacy between the English and the French in India was fought and won. It is on this account that the Carnatic wars have attained a great celebrity and not because the immediate issues involved were very great or the incidents of the war were particularly heroic. The Carnatic was a province of the Deccan, ruled by a governor called the Nawab, with headquarters at Arcot. When Nizam-ul-Mulk the Subadar of the Deccan became independent of the Mughal emperor, the Nawab followed suit.

1740 was a critical year for the Carnatic. The Marathas plundered the country, killed its Nawab, Dost Ali, and took his son-in-law Chanda Saheb a prisoner. There were really startling events but the English and the French carried on their trade peacefully, apparently unperturbed. The local authorities took no serious notice of them; nor did the Europeans think it desirable to play at high politics.

The First Anglo French War:

Before long, however, the conditions changed. In Europe the Austrian succession war broke out (1740-1748) and England and France took opposite sides. Consequently, the two mercantile companies in India were placed in a state of war. The English were the first to open hostilities and the English navy under Barnett captured the French ships. Thereupon, at the request of Dupleix, the French governor of Pondicherry, a French fleet from Mauritius under Labourdonnais rushed to Indian waters in 1746, captured Madras, and held it till 1748. In that year peace was concluded between England and France in Europe, by the treaty of Aix-la-chapelle; the English and the French stopped their war in India; and Madras was restored to English. Thus ended the first Carnatic war without any territorial gain on either side, though the French were left with a sense of being unfairly robbed of victory and the English of having fortunately avoided defeat.

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The Second Anglo-French war:

Dupleix realized that as against the superiority of the British sea-power and their great material resources in India itself, his chances of establishing French supremacy here were gloomy. He therefore sought his triumphs through interference in the affairs of the local powers, in their endless wars and conflicts.

Affairs in the Deccan:

In 1748 the Nizam died, leaving behind him a vacant throne and his six sons to fight for it. Nazir Jang, the Nizam's second son and Muzaffar Jang, his nephew emerged as the principal claimants for the Nizamship. They made an appeal to arms and sought the help of the Europeans in our country to back their claims. To complete the unpleasant story, both of them were killed in the contest and Salabat Jang, the third son of the Nizam got the throne which he retained for 11 years.

Affairs in Carnatic:

There was a succession war in the Carnatic also. There, after the death of Anwar-ud-din in the battle of Ambur (1749), two claimants contested for the nawabship. They were Muhammad Ali son of Anwar-ud-din, now in Tiruchirappalli and Chada Saheb, the son-in-law of Dost Ali a former nawab.

The French bid for dominion:

Dupleix supported the cause of Muzaffar Jang and got him the Nizamship. The area south of the Krishna, an area over which even the Mughals had no authority, either de facto or de jure; but Dupleix was made practically the legal successor as it were, to the the Vijayanagar empire, by the fat of the new Nizam.

The short-lived triumph of the French:

In the Carnatic the French supported the cause of Chanda Saheb and sent an army to besiege Tiruchirappalli where Muhammad Ali had shut himself up in his fort. Dupleix installed Chanda

Saheb on the Carnatic gadi receiving in return, a Mughal title, a profitable jagir and magnificent presents, an example which was not lost on an enterprising but unscrupulous clerk at Fort St. George by the name of Robert Clive. Thus the policy of Dupleix triumphed beyond expectations. The French seemed supreme in both the Deccan and the Carnatic.

The change in the Tide of events:

The British could not conceivably watch unconcerned the rapid rise of their rivals for long. Fortunately for them, a new, energetic governor, Saunders, took charge of Madras in 1750. He appealed to the home authorities for help. In 1751 Muhammad Ali and the British managed to secure the help of Morari Rao, the Maratha chief, and the rulers of Mysore and Tanjore. At this juncture Robert Clive, a civilian employee in Madras, proposed an expedition to Arcot as a means of preventing the fall of Tiruchirappalli. This move had already been suggested by Muhammad Ali himself and approved by Saunders. Now it was taken up and Clive was put in charge of its execution.

The capture of Arcot:

The army under Clive consisted of only 200 soldiers and 300 sepoys but the fort of Arcot was occupied without any serious opposition. Very soon, however, a relieving force from Tiruchirappalli rushed to the aid and besieged the fort. After a siege of 53 days the forces of Chada Saheb were forced to withdraw. It is quite clear that the capture of Arcot was an event of very great significance, as marking a turning point in the history of the British.

Further Achievements:

The capture of Arcot added immensely to the reputation of the English as a fighting power and it proved to be a crushing blow to the prestige of the French. Law, the French commander, had to raise his siege of Tiruchirappalli and seek refuge in a flight to Srirangam where the English pursued him and took him captive.

The defeat of the French:

Dupleix made frantic efforts to restore the prestige of the French. He indulged in low intrigue, won over Morari Rao to his side, and secured the neutrality of the Tanjore ruler in a bid to isolate the English. He renewed the siege of Tiruchirappalli and had a number of minor engagements with the English. However, he could not achieve anything decisive, while the French authorities at home, exasperated at his prolonged, costly, campaigns, recalled him. In 1754 he was superseded by Godeheu who reversed the policy of his predecessor and concluded a treaty with the English according to which the English and the French agreed not to interfere in local politics and both of them were left in possession of the territories in their occupation at the time. Thus ended the Second Carnatic War.

The rise of the English in the Carnatic:

As a result of all these developments the French became a spent force; Muhammad Ali was proclaimed the Nawab of the Carnatic; and the English emerged as a political force to reckon with. When later, as in the case of Hyder Ali, the French forces tried to co-operate with the enemies of the British, it was but in a subordinate capacity, and not as political and military principals.

War again in the Carnatic:

In 1756 the seven years war broke out in Europe between England and France; and their countrymen in southern India were again at war, officially. The French government sent to India Count de Lally with a force. He arrived here in 1758 and captured Fort St. David, belonging to the English. The English fleet retaliated quickly and the French general was forced to retire to Pondicherry in 1760. In the same year the French were routed on land by Sir Eyre Coote at Wandiwash. In the following year Pondicherry was forced to surrender and Lally was taken prisoner and sent to France where he was executed in 1766. The strong fortifications of the city were razed to the ground and in the words of Orme not a roof was left standing in this once fair and flourishing city. This meant the end of the French, and the rise of the British power in the Carnatic.

French influence declines in the Deccan:

When the fortunes of the French were at their lowest ebb in the Carnatic, Monsieur de Bussy had been maintaining some sort of French ascendancy at the court of the Nizam in the Deccan and got from him the districts then known as the Northern Circars. In 1758-1759 Colonel Forde turned the French out of these districts and won over the Nizam himself to the English camp. By this triumph of the English, the French power was laid low in the Deccan, never to rise again.

Rise of the British in the north:

The British mercantile company had been trading peacefully in Bengal from their headquarters at Fort William in Calcutta since 1690. In 1756 two events of importance occurred, the death of Nawab Alivardi Khan in Bengal and the outbreak of the Seven years war. Alivardi Khan was succeeded by his grand nephew, Siraj-ud-daula, an inexperienced young man of twenty-eight. In view of the seven years war, the English in Fort William strengthened their fortifications against a possible attack by the French and could not be restrained in their efforts. Offended at this the Nawab marched against the fort and captured it. Then he threw some 146 of the company's servants into prison which was exaggerated out of all proportion into the Black Hole Tragedy by Holwell, an early expert in war propaganda through horror stories.

The Battle of Plassey:

Just then an expedition under Admiral Watson and Clive reached Madras. On receipt of information from Bengal the fleet, with 900 soldiers and 1500 sepoys rushed to Bengal. It defeated the Nawab's forces at Dum-Dum in 1757 and recovered fort William. News of the seven years war having reached India, the Nawab wanted to drive out the English with help of the French and invited Bussy from the Deccan to help him. The English forestalled the French moves by occupying Chandranagore. Though conspiracy and deceit events moved rapidly to the strange climax of Plassey where the Nawab was betrayed, captured and killed, and Mir Jafar was proclaimed the Nawab of Bengal.

The Battle of Buxar:

In 1765 the company's forces under Munro met the forces of Mir Kasim and the Nawab of Oudh at Buxar on the Ganges and a stiff battle was fought and won. Buxar completed the work of Plassey and the English company emerged as the paramount power in Bengal. It obtained from the emperor the Diwani of the right to administer the revenues of Bengal, Bihar and Orissa. In return it agreed to pay Rs.26,00,000 to the imperial treasury, annually. This virtually made the English company a sovereign power on the mainland of India.

Robert Clive

The heaven born general was born a clergyman's son in 1725 at Market Drayton in England. Brave and strong willed, he had a turbulent boyhood, became the despair alike of his parents at home and the authorities at school, came to madras at nineteen and joined the service of the East India Company; subsequently resigned his post, joined the army, and soon rose to be a commander.

His rise in the Carnatic:

He made his mark as a military genius in the second Carnatic war both in the capture of Arcot and in the defense of the fort against a protracted siege for 53 days. He made the defeat of the French complete and Muhammad Ali the undisputed Nawab of the Carnatic. His health having broken down under the strain, he returned to England in 1753.

His affairs in Bengal:

In 1754 Clive was back at madras as governor and commander of Fort St. George. In 1756 news reached him of the calamity that had over hurried to the scene with Admiral Watson and recovered not only Calcutta but captured Chandranagore as well. He did not hesitate to enter into an unholy conspiracy with Mir Jafar against his master and palm off on Omi Chand a false document which promised him the hush-money he demanded. Though he owed his success at Plassey to the disloyalty and treachery of his ally, Mir Jafar, he turned it to good account by getting from the new Nawab (Mir Jafar) almost the entire area, the 24 parganas, south of Calcutta, transforming the East India Company into a territorial power in India.

