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HIGHER SECONDARY FIRST YEAR

HISTORY

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Untouchability is Inhuman and a Crime

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Learning Objectives

The scope of the lesson is presented

Introduction

The subject to be discussed in the lesson is introduced



Leads the students to animated audio, video aids for getting experiential learning



Provides additional information related to the subject in boxes to stir up the curiosity of students

Infographs

Visual representations intended to make the complex simple and make the students grasp difficult concepts easily

HOW TO USE THE BOOK?

Activities

Activities for 'learning by doing' individually or in groups

Summary

Describe the main points briefly in bullets for recapitulation

Exercise

For self-study and self evaluation

Glossary

Key words and technical terms explained at the end of the lesson for clarity

References

List of books and net sources for further reading

ICT Corner

Using technology for learning activities, which enables the students to access digital sources relevant to their lessons.

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E-book



Assessment



DIGI-Links



Lets use the QR code in the text books ! How ?

- Download the QR code scanner from the Google PlayStore/ Apple App Store into your smartphone
- Open the QR code scanner application
- Once the scanner button in the application is clicked, camera opens and then bring it closer to the QR code in the text book.
- Once the camera detects the QR code, a url appears in the screen.Click the url and goto the content page.

Lesson

12

Bahmani and Vijayanagar Kingdoms

Learning Objectives

To acquire knowledge in

I

- Sources of study for Bahmani and Vijayanagar kingdoms
- Foundation and consolidation of Bahmani Sultanate
- Prolonged conflict between Bahmani kingdom and Vijayanagar
- Military career and achievements of Mohammed Gawan
- The strategic importance of Golkonda fort

II

- Origin and development of Vijayanagar kingdom by Sangama brothers
- Vijayanagar and Bahmani tussle-causes and consequences
- Brief rule of Saluva dynasty followed by Krishnadevaraya's illustrious career
- Battle of Talikota and decline of Vijayanagar kingdom
- Administration, Society and Economy of the Vijayanagar kingdom
- Rise of Nayak kingdoms.



Introduction

At the beginning of the fourteenth century, when the Delhi Sultanate was preparing to extend southwards, the Deccan and south India were divided into four kingdoms: the Yadavas of Devagiri (Western Deccan or present Maharashtra), the Hoysalas of Dvarasamudra (Karnataka), the Kakatiyas of Warangal (eastern part of present Telangana) and the Pandyas of Madurai (southern Tamil Nadu). During the two expeditions of the general Malik Kafur, first in 1304 and then in 1310, these old states faced defeat one after another and lost most of their accumulated wealth

to the plundering raids of the Sultanate army. The Tughluq dynasty continued its southern expeditions into southern India under the rule of his military officers. Muhammad Tughluq (1325–51) even tried to make Devagiri (renamed as Daulatabad) as the capital to command the vast conquered territory more effectively. But his experiments failed and brought misery to the people. When he shifted the capital back to Delhi, his subordinates in the south declared independence. Thus Madurai became an independent Sultanate in 1333. Zafar Khan who declared independence in 1345 at Devagiri shifted his capital to Gulbarga in northern

Karnataka. He took the title, Bahman Shah and the dynasty he founded became known as the Bahmani dynasty (1347–1527). A few years earlier, in 1336, the Vijayanagar kingdom was established by the Sangama brothers Harihara and Bukka at Vijayanagara (present day Hampi) on the south bank of Tungabhadra. During the next two centuries these two states fought continually and bitterly, to control the rich Raichur *doab*, and also the sea ports of Goa, Honavar, etc. on the west coast, which were the supply points of the horses needed for their army.

Sources

There are several kinds of sources—literary, epigraphical, and archaeological—available for the study of this period. Several Persian accounts written by the court historians of the Bahmani Sultanate, relating to Bahmani–Vijayanagar conflicts have survived. Though they contain some biased and exaggerated information they provide rare eye-witness accounts relating to the battles, the palace intrigues, the life and sufferings of the people on either side, etc. which are lacking in inscriptions. The Kannada and Telugu literature, like *Manucharitram*, *Saluvabhyudayam*, etc., patronized in the Vijayanagar court, give genealogical, political and social information. The Telugu work *Rayavachakamu* gives interesting details about the Nayankara system under Krishnadevaraya. Several foreign visitors who came to South India during the fourteenth to sixteenth centuries wrote about their travels which throw useful light on the political, social, and cultural aspects. Of them, Ibn Battuta a Moroccan traveller (1333–45), Abdur Razzak from Persia (1443–45), Nikitin, a Russian (1470–74), the Portuguese visitors



Domingo Paes and Nuniz (1520–37) provide remarkably rich information.

Thousands of inscriptions in Kannada, Tamil, and Telugu, besides a number of copper-plate charters in Sanskrit are available and the above sources add to the epigraphical information. There are a rich variety of archaeological sources in the form of temples, palaces, forts, mosques, etc. Numismatic evidence is also available in abundance.

The Vijayanagar kings issued a large number of gold coins called *Varaha* (also called *Pon* in Tamil and *Honnu* in Kannada). These gold coins have the images of various Hindu deities and animals like the bull, the elephant and the fabulous *gandaberunda* (a double eagle, sometimes holding an elephant in each beak and claw). The legend contains the king's name either in Nagari or in Kannada script.



Krishnadevaraya - Gold coins

I

12.1 Bahmani Kingdom

Alaudin Hasan Bahman Shah (1347–1358)

Rivalry with the Vijayanagar kingdom over the fertile Raichur doab, lying between the Krishna and Tungabhadra rivers, not only marked the early history of the Bahmani kingdom, but continued to be an enduring feature over two centuries. Bahman Shah had also to contend in the east with the



rulers of Warangal and Orissa. In order to facilitate smooth administration, as followed in the Delhi Sultanate, he divided the kingdom into four territorial divisions called *tarafs*, each under a governor. Each governor commanded the army of his province (Gulbarga, Daulatabad, Bidar, and Berar) and was solely responsible for both its administration and the collection of revenue. The system worked well under a powerful king, but its dangers became apparent under a weak ruler. For the greater part of his reign of eleven years Bahman was engaged in subduing the unruly in his kingdom and in establishing order. His attempt to exact an annual tribute from the state of Warangal, the Reddi kingdoms of Rajahmundry and Kondavidu, led to frequent wars. Bahman Shah emerged victorious in all these expeditions and assumed the title Second Alexander on his coins.

Mohammed I (1358–1375)

Mohammed I succeeded Bahman Shah. There was a decade-long war with Vijayanagar, most of which related to control over the Raichur doab. Neither side gained lasting control over the region, in spite of the huge fatalities in battles. Two bitter wars with Vijayanagar gained him nothing. But his attack on Warangal in 1363 brought him a large indemnity, including the important fortress of Golkonda and the treasured turquoise throne, which thereafter became the throne of the Bahmani kings.

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

Mohammed I established a good system of government that was followed by all the successor sultanates as well as by

the Marathas later. He appointed a council of eight ministers of state: 1. *Vakil-us-sultana* or lieutenant of the kingdom, the immediate subordinate of the sovereign. 2. *Wazir-i-kull*, who supervised the work of all other ministers; 3. *Amir-i-jumla*, minister of finance; 4. *Wasir-i-ashraf*, minister of foreign affairs and master of ceremonies; 5. *Nazir*, assistant minister for finance; 6. *Peshwa* who was associated with the lieutenant of the kingdom; 7. *Kotwal* or chief of police and city magistrate in the capital, and 8. *Sadr-i-jahan* or chief justice and minister of religious affairs and endowments.

He took strong measures for the suppression of highway robbery. Institutional and geographic consolidation under Muhammad Shah laid a solid foundation for the kingdom. He built two mosques at Gulbarga. One, the great mosque, completed in 1367, remains an impressive building. The next hundred years saw a number of Sultans one after another, by succession or usurpation. All of them fought with their southern neighbour, but without gaining much territory. In 1425 Warangal was subdued and their progress further eastwards was challenged by the Orissan rulers. The capital was shifted from Gulbarga to Bidar in 1429. The rule of Mohammad III (1463–1482) is worthy of mention because of his lieutenant Mohammed Gawan, a great statesman.

Mohammed Gawan

A Persian by birth, Mohammed Gawan was well-versed in Islamic theology, Persian, and Mathematics. He was also a poet and a prose-writer. The Mohammed Gawan Madrasa in Bidar, with a large library, containing 3000 manuscripts, is illustrative of his scholarship. Gawan served with great distinction as prime minister under Mohammad III and contributed extensively to the dynamic development of the Bahmani Kingdom.



Gawan fought successful wars against the rulers of Konkan, Orissa and Vijayanagar. He was known for his administrative techniques. He used Persian chemists to teach the preparation and the use of gunpowder. In his war against the Vijayanagar Kings in Belgaum, he used gunpowder. In order to tighten the administration and to curb the power of provincial governors, who functioned virtually as kings, Gawan divided

the existing four provinces of the Bahmani Sultanate into eight. This not only limited the area under the rule of each governor but also made the provincial administration more manageable. He placed some districts in the provinces directly under central administration. Gawan sought to curtail the military powers of the governors by allowing them to occupy only one fort in their territory. The other forts remained

Golkonda Fort

The Raja Krishna Dev of the Kakatiya dynasty with Warangal as capital constructed the Golkonda Fort on a granite hill. During 1495–1496 the fort was handed over to Sultan Kali Kutub Khan as a Jagir (land grant). He reconstructed and rechristened the mud fort into a granite fort and called the place Muhammed Nagar. Later, the Golkonda fort came into the possession of the Bahmani dynasty. Still later, the Qutub Shahi dynasty took over and made Golkonda its capital. Golkonda fort owes much of its present grandeur to Mohammad Quli Qutub Shah, the fifth sultan of Qutb Shahi dynasty. The subsequent generations saw Golkonda being fortified further with several additions and the formation of a beautiful city within. By the 17th century, Golkonda was famous as a diamond market. It gave the world some of the best-known diamonds, including the ‘Kohinoor’.

The Golkonda Fort is located about 11 kms from Hyderabad on a hill 120 meters high. The Golkonda Fort is popular for its acoustic architecture. The highest point of the fort is Bala Hissar. There is said to be a secret underground tunnel which leads from the Durbar Hall to one of the palaces at the foot of the hills.

The Golkonda Fort also houses the tombs of the Qutub Shahis. There are two individual pavilions on the outer side of Golkonda which serve as major architectural attractions. The Fort comprises four other small forts within itself. It has cannons, draw bridges, royal chambers, halls, temples, mosques, stables, etc. The Fateh Darwaza or the Victory Gate is the entrance to the fort. Aurangzeb laid siege to this Golkonda fort in 1687 for about eight months but in vain. It was due to the treachery of an Afghan gate keeper, the fort finally fell.



Golkonda Fort



under the Sultan's direct control. The royal officers who were given land assignments as pay were made accountable to the Sultan for their income and expenditure.

The administrative reforms introduced by Gawan improved the efficiency of the government, but curtailed the powers of the provincial chiefs, who were mostly Deccanis. So the already existing rivalry among the two groups of nobles, Deccani Muslims and Pardesi (foreigner) Muslims, further intensified and conflicts broke out. Gawan became a victim of this tussle for power, although he remained fair and neutral in this conflict. Jealous of his success they forged a letter to implicate Gawan in a conspiracy against the Sultan. Sultan, who himself was not happy with Gawan's dominance, ordered his execution.

Gawan's execution augured ill for the Sultanate. Several of the foreign nobles

who were considered the strongest pillars of the state began to leave for their provinces, leading to the disintegration of the Sultanate. After the Sultan's death five of his descendants succeeded him on the throne but they were kings only in name. During this period the Sultanate gradually broke up into four independent kingdoms: Bijapur, Ahmadnagar, Berar and Golkonda. Bidar where the Bahmani Sultan ruled as a puppet became the fifth one. Among these Bijapur became powerful by annexing Bidar and Berar in course of time. Though Ahmadnagar and Golkonda acted independently they finally joined with Bijapur to fight with their common enemy, Vijayanagar. Vijayanagar was utterly routed in the battle of Talikota or *Rakshashi-Tangadi* in 1565. Thereafter, within a century, the Sultanates were vanquished one after another and taken over by the Mughal state.





II

12.2 Vijayanagar Empire

Origin and Expansion

There are different traditions regarding the foundation of the Vijayanagar kingdom. It is now generally accepted, on the basis of contemporary inscriptions, that the two brothers Harihara and Bukka, the eldest sons of one Sangama, earlier serving the Hoysala rulers of Karnataka, asserted their independence and laid foundation for a new kingdom in about 1336. This happened soon after the death of the Hoysala king Ballala III at the hands of the Madurai Sultan. Initially the capital was in or near about Anegondi on the north bank of the Tungabhadra river. But soon it was shifted to the Hoysala town Hosapattana (near Hampi) on the south bank. The capital was expanded and renamed Vijayanagara, the city of Victory. Thereafter, they proclaimed themselves the rulers of Vijayanagara or of Karnataka-Vijayanagara. Harihara celebrated his coronation in 1346 at this city. Historians call this dynasty started by Harihara and Bukka Sangama after the name of his father or forefather. Vijayanagara rulers adopted the emblem of the Chalukyas, the boar, or *varaha* as their royal insignia.

According to some later-day tradition, Vidyaranya (also called Madhava), a renowned Saiva saint and Sanskrit scholar, is said to have persuaded the brothers to abandon their service to the Tughluqs and also to renounce Islam that they had adopted when they were imprisoned by the Sultan in Delhi. Vidyaranya is believed to have played an important role in the foundation of the Vijayanagara kingdom. This is doubtful as, according to some inscriptions, Vidyaranya lived at the end of the fourteenth century, nearly sixty years after the foundation of Vijayanagar.

The Vijayanagar kingdom was successively ruled by four dynasties over a period of more than three hundred years: the Sangama dynasty (1336–1485), the Saluva dynasty (1485–1505), the Tuluva dynasty (1505–1570) and the Aravidu dynasty (1570–1650). The history of this kingdom can be narrated in four stages.

In the beginning, the Vijayanagar kingdom was one among many small principalities of the time, under the rule of some local chiefs in different parts of south India. The three big states of the thirteenth century, the Pandyas in Tamil Nadu, the Hoysalas in Karnataka and the Kakatiyas in Andhra had almost been destroyed by the military expeditions of the Delhi Sultanate in the first three decades of the fourteenth century, leaving a big political vacuum. The turbulent political situation provided an opportunity to the five Sangama brothers, headed by Harihara, to consolidate and expand the territory. Besides, the Muslim Sultanate that had been established in Madurai a little earlier and the Bahmani Sultanate that came up in 1347 started to rule independently of Delhi. The Delhi Sultanate itself became weak and did not take much interest in the south.

Within the first four decades the small principality became a big kingdom through the military activities of the five brothers in different directions. First the entire core area of the Hoysala kingdom in Karnataka was incorporated into Vijayanagar. The coastal parts of Karnataka were soon taken over and remained an important part of the kingdom until the end. As this gave access to several port towns, good care was taken to administer this part under a successive line of *pradhani* or governors. Under Bukka I, attention was turned to Tondai-mandalam, covering the northern districts of Tamil area, which was under the rule of the Sambuvaraya chiefs. The prince Kampana (usually called Kumara Kampana), son of Bukka I, carried out this work successfully.



with the help of his faithful general Maraya-Nayak. He is also given credit for slaying the Madurai Sultan and bringing to an end that Sultanate in about 1370. This is mentioned in *Madura-vijayam*, a Sanskrit work written by Kampana's wife, Gangadevi. But strangely, the Pandya country including Madurai was not annexed to the Vijayanagar kingdom at that time. It became a part of the kingdom only around 1500, more than a hundred years later. Until then only the northern and central parts of the Tamil country up to the Kaveri delta were under the direct administration of the Sangama and Saluva dynasties.

Vijayanagar – Bahmani conflict

From the beginning, both the Bahmani and Vijayanagar kingdoms were in constant conflict. Capturing the territories, collecting tribute and the control of horse trade were the major issues of conflict. Each of them wanted to annex and dominate the fertile area between the Krishna and the Tungabhadra (the Raichur doab). Though neither of them succeeded fully, much bloodshed took place for some transitory success. Some historians argue that religious rivalry between the Hindu Vijayanagar and the Muslim Sultanate was the basic cause of this continuous fight. Actually the Vijayanagar kings fought also with many Hindu, non-Muslim rulers, like those of Warangal, Kondavidu, Orissa, etc., in which Muslim rulers took part as allies sometimes and as enemies on other times. The control of horse trade that passed through Goa and other ports was another reason for the fighting. Horses were necessary for the armies of both sides. In spite of continuous fighting, the Krishna river was more or less the dividing line between the two powers.

In coastal Andhra, the power struggle was between the Gajapati kingdom of Orissa and Vijayanagar. Vijayanagar could

not make much headway until the time of Devaraya II (1422–46), who defeated the Orissa army in some battles. But these conquests were only to extract tribute, and no territory was added. Devaraya II was the greatest ruler of the Sangama dynasty. He strengthened his cavalry by recruiting trained Muslim cavalry for his army and giving archery training to his soldiers. Abdur Razaak, the Persian ambassador who visited the Zamorin of Kochi and the Vijayanagar court during this time states that Devaraya II controlled a vast area. He received tribute from the king of Sri Lanka too.

Vijayanagar empire went through a crisis after Devaraya II. Quarrel on account of succession and the inefficient successors encouraged the Gajapati king to dominate the coastal Andhra. Between 1460–65, the Gajapati army attacked many times and it conducted a victorious expedition even up to Tiruchirappalli on the Kaveri river, causing much destruction on the way and plundering the wealth of many temples. Taking advantage of the situation, the feudatories assumed independence. Thus, Tirumalaideva and then Konerideva began to rule independently in the Thanjavur–Tiruchirappalli area for some decades, during the interregnum before the rise of the Saluva rule.

Power passed on to the trusted commander Saluva Narasimha who defended the kingdom from the Gajapatis and recovered parts of coastal Andhra. Around 1485 Saluva Narasimha usurped the throne and declared himself as king, starting the short-lived Saluva dynasty. He was assisted by his general and great warrior Narasa Nayak, who tried to quell the rebellious local chiefs in the south. Saluva Narasimha died in 1491 leaving his young sons under the care of Narasa Nayak. Narasa Nayak became the de facto ruler and took several steps to safeguard the country until his death. In about

1505, his elder son Viranarasimha started the third dynasty, known as the Tuluva dynasty. He had a short but eventful reign and was succeeded by his younger brother Krishnadevaraya.

Krishnadevaraya (1509–29)

Krishnadevaraya is considered the greatest of the Vijayanagar kings. He built upon the strong military base laid by his father and elder brother. He tried to keep the greatness of the kingdom intact, by undertaking many military expeditions during much of his reign. Early in his reign he fought with the rebellious Ummattur chief (near about Mysore) and brought him to submission. He then had to fight almost continuously on two fronts, one against the traditional enemy, the Bahmani Sultans and the other against the Orissa king Gajapati. There are several inscriptions graphically describing his seizure of many forts like Udayagiri, under the control of Gajapati, during the course of this eastern expedition. Finally, he put a pillar of victory at Simhachalam.

Krishnadevaraya had to undertake more than one expedition to repulse the Bahmani forces, which were intruding into his territory on a regular annual basis. In some of these ventures the Portuguese, trying to establish their power in the Malabar and Konkan coast, helped Krishnadevaraya with military aid, and got permission to build a fort at



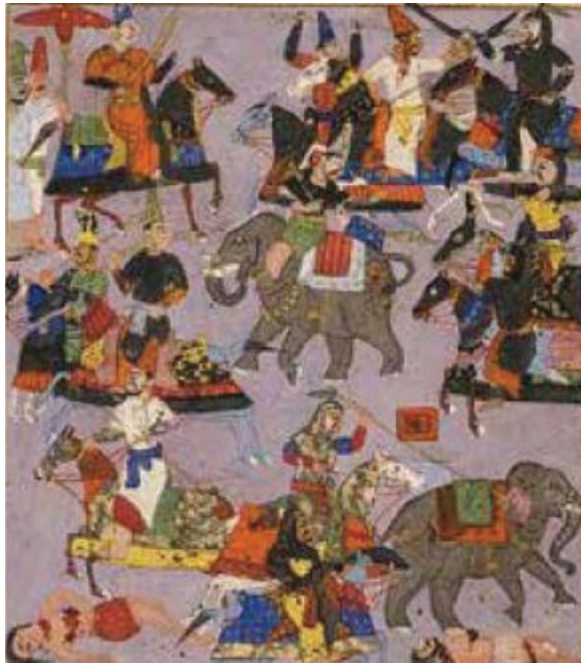
Krishnadevarayar

Bhatkal. Though he was quite successful for a time, his victories made the warring Bahmani sultans to become united for their survival.

There are some other reasons for the celebration of Krishnadevaraya as the greatest ruler of Vijayanagar. He made very large donations to many of the greatest Siva and Vishnu temples of the day- Srisailem, Tirupati, Kalahasti, Kanchipuram, Tiruvannamalai, Chidambaram, etc. He added towering gopuras to many of those temples, which survive to this day. Contemporary foreign visitors like Paes and Nuniz, who visited Vijayanagar left glowing tributes to his personality, and the grandeur and opulence of the city. His court was also adorned by some great poets like Allasani Peddana, Nandi Thimmana. He himself is considered a great scholar and is author of the famous poem Amuktamalyada (the story of Andal). But his crowning achievement, as a clever administrator, was the reorganization of the *Nayak* or *nayankara* system and giving legal recognition to the system. This is explained below under administration.

The battle of Talikota (1565)

At Krishnadevaraya's death, his son was a small child and so his younger brother Achyutadevaraya became king. Soon some succession disputes started as Ramaraya, the son-in-law of Krishnadevaraya wanted to dominate the affairs by crowning the infant as king. Achyutadevaraya was however supported by Chellappa (also known as Saluva Nayak), the greatest Nayak of the day who controlled a major part of the Tamil area. Soon after, however, Chellappa became a rebel himself and Achyutadevaraya had to take a big expedition to the south to subdue him. He had some encounters with the Deccan sultans too. After his death in 1542, his nephew Sadasivaraya



Battle of Talikota

succeeded him and ruled for about thirty years (1542–70). But real power lay in the hands of Ramaraya, who got support from many of his close kinsmen (of Aravidu clan) by appointing them as Nayak of many strategic localities.

Ramaraya, a great warrior and strategist, was able to play off the Bahmani Muslim powers against one another. He entered into a commercial treaty with the Portuguese whereby the supply of horses to the Bijapur ruler was stopped. He fought with the Bijapur ruler and after some time, he allied with the Bijapur ruler against Golkonda and Ahmadnagar. This divide and rule policy provoked much enmity against Vijayanagar. Forgetting their mutual quarrels, the Deccan states, joined hands to wage the last great battle against their common enemy. The battle was fought at Talikota or Rakshasi-Tangadi in January 1565 in which Ramaraya, in spite of his old age, personally commanded the forces along with his cousins and brothers. In the final stages, the battle was lost. Ramaraya was imprisoned and executed immediately. The victorious Bahmani

armies entered the Vijayanagar city for the first time in their history, and ransacked it for several months laying it waste.

This battle is generally considered the signal for the end of Vijayanagar. The king Sadasivaraya and some of his retinue escaped to Penugonda. Tirumala, brother of Ramaraya, declared himself king in 1570, starting the Aravidu, that is the fourth dynasty. After this his sons and grandsons ruled the truncated kingdom for two generations, probably up to 1630. There were some more kings who ruled as fugitives until 1670 without a permanent capital. Real power was wielded by the many Nayak chiefs in various parts of the country. Some of them feigned loyalty to the king while others opposed him. There were fights between the loyalists and others. In 1601 there was bitter fighting near Uttaramerur between the loyalist Yachama Nayak of Perumbedu and the Nayak of Vellur (Vellore). In this quarrel Vellur Nayak was supported by Tanjavur, Madurai and Senji Nayak, who had become independent rulers.



12.3 Administration

The king was the ultimate authority in the kingdom. He was also the supreme commander of the army. He was assisted by several high-ranking officers. The chief minister was known as the mahapradhani. He led a number of lower-ranking officers, like Dalavay (commander), Vassal (guard of the palace), Rayasam (secretary/accountant), Adaippam (personal attendant), and Kariya-karta (executive agents). As Harihara I and his immediate successors consolidated their territorial acquisitions, they tried to organize the territory by creating administrative divisions called *rajyas* or provinces each under a governor called *pradhani*. Some of the prominent *rajyas* were the Hoysala *rajya*, Araga, Barakur (Mangalur), and Muluvay. As and when new conquests were made they were put under new *rajyas*. By 1400, there were five *rajyas* in the Tamil area: Chandragiri, Padaividu, Valudalampattu, Tiruchirappalli and Tiruvarur. The *pradhani* was either a royal member or a military officer not related to the royal family. The *pradhani* had his own revenue accountants and military to assist in his administration. Within each *rajya*, there were smaller administrative divisions like *nadu*, *sima*, *sthala*, *kampana*, etc. The lowest unit was of course the village. The *rajyas* lost their administrative and revenue status under the Tuluva dynasty due to the development of the Nayak system under Krishnadevaraya.

Nayak System

The term Nayak is used from thirteenth century onwards in Telugu and Kannada areas in the sense of a military leader or simply soldier. Assigning the revenue of a particular locality to the Nayak for their military service is found in the Kakatiya kingdom during the thirteenth century.

This is similar to the *iqta* system practiced by the Delhi Sultanate at that time. But in the Vijayanagar kingdom the regular assignment of revenue yielding territory in return for military service is clearly found only from about 1500 or a little earlier. Inscriptions refer to this revenue assignment as *nayakkattanam* in Tamil, *Nayaktanam* in Kannada, and *nayankaramu* in Telugu. The practice became established during the reign of Krishnadevaraya and Achyuta Devaraya. This is supported by the evidence of inscriptions and by the accounts of Nuniz and Paes.

Nuniz says that the Vijayanagar kingdom at that time was divided between more than two hundred captains (his translation for Nayak) and they were compelled in turn to keep certain number of military forces (horses and foot soldiers) to serve the king in times of need: they were also required to pay certain amount of the revenue to the king in particular times of a year, like during the nine-day Mahanavami festival. Nuniz' statement is also supported by Telugu work *Rayavachakamu*, which refers to the practice during the time of Krishnadevaraya. Later-day vamsavalis (family history) of the Palayagars, who were mostly successors of the old Nayak families, support the fact that the Nayak system was perfected during the time of Krishnadevaraya. Most of these Nayak were the Kannadiga and Telugu warriors besides some local chiefs. They belonged to different castes, Brahmana as well as non-Brahmana. The non-Brahmana Nayak again had different social backgrounds: traditional warrior groups, pastoral and forest clans (Yadava, Billama), peasant families (Reddi), merchants (Baliya) and so on. Some of the prominent Nayak, like Chellappa under Krishnadevaraya, were brahmanas.

This system worked smoothly as long as there were strong kings like Krishnadevaraya. These chiefs controlled production within their *Nayaktanam*



territories by creating commercial centres (*pettai*) and markets, by encouraging settlement of cultivators and artisans with tax concessions, by creating and maintaining irrigation facilities, etc. Many of them started as high officials (commander, governor, accountant, etc.) and served as the king's agents. After the Talikota battle, most of the Nayak chiefs became independent of the Vijayanagar king. Some of them, like those of Madurai, Tanjavur, Ikkeri, etc. established powerful states controlling many smaller chiefs under them. The seventeenth century was the century of these bigger Nayak kingdoms.

12.4 Society and Economy

Continuous warfare and the resultant widespread sufferings were common features of all early and medieval societies. Bahmani and Vijayanagar period is no exception to this. Perhaps the scale looks larger due to the availability of many eye-witness accounts. The other consequences which were enduring over the centuries were the displacement and migration of people. During the three centuries of this chapter, we find such migrations everywhere. The

conflicts in the Bahmani courts were much due to the migration of Turks, Afghans and Persians into the Deccan. As far the Vijayanagar area is concerned there took place migrations of Kannada and Telugu warriors and their followers into Tamil areas and elsewhere. Many of the Nayaka chiefs belong to these language groups. Peasants, artisans and other toiling groups were also part of this migration. The other consequence was the widening gap between the ruling class and the ruled. All the foreign visitors refer to the enormous riches and affluence enjoyed by the rulers, the officials and the upper echelons in the capital cities like Vijayanagar, Bijapur, and the like, in contrast to widespread poverty among the masses. They also refer to the prevalence of slavery.

The state had to derive their revenue only by taxing the people. It is found that during the Sangama dynasty when the Vijayanagar rule was extended to new areas, their officers were harsh in tax collection, which provoked the toiling people to rise in revolt. One such revolt took place in 1430 in central parts of Tamil Nadu. This was the revolt in which all the basic producers joined forgetting

Little Kingdoms in Ramanathapuram and Pudukottai

The kingdom of Ramnad was inaugurated by the Madurai Nayak Muthu Krishnappa in the early years of the seventeenth century. The inhabitants with martial tradition had served as soldiers under Pandyan, Chola and Vijayanagar kings, and were spread into Tirunelveli and other southern parts of Tamil country. They also served in the armies of Nayak rulers and were traditional Kavalkarars, whose responsibility was to give protection to village, temple and other administrative bodies. The temple at Rameswaram was under the protection of a kaval chief who also assumed the title of Udaiyan Sethupati (meaning the Chief who was lord of bridge or causeway, as he controlled the passage between Rameswaram and Ceylon).

Pudukottai was a small principality situated between the Nayak kingdoms of Thanjavur and Madurai. It constituted a buffer between the Chola kingdom and the Pandyas. Like the inhabitants of Ramanathapuram, Pudukottai also had inhabitants belonging to martial tradition. Hence their region could attain the status of "little kingdom" under Tondaimans. The Tondaimans served great royal households of Raja Sethupathi and Nayak kings of Madurai and Thanjavur.



their caste differences. The revolt took place due to the unjust and arbitrary tax demands of the government including the *pradhani* (governor), his military bodies, and the landlords. It is said the Vijayanagar Prince intervened and pacified the revolting people by allowing tax reduction. During the sixteenth century, under the Nayak system, the local Nayakas tried to encourage craft production, like weaving, by giving tax concessions now and then.

The Vijayanagar period witnessed striking development in the field of non-agrarian crafts. Until the thirteenth century the economy was mainly agrarian. From the fourteenth onwards the economy became more commercial.

With the beginning of the era of money economy, circulation and use of coined money increased manifold. Artisans like weavers, smiths, and masons became more prominent in the society. These non-agrarian groups were generally called the *pattadai* (workshop people) or *kasaya-vargam* -that is- the group that pays taxes in cash. Large number of commercial and weaving centres came up in northern Tamil Nadu, Rayalasima and coastal Andhra. Naturally the textiles formed an important commodity exported from south Indian ports. Textiles became main commercial attractions for the Portuguese and other European traders who started coming from the early sixteenth century.

SUMMARY

I

- Role of Bahman Shah and Mohammad I, former in founding and latter in consolidating the Bahmani kingdom is dealt with.
- Endemic wars between Vijayanagar and Bahmani rulers over the Raichur-Doab region, exhausting both the kingdoms financially, are described.
- The split of Bahmani Sultanate into five Deccan Sultanates is narrated.
- The striking structure of Golkonda fort and its significance are highlighted

II

- Establishment of Vijayanagar kingdom by Sangama brothers is traced.
- The expansionist policy of Vijayanagar, hindered by the presence of Bahmani Sultanate, leading to constant wars between the two kingdoms is detailed.
- Brief rule of Saluva dynasty and the glorious reign of Krishnadevaraya of Tuluva dynasty are explored
- The Battle of Talikota and the emergence of nayak kingdoms are explained.
- The Administration, Society and Economy of the Vijayanagar Empire are analysed



EXERCISE

I Choose the correct answer

1. Harihara and Bukka were in the services of _____ before they founded Vijayanagar kingdom.
a) Kakatiyas b) Hoysalas c) Bijapur Sultan (d) Yadavas
2. Ibn Battutah was a _____ traveller
a) Moroccan b) Venetian c) Portugal d) Chinese
3. Arrange the following chronologically:
a) The Sangama dynasty, the Aravidu dynasty. The Saluva dynasty, the Tuluva dynasty.
b) The Sangama dynasty, the Saluva dynasty, the Tuluva dynasty, the Aravidu dynasty.
c) The Saluva dynasty. the Sangama dynasty, the Tuluva dynasty, the Aravidu dynasty.
d) The Sangama dynasty, the Tuluva dynasty, the Saluva dynasty, the Aravidu dynasty.
4. The emblem of the Vijayanagar Kingdom was _____
a) Varaha b) Tiger c) Fish d) Bow
5. _____ poem was composed by Gangadevi
a) Manucharitram b) Amuktamalyada
c) Panduranga Mahatmiyam d) Madura Vijayam
6. _____ was the greatest ruler of the Sangama dynasty.
a) Devaraya I b) Devaraya II c) Krishnadevaraya d) Veera Narsasimha
7. Krishnadevaraya planted the pillar of victory at _____.
a) Belgaum b) Cuttack c) Simhachalam d) Rajamahendravaram
8. Pudukkottai, a small principality, was a buffer between _____
a) Chola and Vijayanagar Kingdoms b) Chola and Pandya Kingdoms
c) Chera and Pandya Kingdodms d) Chola and Chera Kingdoms
9. Shah Nama was written by _____
a) Firdausi b) Ibn Battutah c) Nicolo de conti d) Domingo peas
10. Mohammed Gawan established a Madrasa library at _____, containing a collection of 3000 manuscripts.
a) Berar b) Bijapur c) Bidar d) Anmadnagar
11. _____ constructed the Golkonda Fort.
a) Raja Krishna Dev b) Sultan Quli Qutb-ul-Mulk
c) Mohammed Gawan d) Bahman Shah





II Find out the correct statement / statements

1. Vijayanagar kingdom was ruled by the kings of five dynasties for a period of more than 300 years
2. As far as coastal Andhra is concerned, the power struggle was between the Gajapathi kingdom of Orissa and Vijayanagar
3. Abdur Razzak , the Persian ambassador, visited Zamorin of Kochi
4. The Bahmani kings issued large number of gold coins bearing the images of various deities.

III Find out the correct answer from the following

A

- (i) Mohammed I established a good system of government that was followed by all the successor sultanates and also later by the Marathas.
 - (ii) Gawan used Portuguese chemist to teach the preparation and use of gun power
- a) (i) and (ii) are correct b) (i) and (ii) are wrong
c) (i) is correct ; (ii) is wrong d) (i) is wrong; (ii) is correct

B

Assertion (A): Bahman Shah attempted to exact an annual tribute from the state of Warrangal, the Reddi Kingdoms Rajamundry and Kondavidu

Reason (R): This led to frequent wars.

- a) A is correct, R is not the correct explanation of A
b) A is correct, R is wrong.
c) A and R are wrong.
d) A is correct, R is the correct explanation of A

IV Match the following

- | | | |
|---------------------------|---|-----------------|
| 1. Abdul Razzak | - | 1. Russia |
| 2. Nikitin | - | 2. Saluva Nayak |
| 3. Domingo Peas and Nuniz | - | 3. Persia |
| 4. Chellappa | - | 4. Portugal |
- a) 1, 2, 3, 4 b) 4, 3, 2, 1 c) 2, 1, 4, 3 d) 3, 1, 4, 2

V. Answer briefly

1. What are the archaeological sources to know about the Vijayanagar Kingdom?
2. Name the founders of city of Vijayanagar. How did it get its name?
3. Mention the three areas where there was a clash of interest between the Vijayanagar and Bahmani Kingdoms.
4. Write a note on “tarafs”.
5. What do you know about Mohammed I?



VI. Write a short note on each of the following

1. How did the Bahmani Kingdom emerge? Name its founder.
2. Nayak System.
3. Battle of Rakshasi – Tangadi (1565)
4. Explain the reason for the celebration of Krishnadevaraya as the greatest ruler of Vijayanagar.
5. Who assumed the title “Second Alexander”. Why?
6. Explain the location of Golkonda fort and its splendour.

VII. Answer in detail

1. Describe the Society and Economy of the Vijayanagar Empire
2. Describe the administration under the Vijayanagar rulers.
3. Give an account of the reign of Mohammed I of Bahmani kingdom.
4. Describe the military campaigns and the administrative machinery under Mahmud Gawan.

VIII. Activities

1. On the outline map of India, mark the extent of Vijayanagar and Bahmani Kingdoms.
2. Collect information on the court jester Tenali Rama in the court of Krishnadevaraya

IX. Assignments

1. Prepare an album with the pictures of temples of Vijayanagar period and the ruins of Hampi.
2. Attempt a brief biographical sketch of important foreign travelers who visited Vijayanagar.

GLOSSARY

Accumulated	gathered	சேர்த்த
Patronise	sponsor	ஆதரி
Accountable	responsible	பொறுப்புள்ள
Conspiracy	plot	கூட்டுச் சதி
Vanquished	conquered	வெல்லப்பட்ட
Feudatories	chieftains holding land under feudal system	நிலப்பிரபுத்துவ முறைப்படி உருவாக்கப்பட்ட சிற்றரசர்கள்
Truncated	reduced in size	எண்ணிக்கை குறைந்த



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TIME LINE (AD/CE)

Foundation of Vijayanagar kingdom	1336
Foundation of Bahmani kingdom	1347
Foundation of Thuluva dynasty	1503
Coronation of Krishna Devaraya	1509
Rise of Deccan Sultanates (split of Bahmani Kingdom)	1518
Death of Krishna Devaraya	1529
Battle of Talikota	1565

Lesson

13

Cultural Syncretism: Bhakti Movement in India

Learning Objectives

To acquire knowledge in

- Adi Sankara's counter to the traditions of Jainism and Buddhism
- Religious renaissance and the impact of devotional movement in south India
- Conflicts between Saivism and Vaishnavism
- Conflicts with sramanic sects of Jainism and Buddhism
- Trends in Bhakti Movement of north India, due to the impact of Sufism and the influence of Vaishnavite movement in Bengal
- Monotheistic movement represented by Kabir, Guru Nanak and Ravidas and the reformist approach of the Ramanujar school of thought



Introduction

Like all cultural traditions, religion too does not exist in isolation. It adapts to existing situations and meets both social and spiritual needs of the people. As a country with a long history, religion in India developed by interacting with various traditions. Vedic religion, which came with the advent of Aryan-speaking peoples to India, absorbed many elements from the Indus civilization. Mother goddess worship had its origins in Harappa. Similarly an image found in the Indus script has been identified as that of Siva. The prime Vedic gods were Indra, Varuna, Agni, etc. and it was only later that the worship of Siva and Vishnu developed. In the mid-first millennium before the Common Era (B.C.) two great religions emerged in the Indo-Gangetic valley: Buddhism and Jainism (apart from other heterodox religions such as Ajivika)

which challenged the orthodox Vedic religious practices.

Similarly, in the mid-first millennium of the Common Era, in the southern country, a great religious tradition flourished in the form of a devotional or bhakti movement. Bhakti as a religious concept means devotional surrender to a supreme god for attaining salvation. Even though texts such as the Bhagavad Gita talk about the path of *bhakti*, or *bhakti-marga*, the movement gained force only in this period. Historians argue that this emerged in opposition to the ethical, fatalistic and atheistic traditions of Jainism and Buddhism. Vedic theism incorporated certain features from both. While Adi Sankara provided Hinduism with a philosophic doctrine of Advaita to counter the heterodox religions it remained at the intellectual level. It was the great Saiva Nayanmars and Vaishnava Azhwars, with their moving verses, gave form to the Bhakti doctrine and won the



support of the people. Historians refer to this as the Bhakti movement. This movement, supported by the ruling kings, made a deep and lasting impact on all aspects: social, political, religious, cultural and linguistic. Thus south India became the home of religious renaissance from the 7th to the 10th century. With theologians like Ramanuja it turned into a philosophical and ideological movement in the eleventh century. Inspired by many poet-saints the bhakti cult became widespread from 14th century in the whole of India. We analyze here the general features of the bhakti movement, its main proponents, the two different trends of the movement and its impact on social and cultural life of the people.

13.1 Bhakti Movement in the South

The transformation of a tribal society into a well-structured social order and the emergence of a powerful monarchical system of governance necessitated patronizing one religion or the other to legitimize authority. Buddhism and Jainism were predominantly patronized by the merchant class and they were also supported by the States. The Bhakti movement originated among the landholding castes, and it was critical of Buddhists and Jains. This also led to a fight for royal patronage.



Conflict with Buddhism & Jainism

Sources: The bhakti literature, mostly puranas and hagiographical texts, provide information about the religious conflicts in Tamilnadu. Thevaram consists of the hymns by the three Nayanmars: Appar (Thirunavukkarasar), Sambandar (Thirugnanasambandar) and Sundarar. Together these constitute the seven of

the twelve Saiva Thirumurais. The Eighth Thirumurai consists of the hymns of Manickavasakar. Many of these hymns articulate their criticism of Jainism and Buddhism. Periyapuram by Sekkizhar which narrates the stories of the sixty-three Nayanmars is an important source for the study of the Bhakti movement. The hymns of the Vaishnava saints, Azhwars, are compiled as Nalayira Divya Prabandham. The importance of the bhakti poems lie in the fact that they are still read, sung and revered by people, and they also form an important part of Tamil literary tradition. Epigraphical sources and iconography also provide much information.

Early Conflicts

The earliest instances of conflict between Saivism and Vaishnavism on the one hand and the Sramanic sects of Buddhism and Jainism on the other hand occurred during the Pallava period.

Mahendravarma Pallava I, a Jain by faith, persecuted those belonging to other religions. Appar, a Jaina in his early life, called Darmasena, later turned to Saivism under the influence of his sister. Mahendravarma at the instance of his Jaina advisers tried to reconvert Appar first by persuasion and then by persecution. But eventually it ended in the king himself conversion to Saivism.

According to tradition, Sambandar defeated the Jains in a theological debate and consequently his opponents were impaled. Maravarman Arikesari (640-670), also known as Koon Pandyan, who converted from Saivism to Jainism, was later re-converted under the influence of Sambandar. According to a Saivite legend, after his re-conversion, he ordered a massacre of Jains in Samantham, a village in Madurai district.



