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Directorate of Distance Education

BA (History)

V - Semester

108 51

HISTORY OF TAMIL NADU (BEGINNING TO 1947 AD)

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INTRODUCTION

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Archaeological records tell us that the region known as Tamil Nadu has been continuously inhabited since the Upper Palaeolithic age. In its recorded history, Tamil Nadu was home to three ancient dynasties, that is, the Chera, the Chola and the Pandya. By the end of the 13th century, rapid changes in the political situation in northern India arising out of Islamic invasions from Central Asia, led to a decline of these ancient dynasties. The region of Tamil Nadu became a part of the Vijaynagara Empire in the 14th century. Vijaynagara rule continued until the arrival of British merchants in the 17th century.

Like in the rest of the country, the British slowly established their stranglehold over the region. British rule and the arrival of the missionaries led to numerous changes in the socio-economic life of the Tamil people. Many reform movements were initiated, the most important of which was Periyar's self-respect movement and the Dravidian movement. This book, *History of Tamil Nadu (Beginning to 1947 AD)*, will examine these issues in detail.

This book is divided into fourteen units that follow the self-instruction mode with each unit beginning with an Introduction to the unit, followed by an outline of the Objectives. The detailed content is then presented in a simple but structured manner interspersed with Check Your Progress Questions to test the student's understanding of the topic. A Summary along with a list of Key Words and a set of Self-Assessment Questions and Exercises is also provided at the end of each unit for recapitulation.

BLOCK - I
SOURCES AND RACES OF TAMIL NADU

*Sources for the Study of
Tamil Nadu*

**UNIT 1 SOURCES FOR THE STUDY
OF TAMIL NADU**

NOTES

Structure

- 1.0 Introduction
- 1.1 Objectives
- 1.2 Sources of Tamil Nadu History
- 1.3 What is Sangam?
- 1.4 Tamil Powers of the Sangam Age
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1.0 INTRODUCTION

In the examination of the past, historians primarily examine two categories of historical sources. These are primary and secondary sources of history. A primary source of history is something that originates from the past. It can be a chronicle, a piece of potter or coin found in an archaeological site, and so on. On the other hand, a secondary source of history is a work that comments on the past. Typically, this is a recently written book that describes past events, often written by a historian or trained scholar familiar about the time period and civilization in question. While examining Tamil history, historians examine literary, archaeological, epigraphic and numismatic sources. The foremost source of ancient Tamil history is the Sangam literature, generally dated to the last centuries BCE to early centuries CE. The unit will examine the various sources of Tamil history in detail.

1.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the sources of history in Tamil Nadu
- Discuss the Sangam Age
- Examine the rule of the Cheras, Cholas and Pandyas

1.2 SOURCES OF TAMIL NADU HISTORY

NOTES

The sources of history are the focus of discussion in this Unit. It relates to 'Historical Sources' that reveal and link historical facts with us for a concise comprehension of the historical happenings during any period of time. Sources are the edifices upon which theories are built by the historians. Facts are corroborated with the proof of evidences. Literature is compared to take cognizance of the discovered tools/weapons/utility items, etc. Sources lead to the logical arranging of the events in the chronological order and line up the historical facts and flow of events in rearranging them chronologically to formulate a conclusive observation on an Era.

History gets updated and the scope of study enhances as the additional sources are researched by the ongoing research works of the historians.

We have abundant sources that have supported the study of Tamil Nadu History, classified into different portfolios of study:

I. Archaeological Sources of Evidences

1. Excavations of buried societal evidences, buildings etc.,
2. Monumental Evidences such as temples, stone inscriptions, etc.
3. Evidences of copper plate
4. Coins in circulation

II. Literary Sources of Evidences

1. Inland Literature
2. Foreign Literature

III. Foreigner's Diary Noting

1. Traveller's accounts
2. Historian's Visit Noting

Let us study each of these one by one.

I. Archaeological Sources

Archaeological Survey Reports are a great source of historical importance. With these evidences and corroborations, the theories built upon the edifice of certain historic factors get further strengthened in formulating a firm authenticity on the history sheets.

Archaeological surveys most of the times result in recovery of important old monuments, lost cities buried under the soil, old coins, memorials and various tools, implements and above all weapons used for the warfare.

Buried treasures: Excavations make a history when the country's lost history is recovered due to some evidences. These evidences can be excavations of buried treasures, buried cities and towns, buried tools, furniture, household utensils, workmen tools, weapons of the civil and armed life. The pioneering work

in the Tamil Nadu Archaeological Survey and excavations, were implemented at the instance of Robert Bruce Foote, a British geologist and archaeologist who conducted geological surveys of prehistoric locations in India for the Geological Survey of India.

*Sources for the Study of
Tamil Nadu*

1. Excavation Locations during the Archaeological Surveys

- (i) **Athirapakkam, Chingleput District:** Athirapakkam is the source of Stone Age Tools and implements belonging to Aculian Technology, which is considered 2 lakh years pre-historic. These were discovered by the experts Bruce Foote, Patterson, and Sangalia. These excavations led to the theory that Tamil History dates back to 2 lakh years prior.
- (ii) **Baiyampalli at North Arcot District:** Dr. S.R. Rao took up a research work at this location. Sources such as implements and tools, grinding stones, priceless precious stones, lamps and bangles made out of clay, led the historians to conclude that they belong to the Iron Age and Megalithic Age. These sources enable us to learn the lifestyle of the people living in those ages.
- (iii) **Adichanallur at Tirunelveli District on the banks of River Tharabharani,** has provided a great push to the research conclusions on the life and social practices of Ancient Tamils. In this excavations, the sources recovered are swords, axes, bow and arrow, iron weapons, spear, and human skeletons as additional evidences to throw more light on the ancient Tamil History. Besides, a huge pot believed to have been used to bury the dead has been excavated. This is called the 'Mudumakkal Thaazi'; Mudumakkal denotes elders and Thaazi denoting an earthen Pot.
- (iv) **Thiruthangal near Sivakasi in Virudunagar District:** Sources such as black and red earthen pot tiles and copper pieces were recovered at this location and they are related by the historians to the Pandya King of Sangam Age. There were micro implements and tools of the Palaeolithic age,
- (v) **Kodu manal excavation and research** led to the evidences on trade with Rome as they recovered mud pot tiles and clay dolls. This revealed the history during the Sangam Age.

2. Monuments and Memorials/Stone Inscriptions

Many of the forts, temples and palaces situated in Tamil Nadu and Andhra, remind one of the rich architectural value and heritage of the past. Besides, these monuments are considered as the richest treasures left for posterity. These monuments and memorials carry the evidence of the various sculptures and stone inscriptions as well as artworks displaying the scenes from the Puranas like Ramayana and Mahabharata.

3. Stone Inscriptions

Stone inscriptions play a very prominent role in establishing the theories formulated in confirming the historic facts relating to ancient history of Tamil Nadu. These

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inscriptions are said to be in Tamil Nadu as well as outside Tamil Nadu. Similarly, they are inscribed in languages such as Tamil, Brahmi, Prakrit, Sanskrit and Kannada.

Locations:

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- (i) Stone Inscriptions were initially found at Rameswaram, Brahmagiri, and Maski. Western Deccan sports a variety of stone inscriptions on the temple walls. They are located at Kanheri and Nasik. These inscriptions are in Bruhui letters of Prakrit language. Pallavas, Sungas and Kadambas have released their stone inscriptions in Sanskrit language.
- (ii) Emperor Asoka's rock inscriptions found in Siddapuram, Brahmagiri, and Errakudi, speak volumes about the Chera Chola and Pandya Kingdoms. These inscriptions are not in Tamil.
- (iii) Kalinga King Karavelar's Hadigumba stone inscriptions inform us about the syndication of the Tamil Kings highlighting the synergised approach of the Tamil Kings in those eras.
- (iv) Samudra Gupta's inscriptions on Allahabad Pillar provides information on the rule of Kanchi Vishnugopan, a Pallava King.
- (v) Aikol Inscriptions of Pulikeshin II, the most popular Chalukya King, reveal the details of the wars between the Chalukyas under Pulikeshin II and the Pallavas under Mahendra Varman.
- (vi) Chola's stone inscriptions are innumerable and they are special. These stone inscriptions provide the store of historical evidences on the Chola History.
 - (a) Malpadi inscriptions and Raja Rajeswaran Temple inscriptions of Rajendra Chola I provide information on the Chola period.
 - (b) Tirumukkudal stone inscriptions of Veera Rajendra Cholan reveal the donations and support to the welfare activities such as study centres and hospitals.
 - (c) Thirurvedipuram stone inscriptions of Rajendra Chola III is a masterpiece of historic evidence recorded in the past.
 - (d) Velvikudi grant of Paranthaka Nedunchadayan, Pandya King of Sangam Period, describes the rededication and return of the village Velvikudi to the descendants of the Vedic scholars who were donated Velvikudi by the earlier Pandya King Palyagasalai Mudukudumiyan Peruvazudhi.
 - (e) Pallava King Mahendra Varman's inscriptions at Kudumiyanmalai near Pudukottai inform on the developments in music and art during the Pallava Rule.

4. Copper Plate Records

After the 7th Century AD, usage of copper plates for inscriptions increased. Pandyas, Chalukyas and other kings released copper plate inscriptions. These

copper plate records releases give a lot of details on social and political events, religion and wars, etc.

- (a) Anbil copper plate records reveal information on Chola King Chenganan.
- (b) Pallavas copper plate records were in Prakrit and Sanskrit languages. Narasimhavarman III released Pallan Kovil plate records which indicates that the Jains were patronised during that era.
- (c) Cholas' copper plates were very lengthy. Rajaraja Cholan I released Laidan plates; Rajendra Cholan I released Thiruvallangadu, Karandai plates; Veera Rajendran's Sarala plates; all these reveal the Chola History with broader details.
- (d) Hariharan I of Vijayanagar Kingdom released Banganapalli copper plates; King Krishna Devaraya released the Amaravathi copper plates; Devaraya II released Srirangam copper records; all these describe the achievements of Vijaya Nagara Kings and the various programmes of their rule.

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5. Coins of Various Eras

It is noteworthy that the coins of any age that is found by archaeological surveys reveal information about the era, territory, economic status, the year of minting and also the ruler by name or by image.

- (i) **Arikkamedu near to Pondicherry:** In this location, Martimar Wheeler undertook Archaeological survey and research. A huge quantity of gold coins were recovered in this site. This reveals the trade relations between Tamil Nadu and Rome. These coins belong to the Emperor Augustus Ceaser. As for the Tamil Nadu coins, they were very crude and rough and are rare to find. Other coins reveal the contemporary levels of the kingdom, trade relations and economic activities including overseas trade. While initially coins were issued in copper with the insignia, later coins circulated in Third Century AD are in gold. They were named as 'PANAM' or 'VARAAGAN' in Tamil.
- (ii) **Periya Patnam excavation:** This work was undertaken by the Tanjore Tamil University. Chinese coins and Chinese earthen pots were recovered at Tanjore, Tirunelveli and Periyakulam. These coins carry Chinese words 'RIUBIN' and 'TANGBO'. This reveals the trade relations between China and Tamil Nadu. Chinese coins also indicate that the trade was spread upto South of Pandya Kingdom. Chinese coins were also found belonging to the MING dynasty of China
- (iii) Pallava coins carry bull on one side and two sail ship images. Swastika and lion images are also found on Pallava Coins.
- (iv) Chera, Chola and Pandya age coins were artistic and also better shaped with inscriptions and images. Chera coins sported bow and arrow; Chola coins displayed tiger and the Pandya coins carry fish images; these coins have more or a tell-tale effect by revealing the strength of the economy, the societal development level and also the richness in their lifestyle.

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- (v) Rajaraja Chola's coins were discovered from Telleswaram on the banks of Godavari River. This indicates that the rule extended up to Godavari banks.
- (vi) Besides major research projects, small projects were also undertaken at Korkai, Uraiyur, Madurai and Amaravathi. These historic evidences confirmed the various theoretical stand on the historical facts as concluded by the historians. In this, excavation, the coins issued by the rulers were recovered.

It is concluded that the coins that were found in excavations open up a window of information on the social, cultural and economic factors of the era and also map the age of the coin with the dynasty in Tamil Nadu, corroborated by the contemporary rulers elsewhere.

II. Literary Sources

Literature is the main source reflecting the societal development due to literacy supported by the other developments in culture and economic conditions provided by the political will and strength. Besides, literary sources provide a vivid description of the status of the lifestyle; the internal and external cultural norms, taboos, social divisions, casteism, economic activity, poverty, primary vocation etc.,

Literature with wider ramifications covered not only the King's courts but also the real life structures existed outside the palaces. Learning history and its flow of events are made easy by the Literature with its record of chronological events from various sources of literary contributions such as poems, writings, stories, drama etc.,

Literature that have been the sources of evidence for historians are divided into three major classifications:

- Inland Literary Sources: Literature born from the Indian laureates.
- Foreign Literary Sources: Literature born in foreign lands with a mention on the South Indian Kingdoms and the happenings.
- Foreigner Diary happens to be a special mention notings and travelogues of foreign visitors, scholars and emissaries.

A. Inland Literary Sources:

1. Literary sources evidencing Sangam Period:

- (a) Sangam Period considered to be the Golden Era of Tamil Nadu has a rich literature to describe the values of Sangam Period. Though many are lined up as Sangam Period Literature, only two are recognized to be Sangam Period Literature: (1) Ettuthogai and (2) Pathupaattu.
- (b) Apart from these two major authentic literature of Sangam Period, (1) agathiyam, (2) Tolkappiyam (3) Pathinenkizkanakku (4) silappadigaaram (5) Manimekalai (6) Valaiyapathi (7) Kundalakesi (8) Seevagachinthamani and (9) Thirukkural literature explain the social,

religious status and values and also the superior culture of the Tamils who are also called Dravidians.

- (c) Puranaanooru is a composition of poems that showcases the capacity of the rulers of the small kingdoms and also the kings ruling the country.
 - (d) Pathithupatru portrays the Chera Kings' qualities for peace, art, and war tactics.
 - (e) All these literature speak volumes about the hospitality, love life, courage and benevolence of the Tamils from Sangam Period.
- 2. Kalabhras Age Literary Evidences:** Though there are no noteworthy mention on any literature that brings sufficient evidence on the rule of Kalabhras, which is considered as the Dark Age of the Tamil History for nearly three centuries, three important literary works with religious bent, do mention on the Kalabhras Rule.
- Tamil Navalar Sarithai
 - Periya Puranam
 - Yaapperungalam
- 3. On Pallavas:** There are many references available from Literature on the Pallavas Era.
- (i) Thevaram written by Appar, Sundarar and Gnana Sambandar, gives a glimpse of Pallavas' social, economic and religious history.
 - (ii) Nalaayira Divyaprabandam narrates on the Pallava Chalukya relationship.
 - (iii) Nandivarman's Nandikalambakam is a literature that gives a detailed account of the political life and history in Pallava Kingdom.
 - (iv) Perundevanaar composed a book named Bharata Venba. This collection describes the political life of the Pallavas.
 - (v) Dandin's Periya Puraanam, Paandikkovai literary sources provide information on the Pallavas Rule and achievements.
- 4. On the Early Pandyas:** Pandikovai, Periya Puranam, Divya Sucharitha, Guru Paramparai Literature of the era gives details on the history of Early Pandya's rule. Besides, several Vaishnava Literature and Tiruvilayadal written by Paranjothi mirror the history of this age.
- 5. On Later Cholas:** There are several literatures that describe the rule of Later Chola Dynasty starting with King Vijayalayan. Seevaga Chinthamani, Valayapathi, and Kundalakesi describes the religious status of the Jains and Buddhas under the Chola Rule.
- (i) Veera Choliyam written by Buddha Mithirar and Kamba Ramayanam provide the sources to understand the Chola History.
 - (ii) Kalingathu parani an epic written by Jayangondaar gives a vivid description of the Kalinga War carried out by Karunakara Thondaiman,

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General of Kulothunga Cholan I. This literature discusses in detail the time zone and chronological events of the Chola Rule

- (iii) Moovarula written by Otta Koother shares the information on the three Chola Kings viz., Vikrama Cholan, Kulothungan II, and Rajarajan II.

B. Literature from Other Languages

In addition to the numerous literature found in Tamil Language, Tamil History has been discussed in the literature of other languages also with the same authenticity.

- (i) Arthasastra written by Kautilya, in Sanskrit makes references on Madurai City and the pearl produced in the Pandya Country.
- (ii) Dandin's Avanisundara Kathachara refers to history of the Pallava Era.
- (iii) Mahendravarman's Maththa Vilasa Prakachanam enables us to understand the history of the Pallava Era.
- (iv) Literature such as Chola Vamsa Charithai, Kongudesa Rasaakkal Savisthaara Charithai, written in Sanskrit brings a lot of historical evidences and references of the Era.
- (v) Ganga Devi's Madura Vijayam, written in Sanskrit makes a mention about the invasions on Madurai by Kumara Kampana of Vijayanagar. This also describes the victory over the Madurai Sultanate by Kumara Kampana, deployed by the Delhi Sultanate of Tughlaq.
- (vi) Pamba's Pamba Bharatham and Ranna's Beema Vijayam, both written in Kannada, provide the traditional information of the society, economy and life, also discuss on Rashtrakoota, Chalukya history in a descriptive manner.
- (vii) Another Kannada literature named as Kannada Desa Mahaana Tharangil gives a detailed description of the Vijayanagar Empire and the social life of that era.

C. Foreign Literary Sources

There are many literary works of foreign origin that give authentic information on the History of Ancient Tamil Nadu.

- (i) Indica written by Megasthenes ranks as the top most literature giving out a number of historical evidences of the past Tamil Nadu. There are several mentions on the Pandya Kingdom. There is a mention about the Houses created for the governance of the country. One can also get information on the status of social, political and commerce during the rule.
- (ii) Persian Wars written by Heratodus give information on the Overseas Trade by Tamil Nadu and also the various Port Towns of Tamil Nadu.
- (iii) Dalami's work called Global Map also mentions on the Overseas Trade and the Pot Towns of Tamil Nadu.

- (iv) Strabo's Notes reveal the Trade Relationship between the Pandya Country and the Rome. This literature also provides information on the political, social and economic status of Tamil Nadu under Pandyas.
- (v) Pilini's literary work named as Natural History gives an account of the Western Ports of Tamil Nadu.
- (vi) Ceylon's Literature, Mahavamsam and Deepavamsam written in Pali Language provide an authentic description of King Cheran Senguttuvan.

Foreign Visitors' accounts in the form of diary noting also contributes to the sources of evidence to the History of Tamil Nadu.

- (a) Chinese Traveller Pahiyan visited during the rule of Gupta King Chandragupta Maurya II has left many observations in the form of Diary.
- (b) Another Chinese Traveller Hieun Tsang has left a large number descriptive notes on the Tamil Nadu, during his visit to India in 7th Century AD.
- (c) Benjamin and Marco Polo give a detailed description of the Social Status and Social Life in Tamil Nadu. Marco Polo visited Tamil Nadu in 13th Century AD.
- (d) Ibin Batuta a traveller from Morocco gives an account of the Muslim Invasion on South India.

Thus, the archaeological evidences and literary evidences have made a sizeable and authentic information on the Tamil Nadu culture, heritage, economy, political and social conditions.

Check Your Progress

1. Who took up the research work at Baiyampalli in North Arcot District?
2. What does the Tirumukkudal stone inscriptions of Veera Rajendra Cholan reveal?
3. Who undertook the Periya Patnam excavation?

1.3 WHAT IS SANGAM?

Sangam is the Academy of Tamil Poets. The word has its origin from Sanskrit Language. The Sangam literature is the ancient Tamil literature of the period in the history of south India spanning from c. 500 BCE to 300 CE.

What is special about Sangam Age Literature?

It is believed that Sangam Literature provided the roadmap for the entire Tamil literature, life and values for the future generations of Tamils. The Sangam Literature was the composition by Tamil Poets belonging to both men and women who were from various professional backgrounds. These compositions were later on collected into various anthologies during 1000 A.D. They went into oblivion soon afterwards

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until they were rediscovered in the 19th century, by Tamil Scholars like U.V.Swaminatha Iyer, Arumuga Navalar, and C.W.Thamotharampillai.

Why the name: The name is after the Sangam Academies constituted with Divine Presence/Sages/Poets as Heads during the period.

Significance: There were patronized by the Pandya Kings.

- (1) The Primary Sangam (Thalai Sangam) was held at Thenmadurai. Chairman of the Sangam is said to be Sage Agastya. No literary work of Madurai Sangam survived.
- (2) The Middle Sangam (Idai Sangam) is popular by its literary work Tolkappiyam, authored by Tolkappiyar. Second Sangam was held at Kapadapuram. Initiated by Sage Agastya, it was later taken up by Tolkappiyar, a disciple of Agastya.
- (3) The Last Sangam (Kadai Sangam): The Last Sangam (Kadai Sangam) was organized at Madurai under Nakkeerar. This Sangam has contributed a large number of literary corpus in Tamil. The founder of this Sangam is Mudathirumaran

Three Sangams (Muchchangam)

While Early Sangam was founded at the then Madurai, Middle Sangam was functioning from Kapadapuram and the Last Sangam was founded at Madurai. It is learnt that the Early Sangam of Then Madurai (South Madurai) and Middle Sangam of Kapadapuram, submerged due to a deluge and the Third Sangam which is considered the Last Sangam, was established by the Pandya Kings at Madurai. The Sangam and its literature that we learn and understand belong to the Last Sangam of Madurai as other two Sangam's Literary as well as other resources went under the water world of Indian Ocean.