Affairs in the south:

Clive knew that his real enemy in India was the French. Taking advantage of his absence in Bengal they, under Lally, had captured Fort St. David and were besieging Madras. Coming to know of this Clive acted with decision and dispatched to the south two seasoned generals from Bengal, Forde and Coote. They defeated the French in several engagements, gained possession of the northern Circars and made the Nizam enter in to an alliance with the English.

4.Crisis in Bengal and the puppet Nawabs of Bengal

Before long Mir Jafar felt his position quite uneasy on his throne. He had promised the English what he could not possibly fulfil. He could not meet his monetary commitments; his wealthy subjects became

discontent with his persistent demands; the Raja of Purnia and the governor of Bihar went into open rebellion and Bengal itself was on the point of being invaded by the son of Shah Alam. When Clive came to know of this, he started at the head of an army and entered Patna in triumph. Mir Jafar, however, was not quite happy about his dependence on the English and sought an alliance with the Dutch to drive who acted with his usual energy, routed the Dutch, captured their stronghold, Chinsura itself, and compelled them to accept a humiliating peace. After this Clive left for England a second time.

Bengal in Clive's absence

Mir Jafar, at war with himself, resigned his position and retired to a suburb of Calcutta. Thereupon, his son-in-law Mir Kasim, was elevated to the vacant office. He agreed to pay off the debts of Mir Jafar, to endow the company with the revenues of Burdwan, Midnapur and Chittagong, and to contribute five lakhs towards the expenses of the wars in the Carnatic.

The Nawabship of Kasim

Mir Kasim proved to be a tough man to deal with. He was firm and upright, energetic and assertive. He sought to improve his revenue by lawful means and honour his commitments. In the endeavor he came into clash with the English. In Bengal the East India Company had been exempted from all tolls and transit duties on articles of commerce. This in itself was a great loss to the Nawab. The servants of the company also traded in all manner of articles in their personal capacity. They hoisted the company's flag on their boats and cheated the Nawab of his dues. They did not heed the remonstrations of the Nawab who, in disappointment and rage abolished all tolls and taxes on river commerce. At this the English felt unjustly offended but the Nawab was firm. Before long the relation between the English and the Nawab deteriorated and war was declared in 1763.

The Patna massacre

The English took Patna and marched towards Monghyr, the capital. In great indignation the Nawab shot dead the 200 English prisoners under him and fled to Oudh. There he was received with sympathy by Shuja-ud-daula, the Nawab of Oudh, and Shah Alam, the Mughal emperor.

Mir Kasim and his allies started at the head of a fairly large army towards Bengal. They were, however, stopped at Buxar in 1764 by the English under Major Munro. The battle that was fought ended in a victory for the English, shattered the hopes of Shuja-ud-daula, and placed the Mughal emperor at the mercy of the English.

Clive comes again to Bengal

News of the confusion prevailing in Bengal reached England and the board of directors requested Robert Clive, since raised to Peerage, to proceed again to Bengal as governor in 1765.

The treaties of Allahabad, 1765

Clive was governor of Bengal for only 21 months. He did much to strengthen the foundation of the British empire in India. He proceeded to Allahabad and within a week concluded two treaties, according to which the emperor granted to the company the Diwani of Bengal, Bihar and Orissa, and confirmed the grant of the northern Circars and then Shah Alam was given the districts of Allahabad, and Kora, besides an annual allowance of Rs. 26,00,000. Shuja-ud-daula got back Oudh except the districts of Allahabad and Kora on payment of a war indemnity of Rs. 50,00,000 to the English.

On his arrival in Bengal, Clive set about his task energetically. He reorganized the army and put a stop to the private trade of the company's servants. He increased their salaries and exhorted them not to receive bribes. On the death of Mir Jafar, he made his son Nijm-ud-daula the Nawab of Bengal.

5. The dual system of government

Clive organized the system of government in the Diwani area in a peculiar manner. The Nawab was to rule as the representative of the Mughal emperor, in charge of the executive and judicial functions; the company was to manage the revenue affairs and maintain a standing army. This system, however, did work well and the Nawab resigned his position and retired into obscurity accepting an annual allowance. Clive left for England in 1767 where he killed himself in 1774.

Robert Clive has certainly a place in history as one chiefly responsible for the foundation of the British empire in India, but as far as Indians are concerned, his name will be remembered only with those of Toramana and Sulatn Mahmud and never with that of Akbar.

15. Economic Impact of British Rule

Indian Economy in Pre-British Times

The most out-standing feature of Indian economy before the British conquest was the existence of self-sufficient and self-perpetuating village communities. Indian villages functioned as little worlds of their own, having very little to do with the outside world. The village economy was self-subsisting, providing the foodstuffs it needed excepting perhaps a few necessities like salt and iron. Another marked feature was the union of agriculture and handicraft industry. The family of the peasant spun and wove the cloth needed for the family. The other economic needs were provided by village craftsmen like the carpenter, the goldsmith, the potter, the blacksmith, the tanner, the dyer, the oil-presser, etc., who were in effect servant of the village and received a customary share of the crops of the village for their services. The Indian village presented the picture of autarchic local units representing a stereotyped and stationary state of social existence. Even foreign invasions and dynastic changes did not greatly disturb the self-sufficient little village republics and it was this unchangeableness that was their marked characteristic.

The urban economy of India presented a different picture. The few towns that had sprung up were either of political importance (being headquarters of princes or emperors) or pilgrim centres (like Haridwar, Mthura, Jagannath Purim Somnath) or places of commercial importance (like Surat, Broach, Calicut, Cochin). Handicraft industries of diversified character flourished in these towns Indian textile products enjoyed worldwide renown. Silk brocades, metal work, stone work, gold threadwork, porcelain products, ivory products (like bracelets, rings, dice, bedsteads), etc., were much in demand in the fashionable circles in India and abroad. Besides producing articles of luxury for the upper strata of society, Indian artisans produced weapons for the army, ships for mercantile and naval purposes. In designing and construction of military forts, commemorative buildings, temples and mosques, the Indian engineers and masons enjoyed international reputation.

The coming of European trading companies to India gave an expansive touch to India's international commerce. Initially, it gave stimulus to production and marketing of Indian handicrafts. Indian luxury goods like Dacca muslin (the finest of the fine cotton cloth), Murshidabadd silk, woollen shawls and carpets of Kashmir, gold and silver brocades of Benares, ivory products of India's coastal towns etc., were in great demand in European markets. Besides, Indian products like spices, sugar, saltpetre, indigo and drugs found a ready market abroad. The European companies interested in maximising their profits, collected such goods from different parts of the Indian sub continent for sale abroad. These companies also financed Indian manufacturers through the system popularly known as *dadni* to procure maximum supplies. For the collection of Indian products and sometimes for their manufacture these European companies set up their 'factories' in India. The Indian rulers did not object to these new avenues of international commerce and sometimes even encouraged these European companies.

To balance the heavy exports against limited items of imports these European companies brought to India gold and silver. This lop-sided international commerce made India 'a sink of precious metals'. This theme finds sufficient mention in the writings of European travelers. Edward Terry, who accompanied Sir Thomas Roe to India in the times of Jahangir, estimated that "an Indian ship returning from the Red Sea was usually worth two hundred thousand pounds sterling, most of it in gold and silver". Balkrishna has estimated that during 1708-1757 from England alone India imported twenty-two million pounds worth of bullion.

The increased volume of import of Indian textile products into the English market which reached "its high watermark towards the end of the 17th century," alarmed the British textile manufacturers and created large-scale unemployment among the working men of the weaving trade; even the government finances were hit when it had to incur larger expenditure in poor relief. Daniel Defoe, the famous pamphleteer of the times, lamented that Indian textile products "crept into our houses, our closets and bed chambers; curtains, cushions, chairs, and at last beds themselves were nothing but calicoes or India stuffs". The national temper was aroused

to demand legislation to prohibit or restrict the import of Indian textiles into England. The Act of 1700 prohibited the wearing or use of imported Indian, Persian, Chinese or East Indies silks or printed calicoes. In 1702 an import duty of 15% ad valorem was imposed on plain cottons. However, these regulations had not put restrictions on the import of white Indian calicoes. Consequently, the import of Indian calicoes increased phenomenally and a dyeing and printing industry flourished in England. All the same, the British traditional woolen trade continued to suffer and the new development proved a damper for the newly rising cotton weaving industry in England. Consequently, more drastic legislation was passed in 1720 which forbade the wear or use of Indian silks and calicoes (even when printed or dyed in England) on pain of a penalty of 5 for each offence on the wearer and of 20 on the seller.

Transformation of Indian Economy into colonial economy:

The East India Company became the real ruler in Bengal after the victory of Plassey in 1757. Henceforward, the company used the financial resources of Bengal to finance its aggressive policy of territorial conquest in south India and used its political domination to promote the economic exploitation of India's resources.

In the decades following the victory of Plassey the English virtually eliminated the French from India's international trade and used its politico-economic domination to oust the Asian merchants from Indian Trade. Nay, the English even got the better of Indian merchants in the internal and coastal trade of India. Not un-often the company's trading methods came very near to plunder. The names of Indian weavers were entered in the registers of the company and they were not allowed to work for anyone else. The weavers were even transferred from one agent of the company to another as so many slaves subject to the tyranny and roguery of every succeeding agent. On the slightest defiance on the part of the weaver he was seized and imprisoned, flogged and sometimes heavily fined. Even Nawab Mir Kasim complained to the Governor of Bengal that the company's agents forcibly took away the value and insulted and arrested people at will. The phase of making and unmaking nawabs in Bengal was actuated by the vilest of interests.

It was not without sufficient reason that Adam Smith sarcastically referred to the court of proprietors as the court for the appointment of plunderers of India. The evils of private trade in which the servants of the company freely indulged in and even the society of trade (organized by Clive) which replaced it in 1765 did not improve matters. The misuse of dastak and the subsequent developments which brought about the battle of Buxar all proved that during this period at least the company acted as no better than a robber state.