The philosophical treatises such as the Saiva Siddhanta texts contain elaborate disputations of Buddhist and Jain philosophies. Some of the Saiva Siddhanta texts, such as Sivagnana Sithiyar, contain a separate section called 'parapakkam' which essentially refute Buddhist and Jain theological arguments. Bhakti literature and hagiography narrate instances of conflict and the defeat of heterodoxy. Inscriptions indicate that such conflict was accompanied by violence with the impaling of many monks.

Despite the sophisticated philosophical disputation, it was the nature of the Bhakti movement and the royal patronage that it received that ultimately led to the downfall of Buddhism and Jainism. By the eleventh century, both these religions were effectively defeated. While Buddhism was wiped out in the Tamil country as in much of India Tamil-speaking Jain communities have survived in pockets in Tamilnadu to this day. Temples and shrines were destroyed or fell into disuse while many artefacts were lost due to neglect and vandalism. To this day one can see decapitated statues of Buddha and the Jain thirthankaras in many parts of Tamilnadu.

Despite this, the orthodox and heterodox interacted with each other and they have left a mark. The idea of renunciation, which is central to Buddhism and Jainism, was adopted by Saivites and Vaishnavites. In response to the simplicity and life negation of the heterodox sects bhakti movement celebrated life with festivals and rituals. Similarly, the high value accorded to vegetarian food habits and the prohibition on killing of animals may be traced to this influence. The supremacy accorded to the Tamil language was a response to the fact that the heterodox religions used north India Prakrits. Most importantly,

bhakti exponents posited that, unlike the fatalistic religions of Buddhism and Jainism, devotion to Vishnu and Siva could overcome fate.

Thus Vedic Hinduism was transformed by the conflict with Buddhism and Jainism.

13.2 Spread of Bhakti Movement to the North India

When the popularity of the bhakti movement in south India reached its peak, the doctrine of bhakti was expounded at the philosophical level by a series of Vaishnava scholars and saints. Ramanujar expounded the philosophy known as Vishistadvaita, or qualified monism. His teaching qualified Adi Sankara's emphasis on absolute monism or the oneness of the 'supreme' and the 'souls'.

If the Bhakti movement flourished in the Tamil country from the seventh century, it was only from the fifteenth century that there was an extraordinary outburst of devotional poetry in north India. The society had degenerated into a caste-ridden community with practice of segregation, polytheism and idolatry. The religious minded saints raised their voice of protest against rites and ceremonies, superstitions, and unwanted formalisms. A popular monotheistic movement along with Vaishnava Bhakti movement came to be launched. The monotheists followed a path which was independent of dominant religions of the time, Hinduism and Islam. They denied their allegiance to either of them and criticized superstitious and orthodox elements of both the religions.

The advent of Islam with the Turkish conquest posed a challenge to Vedic scholars and priests. By the end of the fourteenth century Islam had spread to large parts of India. A considerable



section of the Indian population had taken to Islam. Combined with state power, the universal message of Islam with emphasis on equality attracted the lower sections of society.

The new political and social situation created conditions for the growth of non-conformist movements with anti-caste, anti-vedic and anti-puranic traditions. The resultant changes in the cultural sphere were: development of regional languages, the evolution of Hindustani, and of Indo-Muslim music and architecture.

The Hindu response to Muslim political power was complex. While there was considerable hostility to the new religion there was also a tendency to internal reform to strengthen Hinduism so as to face the challenge. An important outcome of the encounter was the rise of syncretic sects and major poets and Saints such as Kabir, Guru Nanak, and Ravidas.

13.3 Impact of Sufism

In parallel with the Bhakti movement in Hinduism, Sufism played a similar role in Islam. The terms Sufi, Wali, Darvesh and Fakir are used for Muslim saints who attempted to develop their intuitive faculties through ascetic exercises, contemplation, renunciation and self-denial. By the 12th century, Sufism had become an influential aspect of Islamic social life as it extended over almost the entire Muslim community.

Sufism represents the inward or esoteric side and the mystical dimension of Islam. Sufi saints transcended religious and communal distinctions, and worked for promoting the interest of humanity at large. The Sufis were a class of philosophers remarkable for their religious catholicity and tolerance. Sufis regarded God as the supreme beauty and believed that one

must admire it, take delight in His thought and concentrate his attention on Him only. They believed that God is 'Mashuq' (beloved) and Sufis are the 'Ashiqs' (lovers). Sufism crystallized into various 'Silsilahs' or orders. The most popular Sufi orders were Chistis, Suhrawardis, Qadiriya and Naqshbandis.

Sufism took root in both rural and urban areas, and exercised a deep social, political and cultural influence on the masses. It rebelled against all forms of religious formalism, orthodoxy, falsehood and hypocrisy, and endeavoured to create a new world order in which spiritual bliss was the ultimate goal. At a time when struggle for political power was the prevailing trend, the Sufi saints reminded people of their moral obligations. In a world torn by strife and conflict they tried to bring peace and harmony. The most important contribution of Sufism is that it helped to blunt the edge of Hindu-Muslim conflicts and prejudices by forging the feelings of solidarity and brotherhood between these two religious communities.

13.4 Salient Features of Bhakti Movement

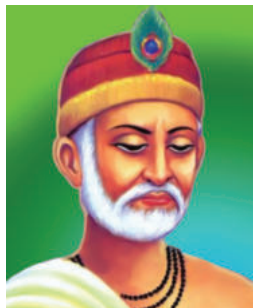
1. The bhakti reformers preached the principles of monotheism (oneness of God)
2. They believed in freedom from the cycle of life and death. They advocated that the salvation could be attained only by deep devotion and faith in God.
3. They emphasized the self-surrender for obtaining the bliss and grace of God.
4. Gurus could act as guides and preceptors.
5. They advocated the principle of Universal brotherhood.

6. They criticized idol worship.
7. They stressed the singing of hymns with deep devotion.
8. Arguing that all living beings, including humans, were god's children, they strongly denounced caste system which divided people according to their birth.
9. They condemned ritualism, pilgrimages and fasts.
10. They did not consider any language as sacred and composed poems in the language of the common people.

13.5 Proponents of Bhakti Movement

Kabir

Kabir is probably the most important cultural figure of medieval India. His iconoclastic poetry which ridiculed ostentatiousness and ritual, and emphasized the universality of god won many adherents. Little concrete historical evidence is available on his life. He was probably a weaver. Said to be a disciple of Ramananda, he learnt Vedanta philosophy from him. According to the popular Tazkirah-i-Auliya-i-Hind (Lives of Muslim Saints), he was a disciple of the Muslim Sufi, Shaikh Taqi. Kabir was a religious radical who denounced with equal zest the narrowness of sectarianism, both Hindu and Islam. His message appealed to the lower classes of Hindu community. The most salient features of his teachings is denunciation of polytheism, idolatry, and caste. He was equally unsparing in his condemnation of Muslim formalism. He was a true seeker after God, and did his best to



Kabir

break the barriers that separated Hindus from Muslims. What appealed to the millions of his followers through the ages, however, is his passionate conviction that he had found the pathway to God, a pathway accessible to the lowest as well as the highest. His poetry is still recited across large parts of India.

Ravidas

Ravidas was a poet saint of the bhakti movement during the 15th to 16th century. Venerated as a guru (teacher) in the regions of Punjab, Rajasthan, Maharashtra and Madhya Pradesh,



Ravidas

the devotional songs of Ravidas made a lasting impact upon the bhakti movement. The life details of Ravidas are uncertain and contested. Most scholars believe he was born in a family of tanners. Ravidas was one of the disciples of the bhakti saint-poet Ramananda. Ravidas' devotional songs were included in the Sikh Scriptures. Ravidas spoke against social divisions of caste and gender, and promoted unity in the pursuit of personal spiritual freedoms

Guru Nanak

The saint with the biggest institutional influence was Guru Nanak (1469–1539) who founded the Sikh religion which shows undoubted syncretic influence. As a monotheistic religion Sikhism emphasized the oneness of god and adherence to a strict morality. Over two centuries, under the leadership of its ten gurus, Sikhism expanded swiftly in the Punjab region winning numerous adherents. Sikh teachings resulted in the creation of a



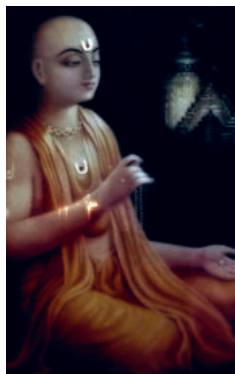
Guru Nanak



strong sense of community. The politics of the times created conflicts with the Mughal empire leading to persecution which resulted in the martyrdom of its gurus. Guru Govind Singh was the last guru. After him the Granth Sahib was considered the guru. While the teachings of Guru Nank is the *Adi Granth*. The Guru Granth Sahib, part from the teachings of its other gurus, incorporates the writings of many Bhakti poets and Sufi saints such as Ramananda, Namadeva, Kabir and Sheikh Farid.

Chaitanya (1485–1533)

Chaitanya of Bengal represents an aspect of the bhakti movement that is very different from that seen in the lives and teachings of Kabir and his successors. Chaitanya's concern, unlike that of Kabir, was not with bringing people to an understanding of a God, beyond all creeds and formulations; it was to exalt the superiority of Krishna over all other deities.



Chaitanya

It was, in other words, a revivalist, not a syncretic movement, a return to a worship of Vishnu under one of his most appealing forms, the loving ecstatic Krishna.

The Bengal Vaishnavites did not try to reform Hinduism. Instead, they emphasized devotion to Krishna. Chaitanya, however, made disciples from all classes. He popularised the practice of group devotional singing accompanied by ecstatic dancing. His movement became popular in Bengal and Orissa.

Namadeva

Namadeva, a son of a tailor and an inhabitant of the village of Naras-Vamani

in Satara district of Maharashtra, under the influence of Saint Janadeva, was converted to the path of bhakti. A staunch devotee of Vitthala of Pandarpur, Namdeva spent much of his time in worship along with his followers, chanting mostly in his



Namadeva

own verses. He wrote many *abhangs* (songs composed and sung by saints in Maharashtra in praise of God's glory) in Marathi and Hindi. He travelled as far as Punjab where his teachings became so popular that they were later absorbed in the *Guru Granth*. Love god with all your heart to lead a pious life surrendering everything to him with steadfast devotion is the essence of his message.

Ramananda (1400-1470)

While Chaitanya of Bengal belonged to the philosophical school of Madhavacharya (a chief advocate of Dvaita school of vedhanta), Ramananda was of Ramanuja's philosophical thought. Ramananda was born at Prayag (Allahabad) and received his higher education in Hindu religious philosophy at



Ramananda

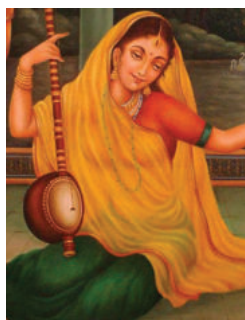
Banaras and joined the school of Ramanuja as a preacher. He visited the holy places of North India and preached Vaishnavism. Ramananda introduced radical changes in Vaishnavism by founding his own sect based on the doctrine of love and devotion to Rama and Sita. He preached equality before God. He rejected caste system, particularly the supremacy of Brahmins as the sole custodians of Hindu religion.



The people from the lower strata of the society became his followers. His twelve disciples included Ravidas, Kabir and two women. Ramananda was the first to preach his doctrine of devotion in Hindi, the vernacular language. It gained him a good deal of popularity among the people of all classes. His followers were divided into conservative and radical schools.

Mirabai (1498-1546)

Mirabai was born in Kudh of Merta district of Rajasthan. She was the great granddaughter of Rana Jodhaji, founder of Jodhpur. She was married to Bhoj Raj, son of Rana Sanga of Mewar. She became a devotee of Lord Krishna, left the palace and began singing her songs (bhajans) and preaching the path of love on God. Mirabai preached the worship of God in the name of Krishna and stressed that no one should be deprived of His divine grace on the ground of birth, poverty, age and sex. Her devotional songs and lyrics constitute a rich cultural heritage. Her *bhajans* are sung with fervour to this day. Her teachings carried the message of divine worship to almost every Hindu household.



Mirabai

Sur Das

Sur Das lived at the court of Akbar and was popularly known as the blind bard of Agra. Sur Das is believed to have been a disciple of Vallabacharya who was a Vaishnava preacher in the Sultanate period. Vallabhacharya was the founder of Pushtimarga (way of grace). Sur Das preached religion of love and devotion to a personal God. He wrote inspiring and moving poems, Hindi poems about Lord Krishna. Krishna's *bal lila* constitutes

the first great theme of Sur Das poetry. According to him, love is a sublimated theme representing the irresistible attraction of the *gopis* of Brindavan towards Krishna. The intensity of passion displayed by the *gopis* is an expression of the natural attraction of the human spirit towards the divine soul. His popular works are Sur Sagar, Sur Saravali and Sahitya Lehari. His monumental work Sur Sagar or Sur's Ocean is a story of Lord Krishna from the birth to the departure for Mathura.



Sur Das

Tuka Ram

Tuka Ram was born in 1608 in a village near Poona, Maharashtra. He was a contemporary of Maratha Shivaji and saints like Eknath and Ramdas. After his early life as a trader he started spending his time singing devotional songs in praise of his favourite deity Lord Vithoba of Pandarpur.



Tuka Ram

Tuka Ram believed in a formless God. According to him, it was not possible to enjoin spiritual joy with worldly activities. He stressed the all-pervasiveness of God. He rejected Vedic sacrifices, ceremonies, pilgrimages, idol worship, etc. He also preached the virtue of piety, forgiveness and peace of mind. He spread the message of equality and brotherhood. He tried to foster Hindu-Muslim Unity. Some of his verses are devoted to this theme. He wrote his *abhangas* in Marathi

13.6 Impact of the Bhakti Movement

Salvation which was previously considered attainable, only by people of the first three orders in the social hierarchy became available to everyone. Bhakti movement provided women and members of the lower strata of the society an inclusive path to spiritual salvation. Literature on devotional songs in regional

languages became profuse. The poet-saints of this movement championed a wide range of philosophical positions, ranging from theistic dualism of Dvaita, to absolute monism of Advaita. Much of the regional practices such as community singing, chanting together of deity names, conducting festivals, going on pilgrimages, performing rituals relating to Saivism, and Vaishnavism have survived to this day.

SUMMARY

- The protest and resistance of Jains and Buddhists to the authority of Orthodox Vedic religion by making religion accessible to all, without caste or gender bias is dealt with
- The persecution of Jains and Buddhists by Saivites with royal patronage is discussed
- The transformation of Vedic religion while conflicting with Jainism and Buddhism is explained
- The spread of bhakti cult to north India and its salient features are examined
- Impact of Sufism on Islam and its influence in the evolution of a monotheistic religion especially Sikhism are analyzed
- The major proponents of bhakti movement and the impact of their work in the north India are highlighted

EXERCISES

I. Choose the correct answer

1. _____ provided Hinduism with a philosophic doctrine of Advaita.
a) Adi Sankara b) Ramanuja c) Ramananda d) Chaitanya
2. _____ refers to the conflict between the orthodox Vedic sects and Shramanic sects.
a) Ramayana b) Bagavatha purana c) Hagiographies d) Bal lila
3. _____ was known as Koon Pandyan.
a) Mahendravarman I b) Maravarman Arikesari
c) Narasimhavarman d) Sundara Pandyan
4. Appar as a Jaina was known as _____.
a) Harisena b) Theerthankara c) Sivagnana Sithiyar d) Dharmasena
5. Fakir is the term used for-----
a) Muslim saint b) Buddhist c) Hindu ascetic d) Sikh guru



6. Madhavacharya belonged to the philosophical school of _____
a) Dwaita b) Advaita c) Visistadvaita d) Pushti marga
7. _____ was one of the disciples of the Bhakti saint-poet Ramananda.
a) Chaitanya b) Ravidas c) Guru Nanak d) Kabir
8. _____ was the first to preach his doctrine of devotion in Hindi.
a) Ravidas b) Ramananda c) Kabir d) Namadev
9. _____ was known as 'the blind bard of Agra' at the court of Akbar.
a) Surdas b) Tukaram c) Ramananda d) Mirabai
10. _____ was the contemporary of the Maratha ruler Shivaji.
a) Ramananda b) Mirabai c) Surdas d) Tukaram

II. (A) Find out the correct statement

1. Appar, a Saiva in his early life, later persuaded by his sister, turned to Jainism.
2. Sufis regarded god as the supreme beauty.
3. The Bengal Vaishnavites tried to reform Hinduism by promoting Ram bhakti.
4. Devotional songs of Ravidas were included in the Buddhist Scriptures.

(B) **Assertion (A):** The bhakti reformers preached the principle of monotheism.

Reason (R): They criticized idol worship

- a) A is correct, R is not the correct explanation of A
- b) A and R are wrong
- c) A is correct, R is the correct explanation of A
- d) A is wrong, R is correct

III Match the following

- | | | |
|-----------------|---|-------------------|
| 1. Kabir | - | 1. Sahitya Lehari |
| 2. Sur Das | - | 2. Shaik Taqi |
| 3. Sufism | - | 3. Sambandar |
| 4. Koon Pandyan | - | 4. Weaver |

- a) 2, 3, 4, 1 b) 4, 3, 2, 1 c) 2, 4, 3, 1 d) 3, 4, 2, 1



IV Give your answers briefly

1. Highlight the services rendered by Ramanujar for Bhakti cult ?
2. What do you know about the contribution of Ravidas to the Bhakti movement?
3. What were Ramananda's teachings?
4. Mirabai's songs and lyrics constitute a rich cultural heritage - Explain.
5. What were the two different attitudes of the Hindu saints towards Islam?

V Write a short note on the following

1. South India became the home of religious renaissance. Explain.
2. Analyse the teachings of (a) Sur Das (b) Tuka Ram.
3. Kabir's teachings.
4. How did Chaitanya differ from Kabir?
5. Point out the impact of the Bhakti Movement.

VI Answer in detail

1. Explain the impact of Sufism.
2. List out the salient features of the Bhakti Movement.

VII Activities

1. Prepare a biographical sketch of Kabir.
2. Highlight the impact of Bhakti Movement on music and art.

VII Assignments

1. Prepare an album by collecting pictures of Bhakti Saints.
2. Visit some of the birth places of Bhakti saints in Tamilnadu and collect the details of sthalapuranas of temples they served.

GLOSSARY

Syncretism	Amalgamation of different religious and cultures	கலாச்சாரப் பரிமாற்றம்
Hagiographical	Excessive flattering account about the lives of saints	திருத்தொண்டர் வாழ்க்கை பற்றிய புராணங்கள்
Intuitive	Feeling to be true even without conscious reasoning	உள்ளுணர்வு
Bard	Poet	பாணர்
Sublimate	Purify	புனிதமாக்கு: விழுமியதாக்கு
Pervasiveness	Presence felt throughout a place or thing	எங்கும் நிறைந்ததாக: நீக்கமற நிறைந்த
Ecstatic	Joyful, blissful	பேரானந்த / அநுபூதி நிலை



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TIME LINE (AD/CE)

Birth of Ramananda	1400
Birth of Guru Nanak	1469
Birth of Chaitanya	1485
Birth of Mirabai	1498
Birth of Tukaram	1608



ICT CORNER

CULTURAL SYNCRETISM: BHAKTI MOVEMENT IN INDIA

Let us know the Social and Religious Movements through questions and answers.



Procedure

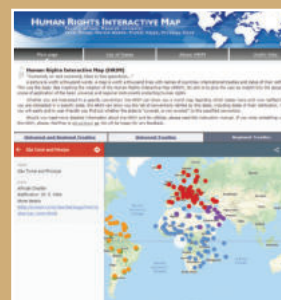
- Step 1: Use the URL or scan the QR code to open the activity page.
- Step 2: On “Social Reforms and Religious Movements” activity page. The questions are given in the form of objective types. Select the answer for that.
- Step 3: If the answers are correct, the green hand symbol will appear on the right.
- Step 4: If the answer is wrong, click ‘Show answer’ to know the correct answer.



Step1



Step2



Step3



Step4

URL:

<https://civildserviceaspirants.in/gk/History/Social-reforms-and-religious-movements-1.html>

<http://www.gyanjosh.com/test/modern-india/socio-religious-movements/0>

Pictures are indicative only

* if browser requires allow Flash Player or Java Script.



Lesson

14

The Mughal Empire

Learning Objectives

To acquaint oneself with

- Foundation of Mughal rule in India
- Humayun's inability to sustain his rule leading to the establishment of Sur dynasty under Sher Shah
- Sher Shah's administrative reforms
- Consolidation of Mughal rule during the reign of Akbar
- Akbar's Religious and Rajput policy
- Significance of Jahangir's rule
- Shah Jahan's contribution to art and architecture
- Aurangzeb's military conquests and his ruinous Rajput and Deccan policies and his wars against the Marathas
- India during Mughal rule: Development of literature, painting, music, architecture; Bhakti Movement, Sufism Sikhism, spread of Christianity and Islam, trade, commerce, industry, science and technology



Introduction

India had been invaded from the west/north-west several times over the centuries, beginning with Alexander. Various parts of north India had been ruled by foreigners like the Indo-Greeks, Sakas, Kushans and Afghans. The Mughals, descended from the Mongol Chengiz Khan and the Turk Timur, founded an empire in India which lasted for more than three centuries. But we remember them not as rulers of foreign origin, but as an indigenous, Indian dynasty. Babur was the founder of the Mughal empire which was established in 1526 after Babur defeated Ibrahim Lodi in the battle of Panipat. Thus a new epoch and a new

empire in India began, lasting for nearly three centuries beginning from 1526 to 1857. Six major rulers of this dynasty, Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb, known as the "Great Mughals", left their mark on Indian history. The empire declined after the death of Aurangzeb in 1707. The empire formally ended a century and a half later, when power passed to the British crown after the great revolt of 1857.

At the height of its power the Mughal empire stretched from Afghanistan to Bengal and from Kashmir down to the Tamil region in the south. Mughal rule created a uniform, centralized administration over the entire

country. The Mughals, especially Akbar, created a polity integrating Hindus and Muslims into a unified nation, forging a composite national identity. In addition, the Mughals left behind a heritage of great architecture, literature and art which has enriched India.

14.1 Zahiruddin Muhammad Babur (1526–1530)

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



Babur

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

First Battle of Panipat, 21 April 1526

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



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

danger Babar marched against them. In the battle that ensued along the banks of Ghagra, a tributary of Ganges, Babur defeated the Afghans. But he died on his way from Agra to Lahore in 1530

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

Battle of Khanwa, 1527

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

Battle of Chanderi, 1528

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

Battle of Ghagra, 1529

This was the last battle Babar fought against the Afghans. Sultan Ibrahim Lodi's brother Mahmud Lodi and Sultan Nusrat Shah, son-in-law of Ibrahim Lodi, conspired against Babur. Realising the

Estimate of Babur

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

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

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

14.2 Humayun (1530-1540 & 1555-1556)

Humayun, a cultured and learned person, was not a soldier like his father. He was faced with the problems of a weak financial



system and the predatory Afghans. Bahadur Shah, the ruler of Gujarat, also posed a great threat. Humayun's brother Kamran who was in-charge of Kabul and Kandahar extended his authority up to Punjab. Humayun remembering the promise he had made to his father on the eve of his death that he would treat his brothers kindly, agreed to Kamran's suzerainty over Punjab to avoid a civil war.

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

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

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

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

Battle of Chausa (1539)

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

Battle of Kanauj (1540)

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

14.3 Sher Shah and Sur Dynasty

From the time Humayun abandoned the throne in the Battle of Kanauj to his regaining of power in 1555 Delhi was ruled by Sher Shah of the Sur Dynasty. Born in the family of a Jagirdar and named as Farid, he received the title of Sher Khan after killing a tiger (sher in Hindi). When he ascended the throne, he was called Sher Shah. Through his ability and efficiency, he emerged as the chief of Afghans in India. His military capability

and diplomacy made him victorious over Humayun and many other Rajput rulers. Malwa fell without a fight. Rana Uday Singh of Mewar surrendered without resistance. Sher Shah's next venture to capture Kalinjar failed as a gunshot caused his death in 1545. Sher Shah was succeeded by his second son Islam Shah who ruled till 1553. His death at a young age led to a state of confusion about succession. Humayun used this opportunity to regain Delhi and Agra from the Sur rulers.



Sher Shah

Sher Shah's Reforms

When Sher Shah was pursuing Humayun, he had left Khizr Khan as the Governor of Bengal. Khizr Khan married the daughter of the former ruler of Bengal, Sultan Mahmud, and started behaving like a king. On his return Sher Shah ordered him to be put in chains. As one familiar with the problem of provincial insubordination, he thought that the real solution to the problem would be to set

up a strong administrative system. So he made his government highly centralised. The local administrative structure of the Delhi Sultanate was followed with certain changes. The village headmen who were made responsible for the goods stolen within the area under their control became vigilant. The welfare of the peasants was a prime concern. When the peasant is ruined, Sher Shah believed, the king is ruined. Sher Shah took great care that the movements of the army did not damage crops. He followed a flexible revenue system. Land was surveyed and revenue settled according to the fertility of the soil. In some areas, the jagirdari and zamindari systems were allowed to continue. In yet other places he arranged to collect only a portion of the gross produce.

Jagirdari

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

Zamindari

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

Sher Shah showed the same concern while dealing with traders. In order to encourage trade, he simplified trade



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

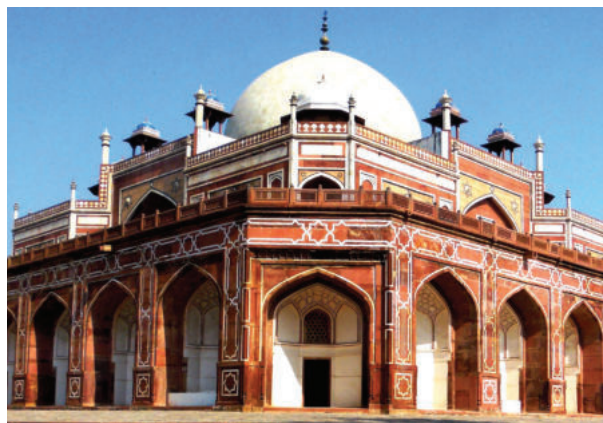
For enhancement of trade and commerce Sher Shah maintained a robust highway system by repairing old roads and laying down new roads. Apart from repairing the Grand Trunk road from the Indus in the west to Sonargaon in Bengal, he also built a road connecting Gujarat's seaports with Agra and Jodhpur. A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

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

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

14.4 Humayun's Return from Exile

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



Humayun's Tomb

14.5 Emperor Akbar (1556–1605)

During Humayun's wanderings in the Rajputana desert, his wife gave birth to a son, Jalaluddin, known as Akbar, in 1542. Akbar



was crowned at the age of fourteen. At the time of Akbar's ascension, the Afghans

and Rajputs were still powerful and posed a great challenge. Yet he had a guardian and protector in Bairam Khan.



Akbar (Museum of Arts, Los Angeles)

Second Battle of Panipat

Hemu, the Hindu general of the displaced Afghan king Adil Shah, successor of Sher Shah, induced the king to permit him to lead the Afghan army against



The defeat of Hemu

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

Akbar and Bairam Khan

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

Akbar's Military Conquests

Akbar laid the foundation for a great empire through his vast conquests. Malwa was conquered in 1562 from Baz Bahadur who was made a mansabdar in Akbar's court. The Gondwana region of central India was annexed after a fierce battle with Rani Durgavati and her son Vir Narayan in 1564. The ruler

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

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

Akbar defeated Mirza Hakim of Kabul with the help of Raja Man Singh and Bhagwan Das. His conquest of Kashmir (1586) and Sindh (1591) consolidated the





empire in the northwest. After achieving the political integration of North India Akbar turned his attention to the Deccan. Akbar's forces had occupied Khandesh region in 1591. In 1596 Berar was acquired from Chand Bibi, who, as the regent of her nephew Muzaffar Shah, the Nizam Shahi ruler of Ahmednagar, valiantly defended Ahmednagar against the Mughal forces of Akbar. By 1600 parts of Ahmed Nagar had fallen into the hands of Mughal forces. Akbar fell sick in September 1604 and died on 27 October 1605.

Rajput Policy

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

Akbar had married Harkha Bhai (also referred to as Jodha in popular accounts), the daughter of Raja Bhar Mal (also known as Bihari Mal) of Amber. He also married the Rajput princesses of Bikaner and Jaisalmer. Prince Salim who was born of Harkha Bhai married the daughter of Raja Bhagwan Das. Raja Man Singh, son of Bhagwan Das, became the trusted general of Akbar. Even the Rajputs who chose not to have any matrimonial alliances were bestowed great honours in Akbar's court. His Rajput policy

secured the services of great warriors and administrators for the empire. Raja Todar Mal, an expert in revenue affairs, rose to the position of Diwan. Birbal was a favourite companion of Akbar.

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



Jodha Akbar

Mansabdari System

Akbar provided a systematic and centralised system of administration which contributed to the success of the empire. He introduced the Mansabdari system. The nobles, civil and military



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

Akbar's Religious Policy

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

In 1582, he discontinued the debates in the Ibadat Khana as it led to bitterness among different religions. However, he

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

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

14.6 Jahangir (1605–1627)

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

Malik Ambar

Brought as a slave from Ethiopia to India, Malik Ambar changed several hands before landing at the hands of the Prime Minister of Ahmad nagar named Chengiz Khan. Malik Ambar learnt about statecraft, military and administrative affairs from Chengiz Khan. After the death of Chengiz Khan his wife set Malik Ambar free. By dint of his hard work Malik rising through several ranks became the Military Commander and Regent of one of the south Indian Sultanates.



In the Deccan Muslims and Marathas had united to resist Mughal hegemony in their bid to preserve their distinct regional and political identity. Malik Ambar was the brain behind this move. Trained by Malik Ambar the Marathas became a force to reckon with after Malik's death at the age of 78 on 14 May 1626.

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



Jahangir

Several attempts by prince Khurram to conquer Ahmad Nagar ended in failure. Prince Khurram had conquered the fort of Kangra after a siege of 14 months. Kandahar, conquered by Akbar from the

Persians in 1595, was retaken by the Persian King Shah Abbas in 1622. Jahangir wanted to recapture it. But he could not achieve it due to the rebellion of Prince Khurram. Jahangir's reign witnessed the visit of two Englishmen – William Hawkins and Sir Thomas Roe. While the former could not get the consent of the Emperor for establishing an English factory in India, the latter, sent as ambassador by King James I, succeeded in securing permission to establish a British factory at Surat.

Jahangir was more interested in art and painting and gardens and flowers, than in government. His Persian wife Mehrunnisa, renamed as Nur-Jahan by Jahangir, became the real power behind the throne. The political intrigues that prevailed because of Nur-Jahan, led Prince Khurram to rebel against his father but due to the efforts of Mahabat Khan, a loyal general of Jahangir, the rebellion could not be fruitful. Prince Khurram had to retreat to the Deccan. The intrigues of Nur-Jahan also made Mahabat Khan to rise in revolt which was effectively handled by Nur-Jahan. Mahabat Khan also retreated to Deccan to join Prince Khurram. Immediately after the death of Jahangir, Nur-Jahan wanted to crown her son-in-law Shahryar Khan but due



Sir Thomas Roe in Jahangir's court

to the efforts of Nur-Jahan's brother and Prince Khurram's father-in-law Asaf Khan, Prince Khurram succeeded as the next Mughal emperor with the title Shah-Jahan. Nur-Jahan, who ruled the empire for ten years, lost her power and influence after Jahangir's death in 1627.

restored in the Deccan, Shah Jahan left the Deccan after dividing it into four provinces: Ahmednagar with Daulatabad; Khandesh; Berar; and Telengana. The viceroyalty of the four provinces was conferred by Shah Jahan on his son Aurangzeb, then eighteen years of age.

14.7 Shah Jahan (1627-1658)

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

Deccan Sultanates

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

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



European Factories/Settlements during Mughal Rule

Portuguese

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

Dutch

The Dutch set up factories at Masulipatam (1605), Pulicat (1610), Surat (1616), Bimilipatam (1641), Karaikal (1645), Chinsura (1653), Kasimbazar, Baranagore, Patna, Balasore, Nagapattinam (all in 1658) and Cochin (1663).

Danes

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

French

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

English

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

Aurangzeb to invade Golkonda. A treaty made the Qutub Shahi ruler a vassal of the Mughal empire.

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

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

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

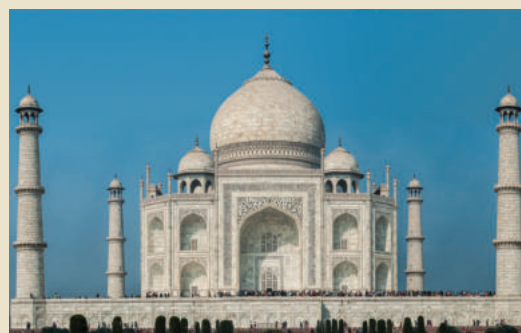


Nur Jahan



Taj Mahal: The Taj Mahal, is the epitome of Mughal architecture, a blend of Indian, Persian and Islamic styles. It was built by the Shah Jahan to immortalize his wife Mumtaz Mahal. Mumtaz Mahal died in childbirth in 1631, after having been the emperor's inseparable companion since their marriage in 1612. The plans for the complex have been attributed to various architects of the period, though the chief architect was Ustad Ahmad Lahawri, an Indian of Persian descent.

The complex - main gateway, garden, mosque and mausoleum (including its four minarets)- were conceived and designed as a unified entity. Building commenced in about 1632. More than 20,000 workers were employed from India, Persia, the Ottoman Empire and Europe to complete the mausoleum by about 1638-39; the adjunct buildings were finished by 1643, and decoration work continued until at least 1647.



Taj Mahal

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

During the last days of Shah Jahan, there was a contest for the throne amongst his four sons. Dara Shukoh, the eldest, was the favourite of his father. He had been nominated as heir apparent, a fact resented by his brothers. Aurangzeb, the third son,

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

was astute, determined and unscrupulous. Dara, professed the Sunni religion, but was deeply interested in Sufism. A war of succession broke out between the four sons of Shah Jahan in which Aurangzeb emerged victorious.

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

14.8 Aurangzeb (1658-1707)

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

returned to Delhi, dying disappointed at Ahmad Nagar in 1707.



Aurangzeb

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

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

This finally ended with the execution of Guru Tegh Bahadur, the ninth Sikh Guru.

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

Aurangzeb's Deccan Policy

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

Gol Gumbaz

Bijapur (modern Vijayapura) was the capital of the Adil Shahi dynasty during 1480-1686. It is famous for its magnificent buildings and dargahs. Gol Gumbaz (round dome) is the mausoleum of the seventh ruler of the dynasty Mohammad Adil Shah (1627-1656). Mohammad Adil Shah commissioned the mausoleum in his lifetime. Built of dark grey basalt and decorated plaster, the exterior of Gol Gumbaz is simple but beautiful. On the four corners of the bare walls are four doomed octagonal towers. Each tower has seven storeys and each storey has several windows which give the structure a striking look. The dome is the second largest in the world after St. Peter's Basilica in Rome. The huge chamber of 135 ft each wall and 178 ft high contains an elevated platform on which five cenotaphs are placed. Those are of Muhammad Adil Shah, his wife Arus Bibi, a daughter, a grandson and his favourite mistress Rambha.

Against Marathas

The Marathas under Shivaji were a threat to Aurangzeb. Aurangzeb sent two of his great generals Shaista Khan and Jai Singh one after the other to capture Shivaji. Jai Singh captured Shivaji and took him to Delhi but Shivaji managed to escape to the Deccan. Shivaji, employing guerrilla tactics, defied the Mughal forces till his death at the age of 53 in 1680. Aurangzeb was severely tested by the Marathas till

his death in 1707 as the sons of Shivaji continued the rebellion. The death of Aurangzeb in 1707 marked a watershed in Indian history as the Mughal empire virtually came to end even though the weak successors of Aurangzeb held the throne the next 150 years.

Aurangzeb against Others

Aurangzeb nursed a grudge against the Sikhs for having supported his brother





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

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

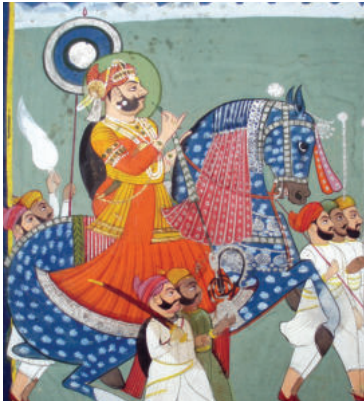
Aurangzeb re-imposed *jizya*. He also issued orders that new temples should not be constructed; but the repair of old long-standing temples was permitted. These measures were rooted not only in his religious faith but also due to political compulsions. As a staunch Muslim, Aurangzeb had discontinued the practise of levying *abwab*, a tax levied on the lands over and above the original rent, not sanctioned by Shariah. Likewise, the order on temples was also an older one which in practice applied to places where

he had political adversaries. In areas where there was no political insubordination, Aurangzeb provided endowments to build temples. It should be noted that during the reign of Aurangzeb the number of Hindu officials increased when compared to the reign of Shah Jahan.

14.9 Mughal Society

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

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



Raja Man Singh



Raja Birbal



Todar Mal

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

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

In Mughal social structure, the nobles came mostly from Central Asia

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

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

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

The Hindu women had only limited right of inheritance. Widow remarriage



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

14.10 Economy

The Mughal economy was a forest-based agricultural economy. The forests provided the raw materials for the craftsmen. Timber went to carpenters, wood carvers and shipwrights, lacquerware makers; wild silk to reelers and weavers; charcoal to iron miners and metal smiths. Hence the relationship between manufacturing and the forest was very close.

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

The *Ain-i-Akbari* lists the various crops cultivated during the Rabi and Kharif seasons. Tobacco and maize were introduced in the seventeenth century. Chilli and groundnut came later. Pineapple was introduced in the sixteenth century. Grafted varieties of mango came to be developed by the Portuguese. Potato, tomato and guava came later. Indigo was another important commercial crop

during the Mughal period. Sericulture underwent spectacular growth in Bengal to the extent that it became the chief supplier of silk to world trade.

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

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

Trade and Commerce

The political integration of the country with efficient maintenance of law and order ensured brisk trade and commerce. The surplus was carried to different parts of the country through rivers, and through the roads on ox and camel drawn carts. Banjaras were specialised traders who carried goods in a large bulk over long distances. Bengal was the chief exporting centre of rice, sugar, muslin, silk and food

grains. The Coromandel coast was reputed for its textile production. Kashmiri shawls and carpets were distributed from Lahore which was an important centre of handicraft production. The movement of goods was facilitated by letters of credit called *hundi*. The network of sarais enabled the traders and merchants to travel to various places. The traders came from all religious communities: Hindus, Muslims and Jains. The Bohra Muslims of Gujarat, Marwaris of Rajasthan, Chettians on Coromandel coast, and Muslims of Malabar were prominent trading communities.

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

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

14.11 Religion

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

the object of bhakti (devotion) was Krishna, an incarnation of Vishnu.

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

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

An interesting aspect of the Bhakti poets was that they came from lower castes practising craft and service



Kabir



occupations. Kabir was a weaver, Ravidas, a worker in hides, Sain, was a barber, and Dadu, a cotton carder. The Satnami sect in Haryana credited its origin to Kabir and his teachings. While Sanskrit and Persian were the languages of administration and intellectual activity, the vernacular languages demonstrated their literary vitality.

Sikhism

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

Sufism

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

Christianity

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

14.12 Science and Technology

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

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



Architecture

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



During Akbar's reign, Humayun's tomb was enclosed with gardens and placed on a raised platform. Built by Indian artisans and designed by Persian architects it set a pattern to be followed in the future. The Agra fort built with red sandstone is a specimen where Rajput architectural styles were also incorporated. The new capital city of Akbar Fatehpur Sikri enclosed within its walls several inspiring buildings. The magnificent gateway to Fatehpur Sikri, the Buland Darwaza, built by Akbar with red sandstone and marble is considered to be a perfect architectural achievement. The mausoleum of Akbar

at Sikandra near Agra started by Akbar and completed by Jahangir includes some Buddhist architectural elements. The tomb of Itimad-ud-daula, father of Nurjahan, built by Jahangir was the first Mughal building built completely with white marble.

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

The Shalimar Gardens of Jahangir and Shah Jahan are showpieces of Indian



Red Fort



Fatehpur Sikri-Panch Mahal



Buland Darwaza



horticulture. Apart from the many massive structures, the Mughals contributed many civil works of public utility, the greatest of them being the bridge over the Gomati river at Jaunpur. The most impressive feat is the West Yamuna Canal which provided water to Delhi.

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

Paintings

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

Music and Dance

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

Literature

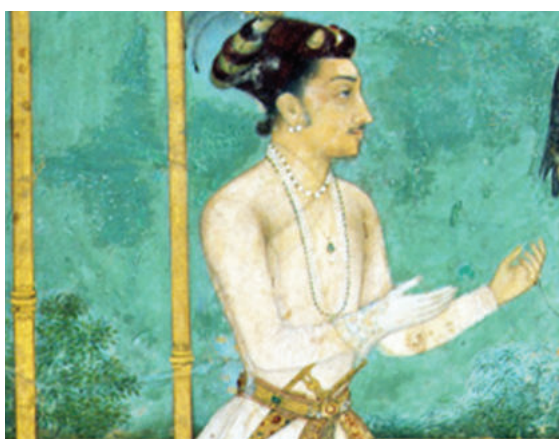
Persian, Sanskrit and regional languages developed during the Mughal rule. Persian was the language of administration in Mughal Empire and the Deccan states. It influenced even the Rajput states where Persian words were used in administration. Abul Fazal patronised by Akbar compiled the history of Akbar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

the supervision of Abul Faizi, brother of Abul Fazal and a court poet of Akbar. The translation of Upanishads by Dara Shukoh, entitled *Sirr-I-Akbar* (the Great Secret), is a landmark. The *Masnawis* of Abul Faizi, Utbi and Naziri enriched Persian Poetry in India.