The Sangam Literature is referred to as the ancient Tamil Literature in the ancient South India known as Thamizagam or Tamilagam. *Akananooru*, *Kurunthogai*, *Natrinai* are the classic collections which contained 2381 poems composed by 473 poets of whom 102 were remaining as anonymous.

Categorization of the literature

Sangam Literature fell into two categories such as: Akam(Inner) and Puram(outer). The classification of Akam and Puram though not strictly adhered to, the interpretation mattered, and the literature got distinguished under the appropriate category logically.

Except *Paripaatal*, all other Sangam literature deal with human emotions and human relationships (K.A.Neelakanta Sastri, *A History of South India*, OUP(1955)).

Compilation: Sangam Literature was compiled in the 10th century into two categories on the basis of chronological order. 1) Pathinenmelkanakku 2) Pathinenkilkanakku

Pathinenmelkanakku ('the eighteen greater text series') comprised *Ettuthogai* and *Pattupaattu*. The rest were under *Pathinenkilkanakku* ('the eighteen lesser text series').

Tirukkural authored by Tamil poet and philosopher, Thiruvalluvar is considered the most important work among the literature.

While Thiruvalluvar focused on ethics, virtue, wealth and love, Mamulanar, who lived during the Sangam period, related his writings to the historical happenings of that age.

As quoted by the Indologist Kamil Zvelebil in the words of A.K. Ramanujam, 'In their antiquity and in their contemporaneity, there is not much else in any Indian literature equal to these quiet and dramatic Tamil poems. In their values and stances, they represent a mature classical poetry: passion is balanced by courtesy, transparency by ironies and nuances of design, impersonality by vivid detail, austerity of the line by richness of implication. These poems are not just the earliest evidence of the Tamil genius.'

Classical Literature

Sangam Literature is divided into Epics and other Literature.

- Epics that are prominent in Sanga Ilakkiyam: 1. *Silappathigaram* and 2. *Manimekalai*
- Elango Adigal authored the epic *Silappathigaram*. Seethalai Sathanaar authored the Epic *Manimekalai*.
- Sangam Literature includes: Pathupattu, Ettuthogai, Pathinenkilkanakku & Tolkappiyam.

Two Main Topics in Sangam Literature

1. Akattiyam
2. Tholkappiyam

The Popular Sangam Literature:

- A. *Tolkaapiyam* was written by Tolkaapiyar. Though considered as grammar, it encompasses the political and socio-economic scenario of that age.
- B. *Ettuthokai* (Eight Anthologies) comprises eight works:

Eighteen Greater Texts (*Pathinenmelkanakku*) comprise eight anthologies and ten idylls. Eight anthologies are:

1. *Ainkurunuru* was compiled by Pulathurai Mutriya Kudalur Kizaar. Consisting of 500 lines, it covers the 5 types of the thinai. Each thinai is dedicated with 100 poems speaks about Pandya Kings of Sangam Age.
2. *Akananuru* consists of 400 poems of the emotion based inner subjects. Pandya King Ukkira Peruvazudi got this compilation made. References on Maurya's Invasion, Thondai Nadu, Sangam Period local administration, marriage customs are available in this.

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3. *Purananuru* gives information on the Sanga Period Kings and rulers. This exhibits the warfare skills, charity qualities of that Age. It also brings the picture of domination of Aryas in Tamil Nadu.
4. *Kalittokai* was composed by 5 poets consisting of 250 poems giving a glimpse of the love and emotional life of 5 thinais (land styles).
5. *Kurunthokai* was compiled by Purikko. This contains 402 lines covering the life and habits of Samanas.
6. *Natrinai*: Consists of 400 poems narrating the rulers of the smaller kingdoms such as Omu, Pamu, Athigan, Ninnan, Malayan, and Panan. It mentions important places such as Thondi, Korkai, Maruthurpattinam, Punalvayil, Irappaiyur, and Kudanthai. It also presents the lifestyle and social beliefs, food habits and also dressing habits of the people living in the 5 different Thinai (Kurinji, Mullai, Marutham, Neithal and Paalai)
7. *Paripatal* is a resource to understand the religious life of Sangam Age.
8. *Patitrruppattu* is a compilation of poems on the Chera Kings. It also brings out the economic and social status of the Sangam Period.

Pathupattu (Ten Idylls) contains ten different literary works:

1. *Tirumurugatrupatai* was composed by Nakkeeran. This is in praise of Lord Muruga.
2. *Kurinchipattu* deals with the life style and people of Kurinji
3. *Malaipatukatam* is composed to bringout the akam aspects of life.
4. *Maaturaikkanci* describes the Kingdom of Madurai and the lifestyles. It also gives an account of the Warfare of Pandya King, Thalaiyalanganathanu Cheruvenra Pandiyan.
5. *Mullaippattu*, composed by Nipputhanaar deals with more of Mullai landscape and the people living in that landscape.
6. *Netunalvatai*, authored by Nakkeeran, deals with the Outer Factors such as Valour, Policies, Qualities and life in the Pandyan Kingdom led by Neduncheziyan.
7. *Pattinappalai* deals with the life and people of Paalai landscape.
8. *Perumpanatrupatai* was composed by Nallur Kadiyalur Uruthirankannar. This Literature informs on Kanchi King Thondaiman and also description of the sanga period instrument Yal.(musical instrument)
9. *Pournaratrupatai*: was composed by Mudaththaama Kanniyaar. The Literature deals with Scholars getting rewards from the Kings or Philonthrphists for their works. Motivating other Scholars to approach the same Kings for their rewards. More information on King Karikala Chola is discussed in this.

10. *Sirupanatruppatai*, composed by Nallur Naththathanaar, discusses the Charitable Provincial Chieftains holding the title of 'Kadai Ezu Vallalgal'. Many of the poems are considered older than Sangam Age and consist of 269 lines.

Pathinenkilkanakku comprises of eighteen works about ethics and morals.

Eighteen Lesser Texts: (*Pathinenkilkanakku*)

1. Naladiyaar
2. Nanmanikkatikai
3. Inna Narpatu
4. Iniyavai Narpatu
5. Kar Narpatu
6. Kalavali Narpatu
7. Aintinai Aimpatu
8. Tinaimoli Aimpatu
9. Ainthinai Elupatu
10. Tinaimalai Nutru Aimpatu
11. Tirukkural
12. Trikatukam
13. Acharakkovai
14. Palamoli Nanuru
15. Sirupangamulam
16. Mutumolikkanchi
17. Elathi
18. Kainnilai

The Sangam Span: (Sanga Kaalam) and the Social and Economic Practices

We need to understand the era of happening of Sangam Literature to have a glimpse of the parallel developments in the social and economic practices of the people living in that age. At the same time, the literature will portray the exact lifestyle and the ethos of the society and different segments of landscapes in the Sangam age.

Noted historians are yet to arrive at a consensus in determining the actual Sangam Period inferred out of the various sources of evidences that are available through the Literature and also the Stone with us at present. Generally, the Sangam Period or Sangam Span is calculated from Century 300 BCE to 300 AD.

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Table 1.1 Historians and their Estimated Period of Sangam

| Historian | Estimated Period of Sangam | Sources of the Evidences |
|--|---|--|
| V.Kanagasabai | Prior to 2000 years from now | Sangam Literature |
| V.R.Ramachandra Dikshithar & K.R.Srinivasa Iyengar | From 6 Century BCE to 5 Century AD Approximately 7000 years in total | Sangam Literature and Asoka's stone inscriptions |
| K.A.Neelakanta Sastri | 1 Century AD to 3 Century AD | Sangam Literature and stone inscriptions |

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Determining the Start of the Sangam Period

Many of the Brahmi inscriptions are considered the oldest usage of Tamil Language and their creations date back to 200 BCE. Unsupported by any other literary notes confirming the period, it is inferred that Sangam Age could have begun at 300 BCE. The majority of the literary experts and researchers nearly confirm the Age of Sangam as between 300 BCE and 300 AD. These conclusions have been drawn from the various historic evidences such as:

- Inscriptions on the stones of various locations of historic and cultural importance under different rulers of different dynasties.
- Archaeological surveys and excavation findings of ancient implements, articles and artefacts belonging to this age
- Literature in Tamil by the Last Tamil Sangam of Madurai. (As the literature that emerged during the first and the second Sangam of Tamil Nadu could not survive due to the deluges that destroyed the literary treasure and other evidences of Sangam Age, Pandya Kings established a fresh Sangam at Madurai which alone could reach the valuable Tamil Literature to the Tamil speaking World of the future).

Determining the End of Sangam Era

- The Epic *Silappadigaram* and Ceylon's epic *Mahavamsam* (in Pali language) explain the closing dates of Sangam Period as 200 AD.
- In *Silappadigaram*, there is a reference on the celebrations for Kannagi by the King Chera Senguttuvan, attended and honoured by Ceylon King Kayavahu. In Ceylon's popular Literature *Mahavamsam*, the reference of this function and King Kayavahu's participation is cited. This King Kayavahu ruled between 180 AD and 198 AD. This estimates the period of King Chera Senguttuvan as at the close of 200 AD. It could be determined that the same period of Last Sangam Age also falls in this era.
- Evidences and references in literature *Ettuthogai*, *Pathupaattu* bring out the references by Roman Travellers Pili and Dalami on the port towns of

Korkai, Musiri and Pukaar. These travelers lived in 200 AD which is also considered to be the end of Sangam period as 200 AD.

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- (d) *Pathitruppathu*, a popular literature in Tamil, refers to Chera Kings individually into two dynasties of Udiyan Cheralaathan and Irumborai. Sangam Chera Kings were given titles as Vaanavar, Villavar and Malayar. Senguttuvan's period is estimated as the last part of 200 AD. After him 4 kings have ruled and the logical 25 years per King leads to 300 AD which concludes Sangam Period.

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Table 1.2 Sources of Evidences to Determine the Sangam Age

| Sl.No | Sources of Proof | Types | Locations | Time Period |
|-------|--|--|----------------------------|-------------|
| 1 | Stone Inscriptions | Birami Inscriptions | Caves of Samana Sages | 300 BCE |
| A | Stone Inscriptions mentioning the existence of 5 States in Tamil Nadu namely, Chola, Pandya, Sathyaputhirar, Kerala Puthirar and Thamirabarani | Asoka's Inscriptions | Second Cave Inscriptions | 300BCE |
| B | Stone Inscriptions These inscriptions reveal the historic information on the Conquering of the Tamil Syndicates by Karavelar. It is inferred that the birth of Tamil Kingdoms dates back to 113BCE | Kalinga Karavelar | Hadikumba Inscriptions | Sangam Age |
| C | Stone Inscriptions confirming the re-gifting of the Brammadeya Villages by Paranthaga Nedunchadayan, originally gifted to him by Pandya King Mudukudumbi Peruvazhudi | Paranthaga Nedunchadayan | Velvikudi | Sangam Age |
| D | Stone Inscriptions revealing the tragic end of Poet Kabilar who chose to end his life by starving unto death | Sangam Poet Kabilar's Vadakkiruthal | Thirukoviloor | Sangam Age |
| 2 | Coins indicating the Trade and Merchandise dealings with Tamils and Romans | Augustus Ceasar's Time of Roman Coins were found | Nearby Madurai | Sangam Age |
| 3 | Archeological Evidences confirm the trade relations between Rome and Tamil Nadu during Sangam Age | Archeological Sources and Evidences | Arikkamedu near Pondichery | Sangam Age |
| 4 | Literary Evidences Though many Works are cited as Sangam Period Literature, only Two Major Literature Works are claimed to belong to Sangam period. | Pathuppaattu and Ettuthogai | Madurai Sangam | 300BC |

Conclusion of the Sangam Duration: It is generally accepted that Sangam commenced in 300 BC and concluded in 300 AD, as supported by various literature and historic evidences.

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Sangam Period References

- **Geographical References:** The South India as described in the historical references lead to the geographical area falling beyond the South of Thungabhadra and Krishna Rivers.
- **Trade & Commerce:** References on the Sangam Period are derived from various Foreigner Writings/Reports/History. Megasthenes, Strabo, Pliny and Ptolemy make a passing reference of the Western Contacts with South India on Commercial Trade and Merchandise.
- **Political references:** Inscriptions of Asoka recognize the Chera, Chola and Pandyan Kingdoms on the South of Mauryan Empire. References on the Kingdoms of Chera, Chola and Pandya are traced from the literary evidences of the Sangam Period. Tamil Kingdom references are also available at the inscriptions of Hathikumbha (Kharavela of Kalinga)

Geographical and Environmental Classifications: Tolkappiyam describes the thematic classification of the Sangam landscape and environment.

These classifications interleave the emotions in *akam* poetry to a specific landscape. *Landscapes* in Sangam Age are called Tinai.

Description of Tinai

- Kurinchi (Mountains and surrounding areas)
- Mullai (forests and adjacent areas)
- Marutham (agricultural fields and its surrounding areas)
- Neithal (sea and the coastal areas)
- Paalai (desert areas)

Puram poems do project classifications about Tinai but under a different context of activities rather than the landscapes Puram Tinai are as follows (identified with the activities in the areas).

- Vetchi
- Karanthai
- Vanchi,
- Kanchi,
- Uzhignai,
- Nochchi
- Thumbai
- Vaagai
- Paataan
- Pothuviyal

Populating the works after Rediscovery of the Sangam Literature

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First Sangam Text, *Thirumurugattruppadaï*, was brought out into print in the year 1851 by Arumuka Navalar.

In 1887, C.W. Thamocharampillai brought out the first of the Eight Anthologies (Ettuthokai) as *Kalithokai*.

U.V.Swaninatha Iyer brought out *Pattupattu* (Ten Idylls) in print form, in 1889.

More than 100 works were published by these scholars with scholarly commentaries.

- Tholkappiyam Nachinarkiniyar urai (1895)
- Tholkappiyam Senavaraiyar urai (1868)
- Manimekalai (1898)
- Silappadikaram (1889)
- Pattupattu (1889)
- Purananuru (1894)

Pattupattu english translation was brought out by J.V.Chelliah of Jaffna College in 1945.

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Check Your Progress

4. Who wrote *Tirukkural*?
5. Who is the author of *Manimekalai*?

1.4 TAMIL POWERS OF THE SANGAM AGE

Sangam Age witnessed a memorable rule under the various Kingdoms of Cheras, Cholas and Pandyas. Let us discuss each of these Tamil powers in this section.

Cheras

Chera Kingdom is said to have spread over the West Coast starting from Konkan on the Northern side to Kollam on the Southern side. Musiri and Thondi were the port towns of Chera Kingdom. Chera Kings were known for their territory expansions and sea borne warfares.

1. **Udayan Cheralathan:** The First Chera King was ruling from Vanji as his capital. In Purananooru, there are references of his victories in many Sea Borne wars. Some historians treat this King as an imaginary reference.
2. **Imayavaramban Neduncheralathan:** He invaded Himalayas and defeated the Aryans. He hoisted the Bow and Arrow flag of the Cheras on the Himalayas. He is titled as Imayavaramban due to this victory over the Aryans

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on the Himalayas. He defeated Romans and captured them. In the war between Chola King Verppakaradakkia Peruverarkilli and Imayavaramban Neduncheralathan, both the kings were killed.

3. **Palyanai Selkeluguttuvan:** Imayavaramban's brother Palyanai Selkeluguttuvan succeeded as the King. He captured Kongu Country. His territory expanded from West coast to East Coast. He divided his Empire into various sub divisions and gave it to his elders to rule provincially.
4. **Kalangai kanni Naarmudicheral:** He won Pooli Country. He defeated his rival Nannan at Kadambil Peruvayil. Further he defeated Athiyamaan Nedumaan Anji, who was ruling Thagadur.
5. **Kadarpiragottiya Cheran Chenguttuvan:** He was the most popular Cheran King. His brother Ilango Adigal is the author of *Silappathigaram*.
 - a. He defeated the Arya Kings of North India when he went to the banks of Ganges.
 - b. Senguttuvan defeated the Kongu Kings and brought them under his powers.
 - c. Kadambas, who were having Sea Supremacy indulged in Sea Piracy of the Foreign Ships. Senguttuvan brought them under control by defeating them and establishing Sea Supremacy over the Kadambas. He got the title 'kadarpiragottiya' (one who sent back the Sea Pirates back to the seas)
 - d. War with Pazayan: Provincial Chieftain Pazayan was defeated at Mogur by Senguttuvan.
 - e. War with 9 Chola Kings: In order to Coronate Perungilli as Chola King, Senguttuvan waged a war with 9 rebel Chola Kings and defeated them at Nerivayil. Perungilli was coronated at Uraiyur.
 - f. Senguttuvan invaded Himalayas and defeated Aryan Kings. Hearing the story of Kannagi, he decided to install a statue for Kannagi –the Goddess of Chastity. He defeated Kanaga Vijaya, Chieftains and made them carry the stones for Kannagi Statue at Kodunganur. This function was attended by King Kayavahu of Ceylon.

Cheran Senguttuvan ruled for fifty-five years and is considered the most popular King. After his rule there were notable Kings who ruled the Chera country.

1. Adu Kotpattu cheralaathan
2. Selvakadungo Vaziyaathan
3. Peruncheral Irumborai
4. Ilancheral Irumborai

Chola Kings

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Asoka's stone inscriptions mention about the Chola Kings of Sangam period. Chola Kingdom was spread from Venkata Hills on the Northern side to Vellaru on the Southern side; Kotta banks on the west to Bay of Bengal on the East.

Chola Country was also called as Cauvry Country. Their flag was decorated with Tiger insignia.

- A. **Kings of the First Order:** Chola Kings Sibi, Kanthan and Sembian are considered as the Kings of the First Order, who are portrayed as courageous, judicious and with unimaginable super human powers.

King Sibi is said to be an example for justice where he sacrificed flesh from his body as food to the vulture to release the dove which fell as prey to the vulture.

King Kanthan is claimed to have created the township of Kaveripoompattinam.

King Sembian is mentioned in Silappadigaram for his courage and Military Supremacy. He was a pioneer to the later Cholas in Military Efficiency.

- B. **Manu Neethi Cholan:** He was ruling from Thiruvavur. His policy for justice is exemplary. When his son ran over a calf under his chariot, the mother cow pulled the string and rang the palace bell for justice. Manu immediately decided that his son has erred and he should do justice. He punished his son with death under the chariot wheel.

- C. **Ilanchetchenni:** He is called as Cherupazhi Erinda Ilanchetchenni. He is considered as the most humble Chola King. When Mauryas tried to enter Tamil Nadu through Paazhi, by sending Sathiyar Puthiran (Kosar), Chenni defeated him and captured the fortress of Paazhi.

- D. **Karikala Cholan:** Karikala Chola is considered as an Emperor of Chola dynasty. He is praised in the Sangam Literature including Pattinapalai, Porunrartruppada. During his rule, he won Chera and Pandya Kings. He conquered Ceylon also, with the strength of his Navy. He constructed a dam across Cauvery River at Tiruchi which is claimed as the Engineering Wonder. It is called Kallanai (stone dam)

Apart from Wars, the Social and Economic status of Chola Kingdom developed well and Art and Culture grew well. Karikalan himself was an expert in 7 music systems.

- a. Sangam Period Chola history had a turning point with Karikala Cholan's Rule. He had to face Chera, Pandya and 11 Velir chieftains. In the war at Venni, Karikala Cholan defeated all his rivals and the Chera King Peruncheralathan who got injured on his back, killed himself by the practice of voluntary death by starvation facing the north.

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- b. He defeated 9 Velir Chieftains again in a war at Vagaip perunthalai.
- c. He captured Nagapattinam by defeating Nagas. He also defeated Kurumbas. He annexed the entire Chera territories. Entire Tamil Nadu came under his rule.
- d. Karikala chola conquered Aryans and invaded the Himalayas. These are also mentioned in the literature.

The last of Chola kings in the Sangam Period was King Kochenganaan.

Pandya

Pandya Kingdom in the Sangam Period is popular for their dedication to patronise Tamil and Tamil Sangam. The Pandya Kingdom was on the South Tamil Nadu covering Madurai, Ramanathapuram, and Tirunelveli.