After the company assumed direct responsibility for the administration of Bengal in 1772, the rulers followed policies which brought about the disintegration of Indian Rural economy. The introduction of new land tenure systems, the new concept of private property in land, the emergence of a centralized administration in India, the excessive State land revenue demand, the emergence of the money-lender, the novel legal tenure system and above all the expansion of modern means of transport and communication all combined to set traditional Indian economy topsy turvy. The economic and social fabric of Indian self-sufficient village communities broke down.

The British economic policies and Impact of British rule on Indian Economy

1. Decline and Ruination of Indian Urban Handicrafts

The early decades of the 19th century witnessed a heavy decline in the production and export of Indian industrial products. The reasons were partly political and partly economic. H.H. Wilson rightly points out that Britain employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms. The British rulers of India followed the policy of one-way laissez-faire. While British industrial products were permitted in India without any let or hindrance, rather patronized by the State and provided all facilities, Indian industrial products faced heavy duties on their

import into England ranging from 70 to 80% and valorem as on calicoes, dimities, mats and mattings etc., to total prohibition on silks, taffaties, silk manufacturers etc.. England began with depriving the Indian cottons from the European market; it then introduced twist into Hindustan and in the end inundated the very mother country of cotton with cottons. Major B.D. Basu puts greater emphasis on the use of political power by England to destroy Indian industries. He lists the methods used by Imperial Britain thus (1) the forcing of British free trade on India, (2) Imposing heavy duties on Indian manufactures in England, (3) the export of raw materials from India, (4) the transit and custom duties, (5) granting special privileges to the British in India, (6) building railways in India, (7) compelling Indian artisans to divulge their trade secrets and (8) holding of exhibitions.

The rise of capitalism and machine-based industries which heralded the Industrial Revolution in England and European countries gave a big jolt to handicraft industry in all parts of the world, but the unfortunate situation in India was that unlike the European developments the decline and destruction of indigenous handicrafts in India was without the compensating development of modern machine industry. The destruction of town handicrafts produced large-scale unemployment, destroyed the balance between industry and agriculture and produced serious distortions in India's economic development.

2. Ruralization of Indian Economy

In the second half of the 18th century the Industrial Revolution brought about a change in the pattern of England's economic development; its expanding textile industries needed raw material for its factories and markets for the sale of her industrial products. These developments called for a change in the methods of British colonial exploitation in India, and the need was felt to replace mercantile capitalism by free-trade capitalism.

A dent in the company's monopoly of trade with India was made by the Charter Act of 1793 which permitted limited trading rights to all British nationals. The next Charter Act of 1813 abolished the company's monopoly of trade with India, permitting British subjects to trade with India without any limitations. The result was a phenomenal increase in British imports into India and dwindling export of Indian cotton piece-goods to England.

The Charter Act of 1833 provided the necessary corrective by providing for removal of all restrictions on European immigration and acquisition of landed property in India.

The decades following the Charter Act of 1833 witnessed the flow of British capital into the development of India's plantation industry in tea, coffee, indigo and jute cultivation. The Government of India provided adequate facilities.

To effectively convert India into 'an agricultural farm' of England, the communications of India needed to be developed; the interior of India deserved to be linked by a network of good transport system with the coastal towns and the coastal towns of India needed to be linked with the ports of England. Hence followed the development of steamship services in the 1840s and an extensive network of railways in India.

3. Commercialization of Indian Agriculture

Another significant development in Indian agriculture was the emergence of the new phenomenon of growing specialized crops not for consumption in the village but for sale in the market. As industrial crops like cotton, jute, groundnuts, sugarcane, tobacco, oilseeds etc. were more remunerative than foodgrains, the peasants, who could, tended to shift over to these crops.

The commercialization of agriculture and spread of money economy created new problems. To meet the excessive land revenue demand of the State and high rates of interests demanded by the money-lender the cultivator perforce had to rush a large part of his harvest into the market and sell it at whatever price it

fetched. Many poor cultivators had to buy back after about six months part of the crop they had sold away at low prices at harvest time. This proved ruinous to the cultivator.

The decline of village handicrafts had also deprived the cultivator of the supplementary source of income. Many village artisans also lost their means of livelihood and fell back on agriculture, thus increasing the pressure on land. However, the increase in the number of persons in agriculture did not mean increase in agricultural production, but impoverishment of the rural masses. A number of factors—historical, political, economic and social—blocked the modernization of Indian agriculture and worked as a 'built-in depressor'. The 'stagnation' in Indian agricultural production amidst increasing population accounted for recurring famines and increasing poverty.

(iv) Entry of British Finance Capital in India

A new facet of Britain's economic role in India was the gradual flow of British industrial capital to India which began in the 1840s and 1850s and tightened its tentacles over Indian economy in the 20th century in the form of finance capital. It has been estimated that before 1914 nearly 97% of British capital investments in India were diverted towards completion of government projects, (like railways, road transport, etc.) plantation industry (tea, coffee, rubber etc.) and development of financial houses (banks, insurance companies, etc.)—towards promotion of auxiliaries calculated to fuller commercial exploitation of Indian agricultural resources and promoting sale of British industrial products in India.

British nationals retained a dominant control over banking, commerce, exchange and insurance and with their vast capital resources virtually dominated certain industrial sectors in India's economy. According to an estimate in 1913 foreign banks held over three-fourths of the total bank deposits while the Indian banks could attract only one-fourth of the deposits. An Indian industrialist complained that racial and political discrimination were made in the matter of credit and Indians usually did not receive in matters of matter of credit the treatment that their assets entitled them to, while, on the other hand, British businessmen frequently were allowed larger credit than what on ordinary business principles they ought to have got.

5. The Drain of Wealth

The constant flow of wealth from India to England for which India did not get an adequate economic return constituted a special feature of British rule in India. The drain of wealth was interpreted as an indirect tribute extracted by Britain from India year after year.

6. Indian Poverty and Recurring Famines

One effect of the constant drain of wealth from India and other economic policies followed by the British rulers was the growing poverty of the Indian people and recurring famines claiming a heavy toll of life. During the second half of the 19th century 24 famines, moderate and terrible, visited India and according to William Digby's estimate took a human toll of 28.5 million lives. Matters did not improve much in the 20th century; the Bengal famine of 1943 claimed 3 million lives. The worst feature of Indian famines was that large-scale deaths occurred not because of the non-availability of food-grain in the country but due to the lack of purchasing power with the people. What was the worst? Export of food grains from India even during the famine years was not unknown.

The Rise of Modern Industry in India

The British rulers of India did not conceive of an industrialized India, much less plan for her industrialization. Rather, the British rulers deliberately followed policies to de-industrialize India and convert it and preserve it as an agricultural farm of industrialized Britain. However, compulsion of maintaining imperial control over the country and its thorough economic exploitation led Britain to construct roads, railways, posts and telegraph lines, develop ports, irrigation works, banking, exchange and insurance facilities

etc., developments which provided the material basis for the beginning of modern industry in India. The railways, wrote Lord Hardinge in 1846, were planned for the prevention of insurrection, the speedy termination of war or the safety of the Empire. Lord Dalhousie touched on the commercial benefits from railway construction when he wrote in 1853, England is calling aloud for the cotton which India does already produce in some degree, and would produce sufficient in quality, and plentiful in quantity, if only there were provided the fitting means of conveyance for it from distant plains to the several ports adopted for its shipment. Every Increase of facilities for trade has been attended, as we have seen, with an increased demand for articles of European produce in the most distant markets of India. All the same, the construction of railways in India stimulated the growth of a number of other industries. The same year Dalhousie penned his minute on Railways, Karl Marx, gifted with a rare insight into historical developments, wrote for the New York Daily Tribune of 22 July, 1853: When you have once introduced machinery into the locomotion of a country, which possesses iron and coal, you are unable to withhold it from its fabrication. You cannot maintain a net of railways over an immense country without introducing all those industrial processes necessary to meet the immediate and current wants of railway locomotion and out of which there must grow the application of machinery to those branches of industry not immediately connected with railways. The railway system will therefore become, in India, truly the forerunner of modern industry.

By the middle of the 19th century, plantation industries, i.e., indigo, tea, coffee, rubber had been started by British capitalists in India under encouragement from the Government of India. In the 1850s and 1860s three modern industries, cotton textile, jute mills, and coal mines came into existence. The progress in this sector was slow but continuous. Around 1880 twenty jute mills and 56 coal mines were working. By 1895 the number of cotton mills increased to 144, of jute mills to 29 and coal mines to 123. In the beginning of the 20th century, new industries like petroleum, mica, manganese, sugar, paper, leather tanneries, cement, saltpeter came into existence. In 1907 due to the efforts of Jamsetji Tata, an enterprising Parsi, the first ever Indian owned Tata Iron and Steel Company was set up at Sakchi in Bihar subsequently renamed Jamshedpur.

The First World War, 1914-1918, which temporarily stopped import of foreign goods, gave some impetus to indigenous manufacture. Steel production registered an increase from 91,000 tons in 1913 to 124,000 tons in 1918. In 1915 Lord Hardinge made an announcement, "After the war India will consider herself entitled to demand the utmost help which her Government can afford, to enable her to take place, so far as circumstances permit, as a manufacturing country".

The Fiscal Commission of 1922 recommended the policy of discriminating protection to Indian industries. As a consequence, the Tata Iron and Steel industry was granted a government subsidy and protection @ 33.5%. Besides, other industries like sugar, cotton, and match also received some protection from foreign competition. However, the introduction of the Imperial Preferences in 1927 nullified the earlier benefits and worked mainly to the advantage of British products over both non-empire and Indian production in the Indian market.