The Sanskrit works produced during the Mughal rule are impressive. Sanskrit literature of this period is noted for the *kavyas* and historical poetry. *Rajavalipataka*, a *kavya*, written by Prajna bhatta which completed the history of Kashmir belonged to reign of Akbar. Graeco-Arabic learning was transmitted to India through Persian works in the form of Sanskrit translations. Akbar's astronomer Nilakantha wrote the *Tajika Neelakanthi*, an astrological treatise. Shah Jahan's court poet Jaganatha Panditha wrote the monumental *Rasagangadhara*.



Abul Fazl presenting Akbarnama



Dara Shukoh

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

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



Sikh Gurus as well as Shaikh Farid and other monotheists are a landmark in the evolution of Punjabi language.

During this period Tamil literature was dominated by Saivite and Vaishnavite literature. Kumaraguruparar, a great Saiva poet, is said to have visited Varanasi in the late seventeenth century. He composed important literary works such as Meenakshiammai Pillai Tamil and Neethineri Vilakkam. Thayumanavar wrote highly devotional verses with compassion for all humanity and he formulated a *sanmarga* that tried to bridge differences

between the various Saivite sects. The Christian missionaries like Roberto de Nobili and Constantine Joseph Beschi (Veeramamunivar) contributed much to Tamil language.

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

SUMMARY

- The four battles Babar fought to establish Mughal dynastic rule is described.
- Humayun's difficulties because of his brothers and hostility of Afghans and Bahadur Shah of Gujarat leading to the rise of Sur dynasty are explained.
- Rise of Sher Shah and his revenue and fiscal measures are highlighted
- Akbar's mansabdari system and inclusive religious policy as well as consolidation of Mughal rule through military conquests, notably the second Battle of Panipat, are dealt with.
- Jahangir's lack of interest in governance and Nur Jahan functioning as defacto ruler are discussed.
- The arrival of European trading companies and the trade centres established in Mughal India are detailed.
- Shah Jahan's Taj Mahal, epitome of Mughal architecture, and the war of succession fought among his three sons are elaborated.
- The constant wars between Mughals led by Aurangzeb and Marathas represented by Shivaji along with Aurangzeb's Rajput and Deccan policies are related.
- The salient features of Mughal society with special reference to the evolution of a composite culture in India are examined, exploring the developments in socio-economic and cultural spheres of life.



Elsewhere in the World

Akbar's period, 1556 to 1605, was the period of great rulers. His nearest contemporary was Elizabeth of England. Shakespeare was living around this time. Henry IV of France, first ruler of the Bourbon dynasty, and Abbas the Great of Persia, the strongest ruler of the Safavid dynasty, were ruling their kingdoms during his period. The revolt of the Netherlands against Spanish rule in Europe that commenced during this period lasted for about eighty years and ended in 1648.



Abbas the Great



EXERCISE

I. Choose the correct answer

1. Babur won the First Battle of Panipat in 1526 with the effective use of _____.
a) Infantry b) Cavalry c) Artillery d) Elephant corps
2. Battle of Ghagra was the last battle fought by Babur against _____.
a) Afghans b) Rajputs c) Turks d) Marathas
3. _____ won the Battle of Chausa due to his superior political and military skills.
a) Babur b) Humayun c) Sher Khan d) Akbar
4. _____ is a land tenure system in which the collection of the revenue of an estate and the power of governing it were bestowed upon an official of the state.
a) Jagirdari b) Mahalwari c) Zamindari d) Mansabdari
5. The fiscal administration of Akbar was largely based on the methods of _____.
a) Babur b) Humayun c) Sher Shah d) Ibrahim Lodi
6. _____ was executed by Jahangir for instigating prince Khusrau to rebel.
a) Guru Arjan Dev b) Guru Har Gobind
c) Guru Tegh Bahadur d) Guru Har Rai
7. _____ was the contemporary of Louis XIV of France.
a) Akbar b) Jahangir c) Shah Jahan d) Aurangzeb



8. _____ reimposed Jizya in his rule.
a) Akbar b) Jahangir c) Shah Jahan d) Aurangzeb
9. _____ is the first known person in the world to have devised the 'ship's camel', a barge on which a ship is built.
a) Akbar b) Shah Jahan c) Sher Shah d) Babur
10. The Shalimar Gardens of Jahangir and _____ are watersheds in Indian horticulture.
a) Akbar b) Shah Jahan c) Humayun d) Aurangzeb
11. Tansen of _____ was patronized by Akbar.
a) Agra b) Gwalior c) Delhi d) Mathura
12. Padshah Namah was a biography of _____.
a) Babur b) Humayun c) Shah Jahan d) Akbar
13. _____ was an astrological treatise.
a) Tajikanilakanthi b) Rasagangadhara c) Manucharita d) Rajavalipataka
14. Meenakshiammai Pillai Tamil was composed by _____.
a) Thayumanavar b) Kumaraguruparar
c) Ramalinga Adigal d) Sivappirakasar
15. Which of the following rulers was not a contemporary of Akbar.
a) Elizabeth of England b) Shakespeare
c) Henry IV of France d) Queen Victoria of England

II Find out the correct statement/statements

A

1. Taj Mahal is the epitome of Mughal architecture, a blend of Indian, Persian and Islamic style.
2. The new capital city of Akbar, Agra, enclosed within its wall several inspiring buildings.
3. The Moti Masjid is made extensively of marble.
4. The Purana Qila is a raised citadel.

B

1. The Zat determined the number of soldiers each mansabdar received, ranging from 10 to 10000.
2. Sher Shah's currency system became the basis of the coinage under the British.
3. The Battle of Haldighati (1576) was the last pitched battle between the Mughal forces and Rana Pratap Singh.
4. The Guru Granth Sahib, the holy book of the Sikhs, was compiled by Guru Arjun Dev.



III From the following statements, find out the correct answer

A

- (i) The ferocious march of Rana Sanga with a formidable force confronted the forces of Babur.
- (ii) After the battle of Kanauj, Akbar became a prince without a kingdom.
- (a) (i) is correct. (b) (ii) is correct.
- (c) (i) and (ii) are wrong. (d) (i) and (ii) are correct.

B

- (i) Sher Shah repaired the Grand Trunk Road from Indus in the west to Sonargaon in Bengal.
- (ii) Akbar laid the foundation for a great empire through his military conquests.
- (a) (i) is correct. (b) (ii) is correct
- (c) (i) and (ii) are correct (d) (i) and (ii) are wrong

C

Assertion (A): Babur won the first Battle of Panipat.

Reason (R): Babur used artillery in the battle.

- (a) A is correct; R is the correct explanation of A.
- (b) A is wrong; R is correct.
- (c) A and R is wrong.
- (d) A is correct ; R is not the correct explanation of A.

D

Assertion (A): Towards the end of Aurangzeb's reign, the Mughal empire began to disintegrate.

Reason (R): Aurangzeb was friendly towards all Deccan rulers.

- (a) A is correct; R is not the correct explanation of A.
- (b) A is correct ; R is the correct explanation of A.
- (c) A is wrong and R is correct.
- (d) Both A and R is wrong.

IV. (A) Which of the following pairs is wrongly matched

- | | | |
|------------------------|---|---------------------|
| 1. Bhaskaracharya | - | Neethineri Vilakkam |
| 2. Amuktamalyada | - | Krishnadevaraya |
| 3. Jagannatha Panditha | - | Rasagangadhara |
| 4. Allasani Peddana | - | Manucharita |

(B) Match the following

- | | | |
|--------------------|---|--------------|
| 1. Abul Fazal | - | 1 Aurangzeb |
| 2. Jama Masjid | - | 2 Akbar |
| 3. Badshahi Mosque | - | 3 Sher Shah |
| 4. Purana Qila | - | 4 Shah Jahan |

- (a) 2, 4, 1, 3 (b) 3, 2, 1, 4 (c) 3, 1, 4, 2 (d) 1, 3, 2, 4



V. Answer briefly

1. What prompted Babur to invade India?
2. How did Akbar deal with Bairam Khan?
3. Write a short note on a) William Hawkins b) Sir Thomas Roe
4. Nur Jahan was the power behind the throne during Jahangir's reign – Explain.
5. Which is called the epitome of Mughal architecture? Explain its structure.
6. What were the three major uprisings against Aurangzeb in the North?
7. Write a note on a) Sikhism b) Sufism.
8. How did the Bhakti Saints become popular among the masses?
9. Describe the development of Tamil language and literature during the Mughal period.
10. "The Mughals achieved international recognition in the field of painting" – Elucidate.

VI. Write a short note on each of the following

- | | |
|--|----------------|
| 1. "Humayun stumbled out of his life as he stumbled through it" – Explain. | 6. Dara Shukoh |
| 2. What do you know of Din-i-Ilahi ? | 7. Kharkhanas |
| 3. The siege of Chittor by Akbar. | 8. Kabir |
| 4. The Mansabdari system of Akbar. | 9. Abul Fazal |
| 5. European factories established during the Mughal rule. | 10. Sufism |

VII. Answer in detail:

1. "Sher Shah was the forerunner of Akbar in revenue administration" – Explain.
2. Explain how Akbar's religious policy was different from the religious policy of Aurangzeb.
3. How did Aurangzeb's Deccan policy ruin the Mughal empire?
4. Analyze Mughal society in terms of its economy, trade and commerce.
5. Attempt an essay on the splendour of Mughal architecture.

VIII Activities

1. On the outline map of India, mark the following a) extent of Akbar's empire b) extent of Aurangzeb's empire.
2. Prepare a timeline of Mughal period.
3. Arrange for a debate on "the disintegration of the Mughal kingdom led to the establishment of European powers in India".

IX Assignments

1. Preparing an album by collecting pictures related to Mughal architecture.
2. Making a model of Taj Mahal
3. Attempting a brief account of important battles fought by Mughals during the course of their rule, along with pictures from instagram.

GLOSSARY

ingenuity	inventiveness, cleverness	புத்திசூர்மை
forsaking	abandoning	கைவிடப்பட்டதற்காக
intrigue	secret planning of something illicit, plotting	சூழ்ச்சி, சதி
traitorous	disloyal, backstabbing	துரோகத்தனமான, நம்பிக்கை மோசம் செய்கிற
emanating	originate, derive, emerge	வெளிவருகின்ற
shipwright	ship builder	கப்பல் கட்டுபவர்
lacquerware	articles that have a decorative lacquer coating	மர ஆபரணப் பொருள்
reeler	one who winds something on a reel	சிட்டத்தில் நூல் நூற்பவர்
flintlock	an old fashioned type of gun fired by a spark from a flint	கற்பொறி மூலம் இயங்கும் துப்பாக்கி
cupolas	a small dome, on the top of a larger dome, adorning a roof or ceiling	கோபுர வடிவக் குவிமாடம்

Sources for the Study of Mughal Empire

S.No	Name of the Author	Work	Language	Content
1.	Babur	<i>Tuzuk I Baburi</i>	Turkish	Autobiography of Babur
2.	Mirza Muhammad Haider (Cousin of emperor Babur)	<i>Tarikh I Rashidi</i>	Persian	History of Mughals of Central Asia
3.	Gulbadan Begum Daughter of Babur	<i>Humayun Namah</i>	Persian	History of Humayun
4.	Abbas Khan Sarwani	<i>Tarikh I Sher Shahi</i>	Persian	Describes the contest between Humayun and Sher Shah
5.	Rizaqullah Mushtaqi	<i>Waqiat I Mushtaqi</i>	Persian	Elaborates on Sher Shah and Islam Shah
6.	Firishta (in the service of Bijapur Sultan Aadil Shah II)	<i>Tarikh I Firishta</i>	Persian	History of Muhammedan Power in India till 1612.
7.	Abul Fazal	<i>Akbar Namah</i>	Persian	History of Mughals with special emphasis on Akbar
8.	Abul Fazal	<i>Ain I Akbari</i>	Persian	Administration of Akbar
9.	Khwaja Nizamuddin Ahmad	<i>Tabaqat I Akbari</i>	Persian	Deals with Mughals up to Akbar.
10.	Abdul Qadir Badauni (Member of Akbar's Court)	<i>Muntakhab-Ut-Tawarikh</i>	Persian	General History of Muslims
11.	Jahangir	<i>Tuzuk-i- Jahangiri</i>	Persian	Autobiography
12.	Mutamid Khan	<i>Iqbal Namah</i>	Persian	Description of the Mughals
13.	Abdul Hamid Lahori	<i>Padshah Namah</i>	Persian	Describes first ten years of reign of Sha Jahan.



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2. <https://www.britannica.com/topic/Mughal-dynasty>
3. www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab99
4. www.newworldencyclopedia.org/entry/Mughal_Empire
5. <https://www.sscnet.ucla.edu/southasia/History/Mughals/mughals.html>
6. www.ncert.nic.in/NCERTS/l/gess104.pdf

TIME LINE (AD/CE)

Battle of Panipat I	1526
Battle of Khanwa	1527
Battle of Chanderi	1528
Battle of Ghagra	1529
Death of Babur	1530
Battle of Chausa	1539
Battle of Kanauj	1540
Death of Sher Shah	1545
Battle of Panipat II	1556
Conquest of Gujarat by Akbar	1573
Battle of Haldighati	1576
Death of Akbar	1605
Death of Aurangzeb	1707



ICT CORNER

THE MUGHAL EMPIRE

Let us create the timeline of
Mughal Empire.



Procedure

- Step 1** Type the URL or scan the QR code to open the activity page.
- Step 2** Organize the timeline by clicking 'Time, Date, Event'. Then type 'your name' and 'project name', Click the 'START' button.
- Step 3** Click the timeline (centre line) a window will open. Type the 'Label', 'Short description', 'Full description', and 'choose image' of the king. Then click the '✓' button.
- Step 4** Similarly create for other rulers. Click the 'Finish' button.
- Step 5** Save 'final' in the location that you need.



Step1



Step2



Step3



Step4

URL:

http://www.readwritethink.org/files/resources/interactives/timeline_2/

Pictures are indicative only

* if browser requires allow Flash Player or Java Script.



Lesson

15

The Marathas

Learning Objectives

To acquire knowledge in

- Conditions that facilitated the rise of Marathas
- Shivaji's contribution to the establishment of Maratha kingdom
- Shivaji's administrative system
- Peshwa rule and administration
- Role of Maratha in Tamilnadu with special reference to Serfoji II



Introduction

The Marathas played a major role in the decline of Mughal power. Under the dynamic leadership of Shivaji, they posed a strong challenge to Mughal power during the 1670s. By the middle of the 18th century, they had succeeded in displacing Mughal power in central India. Nayak rule ended in 1674 in Thanjavur, when the Maratha General Venkoji (half brother of Shivaji) leading the Bijapur forces invaded Thanjavur and succeeded in establishing Maratha rule in the Tamil region. Maratha rule in Thanjavur which started from 1674 continued until the death of Serfoji II in 1832.

15.1 Causes of the Rise of the Marathas

(a) Physical features and Nature of the People

The region of the Marathas consisted of a narrow strip of land called Konkan. Its precipitous mountains, inaccessible

valleys and impregnable hill-forts were most favourable for military defence. The Marathas claimed a long tradition of military prowess and prided themselves on their loyalty, courage, discipline, cunningness, and endurance. They had earlier served under the Bahmani Sultans and later, after its disintegration, under the Sultans of Ahmednagar, Bijapur, Golconda, Bidar and Berar.

Marathas avoided direct battles with the Mughal armies that were equipped with strong cavalry and deadly cannons. "Guerrilla warfare" was their strength. They possessed the ability to plan and execute the surprise lightning attacks at night. Further, they exhibited skills to change their tactics according to the battle situation without waiting for orders from a superior officer.

(b) Bhakti Movement and its Impact

The spread of the Bhakti movement inculcated the spirit of oneness among

“The religious revival [in Maratha country] was not Brahmanical” in its orthodoxy, it was heterodox in its spirit of protest against forms, ceremonies and class distinctions. The saints sprang chiefly from the lower order of the society other than Brahmins. – Justice Ranade.

the Marathas. Tukaram, Ramdas, and Eknath were the leading lights of the movement. The hymns of the Bhakti saints were sung in Marathi and they created a bond among people across the society.



Ramdas

(c) External causes

The degeneration of Bijapur and Golkonda prompted the Marathas to unite and fight together. The Deccan wars against the Sultans of Bijapur, Golkonda and Ahmednagar had exhausted the Mughal treasury. Shivaji rallied the Marathas who lay scattered in many parts of Deccan under his leadership and built a mighty kingdom, with Raigarh (Raigad) as the capital.

15.2. Shivaji (1627–1680)

Shivaji was born in Shivner near Junnar. He was the son of Shahji Bhonsle by his first wife Jijabai. Shahji was a descendant of the Yadava rulers of Devagiri from his mother's side and the Sisodias of Mewar on his father's side. Shahji Bhonsle served under Malik Ambar (1548–1626), former slave, and the Abyssinian minister of Ahmed Shah of Ahmednagar. After the death of Malik Ambar, Shahji played a vital role in its politics. After the annexation of Ahmednagar by the Mughals, he entered the service of the Sultan of Bijapur.

Shivaji and his mother were left under the care of Dadaji Kondadev who



Shivaji

administered Shahji Bhonsle's jagirs (land grants given in recognition of military or administrative services rendered) at Poona. Shivaji earned the goodwill of the Mavali peasants and chiefs, who were a martial people with knowledge about the hilly areas around Poona. Shivaji made himself familiar with the hilly areas around Poona. Religious heads, Ramdas and Tukaram, also influenced Shivaji. Ramdas was regarded by Shivaji as his guru.

Military Conquests

Shivaji began his military career at the age of nineteen. In 1646, he captured the fortress of Torna from the Sultan of Bijapur. The fort of Raigad, located five miles east of Torna, was captured and wholly rebuilt. After the death of Dadaji Kondadev in 1647, Shivaji took over all the jagirs of his father. Subsequently, the forts of Baramati, Indapura, Purandhar and Kondana came under his direct control. The Marathas had already captured Kalyan, an important town in that region.

Shivaji's father had been humiliated and imprisoned by the Sultan of Bijapur. He negotiated with Prince Murad, the



Mughal Viceroy of the Deccan and expressed his wish to join Mughal service. The Sultan of Bijapur released Shahji in 1649 on some conditions. So, Shivaji refrained from his military activities from 1649 to 1655. During this period, he consolidated his power and toned up his administration.

In 1656, Shivaji re-started his military activities. He captured Javli in the Satara district and the immense booty that he won made him popular among the Marathas. Many young men joined his army. A new fort, Pratapgarh, was built two miles west of Javli.

Confrontation against Bijapur

After Mohammad Adilshah of Bijapur died in November 1656, Adilshah II, a young man of eighteen, succeeded him. Aurangzeb captured Bidar, Kalyani and Purandar in 1657. So, both Shivaji and the Bijapur Sultan were forced to make peace with Aurangzeb. At this time Shah Jahan fell ill, and a war of succession was imminent in Delhi. Aurangzeb left for Delhi to take part in it. Using this opportunity, Shivaji invaded north Konkan and captured the cities of Kalyan, Bhivandi and fort of Mahuli.

Shivaji and Afzal Khan, 1659

As there was no danger from the Mughals, Bijapur Sultan decided to attack Shivaji. Afzal Khan was sent with a huge army. He boasted that he would bring the “mountain-rat” in chains. But, he found fighting in the mountainous country extremely difficult. So, he planned to trick Shivaji but he was outwitted. The Maratha forces ravaged South Konkan and Kolhapur district and captured the fort of Panhala. The Sultan of Bijapur himself led the army and the war dragged on for more than a year. Nothing substantial was gained. Finally, after negotiations,

Shivaji was recognised as the ruler of the territories in his possession.

Shivaji and the Mughals

In July 1658, Aurangzeb ascended the throne as the Emperor. Shaista Khan was appointed the Governor of the Deccan in 1660 with the main purpose of crushing Shivaji. Shivaji hit upon a bold plan. He entered Poona at night with 400 soldiers in the form of a marriage party and attacked the home of Shaista Khan. Aurangzeb was forced to recall Shaista Khan from the Deccan in December 1663.

Shivaji and Jaisingh

In 1664, Shivaji attacked Surat, the major Mughal port in Arabian Sea and his soldiers plundered the city. Aurangzeb despatched an army under the command of the Rajput general Raja Jai Singh to defeat Shivaji and annex Bijapur. At that time, Prince Muazzam, (known as Bahadur Shah I), was the Governor of the Deccan. Jai Singh made elaborate plans to encircle Shivaji on all sides. Even Raigarh was under threat. Purandar was besieged in June 1665. The heroic resistance of Shivaji became futile. Therefore he decided to come to negotiate with Jai Singh. According to the treaty of Purandar signed on 11 June 1665 Shivaji yielded the fortresses that he had captured and agreed to serve as a mansabdar and assist the Mughals in conquering Bijapur.



Shivaji and Jai Singh



Visit to Agra

Jai Singh persuaded Shivaji to visit the Mughal court. He fed Shivaji with high hopes and took personal responsibility for his safety at the capital. Shivaji and his son Sambhaji reached Agra in May 1666. But, they were not shown due respect. Humiliated, he burst out and abused the Emperor. When Shivaji was imprisoned, he managed to escape by hiding himself in a fruit basket.

In 1666, Shivaji resumed his belligerent policy and led Maratha soldiers in new conquests. As the Mughals were busy with the Afghan risings in the North-West, they could not deal with Shivaji. Shivaji also occupied himself with the re-organisation of his internal administration. Prince Muazzam, Viceroy of the Deccan, was weak and indolent. Raja Jaswant Singh was friendly towards Shivaji. Sambhaji was also made a mansabdar of 5000.

Conflict with the Mughals (1670)

Aurangzeb took back a part of the jagir in Berar which was once given to Shivaji. Shivaji got annoyed and recalled his troops from Mughal service. He recovered almost all the forts he had ceded to the Mughals by the treaty of Purandar. In 1670, he again sacked Surat, the most important port on the western coast. In 1672, the Marathas imposed *chauth* or one fourth of the revenue as annual tribute on Surat.



Aurangzeb

Coronation

On 6 June 1674, Shivaji was crowned at Raigarh. He assumed the title of “Chhatrapathi” (metaphor for “supreme king”).



Raigarh (Raigad) Fort

Deccan Campaigns

In 1676, Shivaji began his career of conquests in the south. A secret treaty was signed with the Sultan of Golkonda. Shivaji promised him some territories in return for his support. He captured Senji and Vellore and annexed the adjoining territories which belonged to his father, Shahji. He allowed his half-brother Venkoji or Ekoji to carry on administering Thanjavur. The Nayaks of Madurai promised a huge amount as tribute. The Carnatic campaigns added glory and prestige to Shivaji. Senji, the newly conquered place, acted as the second line of defence for his successors.

Last days of Shivaji

Shivaji's last days were not happy. His eldest son Sambhaji deserted him and joined the Mughal camp. Although he returned, he was imprisoned and sent to Panhala fort by Aurangzeb. The relentless campaigns affected Shivaji's health. He died in 1680 at the age of 53.

At the time of his death, Shivaji's kingdom comprised the Western Ghats and the Konkan between Kalyan and Goa. The provinces in the south included western Karnataka extending from Belgaum to the bank of Tungabhadra. Vellore, Senji and a few other districts were not settled at the time of his death.



15.3 Marathas after Shivaji

A year after the death of Shivaji, his eldest son and successor Sambhaji led a Maratha army into Mughal territory, captured Bahadurpur in Berar, and plundered its wealth. Provoked by this humiliation, Aurangzeb struck a compromise with the Mewar Rajputs and led an army into the Deccan. Bijapur and Golkonda were annexed in 1686 and 1687 respectively. The next task of Aurangzeb was to punish Sambhaji for giving protection to his rebellious son Prince Akbar II. In 1689 the Mughal forces captured Sambhaji and killed him.

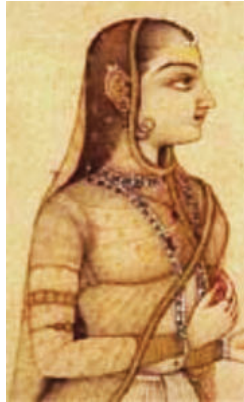
Sambhaji's death did not deter the Marathas. His younger brother Rajaram renewed the fight from the fortress of Senji in the Tamil country. The fight continued for many years. After the death of Rajaram in 1700, resistance continued under the leadership of his widow, Tara Bai. Acting

on behalf of his infant son, she despatched an army of 50,000 horsemen and infantry to Hyderabad. The capital was plundered and, as a result, trade in Masulipatnam, the major port of the region, trade remained disrupted for many years. At the time of Aurangzeb's death in 1707 Marathas still had many fortified places under their control.

After Aurangzeb's death, Sambhaji's son Shahu was released from prison and claimed the Maratha throne. Tara Bai objected and it led to a civil war, in which Shahu emerged victorious and ascended the throne in 1708. Balaji Viswanath was very supportive of Shahu and helped him ascend to the throne in 1708. As a gesture of his gratitude Shahu appointed Balaji Viswanath as the Peshwa in 1713. In course of time, the Peshwa became the real ruler. Shahu retired to Satara and the Peshwa started to rule from Poona.



Tara Bai carried on a parallel rival government with Kolhapur as capital. But Raja Bai, the second wife of Rajaram and her son Sambhaji II imprisoned Tara Bai and her son in 1714. Sambhaji II ascended the throne of Kolhapur. However he had to accept the overlordship of Shahu. After Shahu died in 1749, Rama Raja who ascended the throne, made a pact with the Peshwa, according to which he became a titular head. Tara Bai was disappointed. Tara Bai and Rama Raja died in 1761 and 1777 respectively. Shahu II, the adopted son of Rama Raja, ruled till his death in 1808 as a nonentity. His son Pratap Singh who came to the throne next was deposed by the British government in 1839 on the charge that he plotted against the British Government. Pratap Singh died as a prisoner in 1847. His younger brother Shaji Appa Saheb, Shaji II, was made king by the British in 1839. Shaji II died in 1848 without a successor.



Tara Bai

15.4 Maratha Administration

Central Government

Shivaji was not only a great warrior but a good administrator too. He had an advisory council to assist him in his day-to-day administration. This council of eight ministers was known as *Ashta Pradhan*. Its functions were advisory. The eight ministers were:

- The *Mukhya Pradhan* or *Peshwa* or prime minister whose duty was to look after the general welfare and interests of the State. He officiated for the king in his absence.

- The *Amatya* or finance minister checked and countersigned all public accounts of the kingdom.
- The *Walkia-Nawis* or Mantri maintained the records of the king's activities and the proceedings in the court.
- *Summant* or Dabir or foreign secretary was to advise king on all matters of war and peace and to receive ambassadors and envoys from other countries.
- *Sachiv* or Shuru Nawis or home secretary was to look after the correspondence of the king with the power to revise the drafts. He also checked the accounts of the Parganas.
- *Pandit Rao* or Danadhyaksha or Sadar and Muhtasib or ecclesiastical head was in charge of religion, ceremonies and charities. He was the judge of canon law and censor of public morals.
- *Nyayadhish* or chief justice was responsible for civil and military justice.
- *Sari Naubat* or commander-in-chief was in charge of recruitment, organization and discipline of the Army.

With the exception of the *Nyayadhish* and *Pandit Rao*, all the other ministers were to command armies and lead expeditions. All royal letters, charters and treaties had to get the seal of the King and the Peshwa and the endorsement of the four ministers other than the *Danadyaksha*, *Nyayadhish* and *Senapati*. There were eighteen departments under the charge of the various ministers.

Provincial Government

For the sake of administrative convenience, Shivaji divided the kingdom into four provinces, each under a viceroy. The provinces were divided into a number of



Pranths. The practice of granting jagirs was abandoned and all officers were paid in cash. Even when the revenues of a particular place were assigned to any official, his only link was with the income generated from the property. He had no control over the people associated with it. No office was to be hereditary. The fort was the nerve-centre of the activities of the Pranth. The lowest unit of the government was the village in which the traditional system of administration prevailed.

Revenue Administration

The revenue administration of Shivaji was humane and beneficent to the cultivators. The lands were carefully surveyed and assessed. The state demand was fixed at 30% of the gross produce to be payable in cash or kind. Later, the tax was raised to 40%. The amount of money to be paid was fixed. In times of famine, the government advanced money and grain to the cultivators which were to be paid back in instalments later. Liberal loans were also advanced to the peasants for purchasing cattle, seed, etc.

Chauth and Sardeshmukhi

As the revenue collected from the state was insufficient to meet its requirements, Shivaji collected two taxes, *Chauth* and *Sardeshmukhi*, from the adjoining territories of his empire, the Mughal provinces and the territories of the Sultan of Bijapur. *Chauth* was one-fourth of the revenue of the district conquered by the Marthas. *Sardeshmukhi* was an additional 10% of the revenue which Shivaji collected by virtue of his position as Sardeshmukh. Sardeshmukh was the superior head of many Desais or Deshmukhs. Shivaji claimed that he was the hereditary Sardeshmukh of his country.

Military Organization

Shivaji organized a standing army. As we have seen, he discouraged the practice of granting jagirs and making hereditary appointments. Quarters were provided to the soldiers. The soldiers were given regular salaries. The army consisted of four divisions: infantry, cavalry, an elephant corps and artillery. Though the soldiers were good at guerrilla methods of warfare, at a later stage they were also trained in conventional warfare.

The infantry was divided into regiments, brigades. The smallest unit with nine soldiers was headed by a Naik (corporal). Each unit with 25 horsemen was placed under one havildar (equivalent to the rank of a sergeant). Over five havildars were placed under one jamaladar and over ten jamaladars under one hazari. Sari Naubat was the supreme commander of cavalry. The cavalry was divided into two classes: the bargirs (soldiers whose horses were given by the state) and the shiledars (mercenary horsemen who had to find their own horses). There were water-carriers and farriers too.

Justice

The administration of justice was of a rudimentary nature. There were no regular courts and regular procedures. The panchayats functioned in the villages. The system of ordeals was common. Criminal cases were tried by the Patels. Appeals in both civil and criminal cases were heard by the *Nyayadhish* (chief justice) with the guidance of the *smritis*. *Hazir Majlim* was the final court of appeal.

15.5 Rule of the Peshwas (1713-1818)

The Peshwa or the prime minister was the foremost minister in the *Ashta Pradhan*,

the council of ministers of Shivaji. The Peshwas gained more powers and became dominant in the eighteenth Century. Balaji Viswanath was the first powerful Peshwa.

Peshwa is a Persian word which means “Foremost” or the “First Minister”.

Balaji Viswanath (1713–1720)

Balaji Viswanath assisted the Maratha emperor Shahu to consolidate his control over the kingdom that had been plagued by a civil war. Kanhoji Angre was the most powerful naval chief on the western coast. During the civil war Kanhoji had supported Tarabai. The Peshwa convinced him of the common danger from the Europeans and secured his loyalty to Shahu. The practice of granting jagirs was revived. And the office of Peshwa was made hereditary.



Balaji Viswanath

Baji Rao I (1720–1740)

After Balaji Viswanath, his son Baji Rao I was appointed Peshwa in 1720 by Shahu. Baji Rao enhanced the power and prestige of the Maratha Empire by defeating the Nizam of Hyderabad, the Rajput Governor of Malwa and the Governor of Gujarat. He freed Bundelkhand from the control of Mughals and for this the Marathas got one third of the territories from its ruler. The commander-in-chief, Trimbak Rao, who troubled the Peshwa, was defeated and killed in the battle of Dabhai near Baroda in 1731. And the Peshwa assumed the office of the commander-in-chief also. By the treaty of Warna signed in 1731, Sambhaji of Kolhapur was forced to accept the sovereignty of Shahu.

Thana, Salsette and Bassein were captured from the Portuguese in 1738 and they were driven out of the Konkan coast. At the same time, the English made friendly overtures to the Marathas and got the right to free trade in the Deccan region.



Baji Rao I

Balaji Baji Rao (1740–1761)

Balaji Baji Rao succeeded as the Peshwa after the death of his father Baji Rao I. Known as Nana Sahib, he proved to be a good administrator and an expert in handling financial matters.



Balaji Baji Rao

Carnatic Expedition

Chanda Sahib, son-in-law of the Nawab of Arcot, after capturing Tiruchirappalli threatened to lay siege to Thanjavur. Its Maratha ruler appealed to Shahu for help



in 1739. Responding to this appeal, the Peshwa sent Raghoji Bhonsle (Sahu's brother-in-law) to Thanjavur. Raghoji Bhonsle defeated and killed the Nawab of Arcot, Dost Ali, in 1740. Tiruchirappalli was captured and Chanda Sahib imprisoned. As the Peshwa was subsequently engaged in military expeditions in Bundelkhand and Bengal, Mohammed Ali, who succeeded Dost Ali, could easily retake Arcot and recapture Tiruchirappalli in 1743. The Peshwa then sent his cousin Sadasiva Rao to the Carnatic. Although the authority of the Marathas was re-established, Tiruchirappalli could not be regained.

Battle of Udgir, 1760

A war of succession broke out after the death of Nizam Asaf Jah in 1748. Peshwa supported the eldest son of the Nizam. The army sent by Peshwa under Sadasiva Rao won the battle of Udgir in 1760. This success marked the climax of Maratha military might. The Peshwa took over Bijapur, Aurangabad, Dulatabad, Ahmednagar and Burhanpur.

The Marathas had brought Rajaputana under their domination after six expeditions between 1741 and 1748. In 1751 the Nawab of Bengal had to cede Orissa and pay an annual tribute to the Marathas. As the Marathas were always after the Mughal throne they entered Delhi in 1752 to drive out the Afghans and Rohillas from Delhi. Imad-ul-Mulk who was made the Wazir with the help of Marathas became a puppet in their hands. After bringing the Punjab under their control, they expelled the representative of Ahmad Shah Abdali, the founder of the Durani Empire in Afghanistan. A major conflict with Ahmad Shah Abdali became therefore inevitable.

The Marathas tried to find allies among the powers in the north-west. But their earlier deeds had antagonized all of them. The Sikhs, Jat chiefs and Muslims did not trust them. The Marathas did not help Siraj-ud-Daulah in the battle of Plassey in 1757. So no help was forthcoming from Bengal either. A move on the part of the Peshwa against the British, both in Karnataka and Bengal, would have probably checked their advance. But the Peshwa's undue interests in Delhi earned the enmity of various regional powers. Ahmad Shah Abdali brought about the disaster at Panipat in 1761.

The Third Battle of Panipat, 1761

The third battle of Panipat, 1761 is one of the decisive battles in the history of India. The defeat in the battle dealt a severe blow to the Marathas and the Mughal Empire and thereby paved the way for the rise of the British power in India.

Circumstances

The tottering Mughal Empire neglected the defence of the north-west frontier areas. This prompted Nadir Shah, the then ruler of Afghanistan, to invade India. In spite of his repeated demands, the Mughal ruler, Muhammad Shah, provided asylum to the Afghan rebels. So, his invasions started in 1739. Delhi was plundered. The Kohinoor diamond and the valuable peacock throne were taken away by Nadir Shah.

When Nadir Shah was assassinated in 1747, one of his military generals, Ahmad Shah Abdali became an independent ruler of Afghanistan. After consolidating his position, he started his military expeditions. The Mughal emperor made peace with him by ceding Multan and the Punjab. Mir Mannu, appointed by the Mughal Emperor as the governor of Punjab, was to act only as an agent of



Ahmad Shah Abdali. On Mir Mannu's death, the widow of Mir Mannu, with the help of the Wazir of Delhi, Imad-ul-Mulk, appointed Mir Munim as the Governor of the Punjab, without the consent of Abdali. Infuriated by this move Abdali invaded India and captured the Punjab. Mir Munim fled to Delhi. Pursuing him Abdali captured Delhi and pillaged it in January 1757. Mathura and Brindavan were desecrated.

Before leaving Delhi, Abdali appointed Mir Bakshi as his agent in Delhi. Timur Shah, his son, was made the Viceroy of Lahore. An expedition under Malhar Rao Holkar and Raghunatha Rao reached Delhi after Abdali had left. They removed the agent of Abdali at Delhi and appointed a man of their choice as the Wazir. Thereafter they captured Sirhind and Lahore in 1758. The Afghan forces were defeated, and Timur Shah deposed.

So, Abdali returned to India in October 1759 and recovered the Punjab. The Marathas were forced to withdraw from Lahore, Multan and Sirhind. The wildest anarchy prevailed in the region. So, the Peshwa sent Dattaji Scindia, the brother of Mahadhaji Scindia, to the Punjab to set matters right. But Abdali defeated and killed him in the battle (1760). Malhar Rao Holkar was also defeated at Sikandara. Thereupon the Peshwa recruited a huge army under the command of Sadasiva Rao.

Abdali responded by forming an alliance with Najib-ud-Daulah of Rohilkhand and Shuja-ud-Daulah of Oudh. The Marathas could not find allies among the northern powers, as they had already alienated from the Nawab of Oudh, the Sikh and Jat chiefs and gained the distrust of the Rajputs.

The Maratha army was under the nominal command of Vishwas Rao, the young son of the Peshwa. The real

command, however, was in the hands of Sadasiva Rao. On their way, they were joined by the Holkar, Scindia and Gaikwar. Around this time, Alamgir II, the Mughal Emperor had been assassinated and his eldest son crowned himself as Shah Alam II. But the Wazir who manoeuvred the assassination enthroned Shah Jahan III. Sadasiva Rao intruded and deposed Shah Jahan III and proclaimed Shah Alam II as Emperor. After the preliminaries were settled, Sadasiva Rao, instead of attacking the forces of Abdali, remained quiet for a long time, until the scarcity of food became acute. Abdali stationed his troops in the fertile *doab* from where he could get food without interruption.

Effects of the Battle of Panipat

The third battle of Panipat was fought on 14 January 1761. The Maratha army was completely routed. The Peshwa's son Viswas Rao, Sadasiva Rao and numerous Maratha commanders were killed. Holkar fled and the contingents of Scindia followed him. The Peshwa was stunned by the tragic news. The Peshwa died broken hearted in June 1761.

After the battle of Panipat, Abdali recognized Shah Alam II as the Emperor of Delhi. He got an annual tribute. The Marathas, though they received a severe blow initially, managed to restore their power within ten years in the north by becoming the guardian of the Mughal Emperor Shah Alam.

Peshwa Madhav Rao I (1761–1772) and His Successors

In 1761, Madhav Rao, the son of Balaji Baji Rao, became the Peshwa under the regency of Raghoba, the younger brother of Peshwa. Madhav Rao tried to regain the Maratha power which was lost in the battle of Panipat. In 1763 a fierce battle was

fought with the Nizam of Hyderabad. His expeditions (1765–1767) against Haider Ali of Mysore were successful. However Haider Ali soon recovered almost all his lost territories. But Madhav Rao regained them in 1772 and Haider Ali was forced to sign a humiliating treaty.

The Peshwa reasserted control over northern India by defeating the Rohillas (Pathans) and subjugating the Rajput states and Jat Chiefs. Shah Alam II, the fugitive Emperor, was in Allahabad under the protection of the British. In 1771, the Marathas brought him back to Delhi. The Emperor ceded Kora and Allahabad to them. But the sudden death of Peshwa in 1772 brought an end to his glorious career.

As Madhav Rao I had no sons, his younger brother Narayan Rao became Peshwa in 1772. But he was murdered the next year. His posthumous son Sawai Madhav Rao (Madhav Rao II) was proclaimed Peshwa on the 40th day of his birth. After the death of Madhav Rao II, Bajji Rao II, the son of Raghunath Rao became the Peshwa and was the last Peshwa.

15.6 The Anglo-Maratha Wars

(a) The First Anglo Maratha War (1775-1782)

Madhav Rao Narayan was an infant Peshwa under the regency of Nana Fadnavis. The usurping of power by Raghunath Rao, uncle of the former Peshwa Madhava Rao I, provided the scope for the Company administration to fish in the troubled waters. The Company administration in Bombay supported Raghunath Rao in return for getting Salsette and Bassein.



As Mahadaji Scindia and the Bhonsle of Nagpur turned pro-British, the Marathas had to concede Thane and Salsette to the latter. By the treaty of Salbai, in 1782, Raghunath Rao was pensioned off. Following this, peace prevailed between the Company and the Marathas for about two decades.



Anglo-Maratha War

(b) The Second Anglo-Maratha War (1803-1806)

The death of Nana Fadnavis resulted in a scramble for his huge possessions. Peshwa Bajji Rao II was dethroned. In the then trying circumstances, he had to accept the help of the British. Wellesley, the then Governor General, forced the Subsidiary Alliance on the Peshwa. The treaty of Bassein was signed in 1802. According to the treaty the territory to be ceded should fetch an income of Rs. 26 Lakhs. The leading Maratha States regarded the treaty as humiliating and hence decided to defy it. So the second Anglo-Maratha war broke out. In spite of the brave resistance put up by the Marathas, the Maratha leaders were completely routed. The Subsidiary Alliance was accepted. The British got Doab, Ahmednagar, Broach and all of the hilly regions.



(c) The Third Anglo-Maratha War (1817-1819)

Peshwa Baji Rao II became anti-British, as the prime minister of the Gaikwar (ruler) of Baroda Gangadhar Sastri was killed by Trimbakji, a favourite of Peshwa. At the instance of the Resident at Poona, Mountstuart Elphinstone, Trimbakji was imprisoned. The murderer however managed to escape from the prison with the assistance of the Peshwa. Peshwa was also charged with creating the Maratha confederacy and plotting with Scindia, Bhonsle and Holkar against the British. So, the British forced the Peshwa to sign a new treaty at Poona in 1817. Accordingly,

- The Peshwa resigned the headship of the Maratha confederacy.
- Ceded Konkan to the British and recognised the independence of the Gaikwar.

Baji Rao was not reconciled to this humiliation. So when the British were busily engaged in the suppression of the Pindaris, Baji Rao II burnt down the Poona Residency. General Smith rushed to Poona and captured it, with the Peshwa fleeing to Satara, which was also captured by General Smith. Baji Rao fled from place to place. General Smith defeated his forces at Ashta, Kirkee and Korgaon. Finally, Baji Rao surrendered to Elphinstone in 1818.

Outcome of the Third Anglo-Maratha War

- The British abolished the Peshwai (office of the Peshwa) and annexed all the Peshwa's dominions. But the jagirs of the fief holders were restored.
- Until his death in 1851 Baji Rao II remained a prisoner with an annual pension.
- Pratap Singh, a descendent of Shivaji, was made the king of a small kingdom carved around Satara.