Table 1.3 Pandya Kings and their Main Achievements

| No. | Name of the Pandya King | Main achievements |
|-----|---|--|
| 1. | Vadivambalam Ninra Pandiyan | He annexed territories in the northern side as the southern portion of his kingdom got submerged into the Indian Ocean. Tholkappiyam was published in his court. |
| 2 | Palyagasalai Mudukudumip peruvazuthi | Gifted Velvikudi village as donation to the Vedic Brahmins |
| 3 | Ariyappadai Kadantha Neduncheziyan | Ruled from Madurai. He won the Ariyans and hence the title. He gave his life when Silappadigaram Kannagi questioned his erratic judgement that Kovalan was found guilty. |
| 4 | Vetriver Cheziyan | Ruled from Korkai. He was contemporary to Chera Senguttuvan. |
| 5 | Thalaiyananganathu cheruvenra NeduncheZiyan | He won the Thalaiyananganam War and hence the title. At the end of Sangam Period, he was considered as Noble King. |
| 6 | Kanappereyil kadantha uggiraperuvazudhi | The last of Pandyas in Sangam Period. He was a poet and during his time Aganaanooru was composed. The last sangam was patronized by him. |

Territorial Chieftains

There were Territorial chieftains in Tamil Nadu during the Sangam Period. They were either under the three rulers Chera, Chola and Pandya or they were ruling outside the territories of these kingdoms. About 20 territorial chieftains were ruling in the Sangam Period.

Popular Chieftains:

1. Aai ruling Podigai hills falling south of Madurai
2. Pari ruled Purambu hills in the Pandya Kingdom. He donated his chariot to support the jasmine plant.
3. Kari was ruling in the Thondai Mandalam at Thirukkiviloor.

4. Ori was ruling the Kolli Hills.
5. Pegan ruled a hill region of Nallur. He is said to be a kind hearted king and he gave away his shawl to the peacock who was shivering in cold.
6. Nalli was ruling Thottimalai.
7. Athiyaman Neduman Anji was ruling from Thagadur and Kudirai Malai. He patronized poetess Avvayaar, who has given a lot of Tamil literature and also espoused Religious belief on Lord Murugan.
8. Nannan ruled Palkunra kottam.
9. Nalliyakodan was ruling the oyma nadu which is around Mahabalipuram.
10. Porunan was ruling the Western part of Podigai Hills near Madurai.
11. Pandiyan Maaran: He belonged to the Pandya dynasty ruling the territories around the Podigai Hills.
12. Thondaiman Ilanthirayan was ruling from Kanchi during the sangam period. He belongs to the Chola dynasty.

Apart from the Territorial Chieftains, Kadambas and Kogas were also ruling a few areas.

Conclusion: Sangam period Tamil powers were spread over the entire south starting from Venkata Hills on the North till Indian Ocean on the South; Arabian Sea on the West to Bay of Bengal on the East.

Check Your Progress

6. Who is the author of *Silappathigaram*?
7. Name the Chera king who got the title 'kadarpiragottiya'.

1.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Dr. S.R. Rao took up a research work at Baiyampalli in North Arcot District.
2. Tirumukkudal stone inscriptions of Veera Rajendra Cholan reveal the donations and support to the welfare activities such as study centres and hospitals.
3. The Periya Patnam excavation was undertaken by the Tanjore Tamil University.
4. *Tirukkural* is written by Thiruvalluvar.
5. Seethalai Sathanaar authored the Epic *Manimekalai*.
6. Ilango Adigal is the author of *Silappathigaram*.
7. Kadarpiragottiya Chera Chenguttuvan got the title 'kadarpiragottiya' (one who sent back the Sea Pirates back to the seas)

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1.6 SUMMARY

- History gets updated and the scope of study enhances as the additional sources are researched by the ongoing research works of the historians. There are abundant sources that have supported the study of Tamil Nadu History. These sources are archaeological sources, literary sources, foreigner's diary noting, etc.
- Excavations of buried treasures, buried cities and towns, buried tools, furniture, household utensils, workmen tools, weapons of the civil and armed life reveal details about a country's past.
- Many of the forts, temples and palaces situated in Tamil Nadu and Andhra, remind one of the rich architectural value and heritage of the past.
- Stone inscriptions play a very prominent role in establishing the theories formulated in confirming the historic facts relating to ancient history of Tamil Nadu. These inscriptions are said to be in Tamil Nadu as well as outside Tamil Nadu. Similarly, they are inscribed in languages such as Tamil, Brahmi, Prakrit, Sanskrit and Kannada.
- After the 7th Century AD, usage of copper plates for inscriptions increased. Pandyas, Chalukyas and other kings released copper plate inscriptions. These copper plate records releases give a lot of details on social and political events, religion and wars, etc.
- It is noteworthy that the coins of any age that is found by archaeological surveys reveal information about the era, territory, economic status, the year of minting and also the ruler by name or by image.
- Literary sources provide a vivid description of the status of the lifestyle, the internal and external cultural norms, taboos, social divisions, casteism, economic activity, poverty, primary vocation etc.,
- Literature that have been the sources of evidence for historians are divided into three major classifications: Inland literary sources, foreign literary sources, and foreigner's diary. In addition to the numerous literature found in Tamil Language, Tamil History has been discussed in the literature of other languages also with the same authenticity.
- Sangam is the Academy of Tamil Poets. The word has its origin from Sanskrit Language. The Sangam literature is the ancient Tamil literature of the period in the history of south India spanning from c. 500 BCE to 300 CE.
- While Early Sangam was founded at the then Madurai, Middle Sangam was functioning from Kapadapuram and the Last Sangam was founded at Madurai. It is learnt that the Early Sangam of Then Madurai (South Madurai) and Middle Sangam of Kapadapuram, submerged due to a deluge and the Third Sangam which is considered the Last Sangam, was established by the Pandya Kings at Madurai.

- Many of the Brahmi inscriptions are considered the oldest usage of Tamil Language and their creations date back to 200 BCE. Unsupported by any other literary notes confirming the period, it is inferred that Sangam Age could have begun at 300 BCE. The majority of the literary experts and researchers nearly confirm the Age of Sangam as between 300 BCE and 300 AD.
- Sangam Age witnessed a memorable rule under the various Kingdoms of Cheras, Cholas and Pandyas.
- Chera Kingdom is said to have spread over the West Coast starting from Konkan on the Northern side to Kollam on the Southern side. Musiri and Thondi were the port towns of Chera Kingdom. Chera Kings were known for their territory expansions and sea borne warfares.
- Asoka's stone inscriptions mention about the Chola Kings of Sangam period. Chola Kingdom was spread from Venkata Hills on the Northern side to Vellaru on the Southern side; Kotta banks on the west to Bay of Bengal on the East. Chola Country was also called as Cauvry Country. Their flag was decorated with Tiger insignia.
- Pandya Kingdom in the Sangam Period is popular for their dedication to patronise Tamil and Tamil Sangam. The Pandya Kingdom was on the South Tamil Nadu covering Madurai, Ramanathapuram, and Tirunelveli.

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1.7 KEY WORDS

- **Sangam Period:** It refers to the period of history of ancient Tamil Nadu and Kerala (known as Tamilakam) spanning from 5th century BCE to 3rd century CE.
- **Iron Age:** It was a period in human history that started between 1200 B.C. and 600 B.C., depending on the region, and followed the Stone Age and Bronze Age.
- **Inscriptions:** It refers to writings carved into something made of stone or metal.

1.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. How can literary sources of history be classified?
2. How is the literature from the Sangam Age categorized?
3. Write a short note on Sangam period references.

4. Who were the popular Pandya rulers during the Sangam Age?
5. Briefly mention the Territorial chieftains during the Sangam Age.

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Long-Answer Questions

1. Examine the various archaeological sources of Tamil history.
2. Discuss the different literary sources of Tamil history.
3. Discuss the famous Chera rulers during the Sangam Age.
4. Describe the Chola Kings who were popular during the Sangam Age.

1.9 FURTHER READINGS

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UNIT 2 SANGAM AGE: SOCIAL AND ECONOMIC CONDITIONS AND RELIGION

Sangam Age: Social and Economic Conditions and Religion

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Structure

- 2.0 Introduction
- 2.1 Objectives
- 2.2 Sangam Age: Society, Religion and Polity
- 2.3 Answers to Check Your Progress Questions
- 2.4 Summary
- 2.5 Key Words
- 2.6 Self Assessment Questions and Exercises
- 2.7 Further Readings

2.0 INTRODUCTION

Historians have accepted the Sangam period to have flourished somewhere between 500 BC and AD 300. The details of the social conditions and the economy have been revealed in the Sangam literature. Sangam literature offers insight into the practice of caste system, position of women, religious practices, etc. It delved into a plethora of issues ranging from the government, war, charity and renunciation to warship, trade and agriculture. This unit will discuss in detail the state of education, fine arts and polity in the Sangam period.

2.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the socio-economic conditions prevalent in the Sangam Age
- Discuss Sangam Literature in detail
- Examine the system of education prevalent in the Sangam Age

2.2 SANGAM AGE: SOCIETY, RELIGION AND POLITY

It is difficult to determine the chronology of the works of the Sangam age. Modern writers have dismissed the first two Sangams as pure myths. The inclusion of the supernatural agencies into the Sangams, incredibly long reigns ascribed to the Pandyan kings and the astoundingly long periods of duration assigned to the Sangams positively

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weaken the historicity of the Sangam tradition. The generally accepted period of the Sangam, especially the last one, is somewhere in between 500 BC and AD 300. However, L. D. Swamikkannu Pillai assigns the Sangam age to the seventh and eighth century AD. Dr. N. P. Chakravarthy pushes it back to the sixth century AD. While S. K. Iyengar, S. Pillai and K. K. Pillai place these works in the first and second century, Raghava Iyer, Sessa Iyer, Ganapati Rao and others place them in the third and fourth centuries AD as based on astronomical calculations.

The Academy at Madurai produced a large mass of literature dealing with a large variety of subjects ranging from grammar to pure romance. Social customs, religious practices, popular deities, art of war, folk tales, foreign trade and philosophical problems were also dealt by the Sangam poets. The Sangam seems to have done very useful work in the literary field. It collected the scattered literary pieces, edited them properly and tried to preserve them. It was a sort of parliament of letters, a censor board and an editorial committee. That we do not have examples of such academies elsewhere in India can be no reason why we should wholly reject the local tradition about them.

Society and Religion

The Sangam literature provides sufficient proof that cultures of the South and the North were fairly integrated in the far South. The caste system was not fully accepted and social divisions were primarily based on the basis of different professions of the individuals. Yet, the Brahmins, the Kshatriyas and the castes who had adopted fighting as their profession enjoyed a better status in society. The ruling class had virtually acquired the status of the Kshatriyas and adopted the practice of donating lands and other presents to the Brahmins to keep them appeased. Eight types of marriages were also accepted in the Tamil Pradesh and marriage was regarded as a religious institution. The position of women was better as compared to the North and they were employed even as bodyguards by the kings, nobles and other rich people. However, there are certain references to the practice of Sati, which means that because of the influence of the Vedic culture, deterioration in the status of women had started and the family was gradually becoming patriarchal. There were no untouchables in the society, but the status of the poor people had worsened.

The people in the far South accepted the Vedic religion of the Aryans. According to a widely accepted legend, Sage Augustya initially propagated the Vedic religion in the South. Many stories refer to his exploits of forcing the Vindiyas to submit, killing the demons, Ilbala and Vatapi, drinking the entire water in the sea and killing all demons who had found shelter beneath the sea. It is also believed that sage Augustya was responsible for the birth of Tamil literature and grammar. The name of another sage, Kaudinya, is also popular in this regard. He was also largely responsible for the propagation of the Vedic religion and Brahmanism in the far South. Many stone and copper inscriptions have referred to the grant of land and other articles to the Brahmins of Kaudinya's gotra by several rulers. The

people in the far South accepted the rituals and the Yajnas of the Vedic religion as a part of their religious ceremonies. But the Brahmins here accepted many religious traditions of the people of the South as well within its fold. The worship of God Murugana or Murukana is very popular in the South from very ancient times. He was, later on, accepted as the representative of God Kartikeya. Besides this, the worship of Siva, Krishna, Balrama, Vishnu and Indra also started in the South. The practice of sacrifices in Yajnas was also accepted in the South though it blended the Vedic rituals with the traditions of the South.

Jainism and Buddhism were also accepted by the people in the far South. Buddhism, probably, became popular in the South during the reign of Emperor Asoka. Several stupas such as *Dharamchakra* of Buddhism have been found at different places in the South. Later on, *Nagarjunakonda* and *Kanchipuram* became the centres of learning of Buddhism. Jainism also reached far South during the period of the Mauryas. Probably, it was first propagated by Bhadrabahu, who migrated to the South with the disciples when a widespread famine occurred in Magadha two hundred years after the death of Mahavira.

Thus, the *Sangam* literature provides us useful knowledge concerning the history of the far South till the third century AD. Though, of course, we have to take help from other sources as well. The glory of the South declined by the end of the third century AD. It revived itself in the sixth century AD when several ruling dynasties succeeded in establishing powerful states of their own in the South.

Sangam Age: Literature and other fields

The view of Prof. K. A. Nilakanta Sastri is that the Sangam literature, which combines idealism with realism and classic grace with indigenous industry and strength, is rightly regarded as constituting the Augustan age of Tamil literature. This literature is different from the Tamil literature of later periods. It alone can be called 'the unadulterated literature of the Tamils'. It is an isolated piece holding noticeably the different ideas, forms and ideals from later ones. It gives a clear picture of the Tamil society at a stage when Sanskritic ideas and forms were attempting to dominate the picture but had not met with much success. It reveals to us secular-minded people engaged in the battle of life in all its aspects and refusing to yield to religious fanaticism. It deals with secular matters relating to public and social activities like government, war, charity, renunciation, warship, trade and agriculture. It also deals with physical manifestations of nature such as mountains and rivers and private thoughts and activity such as conjugal thoughts and domestic life of the inner circle of the members of the family. They are called Puram and Aham. Puram literature deals with matters capable of externalization or objectification. Aham literature deals with the matters strictly limited to one aspect of subjective experience.

The Tamils were not strangers to another form of classifying literary themes viz. Aram, Pand, Inbam and Vidu. These are the four goals of life and the literature, which deals with them, falls under the corresponding sections. This classification is

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not much different from the Aham, Puram classification because Aram, Porul and Vidu come under Puram and Inbam.

The poets played an important role in the social life of the people. They were a source of education and performed the functions of laudatory and instructive nature. They showed the spirit of universal kindness and benevolence. Among the poets and thinkers of the Sangam age, Talkapparrar, Valluvar, Inlango Adigal, Sittalai Sattanar, Nakkiranar, Kapilar, Paranar, Auvaiyar, Mangudi Mnudanar and a few others are outstanding.

The great grammatical work *Tolkappiam*, the ten poems (*Pattuppattu*) the eight anthologies (*Ettuttagai*) and the eighteen Killkkanakku works and two epics (*Silappadikaram* and *Manimekalai*) all belong to the Sangam age. There are other works, which have completely or mostly perished and have left behind either only their names or just a few stray stanzas quoted by the commentators. The exact literature consists of 7334 poems and we come across 490 mentioned poets besides 102 anonymous pieces. Of these 7334 poems, 1612 are the *Tolkappiam* Sutras and 1330 *Kural* aphorisms.

Tolkappiyam is the oldest Tamil grammar written by *Tolkappiyar*. It is divided into three major parts. The *Pattuppattu* is a collection of ten long poems. Of these *Mulaippattu*, *Kurinjipattu* and *Pattinappalai* belong to Aham and the rest are Puram. The eight anthologies are *Narrinai*, *Kuruntogai*, *Aigurunuru*, *Patiruppattu*, *Paripadal*, *Kalittogai*, *Ahananuru* and *Purananuru*. Some of them belong to Aham group and the others to Ponam group. The same is the case with the eighteen Killkkanakku works. The two epics, *Silappadikaram* and *Manimekalai*, are a grand epic treatment of an indigenous story, the first part of which is dealt with in *Silappadikaram* by *Ilango Adigal* and the second part in *Manimekalai* by *Sittalai Sattanar*. The *Kural* was composed by *Valluvar*. It is divided into three divisions—Aram, Porul and Inbam. It consists of 1330 stanzas. It pays considerable attention to matters pertaining to government and hence the Sangam polity has often been called the *Kural* polity. While the author of the *Kural* mentions the king and his associates, their qualifications and some of their functions, he does not mention the contemporary condition in a factual record. He speaks of an ideal king. He does not exhaustively deal with all the contemporary institutions. He only chooses the prominent and major political institutions and draws an ideal code of behaviour for them. *Dr. S. Krishnaswami Iyengar* and *V. R. Ramchandra Dikshitar* have compared the *Kural* with the *Arthashastra* of *Kautilya*. It is true that there are certain similarities between the two works, but that does not mean that the author of the *Kural* was indebted to *Kautilya* for his views. The view of *Dr. N. Subrahmanian* is that most probably both *Valluvar* and *Kautilya* borrowed from a common source.

Education during Sangam Age

The Tamil society of the Sangam age was an advanced and civilized society. Education was not merely known and encouraged but was a widespread social

activity. The pattern of education was not merely reading and understanding of books, but also listening to the learned persons. It was believed that the advice given by wise and experienced persons was like a support on a slippery ground. Those who listened to the learned were the very abode of humility. Education of a secular nature was not the peculiar preserve of any particular community or caste, sex or station in life. The Sangam scholars belonged to all the classes. It was believed that education gave self-confidence and dignity to men and hence was sought after.

The Brahmins must have pursued the traditional Vedic studies and the kings must have pursued horse-riding, target-practice, wrestling, etc. The merchants and loyal servants were probably more interested in arithmetic for professional reasons. The Brahmins were interested in astronomy. Fine arts were cultivated by special artisans. J.A. Kanakkayar was a teacher who collected a group of students and taught them literature and grammar.

Teachers who collected a large number of students and organized education on a large scale were called Kulapatis. The teacher was paid either in cash or in kind by the students. The ideal student was a dependable assistant or help to the teacher in time of emergency or danger. He gave much wealth to the teacher. Corporal punishment inflicted by the teacher on the student was not objected to. Some students stayed in public rest houses and led a mendicant's life.

The number of Sangam poets might be nearly 500. They lived within a period of three or four centuries and many of them belonged to the same generation. Their number included kings and women.

Works on grammar like the *Tolkappiyar*, on poetics and mathematics were subjects studied by every student. Astronomy was allied to mathematics. The fine arts like music, dance, drama, painting, building architecture, sculpture, etc., were specialized in by the hereditary artists. Much of the teaching was oral. The students wrote but sparingly and got practically everything by heart.

Fine arts during the Sangam Age

Among the fine arts, painting was greatly developed. The walls of the houses of the rich people and courtesans were painted with appropriate colours. In the theatre, screens were painted with suitable scenes. There was a treatise on painting, which elaborately dealt with the different systems of painting of moving objects and static objects. On the ceilings of houses and palaces, many objects and scenes were painted.

Sculpture was a familiar plastic art to the Tamils. The material used by the sculptors was of a perishable nature and hence there is no concrete evidence about the Sangam sculptures.

Dance, drama and music were allied fine arts and they received princely encouragement. They were developed to a rare degree. The art of dance had in a sense reached perfection in those days. Dance was performed by both men and women. Tamil art influenced the foreigners also.

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Economy

Agriculture was the main occupation in this Age. Rice was mostly grown by the people. Some other crops grown included ragi, sugarcane, cotton, pepper, ginger, turmeric and different fruits. Handicrafts were famous during this Age which included making of ornaments such as beads, stones and ivory, metal works and carpentry, weaving, stones and ivory. These products were in great demand as trade both internal and external was flourishing well in the Sangam Age. Merchants carried the goods on carts and on animals back and forth. However, internal trade was conducted through the barter system.

Polity

There are references to three powerful kingdoms in the Sangam works, viz. the Cholas, Cheras and Pandyas. Their innumerable vassals added to their power and glory. The achievements of the kings were praised by the poets and many kinds of myths and legends were associated with one another to praise their patrons who actually did not have the position of the provincial governors of the Mauryas or the Guptas. It is difficult to say which out of the three kingdoms mentioned above was the earliest. It may be presumed that their origin was not later than the third century BC.

1. The Cheras: The earliest Chera king about whom we have any information was Udayan Cheralathan. It is said that he fed sumptuously both the intending parties at Kurukshetra and won the nickname of 'Udayan of the Big Feed'. The view of P. T. Srinivasa-Iyengar is that this refers to the celebration for Sraddha for the dead heroes in the Mahabharata war. Udayan ruled from the capital city of Vanchi, which has been variously identified. He was a great warrior and is said to have defeated Satakarni II, the Satvahana king.

Nedum Cheralathan was the successor of Udayan. He won a naval victory against a local chieftain on the Malabar Coast. He possessed a large army. He defeated the Yavanas and imprisoned many of them. Later on, they were released for a large ransom. Nedum is said to have 'quelled the valour of Northern kings up to the Himalayan region.' The view of P. T. S. Iyengar is that Nedum might have marched a few miles north of the Chera kingdom, possibly up to the Konun. However, his court poets praised him to the skies by saying that he conquered Northern India. Nedum built many temples and performed many sacrifices. This shows that Brahmanism had a considerable influence in the Chera kingdom. Nedum assumed many high-sounding titles like *Imayavaramban* (He whose fame is as high as the sky). These high-sounding titles are really misleading because the territory of this king was a small one. Nedum was killed in a duel with the Chola king Virarkilli.