The period between the two World Wars, 1918-1939, registered a steady increase in production of principal industries in India – in cement, coal, cotton piece-goods, jute, match-boxes, paper, sugar, sulphuric acid, pit iron, steel ingots etc. Despite these developments, the process of de-industrialization of India continued i.e. there was a fall in the percentage of workers in industry and increase in the percentage of the agricultural working force.

Colin Clark, a reputed economist, compiled a table indicating that from 1881 to 1911 the proportion of the working force engaged in manufacture, mining and construction fell by half, from 35% to 17%.

A marked characteristic of the growth of modern industry in India is its lot-sided development. While consumer goods industries made steady progress, India largely remained backward in basic industries like iron and steel (out of which machinery, big and small, is manufactured), automobiles, metallurgy, railway engines, ships, aeroplanes and other industry.

British Legacy of Poverty and Under-developed Economy

A century and half of British rule in India has left behind a legacy of extreme poverty and economic backwardness both in the agricultural and industrial sectors. When the British withdrew from India in 1947 they left behind the world's most refractory land problem – hierarchy of land rights, insecurity of tenure, primitive techniques of cultivation, low per acre yield, fragmented agricultural holdings, money-lenders in control of credit and marketing of crops, investment in agriculture very shy. In short, the spectre of famine stared the country and India, one of the granaries of Asia, had been converted into a land of perpetual scarcity and famine. The industrial sector presented an equally unhappy picture – lop-sided development of Indian industries, low production techniques, poor lot of the industrial worker and, above all, the continuing strangle hold of British finance capital.

The British left behind a poor people with a low per capita income. Dadabhai Naoroji was the first Indian who attempted an estimate of Indian national income. Using rough and ready methods he estimated the average per capita income for 1867-68 to be Rs. 20 per annum.

Thus when Britain quit India in 1947, it left behind an economy reeling under centuries of economic exploitation, guided under-development – a country rich in natural resources but inhabited by a poor people.

16. Revolt of 1857

1. Causes for the Revolt

The first attempt to win independence

A dangerous situation had developed in the country in 1857 largely due to the dissatisfaction among the princes and their subjects caused by the annexations under Dalhousie; the discontent among the talukdars and other vested interests caused by land settlements in the annexed territories; and the growing suspicion among the people that the government, by social legislation like the legalization of widow remarriage etc., was keenly bent on Christianizing the people of our country. The situation acquired an explosive character because of the existence of two great peoples, the Marathas and the Muslims, biding their time impatiently to regain their power. They got their opportunity when the alarm caused by the report of the greased cartridges spread like wild fire and ended in the revolt of the army.

Its course

Undoubtedly, a general rising had been organized with the utmost secrecy. What started as a mutiny of three Indian regiments in Meerut (10th May 1857) rapidly swept through the Gangetic plain and Bahadur Shah, the Mughal, was proclaimed emperor of India. The British authorities were flabbergasted, paralyzed and unable to act. If during that period a reasonable central government could have been established and the activities of the rebels co-ordinated, the British power would have found it difficult to maintain their position in the interior and they would have been compelled to withdraw to their coastal fortifications.

16.2 Causes for its Failure

Its end

However, that was not to be. Most Indian princes kept aloof or helped the British, fearing to risk what they had acquired or managed to retain. The rising lacked the deep, fervent national sentiment and a unified command among its leaders. The mere anti-foreign feeling that they exhibited did not help them to achieve their objective, and what with the centrally directed campaigns of the British and the help they obtained from the Gurkhas, and the Sikhs, the rising slowed down to a matter of local uprisings and ultimately fizzled out. Thus ended the first war of Indian Independence and it is important only as the last effort of the old order to regain national independence and honour, and though stained by cruelty, was a heroic effort of a dispossessed people to reassert their national dignity.

16.3 Aftermath of the revolt

The end of company's rule in 1858

One important result of the Indian Revolt is the end of the Company's rule in India, and its take-over by the British Crown in 1858. It inaugurated a new era of progress; for, its policy, practice and ideals of government differed fundamentally from those of the essentially mercantile corporation that it replaced. In the suggestive phraseology of K.M. Panikkar the period was indeed an epoch of the Great Recovery. Under the impact of English education of social and religious awakening ushered in by Raja Ram Mohan Roy, Dhayanand Saraswathi and Swami Vivekananda of greater opportunities for public service, and increasing share in the government brought about by the Councils Acts and institutions of Local self-government, the political consciousness of the people began to grow steadily.

UNIT- V

17. Socio-Religious Reform Movements

1. Beginning and growth of other Socia-Religious reform movements

Despite the East India Company's declared policy of strict religious neutrality, Hindu religious thought underwent transformation as a result of Western contacts. Apart from the work of the missionaries, the development of modern education and spread of Western knowledge gave rise to movements whose ebb and flow, with their currents and undercurrents, have affected life in modern India. Western humanitarian, rational and scientific approach to life gave the doctrine of social equality; the English-educated Indians began to examine the Hindu social structure, religion, customs and conventions. This enquiry gave birth to modern socio-religious movements like the Brahmo Samaj, the Prarthana Samaj and the Theosophical Society. On the other hand, orthodox Indian opinion and anti-British influences crystallized in the formation of the Arya Samaj.

Brahmo Samaj

The Brahmo Samaj was the earliest reform movement of the modern type which was greatly influenced by modern Western ideas. Raja Ram Mohan Roy (1774-1833) was the founder of Brahmo Samaj. He was a very well-read man. He studied Oriental languages like Arabic, Persian and Sanskrit and attained proficiency in European languages like English, French, Latin, Greek, and Hebrew. He re-interpreted Hindu doctrines and found ample spiritual basis for his humanitarianism in the Upanishads. He started a campaign for the abolition of sati, condemned polygamy and concubinage, denounced casteism, advocated the right of Hindu widows to remarry. Roy sought to effect a cultural synthesis between the East and the West. Even today he is recognized as the forerunner of Modern India and a great path-finder of his century.

In 1828 Ram Mohan Roy formed the Brahmo Samaj. The Trust Deed executed in 1830 explained the object of the Samaj as the worship and adoration of the eternal, unsearchable, immutable being who is the Author and preserver of the universe. A building was constructed and handed over to the board of trustees. In the samaj building idol worship was not allowed nor sacrifices of any kind. There was no place for priesthood in the Brahmo Samaj. Preaching in the Samaj was of the nature that might strengthen the bonds of union between men of all religions, persuasions and creeds. Himself the Raja remained a Hindu till the end of his life and wore the sacred thread. The early death of the Raja in 1833 in England left the Samaj without the guiding soul and a steady decline set in.

2. Manav Dharma Sabha

Manav Dharma Sabha was one of the most prominent and influential organisations that motivated the Hindu reform movements in Surat and all over Gujarat as well. The Sabha was founded by Mehtaji Durgaram Manchharam, who was a Nagar Brahman born in 1809 in Surat. Surat was a part of the British Empire since the second decade of the seventeenth century and tensions arose there during the 1840s, through the introduction of western education and missionary activities.

3. Prarthana Samaj

The Brahmo ideas spread in Maharashtra where the Paramahansa Sabha was founded in 1849. In 1867, under the guidance of Keshab the Prarthana Samaj (prayer congregation) was established in Bombay. Apart from the workshop of one God, in Western India the main emphasis has been on social reform, upon works rather than faith. They believed that the true love of God lay in the service of God's children. The Samaj has condemned touch-me-not-ism and casteism and done much for improving the lot of women in society. The prominent leaders of the Samaj were Justice Mahadev Govinda Ranade (1842-1901) and N.G. Chandravarkar (1855-1923). The Depressed Classes Mission, the Social Service League and the Deccan Education Society have done creditable work in the field of social and educational reforms.

4. Arya Samaj

The Arya Samaj movement was an outcome of the reaction to Western influences. It was revivalist in form though not in content. The founder, Swami Dayanand, rejected western ideas and sought to revive the ancient religion of the Aryans. Dayanand's ideal was to unite India religiously, socially and nationally. Aryan religion to be the common religion of all, a classless and casteless society, and an India free from foreign rule. He looked on the Vedas as India's Rock of Ages, the true original seed of Hinduism. His motto was Go back to the Vedas. He gave his own interpretation of the Vedas. He disregarded the authority of the later Hindu scriptures like the Puranas and described them as the work of lesser men and responsible for the evil practices of idol worship and other superstitious beliefs in Hindu religion. Dayanand condemned idol worship and preached unity of Godhead. He decried untouchability and casteism as not sanctioned by the Vedas. He advocated widow remarriage and a high status for women in society. His views were published in his famous work Satyarth Prakash (the true exposition). While the Brahmo Samaj and the Theosophical Society appealed to the English educated elite only, Dayanand's message was for the masses of India. The movement has taken deep roots in the Punjab, the Uttar Pradesh and Rajasthan.

5. Ramakrishna Mission

The didactic rationalism of the Brahmo Samaj did not appeal to the emotional character of the Bengalis and found expression in the cult of bhakti and yoga. The teachings of Ramakrishna mission are based on ancient and traditional concepts amidst increasing westernization and modernization. The Ramakrishna mission was conceived and founded by Swami Vivekananda in 1897, eleven years after the death of Ramakrishna.

It was left to Swami Vivekananda (Narendranath Datta, 1862-1902) to give an interpretation to the teachings of Ramakrishna and render them in an easily understandable language to the modern man. Himself a great karmyogi and vedantist, Vivekananda carried the message of Ramakrishna throughout the world. He attended the Parliament of Religious held at Chicago in 1893 and made a great impression by his learned interpretations. Above all, Vivekananda gave a social purpose to Hinduism.