- The Maratha Confederacy organised by Baji Rao I comprising Bhonsle, Holkar and Scindia was dissolved.
- Mountstuart Elphinstone, who had been Resident at Poona, became Governor of Bombay.

15.7 Maratha Administration under Peshwas (1714-1818)

The Peshwa was one of the Ashta Pradhan of Shivaji. This office was not a hereditary one. As the power and prestige of the king declined, the Peshwas rose to prominence. The genius of Balaji Vishwanath (1713-1720) made the office of the Peshwa supreme and hereditary. The Peshwas virtually controlled the whole administration, usurping the powers of the king. They were also recognized as the religious head of the state.

Central Secretariat

The centre of the Maratha administration was the Peshwa Secretariat at Poona. It dealt with the revenues and expenditure of all the districts, the accounts submitted by the village and district officials. The pay and rights of all grades of public servants and the budgets under civil, military and religious heads were also handled. The daily register recorded all revenues, all grants and the payments received from foreign territories.

Provinces

Provinces under the Peshwas were of various sizes. Larger provinces were under the provincial governors called *Sar-subahdars*. The divisions in the provinces were termed *Subahs* and *Pranths*. The Mamlatdar and Kamavistar were Peshwa's representatives in the districts. They were responsible for every branch of district administration. *Deshmukhs* and

Deshpandes were district officers who were in charge of accounts and were to observe the activities of *Mamlatdars* and *Kamavistars*. It was a system of checks and balances.

In order to prevent misappropriation of public money, the Maratha government collected a heavy sum (*Rasad*) from the *Mamlatdars* and other officials. It was collected on their first appointment to a district. In *Baji Rao II*'s time, these offices were auctioned off. The clerks and menials were paid for 10 or 11 months in a year.

Village Administration

The village was the basic unit of administration and was self-supportive. The *Patel* was the chief village officer and was responsible for remitting revenue collections to the centre. He was not paid by the government. His post was hereditary. The *Patel* was helped by the *Kulkarni* or accountant and record-keeper. There were hereditary village servants who had to perform the communal functions. The carpenters, blacksmiths and other village artisans gave *begar* or compulsory labour.

Urban Administration

In towns and cities the chief officer was the *Kotwal*. The maintenance of peace and order, regulation of prices, settling civil disputes and sending of monthly accounts to the governments were his main duties. He was the head of the city police and also functioned as the magistrate.

Sources of Revenue

Land revenue was the main source of income. The Peshwas gave up the system of sharing the produce of the agricultural land followed under *Shivaji's*

rule. The Peshwas followed the system of tax farming. Land was settled against a stipulated amount to be paid annually to the government. The fertility the land was assessed for fixation of taxes. Income was derived from the forests. Permits were given on the payment of a fee for cutting trees and using pastures. Revenue was derived even from the sale of grass, bamboo, fuel wood, honey and the like.

The land revenue assessment was based on a careful survey. Land was divided into three classes: according to the kinds of the crops, facilities for irrigation, and productivity of the land. The villagers were the original settlers who acquired the forest. They could not be deprived of their lands. But only the *Patel* could represent their rights to the higher authorities.

Other sources of revenue were *Chauth* and *Sardeshmukhi*.

The *Chauth* was divided into

- i. 25 percent for the ruler
- ii. 66 percent for Maratha officials and military heads for the maintenance of troops.
- iii. 6 percent for the *Pant Sachiv* (Chief, a Brahman by birth)
- iv. 3 percent for the tax collectors.

Customs, excise duties and sale of forest produce also yielded much income. Goldsmiths were allowed to mint coins on payment of royalty to the government and getting license for the purpose. They had to maintain a certain standard. When it was found that the standard was not being met all private mints were closed in 1760 and a central mint was established.

Miscellaneous taxes were also collected. It included 1. Tax on land, held by *Deshmukhs* and *Deshpandes*. 2. Tax on land kept for the village *Mahars*. 3. Tax



on the lands irrigated by wells. 4. House tax from all except Brahmins and village officials. 5. Annual fee for the testing of weights and measures. 6. Tax on the re-marriage of widows. 7. Tax on sheep and buffaloes. 8. Pasture fee. 9. Tax on melon cultivation in river beds. 10. Succession duty. 11. Duty on the sale of horses, etc. When the Maratha government was in financial difficulty, it levied on all landholders, Kurja-Patti or Tasti-Patti, a tax equal to one year's income of the taxpayer.

The administration of justice also earned some income. A fee of 25% was charged on money bonds. Fines were collected from persons suspected or found guilty of adultery. Brahmins were exempted from duty on things imported for their own use.

Police System

Watchmen, generally the Mahars, were employed in every village. But whenever crime was on the rise, government sent forces from the irregular infantry to control crimes. The residents of the disturbed area had to pay an additional house tax to meet the expenditure arising out of maintaining these armed forces.

Baji Rao II appointed additional police officers to detect and seize offenders. In the urban areas, magisterial and police powers were given to the Kotwal. Their additional duties were to monitor the prices, take a census of the inhabitants, conduct trials on civil cases, supply labour to the government and levy fees from the professional duties given to the Nagarka or police superintendent.

Judicial System

The Judicial System was very imperfect. There was no codified law. There were no rules of procedure. Arbitration was given

high priority. If it failed, then the case was transferred for decision to a panchayat appointed by the Patel in the village and by the leading merchants in towns. The panchayat was a powerful institution. Retrial also took place. Appeals were made to the Mamlatdar.

In criminal cases there was a hierarchy of the judicial officers. At the top was the Raja Chhatrapati and below him were the Peshwa, Deputy Subahdar, the Mamlatdar and the Patel. Flogging and torture were inflicted to extort confession.

Army

The Maratha military system under the Peshwas was modelled on the Mughal military system. The mode of recruitment, payment of salaries, provisions for the families of the soldiers, and the importance given to the cavalry showed a strong resemblance to the Mughal military system.

The Peshwas gave up the notable features of the military system followed under Shivaji. Shivaji had recruited soldiers locally from Maratha region. But the Peshwas drafted soldiers from all parts of India and from all social groups. The army had Arabs, Abyssinians, Rajputs, Rohillas and Sikhs. The Peshwa's army comprised mercenaries of the feudal chieftains. As the fiefs of the rival chiefs were in the same area, there were lots of internal disputes. It affected the solidarity of the people of the Maratha state.

Cavalry

The cavalry was naturally the main strength of the Maratha army. Every jagirdar had to bring a stipulated number of horsemen for a general muster, every year. The horsemen were divided into three classes based on the quality of the horses they kept.

Infantry and Artillery

The Marathas preferred to serve in the cavalry. So men for infantry were recruited from other parts of the country. The Arabs, Rohillas, Sikhs and Sindhis in the Maratha infantry were paid a higher salary compared to the Maratha soldiers. The Maratha artillery was manned mostly by the Portuguese and Indian Christians. Later on, the English were also recruited.

Navy

The Maratha navy was built for the purpose of guarding the Maratha ports, thereby checking piracy, and collecting customs duties from the incoming and outgoing ships. Balaji Vishwanath built naval bases at Konkan, Khanderi and Vijayadurg. Dockyard facilities were also developed.

15.8 Maratha Rule in Tamilnadu

Circumstances leading to its establishment

Krishna Devaraya, during his reign (1509-1529), developed the Nayankara system. Accordingly, the Tamil country was divided

into three large Nayankaras: Senji, Thanjavur and Madurai. Under the new system the subordinate chieftains were designated as Palayakkarars and their fiefdom as Palayams. Thanjavur which remained as a part of the Chola territories first and then of the Pandya kingdom became a vassal state of the Madurai Sultanate, from which it passed into the hands of Nayaks. The rivalry between the Nayaks of Madurai and Thanjavur finally led to the eclipse of Nayak rule of Thanjavur in 1673. Troops from Bijapur, led by the Maratha general Venkoji, defeated the Nayak of Madurai and captured Thanjavur. Venkoji crowned himself king, and Maratha rule began in Thanjavur in 1676.

When Shivaji invaded the Carnatic in 1677, he removed Venkoji and placed his half-brother Santaji on the throne. But Venkoji recaptured Thanjavur and, after his death, his son Shahji became the ruler of Thanjavur kingdom. Shaji had no heir to succeed. So his brother Serfoji I became the next ruler and remained in power for sixteen years (1712-1728). After him one of his brothers Tukkoji succeeded him, followed by Pratap Singh (1739-1763), whose son Thuljaji ruled up to 1787. Serfoji II aged 10, was then crowned,

Raja Desinghu: The Maratha king Rajaram, threatened by Mughal forces, had to flee from Raigarh and take asylum in Senji. Pursuing him, the Mughal forces led by General Zulfikar Khan, and then by Daud Khan, succeeded in taking over Senji. During the Mughal expedition against Senji, a Bundela Rajput chieftain, Swarup Singh was employed as Kiladar (fort commandant) of Senji in 1700. In due course Swarup Singh gained control over the entire Senji. After his death in 1714, his son Tej Singh (Desinghu) assumed the governorship of Senji. Desinghu refused to pay tribute to the Mughal emperor and invited the wrath of Nawab Sadat-ul-lah Khan. In the ensuing battle Raja Desinghu, who was only twenty two years old then, was killed. His young wife committed sati. The gallantry displayed by the daring Rajput youth against the Nawab is immortalized in many popular ballads in Tamil.



Senji Fort

with Thuljoji's brother Amarsingh acting as Regent. Disputing this succession, the English thrust an agreement on Serfoji II, according to which the latter was forced to cede the administration of the kingdom to the British. Serfoji II was the last ruler of the Bhonsle dynasty of the Maratha principality of Thanjavur.

Serfoji II

Serfoji II was a remarkable ruler. He was educated by the German Christian missionary Friedrich Schwartz, Serfoji. Similarly Serfoji II turned out to be a well-known practitioner of Western science and medicine. Yet he was a devoted, keeper of Indian traditions. He mastered several European languages and had an impressive library of books in every branch of learning. Serfoji's modernising projects included the establishment of a printing press (the first press for Marathi and Sanskrit) and enrichment of the Saraswati Mahal Library. His most innovative project, however, was the establishment of free modern public schools run by his court, for instruction in English and the vernacular languages.



Serfoji II

The Saraswati Mahal library, built by the Nayak rulers and enriched by Serfoji II contains a record of the day-to-day proceedings of the Maratha court - as Modi documents, French-Maratha correspondence of the 18th century. Modi was the script used to write the Marathi language. It is a treasure house of rare manuscripts and books in many languages



Saraswati Mahal library

Serfoji II found in his contemporary missionary scholar C.S. John in Tranquebar, an innovator in education. John carried out reforms and experiments in schooling ranging from residential arrangements for students and innovations in curriculum and pedagogy. But his most important proposal was a project submitted to the English colonial government in 1812, urging it to sponsor free schools for Indian children, for instruction in Tamil and English. This was at a time when English education was not available to non-Christian Indians.

Thomas Munro, governor of Madras, proposed a scheme for elementary public schools in the 1820s, but the Company government did not establish a modern school for natives in Madras till 1841. In contrast, from the start, the German missionaries had run several free vernacular and English schools in the southern provinces since 1707. Serfoji II was in advance of both the missionary and the colonial state, for as early as 1803 in Thanjavur



he had established the first modern public school for non-Christian natives. While Indian rulers often endowed educational institutions of higher learning, they did not establish elementary schools, nor did they administer any schools or colleges. Serfoji's most striking initiative was the founding and management of free elementary and secondary schools for orphans and the poor in Thanjavur city and other adjacent places. Included were schools for all levels, charity schools, colleges and *padashalas* for Sanskrit higher learning. The schools catered to the court elites, Vedic scholars, orphans and the poor.

A second innovation was the introduction of *navavidya* ('modern' or 'new learning') in the state-run schools.

According to an 1823 report produced for Governor Munro's census of education, 21 of the 44 free schools in the wider Thanjavur district were run by Serfoji's government, 19 by the missionaries, one by a temple. There were three schools that were run by teachers themselves free of cost. In the state-run free schools Serfoji made modern education available to all.

In 1822, at the free school in *Muktambal Chattiram* the king's favourite almshouse established in 1803, 15 teachers taught a total of 464 students of diverse castes, in two classes, in the morning and in the evening. Serfoji also supported a free school for needy Christians, run by missionaries in the village of Kannandangudi.

Serfoji II established *Dhanvantari Mahal*, a research institution that produced herbal medicine for humans and animals. Maintaining case-sheets of patients was introduced. Physicians of modern medicine, Ayurveda, Unani and Siddha schools undertook research on drugs and herbs for medical cure. They produced eighteen volumes of research material. Serfoji also catalogued the

important herbs in the form of exquisite hand paintings.

Serfoji's strategic initiatives in modern education enabled the Thanjavur court elite and subjects to enter and benefit from the emerging colonial social and economic order. The court officials, mostly Brahmins, trained in European knowledge, technologies and arts became leading agents of colonial modernity, equal to the English-educated *dubashes*, writers and interpreters, both Hindu and Christian, who mediated between the Europeans and Indian courts. Two of Serfoji's pandits (one of them was Kottaiyur Sivakolundu Desigar) joined the Company's College of Fort St. George and became leaders in translation and print culture. The careers and projects of Serfoji and John illuminate the important roles that enterprising individuals, and small places, such as a Danish-Tamil fishing village and a Maratha-Tamil principality, played in the history of change in colonial Tamilnadu.

Serfoji II was a patron of traditional Indian arts like dance and music. He authored *Kumarasambhava Champu*, *Devendra Kuravanji*, and *Mudra rakshaschaya*. He introduced western musical instruments like clarinet, and violin in Carnatic music. He is also credited with popularising the unique Thanjavur style of painting. Serfoji was interested in painting, gardening, coin-collecting, martial arts and patronized chariot-racing, hunting and bull-fighting. He created the first zoological garden in Tamilnadu in the Thanjavur palace premises.

Serfoji II died on 7th March 1832 after almost forty years of his rule. His death was mourned throughout the kingdom and his funeral procession was attended by more than 90,000 people. At his funeral, Rev. Bishop Heber observed: 'I have seen many crowned heads, but no one whose deportment was more princely'.

SUMMARY

- Shivaji's rise, his military conquests and his encounter with Aurangzeb are dealt with
- Shivaji's administrative reforms are explained
- Shivaji's successors and their achievements under the Peshwas Balaji Viswanath, Baji Rao and Balaji Baji Rao are discussed
- Third Battle of Panipat and its consequences for the Marathas and the Mughals are analyzed
- The resistance of Marathas against the British policy of Subsidiary System and the resultant outbreak of the three Anglo-Maratha Wars are highlighted
- Maratha ruler Serfoji II's remarkable contribution to the progress and development of Thanjavur region is focused

EXERCISE

I. Choose the correct answer

1. Guerilla warfare was the strength of _____ army.
a) Maratha b) Mughal c) British d) Nayaks
2. _____ was the Guru of Shivaji.
a) Dadaji Kondadev b) Ramdas c) Tukaram d) Shaji Bhonsale
3. Treaty of Purandar was signed between Shivaji and _____.
a) Afzalkhan b) Shayistakhan c) Jai Singh d) Aurangzeb
4. The Council of Ministers of Shivaji was known as _____.
a) Ashta Pradhan b) Astadiggajas c) Navarathnas d) Panchapandavas
5. Chaudh was _____ of the revenue collected from the district conquered by the Marathas.
a) 1/3 b) 1/4 c) 1/6 d) 1/10
6. In the Military organization of Shivaji, the smallest unit was headed by a _____.
a) Naik b) Havildars c) Bargirs d) Shiledars
7. _____ was the Peshwa who enhanced the power of the Maratha Empire.
a) Baji Rao I b) Balaji Viswanath c) Balaji Baji Rao d) Baji Rao II
8. The Kohinoor diamond was taken away by _____.
a) Ahmad Shah Abdali b) Nadir Shah
c) Shuja-ud-Daulah d) Najib-ud-Daulah
9. _____ treaty brought the first Anglo-Maratha War to an end.
a) Treaty of Madras b) Treaty of Pune c) Treaty of Salbai d) Treaty of Bassein





10. _____ was the British Governor-General on the eve of the Second Anglo-Maratha War.
a) Lord Cornwallis b) Lord Wellesley c) Lord Hastings d) Lord Dalhousie
11. At the village level _____ was responsible for the remission of the revenue collections to the centre.
a) Deshmukhs b) Kulkarni c) Kotwal d) Patel
12. _____ built naval bases at Konkan, Khanderi and Vijayadurg.
a) Balaji Baji Rao b) Nana Sahib c) Baji Rao II d) Balaji Vishwanath
13. _____ developed the Nayankara System.
a) Serfoji II b) Raja Desinghu c) Krishnadeva Raya d) Pratap Singh
14. Serfoji II established _____ that produced herbal medicine for humans and animals.
a) Saraswathi Mahal b) Muktabal Chatram
c) Navavidya d) Dhanvantari Mahal
15. Name the book which was not written by Serfoji II.
a) Kumarasambhava Champu b) Devendra Kuravanji
c) Mudrarakshaschaya d) Kumarasambhavam

II. Find out the correct statement

A

- (i) Afzalkhan was appointed the Governor of the Deccan in 1660 with the main purpose of crushing Shivaji.
(ii) Senji acted as the first line of defence for Shivaji's successors.
(iii) The revenue administration of Shivaji was humane and beneficent to the cultivators.
(iv) Sardeshmukhi was an additional 15% of the revenue which Shivaji collected.

B

- (i) The English made friendly relations with the Marathas and got the right to free trade in Deccan region.
(ii) Sahu defeated and killed Dost Ali the Nawab of Arcot in 1749.
(iii) The Judicial System under Peshwas was perfect.
(iv) Venkoji was the last ruler of Bhonsle dynasty of Maratha principality of Thanjavur.

III. From the following, find out the correct answer

- A (i) The administration of Justice under Shivaji was of a primitive nature.
(ii) There were regular courts and procedure.
a) (i) is correct b) (ii) is correct
c) (i) and (ii) are correct d) (i) and (ii) are wrong





4. Write a note on a) Chauth b) Sardeshmukhi
5. Point out the Provision of the Treaty of Basslin
6. What marked the climax of the Maratha military might?
7. Mention the terms of the treaty signed in 1817 between the British and the Peshwa.
8. Write a note on Saraswati Mahal Library.
9. In what aspect was Serfoji II in advance of both the missionaries and the colonial state?
10. What do you know about Kanhoji Angira?

VI. Write a short note on the following

1. Narrate the causes for the rise of the Marathas.
2. Describe the military organization under Shivaji.
3. Point out the results of the Third Battle of Panipat.
4. Give an account of the war fought during 1775-1782.
5. What were the outcomes of the Third Anglo-Maratha War?
6. What was the Nayankara System?
7. Explain the gallantry displayed by Raja Desinghu.
8. "The introduction of Navavidya was innovative" – How?

VII. Answer in detail

1. Highlight the military conquests of Shivaji.
2. Compare and contrast the Shivaji land revenue administration and Peshwa land revenue administration
3. Discuss the career and achievement of Baj Rao I.
4. Highlight the sources of revenue under the Peshwas.
5. Describe Serfoji II's contribution to modern education.

VIII. Activities

1. On the outline map of India, mark the Maratha Empire under Shivaji.
2. Attempt a biographical sketch on Shivaji.

IX. Assignment

1. Prepare a timeline chart for Maratha rulers.
2. List out the taxes that we pay to the government.
3. Visit Saraswathi Mahal Library and have a comparison with your nearby library.

GLOSSARY

impregnable	indestructible	தகர்க்க முடியாத
ravage	plunder	சூறையாடு
belligerent policy	policy of intense war force	தீவிரமாகப் போரிடும் கொள்கை
relentless	unyielding	விட்டுக்கொடுக்காத
ecclesiastical head	head of the Roman Catholic church	திருச்சபை தலைவர்
endorsement	approval	ஒப்புதல்
breach	violate	மீறு
solidarity	unity for causes	ஒற்றுமை
pedagogy	teaching method	கற்பிக்கும் கலை



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TIME LINE (AD/CE)

Birth of Shivaji	1627
Attack of Shivaji on Surat	1664
Treaty of Purandar	1665
Coronation of Shivaji	1674
Death of Shivaji	1680
Battle of Panipat III	1761
First Anglo-Maratha War	1775-1782
Second Anglo-Maratha War	1803-1806
Third Anglo-Maratha War	1817-1819
Death of Serfoji II	1832

Lesson

16

The Coming of the Europeans

Learning Objectives



To acquaint yourself with

I

- European interactions with Indian states and society from 1600 to 1750
- Commercial networks and institutions in India in the early modern period
- The Indian ports and their importance in Indian Ocean trade
- The impact of the entry of the European trading companies on Indian merchants, trade and commerce

II

- Portuguese trade interests in India
- The impact of the Portuguese and Dutch presence in India
- Rivalry and wars between the French and the Dutch
- The colonial settlements of Denmark and their importance
- Clashes over trading monopoly between the French and the British in the Carnatic region
- The emergence of England as an undisputed power after the three Carnatic Wars

Introduction

The beginning of British rule in India is conventionally ascribed to 1757, after the Battle of Plassey was won by the English East India Company against the Nawab of Bengal. But the Europeans had arrived in India by the beginning of the sixteenth century. Their original intention was to procure pepper, cinnamon, cloves and other spices for the European markets and participate in the trade of the Indian Ocean.

The Portuguese were the first Europeans to establish themselves in India.

Vasco da Gama discovered the direct sea route to India from Europe around the Cape of Good Hope of Africa at the end of the fifteenth century. Subsequently, the Portuguese conquered Goa on the west coast in 1510. Goa then became the political headquarters for the Portuguese in India and further east in Malacca and Java. The Portuguese perfected a pattern of controlling the Indian Ocean trade through a combination of political aggressiveness and naval superiority. Their forts at Daman and Diu enabled them to control the shipping in the Arabian Sea, using their well-armed ships.



The other European nations who came to India nearly a century later, especially the Dutch and the English, modelled their activities on the Portuguese blueprint. Thus we need to understand the advent of the European trading companies as an on-going process of engagement with Indian political authorities, local merchants and society, which culminated in the conquest of Bengal by the British in 1757.

This lesson has two parts. The political history of India and the changing scenario that emerged after 1600 are discussed in the first part. The second part deals with the arrival of European trading companies in India and the impact each one made on Indian society.

I

16.1 Political Affairs

1600-1650: The Mughal Empire

This was the period when the Mughal empire was at the peak of its power. The Europeans were quite aware of the wealth and power of the Mughals, and English poets even wrote about the fabulous “wealth of India”. Travellers from all parts of Europe visited India regularly during the sixteenth and seventeenth centuries. The journals of their travels present a detailed contemporary account of the empire and society in India.

By 1600, Akbar had achieved his imperial dream and extended the frontiers of the Mughal empire through his conquests in Rajasthan and Gujarat. Gujarat was conquered in 1573, and this gave the Mughal empire valuable access to the port of Surat, which was the gateway to west Asia and Europe. Besides trade, the ships carrying pilgrims to Mecca left from Surat. The importance of Surat to the Mughals can be appreciated from the fact that Surat had two governors, one the

governor of the city, and the other, the governor of the castle which had been built on the river Tapti to protect the city. The governor of the city was in charge of civilian affairs and collecting the revenues from customs duties.



British factory at Surat

Akbar had also tried to extend his empire in the east beyond Bihar by conquering Bengal. But Bengal was not really integrated into the empire until nearly three decades later, when it became one of the provinces (*subah*) under Jahangir. Under Akbar, the revenue system of the empire had been revamped by Todar Mal so that a unified system of governance and revenue collection could function throughout the empire. At his death, therefore, Akbar left a powerful, economically prosperous and well-administered empire.

The Dutch, followed by the English, arrived in Surat in the early years of the 1600s to begin their trading activities. The Mughal governor permitted them to trade, and to set up their “factories” (as the business premises of the European traders which also functioned as warehouses were termed), but they were not allowed to have any territorial authority over any part of the city. This frustrated their ambitions to follow the Portuguese model.

The English acquired the islands of Bombay in 1668, and set up their headquarters in Bombay in 1687. Their primary objective was to develop Bombay as an alternate base for their operations.

But Surat under the protection of the Mughal state still remained the preferred centre of commercial activity for the merchants.

1600-1650: South India after Vijayanagar

South India, especially the Tamil region, presented a sharp contrast to the centralized stability of the Mughal empire in these decades. Politically the region was fragmented and unsettled. Under Vijayanagar rule, three Nayak kingdoms had been set up in the Tamil region: in Madurai, Thanjavur and Senji. The objective was to provide financial and manpower resources to the empire. After the defeat of Vijayanagar in 1565 in the Battle of Talikota by the combined forces of the rulers of Ahmednagar, Bijapur and Golkonda, the central authority of the once dominant kingdom became very weak. The Nayak kingdoms became virtually autonomous, though they made a ritualistic acknowledgment of the authority of the Vijayanagar emperor. In addition to the larger Nayak kingdoms, several local chiefs also controlled some parts of the region. The most notable of them was probably the Setupati of Ramanathapuram, who was also keen to assert his independence. Between 1590 and 1649 the region witnessed several military conflicts arising out of these



Fort St. George

unsettled political conditions. Madurai and Thanjavur fought several times to establish their superiority. There were also rebellions against the Vijayanagar emperor. Besides these on-going conflicts, Golkonda invaded the Coromandel in 1646 and annexed the area between Pulicat and San Thome, which also changed the political scenario in the region.

The Dutch and the English were able to acquire territorial rights on the east coast during these years. They realized that they needed a base on the Coromandel coast to access the piece goods needed for trading with the spice-producing islands of Indonesia. The Dutch had successfully negotiated to acquire Pulicat (Pazhaverkadu) from the Nayak of Senji and constructed a fort there. The English got a piece of land further south from the local chief, Damarla Venkatadri Nayak on which they built Fort St. George in 1639. Thus an English settlement came up which eventually grew into Chennai (Madras), the capital of the Madras Presidency. t

1650-1700: The Mughal Empire

Emperor Aurangzeb began an ambitious programme of extending his empire south to the Deccan, and the kingdoms of Ahmednagar, Bijapur and Golkonda were conquered in the 1680s. This extended the Mughal control of the Deccan as far south as Chennai. But the overextended Mughal empire soon began to reveal its inherent weakness. This became most apparent when the Marathas, under Shivaji, began to grow in power and military strength. They attacked Surat with impunity in 1664, though it was soon abandoned. But their second raid in 1670 devastated Surat and its trade took several years to recover. This seriously challenged the claim of Mughal invincibility and it sounded the beginning of the gradual disintegration of the Mughal empire.



After the attack on Surat, Shivaji turned his attention to south India, and defeated the Nayaks of Senji and Thanjavur. Though Senji was conquered by the Mughals a few years later, Thanjavur survived as a Maratha-ruled state. The Maratha kings, with their inclusive policy of assimilating Tamil intellectual and cultural traditions, made Thanjavur the cultural capital of the Tamil region.

1700-1750: The Mughal Empire and the Successor States

Aurangzeb, the last of the “great Mughals”, died in 1707. One of the major developments following his death was the establishment of what have been called ‘successor states’. Mughal viceroys in various parts of the country Oudh, Bengal, Hyderabad and the Carnatic set themselves up as independent rulers. The English and the Dutch had understood this vulnerability of the Mughal state.

In Bengal and the Carnatic, the Nawabs had borrowed heavily from the English, and assigned vast tracts of land to them so that the English could collect the land revenue as repayment for the loans. This marks the beginning of British rule as revenue collectors.

The name Carnatic originally referred to the region occupied by the Kannada-speaking people. In the eighteenth century it included the region lying between the Eastern Ghats and the Western Ghats, in the modern Indian states of Tamil Nadu, Karnataka, and southern Andhra Pradesh. The Nawab of Arcot controlled this region.

By this time the Dutch had given up Pulicat and moved their headquarters further south to Nagapattinam. They had decided to shift their focus to the

spice-producing islands of Indonesia and established their capital at Jakarta (Batavia). Chennai, in the meantime, had grown into a prosperous town. The English, after many years of struggle, became a power to reckon with in the region. Surat continued to suffer due to the uncertain political conditions, and by 1750, the local merchants had begun to declare themselves to be “under the protection” of the Dutch or the English in order to feel more secure. Bombay therefore became a viable alternative as a trade centre, attracting merchants from Surat and other parts of Gujarat.



Nagapattinam in 1702

16.2 The Economy

Agriculture

India was primarily an agricultural economy. Most of the population lived in the rural areas and they depended on agriculture for their livelihood. In addition to food grains, they grew several commercial crops. These included sugarcane, oil seeds, cotton and indigo. There was a brisk trade in food grains, ghee, sugar and other food products from the surplus areas to the deficit areas within India. Food grains, particularly, were transported on coastal boats and the Tamil region, for instance, imported food grains from the Andhra region and Bengal. On the west coast, food grains from Gujarat



were exported to the Malabar region in return for pepper, cinnamon and ginger. Food grains were also shipped to the Dutch establishments in Sri Lanka and Batavia.

Cotton Manufactures

India also had a strong manufacturing base and was particularly famous for the variety of cotton fabrics produced at various centres across the country. Weaving was the second most important economic activity in the country, supported by subsidiary activities like spinning and dyeing. Manufacturing – that is, handicraft production – was carried on both in urban and rural areas. Luxury crafts, like metalwork were urban based. Weaving was mostly done in rural areas. India had a great advantage in that cotton was grown in our country. Indian craft communities also possessed specialized knowledge about dyeing cotton using chemicals like alum to produce a permanent colour. The Coromandel region was famous for its painted (*kalamkari*) fabrics which had designs drawn on the cloth and then dyed. By the sixteenth century these had become staple products for consumers in south-east Asia, especially the Indonesian islands. Cotton fabrics were the most important exports from all parts of India to the rest of the world. This continued well into the eighteenth century.

Marketing

Production for an external market was widespread, so that there was a high degree of commercialization of production beyond subsistence levels. This required the organization of marketing by agencies which were distinct from the producers, that is, a class of merchants. Merchants thus linked producers who were dispersed in the rural areas with urban markets within the country, and with external

markets outside the country. The extensive trade network in the country operated in several circuits, from the village markets, to regional markets and large urban commercial centres, culminating in the ports which were the gateways to the markets outside the country.

Merchant Groups

Just as the various kinds of markets functioned at different scales, merchants were also not a homogeneous group. There were traders and retailers who serviced markets in smaller centres. If mercantile activity can be deemed to be a pyramid, this class of merchants would be at the base of the pyramid. At its top were the great merchants, who were the prime movers in overseas trade with great reserves of capital, who controlled the producers in the hinterland of the ports. They generally employed the services of a network of brokers and sub-brokers to acquire goods from the interior regions or hinterland of the port towns. These agents could be said to form the middle tier of the merchant pyramid.

Banking and Rise of Merchant Capitalists

Commercial institutions were also well-developed to promote such extensive trade. Because a variety of coins were in circulation, there were money-changers or *shroffs* to test coins for their purity and decide their value in current terms. They also served as local bankers. Instead of transferring money as cash from one place to another, merchants issued bills of exchange, known as *hundis* which would be cashed by shroffs at different destinations at a specified rate of discount.



This well-developed infrastructure and organization of trade enabled the rich merchants to amass large fortunes. Such merchant princes or capitalists were found in all parts of India – the *banias* and Parsi merchants of Surat, the *nagarseths* of Ahmedabad, the Jagat Seths of Bengal, and the merchant communities of the Coromandel. Contemporary European observers noted that these merchants appropriated all the profits from trade to themselves, while the earnings and condition of the weavers and peasants were pitifully poor. This rendered them especially vulnerable to natural calamities like famines. In the Madras region, for instance, famine occurred at least ten times between 1678 and 1750. Sometimes there was widespread famine which lasted for several years on end. This drove the rural poor to sell themselves into slavery. Dutch records from the Coromandel regularly mention male and female slaves among the cargo sent to Batavia.

Overseas Trade

The overseas trade from both the east and west coast was incorporated into Indian Ocean trade which had stabilized into a well-set pattern by the sixteenth century. Shipping in the Indian Ocean was segmented and carried on over several demarcated stages. Ships coming from China and the Far East sailed up to Malacca, where their cargoes were unloaded, and in return, goods from the west were taken back. From Malacca, ships sailed to the west coast of India, to Calicut or Cambay or Surat in Gujarat. Such intermediate ports were known as “entrepots”. Goods from Europe and West Asia were exchanged in these ports for goods from the east, as well as locally produced pepper, spices, dyes, clothes and food grains. In the sixteenth century, Calicut gradually lost out to the Gujarat

ports which were served by a much larger hinterland producing a wider range of products. The ports of the Coromandel coast, like Masulipatnam, Pulicat and other ports further south served as intermediate ports for the ships from Burma and the Malay peninsula.

16.3 Advent of Europeans

The arrival of the Europeans, beginning with the Portuguese, was the first major external shock to this well established and regulated system of trade. The primary interest of the Europeans was in securing spices for Europe directly. In the olden days, the spices were carried to the Persian Gulf ports and then overland to the Mediterranean. They soon learned that a simple bilateral exchange was not workable in the Asian markets. This was mainly because there was no demand in the local economies for the products of Europe, other than gold or silver. On the other hand, because of the universal demand in south-east Asian markets for Indian textiles, clothes from India served as a substitute medium of exchange. The demand for the painted fabrics of the Coromandel coast in the Indonesian islands, in particular, made the Dutch and the English set up their establishments on the east coast to procure the cloth that could be profitably exchanged for spices.

16.4 Collaboration with Indian Merchants

From the beginning of their trading venture in India, the Europeans realized that they could succeed only with the help and collaboration of the leading Indian merchants. The merchants, on their part, saw in the Europeans a great new business opportunity for expansion, and worked



with them. In Surat, the merchants were functioning with the security of the Mughal government to support them in case of any problems. But in Pulicat, and later in Chennai under the English and Pondicherry under the French, the merchants also saw in these early colonial enclaves a place of security from where they could carry on business safely, free from the continuing political turmoil in the Tamil region.

The Indian merchants were not at a disadvantage in their dealings with the Europeans till about 1700. In Surat, the situation changed because of the threat posed by the Maratha incursions and the inability of the Mughal state to provide security. In Chennai the English had stabilized and they could put pressure on merchants to accept unviable terms in order to increase their exports of cloth to Europe. Gradually, the power relations between the English and the local merchants began to change. The great merchant princes who were the dominant players on the trading scene in the previous century virtually disappeared.

The expansion of demand from Europe for Indian textiles also had an impact on the indigenous economy. Initially, this increased demand was beneficial to the local economy. The productive resources (labour, raw materials and capital) could respond positively. However, as the demand from Europe continued to grow, the pressure to increase production exponentially began to strain the productive resources. The frequent famines in the south and the shortage of food grains and raw materials, for instance, were additional burdens which the weaver had to bear. Thus, though the increased trade opportunities were beneficial in the short run, the long term effects were not necessarily positive.

Over these one hundred and fifty years, the English in India were gradually undergoing a metamorphosis from being traders to builders of a trading empire, eventually emerging as the virtual rulers of large parts of the country.

II

16.5 Arrival of Europeans and the Aftermath

Portuguese in India

During his first voyage Vasco da Gama came with 170 men in three vessels. The cordiality of Zamorin, the ruler of Calicut, made him comfortable. He journeyed back on 29 August 1498 with only fifty five surviving men and of the three ships, two were laden with Indian goods. Gama's success made Portugal to send 1200 men with 13 vessels under Pedro Alvarez Cabral. On 29 October 1502 Gama visited Calicut for the second time with a fleet of 20 vessels. Gama moved from Calicut to Cochin as its harbour was better. He soon realized that the monopolistic trade of the Arabs needed to be broken if European trade was to thrive. He used the enmity between the two Hindu rulers of Cochin and Calicut for this purpose. Before he returned to Portugal he established a factory [warehouse] in Cochin and a prison at Kannur.



Zamorin

Consolidation of the Portuguese Trade

The Portuguese stopped yearly expeditions and instead decided to appoint a Viceroy. The first Viceroy was Francisco d' Almeida

who followed what is known as 'Blue Water Policy,' and accordingly, he added more ships to strengthen the navy rather than adding more settlements. He destroyed the fleet of Zamorin and a fleet sent by the Sultan of Egypt. He befriended the ruler of Cochin and built fortresses at Cochin, Kannur and other places on the Malabar coast.

Albuquerque (1509-1515), the successor of Almeida, was the real founder of the Portuguese empire in India. He defeated Yusuf Adil Khan, the ruler of Bijapur in 1510 and captured Goa. He developed Goa into a centre of commerce by making all the ships sail on that route. He encouraged people of all faiths to settle in Goa. He was in favour of Europeans marrying Indian women and settling down in Portuguese controlled territories. His conquest of Malacca (in Malaysia) held by the Muslims, who commanded the trade route between India-China and Mecca and Cairo, extended the empire. He attacked the Arabs and was successful in taking Aden. In 1515 he took control of Ormuz.



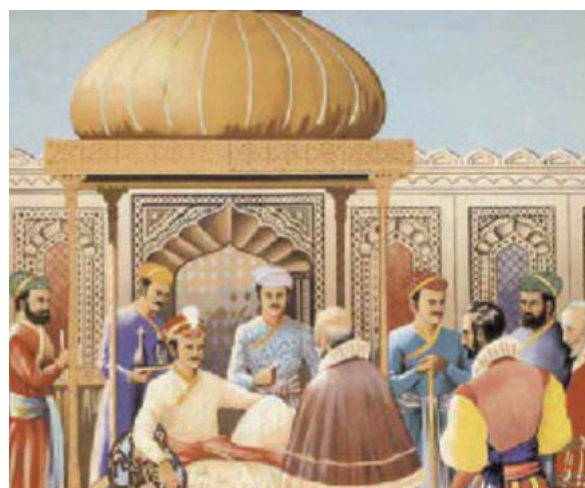
Albuquerque



Albuquerque attempted to stop the practice of Sati.

Two more viceroys played a significant role in consolidating the Portuguese empire in India. They are Nino da Cunha and Antonio de Noronha. Da Cunha occupied Bassein and Diu in 1534 and 1537 respectively. The port of Daman was wrested from the hands of Imad-ul Mulk in 1559. Meanwhile in the middle of the sixteenth century, the Portuguese control over Ceylon increased with the completion of a fort in Colombo. It was

during the period of De Noronha (1571) the Mughal ruler Akbar visited Cambay in Gujarat and the first contacts between the Portuguese and the Mughal emperor established.



Akbar's Contact with European Traders

In 1580 Philip II, King of Spain, defeated Portugal and annexed it. In India the Dutch defeated the Portuguese in Ceylon and later seized the Portuguese fort on Malabar Coast. Thereafter rather than protecting their settlements in India, Portuguese began to evince greater interest in Brazil.

The Impact of Portuguese Presence

- For the first time in the political history of India the Europeans conquered and seized territories from the Indian rulers.
- Indian rulers remained divided and Europeans took advantage of it.
- The Europeans adopted new methods in the warfare. Gun powder and superior artillery played a significant role.
- The Portuguese could contain the monopolistic trade of the Arabs. But it did not really help them. Instead, it benefited the British who removed pirates on the sea routes and made the sea voyage safe.

- The marriages between Europeans and Indians, encouraged by the Portuguese in the territories occupied by them, created a new Eurasian racial group. They were the ones who were later taken to other Portuguese colonies in Africa and Asia.
- The presence of Portuguese is very much evident in Chennai's San Thome. Mylapore was the Portuguese 'Black Town'. (Black Town of the British period was George Town)
- Following the establishment of Portuguese settlements, Jesuit missionaries visited India. Notable among them are: 1. Roberto de Nobili, whose linguistic ability enabled him to write extensively in Tamil and Sanskrit. He is considered the *father of Tamil prose*. 2. Henriques introduced printing in Tamil and is called the *father of printing press*.



Roberto de Nobili



San Thome Church

Clashes occurred between the Portuguese and the Muslim groups on the pearl fishery coast in the 1530s over the control of fishing and pearl diving rights and a delegation of Paravas complained to the Portuguese authorities at Cochin about the atrocities inflicted on them by Arab fleets and sought protection. Seizing the opportunity, the Portuguese sent their Roman Catholic priests (Padres) who converted thousands of fisher people to the Catholic religion. Following this

St. Francis Xavier, one of the founders of the Society of Jesus, arrived in Goa in 1542 and travelled as far as Thoothukudi and Punnakayal to baptize the converts. Xavier established a network of Jesuit mission centres. His visit is evident from the shrines dedicated to St. Xavier and the towering churches that came up in the fishing villages on the Coromandel Coast.

The Portuguese threatened disruption of trade by violence unless their protection, *cartaz*, was bought. Under the *cartaz* system, the Portuguese exacted money from the traders as price for protection against what they termed as piracy. But much of this was caused by Portuguese freebooters themselves and so the whole system was a blatant protection racket.

The Dutch

The first Dutch expedition to the South East Asia was in 1595 by a trader (Jan Huyghen van Linschoten), a merchant from Netherlands who lived in Lisbon. There were several companies floated by the traders and

The Amboyna Massacre – twenty servants of British East India Company, Portuguese and Japanese were tortured and killed by the agents of Dutch East India Company at Ambon Island in Indonesia in the year 1623.



Amboyna Massacre

individuals to trade with the East. The state intervened and amalgamated them all and created a Dutch East India company in 1602 [known as the United East Indies Company (in Dutch: Verenigde Oost-Indische Compagnie-abbreviated to VOC). The newly created company established its hold over the Spice Islands (Indonesia). In 1641 the Dutch captured Malacca from the Portuguese and in 1658 the Dutch forced Portuguese to part with Ceylon. The Dutch were successful in Spice Islands but they suffered reverses in India at the hands of the British.

Dutch in Tamil Nadu

The Portuguese who established a control over Pulicat since 1502 were overthrown by the Dutch. In Pulicat, located 60 kilometers north of Chennai, the Dutch built the Castle Geldria. The remains of this 400 year old fort can be seen even now. This fort was once the seat of Dutch power. The Dutch established control of Masulipatnam in 1605 and they established their settlement at Pulicat in 1610. The other Dutch colonial forts and possessions include Nagapattinam, Punnakayal, Porto Novo, Cuddalore (Tiruppathiripuliyur) and Devanampatinam.