Nedum Cheralathan had many sons from many wives. His two sons from his Chola wife were Senguttuvan and Ilango Adigal. Ilango Adigal became an ascetic and immortalized his brother Senguttuvan through the epic poem *Silapadikaram*.

Cheran Senguttuvan alias Kadalpirakottiya Chenkuttuvan was probably the greatest Chera king of the Sangam age. His achievements have been described by his court poet Paranaar. He might have emulated Parasurama tradition of throwing a weapon into the sea. Chenkuttuvan made a journey to the Himalayas to bring a stone for making the idol of Kannaki. However, this does not mean that he led an expedition to the North as a conqueror to prove his martial valour and prowess. Chenkuttuvan reached the Northern hills, cut a piece of rock and left a mark on a stone. He consecrated a temple for Kannaki and on that occasion Gajabahu, King of Ceylon, and a prince of Malwa were present among the high dignitaries.

The history of the Cheras after the death of Cheran Chenkuttuvan is not eventful. Various petty kings ruled the country one after the other. Slowly and steadily, the Chera kingdom disappeared from the scene of history.

2. The Cholas: The origin of the Cholas is not certain. Tradition connects them with the Manu of the Puranas. The first Chola king was one Uruvappahrer Ilam Setsenni, who ruled from Uraiyur (Urandai). He possessed 'many beautiful chariots' and had fabulous wealth.

The greatest Chola king of the Sangam age was Karikala Chola. He was the posthumous son of Uruvappahrer Ilanjetchenni. The early life of this ruler was not happy. An attempt was made by the relatives of his father to snatch the throne. He was imprisoned but he came out of it by sheer good luck. The author of *Vattinapalai* describes how Karikala re-established himself on the throne. Karikala was the victor of many battles. In the first Battle of Venni near Tanjor, Karikala defeated the kings of Pandyas and Cheras and their innumerable vassals. A potter woman of Venni sang songs about the victory of Karikala. The second Battle of Venni made Karikala the master of an extensive dominion including Tondaimandalam. A confederation of nine kings and their vassals was routed in the battlefield of Vahaiparanpalai. The Pallavas of Kanchi and the Kurumbas were compelled to accept suzerainty. He prevented the migration of his subjects to other countries. During his rule, forests were cleared and inducements were offered to agriculture and trade.

Karikala shifted his capital from Uraiyur to Kaveripattanam (Puhar). He did so because he wanted to control his possessions by means of naval power, and because he could better encourage foreign trade from that place. A beautiful picture of the new capital of Karikala is given by the author of *Pattinapalai*. It is said that the city was with strong walls in which was placed the Goddess of victory. It was furnished with a door on which a tiger-crest was carved. Brahmanical sacrifices were encouraged during his reign. He was also a patron of literature.

It is said that as Karikala had no enemies, he left his capital with a sword and an umbrella and proceeded to the North up to the foothills of the Himalayas. The view of Seshadri Sastri is that Karikala ruled during the early second century. The suggestion of P. T. S. Iyengar is that 'the most probable period when Karikala

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flourished was the end of the fourth and the beginning of the fifth century, the central year of his reign being AD 400.'

There is not much to write about the later history of the Cholas. The Chola kingdom was plunged into chaos and confusion. Karikala had two sons. Nalankilli ruled from Uraiyur and Mavalattan ruled from Kaveripattanam. In due course, the successors of Nalankilli and Mavalattan became deadly enemies. They fought to the finish in the Battle of Kariyaara. However, the Chola family survived for over a century with various ups and downs.

3. The Pandyas: The Pandyas of Madurai had an ancient past. Many Pandya rulers seem to be mythical heroes. Palyagasalai Mudukudumi Peruvaludi was the earliest known Pandya king who ruled from Madurai. He was a follower of the Vedic religion. He constructed many sacrificial altars. It appears that he was a heroic soldier whose fame spread to the North. He might have defeated some petty rival tribes but his achievements were glorified by the court poets. It is said that he yoked his enemies to a plough and ploughed the streets.

Aryappadaikadanda was the fourth king after Palyagasalai Mudukudumi Peruvaludi. His name is mentioned in the *Silapadikaram*. He is said to have defeated the Aryan kings of the North. That is why he was given the title of Aryappadaikadanda, which means 'he who conquered the Aryan soldiers.' His achievements are recorded in the *Maduraikkanji*. It is said that he died broken-hearted when he learnt that he had unknowingly ordered the execution of an innocent person. He was succeeded by his brother.

The greatest Pandya king of the Sangam age was Nedunjeliyan of Talaiyalanganam. He was the hero or the Madurai Kanchi, the longest of the Ten Idylls. At the time of his accession, he was a young man and the neighbouring Chera and Chola kings declared war on him. However, he met the combined armies of the Cheras and Cholas in the historic field of Talaiyalanganam and defeated them. The Chera king was captured and thrown into a dungeon. Mangudi Marudan, a poet patronized by him, wrote the *Maduraikkanji* in which he described the city of Madurai and gave advice to the king to give up martial activity and become peace-loving. Nedunjeliyan was a great patron of art and literature. The city of Madurai was beautified so that it could compete with the important capitals of the North. Foreign trade was encouraged and agriculture was improved. He became the hero of many legends.

The last great Pandyan king of the Sangam age was Kadalul Maintha Ukkirap Peruvaludi. He was a poet and a patron. He defeated Vengai Marban, the ruler of Kataiyar Kovil, a forest fortress. He was a contemporary of the great Chola Perunarkilli, who performed the imperial sacrifice.

Among the feudatories of the Pandyas, the greatest was Pari who ruled over the Parambu and is reckoned by tradition as the greatest among the patrons

of those times. His patronage of Kapilar, the great poet, is proverbial. The three crowned monarchs became jealous of Pari and invaded his Parambu. When they could not take it by storm, they called him to a conference and treacherously killed him.

*Sangam Age: Social and
Economic Conditions
and Religion*

There were a number of local chieftains who played a vital role in the history of the Sangam Tamils. The tripartite struggle among the Cheras, Cholas and Pandyas dug their grave. By about the fifth century AD, the Sangam glory disappeared.

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Check Your Progress

1. What does Aham literature deal with?
2. Name some of the poets and thinkers of the Sangam Age.
3. Who composed the *Kural*?
4. What was the main occupation of people during the Sangam Age?
5. Mention some of the crops that were grown in the Sangam Age.
6. Who was the successor of the Chera king Udayan Cheralathan?
7. Name the court poet who described the achievements of Chera Senguttuvan.

2.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Aham literature deals with the matters strictly limited to one aspect of subjective experience.
2. Among the poets and thinkers of the Sangam age, Talkapprar, Valluvar, Inlango Adigal, Sittalai Sattanar, Nakkiranar, Kapilar, Parananar, Auvaiyar, Mangudi Mnudananar and a few others are outstanding.
3. The *Kural* was composed by Valluvar.
4. Agriculture was the main occupation of people during the Sangam Age.
5. Rice was mostly grown by the people. Some other crops grown included ragi, sugarcane, cotton, pepper, ginger, turmeric and different fruits.
6. Nedum Cheralathan was the successor of Udayan Cheralathan.
7. Chera Senguttuvan's achievements have been described by his court poet Parananar.

2.4 SUMMARY

- The generally accepted period of the Sangam, especially the last one, is somewhere in between 500 BC and AD 300.

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- The Sangam literature provides sufficient proof that cultures of the South and the North were fairly integrated in the far South. The caste system was not fully accepted and social divisions were primarily based on the basis of different professions of the individuals. Yet, the Brahmins, the Kshatriyas and the castes who had adopted fighting as their profession enjoyed a better status in society.
- The position of women was better as compared to the North and they were employed even as bodyguards by the kings, nobles and other rich people. However, there are certain references to the practice of Sati, which means that because of the influence of the Vedic culture, deterioration in the status of women had started and the family was gradually becoming patriarchal.
- The people in the far South accepted the Vedic religion of the Aryans. According to a widely accepted legend, Sage Augustya initially propagated the Vedic religion in the South.
- Jainism and Buddhism were also accepted by the people in the far South. Buddhism, probably, became popular in the South during the reign of Emperor Asoka. Several stupas such as Dharamchakra of Buddhism have been found at different places in the South.
- The view of Prof. K. A. Nilakanta Sastri is that the Sangam literature, which combines idealism with realism and classic grace with indigenous industry and strength, is rightly regarded as constituting the Augustan age of Tamil literature. This literature is different from the Tamil literature of later periods.
- The poets played an important role in the social life of the people. They were a source of education and performed the functions of laudatory and instructive nature. They showed the spirit of universal kindness and benevolence. Among the poets and thinkers of the Sangam age, Talkapprar, Valluvar, Inlango Adigal, Sittalai Sattanar, Nakkiranar, Kapilar, Paranar, Auvaiyar, Mangudi Mnudanar and a few others are outstanding.
- The great grammatical work *Tolkappiam*, the ten poems (*Pattuppattu*) the eight anthologies (*Ettuttagai*) and the eighteen Killkkanakku works and two epics (*Silappadikaram* and *Manimekalai*) all belong to the Sangam age.
- The Tamil society of the Sangam age was an advanced and civilized society. Education was not merely known and encouraged but was a widespread social activity. The Brahmins must have pursued the traditional Vedic studies and the kings must have pursued horse-riding, target-practice, wrestling, etc. The merchants and loyal servants were probably more interested in arithmetic for professional reasons.
- Among the fine arts, painting was greatly developed. The walls of the houses of the rich people and courtesans were painted with appropriate colours.

In the theatre, screens were painted with suitable scenes. There was a treatise on painting, which elaborately dealt with the different systems of painting of moving objects and static objects.

- Agriculture was the main occupation in this Age. Rice was mostly grown by the people. Some other crops grown included ragi, sugarcane, cotton, pepper, ginger, turmeric and different fruits. Handicrafts were famous during this Age which included making of ornaments such as beads, stones and ivory, metal works and carpentry, weaving, stones and ivory.
- There are references to three powerful kingdoms in the Sangam works, viz. the Cholas, Cheras and Pandyas. Their innumerable vassals added to their power and glory. The achievements of the kings were praised by the poets and many kinds of myths and legends were associated with one another to praise their patrons who actually did not have the position of the provincial governors of the Mauryas or the Guptas.

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2.5 KEY WORDS

- **Caste System:** It is a form of social stratification that divides Hindus into four main categories - Brahmins, Kshatriyas, Vaishyas and the Shudras.
- **Sati:** It was a historical Hindu practice, in which a widow sacrifices herself by sitting atop her deceased husband's funeral pyre.
- **Patronage:** It refers to the support that kings, popes, and the wealthy have provided to artists such as musicians, painters, and sculptors.

2.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on the position of women in the Sangam Age.
2. What were the popular art forms that flourished during the Sangam Age?
3. What were the achievements of Nedum Cheralathan?
4. Write a short note on the rule of the Cheras.

Long-Answer Questions

1. Examine the socio-cultural environment of the Sangam Era.
2. Discuss in detail the nuances of Sangam Literature.
3. Explain the state of education during the Sangam Period.

2.7 FURTHER READINGS

NOTES

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UNIT 3 THE KALABHRAS AND THE EARLY PANDYAS

*The Kalabhras and
The Early Pandyas*

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Structure

- 3.0 Introduction
- 3.1 Objectives
- 3.2 The Age of Kalabhras
 - 3.2.1 Sources and Information on Kalabhras Rule
 - 3.2.2 Spread of Jainism and Buddhism in Tamilagam
 - 3.2.3 Legacy of the Kalabhras
- 3.3 Early Pandyas
 - 3.3.1 Social, Economic and Cultural Contribution
- 3.4 Answers to Check Your Progress Questions
- 3.5 Summary
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3.0 INTRODUCTION

The rule of the Kalabhras has often been described as a dark period in history. They were primarily invaders from Karnataka who ruled entire Tamil Nadu between 3rd and the 7th century C.E. Literature, grants and inscriptions provide information about the rule of the Kalabhras. The administrative system of Kalabhras displayed consistency and a definite system of governance. However, they met their downfall after the Cheras, Cholas and Pandyas decided to unite and put an end to their rule. This unit will discuss in detail the rule of the Kalabhras and the early Pandyas. The prominent Pandya rulers and the socio-economic conditions prevailing at the time will also be analysed.

3.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss in detail the rule of the Kalabhras
- Analyze the sources providing information on the rule of the Kalabhras
- Discuss the rise of the early Pandyas

3.2 THE AGE OF KALABHRAS

The Third Century reign from 250CE to 690CE is also called as the Interregnum. It is interpreted as the interval when the normal administration or government is

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suspended and the period falls in between two successive reigns or regimes. Though branded by a few as a 'Black Age', few other historians certainly uphold the rule as a stable rule and the zenith period for the spread of Jainism and the wider usage of Prakrit language in Tamil Nadu.

- It is a controversial rule and rulers. To understand clearly, we need to understand and formulate our theories on Kalabhras, as projected in the History by the historians.
- Whether Kalabhras are from the Royal families? While Dr. Rajamanikkanaar does not accept them as from the Royal family, Krishna Sastri confirms that they are from Royal Family though there are varying inputs on their status, Kalabhras are considered to be from the Royal Background and that they had their own country. The historical sources do indicate that they belong to the Royal Families of Bordering Hill Kingdoms.

Kalabhras' Aggression: Kalabhras are depicted in the history as the invaders from Karnataka, who ruled entire Tamil Nadu, with Kaveripattinam as their capital. Kalabhras displaced the ancient Chola, Pandya and Chera dynasties, who by virtue of lack of strong successors had to submit to the force. Traditional powers in Tamil Nadu surrendered to the Kalabhra Authority. Kalabhras subdued powers of Pandyas, Cholas and Cheras – brought them under a common authority. Their flag incorporated all the three insignia of Chera, Chola and Pandya.

The Geographical Domain: Kalabhras ruled the geographical landscape from Venkata hills (Tirupathi Hills) spread over to Kanyakumari. At the zenith of their power, Kalabhras rule extended to Lanka also. Kaveripattinam grew into a centre of maritime, political and social activities.

The Duration of The Rule of Kalabhra Dynasty: The reign of Kalabhras is claimed to be between 3rd and the 7th century C.E. The Kalabhras were at their peak for nearly 75 years in the 7th century CE. This resulted the Kalabhra Dynasty. Though historians do express their difference of opinions in the Kalabhra rule and the duration, it is widely accepted by a majority of the historians that the rule lasted for 3 centuries. Except a few sources, there are no historical evidences of sources establishing the factual positions of the history.

The Invasion Strategy

The invasion strategy of the Kalabhras is discussed below:

The capture of Thondai Nadu (Thondai Mandalam)

Driven out of their own native country by the Kadamba King, the earliest Kalabhra Pulli made an exit from Northern Venkata Hills towards Thondai Nadu, where Pallavas were the rulers. During the two invasions, Kalabhras could not succeed due to the strong Pallava King Pappadevan and also during the Rule of Pallava King Sivaskanda Varman. Due to the political uncertainties in the Thondai Nadu, Kalabhras captured Thondai Nadu in the 3rd and 4th century CE. This king is

mentioned as Kootruva Nayanar in Thiruthonda thogai, as published in Periya Puranam.

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Annexing Chola Nadu

After infiltrating into the Thondai Nadu, Kalabhras moved towards the South and invaded Chola Nadu. Chola Nadu at that juncture did not have a stable rule and strong rulers. Succession disputes and internal disturbance in the society also contributed to Kalabhras' success. It is also claimed that they could provide a stable Rule and also could ensure some public good.

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3.2.1 Sources and Information on Kalabhras Rule

There are no artefacts or monuments or inscriptions that are found to have been left by the Kalabhras dynasty. Scattered informations are available in certain Buddhist and Jain Literature which are the sole sources of information on Kalabhra rule.

By design, they did not leave any artefacts or monuments as in the case of the other dynasties. According to these literature, Achyuta Vikranta of Kalavr Kula (Kalabhras ruler) kept many Chola, Chera, Pandyas kings imprisoned. These prisoner kings were ordered to compose Navalar Charithai in praise of Kalabhras.

Text from early Cholas mentions about King Achyuta Vikranta of the Kalabharakula, who ruled the Chola country from Kaveripumpattinam. He followed Buddhism.

The Karnataka inscription refers to Kali Deva and Velvikudi grant refers to Kali arasan (meaning wicked king of Kalabhras)

A. Literary Sources

1. According to Poygai Alvar, the Vengadam hill was the habitat of elephants, in which the 'Kuravars' or 'Kurbas' lived. He observes that, the Tamil term 'Kuravar' used by the early Alvars is corruption of 'Kuraba', who were residents of this area and also of Kurnool, Mysore, Salem, Coimbatore and the Nilgiris. He mentions the names of Kurubalakota, Kurubalpatti, Kuruba Nagalapuram, Kurumba Palayam, Kurumbapatti, Kurumbharhalli etc. in various areas. He says Kurabas or Kuravar were a verile people, who were in possession of Tirupathi Hills and surrounding area before Pallavas conquered it. Kalabhras are claimed to be from Karnataka.
2. Tamil Navalar Charithai poems number 154-157 (four) mention about Kalabhras. The note further informs that Achutha Kalappaalan, Kalabhra King, who ruled from Nandi Hills was ruling the entire Tamil Nadu from the Chola Country. This note further confirms that Chera, Chola and Pandya kings were subordinated to Kalabhras under a single rule.
3. Kootruva Nayanar mentioned in the Periya Puranam belongs to Kalabhras Tribe. Being one of the 63 Nayanmars he is mentioned as Kalappaalan by Nambiyandaar Nambi.

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4. In the 5th Century Buddadattar, a Tamil Buddhist wrote a book called *Vinayavinichayam* in the language of Pali. Achyuta Vikrantan, Kalabhra King, who ruled from the Chola Kingdom, is praised in this book as Kalabagulanandan. Aganaanuuru and kalladam literature too mentions about Kalabhras.
5. Buddadatar composed another literary work called *Abidammavataram*, when Vikranthan (kalabhra) was very popular.

B. Grants and Inscriptions

1. Velvikkudi grants (of Pandya King Parandaga Nedunjadayan) mention and confirm the defeat of Kalabhras at the hands of Kadungon who is also called as Maa Kadungon.
2. Kuram grants (of King Parameswarar I) have confirmed the victory of Kalabhras by the Pallavas. Simha Vishnu retrieved Chola Country from the Kalabhras.
3. In the Vaikunda Perumal Inscriptions at Kanchi, it is shown that one Mutharaiyan attended the Coronation Ceremony of Pallava King Nandi Varma Pallava. Some historians believe that Muttaraiyar (Mudirajas) are the descendants of Kalabhras, who lived in the uplands of Karnataka (Hampi Region), and Tirupati (Vengadam) Hills. The areas of Hampi and Tirupati hills were part of Dandakaaranya in Deccan India.
4. Senthalaithun Inscriptions describe one Big Bidugu Mutharaiyan Kalvar Kalvan is from the Kalabhras.
5. Thirupugalur Inscriptions mention one Nerkunram Kilar, a Kalabhra King.
6. Kotra Mangalam and Vinayadithya's Hariharar grants refer to Kalabhras
7. Kalabhras ® karabhras ® kurabhras = kurabaskurabars « kuravarskurubas « kuruvass « kurubas
8. Kurubas are a major community in Karnataka, who are also present in large number in western districts of Tamil Nadu. The community speaks Kannada dialect.

Historians' Views on the Kalabhra's origin

- T.A. Gopinatharao opines that based on the Kanchi inscriptions, it can be inferred that Kalabhras are Mutharaiyar. The title *Kalvar* is interpreted in the Prakrit language as Kalabhras. Hence Kalabhras are Mutharaiyars.
- M. Ragava Iyengar differs from the opinion of T.A. Gopinatharao and argues that Kalabhras are Peasant Kalappalars belonging to Tamil Nadu and not outsiders. He cites an evidence from a literature Yapperum kalagam wherein the Kalabhra King Achuthavikkandan is said to have supported and sponsored the Brahmins.