6. Theosophical Society

The Theosophical Society was founded by Westerners who drew inspiration from Indian thought and culture. Madame H.P. Blavatsky (1831-1891) of Russo-German birth laid the foundation of the movement in the United States in 1875. Later Colonel M.S. Olcott (1832-1907) of the U.S. Army joined her. In 1882 they shifted their headquarters to India at Adyar, an outskirt of Madras. The members of this society endeavor to attain knowledge of God by spiritual ecstasy, direct intuition or special individual relations. The society accepts the Hindu beliefs in re-incarnation, karma and draws inspiration from the philosophy of the Upanishads and Samkhya, Yoga and Vedanta school of thought. It aims at universal spiritual brotherhood. The Theosophical Movement came to be allied with Hindu Renaissance. In India the movement became somewhat popular with the election of Mrs. Annie Besant (1847-1933) as its President after the death of Olcott in 1907. After the death of Madame Blavatsky in 1891, Mrs. Besant felt lonely and decided to come to India. Mrs. Besant was well acquainted with Indian thought and culture and her approach was vedantic as is very evident from her remarkable translation of the Bhagvat Gita.

The Theosophical Society provided a common denominator for the various sects and fulfilled the urge of educated Hindus. However, to the average Indian the philosophy of Theosophical movement seemed rather vague and deficient in positive program and as such its impact was limited to a small segment of the westernized class.

7. Young Bengali Movement

The young Bengal movement is known as "New Bengal Movement" to some historians also, It began in the first half of 19th century, the Hindu College was established in Kolkata in 1818-19 after establishing

the Fort William College (1880-1802), one of the bright students of that college was Henry Louis Vivian Derozio (1809-1831). After completing his Degree Derizio was appointed as a teacher of that college. He was the founder of the 'Young Bengal Movement',

The student of Hindu College earned the modern and European education. They learned the thought and ideology of Jhon Stuart Mill, Herbert Spenser, Bentham, Francis Bacon, Gibbon and other eminent social scientists of the western world, so their thinking and idea was much progressive than the other people of Kolkata. As a result, they made a 'Discussion Society' and began a movement of 'Free thinking and free Expression' which was known as 'The Young Bengal Movement'

The common people, who were not acquainted with those ideologies, indicated those young as arrogant, revolutionists of the customary thinking, belief, and extremist, they declared one kind of war against the religion and prevalent customs,

8. Muslim Reform Movement

If the Hindu mind had responded to Western influence with a desire to learn, the first reaction of the Muslim community was to shut themselves in a shell and resist Western impact. In the mid-nineteenth century a few reformers sought to break this isolationist and static trend and reconcile the community to progressive ideas of the west. Maulvi Chirag Ali (1844-1895) who sought to reform the Muslim society and modernize its outlook. He wanted his co-religionists to reconcile themselves to British rule and have the right place in the administrative services. He stood for monogamy and better status for women in society and advocated these reforms through his literary works.

Sir Syed Ahmad Khan's (1817-1898) name stands out conspicuous among the Muslim reformers of the nineteenth century. His education was in the traditional Muslim style. He was in the judicial service of the company at the time of the Rebellion of 1857 and stood loyal to the government. He retired from service in 1876. He tried to modernize the outlook of the Muslims. He tried to reconcile his co-religionists to modern scientific thought and to the British rule and urged them to accept services under the government. In this objective, he achieved great success. He also tried to reform the social abuses in the Muslim community. He condemned the system of piri and murid. The pirs and faqirs claimed to be followers of the Sufi school and passed mystic words to their disciples (murdis). He also condemned the institution of slavery -and described it un-Islamic. He gave his own views in the light of contemporary rationalism and scientific knowledge. In the field of education, Sir Syed opened the Anglo-Muslim School at Aligarh in 1875, where instruction was imparted both in Western arts and sciences and Muslim religion.

Another Muslim religious movement of the nineteenth century was the Ahmadiya movement. The Ahmadiya movement has done some creditable work in the field of social work and spread of education.

Rammohan Roy, a pioneer in modern religious reform movements in India, was also the Morning Star of modern social reform movement in the country. The social reform movements in India have aimed at uprooting social evils, and inculcating in men and women the spirit of sacrifice for the general good of the society. The abolition of the cruel rites of sati and infanticide, in the condemnation of child marriage and polygamy and popularization of widow remarriage, in the abolition of purdah, in provision of educational facilities for women and economic openings to make them self-supporting and finally an equal share for women in the political life of the country by enfranchisement. Another social evil that was a major concern of the English educated and Hindu intelligentsia was the caste restrictions in Hindu society and the degrading position of the lower castes especially the untouchables.

1. Sati
2. Infanticide
3. Widow remarriage
4. Prohibition of Child marriage
5. Education of Women

6. Abolition of slavery – Slavery of the Greek or Roman or American negro type did not exist in India. Bonded-labour type and slaves in India were treated in a humane manner. Here slaves are treated as the children of the families to which they belong and there is enjoyment of liberty.

9. Social reform in the 20th century and Backward class Movements

The history and course of social reform movement in the 20th century is marked by the coming into existence of a number of social organizations both at the all-India and provincial levels. Though many social evils like drinking, beggary etc. received the attention of social reformers in the 20th century, the twin problems of improvement of the lot of women and depressed classes received greater attention partly because of the dynamic leadership of Gandhiji and partly due to the political overtones of the problem of Depressed Classes.

Justice Party and Self-respect Movement

The Justice party founded in 1916 opposed the Brahmin domination and demanded due share for the non-Brahmins in government service. The Justice party was organized by Sir Thiagaraya Chetty and T.M. Nair. The Justice party succeeded in securing the due and greater representation for the non-Brahmins in various institutions and organisations. During its rule in Tamilnadu, it passed two orders relating to representation to non-Brahmins in government service and extension of Franchise to women. Justice party's cause was greatly supported by Periyar E.V.R. who attacked the Brahmin domination. He waged a war against religion, caste-system and all the superstitious beliefs. He was a rationalist. The Justice party, Periyar and his movements such as self-respect movement and Temple entry movement were responsible for attainment of proper representation for the non-Brahmins in Government service and their equality in the society. The Brahmin domination continued throughout the nineteenth century but in the twentieth century, conditions had changed. When the English came to know that most of the terrorists during 1907-1912 were Brahmins, they began to support the non-Brahmin movement in Tamilnadu.

10. The Freedom Struggle in India

Indian National Movement

Some of the acts of the new government like the Vernacular Press Act and the failure to put through the Ilbert Bill, more particularly the criticism levelled against it, were keenly resented by the new class of educated Indians, schooled in the ideals of western liberalism. During the viceroyalty of Lord Dufferin, they brought into being the Indian National Congress in 1885. The people chiefly responsible for its organization were A.O. Hume, William Wedderburn and Dadabhai Naoroji. It met annually in different centres of our country, passed resolutions and offered candid criticism of the government.

Composition and objective

The Indian National Congress was initially an organization of the country's intelligentsia. It was not certainly an organization of the masses that it became later, nor was its objective complete independence, to start with. Its goal in 1885 was the establishment of representative government in the country under the authority of the British. Their early demands included the enlargement of the legislative councils, the inclusion in them of elected members, the grant of the power to discuss the budget and to ask questions on all administrative matters, the abolition of the secretary of state's council, and the formation of a standing

committee of the house of commons to consider protests made by the legislative councils in matters in which their recommendations had been overruled by the executive government. In the first two decades of its existence the congress chiefly concerned itself with criticism of government policy and demands for reform.

The Congress gets roused

The resolutions passed by the Congress produced no effect on the government and a section of the organization began to lose faith in the efficacy of the Congress programme itself. It was led by Bal Gangadhar Tilak followed by Aurobindo Ghosh and Bipin Chandra Pal. It was essentially Hindu and revivalist in character.

The partition of Bengal, an opportunity for the congress

The Congress strengthened its position considerably as a national organization by championing the cause of the people whenever an opportunity offered itself. When feelings ran high in Bengal against the partition of the province by Lord Curzon in 1905, the Congress stepped into the field and led an agitation against the Government. Very soon the Swadeshi Movement was started under the leadership of Sir Surendranath Banerjee.

The two wings of the Organisation

The differences between the moderate and extreme wings of the Congress clearly came to the force at the Banaras Congress held under the Presidency of Gopal Krishna Gokhale (1905). The moderates led by the president declared their goal as dominion status, while the extremists pledged themselves for Swaraj or complete independence. The two wings of the congress came to a clash at the Surat Congress held under the presidency of Rash Behari Ghosh in 1907.

Morley-Minto Reforms, 1909

The British parliament enacted the Morley-Minto reforms in 1909, based largely on the recommendation of Minto, the then Viceroy of India, who wanted to rally to the government all the moderate elements in the country. As expected, Gokhale and his colleagues accepted them as a first step towards their ultimate goal. But the reforms proved to be very unsatisfactory in their actual working.

The Muslim league: separate electorates

Whatever advantages they might have conferred on the people of our country, the Morley-Minto reforms had done a great disservice by the introduction of separate electorates for the Muslims. It was done on the representation made to the Viceroy by the Aga Khan (1907) on behalf of the Muslim League which had come into existence in 1906. These electorates, first introduced among the Muslims, spread to other minorities and groups, till India became a mosaic of these separate compartments. Out of them have grown all manner of separatist tendencies, and finally the demand for a splitting up of India.

Freedom movement forms a united front

Under the impact of external factors like the revolution in Turkey and the Turko-Italian war of 1911, a great change came over the political parties in India. They realized they must unite together, if national freedom was to be achieved. Thus in 1916 the Muslim league allied itself with the Congress; the Moderate and Radical wings of the Congress tried to compose their differences; the Home rule league of Annie Besant and the Home rule league of Tilak began to work in close co-operation.