Dutch Cemetery, Pulicat

Pulicat served as the Coromandel headquarters of the Dutch East India Company. Diamonds were exported from Pulicat to the western countries. Nutmeg, cloves, and mace too were sent from here to Europe. A gun powder factory was also set up by the Dutch to augment their military power.

One less known fact about the Dutch is they were involved in slave trade. People from Bengal and from settlements such as Tengapattinam and Karaikal were brought to Pulicat. The Dutch employed brokers at Madras for catching and shipping slaves. Famines, droughts and war that resulted in food shortage led to the flourishing of the slave trade.

Wil O Dijk, a Ph.D. Scholar at Leiden University in one of her research papers noted that the passenger list of slaves transported in VOC ships within and from the Bay of Bengal from June 1621 to November 1665 showed a total of 26,885 men, women and children – of which 1,379 died. She further wrote that the export of Coromandel slaves surged during a famine caused by the Nayak rulers of Thanjavur, Senji and Madurai, after the fall of Vijayanagara empire.

A subsequent invasion of the Bijapur army led to the destruction of fertile agricultural lands of Thanjavur pushing more people into slavery. This time (1646) around 2118 slaves, mostly drawn from places situated along the coasts like Adiramapattinam, Tondi and Kayalpattinam.

The French

The French attempted to establish a trade link with India as early as 1527. Taking a cue from the Portuguese and the Dutch, the French commenced their commercial operations through the French East India



Company, established in 1664. Unlike other European powers which appeared in India through the private trading companies, the French commercial enterprise was a project of King Louis XIV. His minister of finance, Colbert, was instrumental in establishing the French East India Company.

As the French effort was a government initiative, it did not attract the general public of France who viewed it as yet another way to tax people.

Pondicherry through Madagascar

The French traders arrived in Madagascar (in Africa) in 1602. Though the French colonized Madagascar, they had to abandon it in 1674, excepting a small coastal trading post. Berber, a French agent in India obtained a *firman* [a royal command or authorization] on September 4, 1666 from Aurangzeb and the first French factory was established at Surat in December 1668, much against the opposition of the Dutch. Within a year the French established another factory at Masulipatnam.

Factory in the then context referred to a warehouse or a place where factors, or commercial agents, resided to transact business for their employers abroad.

Realizing the need for a stronger foothold in India, Colbert sent a fleet to India, led by Haye (Jacob Blanquet de la Haye). The French were able to remove the Dutch from San Thome in Mylapore in 1672. The French sought the support of Sher Khan Lodi, the local Governor, who represented the Sultan of Bijapur, against the Dutch. The Dutch befriended the King of Golkonda who was a traditional foe of Bijapur. It was Sher Khan Lodi who offered Pondicherry (Puducherry) as a suitable site for their settlement.

Pondicherry in 1673 was a small fishing village. Francis Martin who became the Governor of Pondicherry later had spent four years in Madagascar before arriving Surat. He made Pondicherry the strategic centre of French settlements in India.

“The countryside through which we passed (outskirts of Pondicherry) was well-cultivated and very beautiful. Rice was to be found in abundance... where there was water while cotton was grown....” Francis Martin about the landscape of Pondicherry in his diary.

Rivalry and Wars with the Dutch

French attempts to capture Pondicherry were not easy. They had to deal with their main rivals, the Dutch. From 1672 France and Holland were continuously at war. In India the French lacked men, money and arms, as they had diverted them to Chandranagore, another French settlement in Bengal. Therefore the Dutch could capture Pondicherry easily in 1693. It remained with the Dutch for six years. In 1697, according to the treaty of Ryswick, Pondicherry was once again restored to the French. However, it was handed over to the French only in 1699. Francis Martin remained as its governor till his death in 1706.

The French secured Mahe in 1725 and Karaikal in 1739. The French were also successful in establishing and extending their settlements in Qasim Bazaar, Chandranagore and Balasore in the Bengal region. Pierre Benoit Dumas (1668–1745) was another able French governor in Pondicherry. However, the French had to face the threat of the English who proved too strong for them. Eventually they lost out on their hard earned fortunes to the English.

The influence of the French can still be seen in present day Pondicherry, Mahe, Karaikkal, and Chandranagore.

The Danes

Denmark and Norway (together till 1813) possessed colonial settlements in India and Tamil Nadu. Tarangambadi or Tranquebar in Tamil Nadu, Serampore in West Bengal and Nicobar Islands were their possessions in India. On March 17, 1616 the King of Denmark, Christian IV, issued a charter and created a Danish East India Company. This Company did not get any positive response from the Danish traders. Admiral Ove Gjedde led the first expedition to Ceylon in 1618. The Danes could not get any trade contract in Ceylon. While they were returning in disappointment their main vessel was sunk by the Portuguese at Karaikkal. Thirteen stranded sailors with their trade director Robert Crappe were taken to the Nayak ruler of Thanjavur. Robert Crappe ably negotiated with the Thanjavur King and struck an agreement. According to the agreement signed on 20 November 1620, the Danes received the village of Tarangambadi or Tranquebar and the right to construct a Fort there.



Tarangambadi Fort

The Danish fort at Tarangambadi was vulnerable to high tidal waves which frequently damaged roads and houses. Despite their involvement in the Thirty Years War and the financial loss they suffered, the Danish managed to set up a factory at Masulipatnam. Small trading

posts were established at Pipli (Hoogly River) and Balasore. Investors in Denmark wanted to dissolve the Danish East India Company, but King Christian IV resisted it. Finally after his death in 1648 his son Frederick abolished it.

A second Danish East India Company was started in 1696. Trade between Denmark and Tarangambadi resumed and many new trade outposts were also established. The Nayak king of Thanjavur gifted three more villages surrounding Tarangambadi. Two Danish Missionaries, the first protestant missionaries, arrived on 9 June 1706. The Danish settled in Andaman and Nicobar in 1755, but due to the threat of malaria they abandoned it in 1848. During the Napoleonic wars the British caused heavy damage to their possessions. Serampore was sold to the British in 1839 and Tranquebar and other settlements in 1845.

The Danes in Tamil Nadu

The Danish Fort built in Tarangambadi is still intact. Bartholomaeus Ziegenbalg along with Heinrich Pluetschau arrived in Tranquebar in September 1706, as the first Lutheran missionaries in India. They began preaching, and baptized their first converts within ten months of their stay. Their work was opposed both by Hindus and by the local Danish authorities, and in 1707-08 Ziegenbalg had to spend four months in prison, on a charge that by converting the natives he was encouraging rebellion. The Copenhagen Missionary Society wanted to encourage an indigenous Christian Church, and accordingly instructed its missionaries simply to preach the Gospel, and not to bother about other matters. Ziegenbalg, however, contended that a



Bartholomaeus Ziegenbalg

concern for the physical welfare of others was implicit in the Gospel.

Ziegenbalg set up a printing press, and published studies of the Tamil language and of Indian religion and culture. His translation of the New Testament into Tamil in 1715 was first in any Indian language. The church building that he and his associates constructed in 1718 is still in use today. He succeeded in establishing a seminary for the training of local clergy. When he died on 23 February 1719, he left behind a full Tamil translation of the complete Bible and of Genesis to Ruth (Bible Story book series), many brief writings in Tamil, two church buildings, the seminary, and 250 baptized Christians.

Advent of the British

The English East India Company

A group of wealthy merchants of Leadenhall Street in London secured a royal charter from Queen Elizabeth I to have a share in the lucrative spice trade with the East. The Company, headed by a governor, was managed by a court of 24 Directors. In 1611, King James I obtained from Mughal Emperor Jahangir through William Hawkins, permission for regular trade. The English obtained some trading privileges in Surat. The Viceroy of Gujarat, Prince Khurram granted trading privileges, but the British could not operate freely because the Portuguese exercised a powerful influence in the region.

Madras was ceded to East India Company in 1639 by the Raja of Chandragiri with permission to build a fortified factory which was named Fort St. George. This was the first landholding recorded by the Company on Indian soil. In 1645, the ruler of Golkonda overran the territories under the Company's control in Madras. Aurangzeb conquered Golkonda

in 1687 and brought the Company territories under Mughal rule. But the privileges granted to the English continued. Within a short time Madras replaced Masulipatinam as the headquarters of the English on the Coromandel Coast. The island of Bombay, which Charles II had inherited as dowry, was transferred to the Company in 1668. The Charter of 1683 empowered the Company to raise military forces and the right to declare war or make peace with the powers in America, Africa and Asia. In 1688 Madras had a municipal government with a Mayor. In 1693 the Company obtained another grant of three villages surrounding Madras and in 1702 five more villages were granted.



Chandragiri Fort

Bengal

In Bengal it was a long drawn struggle for the British to obtain trading rights. The Company obtained trading privileges from Shah Shuja, the second son of Shahjahan and the Governor of Bengal, but there was no royal confirmation of such privileges. The trading rights for the British in Bengal were obtained only in 1680. Local officials interfered with the trading rights of the British and this resulted in the Company declaring war with the ruler representing the Mughals. Peace was restored in 1690 and the Company established its first settlement at Sultanuti, a site which

became the future Calcutta. The factory was fortified in 1696 and in 1698 the Company secured the zamindari rights over three villages, Sutanuti, Kalikata and Gobindpur in return for a payment of 1200 rupees a year. The fortified factory was called Fort St. William which became the headquarters of the Presidency in 1770.

Norris Mission

Sir William Norris, sent by the English King William III in 1698, met Aurangzeb to get full English jurisdiction over the English settlements. This was to confirm the existing privileges and to extend their trading rights further. But this request was conceded only during 1714-1717, when a mission under Surman sent to the Mughal Emperor Farukhsiyar obtained *firman* (grant of trading rights) addressed to the local rulers of Gujarat, Hyderabad and Bengal.

The Carnatic Wars

The British had to fight three wars (1746-1763) with the French to establish their supremacy, which in history are called the Carnatic wars.



The Carnatic is a region in South India lying between the Eastern Ghats and the Coromandel Coast. This region constitutes the present day Tamil Nadu, eastern Karnataka, north-eastern Kerala and southern Andhra Pradesh.

First Carnatic War 1746-1748

The Austrian War of Succession and Seven Years War fought in Europe had their repercussions in India. The Austrian ruler

Charles VI died in 1740 and was succeeded by his daughter Maria Theresa. France did not support her succession and joined hands with German-speaking territories of Austria such as Bavaria, Saxony and Spain. Frederick II (known as Frederick the Great of Prussia) taking advantage of the emerging political situation invaded and annexed Silesia, an Austrian province, with the support of France. The wars fought between Britain and France in Europe also led to clashes between these two countries over their colonial possessions in North America and India.

When the war broke out, the new Governor of Pondicherry, Dupleix appealed to Morse, the Governor of Madras, to remain neutral. But a British squadron under Commodore Barnett captured some of the French vessels with Indian goods and precipitated the situation. Dupleix, shocked by this incident, appealed to Anwar-ud-din, the Nawab of Carnatic, to help him to avoid war with the English. Calm prevailed for some time.



Dupleix

Meanwhile Dupleix contacted La Bourdonnais, the French Governor of Isle of France, who appeared in the Indian waters with eight warships. Peyton, who led the English squadron with his four ships, intercepted the French squadron and in the battle on 6 July 1746 Peyton suffered reverses and retreated to Hoogly, Calcutta expecting some more ships from Britain.

Fall of Madras

The French squadron succeeded in capturing the undefended Madras on 15 September 1746. Governor Morse was asked to surrender but the Madras Governor turned to Anwar-ud-din for



help. Dupleix was clever in convincing the Nawab that he was securing Madras from the British to be handed over to him. On 21 September 1746 the English were forced to part with Madras. But when the Nawab of Carnatic asked the French to hand over Madras to him as promised, the French dodged. Thereupon the Nawab sent a force of 10,000 men under the command of his son Mahfuz Khan.

The Battle of San Thome and Adyar

Nawab's forces blockaded Fort St. George but the French forces pushed the Nawab's forces to San Thome. The French received reinforcement and Mahfuz Khan attempted to halt the progress of the French on the banks of river Adyar. The French forces were able to wade through the water and inflict a severe attack on the Nawab's forces resulting in heavy losses.

Dupleix then set his eyes on Fort St. David at Cuddalore which was in British possession. The English, with the help of the Nawab of Arcot, was trying to regain the places lost but Dupleix again played a diplomatic game by promising that he would hoist the flag of the Nawab in the Fort St. George for a week and after that he requested the Nawab to hand over the town to the French. The Nawab agreed to withdraw his proposed help to the British. Two attempts of the British under Rear-Admiral Boscawen to take Pondicherry failed. By this time, in 1748, France and the English had signed the Treaty of Aix La Chapelle. Under this treaty the British and the French ceased their hostilities in India. It was agreed that the French would hand over Madras to the British in return for Louisburg in North America.

The Second Carnatic War: 1749-1754

In Europe peace prevailed between the British and the French. But the two

Anandarangam Pillai Diary

Anandarangam (1709-1761), was born to a leading merchant of the time named Tiruvengadam Pillai. After his father's death at Pondicherry, in view of the support given by the French Governors Dumas and Dupleix became the greatest merchant at Pondicherry. Dupleix appointed him the Chief Dubhashi (one who knows two languages) and Chief Commercial Agent (1746). This enabled him to emerge as a man of substantial political influence at Pondicherry. But his real fame rests on his voluminous Diary in Tamil which is a very valuable source of history for the period from 1736 to 1760, particularly for the Governorship of Dupleix. It is also a good summary of Anandarangam's views and impressions on contemporary events.

colonial powers could not live in peace in India. They played one native ruler against the other. Dupleix wanted to enhance the French influence by involving in the wars of succession in both Hyderabad and Arcot.

Dupleix supported the claims of Muzzafar Jung, the grandson of Asaf Jah, who died in 1748 in Hyderabad, as the Nizam of Hyderabad. In the Carnatic, he supported the claim of Chanda Sahib. A triple alliance was formed amongst the French, Nizam and the Nawab of Carnatic.

The English, after losing Madras, a precious possession, had only Fort St. David under their control. In order to reduce the influence of the French, the English supported the rival candidates Nasir Jung for the throne of Nizam of Hyderabad and that of Muhammad Ali after the death of Anwar-ud-din in the Battle of Ambur in 1749.



Arcot Nawab Muhammad Ali

The Battle of Ambur (1749)

The Battle of Ambur: Muzaffar Jung, the contender for Nizami of Hyderabad, and Chanda Sahib, a claimant to the Nawabi of Carnatic, with the help of the disciplined French infantry inflicted huge casualties on the Nizam and Anwar-ud-din's forces. Anwar-ud-din was killed. Chanda Sahib entered Arcot as the Nawab. Muhammad Ali, son of Anwar-ud-din, escaped to Tiruchirappalli.

The battle of Ambur was followed by the entry of victorious forces to Deccan. Nazir Jung was killed by the French Army and Muzaffar Jung was made the Nizam of Hyderabad in December 1750. Dupleix's dream of establishing a French empire appeared good for some time. Dupleix received huge money and territories both from the Nizam and the Nawab of Arcot. When Muzaffar Jung required French protection, Dupleix sent Bussy, the French general, with a large French force. Muzaffar Jung did not live long and the same people who killed Nasir Jung also killed him. Bussy promptly placed Salabat Jung, brother of Nazir Jung, on the throne. In order to reduce the influence of British and also with a view to capturing Mohammad Ali (who fled to Tiruchirappalli after Anwar-ud-din was killed) Chanda Sahib decided to take Tiruchirappalli, with the help of the French and the Nizam.

Robert Clive was born in September 29, 1725. He had no interest in studies and was expelled from three schools for his indiscipline and lack of interest in studies. However, Clive had developed notoriety for fighting. Disgusted by his behaviour his father secured him a writer's post in the East India Company and sent him to Madras. Clive was later promoted as the governor of Fort St David and was involved in the Carnatic Wars and the siege of Trichinopoly. He won the Battle of Plassey in Bengal from where the British Empire came to evolve in India. Clive returned to India to take up his governorship and secured the Diwani rights from the defeated Mughal emperor in 1765. Clive amassed huge wealth and left India a fabulously rich man, with a personal fortune to the then value of 234, 000 pounds. This apart, his jagir in Bengal fetched him an annual rental income of 27,000 pounds. When he returned to England he faced a parliamentary inquiry over allegations of corruption. Though exonerated, Clive committed suicide.



Robert Clive

Clive in the Second Carnatic War

Dupleix was also determined to take over Tiruchirappalli with the help of Chanda Sahib. Chanda Sahib's troops were joined by 900 Frenchmen. Muhammad Ali had only 5000 soldiers and not more than 600 Englishmen to help him. Robert Clive's

idea changed the course of history. He suggested the idea of storming Arcot when the French and the Nawab were busy concentrating on Tiruchirappalli.

Clive moved from Fort St. David on 26 August 1752 with only 200 English and 300 Indian soldiers. As expected the English received help from many rulers from small territories. The Raja of Mysore and the ruler of Thanjavur rallied to support Muhammad Ali. Chanda Sahib dispatched a force of 3000 under his son Raja Sahib to take Arcot. Clive seized Arcot on August 31 and then successfully withstood a 53-day siege by Chanda Sahib's son, Raja Sahib, who was helped by the French forces. In the battle of Arni the English and the Maratha ruler Murari Rao faced an unequal number of French and the forces of Nawab of Arcot. In several battles that followed, including one at Kaveripakkam, Chanda Sahib was captured and executed. Muhammed Ali became the undisputed ruler of Carnatic.

In Europe Britain and France were not involved in any war and so neither of them approved the policy of their Companies fighting in India. The French government recalled Governor Dupleix. The Treaty of Pondicherry was signed in 1755 with the English; both countries agreed not to interfere in the quarrels of the Indian princes. The Treaty also defined their mutual territorial possessions in India, a situation that was maintained for nearly two centuries until Indian independence.

The Third Carnatic War: 1756-1763

The third Carnatic War was an echo of the Seven Years War (1756-1763) which broke out in Europe in 1756. It was a global conflict and was fought between the two arch-rivals Britain and France. The war was fought in North America (resulting in

the American War of Independence), and West Africa (which later became the French West Africa). In India it manifested itself in the Third Carnatic war. Before turning our attention to the Third Carnatic War, let us see what happened in Bengal in the meantime.

Battle of Plassey (1757)

The East India Company abused the trade permits (*dastaks*) granted by the Mughal Emperor by not paying taxes to the Nawab of Bengal, and by involving itself in internal trade. This apart, the Company had given asylum to the son of the Nawab Siraj-ud-daula's hostile aunt. As the Company refused to oblige the Nawab, who demanded the return of his nephew, Fort St. William was captured and Europeans imprisoned. Responding to this situation, the Company at Fort St. George despatched a strong contingent under Robert Clive and Watson. The battle that ensued is called the Battle of Plassey.

It was alleged that 146 European prisoners were kept in a room measuring 18 by 15 feet and it is said that all except 23 prisoners died of suffocation. The veracity of this incident, known as the "Black Hole Tragedy of Calcutta" in British accounts, has been debated among historians.



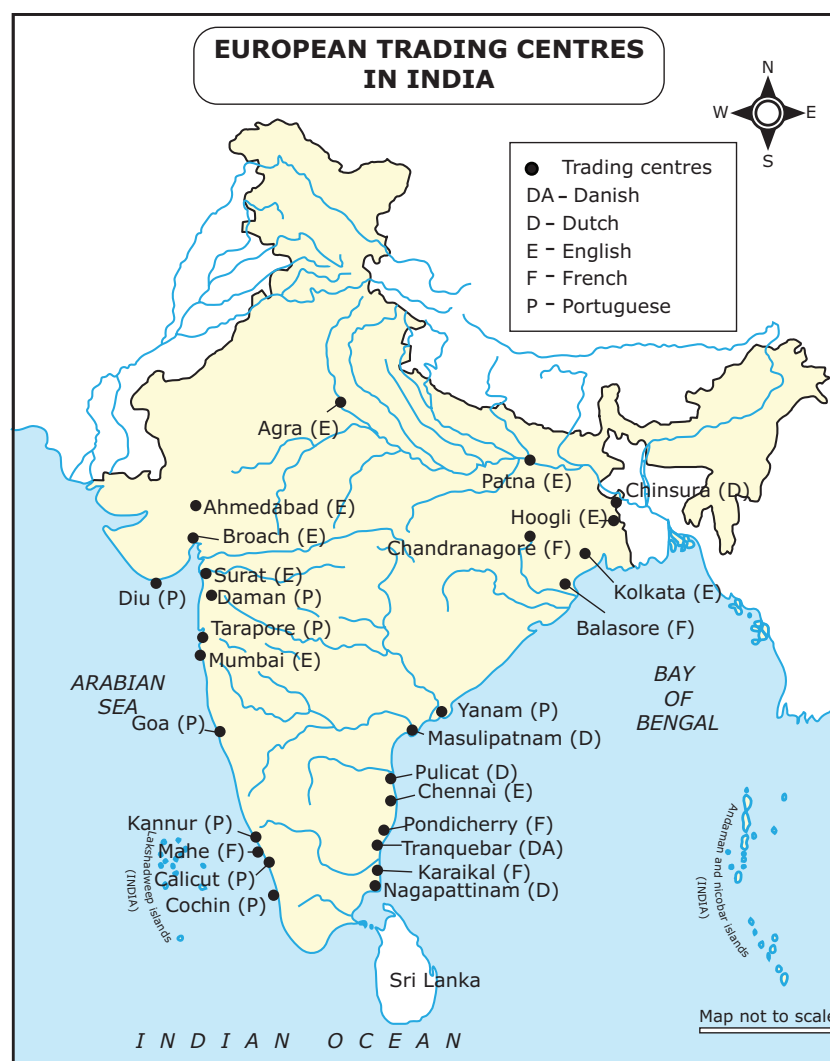
Nawab Siraj-ud daula

The battle of Plassey (1757) changed the position of the British from being a commercial power to that of a territorial power. It confirmed the privileges obtained by the Company and replaced Siraj-ud-daula with the betrayer Mir Jaffar. The Company's sovereignty over Calcutta was recognized and it was given sufficient land to maintain a military force. Mir Jaffar also agreed for a Company's resident in the court. Mir Jaffar was replaced by Mir Qasim and the latter tried to assert his independence, which was not to the liking of the Company officials.

Battle of Buxar (1764)

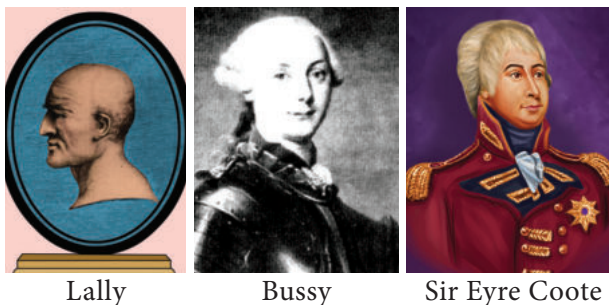
After fleeing from Bengal Mir Qasim aligned with the Mughal Emperor

Shah Alam II and the Nawab of Oudh, Shuja-ud-daulah, who were equally aggrieved by the interference of the Company in their internal affairs. They declared war against the British. The battle was fought at Buxar (1764). By virtue of its superior armed the Company forces won the battle. The victory of the British led to the signing of the Treaty of Allahabad (1765) by Robert Clive with Shah Alam II. By this treaty the Company got the Diwani right to collect land revenue from the princely states of Bengal, Bihar and Orissa. Besides, the Company obtained three districts, Burdwan, Chittagong and Midnapur, in Bengal and sovereignty over Calcutta. British virtually became the rulers of Bengal.



Outbreak of Third Carnatic War

With the outbreak of the Seven Years War, Clive captured Chandranagore, the French settlement in Bengal. With this the French influence ended in Bengal. But they retained their power in the south. The French government sent Count de Lally as the Supreme Commander of the French forces in India. As the British were active in Bengal, Lally promptly secured Fort St. David after a short siege. Lally's next move was Thanjavur but the French were after money from the Raja which he could not give. Without a penny the siege of Thanjavur was lifted because there was a threat of British attack on Pondicherry.



Lally

Bussy

Sir Eyre Coote

Lally wanted Bussy to come from Hyderabad to help him to defend Pondicherry in the case of attack. Bussy left Hyderabad and joined Lally. In Deccan the political situation changed quickly and the French lost both Rajahmundry (1758) and Masulipatam (1759). Salabat Jung, the Nizam of Hyderabad, without fighting a battle signed an agreement with the British. The Nizam transferred Masulipatam and Northern Circars from the French to the English.

The combined forces of Bussy and Lally captured Kanchipuram and proceeded to take Madras. As the British were busy in Bengal, Madras had only about 800 Englishmen and 2500 Indian soldiers. The Siege of Madras began on 12 December 1758. The French could not progress till February 1759, but both

sides suffered casualties. The French, however, could not continue with the siege as supplies were dwindling. Meanwhile General Pocock brought a fleet to the relief of Madras. Lally was forced to lift the siege and fall back on Kanchipuram.

The Battle of Wandiwash and the Fall of Pondicherry

Lally retired to Pondicherry leaving a French contingent in Arcot. The British moved towards Wandiwash but suddenly fell upon Kanchipuram and captured it. A fresh detachment of British forces arrived under the command of Sir Eyre Coote. The last ditch battle was fought between Eyre Coote and Lally at Wandawashi (Wandiwash) in January 1760. Bussy was defeated and taken prisoner. Lally retreated to Pondicherry but it was not besieged immediately. Meanwhile the British captured Senji and proceeded to Pondicherry and laid siege to it. Lally had reorganized the defences and put up a heroic resistance to the British. The siege of Pondicherry continued for several months and finally on 4 February 1761 Pondicherry fell. In the same year the British took control of Mahe, another French possession in the west coast. All French possessions were now lost. Finally, the hostilities came to an end with the signing of the Treaty of Paris (1763) at the end of the Seven Years War. Pondicherry and Chandranagore were restored to the French. The French had to henceforth be content with Pondicherry, Karaikal and Yanaon (Yanam) (all in Union Territory of Puducherry), Mahe (Kannur district in Kerala), and Chandranagore (Chandannagar in Bengal). The English emerged as the undisputed colonial power in India, changing from a trading company into that of a territorial power.

SUMMARY

I

- Akbar's expansion of his empire in Gujarat and Bengal facilitating his contact with European trading companies and the establishment of Dutch and English settlements with the consent of Akbar and Jahangir are narrated
- During the corresponding period how the Nayak rule in south India, especially the Nayak kingdoms in Madurai, Thanjavur and Senji had come about, are explained. Dutch Settlement in Pulicat with the permission of Nayak king in Senji is pointed out
- Shivaji stalling Aurangzeb's ambitious plans to extend his influence in south India and his victory over the Nayak rulers of Senji and Thanjavur facilitating Maratha rule in Thanjavur are highlighted
- The establishment of successor states after the death of Aurangzeb, the moving of the Dutch from Pulicat to Nagapattinam, and the English moving from Surat to Bombay are dealt with
- The economic condition of India during the period of survey of political developments (1600-1750), with focus on cotton cultivation in the field of agriculture, weaving in manufacturing sector and merchant groups involved in overseas trade are explained
- Advent of Europeans and their collaboration with Indian merchants, laying the foundation for building a trading empire by the English are traced

II

- Portuguese Settlements with Goa as headquarters and the impact of Portuguese presence in India, in particular in Tamilnadu, are elaborated
- The Dutch East India Company's activities with focus on slave trade are discussed
- Pondicherry becoming French settlement and the rivalry between the French and the Dutch resulting in elimination of Dutch presence in the south are explained
- The Danes establishing their Lutheran mission in Tranquebar and the role of Ziegenbalg as a missionary and the impact they made in the region are described
- English East India Company's rivalry with the French and the resultant three Carnatic Wars with focus on the leading roles played by Robert Clive on the side of the English and Dupleix on the side of the French are detailed
- Battles of Plassey and Buxar that decisively made the British a territorial power in India are highlighted

EXERCISE

I. Choose the correct answer

1. _____ became the political headquarters for the Portuguese in India.
a) Goa b) Diu c) Daman d) Surat
2. _____ was the gateway to west Asia and Europe.
a) Diu b) Calcutta c) Bombay d) Surat
3. The English got a piece of land from the local chief on which they built _____ in 1639.
a) Fort St. George b) Fort St. Williams c) Vellore Fort d) Golconda Fort



4. _____ region was famous for its painted (Kalamkari) fabrics which had designs drawn on the clothes and then dyed.
a) Kanara b) Malabar c) Konkan d) Coromandel
5. _____ is associated with “Blue Water Policy”.
a) Francisco d’ Almeida b) Albuquerque
c) Nino da cunha d) Antonio de Noronha
6. _____ is called the “Father of Printing Press”.
a) Roberto de Nobile b) Albuquerque
c) Henriques d) Francisco d’ Almeida
7. _____ was the Portuguese Black Town.
a) Mylapore b) Santhome c) St. Thomas Mount d) Pulicat
8. _____ were responsible for “The Amboyna Massacre”.
a) English East India Company b) Dutch East India Company
c) Portuguese East India Company d) French East India Company
9. _____ served as the Coromandel headquarters of the Dutch East India Company.
a) Karaikal b) Pulicat c) Masulipatnam d) Madras
10. Francis Martin made _____ the strategic centre of French settlements in India.
a) Masulipatnam b) Nagapattinam c) Goa d) Pondicherry
11. _____ was inherited by Charles II as dowry, which he transferred to the English East India Company.
a) Madras b) Calcutta c) Bombay d) Delhi
12. During the First Carnatic War, _____ was the Governor of Pondicherry.
a) Peyton b) La Bourdonnais c) Dupleix d) Morse
13. Robert Clive consolidated the British rule in India by winning the _____.
a) Carnatic wars b) Seven Years’ Wars c) Battle of Buxar d) Battle of Plassey
14. Battle of Wandiwash was fought between _____.
a) Eyre Coote and Lally b) Robert Clive and Lally
c) Eyre Coote and Bussy d) Robert Clive and Bussy
15. _____ concluded the Seven Years War.
a) Treaty of Pondicherry b) Treaty of Allahabad
c) Treaty of Paris d) Treaty of Srirangapatnam



II. A Find out the *correct* statement

1. The Europeans were quite aware of the wealth and power of the Mughals.
2. The Dutch followed by the English arrived at Bombay.
3. Thanjavur survived as a Mughal-ruled state.
4. Bombay, as an important trade centre, attracted merchants from Surat and other parts Odisha.





B) Match the following.

- | | | |
|-------------------|---|-----------------------|
| 1. Zamorin | - | 1. Printing Press |
| 2. Fr. Henriques | - | 2. Nizam of Hyderabad |
| 3. Muzaffar Jung | - | 3. Chanda Saheb |
| 4. Nawab of Arcot | - | 4. Ruler of Calicut |
- a) 4, 1, 2, 3 b) 4, 3, 2, 1 c) 3, 2, 1, 4 d) 2, 1, 4, 3

V Write brief answer

1. Why were the Nayak kingdoms setup? What were they?
2. How did the English establish their settlement at Madras?
3. Write a note on craft manufacture.
4. What do you know of shroffs and hundis?
5. Name the first Portuguese viceroy in India. Explain the policy that he introduced.
6. What is meant by Cartaz system?
7. Name the Dutch colonial forts and possessions in India.
8. What is a factory? List out the European factories established in the 16th Century.
9. What were the causes for the outbreak of the First Carnatic War.
10. Name the treaty signed in 1765. What were its terms?

VI Write short answers

1. The political condition in South India after 1565
2. The traders were not a homogeneous group – explain.
3. What made the Europeans to set up their establishments on the east coast?
4. “The expansion of demand for Indian textiles from Europe had an impact on the indigenous economy” – How?
5. Pulicat.
6. Tarangambadi.
7. The Battle of Ambur.
8. Anandarangam Pillai Diary.

VII Answer in detail

1. Describe the impact of Portuguese presence in India.
2. How did the English East India Company establish its trading rights in Madras, Bombay and Calcutta.
3. Highlight the causes for the Anglo–French rivalry in the Carnatic region.
4. “The British virtually became the rulers of Bengal” – When and How?
5. Attempt an account of Dupleix's career and achievements in India.

VIII Activities

1. On the outline map of India, mark the European trading centres.
2. Visit Fort St. George Museum and prepare a report about your visit.
3. Chennai Day and its associated activities.

IX Assignments

1. Prepare an album, collecting pictures related to the Portuguese and French settlements.
2. Write the biography of Robert Clive.

GLOSSARY

revamped	changed something again	திருத்தியமைக்கப்பட்ட
devastated	destroyed	அழிந்துபோதல்
political turmoil	a state of confusion	அரசியல் அமைதியின்மை
incursion	a sudden attack	ஊடுருவல்
metamorphosis	a complete change	உருமாற்றம்
stranded	struck by a difficult situation	கைவிடப்பட்ட
invincibility	impossible to defeat	வெல்லமுடியாத



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TIME LINE (AD/CE)

First Carnatic War	1746-48
Second Carnatic War	1749-54
Battle of Ambur	1749
Battle of Wandiwash	1760
Third Carnatic War	1756-63
Battle of Plassey	1757
Battle of Buxar	1764



ICT CORNER

THE COMING OF THE EUROPEANS

Let us learn about the
'Coming of the Europeans'



Procedure

- Step 1** Type the URL or scan the QR code to open the activity page.
- Step 2** Click on the Timeline given below to select the British period.
- Step 3** Scroll below to know about the coming of Europeans.
- Step 4** In another way, select the 'British India' in the list which is located at the right-side of the page.



Step1



Step2



Step3



Step4

URL:

<https://www.timemaps.com/history/south-asia-1837ad/>

<https://is.muni.cz/do/law/kat/kupp/hrim/index.html>

Pictures are indicative only

* if browser requires allow Flash Player or Java Script.



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Lesson

17

Effects of British Rule



Learning Objectives



To acquaint oneself with the knowledge of

- British East India Company's emergence as a territorial power
- Failure of dual government established by Robert Clive and assumption of direct responsibility of the Company under Regulating Act of 1773
- Cornwallis' Permanent Settlement in Bengal and Thomas Munro's Ryotwari System in Madras Presidency
- Wellesley's Subsidiary Alliance and Dalhousie's Doctrine of Lapse leading to annexation of more number of Indian territories without war
- The Company government's relationship with Indian Rulers
- Reforms in civil and judicial administration carried out by Cornwallis and Wellesley
- Social and educational reforms and the building of rail and communication networks attempted by Bentinck and Dalhousie
- Neglect of irrigation and exploitation of forest resources by the colonial state leading to frequent famines, forcing the peasants and artisans to move out of the country as indentured labourers
- Drain of Wealth theory of Dadabhai Naoroji

Introduction

The general breakdown of the central authority, in the wake of Mughal's fall, resulted in a English trading company taking over India. Initially, the English East India Company's focus was not on administration. Its aim was ensuring smooth trade. However, after the terrible Bengal famine of 1770, they began to exercise power with some responsibility. Notwithstanding their exploitative economic policy, their professed objective was the safety of the people they governed and administration of justice. The

justification for their expansionist policy was the extermination of tyranny of the local rulers and the harassment by robbers and marauders in the country. Railways and telegraph, introduced for easier communication, also served the purpose of curbing resistance and the control of the local population. However, their agrarian and commercial policies had a ruinous impact on the economy. India's wealth was drained in several forms. By the 1830s there was large scale emigration of ruined peasants and weavers to plantations in the British Empire countries.

17.1 Establishment of British Raj

Buxar was the real foundation battle for British dominion in India. Not only the Nawab of Bengal and Oudh, but the Mughal emperor Shah Alam II and his prime minister were also opposed to the British. As a result of the Battle of Buxar, the Company ceased to be a company of merchants and became a formidable political force. Under the pretext of corruption in Bengal administration Clive was appointed Governor of Fort William. Clive did not like his predecessor Vansittart's decision restoring Oudh to Shah Alam. So he called for fresh negotiation with Shuja-ud-daulah. As a result of this, two treaties of Allahabad were signed. The emperor granted the Diwani (revenue administration) of Bengal, Bihar and Orissa to the Company. The emperor Shah Alam II was to get the districts of Allahabad and Kora, besides an annual allowance of 26 lakhs of rupees from the revenues of Bengal, Bihar and Orissa. The province of Oudh was restored to Shuja-ud-daula on the payment of war indemnity. The treaties held the Nawab of Bengal responsible for the governance of Bengal, Bihar and Orissa.



Robert Clive



Warren Hastings

Before the emperor granted the Diwani to Clive, the Nawab of Bengal, successor of Mir Jafar, had practically transferred the Nizamat (civil

administration) to the Company. So the Company had to function as Diwan and the Nizam. The Diwan's duty included the collection of revenue and the control of civil justice. The Nizam's function was to exercise military power and to dispense criminal justice. Thus the Company acquired the real power, while the responsibility of administration was with the Nawab. This arrangement is called Dual System or Double government or Dyarchy.

But soon the dual system began to break down. Governance without responsibility led to the outbreak of a terrible famine in 1770. Nearly one third of Bengal's population perished. The miseries of the province were intensified by the Company servants who had monopolized the sale of rice and realized huge profits. Finally, the Company realized its responsibility and passed the Regulating Act of 1773. Warren Hastings was appointed the Governor General of Bengal.

The administrative head of East India Company was Governor (of Fort William or of Fort St. George) until 1772. Warren Hastings who was Governor of Fort William was made Governor-General of Bengal according to the Regulating Act of 1773. The Charter Act 1833 designated this post as Governor-General of India and William Bentinck was appointed the first Governor-General of united British India. The Governor-General was selected by the Court of Directors of the East India Company, to whom he was responsible. After the great rebellion of 1857, when the government of India was transferred from the East India Company to the Crown, the title "Viceroy and Governor-General" was first used in the queen's proclamation of 1858. Canning was the first Viceroy and Governor-General of India accountable to the British Parliament.

17.2 Land Tenures: Permanent Settlement and Ryotwari Settlement

The Regulating Act of 1773 imposed on the court of Directors the legal obligation of informing all revenue transactions of the Company servants to the British Treasury. The Governor and Council consisting of the Commander-in-Chief and two counsellors sat as a Board of Revenue which discussed revenue matters. The Pitt India Act of 1784 separated the civil and military establishments in India.



Cornwallis

Governor-General Cornwallis, himself a big landlord, wanted to create landlords after the British model in India. Cornwallis came to a settlement with the revenue farmers. This resulted in the creation of a new type of middlemen, called zamindars, reducing the cultivators to the position of mere tenants. This settlement that Cornwallis made with the zamindars of Bengal, Bihar and Orissa in 1793, in pursuance of the instruction from the Directors, is called the Permanent Settlement. 'Settlement' refers to the assessment and fixing of the quantum of land revenue to be paid by each zamindar to the government. For Bengal, Bihar and Orissa, this was fixed permanently. Thus the zamindars who were originally tax collectors acquired hereditary rights over the land assigned by the government. The zamindars pocketed whatever they collected over and above the settlement.

The first quarter of the nineteenth century was a formative period in the land revenue history of the Madras Province. First after a great deal of deliberations

Permanent Settlement was adopted. The districts of Chengalpattu, Salem and Dindigul were divided into a number of *mittahs* and sold to the highest bidders. Most of the purchasers, after fleecing the peasants, failed in the course of a year or two. The experiment was therefore abandoned. Then the Board of Revenue tried a system of village leases.

Mahalwari was introduced in 1833 during the period of William Bentinck. Under the system the revenue settlement was made with the proprietor of the estate but the land revenue was collected from individual cultivators

Under the Village Lease system the assessment of each village was to be fixed for a period of three years based on the actual collections over a series of past years. In districts where *mirasi* rights existed, the *mirasdar* was made responsible for the rent collections. In districts where the *mirasi* rights did not exist, an arrangement was made with the village headman. This system failed due to various reasons such as bad monsoons, low price of grains and the short period of lease. When crops failed entire villages defaulted and fled without paying the revenue. The government had to seek the help of the district collectors to bring back the peasants to the village.

By 1814 the Court of Directors had decided to introduce the ryotwari system. This was a system formulated by Governor Thomas Munro. Under this system the ryot, an Anglicization by the British in India of the Arabic word *ra'iyah*, meaning a peasant or cultivator, was the proprietor and tax payer of the land. The government dealt with him directly without the intervention of any middlemen. The peasant was entitled to possession of land so long as he paid the land revenue. Apart from eviction, default could

result in attachment of livestock, household property and personal belongings. The government assessed the revenue of each cultivated field. The revenue assessment was reviewed once in thirty years, taking into account the changes in grain prices, marketing opportunities, irrigation facilities and the like. The ryotwari system introduced the concept of private property in land. The individual holders were registered and issued *pattas*. They were permitted to sell, lease, mortgage or transfer the right over land.

Thomas Munro: Munro arrived Madras in 1780. In the first 12 years he was engaged in Mysore War as soldier. He worked in the Baramahal (Salem district) from 1792-1799 and Kanara from 1799-1800. He was collector of Ceded Districts: Kadapa, Kurnool, Chittoor, Anantapur. It was during this period that he conceived the idea of Ryotwari Settlement. In 1820 he became Governor of Madras Presidency and served for seven years. In 1822 he officially enforced the Ryotwari System in Madras. During his governorship, he gave attention to education and regarded any expenditure on it as an investment. He also emphasized the need for Indianization of the services. He died of Cholera at Pattikonda (Karnool district) in July 1827. A very popular governor, people constructed shrines in his honour, and named their children after him. His statue was erected at Madras in 1839 by public subscription.



Thomas Munro

17.3 Subsidiary Alliance and Doctrine of Lapse

Governor General Wellesley (1798-1805) pursued a forward policy to establish British supremacy in India. His annexation of territories was not a result of victory in war. It was by assumption of the entire

administration of an Indian State, with its rulers retaining his title and receiving a fixed allowance.



Wellesley

Before Wellesley, the Company concluded alliances with Indian princes. The Nizam and the Nawab of Oudh received subsidies for the maintenance of British contingents. Such forces were generally stationed outside the State concerned. Payment was made in cash. Difficulties arose when the payments were not promptly paid. Wellesley broadened the scope of this arrangement by his Subsidiary Alliance System, bringing under it Hyderabad, Mysore, Lucknow, the Maratha Peshwa, the Bhonsle (Kolhapur) and Sindhia (Gwalior).