- S. Krishnasami Iyengar firmly defends that the Kalabhra King cited in Yapperum Kalagam is originating from Nandi Hills, north of Tamilagam, in the Karnataka area. Hence, they are not Tamils. He takes examples from Sangam Literature to take a step ahead to associate Kalabhras to the Kallar Tribes lived in Venkata Hills (Tirupathi) and their Chief Pully was a Kalabhra. Due to the suppression by Andhra Kings and also the strong Pallava Kings, this tribe entered into Thondai Nadu and later established their Rule in the Chola Kingdom. Later they moved and acquired the Pandya Kingdom. He further claims that in the later part of the history, Mutharaiyars lived in Tanjore and Kodumbalur are the descendent of Kalabhras.
- S. Krishnasami Iyengar's arguments and conclusions are widely accepted by the other contemporary Historians including N. Subramanian.
- K.R. Venkatarama Iyer's opinion differs when he relates Kalabhras to the early 5th Century CE living near to Bengaluru and Chittor. Living nearer to Sravanabelagola in the beginning, Kalabhras were driven away by the Kadamba Kings, they later moved eastwards and entered into the Tamil Nadu at the close of 5th Century CE. The grants refer to them as Kaliyarsar and Kalikulam, it is related to Kalabhras. The point of entry into Tamil Nadu at the end of 5th Century CE is not acceptable to N. Subramaniam as his description of Kalabhras existed prior to 3rd Century CE.
- Venkayya cites Murthinayanaar Purana and Tiruvalayadal Purana information's on the Kalabhra's capturing Tamil Nadu. Besides, in the War of Thalaiyalanganam, one of the opponents to King Nedunchezian is considered to be Erumaiyuran, who is a Kalabhra.
- P.T. Sreenivasa Iyengar reiterates that Kalabhras are to be considered Tamil Small Rulers of Tamil Nadu as Chera Chola and Pandya Kings have praised them with Tamil verses.
- Maraimalai Adigal confirms that Kalabhras belong to Karnataka State. This opinion he holds due to the recent sources of historic evidences confirm the theory. The sources relating to Kalabhras are available more in Karnataka. In one of the inscriptions at Hoskote Stone Monument, a mention of Kalavara Nadu is seen. There is also a mention in the inscriptions that Kadamba King Kagustan is a declared enemy of the Kalebora Tribals. In Asoka's Inscriptions mention on a tribe Kalapuriar, point to the Kalabhras, as per the theory of Maraimalai Adigal.
- T.V. Sadasiva Pandarathar takes an analytical view that Kalappalar and Kalabhras are two different tribes. While Kalappalar means peasants from Kalappaz near Thanjore. According to him, the mention in Periya Puranam on Kuutruvanayanaar leads to Kalappalar and not Kalabhras. However, the recent grants available near Dalavaipuram reveal that Kaliyarsan of Chinnamanur Grant and Kalappalar of Dalavaipuram Grant are one and the same.

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- T.V. Mahalingam opines that Oliyars belonging to Oli Nadu situated in the Southeast side of Tamil Nadu, can be considered as Kalabhras taking the lead from the Velvikudi grants.
- This argument is not fully acceptable to N. Subramaniam and he denies that Venkata Hills Kalabhras and Oli Nadu Oliyars do not have any connection, whatsoever.

Other Arguments

1. Dr. Panneerselvam subscribes to the view that Kalabhras are rulers from Venkata Hills and further agrees to the concept that Kalabhras and Mutharaiyars are the same.
2. K.P. Aravanan stresses that Kalabhras are Tamils.
3. Natana Kasinathan views that Kalabhras belong to Velir tribe from South of Mysore and Northern border of Tamil Nadu.
4. Apart from all these arguments, it is also concluded that Kalabhras are from Kolar District, Karnataka and they were the followers of Jainism.

It is also observed conclusively that the Kalabhras entered Tamil Nadu through Thondai Nadu and later on sneaked into the Chola Kingdom and annexed Pandyan Kingdom leading to their reign in the entire Tamil Nadu.

3.2.2 Spread of Jainism and Buddhism in Tamilagam

The Kalabhras were both Jains and Buddhists in their religious practices. Early Kalabhras were Buddhist and later Kalabhras were Jains who made Kanchi centre of Buddhism and Madurai centre of Jainism. Buddhist viharas and Jain monasteries were built in large numbers.

The spread of Jainism and Buddhism, into Tamil Nadu was more spelt, after the invasion of Kalabhras from Karnataka which has its origin and long history there.

Historians portray Kalabhras rule as a dark period in the history of Tamizhagam this could be due to the fact that Jain culture was a challenge to the Brahmin culture during Kalabhra era. Buddhism also grew in Kalabhras era from Kanchi, thereby suppressing the Brahmins and the spread of Brahminism. Besides, Brahmins were reduced in their positions and possessions. Grants were not continued as before. During Chera, Chola and Pandya reign, in the age of Brahmanism, the kings used to grant vast lands to the Brahmins of the temples. The Brahmins became rich and often mistreated the people belonging to lower caste. This was the main reason for the Kalabhras to revolt and attack the Brahmins, dethrone the king and establish their own rule. When they came into power they executed Brahmins on large scale, and put ban on custom of granting lands to the Brahmins, collection of taxes from villages to run the temple affairs. The Kalabhras

were called 'Evil people' by the citizens of Chola, Pandyan kingdoms because of their barbaric attitude towards Brahmins and nobles of Royal family.

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3.2.3 Legacy of the Kalabhras

- Best of the legacy left by Kalabhras could be the streams of Jainism and Buddhism in the religious framework.
- Kalabhras also established the stability in their rule and dispelled the instability in the governance as well as the internal chaos and intolerance.
- The administrative system of Kalabhras also displays a sense of consistency and a definite system of governance.
- Kalabhras' pattern of administration was identical and followed in the same way throughout the Kalabhras period.
- During their administration, there was not much development in society, but few steps of development were seen under them in few fields of society, including Literature and Administration.
- For administration purpose, the country was divided into large provinces, namely Naadu, Mangalams/Kurams, Urs.
- Literature growth is also attributed to them as the immortal great works in Tamil were written in Kalabhras Era.
- The three Kings of Chera, Chola and Pandya were brought under a single umbrella of command and a common flag was adopted keeping the three insignias together.
- Prakrit, a northern language was widely used in Tamil Nadu and benefitted in general.
- Trade and Commerce, Maritime activities were also thriving during Kalabhras' reign.
- Port City was filled with activities and development.

Literature: Jaina Sangam founded by Kalabhras encouraged the growth of Tamil literature. The immortal great works of Kalabhras age include: *Kural*, *Silapadigaram* and *Manimegalai*. The authors of these classics were themselves Jains and Buddhists.

Downfall of Kalabhras - The Kalabhras kept on invading territories belonging to the Cheras Cholas, Pallavas. To put an end to this anarchy, the three kingdoms of South Tamil region came together. King Simhavishnu son of Simhavarman 2 the Pallava king defeated the Kalabhras. Similarly, Pandyan king Kadungon ended the Kalabhra rule in a coalition with Pallava Simhavishnu. He is credited for the triumph of Brahmanism over the evil Kalabhras. The Chola Pallava and Pandyas regained their powers in South India. Kalabhras were displaced in the 7th Century CE by the revival of Pandya and Pallava Powers in Tamil Nadu.

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Check Your Progress

1. Who is the author of *Vinayavinichayam*?
2. Name some of the works of literature produced during the rule of the Kalabhras.

3.3 EARLY PANDYAS

The Pandyas regained control of the territories by defeating the Kalabhras and established their empire again. Some of the early Pandya rulers have been discussed as follows:

1. **Pandiyan Kadungon (576-600 AD):** Kadungon is responsible for the historic event of bringing an end to the Kalabhra's rule in Pandya Kingdom. He defeated the Kalabhras and also recaptured the power of Pandya Kingdom. He brought back the Pandya pride to Madurai, paving way for various developments by the future Pandyas. He is regarded as the Pandya king responsible for establishing the First Pandiyan Empire.
2. **Maravarman Avani Sulamani (600-625 AD):** King Maravarman Avani Sulamani is the son of Pandiyan Kadungon.
 - a. He started the practice of using titles such as Maravarman, Sadaiyavarman.
 - b. Pandiya and Pallava Wars started from the period of Maravarman Avani Sulamani.
3. **Cheziyan Vendan (625-640 AD),** son of Maravarman Avani Sulamani, continued the establishment of Pandiya Empire.
 - a. He continued Pallava War.
 - b. He defeated the Cheras and got the title of 'Vanavar'.
 - c. He made friends with Chalukyas in the process of defeating the Pallavas.
 - d. At the stage of the last leg of his tenure, Hiuen Tsang visited Kanchi.
4. **Maravarman Arikesari (640-670 AD):** Arikesari assumed the powers of Pandya Kingdom on the death of his father, King Cheziyan Vendan, in 640 AD.
 - a. He had the titles of Koon Pandiyan and Sundara Pandiyan.
 - b. Velvikudi copper grants portray him as an able Warrior and list out the victory fides of the King.
 - c. He captured Chola City Uraiyr on the northern side.
 - d. He contained the Teritorial chieftains at the south of Pandya Kingdom.
 - e. He conquered the Cholas living on the northern side.

- f. He also defeated the Cheras living in the western side of Tamil Nadu.
- g. He defeated and contained Kalabhra King at Kodumbanur.
- h. At Sankaramangai, he defeated the Pallavas.

Arikesari was a Jain. Nayanar Thirugnanasambandar influenced him to embrace the Saiva faith. Pandya State under his rule flourished in the trade and pearls were also exported to foreign countries establishing a robust economic activity.

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- 5. **Arikesari Parangusa Maravarman (710-765 AD):** After Maravarman Arikesari, Kochadaiyan Ranadheeran became the Pandya King. His rule brought more territories under the Pandya Kingdom.
 - a. He had to fight the Pallavas initially. Pallava King Nandivarman invaded Pandya Kingdom and he was defeated.
 - b. Parangusa Maravarman defeated the Malava King.
 - c. He also defeated the Gangar and brought them under Pandya Kingdom territory.
 - d. He was an ardent Shivite and the Pandya State reached its peak during his rule.
- 6. **Nedunchadaiyan Paranthagan (765-790 AD):** He was a very powerful King who annexed more territories like the earlier kings.
 - a. He defeated the Pallava King Nandivarman at Pennadagam and restored control.
 - b. He fought with the Kongu kings and annexed Kongu nadu.
 - c. He won the Venad territory and brought in a lot of plundered wealth into Pandya Kingdom.
 - d. He also defeated the Mutharaiyar and Velir Chieftain Aai.
 - e. Nedunchadaiyan Paranthagan was a Vaishnavite and he is rated as the most powerful Pandya King who annexed more territories during his rule to the Pandya Kingdom.
 - f. He built a Vaishnavite Temple at Kongu Nadu.
 - g. He Built a Temple in Anamalai for Vishnu.
 - h. He donated to Vaishnavite temples and patronized them.
- 7. **Varaguna Pandiyan (800-830 AD)**
 - a. Pandya Kingdom spread over the Chola territories during this tenure.
 - b. Mutharaiyar near Tanjore came under the Pandya Rule.
 - c. Pallava King Nandivarman was defeated during the tenure of Varaguna Pandiyan.
 - d. Pandyan territories were expanded upto Pennaiyar in Thondai nadu.
 - e. He was a Shivite and was a donor to Religious activities.

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8. Seemara Seevallaban (830-862AD)

- a. He defeated Chera King at Vizignam.
- b. He invaded Ceylon and defeated Senan I.
- c. With plundered Wealth from Ceylon, He returned to Madurai.
- d. Nandivarman III of Pallava Dynasty waged a war to recover the lost Pride of Pallavas. He won the War at Thellar.
- e. Seemara Seevallaban lost Northern territories of the Pandya Kingdom.

9. Varaguna Pandiyan II (862-880 AD)

- a. To recover the lost territories of Chola and Thondai Mandalam territories, Varaguna Pandiyan invaded Idavai town.
- b. Sensing the danger looming around Pallavas due to Pandiyan dominance, Pallava King Aparajithan combined with Aditya Cholan waged a war on Pandyan Kingdom. They defeated Varaguna Pandiyan and captured territories lost in the earlier wars.
- c. Gangar King Prithivirajapathi I was killed in the Thiruppurambiyam war.
- d. Thiruppurambiyam War changed the fortunes of the Pandiyan Kingdom and the Chola Kingdom.
- e. Thiruppurambiyam War set the trend for the Chola Kingdom to expand their rule in Tamilnadu for the next 200 years from Thungabadra on the North to Kanyakumari on the South.
- f. He was charitable and patronized and donated for Thiruchendur Temple rituals.

10. Paranthaga Pandiyan succeeded his brother Varaguna Pandiyan II.

- a. Tanjore and Kodumbanur territories were captured by him and the Chieftains subdued.
- b. Following Jainism, Paranthaga Pandiyan donated to Jain Institutions.
- c. In vellore war, the Cholas defeated the Pandyas and captured Madurai.

11. Veerapandiyan: Rajasimhan's son Veerapandiyan

- a. He recaptured Madurai from the Cholas, when the Cholas were engaged in a war with the Rashtrakootas.
- b. Adithya chola killed Veerapandiyan and took control of Madurai again.

With this war, the rule of Early Pandyas' Rule in Pandya Kingdom came to an end.

3.3.1 Social, Economic and Cultural Contribution

The social and economic status of the people as well as the cultural progress during this period has been discussed below.

Social status

Early Pandyas created a social set up based on villages. Brahmins, agriculturists, traders, and artisans formed the society.

Brahmins were found as higher castes; agriculturists as the middle deckers and the rest of the lot as lower level.

Brahmins: They were addressed as Vedics and Gurukkals. Their living places were named as Brahmadeyam. They formed a council in villages and were administering. They also enjoyed the patronage and status from the Kings. Brahmins were found to be engaged in trade also. Their women followed the Dhanur month Fasting and other fastings. The Brahmins were found to worship Krishna as their presiding deity.

Agriculturists: Addressed as Vellalas, they were engaged primarily in agricultural farming. They lived in families. Father and mother were given predominance. They also served the Kings by building the temples. Vellalas also formed a village council and administered. Landless agriculturists were dependent on the Landlords and took a share of the produce.

Other artisans and traders: Rest of the subjects were found categorized in the lower category of the society. They included shepherds, carpenters, artisans—all types of traders.

The villages were found to be under the control of Landlords called Nattars during the Early Pandya Kingdom Rule.

Economy

The economic system of the Early Pandya Kingdom consisted of agricultural production. The agricultural produce was shared by the landlords and the Landless labourers called Kudi. People stayed permanently in the villages and the produce was shared between the Landlords and the Kudi representatives. Apart from this, some worked for survival through wages.

Livestock trade was also present in the economy. Agriculturists also reared the cattle and shepherds. There was production of Milk and the produce was exchanged for other items under the barter system.

People donated produce and items to the temples and the temples sold them to the public. This became the fund for the temples. Temple based economic activity is considered as the special feature of the Early Pandya Kingdom.

Money in circulation was called coins named as 'kaasu'. Kasu was made of gold. The medium of exchange was determined based on the quantity of Paddy in exchange with other commodities.

Society and Heritage

Religion and Culture had remarkable growth in the Early Pandya Rule.

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Religion: People worshipped Lord Muruga (Subrahmanya). Temples were built in Tiruchendur, Tirupparankunram and Anamalais.

King Varagunavarman I embraced Saiva cult under the influence of Nayanar Thiru Gnana Sambandar. Due to this, Saiva thrived and Jainism declined. With the efforts of manickavachagar, and his literature, the Saiva cult grew as Saiva Siddantham (Saiva philosophy).

In the Period of Early Pandyas: Jains were more and they were found in Pallimadam, Kuranthai. Influence of Buddhism cult was found less penetrative in this regime. In Tirunelveli, one Buddhist monk called Dharmapala was living. Vacchira Bodhi was another Buddhist teacher, mentioned in the Buddhist literature.

Supremacy of Vaishnavism over Saivism: In the Early Pandya Regime, Vaishnavism took the supremacy as the Kings Nedunchadaya Paranthakan, Srimara Srivallaban were patronizing the Vaishnavism. Srivilliputtur turned out to be the centre of Vaishnav Cult.

Alwars spread the Vasihnava Philosophy. Nammalvar, Madurakavi Alwar, Periyalwar and Andal spread the Vaishnava principles.

Architecture: During this era, Temple constructions was found to be an important contribution of the Pandyas.

Temples were found in three major classifications:

- (1) Cave Temples
- (2) Monolith temples
- (3) Constructed Temples

Architecture and style: The architecture followed in the Cave Temples and monolith temples represent the Pallavan model as well as the Rashtrakoota model of temple building.

Pillayarpatti temple constructed as a cave temple belongs to the 6th century AD. Malayadikurichi Cave temple is near Sankarankovil. Tiruparankunram Cave Temple sculptures are more adored.

Early Pandyas' Monolithic Temple is found in Kalugu Malai. It belongs to the 8th century.

Besides, there are many constructions found in the Era of Early Pandyas which are of various designs and architectural styles. Some are constructed as Half stone and Half bricks and some are full stone structures. Early Pandyas preferred Ashtanga Vimana types of temples in general.

Living examples of Pandya Temples:

1. Ambasamudhram Erichavudayar temple
2. Koodalagar temple, Madurai
3. Kutralanathar Temple
4. Thiruvaleeswarar Temple

Conclusion

*The Kalabhras and
The Early Pandyas*

Thus, the Early Pandyas dedicated and strengthened their religious faith through building temples of a combined architectural style and design followed by Pallavas, Rashtrakootas and Early Pandya's own Temple Structure with Eight Vimanas. Society developed in a better way with taking up various vocations with agriculture as primary occupation.

With the plunders during their invasions, Early Pandyas got huge wealth and at the same time due to wars they lost territories as well as wealth.

The rule came to its dusk during the last King Veerapandian, who was deceived and killed by Adithya cholan before capturing Madurai.

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Check Your Progress

3. Name the ruler who brought an end to the rule of the Kalabhras in the Pandya kingdom.
4. Which Pandya ruler got the title of 'Vanavar'?
5. What were the three types of temples built during the rule of the Pandyas?
6. Give examples of temples built during the rule of the early Pandyas.

3.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. In the 5th Century Buddadattar, a Tamil Buddhist wrote a book called *Vinayavinichayam* in the language of Pali.
2. The immortal great works of Kalabhras age include: *Kural*, *Silapadigaram* and *Manimegalai*.
3. Kadungon is responsible for the historic event of bringing an end to the Kalabhra's rule in Pandya Kingdom.
4. Cheziyan Vendan defeated the Cheras and got the title of 'Vanavar'.
5. The three types of temples built during the rule of early Pandyas were cave temples, monolith temples and constructed temples.
6. Some examples of Pandya temples are Ambasamudhram Erichavudayar temple, Koodalagar temple, Madur, Kutralanathar Temple, and Thiruvaleeswarar Temple.

3.5 SUMMARY

- The Third Century reign from 250CE to 690CE is also called as the Interregnum. It is interpreted as the interval when the normal administration or government is suspended and the period falls in between two successive reigns or regimes.

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- Kalabhras are depicted in the history as the invaders from Karnataka, who ruled entire Tamil Nadu, with Kaveripattinam as their capital. Kalabhras displaced the ancient Chola, Pandya and Chera dynasties, who by virtue of lack of strong successors had to submit to the force.
- Kalabhras ruled the geographical landscape from Venkata hills (Tirupathi Hills) spread over to Kanyakumari. At the zenith of their power, Kalabhras rule extended to Lanka also.
- There are no artefacts or monuments or inscriptions that are found to have been left by the Kalabhras dynasty. Scattered informations are available in certain Buddhist and Jain Literature which are the sole sources of information on Kalabhra rule.
- The Kalabhras were both Jains and Buddhists in their religious practices. Early Kalabhras were Buddhist and later Kalabhras were Jains who made Kanchi centre of Buddhism and Madurai centre of Jainism. Buddhist viharas and Jain monasteries were built in large numbers.
- During Chera, Chola and Pandya reign, in the age of Brahmanism, the kings used to grant vast lands to the Brahmins of the temples. The Brahmins became rich and often mistreated the people belonging to lower caste. This was the main reason for the Kalabhras to revolt and attack the Brahmins, dethrone the king and establish their own rule.
- Jaina Sangam founded by Kalabhras encouraged the growth of Tamil literature. The immortal great works of Kalabhras age include: Kural, Silapadigaram and Manimegalai. The authors of these classics were themselves Jains and Buddhists.
- The Kalabhras kept on invading territories belonging to the Cheras Cholas, Pallavas. To put an end to this anarchy, the three kingdoms of South Tamil region came together. King Simhavishnu son of Simhavarman 2 the Pallava king defeated the Kalabhras. Similarly, Pandyan king Kadungon ended the Kalabhra rule in a coalition with Pallava Simhavishnu.
- Kadungon is responsible for the historic event of bringing an end to the Kalabhra's rule in Pandya Kingdom. He defeated the Kalabhras and also recaptured the power of Pandya Kingdom.
- The Pandyas regained control of the territories by defeating the Kalabhras and established their empire again. Some of the early Pandya rulers were Pandiyan Kadungon, King Maravarman Avani Sulamani, Cheziyan Vendan, Maravarman Arikesari, and others.
- Early Pandyas created a social set up based on villages. Brahmins, agriculturists, traders, and artisans formed the society. Brahmins were found as higher castes; agriculturists as the middle deckers and the rest of the lot as lower level.

- The economic system of the Early Pandya Kingdom consisted of agricultural production. The agricultural produce was shared by the landlords and the Landless labourers called Kudi. People stayed permanently in the villages and the produce was shared between the Landlords and the Kudi representatives. Apart from this, some worked for survival through wages.
- Religion and Culture had remarkable growth in the Early Pandya Rule. People worshipped Lord Muruga (Subrahmanya). Temples were built in Tiruchendur, Tirupparankunram and Anamalais. Jains were more and they were found in Pallimadam, Kuranthai. Influence of Buddhism cult was found less penetrative in this regime.
- Temple constructions was found to be an important contribution of the Pandyas. Cave temples, monolith temples and constructed temples were common during this period.
- The Early Pandyas dedicated and strengthened their religious faith through building temples of a combined architectural style and design followed by Pallavas, Rashtrakootas and Early Pandya's own Temple Structure with Eight Vimanas.