India stands by Britain in World War I

When World War I broke out, India helped Britain with the greatest loyalty and self-denying generosity. It was acknowledged by Lord Birkenhead in these words: without India, the war would have been immensely prolonged, if, indeed, without her help it could have been brought to a victorious conclusion. India was also encouraged to hope for constitutional reforms on a very liberal basis.

The Montagu Chelmsford Reforms, 1919

Montagu, the Secretary of State for India, made an historic announcement in 1917 to the effect that there would be, in future, an increasing association of Indians in every branch of administration and the policy of the government would be directed to a general development of self-governing institutions in the country. This was followed by the government of India Act of 1919 which may be said to mark the beginning of Parliamentary government in the country. It enlarged the Legislative Councils, increased their privileges, extended the franchise and constituted a step forward in the march towards democracy. It was also announced that it was a tentative measure, that ten years hence a Parliamentary commission would be sent to India to report on its working and that more liberal reforms would be initiated on the basis of its report.

Unfortunate circumstances complicate the struggle

The Montford reforms fell short of the expectations entertained by the radical group in the Congress, and objections were raised to certain features of the Act like the diarchy in the provincial administration and the provision for communal representation. However, many including Gandhiji were in favour of accepting the changes as experimental measures, while a certain section of the Congress even doubted whether the country was quite ready for complete independence.

Jallianwalla Bagh incident

Certain unfortunate circumstances created ill-will among the people and developed a tense situation. In 1919 the Rowlatt Act was passed, and the Black Act was sought to be enforced relentlessly in spite of Gandhiji's appeal for its withdrawal. It ended in the calamitous incident of the Jallianwalla Bagh at Amritsar and the rigours of martial law in the Punjab.

The Khilafat movement

The Muslims were offended at the humiliating terms offered by Britain and her allies to Turkey and organized the Khilafat movement. Meanwhile the economic distress of the people was aggravated by additional taxation and rising prices. Political unrest was accentuated by agrarian unrest in Bengal, United Provinces and Gujarat. At this juncture Tilak died in 1920 and the leadership of the Congress passed into the hands of Mahatma Gandhi, who held it till his death in 1948. He allied himself with the Khilafat leaders and the Congress became stronger for the alliance.

The advent of the Mahatma

The Congress became a dynamic organization under Gandhiji. He made it democratic and a mass organization. Gandhi was an odd kind of pacifist for he was an activist full of dynamic energy. There was no submission in him to fate or anything that he considered evil; he was full of resistance, thought this was peaceful and courteous.

The Non-cooperation movement, 1920

With unerring judgment Gandhiji realized that fear, prestige and co-operation, willing or otherwise, were the main props of British rule in India, and started striking at their root, in his own non-violent way. The movement continued till 1924.

The mass civil disobedience movement

Satyagraha is another name for it. It was started in the same year that the Prince of Wales (later King Edward VIII) visited India and was given a cold reception. It had to be called off on account of the excesses it led to at Chauri Chaura where the mob, under the provocation of police firing, set a police station on fire.

Split again in the Congress, 1923

A group of nationalists in the Congress favoured the tactics of Parnell, the Irish patriot, and advocated the desirability of entering the legislatures with a view to mending or ending the constitution. They organized themselves into the Swaraj Party in 1923 under the leadership of Kalkar in the Deccan, Motilal Nehru in Upper India and C.R. Das in Bengal.

The Simon Commission

In 1927 a Royal commission headed by Sir John Simon was sent to India as part of a commitment made while introducing the Montford Reforms. It was to study the constitutional progress achieved in the country and suggest further reforms. It was an all white commission with narrowly restricted terms of reference. No wonder it was boycotted and made to return home disappointed

Madras Session and after 1927 and 1929

In the same year that the Simon commission visited India, the madras session of the congress declared once again that its goal was nothing short of complete independence. In the following year another party, the Independence League, sprang into being from the congress, obviously led by a radical group with S. Srinivasa Iyengar as president and Jawaharlal Nehru and Subhas Chandra Bose as secretaries. Thus the freedom struggle was steadily gaining in strength. In 1929, during the time of Lord Irwin, when the idea of a Round Table conference in London was suggested to draw up a new constitution for India, the congress began to doubt the intentions of the British, and at the Lahore session of the congress (1929), presided over by Jawaharlal Nehru, complete independence was again declared as the goal of the congress and decision was taken not to attend the Round Table Conference.

The round table conferences

They were three in number (1930-32) and were convened to gather all shades of political opinions in India with a view to drawing up a constitution for the country. The Congress boycotted the first conference and Gandhiji started the Civil Disobedience Movement throughout the country, launched Salt Satyagraha and marched to Dandi to prepare salt on the seashore-defying the salt tax regulations. It caused a lot of disturbance, the satyagrahis were badly handled and many leaders, including Gandhiji, were arrested. However, at the instance of the Home Government the Gandhi-Irwin Pact was concluded, the political prisoners were released and Gandhiji sent to London as the sole representative of the Congress to participate in the Second Round Table Conference. The electorates and the British Prime Minister, Ramsay Mac-Donald, had to make the Communal Award, the evils of which were to some extent mitigated by the Poona pact concluded after a "fasting unto death" undertaken by Gandhiji.

The Government of India Act, 1935

It was a great advance on the Montford Reforms of 1919, replaced diarchy in the provinces by autonomy, considerably extended the franchise and envisaged a federal structure at the centre which for want of co-operation from the princes, did not actually come into existence. An announcement was also made that such provisions in the Act, as precluded complete self-government, were to be regarded as purely transitional. In 1937 general elections were held and the Congress formed governments in eight out of eleven provinces, with absolute majority in six and coalitions in two others. The Muslim League did not fare well in the elections and began to entertain fears of political domination by the Congress,

18. THE FINAL PHASE OF THE FREEDOM STRUGGLE

World War II and After

On 3rd September 1939, England and France declared war on Germany; and India not bring a Domination in law, was automatically involved in the war, without the legislatures or the leaders of the nation being formally consulted. The Congress High Command withdrew its Ministries in the provinces and 'Governor's Rule' was established in them, with the help of the efficient Indian Civil Service.

Tactical Bid for Pakistan, 1940

A tense situation was rapidly developing in the country, and the Muslim League turned it to good account. Their ministries did not resign and in 1940, under the leadership of Mr. Jinnah, the Muslims declared that they were not a minority but a separate nation; they must fight for, and win a separate state, Pakistan.

The August Offer, 1940

The early stages of the war were far from being favourable to Britain. In fact, the war took a disastrous turn for the allies: Poland was occupied and Norway, Denmark, Holland and Belgium were all overrun: all resistance crumbled before Hitler, and the British forces in Dunkirk had to be evacuated to England, abandoning their guns and equipment on 3rd June, 1940. Seven days later, Italy joined the war on the side of Germany and threatened the vital line of communication through the Suez Canal and the Red Sea. In August, 1940, Lord Linlithgow, the then Viceroy of India, with the concurrence of the British Cabinet, made an offer of Dominion Status of India, after the war. It Congress, and was consequently rejected.

The Cripps' Offer, 1942

On 7th December 1941 the military and air bases of U.S.A. at Pearl Harbour were attacked by Japan and the U.S. Pacific fleet was temporarily put out of action. Three days hence, two British battleships, Prince of Wales and Repulse were successfully bombed and sunk in the Indian Ocean. The British stronghold of Singapore fell in February 1942. The Dutch East Indies were overrun, Burma was attacked and the British over there had to retreat to India. It was at this juncture that Sir Stafford Cripps, Lord Privy Seal, was sent to India with a fresh offer of Dominion status, after the war. Meanwhile, all the portfolios of the Viceroy's Executive Council, exception that of Defence, were transferred to representative Indians. However, Congress insisted on immediate transfer of power which, of course, could not be conceded and the offer was, therefore, rejected.

Quit India Movement, 1942

Filled with a sense of frustration at the failure of the Cripps' Mission, the Congress High Command, at the instance of Gandhiji, passed a resolution, calling upon the British to "quit India" at once. It also declared that a civil disobedience movement would be started in the event of a failure on the part of the British to transfer power immediately. It was a time when the Japanese were threatening the north-eastern frontier of our country and an invasion by them was felt imminent. The Government reacted sharply to the Congress resolution and declared the national organization an illegal body. Congress leaders were arrested and the movement took a violent turn. The situation was getting out of hand for want of proper leadership and the position was aggravated by a famine in Bengal. It was in this context that Netaji Subhas Chandra Bose escaped from prison, organised the Indian National Army (I.N.A.), and fought side by side with the Japanese against the British.

Lord Wavell calls a Conference at Simla

In 1943 Lord Linlithgow was succeeded by Lord Wavell who had been Commander-in-Chief in India since March 1942. He addressed himself at once to the task of bringing the Bengal famine under control. Then he released all political prisoners and resumed parliamentary government in the provinces. He called the

leaders of all political parties to a conference at Simla to explore the possibilities of bringing about a political settlement among them. They could not come to an agreement, particularly the leaders of the Congress and the Muslim League, and the conference failed. Meanwhile, political unrest was growing, and rioting occurred in several districts.

An explosive situation again, 1945

World War II practically came to an end in 1945 and the freedom struggle in the country entered its concluding stage. However, two unfortunate events occurred which developed an explosive situation in the country. Three officers of the Indian National Army, which surrendered to the British after the collapse of Japan, were brought to Delhi, tried, found guilty and convicted. It roused anti-British feelings in the country to such an extent that the officers were finally released. Soon after this there was a revolt among the naval ratings in Bombay as a protest against differential treatment. A wave of violence spread to the different parts of the country and the government was startled. They realized that a speedy settlement of the political problem was imperative.