The provisions of the Subsidiary Treaty are: (a) An Indian ruler entering into Subsidiary Alliance with the British had to dissolve his own armed forces and accept British forces and a British Resident in his territory. (b) He had to pay for the British army's maintenance. If he failed, a portion of his territory would be taken away and ceded to the British. (c) The protected prince was to sever all connections with European powers other than the British, especially the French. (d) No European should be employed without the permission of the British. (e) No negotiation with any Indian power should be held without the Company's permission and (f) No other Indian power to interfere in its internal affairs. Thus the states brought under the system became dependent on the Company in political and military matters, sacrificing their own sovereignty and status.

The Subsidiary System increased the military resources and efficiency of the Company government. The immediate

result of this system was the discharge of thousands of professional soldiers by the political powers. The disbanded soldiers indulged in freebooting activities. Pindaris (marauders) began to swell on account of the Subsidiary System. In view of the guaranteed support to the Princes by the Company, the protective States mal-administered and paved the way for the annexation.

Distinction between 'Presidency' and 'Province': The British called Presidency the place where the office of Chief Administrative Head was situated. Madras, Bombay and Calcutta were the three Presidencies. Later when the Presidency became unwieldy for governance, they created provinces like Central and United Provinces.

Doctrine of Lapse

Traditionally Hindu custom allowed the adoption of a son in the absence of male heirs. The adopted son had the right to inherit property. In this context the question raised was whether such an adopted prince holding the state subordinate to the Paramount Power (England) could succeed without the consent of the latter. Before Dalhousie's arrival, the custom was to obtain the sanction of the Company government before or after adoption. Governor General Dalhousie held that the paramount power could legally refuse to sanction adoption in the case of rulers of States dependent on it. This meant that dependent States could be regarded as lapsed to the paramount power, by its refusal to sanction the succession of adopted sons.

By applying this policy known as Doctrine of Lapse, the first state to fall



Dalhousie

was Satara. Shahji of Satara died (1848) and the son he adopted on the eve of his death was not recognized by Dalhousie. Gangadhar Rao, Raja of Jhansi died in November 1853 and Dalhousie annexed that state immediately. (His widow, Rani Lakshmi Bai, played a prominent role in the Great Rebellion of 1857.) Raghuji Bhonsle III died in 1853 without a child. Nagpur was immediately annexed. In 1851, the last Peshwa died. He had been a pensioner of the Company for thirty-three years, but Dalhousie refused to continue paying the pension to his son, the Nana Sahib. The Doctrine of Lapse, thus, served as an instrument for the pursuit of its annexation policy. When the Crown took over India in 1858 Doctrine of Lapse was withdrawn.

17.4 Native States and British Paramountcy

In the aftermath of the Battle of Plassey (Palashi) (1757), when the Company embarked on its career of expansion, it established the system of dual government. Under this system, everything was sought to be done by the Company's servants in the name of some powerless and dependent prince. In theory the Company was only the diwan (the collector of revenue), but in practice it exercised full authority. This authority was asserted by the refusal to continue the payment of annual tribute to the Mughal emperor Shah Alam II promised by Clive. Cornwallis even stopped affirming obedience in letters to the emperor. Wellesley carried matters further with his objective of establishing British predominance through his Subsidiary Alliance System. Wellesley made subsidiary alliances with the three of the major States of India: Hyderabad, Poona and Mysore.

Hastings (Moir) who became Governor General in 1813 ordered



the removal of the phrase denoting the imperial supremacy from his seal. He refused to meet Emperor Akbar II, unless he waived all authority over the Company's possessions. But Hastings laid down a policy that the Company was in no way responsible for the administration of the Indian States. Thus, under the Subsidiary System, each Prince was secure on his throne, notwithstanding the discontent of his people or by his jealous neighbours. In regions such as Kathiawar and Central India, divided among a great number of petty chiefs, the Company's close supervision became indispensable for prompt action.

The Company army helped the Indian rulers under the Subsidiary system to quell any rebellion or disturbance within the State. In Hyderabad, the authority of the Nizam did not prevail in certain areas, as the Arab troops lived without any control. The assistance of British troops helped reduce the Arabs to obedience. In Mysore state the financial management of the raja provoked a rebellion in 1830 and the treaty of Wellesley only provided authority for the Company to interfere. William Bentinck, as Governor General, relieved the raja of all his powers and appointed Mark Cubbon to administer Mysore. In Gwalior, during a minority, the parties at the durbar quarrelled bitterly among themselves. The army of the State passed out of control. Ellenborough moved with a strong army, but the State army resisted. At the battle of Maharajpur, the State army was defeated and new terms of conditions including the limitation of the military forces maintained by it were imposed in 1843.

Dalhousie's new method of annexing territories, Doctrine of Lapse, as we have seen, increased the territories under British domain. Every accession of territory also increased the influence of the Company over the governments of the Indian princes.

17.5 Reforms in Civil and Judicial Administration

Cornwallis organized company administration securing the services of William Jones, a judge and an Orientalist. He set up a machinery for the detection and punishment of crime, thereby ending the dual system of government established by Clive. The collection of revenue was separated from administration and justice. He deprived the collectors of their judicial function and confined them to revenue collection. Civil and criminal courts were thoroughly reorganized. At the top of the judicial system were the Sadar Diwani Adalat and the Sadar Nizamat Adalat. These two highest civil and criminal courts of appeal at Calcutta were presided over by the Governor General and his Council. Under them were four provincial courts of appeal at Calcutta, Deccan, Murshidabad and Patna. Each was to function under three European judges, aided by Indian advisers. Next came the District and City courts, each presided over by a European judge assisted by Indians. Every district and important city was provided with a court. At the bottom of the judicial system were courts under Indian judges, called munsifs. In civil cases, Muslim law was imposed and followed. In criminal cases, Hindu and Muslim laws were applied according to the religion of the litigants.

The biggest contribution of Cornwallis was the reform of the civil services. Cornwallis provided scope for employing capable and honest public servants. He put an end to the old tradition of the civil service wherein the Company's servants were given a small salary but were permitted to trade. Cornwallis appointed people solely on merit but considered that efficiency required the exclusion of Indians from the Company's service.

Every district was divided into *thanas* (police circles). Each thana was under a



daroga, an Indian officer. Cornwallis' police system was further improved under Warren Hastings. The rigid separation of judicial and revenue powers was given up. The Collector began to function as Magistrate as well.

Cornwallis, who toned up the civil and criminal administration, however, did not pay adequate attention to the education of Company servants. It was Wellesley who emphasized the need for educating and training them. Wellesley thought the civilians should have a knowledge of the languages, laws, customs and manners and history of India, in addition to their liberal education in England. With this object, the College of Fort William was founded at Calcutta in 1800. A three year course of study was provided for the Company's civil servants. The college was staffed by European professors and eighty Indian pundits. This became the Oriental School for Bengal civilians. In 1806 the East India College was established in England. In Madras, the College of Fort St George was set up by F.W. Ellis in 1812 on the lines of College of Fort William. It was here that the theory that the South Indian languages belonged to a separate family of languages independent of Sanskrit was formulated.

17.6 Education and Development under Company Rule

Education

The establishment of a *Madrassa* by a learned maulvi with the support of Warren Hastings was the beginning of initiatives of British government to promote education. This Madrasa started with forty stipendiary students. What Warren Hastings had done for the Muslims, his successor was prepared to do for the Hindus. Cornwallis established a Sanskrit college (1791) in Benares. The successive governors in the next twenty years, however, did nothing to follow it up.

The Company held the view that it was not desirable in its own interests to encourage education in India. In 1813, when the Company Charter was renewed, it contained a clause intended to force on the Company the initiative for a regular educational policy. Hastings encouraged the foundation of vernacular schools by missionaries. He was the patron of the Hindu College, established at Calcutta in 1817, supported by the Indian public for the teaching of English and of Western science. The cause of education was further promoted by missionaries like Alexander Duff. Thanks to Hastings' liberal outlook, press censorship instituted in 1799 was abolished. It was in such an atmosphere that the Bengali Weekly, the *Samachar Darpan* was started in 1818.

The Charter of 1833 emphasized the development of the country primarily in the interest of its inhabitants. William Bentinck, appointed the first Governor General of united India reformed the society by suppressing thuggee (robbery and murder committed by the thugs in accordance with their ritual), abolishing sati and introducing English as the medium of instruction in schools and colleges. This he thought would facilitate Indianization of the services. Bentinck founded the Calcutta Medical College in March 1835. The students of this college were sent to London in 1844 to complete their studies. Ten years after the establishment of the Calcutta Medical College, the Grant Medical College in Bombay was founded in 1845. In 1847 the Thomason Engineering College at Roorkee (now IIT Roorkee) came into existence. In 1849 a school for girls was founded in Calcutta.

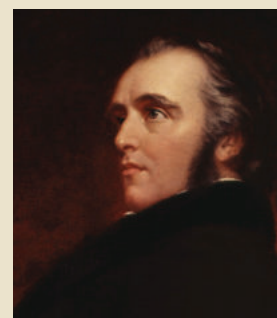
Macaulay came to India as a law member in 1835. He was appointed President of the Board of Education. He had a poor opinion of indigenous learning. Macaulay recommended and government accepted to make English the literary and official language of India.



A charter is a grant by a country's sovereign power to start a company, university, or city with rights and privileges clearly stated. The East India Company was started with Queen Elizabeth's Charter of 1600. It came to be renewed every twenty years, after Warren Hastings took over as Governor General since 1773. The Charter of 1853 was the last one before the Company government was taken over by the Crown.

Dalhousie showed keen interest in education. He approved of the system of vernacular education designed by James Thomason, Lieutenant Governor of the North-Western Provinces (1843-53). The Educational Dispatch of Charles Wood (1854) outlined a comprehensive scheme of education-primary, secondary, collegiate. Departments of Public Instruction and a university for each of the three Presidencies were organized for the purpose. University of Madras was established under this plan (1857), along

Macaulay found nothing good in Indian literature, philosophy and medicine. Macaulay, in his minute of 1835 wrote: 'I have no knowledge of either Sanskrit or Arabic. But I have read translations of the most celebrated Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongues. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia.



Macaulay

... The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own, whether, when we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe differ for the worse, and whether, when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigns thirty thousand years long, and geography made of seas of treacle and seas of butter.

... It is said that the Sanscrit and the Arabic are the languages in which the sacred books of a hundred millions of people are written, and that they are on that account entitled to peculiar encouragement. Assuredly it is the duty of the British Government in India to be not only tolerant but neutral on all religious questions. ... We abstain, and I trust shall always abstain, from giving any public encouragement to those who are engaged in the work of converting the natives to Christianity. And while we act thus, can we reasonably or decently bribe men, out of the revenues of the State, to waste their youth in learning how they are to purify themselves after touching an ass or what texts of the Vedas they are to repeat to expiate the crime of killing a goat?

... We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, -a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.

with universities in Bombay and Calcutta. Dalhousie modified the policy of Macaulay by encouraging educational institutions in vernaculars too. He also agreed to the principle of grants-in-aid to private effort, irrespective of caste or creed.

17.7 Efforts at Safety and Developmental Measures

Pindari War

Pindaris were freebooters composed of both Muslim and Hindu bands. The Subsidiary Alliance of the Company had led to the disbandment of thousands of soldiers and most of them joined them and swelled their numbers in central India. The British proclaimed Pindari War. But it turned out to be a war against Marathas and the outcome of this prolonged war (1811 to 1818) was that the whole of Central India came under British rule.



The villagers burning themselves to avoid Pindaris



William Bentinck

Suppression of Thuggee

The Thugs were robbers operating between Delhi and Agra from the fourteenth century. They were bound together by oaths and ritual and murdered unsuspecting travellers in the name of the goddess Kali. Bentinck placed William Sleeman in charge of the operation to eliminate the Thuggee menace. Between 1831 and 1837 more than three thousand Thugs were convicted. Five hundred

became approvers. By 1860 the problem of thuggee had ceased to exist.



Thuggees

Abolition of Sati

Bentinck showed great courage and humanity by his decision to abolish *sati*, the practice of burning widows alive with the corpses of their husbands. Previous governors-general were reluctant to prohibit the custom as an interference in religion but Bentinck enacted a law (Sati Abolition Act, 1829) to put an end to this practice. Raja Rammohan Roy's campaigns and efforts played a decisive part in getting this inhuman practice abolished.

Railways, Postal & Telegraph Systems

The first serious proposal for constructing railways was made by the European business community. The Directors were doubtful whether railways could be successfully built in India. Governor General Dalhousie however persuaded them arguing that the railways would bring very considerable economic advantage. Yet before the Great Rebellion less than three hundred miles of track had been laid.

Though several proposals for the laying of telegraph communication between India and London were put forward, the telegraph service was inaugurated only in 1854. During the



The railway line from Bombay to Thane was opened in 1853; from Howrah to Raniganj in 1854-55. The first railway line in south India ran from Madras to Arakonam in 1856. Royapuram was one of the railway stations inaugurated in that year.



First Train: Bombay(Mumbai) to Thane

Great Rebellion of 1857 its importance was realised. In the aftermath of 1857, it became an urgent necessity. The time of communication between London and Calcutta came down from several days to twenty eight minutes. With the opening of Suez Canal in 1869, the journey between Europe and India was reduced by some 4000 miles. By 1870 the government of British India was in effective contact with Secretary of State, India Office, London. Subsequently, with the exception of Curzon, Governor Generals were reluctant to do anything without seeking the permission of Whitehall, the headquarters of the East India Company.

Irrigation

The British neglected irrigation. The irrigation channels and tanks built by Indian rulers fell into disuse and there was little effort on the part of the Company to undertake repairs or renovation works. In Madras, as we will see in the following section, a few irrigation works were carried out because of the personal enthusiasm of Arthur Cotton, an Engineering officer. Against much opposition, Cotton built a

dam across the Kollidam (Coleroon) in 1836. In 1853, a dam across the Krishna river had also begun. In the north, before the takeover of India by the Crown, Jumna canal was



Arthur Cotton

completed in 1830 and by 1857 the Ganges canal had been extended to nearly 450 miles. In the Punjab area the Bari Doab canal had been excavated by 1856. But the canal water contributed to soil salinity and water logging causing great ecological distress.

Forests

Land revenue was the mainstay of the British Indian government's fiscal system. Therefore, in their effort to extend the areas of cultivable land, forests were destroyed. Zamins were created out of Jungle Mahal forests and auctioned off for regular cultivation. The original inhabitants of this region, the Santhals were evicted. Therefore it was the Santhals who were the first tribal group to resist the British rule in India. Slope cultivation was encouraged in the hilly and mountainous tracts. Land was provided to European enterprises at a throwaway price for slope cultivation. Further, in their enthusiasm to try plantation crops, zamindars and Indian rulers destroyed the forests. Coffee, for instance, did not grow in many places. Yet in the process of attempting coffee cultivation large tracts of virgin forests were destroyed. Timber came to be exploited with the massive construction of the railway system. In the 1870s, it was calculated that every year one million sleepers were needed to build railway tracks. Indian trees, particularly *sal*, *deodar*, and *teak*, were preferred for their strength over other Indian timbers. These three species were intensively exploited. Much *sal* was extracted from the forests

of the Jungle Mahals of West Bengal and Bihar. Timber went to England too for the building of railways. The myth that India's forests were inexhaustible was exploded. It was in this background that the colonial state, in order to manage and control forest resources, started the Forest Department and passed the Indian Forest Act, 1865. This was a draconian act which restricted the use of forest resources by indigenous groups who resented it. In order to contain protest and resistance the British enacted the dreaded Criminal Tribes Act, 1871. During the entire colonial period there were frequent insurrections by tribal people against the colonial state. The legacy of the colonial forest acts continues to haunt contemporary times as well.

17.8 Deindustrialization and Drain of Wealth

Europe had always imported more from the East than was exported here. There was little that the East required from the West in return for the spices, silks, calicos, jewels and the like it sent there. The industrial revolution in textile production that took place in England reversed this relationship for the first time. India was systematically de-industrialized. Rather than being the world's leading exporter of cloth and textiles, India became a market for Lancashire cottons. Cheap machine-made British goods led to the flooding of Indian markets. Indian cotton piece goods began to lose ground gradually given that machine-made goods were more durable and cost less.

The Company government, in the first three decades, followed a policy of allowing unrestricted flow of imports of British goods into India. Without any import duty English goods were much cheaper than domestic products. At the same time, Indian manufactures were shut out from the British market by high protective duties. This policy ruined the Indian weavers and traders.

Large numbers of weavers were thrown out of employment and forced to seek livelihood in agriculture, which increased the pressure on the already overcrowded land.

Charles Travelyan to a Select Committee of the House of Commons in 1840 made the following observation: "The peculiar kind of silky cotton formerly grown in Bengal, from which the fine Dacca muslins used to be made, is hardly ever seen. The population of the town of Dacca has fallen from 150, 000 to 30, 000 or 40,000 and the jungle and malaria are fasten croaching upon the town. ... Dacca, which was the Manchester of India has fallen off from a very flourishing town to a very poor and small one; the distress there has been very great indeed."

Abbe Dubois, a French Catholic missionary, before his return to Europe in 1823 wrote: "misery and desolation prevailed everywhere



and that thousands of weavers were dying of hunger in the different districts of the Presidency [Madras]." "The misery hardly finds parallel in the history of commerce.... The bones of cotton weavers are beaching the Gangetic plains of India," said the Governor General William Bentinck.

Contrasting Muslim rule with British governance William Bentinck himself acknowledged the benevolent nature of the former. 'In many respects', Bentinck wrote, 'the Muhammedans surpassed our rule; they settled in the countries which they conquered; they intermarried with the natives; they admitted them to all privileges, the interests and sympathies of the conquerors and conquered became identical. Our policy on the contrary, has been the reverse of this— cold, selfish and unfeeling.'



Military and civil administrative costs in British India consumed an average of eighty per cent of the budget, leaving twenty per cent to be divided among the various departments concerned. Agriculture was left to its deteriorating condition. Irrigation was neglected. Arthur Cotton wanted the colonial state to give priority to irrigation rather than building railway network, but his suggestion was turned down by the imperial government in England. Outbreak of successive famines in the last quarter of the nineteenth century ultimately prompted the government under British Crown to initiate some steps for the building of dams.

The Ryotwari system intended to create a large body of independent peasants, who would be protected from the “corrupt and faithless zamindar,” however, in reality achieved the contrary result of strengthening the position of the big landlords. The government showed little interest in protecting the interests of tenants in ryotwari areas. Since land was the main source of revenue, its rigorous collection became an imperative policy of the British. The Torture Commission, appointed by the Company government in Madras in its report presented in 1855 exposed the atrocities perpetrated by the Indian revenue and police officials in the process of collecting land tax from the cultivators. The Torture Act which justified forcible collections of land revenue was abolished only after 1858.

17.9 Famines and Indentured labour

Famine, though no stranger to India, increased in frequency and deadliness with the advent of British colonial rule. Between 1800 and 1825, there were only four famines. But in the last quarter of the century there were 22 famines. It is estimated that over

five million died. By 1901, Romesh Chunder Dutt, a former ICS officer and a staunch nationalist, enumerated 10 mass famines since the 1860s, putting the total death toll at 15 million.

The laissez faire (non-intervention of government in trade) principles to which the colonial state was committed since 1833 was applied to famines also. For years, western-educated Indians had argued that British rule was grossly impoverishing India. The Orissa famine, in which one third of the population died of starvation and disease, served as a patent proof of this thesis. It prompted nationalist Dadabhai Naoroji, to begin his lifelong investigations into Indian poverty.

An eye witness (an Englishman) of the terrible famine in the Guntur district of Madras Presidency in 1833 said: ‘It is dreadful to see what revolting food human beings may be driven to partake of. Dead dogs and horses are greedily devoured by these surviving wretches; and the other day, an unfortunate donkey having strayed from the fort, they fell upon him like a pack of wolves, tore him limb from limb and devoured him on the spot.’

Madras Famine of 1876-78: The failure of two successive monsoons caused a severe famine in the Madras Presidency during 1876-78. The viceroy Lytton adopted an hands-off approach similar to that followed in Orissa. 3.5 million people died in the presidency.

The introduction of plantation crops and slope cultivation in Ceylon, Mauritius, Fiji, Malaya, the Caribbean islands, Natal and South Africa required enormous labour. Initially slave labour was used for this purpose. But after the Company government abolished slavery in India (1843), the system of indentured was used. Under this

system, labourers were hired on contract for a period of five years (indenture) and they could return to their homeland with passage paid at the end. Many impoverished peasants and weavers went hoping to earn some money. But in effect it was worse than slave labour. The colonial state allowed agents (*kanganis*) to trick or kidnap indigent landless labourers. 150 indenture labourers “the innocent victims of a new system of slavery” were first taken from Thanjavur in 1828 to the new British coffee plantations in Ceylon. All of them deserted. Therefore, recruitment coupled with criminal laws prohibiting desertion started in the 1830s. People courted this new form of slavery to escape starvation deaths.

In 1815, the Governor of Madras received a communication from the Governor of Ceylon (Sri Lanka) asking for coolies to work on the coffee plantations. The Madras Governor forwarded this letter to the collector of Thanjavur, who after enquiry reported back saying that the people were very much attached to the soil and hence unless some incentive was provided it was not easy to make them move out of their native soil. But the outbreak of two famines (1833 and 1843) forced the people, without any prompting from the government, to leave for Ceylon to work as coolies in coffee and tea plantations under indentured labour system. During 1843-1868, nearly 1.5 million people (1,444,407) had gone from Madras to Ceylon as indentured labourers.

Indentured Labour System: It was a penal contract system, totally differing from the contractual labour system of the present day. According to the Indentured Labour System, the coolie (the term applied to an Indian indentured labourer) had to work in jail-like condition, was punishable by forfeiture of wages or imprisonment for (a) negligence of duty or refusal to attend to work (b) insolence or disobedience of orders or other misconduct (c) quitting service before the expiry of the contract. By invoking one of these provisions the planters on the flimsiest pretexts invariably either deprived the labourers of their wages or put them behind bars. The contract prohibited the formation of associations by coolies either with the objective of claiming increase in wages or for termination of their contract. The Plight of women in plantations is described poignantly in Bharati's famous song 'Karumbu thottathile'

Drain of Wealth

Dadabhai Naoroji in his *Poverty and Un-British Rule in India* explained how the English rulers were different from the earlier invaders. He said, in the case of former foreign invaders, they plundered and went back. They made, no doubt, great wounds, but India, with her industry, revived and healed the wounds. When the invaders became rulers of the country they settled



Famine in Madras



Famine in Orissa



Indentured labourers

down in it; whatever was the condition of their rule, there was at least no material or moral drain in the country. But with the English the case was different. There are the great wounds of the first wars in the burden of the public debt and those wounds are kept perpetually open and widening by draining away the lifeblood in a continuous stream. The former rulers were like butchers hacking here and there, but the English with their scientific scalpel cut to the very heart, and yet, there is no wound to be seen, and soon the plaster of the high talk of civilization, progress and what not covers up the wound.

Naoroji argued that a great deal of wealth was drained to England in the form of Home Charges. The following constituted the Home Charges:



Dadabhai Naoroji

- Incentive to the shareholders of the Company
- Savings and the salaries of European officials, European traders and Planters remitted to England.
- Pensions to those who retired from civil and military services.
- The salaries of the staff and the Secretary to Home Government, India Office at London

- Expenses on wars fought in India and interests for the loans obtained from the banks for the conduct of wars and for the building of railroads.

India's loan to England was 130 million pounds in 1837. It increased to 220 million pounds, of this 18 percent was for conducting wars waged against Afghanistan and Burma. A government report of 1908 informed that on account of railways, India had incurred a debt of 177.5 million pounds. In order to give outlet to the saturated capital the British secured the capital from private enterprise in England. In the form of guaranteed interest of 5 percent, the Colonial state promised to repay the interest in sterling. There was a loss of 220 million pounds to India on this score.

Calling this as drain of wealth Dadabhai Naoroji lamented that had the money drained to England remained in the pockets of Indians, India would have economically progressed. Even Gazni Mahmud's pillage stopped after eighteen times but the British plunder seemed to be unending, he quipped. R.C. Dutt estimated that during the last decade of the reign of Queen Victoria (1891-1901), of the total income 647 pounds, 159 million pounds drained to England. This worked to 44 percent of the total income of the country.

SUMMARY

- The consequences of "assumption of power without responsibility" by the Company are highlighted
- Bringing more Indian territories under British domain through Subsidiary Alliance and Doctrine of Lapse is explained
- Zamindari land tenures and Permanent Settlement in Bengal and the Ryotwari System in Madras Presidency are discussed
- Company government's indirect rule in states like Hyderabad, Pune and Mysore is described



- Changes effected in civil and judicial administration are highlighted
- Socio-cultural and educational reforms and developmental programmes of successive governor generals are examined
- How railways and telegraph enabled the British to have closer control of the people they governed is explored
- Company government's exploitative agrarian and commercial policies, resulting in outbreak of terrible famines forcing the peasants and artisans to emigrate to British Empire colonies to work on plantations as indentured labourers, are elaborated.
- Dadabhai Naoroji's analysis of drain of wealth is dealt with.

EXERCISE

I. Choose the correct answer

1. _____ was the real foundation battle for British dominion in India.
a) Plassey b) First Carnatic War c) Buxar d) Wandiwash
2. According to the _____ treaty, Shah Alam II granted the Diwani of Bengal, Bihar and Orissa to the company.
a) Allahabad b) Madras c) Poona d) Pondicherry
3. _____ introduced the Dual system in Bengal.
a) Warren Hastings b) Dupleix c) Cornwallis d) Robert Clive
4. _____ was passed to regulate the Company affairs in India.
a) Regulating Act (1773) b) The Pitt India Act (1784)
c) Charter Act (1813) d) Charter Act (1833)
5. _____ was the first Viceroy and Governor General of India accountable to the British Parliament.
a) Cornwallis b) Canning c) Wellesley d) Hastings
6. Cornwallis made the Permanent Settlement with the Zamindars of _____.
a) Mysore b) Bombay c) Bengal d) Madras
7. _____ introduced the ryotwari System.
a) Cornwallis b) Thomas Munro c) Robert Clive d) Warren Hastings
8. The British officer who ended the menace of Thuggee was _____.
a) William Adam b) William Sleeman c) James Holland d) John Nicholson
9. _____ was the first state to fall under the policy of Doctrine of Lapse.
a) Nagpur b) Oudh c) Jhansi d) Satara
10. _____ justified forcible collection of land revenue.
a) ryotwari Act b) Pitt India Act c) Permanent Settlement Act d) Torture Act





B. Match the following

- | | | |
|---------------------|---|--------------------------|
| 1) Arthur Cotton | - | 1) Sanskrit College |
| 2) William Sleeman | - | 2) Kollidam |
| 3) William Bentinck | - | 3) Thuggee Menace |
| 4) Cornwallis | - | 4) Abolition of Sati Act |
- a) 4, 1, 2, 3 b) 2, 3, 4, 1 c) 3, 2, 1, 4 d) 2, 1, 4, 3

IV. Give brief answers

1. The Regulating Act, 1773.
2. Governor Thomas Munro.
3. Distinction between 'Presidency' and 'Province'.
4. "The biggest contribution of Cornwallis was in the field of civil services" – Explain.
5. Write a note on irrigation development under the British.
6. Write a note on Dacca Muslin.
7. "Drain of wealth impoverished India" – How?

V. Write short note of the following

1. "Dual System".
2. How did the Zamindars acquire hereditary rights over the lands assigned by the Government?
3. Doctrine of Lapse.
4. Reforms of Cornwallis in judicial administration.
5. Dispatch of Charles Wood.
6. Pindaris and Thuggees.
7. Impact of Industrial Revolution on Indian handloom weavers.
8. Indentured Labour System.

VI. Answer in detail

1. Explain the Subsidiary Alliance introduced by Lord Wellesley.
2. What was the nature of educational development under Company's Rule?
3. Narrate the circumstances leading to the passing of the Indian Forest Act, 1865 and point out its effects.

VII. Activities

1. Compare and contrast the Railways and Post & Telegraph Systems of the British with that of India.
2. Arrange a debate on the advantages and disadvantages of British colonialism in India.

VIII. Assignment

1. Prepare a comprehensive report on the drain of wealth by the British in India.
2. "The network of Indian Railways in India owes its origin to the British" – Narrate the recent attempts at modernization in this sector in India.

GLOSSARY

in pursuance	a follow up	செயல்படுத்தும் விதமாக
scalpel	surgical knife	அறுவைக் கத்தி
contingent	a part of a military force	இராணுவப் பிரிவு
ceded	granting of some possessions	விட்டுக் கொடுத்தல்
paramount	supreme	ஒப்பியர்வற்ற
farrier	a person who makes and fits metal plates for horse's feet	குதிரைக்கு லாடமடிப்பவர்
draconian	heartless	கொடுமையான
insurrection	rebellion	கிளர்ச்சி
devoured	to eat or swallow something eagerly	விழுங்குதல்
pillage	loot especially during war	தூறையாடுதல்



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TIME LINE

Regulating Act	1773
Pitt India Act	1784
Permanent Settlement	1793
Ryotwari System	1822
Sati Abolition Act	1829
First Railway Line (India)	1853
Madras Famine	1876-1878

Lesson 18

Early Resistance to British Rule



Learning Objectives

To acquaint oneself with

- The early resistance of Mysore Sultans to the British East India Company rule
- The establishment of palayakkarar system in south India and the revolt of southern palayakkarars
- The revolt of Theeran Chinnamalai in the Kongu region and other displaced rulers in Vellore.
- The peasant and tribal uprisings against Company, Mahajan and Zamindars
- The great rebellion of 1857, resulting in the final takeover of the Company by the Crown

Introduction

The conquest of territories and the expansionist policy of the British East India Company led to a series of rebellions of deposed kings, or their descendants, uprooted *zamindars*, and *palayakkarars*. Historians describe this as primary resistance. Independent of such revolts were the uprisings of the dispossessed peasants and tribals. The rapid changes introduced by the British in the agrarian relations, land revenue system, and judicial administration, elaborated in the previous lesson, greatly disrupted the agrarian economy, resulting in widespread misery among various sections of the society. Therefore, when the aggrieved erstwhile ruling class raised a standard of revolt, the support of the mass of peasants and artisans

was not lacking. In this lesson we discuss the happenings of that time in south India as well as the great rebellion of 1857.

18.1 Mysore Sultans and their Resistance

Rise of Haider Ali

Mysore was a small feudatory kingdom under the Vijayanagar Empire. After Vijayanagar fell in 1565, the ruling dynasty of Wodeyars asserted their independence and the Raja Wodeyar ascended the throne in 1578. The capital moved from Mysore to Srirangapatnam in 1610. Wodeyar dynasty continued to reign until 1760, when the real power changed hands to Haider Ali who was appointed Dalwai or prime minister.



Haider Ali

Haider's father Fateh Muhammad was the Faujdar (garrison commander) of Kolar. After his death Haider's soldierly qualities helped him to rise through the military ranks. By 1755 he had secured a powerful position, commanding 100 horsemen and 2000 infantry men. Haider suppressed an army mutiny in Mysore and restored the places of the Mysore kingdom occupied by Marathas. He received the title of "Fateh Haider Bahadur" or "the brave and victorious Lion". In 1760 Haider allied himself with the French at Pondicherry against the English, but his position at home was endangered by the plot engineered by the Marathas. As Haider successfully handled the situation and thereafter he became not only Dalawai but the de facto ruler of Mysore. In 1770 the Mysore king Nanjaraja was poisoned to death and Haider's hand was suspected. Thereafter Wodeyar kings functioned only as nominal rulers. The real royal authority vested in Haider.

Haider Ali and the British

After obtaining Diwani right (right to collect taxes on behalf of the Mughal emperor from Bengal, Bihar and Orissa), the Company had to safeguard its

territories. As the Company was not strong enough, it avoided interfering in the internal affairs of the Indian states. Warren Hastings maintained buffer states to live within a "Ring Fence". The Company was, however, drawn towards the affairs of the Carnatic, due to the successive struggles for its Nawabship. The English traders saw in this a great opportunity to directly interfere in Indian politics. However, there were threats from two strong powers represented by Haider Ali and the Nizam of Hyderabad.

First Mysore War (1767-69)

In the third Carnatic War Colonel Forde while conducting the forces from Bengal captured Masulipatnam in 1759. This led to a treaty with Salabad Jung, who ceded the Northern Sarkars to the British (districts of Ganjam, Vizagapatnam, Godavari, Krishna and Guntur). English acquisition of the Northern Sarkars was legalized by the Mughal emperor in 1765 by the treaty of Allahabad. In 1766, trouble arose when the English occupied those districts. Yet a treaty was signed with Nizam Ali who acquiesced in the session. In return the English promised to help out in case of any danger from the enemies. This promise meant English help to the Nizam against Haider Ali. Here lay the genesis of the later Subsidiary System. Despite the treaty, Nizam came to an understanding with Haider in 1767 and the British therefore declared a war against Haider. This is called First Anglo-Mysore War or First Mysore War.

An English army from Bombay captured Mangalore and other surrounding places on the West Coast. But Haider succeeded in recovering both. The English made an attempt to capture Bangalore but to no avail. In 1768 Haider pounced on Baramahal (Salem district) and marched on Karur and then Erode and



took over both by defeating Captain Nixon. Meanwhile, his general Fazalullah Khan marched on Madurai and Tirunelveli. Haider advanced to Thanjavur and from there to Cuddalore. Though Haider did not want stop his offensive against the English, the threat of Maratha invasion forced him to negotiate peace with the English. The terms of Treaty of Madras were as follows: the conquered territories to be restored to each, excepting Karur which was to be retained by Haider. Mutual assistance was to be rendered in wars of defence. This meant the English were under obligation to help Haider against the Marathas. But when assistance from English was not forthcoming, Haider turned against the English.

Haider and the Second Mysore War (1780)

After the American War of Independence, France had signed a treaty of friendship with America (1778) and so Britain declared war against France. In a similar context of Spain reaching an agreement with America, and thereby being dragged into the war against England (1779) England remained isolated. In India the coming together of the Nizam and the Marathas, supported by the French aggravated the situation further. Haider Ali wanted to turn England's difficulty to its advantage and marched on Karnataka.

Colonel Baillie, who was to join the force led by Hector Munro, was badly wounded in a sudden attack by Haider. This forced Munro to move Madras. Haider captured Arcot (1780). Now on request from Madras government Sir Eyre Coote, the victor of the Battle of Wandawashi, was sent from Calcutta to besiege Madras by sea. Having scored a victory against Haider, Coote proceeded to Pondicherry. Haider in the meantime overran the kingdom of Thanjavur. Coote

reached Porto Novo and won a decisive victory over Haider. Haider narrowly escaped capture. Colonel Braithwaite was thoroughly defeated near Kumbakonam by Haider's son Tipu and taken prisoner. In order to divert the attention of the Mysore Sultan, an expedition was undertaken by General Mathews to capture Mangalore. Expectedly Tipu abandoned Karnataka and moved to West Coast.

The death of Haider due to cancer in 1782, the signing of Treaty of Paris (1783) at the end of American War of Independence, and the protracted siege of Mangalore enabled the English to be aggressive against Tipu. Karur and Dindigul were captured by Colonel Lang, Colonel Fullerton seized Palghat and Coimbatore but this advance on Srirangapatnam was pre-empted by Tipu with his proposal for peace. The Treaty of Mangalore was signed in March 1784, according to which both parties agreed to give up their conquests and release the prisoners.

Third Mysore War (1790-92)

In the meantime Lord Cornwallis had become governor general. Cornwallis wanted to deal with Tipu in a revengeful manner. The two great southern powers, the Nizam of Hyderabad and the Maratha confederacy, supported the British as its allies. The Nizam of Hyderabad supplied resources and even troops for the British. The Marathas, who had signed the Treaty of Salbai with the English after the First Anglo-Maratha war in 1782, also joined the British. The British position was thus greatly strengthened.

Tipu sent an embassy to Constantinople and another in 1787 to Paris. These diplomatic efforts of Tipu were intended to strengthen him against the English. The French Monarch Louis XVI was hospitable, but could give only vague promises of support to the Sultan.

Tipu's attack on Travancore which was an ally of the British and his capture of Cranganore was treated as a declaration of war on the Company government. Hence the third Anglo-Mysore War broke out.



Tipu Sultan



Srirangapatnam Fort

Colonel Hartley defeated Tipu's general Husain Ali at Calicut. In response Tipu captured Tiruvannamalai. His effort to get the support of French Pondicherry Governor did not materialise. Cornwallis himself marched from Vellore and reached Bangalore. On his way he encountered Tipu and defeated him near Srirangapatnam. But lack of provisions compelled Cornwallis to retreat. At this juncture the Marathas helped the British in supplying the required provisions. The reinforced army of the English marched on Srirangapatnam again and besieged it. Unable to withstand the onslaught of the British forces Tipu offered peace and accepted the terms imposed by Cornwallis.

According to the treaty of Srirangapatnam, the Tipu was to give up half of his dominions, pay three crores of rupees as indemnity, and pledge two of his sons as hostages. The allies were given equal shares of the indemnity and of the ceded territories. The English got Malabar, Dindigul and Barmahal. Tipu lost Coorg (Kudagu), whose raja became a feudatory to the Company. Tipu's power was greatly reduced. And after their stay at Madras as hostages the boys returned to Srirangapatnam on 29 May 1794 when their father had paid all the dues to the English. Tipu could hardly forget his humiliation and the heavy territorial and monetary losses suffered.

The Mysore king Chamaraj IX died in 1796. Tipu resolved not to observe the formality of appointing a king. Synchronizing with this resolve came the announcement of the French colonial Governor of Mauritius General Malartic that, after obtaining French help, he would declare war on the English. In July 1798 Tipu's correspondence with the French Directory and later with Napoleon and his evasiveness in his correspondence with Wellesley led to his declaration of war against Tipu.

Fourth Mysore War (1799)

Tipu made all out efforts to strengthen his military and financial resources. In 1796 Tipu sent emissaries to Paris again. In 1797 he received a French emissary to confirm French support from Mauritius. A Jacobin club was started in Srirangapatnam and the flag of the French Republic was hoisted to mark the cordiality established between the French and the Sultan of Mysore.

Irrked by Tipu's alliance with the French Wellesley, now the new Governor General, insisted on a standing army at Mysore under the Subsidiary System. Tipu turned down Wellesley's proposal and the



British declared the fourth Anglo-Mysore war in 1799. General David Baird stormed Srirangapatnam. Tipu's offer of peace was rejected and in the eventual battle Tipu was wounded and soon after shot dead by a European Soldier.

The elimination of Tipu and the restoration of the old Wodeyar dynasty to the Mysore kingdom marked the real beginning of Company rule in south India. The sons of the slain Tipu were interned first at Vellore, and later, after the Vellore Revolt of 1806, shifted to Calcutta. Thus ended the valiant fight of Mysore Sultans against the British

18.2 Early Resistance of Southern Palayakkarars against the British

Origin of Palayams and Palayakkarars

After the decline of Vijayanagara Empire, Nagama Nayak who arrived as a viceroy to Madurai and his son Viswanatha Nayak asserted themselves as independent rulers of Madurai and Tirunelveli. Under the able guidance of prime minister Ariyanatha Mudaliyar, all the little kingdoms of the former Pandian Empire were classified and converted into 72 palayams. Viswanatha Nayak constructed a formidable fort around Madurai city, which consisted of seventy two bastions. Each of them was placed under a chief.

A Palayakkarar was bound to pay a fixed annual tribute or supply troops to the king and to keep order and peace over a particular area. In order to enable him to perform these duties and attend to other services, a certain number of villages were granted for revenue collection. In addition he was presented with several titles and privileges. Palayakkarars had

judicial powers and dispensed justice over civil and criminal cases.

The origin of the Palayakkarar (poligari) system dates back to the 1530s. It is believed that this system was practiced earlier in Kakatiya kingdom of Warangal. The literal meaning of Palayakkarar is the holder of a camp as well as the holder of an estate on military tenure. Prior to the enforcement of this system Servaikarars and Talayaris collected fees for police work. After the creation of palayams, the Servaikarars turned Palayakkarars and subordinated Talayaris to their authority.

Based on the topographical distribution they are classified as western palayams and eastern palayams. The palayams held by Maravar chieftains were mostly in the western parts of Tirunelveli. The settlement of Telugu migrants in the black soil tracts, lying in the eastern part of Tirunelveli, left those parts under Nayak Palayakkarars.

Revolt of Palayakkarars

The Nawab of Arcot, who had borrowed heavily by pledging the villages in several parts of Tamilnadu, entrusted the task of collecting land revenue arrears to the Company administration. Yusuf Khan, remembered as Khan Sahib, had been employed as commander of the Company's Indian troops. He was entrusted not only with the command of the forces, but also with the collection of revenue. At the request of the Nawab, a force of 500 Europeans and 200 sepoys was (1755), ordered to proceed into the "countries of Madurai and Tirunelveli" to assist him. The encroachment of East Indian Company administration into palayakkarar's authority aroused stiff resistance.

Mafuzkhan (Arcot Nawab's elder brother) was appointed by the Nawab as his representative in those territories.



Mafus Khan along with Colonel Heron proceeded towards Tirunelveli. They easily took Madurai. An expedition was sent to reduce Kattabomman, the palayakkarar of Panchalamkurichi but had to be recalled. While returning Colonel Heron was urged to storm the fort of Nel-Kattum-Seval. Its palayakkarar Puli Thevar wielded enormous influence over the western palayakkarars. For want of cannon and of supplies and pay to soldiers, the attack of Colonel Heron had to be abandoned and the force retired to Madurai.

Three Pathan officers, Nawab Chanda Sahib's agents, named Mianah, Mudimiah and Nabikhan Kattak, commanded the Madurai and Tirunelveli regions. They supported Tamil palayakkarars against Arcot Nawab Mohamed Ali. Puli Thevar had established close relationships with them. The palayakkarars of Uthumalai, Surandai, Thalaivankottai, Naduvakurichi, Singampatti, Urkad, Seithur, Kollamkondan and Wadakarai joined Puli Thevar's confederacy. With the promise of restoring Kalakkadu, Puli Thevar had already won over the ruler of Travancore to his confederacy.