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3.6 KEY WORDS

- **Dialect:** It is a particular form of a language which is peculiar to a specific region or social group.
- **Jainism:** It is an ancient religion from India that teaches a path to spiritual purity and enlightenment through disciplined nonviolence (ahimsa, literally 'non-injury') to all living creatures.
- **Buddhism:** It is an ancient religion that developed from the teachings of the Buddha, a teacher who lived in northern India between the mid-6th and mid-4th centuries BCE.

3.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. What was the geographical extent of the rule of the Kalabhra dynasty?
2. How did the Kalabhras come to power?
3. Write a short note on the origin of the Kalabhras' rule.
4. What led to the downfall of the Kalabhras?

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Long-Answer Questions

1. Examine the sources and information on Kalabhras Rule.
2. Discuss in detail the rise of Pandya rulers after the rule of the Kalabhras.
3. Analyze the social, economic and cultural conditions prevalent during the rule of the Early Pandyas.

3.8 FURTHER READINGS

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BLOCK - II
THE IMPERIAL CHOLAS AND
THEIR ACHIEVEMENTS

The Imperial Cholas

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UNIT 4 THE IMPERIAL CHOLAS

Structure

- 4.0 Introduction
- 4.1 Objectives
- 4.2 Rulers of Chola Empire: Raja Raja I, Rajendra I and their Achievements
- 4.3 Socio-Economic and Religious Condition
- 4.4 Answers to Check Your Progress Questions
- 4.5 Summary
- 4.6 Key Words
- 4.7 Self Assessment Questions and Exercises
- 4.8 Further Readings

4.0 INTRODUCTION

The Chola period was characterised by growth and prosperity. Rulers like Rajaraja the Great and Rajendra I took the Chola Empire to great heights. The Chola rulers pursued a policy of war and conquest and extended the geographical expanse of their rule. There was growth of art and literature as well. In addition, the social and economic condition of the people were relatively better. This unit will discuss in detail the achievements of the Chola rulers. The social and economic condition of the people as well as the religious practices will also be examined.

4.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss the achievements of the Chola rulers
- Examine the social and political condition during the Chola period
- Explain the religious practices of the people during the Chola period

4.2 RULERS OF CHOLA EMPIRE: RAJA RAJA I, RAJENDRA I AND THEIR ACHIEVEMENTS

The Chola kingdom was a very ancient one. There is a reference to the Cholas in the Mahabharata. They are also mentioned in the account of Megasthenes and the inscriptions of Ashoka. Katyayana also refers to the Cholas. The *Mahavamsa*

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refers to the relations between the Cholas and the rulers of Ceylon. Ptolemy also refers to the Cholas. The Sangam literature refers to many Chola princes who were models of justice. The Periplus gives us information about Porus and inland towns of the Chola territory. The kingdom of the Cholas included modern Madras, several others districts of Tamil Nadu and the greater part of the Mysore State.

Rulers of Chola Empire

The Chola dynasty was one of the most important ruling dynasties in the ancient India. It maintained a well-organized administrative system. It is famous for its promotion to local self-government. Important Chola rulers and their achievements are discussed as follows:

A. Vijayalaya (AD 850–871)

The founder of the Chola dynasty of Tanjore was Vijayalaya. He was a feudatory chief of the Pandyas. He also conquered the valley of Kosala and the lower valley of Kaveri.

B. Aditya I (AD 871–907)

The independent kingdom of the Cholas was created by Aditya I, the son and successor of Vijayalaya. Aditya helped his overlord, the Pallava King Aparajita, against the Pandyas, but did not remain loyal to him for long. Near about AD 893, he fought against Aparajita and killed him in a battle. He then occupied the entire territory of Tondaimandalam and became a sovereign ruler. He also occupied most of the territories of the Pandyas and the Western Gangas. He made Tanjore his capital, beautified it, and built several temples of Siva there. Thus, the foundation of the greatness of the Cholas was laid by Aditya I.

C. Parantaka I (AD 907–953)

Parantaka I was an ambitious ruler and engaged himself in wars of conquest from the beginning of his reign. His main conquest was that of Madurai. The Pandya ruler, Rajasinha II, sought the help of the Ceylonese king. Yet, he could not defend his kingdom against the attacks of Parantaka. It was a difficult task, but Parantaka succeeded in capturing Madurai and reduced it to obedience and order, though the task kept him busy for many years. Parantakas also defeated the Bana Country with the help of his ally Prithvipati II, the Western Ganga ruler. Thus, by his successive victories, he established an extensive empire.

The Rashtrakutas could not tolerate the new rising power of the Cholas in their neighbourhood. The Rashtrakuta king Krishna III attacked Parantaka I and defeated the Cholas in a decisive battle at Takkolam in AD 949. This defeat gave a rude shock to the imperialist ambitions of the Cholas. Rather, for the next thirty-two years they remained an insignificant power in the politics of the south, though sometime during the reign of Sundara Chola or Parantaka II, the successors of Parantaka I, the Cholas, probably, succeeded in recovering Tondaimandalam from the Rashtrakutas.

D. Rajaraja the Great (AD 985–1014)

The credit for reviving the lost glory of the Cholas went to Rajaraja who proved himself as the great ruler of the Cholas. He pursued a policy of war and conquest and defeated the Western Gangas, the Eastern Chalukyas of Vengi, the Pandyas of Madurai, the Gangas of Kalinga, and the Cheras of Kerala and, thus, extended his empire and influence to the far south. Rajaraja also laid the foundation of the greatness of the navy of the Cholas. He conquered Kurga, the entire Malabara coast and a part of Ceylon, with the support of its navy. He also conquered the Maldives islands and attacked the islands of the south-east. He befriended King Tungavamana of Srivijaya Empire of the south-east Asia. He placed Vimaladitya, the younger brother of Saktivarman I, on the throne of Vengi and married his daughter to him which ultimately prepared the way for the union of the Eastern Chalukyas and the Cholas. Thus, Rajaraja succeeded in the establishment of a fairly extensive empire in the far south.

Rajaraja was one of the greatest rulers of South India. He was a conqueror, an empire builder, a good administrator and a patron of art and literature. He laid the foundation of the greatness of the navy of the cholas who, afterwards, became one of the foremost naval powers in south east Asia. He also laid the foundation of the local self-government in the administration of the Cholas. The navy and the local self-government were primarily the contributions of Rajarara to the chola Dynasty. Rajaraja was a Saiva. He constructed the saiva-temple of Rajmajeshwari which has been regarded as a remarkable specimen of Tamil architecture. However, he was a pious and a tolerant ruler. He also patronized Buddhist *Viharas* and monasteries.

E. Rajendra I (AD 1014–1044)

Rajendra pursued the policy of conquest and annexation adopted by his father and raised the power and prestige of the Cholas to its highest. His period was the period of zenith of the glory of the Cholas. He defeated and annexed the kingdoms of the Pandyas and the Cheras of the extreme south, he conquered Ceylon, though, and in AD 1029 south Ceylon became free from his control. He foiled the attempt of the Chalukya Jayasimha to conquer Vengi and, during his later years, he attacked and plundered the kingdom of the Chalukya king, Somesyara I. The Western Chalukyas accepted the river Tungabhadra as the dividing line between their boundary and the boundary of the Chola kingdom. Proceeding through Kalinga, Orissa and Bastara, Rajendra attacked West Bengal and defeated the Pala ruler Mahipala. However, he annexed no territory in North India. His main purpose in attacking the north was to get fame. His navy attacked the Srivijaya Empire which was a great naval power in south-east Asia at that time and forced it to accept his suzerainty. Thus, he increased the prestige of his naval power in the Arabian Sea and succeeded in safeguarding the trade of his empire on high seas.

Rajendra, thus, was a great conqueror. He was the first Indian ruler who established the supremacy of Indian Navy in the Arabian Sea. Besides, he was a capable ruler and a good administrator. He patronized art and learning. He gave

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liberal grants to educational institution. He founded the city of Gangaikonda-cholapuram and made it his capital. Therein, he built beautiful palaces and temples and a lake named Cholagangam, which was sixteen miles in length. Rajendra proved even greater than his father, Rajaraja the Great, and expanded the glory of the Cholas which was established by his father.

F. Rajadhiraj I (AD 1044–1052)

Rajendra was succeeded by his son Rajadhiraj I. Mostly, he remained busy in suppressing the revolts in Ceylon and the Pandya territory. In AD 1052, he succeeded in defeating the Chalukya ruler Somesvara, but was himself killed during the course of the battle. He was succeeded by his younger brother, Rajendra II.

G. Rajendra II (AD 1052–1063)

Rajendra fought against the kings of Ceylon and the western Chalukyas and succeeded in defending the frontiers of his empire.

H. Virajendra I (AD 1063–1070)

Rajendra II was succeeded by his younger brother Virajendra I. He kept his suzerainty over Ceylon and Srivijaya Empire and defeated the Chalukya rulers Somesvara I and Somesvara II.

I. Athirajendra

He succeeded his father Virajendra, but he was soon killed in a rebellion. The main dynasty of the Cholas ended with the death of Athirajendra. After him, Kulottunga I (AD 1070–1118) the great-grandson of Rajaraja I, ascended the throne. Kulottunga I defeated the ruler of the Pandya kingdom and that of Kerala. He married his daughter to a Ceylonese Prince and kept diplomatic relations with Kannauj, Kamboja, China and Burma. He also brought prosperity to his empire.

J. Kulottunga I

He was succeeded by Vikram Chola, Kulottunga II, Rajaraja II, Rajadhiraja II, Kulottunga III, Rajaraja III and Rajendra III respectively, who, put together, ruled for more than a century. However, the powers of the Cholas gradually declined during their reign. The neighbouring rulers of Pandya, Hoysala, Kakatia and Eastern Gangas constantly threatened their territory and went on occupying parts of it. Ultimately, in AD 1258, the Pandya ruler Sundara forced the Chola Rajendra III to accept his suzerainty and that finished the independent status of the Cholas.

Check Your Progress

1. Who was the founder of the Chola dynasty of Tanjore?
2. Who constructed the saiva-temple of Rajmajeshwari?
3. Who succeeded Rajendra I?

4.3 SOCIO-ECONOMIC AND RELIGIOUS CONDITION

The Chola period was a period of growth and prosperity. The social and economic condition as well as the religious practices have been discussed below.

Social Condition

Society was based upon *Varnaashramdharma*, but different Varnas or castes lived peacefully with each other. Inter-caste marriages were permitted and it had led to the formation of different sub-castes. The position of women was good. They were free from many restrictions which came to be imposed on them by the Hindu society later on. There was no *purdah* system and women participated freely in all social and religious functions. They inherited and owned property in their own right. There were stray cases of Sati but it was not a widely practiced system. Normally, monogamy was the prevalent rule but the kings, the Samantas and the rich people kept several wives. The Devadasi system was also in vogue and there were prostitutes in cities. The slave system was also prevalent.

Economic Condition

The Chola Empire enjoyed a widespread prosperity. The Cholas had arranged for proper means of irrigation which had helped in the reclamation of waste land and increased agricultural production which provided the base for the prosperity of both the rulers and the ruled. The Cholas maintained peace and security within their territory, constructed well-connected roads, provided safety to travellers and traders and, above all, kept a strong navy on high seas. In such conditions, trade, both internal and external, grew which resulted in increased prosperity of the state. The traders had brisk trade with China, Malaya, Western Gulf and the island south-east Asia. Industries also grew up under the protection of the Cholas. Cloth, ornaments, metals and their different products, production of salt and constructions of images and temples were a few important industries which grew and prospered under the protection of the Cholas.

Religious Condition

Chola kings were saivites and they worshiped Lord Siva. They built many Siva temples. Parantaka I, Rajaraja I, Rajendra King Gandraditya and his queen Sembiyan Madevi contributed more for the development of Saivism and Bhakthi literature. Parantaka I covered the Siva temple with gold at Chidambaram. King Rajaraja I built the Brahadeeswarar temple (big temple) at Tanjore. Rajendra-I constructed the Siva temple at Polonaaruva in Ceylon and Gangaikonda Cholapuram. Lands, jewels and vessels were donated to these temples.

Chola Kings were tolerant towards other religions. Along with Lord Shiva, they also worshipped Lord Vishnu. Thiruvallangadu copper plates, Karanthai plates

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and Anbil plates talk about the religious conditions of the Chola period. Masimaham Mahamaham, Karthigai, Thaipusam Sivarathri, Chithiraivizha, Aipasivizha were important festivals celebrated during the Chola period. Tanjore, Kumbakonam, Avudaiyarkoil, Kalahasti Tirukadaiyur and Kanchipuram were important temple cities.

Check Your Progress

4. Mention few industries which prospered during the Chola period.
5. Who built the Brahadeeswarar temple?
6. What are some of the important festivals celebrated during the Chola period?

4.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The founder of the Chola dynasty of Tanjore was Vijayalaya.
2. Rajaraja the Great was a Saiva. He constructed the saiva-temple of Rajmajeshwari which has been regarded as a remarkable specimen of Tamil architecture.
3. Rajendra I was succeeded by his son Rajadhiraj I.
4. Cloth, ornaments, metals and their different products, production of salt and constructions of images and temples were a few important industries which grew and prospered under the protection of the Cholas.
5. King Rajaraja I built the Brahadeeswarar temple (big temple) at Tanjore.
6. Masimaham Mahamaham, Karthigai, Thaipusam Sivarathri, Chithiraivizha, Aipasivizha were important festivals celebrated during the Chola period.

4.5 SUMMARY

- The Chola kingdom was a very ancient one. There is a reference to the Cholas in the Mahabharata. They are also mentioned in the account of Megasthenes and the inscriptions of Ashoka. Katyayana also refers to the Cholas. The *Mahavamsa* refers to the relations between the Cholas and the rulers of Ceylon. Ptolemy also refers to the Cholas. The Sangam literature refers to many Chola princes who were models of justice.
- The kingdom of the Cholas included modern Madras, several others districts of Tamil Nadu and the greater part of the Mysore State.
- Important Chola rulers are Vijayalaya, Aditya I, Parantaka I, Rajaraja the Great, Rajendra I, Rajadhiraj I, Rajendra II, Viranjendra I, Athirajendra and Kulottunga I.

- The credit for reviving the lost glory of the Cholas went to Rajaraja who proved himself as the great ruler of the Cholas. He pursued a policy of war and conquest and defeated the Western Gangas, the Eastern Chalukyas of Vengi, the Pandyas of Madurai, the Gangas of Kalinga, and the Cheras of Kerala and, thus, extended his empire and influence to the far south. Rajaraja also laid the foundation of the greatness of the navy of the Cholas.
- Rajaraja was one of the greatest rulers of South India. He was a conqueror, an empire builder, a good administrator and a patron of art and literature. He laid the foundation of the greatness of the navy of the cholas who, afterwards, became one of the foremost naval powers in South East Asia. He also laid the foundation of the local self-government in the administration of the Cholas.
- Ranjendra I was also a great conqueror. He was the first Indian ruler who established the supremacy of Indian Navy in the Arabian Sea. Besides, he was a capable ruler and a good administrator. He patronized art and learning. He gave liberal grants to educational institution. He founded the city of Gangaikonda-cholapuram and made it his capital.
- During the rule of the Cholas, society was based upon Varnaashramdharma, but different Varnas or castes lived peacefully with each other. Inter-caste marriages were permitted and it had led to the formation of different sub-castes. The position of women was good. They were free from many restrictions which came to be imposed on them by the Hindu society later on.
- The Chola Empire enjoyed a widespread prosperity. The Cholas had arranged for proper means of irrigation which had helped in the reclamation of waste land and increased agricultural production which provided the base for the prosperity of both the rulers and the ruled. The Cholas maintained peace and security within their territory, constructed well-connected roads, provided safety to travellers and traders and, above all, kept a strong navy on high seas.
- Chola kings were saivites and they worshiped Lord Siva. They built many Siva temples. Parantaka I, Rajaraja I, Rajendra King Gandraditya and his queen Sembiyan Madevi contributed more for the development of Saivism and Bakthi literature.
- Chola Kings were tolerant towards other religions. Along with Lord Shiva, they also worshipped Lord Vishnu. Thiruvalangadu copper plates, Karanthai plates and Anbil plates talk about the religious conditions of the Chola period.

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4.6 KEY WORDS

- **Inter-caste marriage:** It refers to the marriage between two people from different castes.

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- **Monogamy:** It is the custom of being married to only one person at a particular time
- **Saivism:** It is one of the major traditions within Hinduism that worships Lord Shiva.

4.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on the policies and achievements of Rajaraja the Great.
2. Briefly mention the achievements of Rajendra I.
3. What were the religious contributions made by Chola rulers?

Long-Answer Questions

1. Discuss the contributions of some of the important rulers of the Chola period.
2. Examine the social and political condition during the rule of the Cholas.

4.8 FURTHER READINGS

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UNIT 5 ADMINISTRATION AND DEVELOPMENT OF ART AND ARCHITECTURE

*Administration and
Development of Art and
Architecture*

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Structure

- 5.0 Introduction
- 5.1 Objectives
- 5.2 Chalukya-Chola Rulers: Kulothunga I, Kulothunga III and their Achievements
- 5.3 Administration
- 5.4 Art and Architecture
 - 5.4.1 Development of Literature
- 5.5 Answers to Check Your Progress Questions
- 5.6 Summary
- 5.7 Key Words
- 5.8 Self Assessment Questions and Exercises
- 5.9 Further Readings

5.0 INTRODUCTION

This unit will discuss in detail the achievements of Kulothunga I and Kulothunga III as well as delve into the administration of the Chola Empire. The Chola Empire was extremely efficient and well-organized. The king was at the centre of the administration and he was assisted by various officials in the functioning of the administration. Moreover, the field of art and architecture also flourished during this period and various developments seen in the field of literature. This unit will discuss the various aspects of the Chola administration and look at the growth and developments.

5.1 OBJECTIVES

After going through this unit, you will be able to:

- Explain the achievements of Kulothunga I and Kulothunga III
- Discuss the various aspects of the Chola administration
- Examine the growth in the field of art and architecture under the Cholas
- Analyze the developments in the field of literature

5.2 CHALUKYA-CHOLA RULERS: KULOTHUNGA I, KULOTHUNGA III AND THEIR ACHIEVEMENTS

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In the previous unit, we discussed the rule of the prominent Chola kings like Raja Raja I and Rajendra I. The rulers who succeeded Rajendra I were also discussed briefly. Given below is the notable contribution of Kulothunga I and Kulothunga III:

Kulottunga I

Kulothunga I did not belong to the main line of Cholas. It is to be noted that his mother Ammangaidevi was a Chola princess and the daughter of Rajendra Chola I. His father Rajaraja Narendra belonged to the Eastern Chalukya dynasty and was the nephew of Rajendra Chola I and maternal grandson of Rajaraja Chola I.

Kulothunga ensured during his reign that diplomatic relations were maintained with Kanauj as well as with distant countries like Cambodia, Srivijaya, Khmer, Pagan (Burma) and China. He also extended Chola rule over the Srivijayan province of Kedah in Malay Peninsula. According to historian Nilakanta Sastri, Kulottunga avoided unnecessary wars and exhibited a true regard for the well-being of his subjects.

Kulottunga III

Kulothunga Chola III ruled from 1178 to 1218 CE after succeeding Rajadhiraja Chola II. Kulothunga Chola III defeated his enemies and gained success in war. He won battles against the Hoysalas, Pandyas of Madurai, Cheras of Venad, the Sinhala kings of Eelam (Ceylon), as well as the Chodas of Velanadu and Nellore. He also reestablished Chola control over Karur. However, during the last two years of his reign, he lost the war against the Pandyas and with this the Chola Empire met a steady decline and ultimately demise.

5.3 ADMINISTRATION

The Chola administration was extremely organized and efficient. The king was at the centre of the administrative system. The various aspects of the Chola administration have been delved into below.

The Central and Provincial Administration

The king was the head of the administration and all powers were concentrated in his hands. The Chola king assumed high sounding titles. Tanjore, Gangaikondacholapuram, Mudikondan and Kanchi remained the various capitals of different Chola rulers at various times. The Chola Empire was extensive and prosperous and the rulers enjoyed high powers and prestige. The images of the kings and their wives were also maintained in various temples which indicated that

they believed in the divine origin of kingship. Yet, the Chola rulers were not despotic rulers. They accepted the welfare of their subjects as their primary duty. The Chola rulers started the practice of electing their successor or Yuvaraja and associating him with administration during their life-time. That is why, there were no wars of succession among the Cholas. The position of the king was hereditary and, normally, the eldest son of the king was nominated as the successor. However, sometimes, if the eldest was found incompetent, the successor was chosen from amongst the younger sons or the brothers of the king.