The Cabinet Mission, 1946

Meanwhile general elections were held in Britain and the Labour party was returned to power. They wanted to put an end to political unrest in India and sent out a mission consisting of Lord Pethick Lawrence, Sir Stafford Cripps, and A. V. Alexander, all of them members of the British Cabinet. Their efforts at bringing together the Congress and the Muslim League did not succeed, and they were forced to put forward their own scheme, viz. (1) that an Indian Union should be set up on a federal basis, (2) that the Provinces and States should function as self-governing units, (3) that a Constituent Assembly should be constituted of members elected by the provincial legislatures, and (4) that an interim government must be formed with the representatives of the major political parties.

Non-co-operation by the Muslim League

At first the Muslim League did not join the interim government that was formed, then it joined, only to fall out again within two months. The Muslims began to entertain fears about their future under a Hindu majority. 16th August was declared as "Direct Action Day" and a storm of riots swept through Bengal, Noakhali, Bihar, the Punjab and the North-West Frontier.

Britain's offer of Independence, 1947

The great industrial centres of Britain had been badly damaged by the war and their rehabilitation became the crying need of the hour. The Government was in no mood to hold parleys with Indian leaders against a rapidly deteriorating political situation in the country full of riots, arson, plunder and massacre. On 20th February, 1947 Mr. C. R. Attlee, the Prime Minister of Britain, made an announcement in the House of Commons that transfer of power would be effected on a date not later than June, 1948. It was also announced that Lord Wavell would be succeeded by Lord Mountbatten, a cousin of the then King of England.

Lord Mountbatten and the end of the Freedom Struggle, 1947

Lord Mountbatten who replaced Lord Wavell came to the conclusion that the political problem of India could be solved only on the basis of a partition of the country. He flew home to England and explained his views to the Government. On 5th July, 1947 the Indian Independence Bill was introduced in the Parliament and passed without dissent. It provided for the establishment of the two dominions of India and Pakistan, with full powers vested in their respective constituent assemblies to draw up their future constitutions.

On the 14th-15th August, 1947 the Indian Constituent Assembly declared India an Independent Republic and thus the long struggle for freedom from British rule came to an end. On 26th January, 1950 India became a Sovereign Democratic Republic under a Constitution of her own.

Books Prescribed:

1. R.C. Majumdar et.al – An Advanced History of India
2. Ray Chaudhary – Social, Cultural and Economic History of India
3. R.S. Sharma – Ancient India
4. Satish Chandra – Medieval India
5. Bipan Chandra – Modern India
6. V.D. Mahajan – History of India in 3 volumes

Books for Reference:

1. A.L. Basham – The Wonder that was India
2. Ishwari Prasad – A Short History of Muslim Rule in India
3. Grover and Grover – Modern India
4. D.N. Jha – Ancient India
5. K.A. Nilkanta Sastri – History of South India
6. N. Subramanian – History of Tamil Nadu

Question Paper

Time: 2 ½ hrs

Maximum: 70 marks

Part A – (2 X 12 = 24 marks)

Answer TWO of the following in about 500 words each

1. Discuss the socio-political and economic life in the Indus Valley Civilization
2. Describe the interaction between the Hindu and Islamic cultures during the medieval period
3. Analyse the economic impact of British rule on Indian economy

Part B – (2 X 7 = 14 marks)

Answer TWO of the following in about 300 words each

4. Discuss the causes for the emergence of Heterodox sects.
5. Explain the political administration of the Mauryan Empire
6. Briefly explain about the Justice Party

Part C – (5 X 4 = 20 marks)

7. Write short notes on FIVE of the following

- (a) Political conditions during the Vedic period
- (b) Sangam literature
- (c) Teachings of Mahavir
- (d) Education under the Pallavas
- (e) Mughal art and architecture
- (f) Explain the Jagirdari system
- (g) Social evils present in the 19th and 20th centuries in India

Part D – (6 X 2 = 12 marks)

8. Answer SIX of the following very briefly

- (a) Asoka's Dhamma
- (b) Kalidasa
- (c) Kudavolai system
- (d) Sufism
- (e) Khilafat Movement
- (f) Alwars
- (g) The Battle of Plassey
- (h) Arya Samaj

Scheme for Question Paper

SUBJECT-HISTORY I

Subject code-HVB

Part - A

1. There is no unanimity among scholars concerning the administration in the Indus civilization. It is believed that certainly, there was no monarchical state there.

There is no proof of any division of society into castes like the four Varnas of the Vedic period but the remains unearthed at Mohenjo-daro demonstrate the existence of different sections of the people who may be grouped into four main classes. The first, probably, consisted of priests, physicians, astrologers, etc., the second of warriors, the third of traders, artisans, and artists, and the fourth of manual labourers like peasants, fishermen, weavers, domestic servants etc. The basis of the division of these groups, thus, was mainly economic professions.

Both men and women kept long hairs and used hair-pins of gold, silver or copper. Men kept short beards but shaved their moustaches. Females used various toilets and cosmetics to beautify themselves. Both, men and women, rich and poor, wore various ornaments of different metals like gold, silver and copper and also that of precious or semi-precious stones. Necklaces, armlets and finger-rings were used mostly by males while females used headbands, bracelets, bangles, ear rings, girdles and anklets in addition to them. Probably, no ornament was used for the nose.

Wheat, barley, milk, vegetables, fruits, dates and rice were important items of their food. Besides, meat of various animals and fish was also included in the diet of the people. Various household articles were used by these people which were made of pottery, stone, wood, ivory and metals like copper and bronze.

Mostly the dead were buried. Sometimes the entire body of the dead person was buried while, at times, the dead body was left in open to be eaten up by birds and animals. Afterwards, the left-over of the body was buried. Certain household articles were also buried with them. The people here used different herbs, leaves and bones of animals for medicinal purposes. They prepared Silajit also.

The Indus valley people had developed a prosperous civilization on the basis of their thriving agricultural economy. Domestication of animals was another useful profession while they had trade relations not only with other parts of India but also with the western countries like Mesopotamia, Egypt, Crete and Sumer both by sea and land. Only a country capable of producing food on a large scale and having trade relations with other countries could build up such a prosperous city-civilization as Indus people had created. Even their workmen could afford the luxury of two-roomed brick built houses.

2. During the three hundred years of the rule of the Sultans of Delhi, the interaction between Hindu and Islamic cultures was mostly confined to the prosperous cities and well to do upper classes, but the Mughal period witnessed a remarkable Hindu-Muslim synthesis. The following factors led to it.

1. Indispensable support and goodwill of the Hindus for Peace, Law and Order.
2. Policy of peace
3. Hindu support sought by Muslim sovereigns for war against Muslims
4. New converts to Islam
5. Compromising attitude of the Hindus
6. The Intelligentsia in the Hindu and Muslim societies
7. Policy of religious toleration
8. Growth of the spirit of mutual harmony, toleration and co-operation

3.. The urban economy of India improved. The few towns that had sprung up were either of political importance (being headquarters of princes or emperors) or pilgrim centres (like Haridwar, Mthura, Jagannath Puri Somnath) or places of commercial importance (like Surat, Broach, Calicut, Cochin). Handicraft industries of diversified character flourished in these towns Indian textile products enjoyed worldwide renown. Silk brocades, metal work, stone work, gold threadwork, porcelain products, ivory products (like bracelets, rings, dice, bedsteads), etc., were much in demand in the fashionable circles in India and abroad. Besides producing articles of luxury for the upper strata of society, Indian artisans produced weapons for the army, ships for mercantile and naval purposes. In designing and construction of military forts, commemorative buildings, temples and mosques, the Indian engineers and masons enjoyed international reputation.

The coming of European trading companies to India gave an expansive touch to India's international commerce. Initially, it gave stimulus to production and marketing of Indian handicrafts. Indian luxury goods like Dacca muslin (the finest of the fine cotton cloth), Murshidabadd silk, woolen shawls and carpets of Kashmir, gold and silver brocades of Benares, ivory products of India's coastal towns etc., were in great demand in European markets. Besides, Indian products like spices, sugar, saltpetre, indigo and drugs found a ready market abroad. These companies also financed Indian manufacturers through the system popularly known as dadni to procure maximum supplies. For the collection of Indian products and sometimes for their manufacture these European companies set up their 'factories' in India. The Indian rulers did not object to these new avenues of international commerce and sometimes even encouraged these European companies.

To balance the heavy exports against limited items of imports these European companies brought to India gold and silver. This lop-sided international commerce made India 'a sink of precious metals'.

The Act of 1700 prohibited the wearing or use of imported Indian, Persian, Chinese or East Indies silks or printed calicoes. In 1702 an import duty of 15% ad valorem was imposed on plain cottons. However, these regulations had not put restrictions on the import of white Indian calicoes. Consequently, the import of Indian calicoes increased phenomenally and a dyeing and printing industry flourished in England. All the same, the British traditional woolen trade continued to suffer and the new development proved a damper for the newly rising cotton weaving industry in England. Consequently, more drastic legislation was passed in 1720 which forbade the wear or use of Indian silks and calicoes (even when printed or dyed in England) on pain of a penalty of 5 for each offence on the wearer and of 20 on the seller.

Part -B

4. There are various factors responsible for the religious movement in India. They are:

- 1.Condition of the Vedic Religion
- 2.Dominance of Brahmin Priests
- 3.Ritual and Sacrifices
- 4.Costly Religion
- 5.Difficult Language
- 6.Caste System.
- 7.Belief in Mantras
- 8.Confusion in Religion and
- 9.Ideas of Intellectuals

5. From Arthashastra of Kautilya we can have a fairly good idea about the various aspects of Mauryan administration. The king had enormous powers. He appointed the ministers and important officers. He was all powerful, but he was not a dictator. The King issued what were known as sasanas or ordinances

As the king had a heavy load of responsibilities, a Mantriparishad or council of ministers existed to assist the king. The Mauryan emperors maintained a huge standing army consisting of infantry, cavalry and elephants. The army administration was looked after by thirty members. They were divided into six boards. They supervised the following matters relating to any organization. (1) transport and commissariat, (2) infantry, (3) cavalry (4) chariots (5) elephants (6) navy. There was an additional board of medical aid. The head of the Army was the Senapati. The Mauryan kings used spies to obtain information about what was happening in the empire. They employed a large number of them all over their empire. There were two sets of courts known as Dharmasthanas which deal with civil cases and Kantaka Soidhana, which deal with criminal cases.