Nawab, on his side, sent an additional contingent of sepoys to Mahfuz Khan and the reinforced army proceeded to Tirunelveli. Besides the 1000 sepoys of the Company, Mahfuz Khan received 600 more sent by the Nawab. He also had the support of cavalry and foot soldiers from the Carnatic. Before Mafus Khan could station his troops near Kalakadu, 2000 soldiers from Travancore joined the forces of Puli Thevar. In the battle of Kalakadu, Mahfuz Khan's troops were trounced.

The organized resistance of the palayakkarars under Puli Thevar gave an opportunity to the British to interfere directly in the affairs of Tirunelveli.

Yusuf Khan was born as Maruthanayakam. Originally he belonged to Ramanathapuram district. When in Pondicherry he embraced Islam. He joined the company of sepoys under Clive in 1752 and participated in the siege of Tiruchirappalli during 1752-54. From 1756 to 1761 he was in charge of the districts of Madurai and Tirunelveli as Governor under the Madras Government which had been controlling them though they belonged to the Nawab of Arcot. He defeated Haider Ali and captured Solavandan. At the time Lally's siege of Madras (1758-59), he rendered splendid service to the English. As one in charge of administration of Madurai and Tirunelveli regions he encouraged the weaving industry of Madurai. He gave a fixed amount for the conduct of worship in the temples of Madurai and retrieved the temple lands. Yusuf Khan rebelled because the English ordered him to serve the Nawab of Arcot.

From 1756 to 1763, aided frequently by Travancore, the palayakkarars of Tirunelveli led by Puli Thevar were in a constant state of rebellion against the authority of the Nawab. Yusuf Khan who had been sent by the Company would not venture to attack Puli Thevar unless the big guns and ammunition from Tiruchirappalli arrived. As the English were involved in a war with the French, as well as with Haider Ali and Marathas, big guns arrived only in September 1760. Yusuf Khan began to batter the Nerkattumseval fort and this attack continued for about two months. On 16 May 1761 Puli Thevar's three major forts namely Nerkattumseval, Vasudevanallur and Panayur came under the control of Yusuf Khan. After taking Pondicherry the English commanded respect, as they had eliminated the French from the picture.

Consequently the unity of palyakkarars began to break up as French support was not forthcoming. Travancore, Seithur, Uthumalai and Surandai switched their loyalty. Yusuf Khan, who was negotiating with the palayakkarars without informing the Company administration, was charged with treachery and hanged in 1764.

Puli Thevar, who had taken asylum elsewhere after the forts were taken over by Yusuf Khan, returned and began to organize against the British. Captain Campbell who was sent this time by the British, laid siege and captured Nerkattumseval in 1767. Nothing is definitely known about the last days of Puli Thevar.

Velu Nachiyar



Velu Nachiyar

The Sethupathys ruled the area that covered Ramanathapuram, Sivagangai, Virudhunagar, and Pudukkottai districts of the present day. Velu Nachiyar was the daughter of Chellamuthu Sethupathy, the raja of Ramanathapuram. She married Muthu Vadugar Periyaudayar, the Raja of Sivagangai, and had a daughter named Vellachi Nachiar. When her husband

was killed by the Nawab's forces, Velu Nachiyar escaped with her daughter and lived under the protection of Haider Ali at Virupachi near Dindigul for eight years. During this period she organized an army and succeeded in securing an alliance with Gopala Nayaker and Haider Ali. In 1780 Rani Velu Nachiyar fought the British with military assistance from Gopala Nayaker and Haider Ali and won the battle.

Velu Nachiyar employed her intelligence gathering agents to discover where the British stored their ammunition. One of her followers Kuyili, doused herself in oil, set herself alight, and walked into the storehouse. She also employed another agent, her adopted daughter Udaiyaal, to detonate a British arsenal, blowing herself up along with the barracks. Velu Nachiyar formed a woman's army.

The Nawab of Arcot placed many obstacles to the advancement of the Rani's troops. However she overcame all the hurdles and entered Sivagangai. The Nawab of Arcot was defeated and taken captive. Velu Nachiyar recaptured Sivagangai and was again crowned queen with the help of Marudu brothers.

After ascending the throne Velu Nachiar appointed Chinna Marudu as her adviser and Periya Marudu as commander. In 1783 the English forces invaded Sivaganagai again. This time the Marudu Pandiyan saved the place by some diplomatic moves. In 1790, Vellachi Nachiyar, daughter of Velu Nachiyar who was married to Vengan Periya Udaya Thevar who became the king of Sivagangai state due to compromise formula of the Englishmen, died under mysterious circumstances. Velu Nachiyar became sick and died in three years later in 1796.

Veera Pandiya Kattabomman



Veera Pandiya Kattabomman

While Velu Nachiyar was fighting the British and engaging their complete attention on Ramanathapuram and Sivagangai, Veera Pandiya Kattabomman's resistance against the British was on progress. Kattabomma Nayak was the palayakkarar of Panchalamkurichi. Kattabomman Nayak was a family title. The chieftain of the Colonel Heron's time was Jagaveera Kattabomman, the grandfather of Veera Pandiya Kattabomman. This Veera Pandiya Kattabomman, born in 1760, became the palayakkarar on the death of his father. The collection of tribute continued to be a problem as there was a constant tussle between the Company and the southern palayakkarars. In September 1798 as the tribute from Panchalamkuriuchi fell into arrears, Collector Jackson wrote to Veera Pandiyan in his characteristic arrogance.

The country experienced a severe drought, in consequence of which the palayakkarars found it difficult to collect taxes. Collector Jackson wanted to send

Pagoda was the dominant currency in use at the time of arrival of European traders. It was a gold coin of Vijayanagar descent. It was called varagan in Tamil. During the reign of Tipu Sultan, one pagoda was the equivalent of three and half rupees in Mysore. "Shaking the pagoda tree" was a phrase used in England to describe the opportunities for making quick fortunes in India.

an expedition to punish Veera Pandiyan but the Madras administration did not agree. The Company had already withdrawn its forces from Tirunelveli to be employed in the war against Tipu Sultan of Mysore, and did not desire to risk a conflict in the far south at this juncture. It directed the collector to summon the Palayakkarar at Ramanathapuram and hold a discussion. Accordingly, on the 18 August 1798 Jackson despatched an order directing Veera Pandiyan to meet him at Ramanathapuram within two weeks. After sending the summons, the collector started on a tour of Tirunelveli. When Jackson halted at Chokkampatti, Sivagiri, Sattur and Srivilliputhur to receive tribute from the Palayakkarars, Veera Pandiyan sought an interview but was told that he could meet the collector only at Ramanathapuram.

Despite this humiliation, Kattabomman followed the Englishman for twenty three days over 400 miles through the latter's route and reached Ramanathapuram on 19 September. An interview was granted the same day and the collector expressed his satisfaction that the Palayakkarar had behaved properly and thereby "saved himself from ruin". Upon a verification of accounts Jackson was convinced that Kattabomman had cleared most of the arrears, leaving only 1080 pagodas as balance to be settled.



Denied of courtesy, the palayakkarar and his minister Sivasubramania Pillai had to stand before the arrogant collector. Finally he directed them to stay inside the Ramanathapuram fort. Now a few sepoys appeared, apparently to arrest Kattabomman. But they escaped. At the gate of the fort a clash occurred, in which some including Lieutenant Clarke were killed. Siva subramania Pillai was taken prisoner but Kattabomman made his escape.

After his return to Panchalamkurichi, Kattabomman wrote to the Madras Council blaming the attitude of Jackson for the scuffle. In the meantime Governor Edward Clive had issued a proclamation, inviting the palayakkarar to submit to the authority of the Company. In the event of surrender he assured a fair investigation into the Ramanathapuram incident. If he refused, he threatened Kattabomman with dire consequences. In response Kattabomman appeared before the committee which acquitted him of the charges of rebellion and condemned the conduct of the collector. S.R. Lushington was appointed collector in the place of Jackson, who was eventually dismissed from service.

However, Kattabomman remained irreconciled. At this time Marudu Pandiyan of Sivaganga along with Gopala Nayak of Dindigul and Yadul Nayak of Anamalai, was engaged in organising a Confederacy against the British. In view of the identity of interests Kattabomman and Marudu Pandiyan came closer.

Kattabomman also established contact with the Sivagiri palayakkarar. While Panchalamkurichi was situated in an open plain and appeared vulnerable, the strategic location of the fort of Sivagiri at the foot of the Western Ghats and the formidable barriers around it rendered it eminently suited both for offensive and defensive operations.

Thus in a bold attempt to strengthen his position an armed column consisting of the followers of Veera Pandiyan, the son of the Palayakkarar of Sivagiri and other allied chiefs, led by Dalawai Kumaraswami Nayak, moved towards the west. As the Palayakkarar of Sivagiri was a tributary to the Company, the Madras Governor's Council considered this as a challenge to its own authority and ordered the march of the army.

In May 1799 Lord Wellesley issued orders from for the advance of forces from Trichirapalli, Thanjavur and Madurai to Tirunelveli. The Travancore troops joined the British. Major Bannerman, armed with extensive powers, effectively commanded the expedition.

On 1 June 1799 Kattabomman, attended by 500 men, proceeded to Sivaganga. At Palayanur Kattabomman held deliberations with Marudu. Subsequently, joined by 500 armed men of Sivaganga, Kattabomman returned to Panjalamkurichi.

The Palayakkarars of Nagalapuram, Mannarkottai, Powalli, Kolarpatti and Chennulgudi had already formed themselves into a combination due to the efforts of Marudu brothers. They asserted their rights to collect taxes from certain villages in the Company's territory. Kattabomman proceeded to join this league to take up its leadership by virtue of the influence that he wielded and the resources he possessed. Determined to strengthen this league, he persuaded the chieftains of Satur, Yezhayirampennai, Kadalgudi and Kulathoor to join it.

On 1 September 1799 Major Bannerman served an ultimatum directing Kattabomman to see him at Palayamkottai. As Kattabomman dodged Bannerman decided on military action. The Company army reached Panchalamkurichi on 5 September.



Kattabomman's fort, 500 feet long and 300 feet broad, was constructed entirely of mud. The Company forces cut off the communications of the fort. Kattabomman's forces fought gallantly and successive attacks were repulsed. Colonel Welsh recorded in his memoirs the gallantry of Kattabomman's soldiers. The English ordered for the arrival of more troops. On 16 September reinforcements arrived from Palayamkottai. As the broken walls appeared vulnerable, the garrison evacuated and reached Kadalgudi. In a clash at Kalarpatti, Kattabomman's minister Sivasubramonia Pillai was taken prisoner. The British forces followed up their victory with the reduction of Nagalapuram and other strongholds of the defiant chiefs to submission. On the appearance of the army the western Palayakkarars too surrendered.

Vijaya Ragunatha Tondaiman, Raja of Pudukottai, captured Kattabomman from the jungles of Kalapore and handed him over to the enemy. Upon the fall of the Palayakkarar into the hands of the enemy, his followers fled to Sivaganga and from there to the hills of Dindigul for taking service with Marudu Pandiyan and Gopala Nayak.

Bannerman brought the prisoners to an assembly of the Palayakkarars and after a mockery of trial sentenced them to death. On 16 October Veera Pandiya Kattabomman was tried before an assembly of Palayakkarars at Kayatar. Unmindful of impending death Kattabomman admitted all the charges levelled against him. He declared that he did send his armed men against Sivagiri and that he did fight the British troops in the battle at Panchalamkurichi. On 16 October Kattabomman was hanged to death at a conspicuous spot near the old fort of Kayatar. Kattabomman's heroic exploits were the subject of many folk ballads which kept his memory alive among the people.

Marudu Brothers and the South Indian Rebellion of 1801



Marudu Brothers

By the treaty of 1772 the Arcot Nawab had authorized the Company to collect the Stalam Kaval and Desakaval. This affected the Kaval chiefs in both the Palayakkarar and non-palaykkarar territories. The aggrieved kavalkarars and their chiefs had joined the palayakkarars in their fight against the Nawab and the Company. In Sivagangai, Vella Marudu and Chinna Marudu, who had taken over the administration from Periya Udaya Tevar, who died in battle against the Nawab's forces, expelled the forces of the Nawab and proclaimed Vellachi, daughter of Periya Udaya Tevar and Velu Nachiyar, as the queen of Sivagangai. The Marudus assumed the charge of the ministers. The temple of Kalayarkoil in the heart of the then Sivagangai forest became the rallying point of the rebels. When Umathurai reached Kamudhi after the execution of his brother Veera Pandiya Kattabomman, Chinna Marudu took him to Siruvayal, his capital.

Now, Nawab Mohammad Ali released Muthuramalinga Thevar from jail and enthroned him as the Setupati of Ramanathapuram. But the rebels proclaimed Muthu Karuppa Thevar as their ruler. They occupied the southern and northern regions of the kingdom. The soldiers made their entry into Madurai

too. In July Umathurai led his followers to Palayanad in Madurai and captured it. In 1801 both the Sivagangai and Ramanathapuram forces joined together under the command of Shevatha Thambi, the son of Chinna Marudu, and marched along the coast towards Thanjavur. Thereupon the distressed peasants in Thanjavur also joined the force of Shevatha Thambi. Captain William Blackburne, the resident of Thanjavur collected a force and defeated Shevatha Thambi near Mangudi. Serfoji, the raja of Thanjavur stood firmly by the British. Yet the fighters could elude the pursuit of the British troops by rapid movements, while laying the entire region waste.

18.3 South Indian Rebellion 1801

The victory over Tipu and Kattabomman had released British forces from several fronts to target the fighting forces in Ramanathapuram and Sivagangai. Thondaiman of Pudukottai had already joined the side of the Company. The Company had also succeeded in winning the support of the descendent of the former ruler of Sivagangai named Padmattur Woya Thevar. Woya Thevar was recognised by the Company as the legitimate ruler of Sivagangai. This divisive strategy split the royalist group, eventually demoralizing the fighting forces against the British.

In May 1801 a strong detachment under the command of P.A. Agnew commenced its operations. Marching through Manamadurai and Partibanur the Company forces occupied the rebel strongholds of Paramakudi. In the clashes that followed both sides suffered heavy losses. But the fighters' stubborn resistance and the Marudu brothers' heroic battles made the task of the British formidable. In the end the superior military strength and

the able commanders of the British army won the day. Following Umathurai's arrest Marudu brothers were captured from the Singampunary hills, and Shevathiah from Batlagundu and Doraiswamy, the son of Vellai Marudu from a village near Madurai. Chinna Marudu and his brother Vellai Marudu were executed at the fort of Tirupattur on 24 October 1801. Umathurai and Shevathiah, with several of their followers, were taken to Panchalamkurichi and beheaded on 16 November 1801. Seventy three rebels were banished to Penang in Malaya in April 1802.

Theeran Chinnamalai



Theeran Chinnamalai

The Kongu country comprising Salem, Coimbatore, Karur and Dindigul formed part of the Nayak kingdom of Madurai but had been annexed by the Wodayars of Mysore. After the fall of the Wodayars, these territories together with Mysore were controlled by the Mysore Sultans. As a result of the Third and Fourth Mysore wars the entire Kongu region passed into the hands of the English.

Theeran Chinnamalai was a palayakkarar of Kongu country who fought the British East India Company. He was



trained by the French and Tipu. In his bid to launch an attack on the Company's fort in Coimbatore (1800), Chinnamalai tried taking the help of the Marudu brothers from Sivagangai. He also forged alliances with Gopal Nayak of Virupatchi; Appachi Gounder of Paramathi Velur; Joni Jon Kahan of Attur Salem; Kumara Vellai of Perundurai and Varanavasi of Erode in fighting the Company.

Chinnamalai's plans did not succeed as the Company stopped the reinforcements from the Marudu brothers. Also, Chinnamalai changed his plan and attacked the fort a day earlier. This led to the Company army executing 49 people. However, Chinnamalai escaped. Between 1800 and July 31, 1805 when he was hanged, Chinnamalai continued to fight against the Company. Three of his battles are important: the 1801 battle on Cauvery banks, the 1802 battle in Odanilai and the 1804 battle in Arachalur. The last and the final one was in 1805. During the final battle, Chinnamalai was betrayed by his cook Chinnamalai and was hanged in Sivagiri fort.

Vellore Revolt (1806)

Vellore Revolt 1806 was the culmination of the attempts of the descendents of the dethroned kings and chieftains in south India to throw off the yoke of the British rule. After the suppression of revolt of Marudu brothers, they made Vellore the centre of their activity. The organizers of an Anti-British Confederacy continued their secret moves, as a result of which no fewer than 3,000 loyalists of Mysore sultans had settled either in the town of Vellore or in its vicinity. The garrison of Vellore itself consisted of many aggrieved persons, who had been reduced to dire straits as a sequel to loss of positions or whose properties had been confiscated or whose relatives were slain by the

English. Thus the Vellore Fort became the meeting ground of the rebel forces of south India. The sepoys and the migrants to Vellore held frequent deliberations, attended by the representatives of the sons of Tipu.

Immediate Cause

In the meantime, the English enforced certain innovations in the administration of the sepoy establishments. They prohibited all markings on the forehead which were intended to denote caste and religious, and directed the sepoys to cut their moustaches to a set pattern. Added to these, Adjutant General Agnew designed and introduced under his direct supervision a new model turban for the sepoys.

The most obnoxious innovation in the new turban, from the Indian point of view, was the leather cockade. The cockade was made of animal skin. Pig skin was anathema to Muslims, while upper caste Hindus shunned anything to do with the cow's hide. To make matters worse the front part of the uniform had been converted into a cross.

The order regarding whiskers, caste marks and earrings, which infringed the religious customs of both Hindu and Muslim soldiers, was justified on the grounds that, although they had not been prohibited previously by any formal order, it had never been the practice in any well-regulated corps for the men to appear with them on parade.

The first incident occurred in May 1806. The men in the 2nd battalion of the 4th regiment at Vellore refused to wear the new turban. When the matter was reported to the Governor by Col. Fancourt, commandant of the garrison, he ordered a band of the 19th Dragoons (Cavalry) to escort the rebels, against whom charges had been framed, to the



Presidency for a trial. The 2nd battalion of the 4th regiment was replaced by the 2nd battalion of the 23rd regiment of Wallajahbad. The Court Martial tried 21 privates (a soldier of lower military rank)–10 Muslims and 11 Hindus–, for defiance. In pursuance of the Court Martial order two soldiers (a Muslim and a Hindu) were sentenced to receive 900 lashes each and to be discharged from service.

Despite signals of protest the Government decided to go ahead with the change, dismissing the grievance of Indian soldiers. Governor William Bentinck also believed that the ‘disinclination to wear the turban was becoming more feeble.’

Though it was initially claimed that the officers on duty observed nothing unusual during the night of July 9, it was later known that the English officer on duty did not go on his rounds and asked one of the Indian officers to do the duty and Jameder Sheik Kasim, later one of the principal accused, had done it. The leaders of the regiment who were scheduled to have a field day on the morning of 10 July, used it as a pretext to sleep in the Fort on the night of 9 July. The Muslim native adjutant contrived to post as many of his followers as possible as guards within the Fort.

Jamal-ud-din, one of the twelve princes of Tipu family, who was suspected to have played a key role in the revolt, kept telling them in secret parleys that the prince only required them to keep the fort for eight days before which time ten thousand would arrive to their support. He disclosed to them that letters had been written to dispossessed palayakkarars seeking their assistance. He also informed that there were several officers in the service of Purniah (Tipu’s erstwhile minister) who were formerly in the Sultan’s service and would undoubtedly join the standard.

Outbreak of Revolt



Vellore Fort

At 2:00 a.m. on 10 July, the sentry at the main guard informed Corporal Piercy saying that a shot or two had been fired somewhere near the English barracks. Before Piercy could respond, the sepoys made a near simultaneous attack on the British guards, the British barracks and the officers’ quarters in the Fort. In the European quarters the shutters were kept open, as they were the only means of ventilation from the summer heat. The rebels could easily fire the gun ‘through the barred windows on the Europeans, lying unprotected in their beds.’ Fire was set to the European quarters. Detachments were posted to watch the dwellings of the European officers, ready to shoot anyone who came out. A part of the 1st regiment took possession of the magazines (place where gun powder and ball cartridges stored). A select band of 1st Regiment was making their rounds to massacre the European officers in their quarters.

Thirteen officers were killed, in addition to several European conductors of ordnance. In the barracks, 82 privates died, and 91 were wounded.

Major Armstrong of the 16th native infantry was passing outside the Fort when he heard the firing. He advanced to the glacis and asked what the firing meant. He was answered by a volley from the ramparts, killing him instantly. Major Coates, an officer of the English regiment

who was on duty outside the Fort, on hearing of the revolt tried to enter the Fort. As he was unable to make it, he sent off an officer, Captain Stevenson of 23rd, to Arcot with a letter addressed to Colonel Gillespie, who commanded the cavalry cantonment there. The letter reached Arcot, some 25 km away, at 6 a.m. Colonel Gillespie set out immediately, taking with him a squadron of the 19th dragoons under Captain Young, supported by a strong troop of the 7th cavalry under Lieutenant Woodhouse. He instructed Colonel Kennedy to follow him with the rest of the cavalry, leaving a detachment to protect the cantonment and to keep up the communication.

When Colonel Gillespie arrived at the Vellore Fort at 9 a.m., he thought it prudent to await the arrival of the guns, since there was continuous firing. Soon the cavalry under Kennedy came from Arcot. It was about 10 o'clock. The gate was blown open with the galloper guns of

the 19th dragoons under the direction of Lieutenant Blakiston. The troops entered the place, headed by a squadron of the cavalry under Captain Skelton.

The Gillespie's men were met by a severe crossfire. In the ensuing battle, Colonel Gillespie himself suffered bruises. The sepoys retreated. Hundreds escaped over the walls of the Fort, or threw down their arms and pleaded for mercy. Then the cavalry regiment assembled on the parade ground and resolved to pursue the fleeing soldiers, who were exiting towards the narrow passage of escape afforded by the sally port. A troop of dragoons and some native horsemen were sent round to intercept the fleeing soldiers. All the buildings in the Fort were searched, and mutineers found in them pitilessly slaughtered. Gillespie's men wanted to enter the building and take revenge on the princes, the instigators of the plot; but Lt. Colonel Marriott resisted the attempt of the dragoons to kill Tipu's sons.

According to J. Blakiston, an eyewitness to Gillespie's atrocity, more than 800 bodies were carried out of the fort. In W.J. Wilson's estimate 378 were jailed for involvement in the revolt; 516 were considered implicated but not imprisoned. Based on depositions before the Court of Enquiry, the Court Martial awarded death punishment and banishment to select individuals, which were carried out by the commanding officer of Vellore on 23 September 1806.

1st battalion of 1st Regiment

Blown from a gun	...	1 Havildar, 1 Naik
Shot	...	1 Naik, 4 sepoys
Hanged	...	1 Jamedar, 4 sepoys
Transported	...	3 Havildars, 2 Naiks, 1 sepoy.

2nd battalion of 23rd Regiment

Blown from a gun	...	2 Subedars, 2 Lascars
Hanged	...	2 Havildars, 1 Naik

(Source: W.J. Wilson, *History of the Madras Army*, vol. III, 1888-89).



Colonel Gillespie is said to have brought the Fort under the possession of the English in about 15 minutes. Col. Harcourt (Commanding Officer at Wallajahbad) was appointed to the temporary command of Vellore on July 11. Harcourt assumed command of the garrison on 13 July, 1806 and clamped martial law. It was believed that the prompt and decisive action of Gillespie put an end to 'the dangerous confederacy, and had the fort remained in the possession of the insurgents but a few days, they were certain of being joined by fifty thousand men from Mysore.'

But the obnoxious regulations to which the soldiers objected were withdrawn. The Mysore princes were ordered to be sent to Calcutta, as according to the Commission of Inquiry, their complicity could not be established. They were removed from Vellore, on 20 August 1806. The higher tribunals of the Home Government held the chief authorities of Madras, namely the Governor, the Commander-in-Chief, and the Deputy Adjutant General, responsible for the bungling and ordered their recall.

Vellore had its echoes in Hyderabad, Wallajahbad, Bangalore, Nandydurg, Palayamkottai, Bellary and Sankaridurg. Vellore Revolt had all the forebodings of Great Rebellion of 1857, if the word cartridge is substituted by cockade and Bahadur Shah and Nana Sahib could be read for Mysore Princes.

18.4 Peasant and Tribal Revolts

In the late eighteenth and early nineteenth centuries the land tenures and revenue settlements of the Company's government had fundamentally disrupted the Indian rural society and affected the peasantry in an unprecedented manner. In the early days

of revenue farming system, the peasantry was oppressed by the revenue contractors and company officials who imposed high revenue demands and collected them forcibly. Initially the peasants sent a petition to the Company's government asking for redress. But when their appeal for justice went unheeded, they organized themselves and resorted to direct action. They attacked the local *cutchery* (revenue collector's office), looted grain stores and refused to pay revenue.

A peasant movement of the 1840s and 1850s was the Malabar rebellion in present day Kerala. The Mappillas were the descendents of Arab traders who had settled in this region and had married the Malabar women. Gradually the Mappillais became dependent on agriculture and turned into a community of cultivating tenants, landless labourers, petty traders and fishermen. When the British took over Malabar in 1792, they sought to revamp the land relations by creating individual ownership in land. The traditional system provided for an equal sharing of the net produce of the land by the *janmi* (holder of *janmam* tenure), the *kanamdar* (holder of *kanam* tenure), and the cultivator. The British system upset this arrangement by recognising the *janmi* as absolute owners of land, with right to evict tenants, which did not exist earlier. Apart from that, over-assessment, a huge burden of illegal cesses and a pro-landlord attitude of the judiciary and the police led the peasants to live in conditions of extreme poverty.

A series of incidents therefore occurred in Malabar throughout the nineteenth century. Three serious incidents occurred in Manjeri in August 1849, in Kulathur in August 1851 – both in south Malabar – and in Mattannur in the north in January 1852. British armed forces were deployed to suppress the



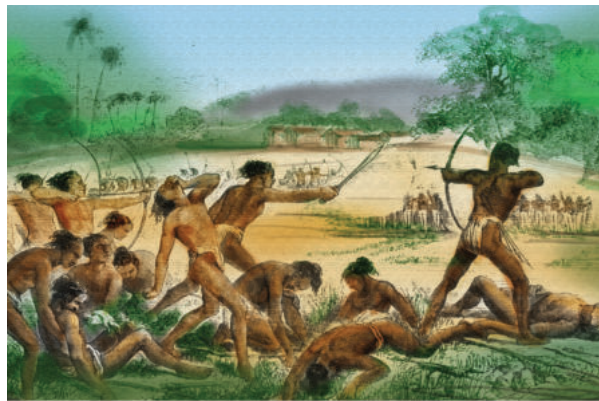
revolt. The repressive measures restored peace for about twenty years, but then the Mappillas rose again in 1870 and the events followed a similar course.

Some of the rebellions in pre-1857 India were of the tribals whose autonomy and control over local resources were threatened by the establishment of British rule and the advent of its non-tribal agents. The tribal people, spread over a large part of India, rose up in hundreds of insurrections during the 19th century. These uprisings were marked by immense courage on their part and brutal suppression on the part of the rulers.

The Kol Uprising (1831-32)

Kols as tribals inhabited in Chotanagpur and Singbhum region of Bihar and Orissa. The immediate cause of their uprising was the action of the Raja of Chotanagpur in leasing several villages to the non-tribals. The Kols of Sonepur and Tamar took the initiative in organizing a revolt against the *thikadars* (tax collectors). The forms of rebellion consisted of attacks on the properties of the outsiders, but not their lives. Plunder and arson, were the chief modes of peasant protest. Sonepur pargana of Chotanagpur was raided, plundered and burnt down by a body of seven hundred insurgents on 20 December 1831. By 26 January 1832 the Kols had taken complete possession of the whole of Chotanagpur. The revolt against the British had ended up in a war against the Company government. Buddha Bhagat, the leader of Kol insurrection was killed in a pitched battle. A sum of one thousand rupees was distributed among officers and soldiers as their reward for delivering Bhagat's severed head to the authorities. Bhindrai Manki who inspired the revolt surrendered on 19 March 1832 and with his surrender the revolt of Kols came to a tragic end.

Santhal Hool (rebellion), 1855-56



Santhal rebellion

Santhal, also called **Manji**, lived scattered in various forest regions of Bengal, Bihar, and Orissa. Driven from their homeland, they cleared the area around the Rajmahal Hills and called it Damin-i-koh (land of Santhals). They were gradually driven to a desperate situation as tribal lands were leased out to non-Santhal zamindars and moneylenders. To this was added the oppression of the local police and the European officials engaged in railroad construction. This penetration of dikus (outsiders) completely destroyed their familiar world, and forced them into action to take possession of their lost territory.

In July 1855, when their ultimatum to the zamindars and the government went unheeded, several thousand Santhals, armed with bows and arrows, started an open insurrection "against the unholy trinity of their oppressors-the zamindars, the mahajans and the government." At the battle of Maheshpur, many of the Manjis were dressed in red clothes. Later this garment became an assertion of authority. In the first week of the rising a party of ten men attacked and burnt down the village of Monkapparrah. The rebels included a number of women.

Initially their leader was Sido. After his arrest the revolt was led by Kanoo. At

the later stage of the revolt, the peasants also joined. Several thousand peasants raided on Charles Maseyk's indigo factory and pillaged. This invited brutal counter-insurgency measures; the army was mobilized and Santhal villages were burnt one after another with vengeance. According to one calculation, out of thirty to fifty thousand rebels, fifteen to twenty thousand were killed before the insurrection was finally suppressed.

Munda Rebellion



Munda Rebellion

The rebellion (ulgulan) of the Munda tribesmen led by Birsa Munda, occurred during 1899-1900. Mundas were a prominent tribe in the Bihar region. During the British rule their system of common land holdings was destroyed. *Jagirdars*, *thikadars* (revenue farmers) and moneylenders grabbed the land owned by them. Birsa, born in a poor share-cropper household in 1874, declared himself a divine messenger to drive away the British and establish Munda rule in the region. Under his influence the Mundas strongly opposed non-tribals occupying tribal lands. He urged the Munda cultivators not to pay rent to the zamindars.

Birsa Munda led a revolt in the Chotta Nagpur region. The indiscriminate slaughter of Munda women at Sail Rakab did not deter the followers of Birsa. The British authorities issued a warrant for

Mirsa's arrest and put up a reward for his capture. Birsa became a martyr in Ranchi jail (9 June 1900). His name continues to inspire the tribals of the region.

18.5 Great Rebellion 1857

Introduction

1857 has been a subject of much debate among historians, both British and Indian. British imperialist historians dismissed it a mutiny, an outbreak among soldiers. Indian historians who explored the role of the people in converting a military outbreak into a rebellion raised two questions to which the imperial historians have had no answer. If it was only a military outbreak how to explain the revolt of the people even before the sepoys at those stations mutinied? Why was it necessary to punish the people with fine and hanging for complicity in acts of rebellion? Col. Mallesan, the Adjutant General of the Bengal army in a pamphlet titled *The Making of the Bengal Army* remarked, 'a military mutiny...speedily changed its character and became a national insurrection'.

The historian Keene attributed the outbreak due to operation of variety of factors: to the grievances of princes, soldiers and the people, produced largely by the annexation and reforming zeal of Dalhousie. The greased cartridge affair merely ignited the combustible matter which had already accumulated. Edward John Thompson described the event 'as largely a real war of independence'. V.D. Savarkar, in his *The War of Indian Independence*, published in 1909, argued that what the British had till then described as merely mutiny was, in fact, a war of independence, much like the American War of Independence. Despite the fact that the English-educated middle class played no role in the rebellion, nationalist historians championed this argument as the First War of Indian Independence.

Causes of the Rebellion



1857 Great Rebellion

Territorial Aggrandisement

The annexation of Oudh and Jhansi by Dalhousie employing the Doctrine of Lapse and the humiliating treatment meted out to Nana Sahib, the last Peshwa's adopted son produced much dissatisfaction. In the wake of the Inam Commission (1852) appointed by Bombay government to enquire into the cases of land held rent-free without authority, more than 21,000 estates were confiscated. The land settlement in the annexed territories, particularly in Oudh, adversely affected the interests of the talukdars, who turned against the British. Moreover, in Oudh, thousands of inhabitants who depended on the royal patronage and traders who were dealing in rich dresses and highly ornamented footwear and expensive jewellery lost their livelihood. Thus Dalhousie through his expansionist policy created hardship to a number of people.

Oppressive Land Revenue System

The rate of land revenue was heavy when compared with former settlements. Prior to the British, Indian rulers collected revenue only when land was cultivated. The British treated land revenue as a rent and not a tax. This meant that revenue was extracted whether the land was cultivated or not, and at the same rate. The prices of agricultural commodities continued to crash throughout

the first half of nineteenth century and in the absence of any remission or relief from the colonial state, small and marginal farmers as well as cultivating tenants were subject to untold misery.

Alienation of Muslim Aristocracy and Intelligentsia

Muslims depended largely on public service. Before the Company's rule, they had filled the most honourable posts in former governments. As commandants of cavalry some of them received high incomes. But under the Company's administration, they suffered. English language and western education pushed the Muslim intelligentsia into insignificance. The abolition of Persian language in the law courts and admission into public service by examination decreased the Muslim's chances of official employment.

Religious Sentiments

The Act of 1856 providing for enrolment of high caste men as sepoy in the Bengal army stipulated that future recruits give up martial careers or their caste scruples. This apart, acts such as the abolition of sati, legalization of remarriage of Hindu widows, prohibition of infanticide were viewed as interference in religious beliefs. In 1850, to the repugnance of orthodox Hindus, the Lex Loci Act was passed permitting converts to Christianity to retain their patrimony (right to inherit property from parents or ancestors).

Further the religious sentiments of the sepoys – Hindus and Muslims – were outraged when information spread that the fat of cows and pigs was used in the greased cartridges. The Indian sepoys were to bite them before loading the new Enfield rifle. This was viewed as a measure to convert people to Christianity.

In every sense, therefore, 1857 was a climatic year. The cartridge affair turned out to be a trigger factor for the rebellion. The dispossessed, discontented rajas, ranis, zamindars and tenants, artisans and workers, the Muslim intelligentsia, priests, and the Hindu pandits saw the eruption as an opportunity to redress their grievances.

Course of the Revolt

The rebellion first began as a mutiny in Barrackpore (near Calcutta). Mangal Pandey murdered his officer in January 1857 and a mutiny broke out there. In the following month, at Meerut, of the 90 sepoy regiments who were to receive their cartridges only five obeyed orders. On 10 May three sepoy regiments revolted, killed their officers, and released those who had been imprisoned. The next day they reached Delhi, murdered Europeans, and seized that city. The rebels proclaimed Bahadur Shah II as emperor.



Mangal Pandey



Bahadur Shah II

By June the revolt had spread to Rohilkhand, where the whole countryside was in rebellion. Khan Bahadur Khan proclaimed himself the viceroy of the Emperor of India. Nearly all of Bundelkhand and the entire Doab region were up in arms against the British. At Jhansi, Europeans were massacred and Laxmi Bai, aged 22, was enthroned. In Kanpur Nana Sahib led the rebels. About 125 English women and their children along with English officers were killed and their bodies were thrown into a well. Termed as the Kanpur massacre, this incident angered the British and General

Henry Havelock, who was sent to deal with the situation, defeated Nana Sahib the day after the massacre. Neill, who was left there, took terrible vengeance and those whom he regarded as guilty were executed. Towards the close of November Tantia Topi seized Kanpur but it was soon recovered by Campbell.



Jhansi Rani Laxmi Bai



Nana Sahib

The Lucknow residency, defended by Henry Lawrence fell into the hands of rebels. Havelock marched towards Lucknow after defeating Nana Sahib, but he had to retire. By the close of July John Nicholson sent by John Lawrence to capture Delhi succeeded in capturing Delhi. The Mughal emperor Bahadur Shah II now became a prisoner and his two sons and grandson were shot dead after their surrender.

Resistance in Awadh was prolonged because of the involvement of talukdars as well as peasants in the revolt. Many of these taluqdars were loyal to the Nawab of Awadh, and they joined Begum Hazrat Mahal (the wife of the Nawab Wajid Ali Shah) in Lucknow to fight the British. Since a vast majority of the sepoys were from peasant families in the villages of Oudh, the grievances of the peasants had affected them. Oudh was the nursery of the Bengal Army for a long time. The sepoys from Oudh complained of low levels of pay and the difficulty of getting leave. They all rallied behind Begum Hazrat Mahal. Led by Raja Jailal Singh, they fought against the British forces

and seized control of Lucknow and she declared her son, Birjis Qadra, as the ruler (Wali) of Oudh. Neill who wreaked terrible vengeance in Kanpur was shot dead in the street fighting at Lucknow. Lucknow could be finally captured only in March 1858.

Neill's statue on the Mount Road, Madras angered the Indian nationalists. The Congress Ministry of Rajaji (1937-39) removed it and lodged it in the Madras Museum.

Hugh Rose besieged Jhansi and defeated Tantia Topi early in April. Yet Lakshmi Bai audaciously captured Gwalior forcing pro-British Scindia to flee. Rose with his army directly confronted Lakshmi Bai. In this battle Lakshmi Bai died fighting admirably. Rose described Lakshmi Bai as the "best and bravest military leader of the rebels".

Gwalior was recaptured soon. In July 1858 Canning announced the suppression of the "Mutiny" and restoration of peace. Tantia Tope was captured and executed in April 1859.

Bahadur Shah II, captured in September 1857, was tried and declared guilty. He was exiled to Rangoon (Myanmar), where he died in November 1862 at the age of 87. With his death the Mughal dynasty came to an end.

Effects of the Great Rebellion

Queen's Proclamation 1858

A Royal Durbar was held at Allahabad on November 1, 1858. The proclamation issued by Queen Victoria was read at the Durbar by Lord Canning, who was the last Governor General and the first Viceroy of India.



Queen Victoria

- Hereafter India would be governed by and in the name of the British Monarch through a Secretary of State. The Secretary of State was to be assisted by a Council of India consisting of fifteen members. As a result, the Court of Directors and the Board of Control of the East India Company were abolished and the Crown and Parliament became constitutionally responsible for the governance of India. The separate army of the East India Company was abolished and merged with that of Crown.
- Proclamation endorsed the treaties made by the Company with Indian princes, promised to respect their rights, dignity and honour, and disavowed any ambition to extend the existing British possessions in India.
- The new council of 1861 was to have Indian nomination, since the Parliament thought the Legislative Council of 1853 consisted of only Europeans who had never bothered to consult Indian opinion and that led to the crisis.
- The Doctrine of Lapse and the policy of annexation to be given up. A general amnesty (pardon) to be granted to the rebels except those who directly involved in killing the British subjects.



- The educational and public works programmes (roads, railways, telegraphs, and irrigation) were stimulated by the realization of their value for the movement of troops in times of emergency.
- Hopes of a revival of the past diminished and the traditional structure of Indian society began to break down. A Westernized English-educated middle class soon emerged with a heightened sense of nationalism.

SUMMARY

- The resistance of Haider and Tipu against the Company government, leading to four Anglo-Mysore Wars is dealt with.
- The rebellions of Puli Thevar, Veera Pandiya Kattabomman, Velu Nachiyar, Marudu Brothers, all southern palayakkarars, and Theeran Chinnamalai in the Kongu region are explained.
- The last ditch battle of southern palayakkarars in association with the dethroned kings and rulers in south India under the aegis of Tipu's surviving sons interned in Vellore fort is highlighted.
- The 1857 rebellion of kings of displaced Jagirdars and Zamindars, and peasants that shook the foundation of the British empire are discussed in detail.
- The transfer of India to the British crown with the Queen's proclamation of 1858 and its salient features are examined.

EXERCISE

I Choose the correct answer:-

1. _____ became the de facto ruler of Mysore against the Wodeyar kings after successfully handling the Marathas.
(a) Haider Ali (b) Nanjaraja (c) Nagama Nayak (d) Tipu Sultan
2. Tipu Sultan's capture of _____ led to the third Anglo-Mysore War.
(a) Calicut (b) Coorg (c) Cranganore (d) Dindigul
3. The Palayakkarar system was originally practised in _____ Kingdom.
(a) Vijayanagar (b) Bahmani (c) Kakatiya (d) Hoysala
4. _____ brought Puli Thevar's three major forts, Nerkattumseval, Vasudevanallur and Panayur under his control.
(a) Mafus Khan (b) Yusuf Khan (c) Colonel Heron (d) Nabikhan Kattak
5. Velu Nachiyar was the daughter of Raja of _____.
(a) Sivagangai (b) Pudukkottai (c) Ramanathapuram (d) Palavanatham
6. _____ was the collector who was dismissed from service for mishandling the affairs of Veera Pandiya Kattabomman.
(a) W.C. Jackson (b) A. Bannerman (c) S.R. Lushington (d) P.A. Agnew



7. The immediate cause for the Vellore Revolt was the introduction of _____.
(a) Enfield Rifle (b) Dress code (c) New turban (d) Greased Cartridges
8. _____ inspired Kol uprising of Santhals.
(a) Bhindrai Manki (b) Sido (c) Buddha Bagat (d) Kanoo
9. _____ was the Governor-General of India when the great Rebellion of 1857 broke out.
(a) Dalhousie (b) Canning (c) Minto (d) James Andrew Ramsay
10. _____ defeated Nana Sahib's forces during the 1857 Rebellion.
(a) Henry Lawrence (b) Major General Havelock
(c) Sir Hugh Wheeler (d) General Neill

II A. Find out the correct statement

- (i) Warren Hastings wanted to deal with Tipu Sultan in a revengeful manner
- (ii) The elimination of Tipu and restoration of the old Wodeyar dynasty to the Mysore Kingdom marked the real beginning of company's rule in the south
- (iii) The Nawab of Arcot gave support to Velu Nachiyar
- (iv) The temple of Kalayarkoil is in the heart of Tirunelveli forests.

B. Assertion (A): The fort of Sivagiri was eminently suited both for offensive and defensive operations.

Reason (R): It is at the foot of Western Ghats with formidable barriers around it.