The king was assisted by ministers and other high officials of the state in administration who were given high titles, honours and lands as *Jagirs*. The Cholas had organized an efficient bureaucracy and their administration was successful.

Army and Warfare

The Cholas maintained powerful armies and navies. The infantry, the cavalry and the war elephants constituted the main parts of the army of the Cholas. It seems that the Cholas had seventy regiments. Probably, the army consisted of 1,50,000 soldiers and 60,000 war elephants. The Cholas spent huge amounts to maintain an efficient cavalry and imported the best horses from the Arab countries to equip their army. During peace time, the army remained in cantonments where proper arrangements were made for its training and discipline. The kings kept their personal bodyguards, called the *Veiaikkaras*, who were sworn to defend the person of the king at the cost of their lives. The soldiers and the officers, who distinguished themselves in war, were given titles like *Kshatriyasikhamani*. The credit of maintaining a strong navy, both for offensive and defensive purposes, went first to the Cholas among Indian rulers. The Cholas attacked and forced the kings of Ceylon and Srivijaya Empire to accept their suzerainty, defended their trade on high seas and became the masters of the Bay of Bengal. However, the Cholas did not observe the Hindu morality of warfare, i.e., *Dharma Yudha*. The Chola army caused much injury to the civil population, including women. The soldiers engaged themselves in loot, destruction, killing of civil population and dishonouring of woman during warfare.

Revenue System

The primary source of the income of the state was land revenue. Rajaraja I took one-third of the produce as land revenue from his subjects. The revenue was collected both in cash and kind. The land was divided into different categories on the basis of its productivity and it was measured and revenue was charged upon the actual produce. The revenue was charged directly from the cultivators but, in certain cases, from the entire village as one unit. The officers observed severity while collecting the revenue. However, the Cholas also tried their best to develop artificial means of irrigation. They built several dams on the river Kaveri and also made lakes for the purposes of irrigation. Besides land revenue, taxes on trade, various professions, forests, mines, irrigation, salt, etc., were other sources of the

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income of the state. The main items of expenditure of the state were the expenses of the king and his palace, the army, the civil services and public welfare works.

Administrative Divisions

The empire was divided into *Mandalas* for the convenience of administration. They were either seven or eight in number. The *Mandalas* were divided into *Nadus* and *Nadus* into *Kurrams* or *Kottams*. Every *Kurram* had several villages, which were the smallest units of administration.

Local Self-government

The arrangement of local self-government has been regarded as the basic feature of the administration of the Cholas. Probably, no other ruling dynasty of either the north or the south had such an extensive arrangement of local self-government at different units of the administration as the Cholas. The Mahasabha of the village played an important role in the administration of the village. Besides, there was a provision of representative bodies at the level of *Kurram*, *Nadu* and *Mandal* as well, which all helped in the administration. An assessment can be made of the nature of the local self-government by the rights and duties of the Mahasabha of the village.

For the formation of Mahasabha, first a village was divided into thirty wards. The people of each ward used to nominate a few people possessing the ownership of about an acre and a half of land, residence in a house built at one's own site, aged between thirty-five and seventy, possessing knowledge of one Veda and a Bhahsya. Moreover, he or any of his relations must not have committed any wrong or received punishment. Besides, those who had been on any of the committees for the past three years and those who had been on the committee, but had failed to submit the accounts, were excluded from being the nominees. From among the persons duly nominated, one was chosen from every ward to be the member of the Mahasabha. At this stage, the members were not chosen by election, but by the lot-system. Names of persons were written on palm-leaf tickets which were put into a pot and shuffled and a young boy was directed to take out the ticket. The same procedure was followed for the formation of the different committees of the Mahasabha. Thus, the Mahasabha of a village was constituted of educated and economically independent persons of the village and in all, had thirty members. There were also different committees of the Mahasabha to look after different things concerning the village like the judicial committee, the garden committee, the committee to look after tanks and irrigation, etc.

The Mahasabha enjoyed wide powers. It possessed proprietary rights over community lands and controlled the private lands within its jurisdiction. The Central or the provincial government consulted the Mahasabha of the village concerning any change in the management of the land of the village. It helped the officials of the government in the assessment of production and revenue of the village. It collected revenue and, in cases of default, had the power to sell the land in question by public auction. It looked after the reclamation of waste land and forest which were within

its jurisdiction. It imposed taxes and appointed paid officials to look after the administration of the village. The judicial committee of the Mahasabha, called the *Nyayattar*, settled cases of disputes, both civil and criminal. It looked after the roads, cleanliness, lighting of temples, tanks, rest-house and security of the village.

Thus, the Mahasabha looked after the civic, police judicial, revenue, and all other functions concerning the village. It was an autonomous body and functioned mostly independently. The central government interfered in its working only when it was felt absolutely necessary. Thus, the villages under the administration of the Cholas were practically 'little republics' which drew admiration from even British administrators. Dr K.A. Nilakanta Sastri maintains that it was an able bureaucracy which in various ways fostered a lively sense of citizenship. There was a high standard of administrative efficiency and purity, the highest ever attained by the Hindu state.

Check Your Progress

1. What was the duration of Kulothunga III's reign?
2. What are the main parts of the army of the Cholas?
3. What was the primary source of income of the state during the Chola period?
4. How many *Mandalas* were there in the Chola administration?

5.4 ART AND ARCHITECTURE

The Chola Empire is one of the most admired dynasties of South India. As stated above, they ruled over Tamil Nadu and over some parts of Karnataka. Their capital was Tanjore.

Rajaraja I (985-1014 AD) was one of the greatest Chola rulers. He again won the territories that he had previously lost to the Rastrakuta. Rajendra Chola, the son of Rajaraja I (1012-44 AD), was also a good ruler.

Dravidian art and architecture flourished a lot during the period of the imperial Cholas. They used the wealth, which they earned through conquests, in building stone temples and bronze sculptures. Most of these temples and sculptures exist even today.

The Cholas kept following the temple building traditions of the Pallava dynasty and built a number of temples throughout the kingdom. Gradually, they took the Dravidian temple architecture to great heights. This development of architectural styles can be divided into three phases - the early phase, the middle phase and the final phase.

In addition to temples, many other buildings were also built by the Cholas such as palaces and public utility buildings. The mention of many such buildings is

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there in their inscriptions and contemporary accounts. Aditya Karikala also built a golden palace for his father Sundara Chola. But such buildings were built of perishable materials such as timber; therefore they could not survive the ravages of time.

Early Chola Period

Dravidian temple architecture is believed to have been started in the period of Pallavas and evolved in the period of Cholas.



Fig. 5.1 Vijayalaya Choleswaram

The early Cholas such as Aditya I and Parantaka I, built a number of temples. The temples built during the early Cholas were much smaller than the ones built by the later Cholas. Also, Early Cholas perhaps used bricks instead of stones in the construction of these temples.

One of the examples of early Chola building is Vijayala Choleswaram in Tamil Nadu. The circumambulatory corridor of the temple is square in shape whereas the cell where the idol of the deity is placed is circular (see Figure 5.1). There are four storeys and each one of them is separated from the other by a cornice. The structure of the temple is surmounted by a dome and above it is a stone *kalasa* - a crest.

The Koranganatha Temple at Srinivasanallur was built during the period of Parantaka I. This temple is constructed on the banks of the river Kaveri. The temple is small in size and has beautiful sculptures on its entire surface. The base of the wall is decorated with the sculptures of mythical animals. Such sculptures were unique to Chola architecture.

A feudatory of Parantaka Chola II built Muvarkovil - Temple of three in the 2nd half of the 10th century. There are three main shrines in this temple which are constructed in a row. Two of these shrines as well as the remains of basement of the third shrine are in existence today. These shrines also depict the features of the architectural style used by the later Chola temples.

Middle Period

Rajaraja Chola and his son Rajendra Chola I also contributed a lot to the art of temple building. Many small shrines, such as Tiruvalisvaram temple, were built during the early phase of this period. Designs of creepers and foliage have been used to decorate the cornice of the temple tower. Uttara Kailasa Temple at Thanjavur and Vaidyanatha Temple at Tirumalavadi have also been constructed using the same architectural structure.

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Fig. 5.2 Detail of the Main Gopura (Tower) of the Thanjavur Temple

Magnificent temples of Thanjavur and Gangaikondacholapuram exhibit the grandeur to which the Chola architecture rose over a period of time. The beautiful Siva temple of Thanjavur (see Figure 5.2) clearly exhibits the material achievements of Rajaraja. It is the largest as well as the tallest Indian temple.

This temple has two gopuras or towers which are oriented in the same direction. The vimana of the temple is 190 feet high. The towers have been mentioned in the inscription as Rajarajan tiruvasal and Keralantakan tiruvasal.

The inscriptions also reveal that Rajaraja started building this temple on his 19th regnal year and it took only 6 years to complete this temple.

This temple was given the name of Rajarajesvaram by Rajaraja. He named the deity Shiva in Linga form, Peruvudaiyar. Thus, the temple is also called Peruvudaiyarkovil. In later period, Maratha as well as Nayaks rulers added various shrines and *gopurams* in the temple (see Figure 5.3). Later, the temple was renamed Brihadisvaram and the deity was called Brihadisvara.

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Fig. 5.3 Brihadeswara Temple, Tanjore

The administrative and financial procedures of the temple have been engraved on the walls of the temple. The inscriptions have all the details of the metallic images that have been placed in the temple. There are a total of sixty-six metallic images. The minutest details such as size, shape and composition of these images have been given in the inscriptions.

The figures of sacred bull called Nandis are there in the corners of the Shikharam. The *Kalagam* in this temple is about 3.8 metres in height. A number of stucco figures have been used to decorate the *Vimana*. Historians believe that some of these figures were added during the reign of Maratha. The main deity lingam is quite big in size and has been placed in a two storeyed sanctum. The walls of the sanctum are full of murals and sculptures.

The interesting fact about this temple is that it is made of granite and there is no source of granite in the place where this temple is located.



Fig. 5.4 Gangaikonda Cholapuram c. 1030 AD

Rajendra Chola founded the city of Gangaikondacholapuram to commemorate his victorious march to the Ganges. The temple of Gangaikonda Cholapuram built by Rajendra Chola was clearly meant to outshine its precursor in every way. Completed around 1030 AD, only two decades after the Temple at Thanjavur and in the similar style, the embellishment in its appearance shows that Chola Empire was in prosperous state under Rajendra rule.

Though, structure of Gangaikonda Cholapuram (See Figure 5.4) is similar to the temple of Thanjavur but it does have its own unique features. The remains of the temple show that it had only one enclosure wall and a *gopura* whereas the Thanjavur temple has two gopuras and enclosures. It is bigger in plan though not as tall as Thanjavur temple. Its *vimana* is 100 feet square at the base and 186 feet in height. The number of tiers that are used to make its pyramidal body are only eight whereas Thanjavur temple has thirteen tiers. The most significant difference is the use of curves while making *vimana* in place of the strong straight lines that were used in Thanjavur temple.

Later Period

The Chola style kept prospering for another century. The Airavateswara temple at Darasuram that was built during the period of Rajaraja Chola II is a splendid structure representative of the stage of architectural development accomplished in the 12th century AD. There are many artistic stone pillars in this temple. The walls are decorated and show images with elongated limbs and polished features. The *mandapam* in the front of the temple is in the form of a huge chariot which is drawn by horses.



Fig. 5.5 Spoked Chariot Wheel, Airavateswarar Temple, Darasuram c.1200 AD

Kampaharesvara temple at Tribhuvanam built by Kulothunga Chola III is called the finest example of this period. The architecture style used in his temple is similar to that of the temples at Tanjore, Gangaikondacholapuram and Darasuram.

Sculpture and Bronze

Airavateswara temple at Darasuram is a classic example of Chola art and architecture. It has heavily adorned pillars (see Figure 5.6) and richly sculpted walls.

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Fig. 5.6 Ornamented Pillar of Airavateswara Temple at Darasuram

In addition to architecture, the Chola period is also considered remarkable for its sculptures and bronzes (see Figure 5.7). Many of the sculptures of Chola period can be found in various museums of the world and in the temples of South India. Some of the examples of its remarkable sculptures are figures of Siva in a variety of forms, Vishnu and his wife Lakshmi, and Siva saints. Though iconographic conventions were formed by the long tradition of the period but it is believed that the sculptors worked in great freedom in the 11th and the 12th centuries. Classic grace and grandeur were the features of sculptures and bronzes of this period. The best illustration of this sculpture can be seen in the image of Nataraja-the Divine Dancer.



Fig. 5.7 Chola Bronze Icon. Siva and Parvathi c. 1200 AD

Purpose of the Icons

Though the stone sculptures and the inner image placed in sanctum remained fixed, changing religious concepts, especially during the 10th century, insisted that the deities take part in public functions. Large detailed bronze images of deities were created to meet the demand of the people (see Figure 5.8). These were taken out of the temple during daily rituals, processions and festivals. The holes and round

lugs which were found on the bases of these sculptures were perhaps made to carry the heavy images on the poles.



Fig. 5.8 Detail of a Statue of Rajaraja Chola I at the Brihadisvara Temple

A number of bronze images of the period show that bronze was considered an important metal in the Chola period. During worship, these images used to be covered in silk cloths, garlands as well as jewels. The tradition of decorating the bronze images is at least a thousand years old.

Lost Wax Technique

Lost wax technique was used to create bronzes in the Chola period. This technique is also known as *Cire Perdue* and *Madhu Uchchishta Vidhana*.

Beeswax and *kungilium* (a type of camphor) are mixed with oil and kneaded. The figure is sculpted from this mixture and all the minute details are added. The figure is then coated with clay made of termite hills. Then, the figure is dried and fired in an oven with the help of cow-dung cakes. As a result, the wax model melts, flows out or vapourises at the end.

The metal alloy of bronze, known as *Pancha Loham*, is melted and poured into the hollow mould. When the metal fills the mould completely, it gets hardened. After cooling, the mould is broken off. The bronze figure thus obtained is given finishing touches and is polished.

Elegant Style

The forms of Chola bronzes do not have intricate ornaments and designs but these forms are very expressive, graceful and elegant. The facial expressions and gestures are made so intricately that at the first sight, one can easily make out the surroundings of the figure, the instrument or weapon that the figure is holding and what he/she is either doing or is going to do.

In the Figure 5.9, Siva is standing in Rishabaandhika pose with one leg crossed over to the other side. We can make out that the way his arm is raised, it is resting on something and tilting of his body suggests that he is leaning on an object. In this scene, Siva is leaning on *Nandhi* and his arm is resting on *Nandhi*'s shoulders.

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Fig. 5.9 Bronze Chola Statue of Nataraja at the Metropolitan Museum of Art, New York City

The most famous bronze icon is of *Nataraja*. The representation presents Siva as lord of creation and destruction. He is active and at the same time aloof. Flames surrounding Siva represent fire of the universe in Shiva's left palm. His hand which is pointing in 'elephant trunk' position (*gaja hasta*) to his raised left foot represents liberation. His right foot tramples Apasmara, who represents ignorance. Siva's right front hand is raised in the 'fear-not' gesture of blessing. Many more details are there in the figure of *Nataraja*.

Chola Fresco



Fig. 5.10 Chola Fresco of Dancing girls. Brihadisvara Temple c. 1100 CE

In 1931, Chola frescoes were found from the circumambulatory corridor of the Brihadisvara Temple (see Figures 5.10 and 5.11). The passageway of the corridor is very dark and its walls are covered with two layers of paintings from floor to ceiling.

Researchers have been able to discover the technique used in these frescoes. The stones are coated with a smooth batter of limestone mixture. The mixture takes two to three days to settle on the stone. Within that short span, paintings were made with the help of natural organic pigments.



Fig. 5.11 Another Fresco found in the Brihadisvara Temple Chola Fresco

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5.4.1 Development of Literature

The Chola Empire left an indelible impact on the history of Tamil literature. The Chola rulers offered patronage to eminent scholars. Several Tamil poets like Kalladanar, Kambar, Pugalandhi, Ottakoothar, Sekkilar, Avvaiyar, Thiruttakkadevar belong to this period. Literary styles of various kinds flourished during the Chola period. Notable among them were epics, parani, kovai, ula, kalambakam, pillaitamil, etc. While Kalladanar wrote Kalladam about Lord Siva, Thiruttakkadevar wrote Seevagasinthamani to spread the idea of Jainism among the Tamil people. Jayamkondan composed Kalingathuparani during the period of Kulothunga I. It talks about second kalinga war.

Check Your Progress

5. Under whose reign was the Koranganatha Temple built?
6. When was the Airavateswara temple at Darasuram built?

5.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Kulothunga Chola III ruled from 1178 to 1218 CE after succeeding Rajadhiraja Chola II.
2. The Cholas maintained powerful armies and navies. The infantry, the cavalry and the war elephants constituted the main parts of the army of the Cholas.
3. The primary source of the income of the state was land revenue.
4. The Chola Empire was divided into *Mandalas* for the convenience of administration. They were either seven or eight in number.
5. The Koranganatha Temple at Srinivasanallur was built during the period of Parantaka I.

6. The Airavateswara temple at Darasuram that was built during the period of Rajaraja Chola II is a splendid structure representative of the stage of architectural development accomplished in the 12th century AD.

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5.6 SUMMARY

- The Chola king assumed high sounding titles. Tanjore, Gangaikondacholapuram, Mudikondan and Kanchi remained the various capitals of different Chola rulers at various times. The Chola Empire was extensive and prosperous and the rulers enjoyed high powers and prestige.
- The king was assisted by ministers and other high officials of the state in administration who were given high titles, honours and lands as *Jagirs*. The Cholas had organized an efficient bureaucracy and their administration was successful.
- The Cholas maintained powerful armies and navies. The infantry, the cavalry and the war elephants constituted the main parts of the army of the Cholas. The kings kept their personal bodyguards, called the *Veiaikkaras*, who were sworn to defend the person of the king at the cost of their lives. The soldiers and the officers, who distinguished themselves in war, were given titles like *Kshatriyasikhamani*.
- The primary source of the income of the state was land revenue. Rajaraja I took one-third of the produce as land revenue from his subjects. The revenue was collected both in cash and kind. The officers observed severity while collecting the revenue. However, the Cholas also tried their best to develop artificial means of irrigation. They built several dams on the river Kaveri and also made lakes for the purposes of irrigation.
- The empire was divided into *Mandalas* for the convenience of administration. They were either seven or eight in number. The *Mandalas* were divided into *Nadus* and *Nadus* into *Kurrams* or *Kottams*. Every *Kurram* had several villages, which were the smallest units of administration.
- The Mahasabha of the village played an important role in the administration of the village. Besides, there was a provision of representative bodies at the level of *Kurram*, *Nadu* and *Mandal* as well, which all helped in the administration.
- The Mahasabha looked after the civic, police judicial, revenue, and all other functions concerning the village. It was an autonomous body and functioned mostly independently. The central government interfered in its working only when it was felt absolutely necessary.
- Dravidian art and architecture flourished a lot during the period of the imperial Cholas. They used the wealth, which they earned through conquests, in

building stone temples and bronze sculptures. Most of these temples and sculptures exist even today.

- The Cholas kept following the temple building traditions of the Pallava dynasty and built a number of temples throughout the kingdom. Gradually, they took the Dravidian temple architecture to great heights. This development of architectural styles can be divided into three phases - the early phase, the middle phase and the final phase.
- Dravidian temple architecture is believed to have been started in the period of Pallavas and evolved in the period of Cholas. One of the examples of early Chola building is Vijayala Choleswaram in Tamil Nadu. The Koranganatha Temple at Srinivasanallur was built during the period of Parantaka I.
- Rajaraja Chola and his son Rajendra Chola I also contributed a lot to the art of temple building. Many small shrines, such as Tiruvalisvaram temple, were built during the middle period. Magnificent temples of Thanjavur and Gangaikondacholapuram exhibit the grandeur to which the Chola architecture rose over a period of time.
- The Chola style kept prospering for another century. The Airavateswara temple at Darasuram that was built during the period of Rajaraja Chola II is a splendid structure representative of the stage of architectural development accomplished in the 12th century AD. Kampaharesvara temple at Tribhuvanam built by Kulothunga Chola III is called the finest example of the later period.
- In addition to architecture, the Chola period is also considered remarkable for its sculptures and bronzes. Many of the sculptures of Chola period can be found in various museums of the world and in the temples of South India. Some of the examples of its remarkable sculptures are figures of Siva in a variety of forms, Vishnu and his wife Lakshmi, and Siva saints.
- Lost wax technique was used to create bronzes in the Chola period. This technique is also known as *Cire Perdue* and *Madhu Uchchishitta Vidhana*.
- In 1931, Chola frescoes were found from the circumambulatory corridor of the Brihadisvara Temple.

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5.7 KEY WORDS

- **Suzerainty:** It refers to a position of control by a sovereign or state over another state that is internally autonomous.
- **Stucco:** It refers to a type of plaster used for covering walls and ceilings, especially one that can be formed into decorative patterns.
- **Frescoes:** It is a technique of mural painting executed upon freshly laid (“wet”) lime plaster.