6. The Justice party founded in 1916 opposed the Brahmin domination and demanded due share for the non-Brahmins in government service. The Justice party was organized by Sir Thiagaraya Chetty and T.M. Nair. The Justice party succeeded in securing the due and greater representation for the non-Brahmins in various institutions and organisations. During its rule in Tamilnadu, it passed two orders relating to representation to non-Brahmins in government service and extension of Franchise to women. Justice party's cause was greatly supported by Periyar E.V.R. who attacked the Brahmin domination. He waged a war against religion, caste-system and all the superstitious beliefs. He was a rationalist. The Justice party, Periyar and his movements such as self-respect movement and Temple entry movement were responsible for attainment of proper representation for the non-Brahmins in Government service and their equality in the society. The Brahmin domination continued throughout the nineteenth century but in the twentieth century, conditions had changed. When the English came to know that most of the terrorists during 1907-1912 were Brahmins, they began to support the non-Brahmin movement in Tamilnadu.

Part- C

7. Write short notes on FIVE of the following

(a) The state was called the Rashtra (tribal kingdom). The head of the state and the tribe was called Rajan or the king. In later days the expression Samrat was also used which meant emperor. Rashtra, probably, was divided into Janas. The officer of a Jana were called Gop. Every Jana was divided into smaller units called Visa. The administrative head of a Visa was called Vispati. The smallest unit was the village called Grama whose chief officer was Gramani. The village consisted of a group of families or Kulas. The head of a Kula or family was called Kulapa, Kulpali or Grahpati. Kingship was hereditary and King was assisted by a council of ministers. There were also the popular assemblies that made administration efficient.

(b) The Sangam Literature includes the Tolkappiyam, the grammatical work and the two anthologies, namely, Ettuttogai and Pathuppattu. It was the most ancient grammatical work of the Tamil country. It deals with the social and cultural aspects of the period. It mentions the divisions of the land, people and their occupations and other details. Its works deals with akam or love and war and martial qualities.

Many poems were in praise of patrons and refer to their martial qualities. The various aspects of life such as love, warfare and religion are depicted in these works. The anthology, Patinen Kilk Kanakku belong to the post Sangam period. They are 18 minor works. The most important among them are the Tirukkural, Naladiyar, Palamoli, Chirupanchamulam and Tirikadugam. This work is important to understand the Buddhist doctrines of the post Sangam period.

(C) The principles of Mahavira are as follows:

1. Ahimsa is given much importance. V.A. Smith says, in ethics, the first principle is ahimsa, no hurting of any kind of life, however low may be the stage of its evolution. All objectives both animate and inanimate do possess life and feel pain on being injured.

2. Jainism does not believe in God. Worshipping God was denied and does not believe that God is creator and destroyer. The world exists.

3. Condemned Vedic rituals

4. It condemned severally the animal sacrifice

5. The Jains worshipped Tirthankaras

6. The doctrine believes in the immortality of Spirit and Soul. The Soul is described as light having its own existence.

7. Salvation is the destination of mankind. The Jain principle of Tri Ratna or Three Jewels namely the Right Faith, Right knowledge and Right conduct

(d) Pallava period witnessed tremendous progress in the field of education. Hindu, Buddhist and Jain educational institutions were established at various places. The Pallavas promoted the Sanskrit studies. Some of the rulers like Mahendravarman were great scholars in Sanskrit. Ghatika, the institution of higher learning in Sanskrit was patronized by them. It was a residential institution offering free boarding and lodging to the teachers and the taught. Though sufficient information about the teaching about Tamil was not available, the amount of Tamil works produced during this period suggest the importance given to the Tamil studies in this period. Temples also served as centres of learning and provided free boarding and lodging to students. Provision was also made for reciting Mahabharata and Tevaram hymns. Both Saiva and Vaishnava Mathas encouraged the educational activities. Secular subjects like astrology, medicine etc. were taught to students. The Viharas and Jaina Pallis functioned as centres of education in spreading the Buddhist and Jaina systems of philosophy.

(e) The Mughal period was an age of cultural magnificence, of excellence in fields as varied as architecture, painting, music etc.

Though Babur had commissioned the construction of several monuments, he was more fond of gardens. Only one mosque that can be attributed to Humayun has survived in Agra. Akbar's most prominent construction in Delhi was the mausoleum of his father, Humayun. Akbar built the city of Fatehpur Sikri. The city had nine gates. It was famous for sandstone buildings. Some important buildings are, the Jama Masjid, the Buland Darwaza, the tomb of Shaik Salim Chishti, the Diwan-i-khas, the private audience hall. In constructions, the Hindu and Muslim (Persian) style of architecture were blended. The imperial architectural style was carried to the various parts of the empire by Akbar's nobles.

Jahangir was a patron of painting rather than architecture. The famous architectural creation of his time are the tomb he built for his father, Akbar at Sikandra, near Agra and the tomb of Itimad-ud-daula, father of Nurjahan, the queen at Agra. Jahangir laid beautiful gardens.

The period of Shahjahan is the golden age of Mughal architecture and reached its zenith. The monument by which he is best known is the Taj Mahal, one of the seven wonders of the world built in the memory of his wife, Mumtaz Mahal. He constructed magnificent buildings at Agra, Delhi, Lahore and several other places. He founded the present city of Delhi. His excellent creations were the Red Fort and Jama-i-Masjid at Delhi. Diwan-i-Khas and Diwani-i-Am are famous marble structures in the Delhi Red Fort. The best specimens of Hindu-Islamic architecture are found at Agra. Some are, the Moti Masjid, Diwani-i-am and the Diwani-i-khas.

Aurangzeb was a puritan and therefore discouraged art and architecture.

(f) Assignment of a piece of land to an individual for the purpose of collection of revenue in lieu of cash salary is an age-old practice in India. In the Delhi Sultanate period such assignments were called Iqtas and the holders Iqtadars. The Mughal emperors also implemented this system and the areas assigned were called Jagirs and their holders, Jagirdars. It is to be remembered in this connection that it is not land that was assigned but the right to collect revenue or income from the piece of land.

(g) Social evil that was a major concern of the English educated and Hindu intelligentsia was the caste restrictions in Hindu society and the degrading position of the lower castes especially the untouchables.

1. Sati
2. Infanticide
3. Widow remarriage
4. Prohibition of Child marriage
5. Education of Women
6. Abolition of slavery

Part- D

8. Answer SIX of the following very briefly

(a) Asoka's Dhamma and which was propagated by him amongst his subjects was different and contained those moral precepts which were certainly inspired by Buddhist teachings but were common to all religions of India.

In the propagation of his Dhamma Asoka was attempting to reform the narrow attitude of religious teaching, to protect the weak against the strong, and to promote, throughout the empire, a consciousness of social behavior so broad in its scope that no cultural group could object to it.

(b) The age of Gupta has been regarded as the classical age in India. The greatest writer for this period was Kalidasa who wrote many scholarly works like Kumarsambhava, Raghuvamsha, Meghaduta, Rithusambhara, Malvikagnimitra and Abhijnana Shakuntalam which have been regarded as the best one.

(c) Kudavolaj system was practiced by the Cholas. It was equivalent to the modern local self government. The names of the contestants to the village administration were written on palm leaves and a small child was asked to pick the leaves as a process of election.

(d) After the death of Muhammad, the followers of Islam had included such saints who encouraged the growth of certain fraternity of saints by their devotion, renunciation and spiritual life. All these influences led to new religious tendencies in the realm of Islam which came to be known as Sufism.

(e) The Muslims were offended at the humiliating terms offered by Britain and her allies to Turkey and organized the Khilafat movement. Meanwhile the economic distress of the people was aggravated by additional taxation and rising prices. Political unrest was accentuated by agrarian unrest in Bengal, United Provinces and Gujarat. At this juncture Tilak died in 1920 and the leadership of the Congress passed into the hands of Mahatma Gandhi, who held it till his death in 1948. He allied himself with the Khilafat leaders and the Congress became stronger for the alliance.

(f) Alvars

The Alvars were the devotees of Lord Vishnu and they were twelve in number. Some of the Alvars were: Mudal Alvar, Thirumalisai Alvar, Tirumangai Alvar, Periyalvar and etc.,

(g) The British with 900 soldiers and 1500 sepoys defeated the Nawab's forces at Dum-Dum in 1757 and recovered fort William. News of the seven years war having reached India, the Nawab wanted to drive out the English with help of the French and invited Bussy from the Deccan to help him. The English forestalled the French moves by occupying Chandranagore. Though conspiracy and deceit events moved rapidly to the strange climax of Plassey where the Nawab was betrayed, captured and killed, and Mir Jafar was proclaimed the Nawab of Bengal.

(h) The Arya Samaj movement was an outcome of the reaction to Western influences. It was revivalist in form though not in content. The founder, Swami Dayanand, rejected western ideas and sought to revive the ancient religion of the Aryans. Dayanand's ideal was to unite India religiously, socially and nationally. Aryan religion to be the common religion of all, a classless and casteless society, and an India free from foreign rule. He looked on the Vedas as India's Rock of Ages, the true original seed of Hinduism. His motto was Go back to the Vedas. Dayanand condemned idol worship and preached unity of Godhead. He decried untouchability and casteism as not sanctioned by the Vedas. He advocated widow remarriage and a high status for women in society.