- (a) A is correct; R is not the correct explanation of A.
- (b) Both A and R are wrong.
- (c) A is correct; R is the correct explanation of A.
- (d) A is wrong; R is correct.



III Match the following:

- | | | |
|------------------|---|-------------------|
| 1. Gillespie | - | 1. Srirangapatnam |
| 2. Manji | - | 2. Barrackpore |
| 3. Jacobin Club | - | 3. Vellore Revolt |
| 4. Mangal Pandey | - | 4. Santhals |

- (a) 1, 2, 3, 4 (b) 3, 4, 1, 2 (c) 3, 2, 1, 4 (d) 2, 3, 4, 1

IV A answer briefly

1. Write a note on the humiliating terms of the Treaty of Srirangapatnam (1792) imposed on Tipu Sultan.
2. What do you know of "Pagoda"?
3. What is the revolt of Theeran Chinnamalai of Kongu region?
4. Explain Sail Rakab.
5. Kanpur Massacre.

V Answer the following

1. Narrate the circumstances that led to the signing of the Treaty of Madras between the English and Haider Ali.
2. Rebellion of 1801.
3. Vellore Revolt of 1806.
4. Discuss the uprising of Kols.
5. The effects of the Great Rebellion of 1857.

VI Answer in detail

1. Explain the organization of Palayakkarar system in South Tamilnadu.
2. Describe the causes and the course of the Vellore Revolt of 1806.
3. Discuss the causes and results of Great Rebellion of 1857.

VII Activities

1. Attempt life sketch of Yusuf Khan.
2. Highlight the role played by Nana Fadnavis in the Great Rebellion of 1857.

VIII Assignments

1. Enact a drama on Veera Pandiya Kattabomman.
2. Visit the Vellore Fort and collect information on its structure.

GLOSSARY

Protracted	lasting for a long time	நெடிய
Pre-empt	take action in order to prevent	நடப்பதற்குமுன் தடுத்து நிறுத்துவது
evasiveness	avoidable	தட்டிக் கழிக்கின்ற
Irked	irritated	தொல்லைக்கு ஆளான
Scuffle	Fight	சண்டை
Elude	Escape	தப்பிச்செல்
Obnoxious	Offensive	கோபமூட்டும்
Cockade	a small ribbon on a hat	தொப்பியின் மீது பதவியைக் குறிக்கும் ரிப்பன் அல்லது துணிக் குஞ்சம்
Anathema	Detestable	வெறுக்கத்தகுந்ததாக
Volley	the discharge of a number fire – arms together	பீரங்கிகளின் ஒரே நேரத்தில் குண்டு வீச்சு
Shun	avoid	தவிர்
Parleys	holding discussion	பேச்சு வார்த்தை நடத்துதல்



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TIME LINE (AD/CE)

Treaty of Madras	1769
Second Mysore War begins	1780
Death of Haider Ali	1782
Treaty of Paris	1783
Treaty of Mangalore	1784
Vellore Revolt	1806
Great Rebellion	1857
Queen Victoria Proclamation	1858

Lesson

19

Towards Modernity



Learning Objectives

To acquaint oneself with

- Socio-Religious reforms initiated by Brahmo Samaj, Prarthana Samaj and Arya Samaj
- Ramakrishna Mission and the teachings of Swami Vivekananda
- Theosophical Society, Satya Shodhak Samaj, Sri Narayana Guru Dharma Paripalana Yogam.
- Islamic Reform Movements and Reform Movements in Tamilnadu
- Contributions of Christian Missionaries

Introduction

By the first quarter of the nineteenth century, India had produced a small English-educated intelligentsia, closely associated with British administration or British trade. The ideas and the work of the Christian missionaries had already begun to have its impact. Bengal was the first province to be affected by the British influence and so it was here that several ideas of reform originated. British administration, English education, and European literature brought to India a new wave of thoughts that challenged traditional knowledge. Rationalism as the basis for ethical thinking, the idea of human progress and evolution, the concept of natural rights associated with the Enlightenment, were the new ideas which led to what has been termed as Indian Renaissance. The spread of printing technology played a crucial role in the diffusion of ideas.

19.1 Emergence of Reform Movements

The British characterized Indian society in the nineteenth century as being caught in a vicious circle of superstitions and obscurantism. In their view idolatry and polytheism reinforced orthodoxy impelling the people to follow them blindly. The social conditions were equally depressing. And the condition of women was deplorable. The practice of sati came in for particular condemnation. The division of society according to birth resulting in the caste system was also criticized. Most importantly, the British argued that without their intervention there was no possibility of deliverance from these evils for Indians. Needless to say, this was a self-serving argument, articulated by missionaries and Utilitarians to justify British rule.

Utilitarians: believers in the doctrine of greatest happiness of the greatest number



India was a much bigger, more complex and diverse country in the early nineteenth century. Conditions varied vastly across it. The social and cultural evils had been fought by Indian reformers through the ages. But the advent of the British with their Enlightenment ideas undoubtedly posed a new challenge. This chapter looks at how social reform movements emerged in various parts of the country.

The development of the Western culture and ideology forced the traditional institutions to revitalize themselves. During the second half of the nineteenth century, the expression of protest and desire for change were articulated through various reform movements. These movements aimed at reforming and democratizing the social institutions and religious outlook of the Indian people. The emergence of new economic forces, spread of education, growth of nationalist sentiment, influence of modern Western thoughts, ideas and culture, and awareness of the changes taking place in Europe strengthened the resolve to reform.

What gave these reform movements an ideological unity were rationalism, religious universalism and humanism. This perspective enabled them to adopt a rational approach to tradition and evaluate the contemporary socio-religious practices from the standpoint of social utility. For example, Raja Rammohun Roy repudiated the infallibility of the Vedas and during the Aligarh Movement, Syed Ahmed Khan emphasized that religious tenets were not immutable. As Keshab Chandra Sen said, 'Our position is not that truths are to be in all religions, but that all established religions of the World are true.'

These movements enveloping the entire cultural stream of Indian society brought about significant practices in the realms of language, religion, art and

philosophy. These reform movements can be broadly classified into two categories:

1. Reformist Movements
2. Revivalist Movements

Both the movements depended in varying degrees on an appeal to the lost purity of religion. The primary difference between them lay in the degree to which they relied on tradition or on reason and conscience. The social reform movements formed an integral part of the religious reforms primarily because all the efforts towards social ills like caste- and gender-based inequality derived legitimacy from religion. Initially, the social reform movement had a narrow social base – they were limited to the upper and middle strata of the society that tried to adjust their modernized views to the existing social reality. From then on, the social reform movements began to percolate to the lower strata of society to reconstruct the social fabric. Heated debates among the intellectuals expressed in the form of public arguments, tracts and journals played a big role in taking new ideas to large sections of the people, as well as to reformulate older ideas in a new form.

At the start, organizations such as the Social Conference, Servants of India and the Christian missionaries were instrumental in giving an impetus to the social reform movements along with many enlightened individuals about whom we dwell on in the following pages. In later years, especially by the twentieth century, the national movement provided the leadership and organization for social reform.

Brahmo Samaj (1828)

Raja Rammohun Roy, was a man of versatile genius. He established the Brahmo Samaj in August, 1828. The Brahmo Samaj was committed to "the worship and adoration of the eternal, unsearchable, immutable

Being who is the Author and Preserver of the Universe". His long term agenda was to purify Hinduism and to preach monotheism for which he drew authority from the Vedas. He emphasized human dignity, opposed idolatry and social evils such as sati. A retired servant of the East India Company, he was conversant in many languages including Persian and Sanskrit. His ideas and activities were aimed at the political uplift of society through social reform. He was a determined crusader against the inhuman practice of Sati. His tract written in 1818, *A Conference Between an Advocate for and an Opponent of the Practice of Burning Widows*, cited sacred texts to prove that no religion sanctioned the burning alive of widows. His efforts fructified and the Company through an enactment of law (1829) declared the practice of sati a crime.

The overall contribution of Brahmo Samaj can be summed up as follows

1. It denounced polytheism, idol worship, and the faith in divine avatars (incarnations)
2. It condemned the caste system, dogmas and superstitions.
3. It wanted the abolition of child marriage, *pardah* system and the practice of sati
4. It supported widow remarriage



Raja Rammohun Roy

Inspired by the ideals of the French Revolution, Rammohun Roy left for Europe and died in Bristol. After his death

there was a steady decline but for the new lease of life given to it by Devendranath Tagore (father of Rabindranath Tagore). After him the organization was taken forward by Keshab Chandra Sen from 1857. The strength of the organization is known from the number of branches it had in 1865, 54 Samajas (fifty in Bengal, two in North West Province, one each in Punjab and Madras). In course of time, the Brahmo Samaj broke into two namely Devendranath Tagore's, 'Brahmo Samaj of India' and Keshub Chandra Sen's 'Sadharan Brahmo Samaj'.

In Tamilnadu, Kasi Viswanatha Mudaliar was an adherent of the Samaj and he wrote a play titled *Brahmo Samaja Natakam* to expound the ideas of the Samaj. He also wrote a tract in support of widow remarriage. In 1864, a Tamil journal titled *Tathuva Bodhini* was started for the cause of the Brahmo Samaja.

The Brahmo Samaj met with great opposition from orthodox elements in Bengal society such as the Hindu Dharma Sabha. However, there were also reformers such as Ishwarchandra Vidyasagar, who advocated the same ideas but drew on Hindu scriptures as authority.

Even though the Brahmo Samaj did not win many adherents, it had a big impact on the intellectuals. In the early stages, many young men seized of the radical ideas avidly propagated them. Tagore's family was a Brahmo family and its influence can be seen in his writings and ideas.

The Prarthana Samaj (1867)

An off-shoot of the Brahmo Samaj, the Prarthana Samaj, was founded in 1867 in Bombay by Atmaram Pandurang (1823–98). The Prarthana Samaj as an organization never had any great influence but its members, like M. G. Ranade (1852–1901), R. G. Bhandarkar, and K.T. Telang, were

among the great leaders of nineteenth-century Maharashtra and they became the founders of the social reform movement in later years.

Prarthana Samaj was similar to Brahmo Samaj, but it was consciously linked with the *bhakti* tradition of the Maharashtrian saints. The Prarthana Samaj continued its work mainly through educational work directed at women and workers at the lower level. It concentrated on social reforms like inter-dining, inter-marriage, remarriage of widows, and uplift of women and depressed classes.

The National Social Conference organized at the initiative of M.G. Ranade met each year immediately after the Indian National Congress (1885) annual sessions. Justice Ranade was an erudite scholar with a keen intellect and under his able guidance the Prarthana Samaj became the active centre of a new social reformation in western India. He was one of the founders of the Widow Marriage Association and was an ardent promoter of the famous *Deccan Education Society*. Its object was to impart such education to the young as would fit them for the unselfish service of the country. When Ranade died in 1901, his leadership was taken over by Chandavarkar.

Arya Samaj (1875)



Dayananda Saraswati

The founder of the Arya Samaj was Dayananda Saraswati (1824–83). Dayananda, a Gujarati, left home in his youth to become an ascetic. For seventeen

years he wandered around India. In 1863 he became a wandering preacher, and five years later he added the establishment of schools to his activities. In 1872 he met the Brahmos in Calcutta. In 1875 he founded the Arya Samaj and published his major work the *Satyarth Prakash*. In his view, contemporary Hinduism had become degenerate. Therefore he rejected puranas, polytheism, idolatry, the role of Brahmin priests, pilgrimages, many rituals and the prohibition on widow marriage. As a good Sanskrit scholar, he made a call to “Back to the Vedas”. He wanted to shape society on the basis of the Vedas. He disregarded the puranas. Like the other social reformers, he encouraged female education and remarriage of widows.

Swami Dayananda's sphere of influence was largely in the Punjab region where the trading community of Khatri experienced great mobility in colonial times. However, in the Punjab region, there was much communal conflict among Hindus, Muslims and Sikhs. Dayananda's *Shuddhi* (purification) movement i.e., conversion of non-Hindus to Hindus was controversial and provoked controversies especially with the Ahmadiya movement.

Arya Samaj is considered to be a revivalist movement. Dayananda's influence continued into the twentieth century through the establishment of Dayananda Anglo Vedic (DAV) schools and colleges.

Ramakrishna Mission (1897)

As we saw above, the early reform movements in Bengal were radical, questioning and criticising tradition very strongly. In response to this emerged the Ramakrishna Mission as an important religious movement. Ramakrishna Paramahansa (1836–1886), a poor priest in a temple at Dakshineswar near Kolkata, had no formal education but led an

intense spiritual life. He had a deep faith in the inherent truth of all religions and tested its belief by performing religious service in accordance with the practices of different religions. According to him 'all the religious views are but different ways to lead to the same goal.' In a backlash, the later generation of Western educated intellectuals were drawn to Ramakrishna's broad view, mysticism and spiritual fervour. He expounded his views in short stories and admirable parables which were compiled by an admirer as *Ramakrishna Kathamrita* (The Gospel of Sri Ramakrishna).



Ramakrishna
Paramahansa



Swami Vivekananda

The most famous among his disciples was a young graduate of the Calcutta University named Narendranath Dutta, afterwards famously called Swami Vivekananda (1863–1902). Emphasising practical work over philosophizing he established the modern institution of the Ramakrishna Mission. He carried Ramakrishna's message all over India and the world. His learning, eloquence, spiritual fervour and personality gathered round him a band of followers across the

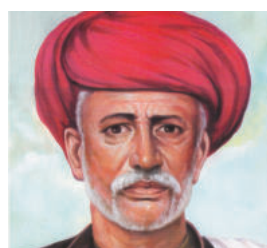
Swami Vivekananda was a personification of youth and boldness and referred to as the Morning Star of the Modern India. In the words of Valentine Chirol, 'the first Hindu whose personality won demonstrative recognition abroad for India's ancient civilization and for her newborn claim to nationhood.'

country, many of whom also joined the national movement. He attended in 1893 the famous, 'Parliament of Religions' at Chicago, and made a deep impact on those congregated there. The Mission opened schools, dispensaries and orphanages and helped people during their time of distress caused by calamities.

Theosophical Society (1886)

Even as Indian intellectuals felt challenged by western Enlightenment and rationalistic movements, there was a strain of thinking in the West which looked to the East for spiritual salvation. From this idea emerged the Theosophical Society, founded by Madam H.P. Blavatsky and Colonel H.S. Olcott in the United States of America in 1875. They came to India in 1879 and established their headquarters at Adyar in 1886. Under the leadership of Annie Besant, who came to India in 1893, the Theosophical Society gathered strength and won many adherents. The Theosophical Society started associations across south India. Though involved in many controversies, the Society played an important role in the revival of Buddhism in India. Iyothethoss Pandithar, the radical Dalit thinker, was introduced to modern Buddhism through his interaction with Colonel Olcott who took him to Sri Lanka. There he met many Buddhist monks including the renowned revivalist Anagarika Dharmapala and Acharya Sumangala.

19.2 Satya Shodhak Samaj (1873)



Jyotiba Phule



Savitri Phule



While the movements discussed above were largely focussed on upper castes there were some exceptional movements which mobilized lower castes and articulated their perspective. The most important among them was Jyotiba Phule, who belonged to the Mali (gardener) community. Born in 1827, he received initial education in a mission school but had to discontinue it in 1833. Jyotiba Phule waged a life-long struggle against upper caste tyranny. In his quest for the truth, Phule read the Vedas, the Manu Samhita, the Puranas, and the thought of Buddha, Mahavira and the medieval Bhakti saints extensively. He also acquainted himself with Western thought, and Christian and Islamic religions. Phule judged the whole culture and tradition through the spirit of rationality and equality. While the principle of equality called for a total rejection of caste system, authoritarian family structure and subordination of women, the principle of rationality demanded the removal of superstitions and ritualism.

Phule held radical views on social, religious, political and economic issues. He considered the caste system as an antithesis of the principle of human equality. He sought to raise the morale of the non-Brahmins and united them to revolt against the centuries old inequality and social degradation. Towards this end Phule founded the *Satya Shodak Samaj* (Society for Seeking Truth) in 1875. His most important book is *Gulamgiri* (Slavery).

Phule looked upon education of the masses as a liberating and revolutionary factor.

Since women and deprived and downtrodden were the worst sufferers in the society, Phule argued that women's liberation was linked with the liberation of other classes in society. Equality between classes as also between men and women was stressed by Phule. During marriages he asked the bridegroom to promise the right of education to his bride.

Phule also tried to translate his ideas into actual struggles. He urged the British Government to impart compulsory primary education to the masses through teachers drawn from the cultivating classes. He started a school for girls in Poona in 1851 and one for depressed classes with the assistance of his wife Savitri. He also started schools for the "untouchables" and founded a home for widow's children.

In his work we find the beginnings of the later day non-Brahman movement of Maharashtra.

Pandita Ramabai (1858–1922)



Pandita Ramabai

Pandita Ramabai was foremost among the Indian leaders who worked for the emancipation of women. She came from a learned family and was a great scholar of Sanskrit and addressed many learned groups in different parts of the country. She was given the title of "Pandita" and "Saraswati" for her deep knowledge of Sanskrit. After the death of her parents she and her brother travelled to different parts of the country. They went to Calcutta in 1878. Two years later her brother also died. A little later in 1880 she married a Bengali belonging to a family of lower social status. Thus, even at that time she was bold enough to marry a man of a different caste and different language. After the death of her husband two years later she returned to Poona and started the Arya Mahila Samaj with the help of leaders like Ranade and Bhandarkar. 300 women were educated in the Samaj in 1882.

Ramabai started the Sharada Sadan (shelter for homeless) for the destitute widows with the help of Ranade and Bhandarkar. But soon she was accused of converting Hindu women to Christianity and hence had to shift her activities to Khedgoan near Poona. She established a Mukti Sadan (freedom house) there. Soon there were 2000 children and women in the house. Vocational training was given make them self-reliant.

Sri Narayana Guru

This movement emerged in Kerala and was born out of conflict between the depressed classes and the upper castes. It was started by Sri Narayana Guru (1854-1928) spearheading a social movement of the Ezhavas of Kerala, a community of toddy tappers. The Ezhavas were the single largest group in Kerala constituting 26% of population. A great scholar in Malayalam, Tamil and Sanskrit, Sri Narayana Guru established the Sri Narayana Guru Dharma Paripalana (SNDP) Yogam in 1902. The SNDP Yogam took up several issues such as (i) right of admission to public schools. (ii) recruitment to government services. (iii) access to roads and entry to temples; and (iv) political representation. The movement as a whole brought transformative structural changes such as upward social mobility, shift in traditional distribution of power and a federation of 'backward classes' into a large conglomeration. As a response to the prohibition on Ezhavas into temples, Sri Narayana Guru established new temples, and empowered the community to modernize itself. Great personalities such as the poet Kumaran Asan Dr. Palpu and Sahodaran Ayyappan emerged from the movement, and made a lasting impact in the democratization of Kerala Society. Even though the Guru himself was not directly involved in the movement, the Vaikom Satyagraha, organized to protest against the ban on the entry of Ezhavas on the temple

streets of Vaikom made a deep impact on subsequent temple entry movements.

19.3 Islamic Reform Movements

The Revolt of 1857 and its brutal suppression by the British had an adverse impact on the Muslims of South Asia. While they were viewed with suspicion by the British for the 1857 insurgency, the Muslims themselves withdrew into a shell and did not use the opportunities opened up by colonial modernity. Consequently, they lagged behind in education and attendant employment opportunities. In this context, a few decades later some reform movements emerged among the Muslims.

Aligarh Movement (1875)



Syed Ahmad Khan

Aligarh Movement was started by Syed Ahmad Khan in 1875. He wanted to reconcile Western scientific education with the teachings of the Quran. The Aligarh movement aimed at spreading (i) Modern education among Indian Muslims without weakening their allegiance to Islam, and (ii) Social reforms among Muslims relating to purdah, polygamy, and divorce.

Syed's progressive social ideas were propagated through his magazine *Tahdhib-ul-Akhluq* (Improvement of Manners and Morals). Syed Ahmad Khan's educational programme emphasized from the outset



the advantages of the use of English as the medium of instruction. In 1864 he founded a Scientific Society of Aligarh for the introduction of Western sciences through translations into Urdu of works on physical sciences. The same year he founded a modern school at Ghazipur. In 1868 he promoted the formation of education committees in several districts, to initiate modern education among the Muslims.

During his visit to Europe in 1869–70 he developed the plans of his life-work, a major educational institution for Indian Muslims. In order to promote English education among the Muslims, he founded in 1875 a modern school at Aligarh, which soon developed into the Muhammdan Anglo–Oriental College (1877). This college was to become the Muslim University after his death. It became the nursery of Muslim political and intellectual leaders.

In 1886 Syed Ahmad Khan founded the Muhammedan Anglo Oriental Educational Conference as a general forum for spreading liberal ideas among the Indian Muslims. He rejected blind adherence to religious law and asked for a reinterpretation of the Quran in the light of reason to suit the new trends of the time. He attempted to liberalize Indian Islam and made it amenable to new ideas and new interpretations. In this mission he had to face the brunt of vehement attacks of orthodox theologians.

Ahmadiya Movement (1889)

The Ahmadiya movement founded by Mirza Ghulam Ahmed (1835–1908) in 1889 established a different trend. While emphasizing the return to the original principles enunciated in the Quran, Ghulam Ahmed became controversial when he claimed to be a Messiah, which was considered heretical by mainstream Islam. But he won many converts. His

primary work was to defend Islam against the polemics of the Arya Samaj and the Christian missionaries. In social morals the Ahmadiya movement was conservative, adhering to polygamy, veiling of women, and the classical rules of divorce.

The Deoband Movement (1866)

The Deoband movement was organised by the orthodox section among the Muslim ulemas as a revivalist movement with the twin objective of propagating the pure teachings of the Quran and Hadis among Muslims. The movement was established in Deoband in Saranpur district (by Mohammad Qasim Nanotavi (1833–1877) and Rashid Ahmed Gangohi (1828–1905) to train religious leaders for the Muslim community. In contrast to the Aligarh Movement, which aimed at the welfare of Muslims through Western education and support of the British Government, the aim of the Deoband Movement was religious regeneration of the Muslim community. The instruction imparted at Deoband adhered to classical Islamic tradition.

The seminary at Deoband was founded in 1867 by theologians of the School of Wali-Allah. Muhammad Qasim Nanotavi took a prominent part in counter-polemics against the Christian missionaries and the Arya Samajists. The principal objectives of the seminary at Deoband were to re-establish contact between the theologians and the educated Muslim middle classes, and to revive the study of Muslim religious and scholastic sciences. As a religious university Deoband soon became an honoured institution, not only in Muslim India but also in the world of Islam at large.

Nadwat al-`ulama

A school less conservative than Deoband and more responsive to the demands of the modern age was the Nadwat al-`ulama, founded in 1894 at Lucknow by the

historian Shibli Nu'mani and other scholars. The school aimed to offer an enlightened interpretation of religion in order to fight the trends of agnosticism and atheism which had followed the advent of modern Western education.

Farangi Mahal

The third famous traditional school is the much older one at Farangi Mahal in Lucknow. Farangi Mahal accepted Sufism as a valid experience and a valid field of study. Another traditionalist movement was the *ahl-i-hadith* or of the followers of the dicta of the Prophet.

19.4 Parsi Reform Movements

Zoroastrians, persecuted in their Persian homeland, migrated in large numbers to the west coast of India in the tenth century. As a trading community they flourished over the centuries. A close-knit community it too was not left untouched by the reform movements of the nineteenth century.

The Rahnumai Madayasan Sabha (Religious Reform Association) was founded in 1851 by a group of English educated Parsis for the “regeneration of the social conditions of the Parsis and the restoration of the Zoroastrian religion to its pristine purity”. The movement had Naoroji Furdonji, Dadabhai Naoroji, K. R. Cama and S.S. Bengalee as its leaders. The message of reform was spread by the newspaper *Rast-Goftar* (Truth Teller). Parsi religious rituals and practices were reformed and the Parsi creed redefined. In the social sphere, attempts were made to uplift the status of Parsi women through education, removal of the purdah, raising the age of marriage and the like. Gradually, the Parsis emerged as the most westernised section of the Indian society. They played a key role in the nationalist movement and in the industrialization of India.

19.5 Sikh Reform Movement

The Sikh community could not remain untouched by the rising tide of rationalist and progressive ideas of the nineteenth century. The Singh Sabha Movement was formed in 1873, with a two-fold objective (i) to make available modern western education to the Sikhs (ii) to counter the proselytizing activities of Christian missionaries as well as Hindu revivalists. A network of Khalsa Schools was established throughout Punjab. The Akali movement was an offshoot of the Singh Sabha Movement. The Akali movement aimed at liberating the Sikh Gurudwara from the corrupt control of the Udasi Mahants (priests). The Government passed the Sikh Gurudwara Act in 1922 (amended in 1925), which gave control to Shiromani Gurudwara Prabandhak Committee (SGPC) as the main body.

19.6 Reform Movements in Tamilnadu

As we saw earlier, the reform movements of the north India had its own impact on Tamilnadu. Brahmo Samaj and Arya Samaj had their branches. Keshab Chandra Sen visited Madras and lectured here. But Tamilnadu also saw its own reform movements.

Vaikunda Swamigal (1833-1851)

Sri Vaikunda Swamigal's cult, survives still today. He was born in a poor family at Sastan koilvilai (now known as Swamithoppu), a village then in south Travancore (the present day Kanyakumari district). He spent his childhood in the village *pial* school, learning religious and moral texts. He practised austerities for six years. Soon his fame spread far and wide.

In his preaching Vaikundar attacked the traditional caste-ridden Travancore society and its ruler for

collecting excessive taxes from the lower caste people. He was arrested and jailed by the Raja of Travancore for his “seditious speeches”. When he was released from jail he became more popular among the people. His followers called him *Aiya* (father) and his cult came to be known as *Aiya Vazhi* (path of the father).

Vaikunda Swamy instructed his followers to give up worship of pudams. He also exhorted them not to offer animal sacrifices to their deities. He advocated vegetarianism.

As a symbol of protest, Vaikunda Swamy urged his followers to wear a turban, a right which was permitted only to upper castes in those days. As a part of his effort to practice equality, Vaikunda Swamy regularly organized inter-dining through his Samathuva Sangam, among different castes. In his feeding centres called Nilal Tangals, caste-based restrictions were broken down. The Vaikunda Swamy cult posed a serious challenge to the spread of Christianity in south Travancore even after his death in 1851.

Vallalar Ramalinga Swamigal (1823–1874)



Ramalinga Adigal

Ramalinga Swamigal was born in a modest family near Chidambaram and spent his early life in Madras. He never had formal schooling, but exhibited great scholarship. Inspired by the Saiva

Thevaram and Thiruvagasam hymns, he began to compose moving poems on his own. In his time, Saiva religion was in the grip of Saiva monasteries such as those at Thiruvaduthurai, Dharumapuram and Thiruppanandal. Ramalinga Swamigal's poems expressed radical ideas and condemned bigotry and irrationality. He underwent certain mystical experiences which he expressed in his poems. This was resented by the orthodox elements in Saiva religion. He established the Sathya Dharma Salai at Vadalur where he began to feed poor people, especially in the context of the 1860s famine and pestilence, irrespective of caste and creed. He founded the Sathya Gnana Sabhai to organize his followers. This brought him into conflict with established Saivite orders, and matters came to a head when his followers published his poems under the title of *Thiruvarutpa* (Songs of Grace) in 1867. Orthodox Saivites under the Sri Lankan reformer Arumuga Navalar criticized this as blasphemous and launched a tract war. But ultimately, Ramalinga Swamigal's contribution was recognized and his writings inspired universal ideas, and undermined sectarianism in Saiva religion.

Buddhist Revivalism and Iyothethoss Pandithar (1845–1914)



Iyothethoss Pandithar

As we saw in an earlier lesson, Buddhism had been practically wiped out in the



Tamil country by the beginning of the second millennium. Towards the end of the nineteenth century, there was a revival of Buddhism. The publication of the complete edition of Jeevaka Chintamani (1887) and Manimekalai (1898) were landmarks in the recovery of heterodox traditions.

But the most important figure was Iyothēthoss Pandithar (1845–1914). A native doctor by profession, he was an erudite scholar. He also came under the influence of Colonel Olcott of the Theosophical Society. In the 1890s he began a movement among the Adi Dravidars arguing that they were the original Buddhists who had been consigned to ‘untouchability’ due to their opposition to Vedic Brahminism. He re-read classical Tamil and other texts to make his case. He also encouraged the conversion to Buddhism. He found the greatest following in north Tamilnadu and among the working classes of the Kolar Gold Fields. In this movement, M. Singavelu and Prof P. Lakshmi Narasu also played an important role. Pandithar ran a weekly journal called *Oru Paisa Tamilan* (later *Tamilan*) from 1908 until his death.

19.7 Christian Missionaries

The official religious policy of the East India Company was one of neutrality towards the native religions. Their reason for continuing this policy was the belief that the earlier Portuguese rule had come to an end because of their attempts to forcibly convert people to Christianity. As a result of this concern, the Company government prohibited the entry of missionaries into the territories under their control.

In 1793 two English missionaries, William Carey and John Thomas, both

Baptists, set out to India with the intention of starting a mission. In view of the ban on missionary activity they settled down in the Danish Colony of Serampore, north of Calcutta. Carey, along with two other missionaries, Joshua Marshman and William Ward established the Serampore Mission in 1799.

The Serampore missionaries were the first evangelical Baptist missionaries in India. They were followed later by other missionary groups belonging to different Protestant denominations. Before the arrival of the Serampore missionaries, several centuries earlier, there were Christian missions in the Portuguese territory of Goa, and also on the Malabar Coast and the Coromandel Coast. The work of the earlier missionaries was limited both geographically and in terms of the number of conversions to Christianity. Thus major attempts at proselytization began during the nineteenth century.

The missionaries organised schools for the socially and economically deprived and pleaded for their economic improvement through employment in the state service. They also fought for their ‘civil rights’ that included access to public roads, and permission for the women of these groups to wear upper garments.

The missionaries gave shelter to orphaned children and other destitute widows in their missions and provided education for them in their boarding schools. Particularly after the famines which were quite common during the nineteenth century, about which we discussed in the previous lesson, the missionaries organized relief. Providing shelter and succour gave these an opportunity to convert people to Christianity. In Tirunelveli district many villages took to Christianity

during famines, especially in the last quarter of nineteenth century. The same phenomenon was witnessed in Andhra where Malas and Madigas embraced Christianity in a big way.

The Company government did little to provide modern education for the native population. For a long time, the provision of elementary school facilities to the native population, especially in the interiors for the disprivileged and the poor people, was a responsibility willingly accepted by the Christian missionaries. It must be noted that the Christian Missionaries took the initiative of establishing Hospitals and Dispensaries.

19.8 Significance of the Reform Movements

The orthodox sections of the society could not accept the scientific and ideological onslaught of the socio-religious reformers.

As a result of this, the reformers were subjected to abuse, persecution, issuing of fatwas and even assassination attempts by the reactionaries. However, in spite of opposition, these movements contributed towards liberation of the individual from the conformity born out of fear. The translation of religious texts into vernacular languages, emphasis on an individual's right to interpret the scriptures, and simplification of rituals made worship a more personal experience. The movements emphasised the human intellect's capacity to reason and think. By weeding out corrupt elements in religious practices, the reformers enabled their followers to counter the official taunt that their religions and society were decadent and inferior. It gave the rising middle classes the much needed cultural roots to cling to.

SUMMARY

- The role played by Rammohun Roy, and Keshab Chandra Sen in Brahmo Samaj are discussed
- The contribution of Atmaram Pandurang, M.G. Ranade through Prarthana Samaj is examined
- Arya Samaj established by Dayananda Saraswati, and the Ramakrishna Mission founded by Swami Vivekananda are dealt with.
- Aligarh, Ahmadiya, and Deoband movements for reforming Islamic community are explained
- Parsi, Sikh reform movements as well as the work of Theosophical society are described.
- The social reform movements represented by Jyotiba Phule, Pandita Ramabai and Narayana Guru and by Ramalinga Adigal, Vaikunda Swamy and Iyothethoss Pandithar in Tamilnadu are highlighted
- Services rendered by Christian missionaries are analysed.

EXERCISE

I. Choose the correct answer

1. _____ was the first province, where several ideas of reforms originated.
a) Punjab b) Bengal c) Bombay d) Madras
2. "The Father of Indian Renaissance" was _____.
a) Swami Vivekananda b) Dayananda Saraswathi
c) Raja Rammohan Roy d) Atmaram Pandurang
3. The National Social Conference was organized at the initiative of _____.
a) M. G. Ranade b) Devendranath Tagore
c) Keshab Chandra Sen d) Ramakrishna Paramahamsa
4. "Back to the Vedas" was the motto of _____.
a) Raja Rammohan Roy b) Dayananda Saraswathi
c) Vivekananda d) Ramakrishna Paramahamsa
5. _____ expounded his views in short stories and admirable parables.
a) Ramakrishna Paramahamsa b) Devendranath Tagore
c) Vivekananda d) Jyotiba Phule
6. The Weekly Journal "*Oru Paisa*" Tamilan was run by _____.
a) Swami Vivekananda b) Dayananda Saraswathi
c) Vaikunda Swamigal d) Iyothethoss Pandithar
7. The Theosophical Society was founded in _____.
a) India b) United States of America c) France d) England
8. ----- was the adherent of Brahmo Samaj in Tamilnadu.
a) Ramalinga Adigal b) Kasi Viswanatha Mudaliar
c) Iyothethoss Pandithar d) Pandita Ramabai
9. Syed Ahmad Khan founded a _____ for the introduction of Western Sciences.
a) Satya Shodak Samaj b) Singh Sabha Movement
c) Scientific Society d) Theosophical Society
10. The aim of the _____ was the religious regeneration of the Muslim community.
a) Deoband Movement b) Ahmadiya Movement
c) Aligarh Movement d) Wahhabi Movement

II A. Find out the correct statement

- (i) Dr. Atmaram Pandurang founded the Shuddi Movement.
- (ii) Samathuva Sangam was founded by Vaikunda Swamigal.
- (iii) The founder of Ramakrishna Mission was Ramakrishna Paramahamsa.
- (iv) The Ahmadiyas have common mosque for prayer.



B.

Assertion (A): Syed Ahmad Khan founded a modern school at Aligarh, which developed into the Muhammadan Anglo-Oriental College.

Reason (R): He wanted to promote English education among the Muslims.

- (a) A is correct ; R is the correct explanation of A
- (b) A is wrong ; R is correct
- (c) Both A and R are wrong
- (d) A is correct; R is not the correct explanation of A

III Match the following

- | | | |
|-------------------------|---|--------------------------------|
| 1. English Missionaries | - | Morning Star |
| 2. Parsi Newspaper | - | William Carvey and John Thomas |
| 3. Deoband movement | - | Rast-Goftar |
| 4. Vivekananda | - | Mohammad Qasim Nanotavi |
- a) 3, 2, 1, 4 b) 1, 2, 3, 4 c) 4, 1, 2, 3 d) 2, 1, 4, 3

IV Give your answers briefly

1. What are the contributions of Raja Rammohun Roy to social reform?
2. What role did Jyotiba Phule play for social justice ?
3. Why was the Shuddi Movement considered a revivalist movement ?
4. Describe the contribution of SNDP Yogam.
5. What do you know about Ramalinga Adigal?

V Write a short note on the following

1. M.G Ranade
2. Swami Vivekananda
3. Ahmadiya Movement
4. Singh Sabha Movement
5. Vaikunda Swamikal.



VI Answer in detail

1. Discuss the role played by Christian missionaries in India.
2. Highlight the Social Reform Movement in Tamilnadu.

VII Activities

1. Collect information on the current activities of the Theosophical Society at Adyar.
2. Prepare an account of the essence of Swami Vivekananda's Chicago lecture.

VIII Assignments

1. Make a visit to the institutions established by the Ramakrishna Mission and write a report on its services
2. Prepare an album by collecting pictures of various social reformers and identify the institutions they founded.

GLOSSARY

vicious circle	continuing unpleasant situation	தொடர் சிக்கல்
erudite	scholarly	புலமைமிக்க
decry	denounce openly	கண்டனக்குரல் எழுப்பு
iconoclast	a critic of image worship	உருவ வழிபாட்டை எதிர்ப்பவர்
skepticism	disbelief	ஐயம்; அவநம்பிக்கை
agnosticism	one who is indifferent to religion or existence of god	கடவுள் பற்றி அக்கறையற்றவர்
polemics	a strong verbal or written attack on someone or something	எதிர்வாதம்
fatwa	a ruling by a recognized authority according to Islamic law	இஸ்லாமிய சட்டத்தின் அடிப்படையிலான தீர்ப்பு



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TIME LINE (AD/CE)

Serampore Mission	1799
Birth of Vaikunda Swamigal	1809
Birth of Ramalinga Swamigal	1823
Brahmo Samaj	1828
Birth of Iyothethoss Pandithar	1845
Prarthana Samaj	1867
Arya Samaj	1875
Aligarh Movement	1875
Ramakrishna Mission	1897
Sikh Gurudwara Act	1922

GLOSSARY



Accountable	responsible	பொறுப்புள்ள
Accumulated	gathered	சேர்த்த
agnosticism	one who is indifferent to religion or existence of god	கடவுள் பற்றி அக்கறையற்றவர்
Anathema	Detestable	வெறுக்கத்தகுந்ததாக
Bard	Poet	பாணர்
belligerent policy	policy of intense war force	தீவிரமாகப் போரிடும் கொள்கை
breach	violate	மீறு
ceded	granting of some possessions	விட்டுக் கொடுத்தல்
Cockade	a small ribbon on a hat	தொப்பியின் மீது பதவியைக் குறிக்கும் ரிப்பன் அல்லது துணிக் குஞ்சம்
Conspiracy	plot	கூட்டுச் சதி
contingent	a part of a military force	இராணுவப் பிரிவு
cupolas	a small dome, on the top of a larger dome, adorning a roof or ceiling	கோபுர வடிவக் குவிமாடம்
decry	denounce openly	கண்டனக்குரல் எழுப்பு
devastated	destroyed	அழிந்துபோதல்
devoured	to eat or swallow something eagerly	விழுங்குதல்
draconian	heartless	கொடுமையான
ecclesiastical head	head of the Roman Catholic church	திருச்சபை தலைவர்
Ecstatic	Joyful, blissful	பேரானந்த / அநுபூதி நிலை
Elude	Escape	தப்பிச்செல்
emanating	originate, derive, emerge	வெளிவருகின்ற
endorsement	approval	ஒப்புதல்
erudite	scholarly	புலமைமிக்க
evasiveness	avoidable	தட்டிக் கழிக்கின்ற
farrier	a person who makes and fits metal plates for horse's feet	குதிரைக்கு லாடமடிப்பவர்
fatwa	a ruling by a recognized authority according to Islamic law	இஸ்லாமிய சட்டத்தின் அடிப்படையிலான தீர்ப்பு
Feudatories	chieftain holding land under feudal system	நிலப்பிரபுத்துவ முறைப்படி உருவாக்கப்பட்ட சிற்றரசர்கள்



flintlock	an old fashioned type of gun fired by a spark from a flint	கற்பொறி மூலம் இயங்கும் துப்பாக்கி
forsaking	abandoning	கைவிடப்பட்டதற்காக
Hagiographical	Excessive flattering account about the lives of saints	திருத்தொண்டர் வாழ்க்கை பற்றிய புராணங்கள்
iconoclast	a critic of image worship	உருவ வழிபாட்டை எதிர்ப்பவர்
impregnable	indestructible	தகர்க்க முடியாத
in pursuance	a follow up	செயல்படுத்தும் விதமாக
incursion	a sudden attack	ஊடுருவல்
ingenuity	inventiveness, cleverness	புத்திகூர்மை
insurrection	rebellion	கிளர்ச்சி
intrigue	secret planning of something illicit, plotting	சூழ்ச்சி, சதி
Intuitive	Feeling to be true even without conscious reasoning	உள்ளுணர்வு
invincibility	impossible to defeat	வெல்லமுடியாத
Irked	irritated	தொல்லைக்கு ஆளான
lacqueware	articles that have a decorative lacquer coating	மர ஆபரணப் பொருள்
metamorphosis	a complete change	உருமாற்றம்
Obnoxious	Offensive	கோபமூட்டும்
paramount	supreme	ஒப்புவர்வற்ற
Parleys	holding discussion	பேச்சு வார்த்தை நடத்துதல்
Patronise	sponsor	ஆதரி
pedagogy	teaching method	கற்பிக்கும் கலை
Pervasiveness	Presence felt throughout a place or thing	எங்கும் நிறைந்ததாக; நீக்கமற நிறைந்த
pillage	loot especially during war	சூறையாடுதல்
polemics	a strong verbal or written attack on someone or something	எதிர்வாதம்
political turmoil	a state of confusion	அரசியல் அமைதியின்மை
Pre-empt	take action in order to prevent	நடப்பதற்குமுன் தடுத்து நிறுத்துவது
Protracted	lasting for a long time	நெடிய
ravage	plunder	சூறையாடு
reeler	one who winds something on a reel	சிட்டத்தில் நூல் நூற்பவர்



relentless	unyielding	விட்டுக்கொடுக்காத
revamped	changed something again	திருத்தியமைக்கப்பட்ட
scalpel	surgical knife	அறுவைக் கத்தி
Scuffle	Fight	சண்டை
shipwright	ship builder	கப்பல் கட்டுபவர்
Shun	avoid	தவிர்
skepticism	disbelief	ஐயம்; அவநம்பிக்கை
solidarity	unity for causes	ஒற்றுமை
stranded	struck by a difficult situation	கைவிடப்பட்ட
Sublimate	Purify	புனிதமாக்கு; விழுமியதாக்கு
Syncretism	Amalgamation of different religious and cultures	கலாச்சாரப் பரிமாற்றம்
traitorous	disloyal, backstabbing	துரோகத்தனமான, நம்பிக்கை மோசம் செய்கிற
Truncated	reduced in size	எண்ணிக்கை குறைந்த
Vanquished	conquered	வெல்லப்பட்ட
vicious circle	continuing unpleasant situation	தொடர் சிக்கல்
Volley	the discharge of a number fire – arms together	பீரங்கிகளின் ஒரே நேரத்தில் குண்டு வீச்சு

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