5.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

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Short-Answer Questions

1. Write a short note on the army and warfare tactics of the Chola Empire.
2. What were the powers and functions of the Mahasabha?
3. What were the major architectural contributions of the Cholas in the early period?
4. Briefly mention the sculptures built during the Chola period.

Long-Answer Questions

1. Analyze the rule of Kulothunga I and Kulothunga III.
2. Discuss in detail the administrative system and divisions of the Chola Empire.
3. Examine the architectural contributions of the Chola Empire.

5.9 FURTHER READINGS

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UNIT 6 THE LATER PANDYAS

Structure

- 6.0 Introduction
- 6.1 Objectives
- 6.2 Emergence of Later Pandyas
 - 6.2.1 Socio-Economic and Religious Condition
 - 6.2.2 Art and Architecture
- 6.3 Answers to Check Your Progress Questions
- 6.4 Summary
- 6.5 Key Words
- 6.6 Self Assessment Questions and Exercises
- 6.7 Further Readings

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6.0 INTRODUCTION

The Pandyan or the Pandya regime had its dusk during the rule of King Veerapandian who was killed by Adithya Cholan. After the Thirupurambiyam war, the Chola dynasty had its boom and ruled the territory between Thungabadra on the northern side to Kanyakumari on the southern side, for over 200 years. When Kulothunga Cholan II died in 1218 AD the Pandya's rule was under the control of the Chola Kingdom. It was during the time of Kulothunga Cholan III that the Chola Kingdom started losing its grip over the Pandyas. This unit will discuss the emergence of the Pandya leaders as well as the growth of art and architecture during their reign. The socio-economic and religious condition will also be examined.

6.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss the contribution of the later Pandya rulers
- Examine the socio-economic and religious condition during the rule of later Pandyas
- Analyze the growth in the field of art and architecture

6.2 EMERGENCE OF LATER PANDYAS

The 13th century is the greatest period in the history of the Pandya Empire. This period saw the rise of seven prime Lord Emperors (*Ellarkku Nayanar – Lord of All*) of Pandyan, who ruled the kingdom alongside Pandyan princes. Their power reached its zenith under Jatavarman Sundara Pandyan in the middle of the 13th

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century. The foundation for such a great empire was laid by Maravarman Sundara Pandyan early in the 13th century.

- Parakrama Pandyan II (king of Polonnaruwa) (1212–1215)
- Maravarman Sundara Pandyan (1216–1238)
- Sundaravarman Kulasekaran II (1238–1240)
- Maravarman Sundara Pandyan II (1238–1251)
- Jatavarman Sundara Pandyan (1251–1268)
- Maravarman Kulasekara Pandyan I (1268–1310)
- Sundara Pandyan IV (1309–1327)
- Vira Pandyan IV (1309–1345)

The Later Pandyans (1216–1345) entered their golden age under Maravarman Sundara Pandyan (1216–1238) and Jatavarman Sundara Pandyan (1251), who expanded the empire into Telugu country, conquered Kalinga (Orissa) and invaded and conquered Ceylon. They also had extensive trade links with the Southeast Asian maritime empires of Srivijaya and their successors. The Pandyans excelled in both trade and literature. They controlled the pearl fisheries along the South Indian coast between Ceylon and India which produced some of the finest pearls in the known ancient world

Maravarman Sundara Pandyan I (1216-1238)

A king with a lot of capacity and at the same time as a greedy person, Maravarman Sundara Pandyan I invaded Chola Kingdom in 1219 and defeated Raja Rajan III. He became Territorial Chieftain under the Pandyan Kingdom.

As Hoysalas were stronger, the Cholas sought their help in expelling the Pandyan from their Country. They also created marriage relationships with Chalukyas.

In this process, the towns like Uraiyr and Tanjore were all burnt to ashes.

Maravarman Sundara Pandyan II (1239-1251)

During his regime, Chola country was being ruled by Rajendran III and has been attaining some victories, over a few Invasions on Pandyan Country. However, as the events would change, the Pandyans entered into an agreement with the Hoysala King Veera Someswaran. Thus, the Cholas were expelled.

Jatavarman Sundara Pandyan I (1251-1268)

Claimed as the Golden Age of Later Pandyan Empire is the one under Jatavarman Sundara Pandyan I (also referred to as Jadaiya Varman).

1. Pandyan Kingdom reached its Zenith of fame and power during this period
2. Territories were expanded upto Nellore and Cuddappah on the Northern side.

3. The Kingdom elevated itself as an Empire.
4. Jatavarman Sundara Pandyan I subdued Rajendra Chola III in around 1258–1260.
5. He first vanquished the Kadava Pallavas under Kopperunchinga II, who had challenged the Hoysala army stationed in and around Kanchipuram and killed a few of their commanders.
6. An invasion on Ceylon and defeat of the King, brought in a lot of plunder wealth into the Pandyan Country.
7. Banas and Kongunadu were captured and annexed with the Pandyan Country.
8. Kanchi was captured and converted as the Second Capital of Pandyan Kingdom.

He patronized the Hindu Religion. He supported Chidambaram and Srirangam Temples by donations. The ceilings of these temples were laid with gold plates by the King Jatavarman Sundara Pandyan I. Hence, he got the title 'pon veindha perumal' (one who laid golden ceiling).

Maravarman Kulesekara Pandyan I

The last prominent king of the Pandyan dynasty ruled between 1268 and 1311. Considered as the best warrior, Maravarman Kulesekara Pandyan I captured Kollam after defeating the Chera King.

He invaded Ceylon and inflicted a heavy loss and damage to the country. Buddha's many memorials were keenly observed by him and brought to India.

Visit of Marco Polo

Marco Polo visited the Pandyan Country during the period of Maravarman Kulasekara Pandyan-I. He recorded his Travel notes narrating the economic, social, religious status of the Pandyan Empire. This visit was during the year 1271.

Successive wars between Pandyan princes

Successive wars between Sundara Pandyan and Veera Pandyan sons of Maravarman Kulasekara Pandyan marked the end of the Pandyan Empire. It is also recorded by Historian Wassap that the Succession War ended up with the killing of Kulasekara Pandyan by his own son Sundara Pandyan in the year 1310. Veera Pandyan was in conflict with Sundara Pandyan and they were engaged in a civil war. At this stage, Veerapandian approached Malik Kafoor of the Delhi Sultanate and Malik kafoor captured Madurai and torched Madurai and also the Sokkanathar Temple. He plundered the Wealth of Pandyan Kingdom and returned to Delhi with all the booty.

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6.2.1 Socio-Economic and Religious Condition

The following information is available regarding the socio-economic and religious conditions prevailing during the rule of later Pandyans:

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Society: The caste distinction retained the Brahmins as the top caste and agriculturists and other artisan class remained as middle and lower in the strata of the society. However, the social relationship or the strata was not looking healthy and the social upheavels due to casteism and violence on the Brahmins were marked with a social disorder due to establishing of the caste rights.

Economy: Agriculture and Commerce were predominant in the Later Pandyan Rule. Uncultivated lands were brought under cultivation and commercial crops such as sugarcane, plantain, ginger, turmeric, vegetables were preferred to paddy or pulses.

Trees were also grown. Irrigation system was reformed and new systems were introduced through small rivulets. Ponds were dug and lakes were created. Landless labourers remained to earn wages and work from the lowest strata.

Commerce: Inland and Foreign Trade were flourishing in this period. Various trade groups were formed and they were carrying out the export trade and commerce. Taxes were also levied through checkposts. Licences were given for Pearl Hunting, to Arabians.

Kayal, Pavitra Manicka Patinam, Srivallavapattinam were important Port Towns in the Pandyan Empire.

Money was named as 'Panam' and the gold coins were of two varieties namely 'kalanjju' and 'sembon'. The system of money becoming a medium of exchange was established. Lands were purchased and sold. Donations were made to the Temples in terms of 'panam'.

Religion: People were following Saiva Cult, Vaishnava Cult and also the Jainism. Many temples were constructed during the rule. Sankara Mutt at Kanchi was established. Many literatures were published in praise of Lord Siva. Vaishnavism also flourished due to the arrival of hoysalas. As Maravarman Sundara Pandyan patronized Jainism, donations were given to establish institutions and Jain abodes. Buddhism did not show any growth in this regime.

In general, the public opinion and involvement in religion and religious practices were observed to have enhanced compared to the earlier regimes. People were celebrating festivals at the temples. Rituals were carried out in public for public good to praise the God.

The Bhakti Movement was more active and was reaching its zenith until the Madurai City was invaded by Malik kafoor and the city was torched by the invaders.

6.2.2 Art and Architecture

Many temples were constructed in the Later Pandyan regime. These were marked by the Architecture and also the aesthetic values.

Pandyan temple constructions focused on the Compound walls and multiple pillars in addition to the Gopura construction (Temple tower).

Lot of sculptures were also forming a part of the Pandyan Temple Culture and architecture. These were attracting the attention of all the devotees.

Notably in Madurai Meenakshi temple, Sundareswarar sanctum, Gopuras (temple tower) were constructed during the later Pandyan regime. Many Mantaps were also constructed inside the temples belong to the Later Pandyan s era.

Conclusion: Thus, the Pandyan dynasty had its exit from Madurai, the power centre of Pandyans, after the Muslim invasion in 1311.

Madurai which saw the growth and expansion of the Pandyans once, turned into a dying city losing its lusture and aura on the invasion of Malik Kafoor. The glorious history of Madurai ended here and the glorious Golden Rule of Pandyans also ended here.

Madurai had to wait till Kumara kampana of the Vijayanagara Empire invaded Madurai to reinstate its glory.

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Check Your Progress

1. Who is Jadaiya Varman?
2. Who got the title of 'pon veindha perumal'?
3. When did Marco Polo visit the Pandyan country?
4. List the important port towns of the Pandyan Empire.
5. Which religion did not flourish during Pandyan's rule?
6. Which temples were constructed during the Pandyan era?
7. Who invaded Madurai in 1311?

6.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Jadaiya Varman is just another name of Jatavarman Sundara Pandyan I, who ruled between 1251-1268.
2. King Jatavarman Sundara Pandyan I got the title of 'pon veindha perumal' (one who laid golden ceiling). This was because the ceilings of Chidambaram and Srirangam Temples were laid with gold plates by the king.
3. Marco Polo visited the Pandyan Country in the year 1271.

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4. Kayal, Pavitra Manicka Patinam, and Srivallavapattinam were the important port towns of the Pandyan Empire.
5. Buddhism did not flourish during Pandyan's rule.
6. In Madurai, Meenakshi temple, Sundareswarar sanctum, and Gopuras (temple tower) were constructed during the Pandyan era.
7. Malik Kafoor invaded Madurai in 1311.

6.4 SUMMARY

- The 13th century is the greatest period in the history of the Pandyan Empire. This period saw the rise of seven prime Lord Emperors (*Ellarkku Nayanar – Lord of All*) of Pandyan, who ruled the kingdom alongside Pandyan princes. Their power reached its zenith under Jatavarman Sundara Pandyan in the middle of the 13th century.
- The Later Pandyans (1216–1345) entered their golden age under Maravarman Sundara Pandyan (1216-1238) and Jatavarman Sundara Pandyan (1251), who expanded the empire into Telugu country, conquered Kalinga (Orissa) and invaded and conquered Ceylon. They also had extensive trade links with the Southeast Asian maritime empires of Srivijaya and their successors.
- A king with a lot of capacity and at the same time as a greedy person, Maravarman Sundara Pandyan I invaded Chola Kingdom in 1219 and defeated Raja Rajan III. He became Territorial Chieftain under the Pandyan Kingdom.
- During the regime of Maravarman Sundara Pandyan II, Chola country was being ruled by Rajendran III and has been attaining some victories, over a few Invasions on Pandyan Country. However, as the events would change, the Pandyans entered into an agreement with the Hoysala King Veera Someswaran. Thus, the Cholas were expelled.
- Pandyan Kingdom reached its Zenith of fame and power during the reign of Jatavarman Sundara Pandyan I. Territories were expanded upto Nellore and Cuddappah on the Northern side. He patronized the Hindu Religion. He supported Chidambaram and Srirangam Temples by donations.
- Considered as the best warrior, Maravarman Kulesekara Pandyan I captured Kollam after defeating the Chera King.
- Marco Polo visited the Pandyan Country during the period of Maravarman Kulasekara Pandyan-I. He recorded his Travel notes narrating the economic, social, religious status of the Pandyan Empire. This visit was during the year 1271.

- Successive wars between Sundara Pandyan and Veera Pandyan sons of Maravarman Kulasekara Pandyan marked the end of the Pandyan Empire. It is also recorded by Historian Wassap that the Succession War ended up with the killing of Kulasekara Pandyan by his own son Sundara Pandyan in the year 1310.
- The caste distinction retained the Brahmins as the top caste and agriculturists and other artisan class remained as middle and lower in the strata of the society. However, the social relationship or the strata was not looking healthy and the social upheavels due to casteism and violence on the Brahmins were marked with a social disorder due to establishing of the caste rights.
- Agriculture and Commerce were predominant in the Later Pandyan Rule. Uncultivated lands were brought under cultivation and commercial crops such as sugarcane, plantain, ginger, turmeric, vegetables were preferred to paddy or pulses.
- Inland and Foreign Trade were flourishing in this period. Various trade groups were formed and they were carrying out the export trade and commerce. Taxes were also levied through checkposts. Licences were given for Pearl Hunting, to Arabians.
- People were following Saiva Cult, Vaishnava Cult and also the Jainism. Many temples were constructed during the rule. Sankara Mutt at Kanchi was established. Many literatures were published in praise of Lord Siva. Vaishnavism also flourished due to the arrival of hoysalas. As Maravarman Sundara Pandyan patronized Jainism, donations were given to establish institutions and Jain abodes. Buddhism did not show any growth in this regime.
- Many temples were constructed in the Later Pandyan regime. Pandyan temple constructions focused on the Compound walls and multiple pillars in addition to the Gopura construction (Temple tower).

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6.5 KEY WORDS

- **Gopura construction:** It includes a monumental entrance tower, usually ornate, at the entrance of a Hindu temple, in the Dravidian architecture of the states of Southern India.
- **Saiva cult:** It is one of the largest cults or sects that believe Shiva as the supreme god over all.
- **Bhakti Movement:** It is the theistic devotional trend that emerged in medieval Hinduism and later acted as the de facto catalyst to the formation of Sikhism. It emphasized intense devotion to God.

6.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

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Short-Answer Questions

1. List all the kings of later Pandya era.
2. Write a short note on the successive wars fought among the Pandyan princes.
3. What were the features of Jatavarman Sundara Pandyan I's rule?

Long-Answer Questions

1. Describe the architecture during the rule of the later Pandyas.
2. Discuss the religious conditions prevalent during the rule of the later Pandyas.
3. 'The 13th century is the greatest period in the history of the Pandyan Empire.' Comment.

6.7 FURTHER READINGS

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BLOCK - III
SOCIAL AND ECONOMIC CONDITION OF
MADURAI SULTANATE AND LATER PANDYAS

NOTES

UNIT 7 MUSLIM INVASIONS

Structure

- 7.0 Introduction
- 7.1 Objectives
- 7.2 Conquest of the Pandya Kingdom
 - 7.2.1 Kafur's Expedition to the Pandya Territory
 - 7.2.2 Raids
- 7.3 Answers to Check Your Progress Questions
- 7.4 Summary
- 7.5 Key Words
- 7.6 Self Assessment Questions and Exercises
- 7.7 Further Readings

7.0 INTRODUCTION

Muslim conquests in the Indian subcontinent mainly took place from the 12th to the 16th centuries. Alauddin Khalji became the Sultan of Delhi in 1296. By the end of 1305, practically the whole of Northern India came under his control following which he concentrated on the conquest of the Deccan. It was his dream to conquer Deccan ever since he secured the crown. His campaigns in the South had both political and economic motives. The glorious wealth of the Deccan attracted his attention. His dream to establish his control over the South which had not until then been conquered by the Muslims, must have led Alauddin to think of conquering South India.

At that time, there were four dynasties/ kingdoms in that region—the Yadavas of Devagiri under Ramachandra Deva, Kakatiya Dynasty with its capital at Warangal under Prataparudra I and the Hoysalas with its capital at Dwarasamudra under Veera Ballala III. The Pandya kingdom of Madura was ruled by Maravarman Kulasekara. The Hindu rulers of the South were fighting among themselves and therefore they were not in a position to unite against the Muslim invader. Alauddin Khalji called back spare contingents of soldiers from the northwestern frontier and constituted them into an army of the Deccan under the command of General Malik Kafur. He was destined to conquer the whole of the South India under the direction of Sultan Alauddin Khalji.

This unit will discuss the history of Muslim invasions in South India and the conquest of the Pandya Kingdom. Malik Kafur led invasions will also be described.

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7.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss Malik Kafur's conquest of Pandya territories
- Describe the regions raided by Malik Kafur in the 14th century
- Examine the state of the Pandyan kingdom after the retreat of Allaudin Khalji's forces

7.2 CONQUEST OF THE PANDYA KINGDOM

In South India, after the decline of the Chola kings (roughly 950 AD to 1200 AD), the Pandya kingdom gained prominence and the Pandya dynasty became a major force to deal with. They greatly contributed to the construction of Hindu temples. Alauddin Khalji, who had become the Sultan of Delhi in 1296, began focusing on South India. By 1310, Alauddin Khalji had forced the Yadava and Kakatiya rulers to yield to his rule. In early 1311, Malik Kafur reached Deccan with a huge army. He laid a siege on the Hoysala capital Dwarasamudra with 10,000 soldiers, and forced the Hoysala king Ballala to yield to him. He also raided the rich temples of the town. He stayed at Dwarasamudra for 12 days, waiting for the rest of his army. It was at Dwarasamudra that Malik Kafur came to know about the prosperity of the region to the south of the Yadava and Kakatiya kingdoms. He also learnt about the fratricidal war between the two Pandya princes in the far South. In those days, internal strife over the throne among the ruling members was common.

During that time, the Pandya kingdom was in a state of political turmoil. Madura ruler Kulasekara showed inclination towards his elder but illegitimate son Vira Pandya which agitated his younger but legitimate son Sunder Pandya. In a fit of anger, Sunder Pandya murdered his father and claimed the throne for himself but was expelled from Madura by Vira Pandya. Some historians state that Sundara sought Malik Kafur's help, leading to the Delhi army's invasion of the Pandya territory. However, Amir Khusrau, the contemporary writer, cast doubt on this claim. His account suggests that Malik Kafur raided the territories controlled by both of them. Khusrau portrayed Sundara Pandya as a Brahman, who was a 'pearl' among the Hindu kings. He states that Sundara, whose rule extended over land and sea, had a large army and several ships.

7.2.1 Kafur's Expedition to the Pandya Territory

Malik Kafur commenced his march towards the Pandya territory (called Ma'bar by Muslim chroniclers) from Dwarasamudra on 10 March 1311 and reached the Pandya frontier in five days. Amir Khusrau mentions that, during this march, the army of Delhi Sultanate covered a difficult terrain, where sharp stones tore horse hoofs, and the soldiers had to sleep on ground 'more uneven than a camel's back'.

According to Abdul Malik Isami, the 14th century Indian historian and court poet, the defeated Hoysala King Ballala guided the Sultanate's army during the plunder of the Pandya territories. However, historian Banarsi Prasad Saksena expressed his doubts over this claim, as it is not mentioned in the contemporary writings of Khusrau. Isami states that the Delhi army relied on a survey unit to explore the Pandya territory. This unit comprised the leading generals such as Bahram Kara, Mahmud Sartiha, Katla Nihang and Abachi. Every day, one of these generals would lead the survey party to visit an area of the Pandya territory, accompanied by a few people who were well-versed with the local language.

As per Amir Khusrau's accounts, the Pandya territory was protected by a high mountain, but there were two passes, namely, Tarmali and Tabar, on either side of the mountain. These can be identified with Tharamangalam and Thoppur. The Delhi army marched through these passes, and then encamped on the banks of Kaveri River. Next, the army captured a fort, which Khusrau calls 'Mardi' and massacred its inhabitants.

7.2.2 Raids

Amir Khusrau described the raids conducted by Malik Kafur in great detail. The various regions raided by Malik Kafur are discussed below:

- (i) **Birdhul:** Malik Kafur marched to Birdhul or Birdaval, which was Vira Pandya's headquarters. While describing Malik Kafur's entry into the city, Amir Khusrau states that 'the Bir (Vira) had fled, and the Dhol (Drum) was empty'. The Pandya forces did not offer much resistance to the invaders due to the war between the two brothers. Vira Pandya originally planned to flee to an island, but was unable to do so for some reason. Instead, he first marched to the city of Kabam from where he gathered some soldiers and wealth and then escaped to Kandur.

At Birdhul, Kafur's army found a contingent of around 20,000 Muslim soldiers in Pandya's service. These soldiers left the Pandyas, and joined Kafur's army. With the help of these deserted soldiers, the Sultanate's army tried to pursue Vira Pandya, but was compelled to retreat due to heavy rainfall. As per Khusrau's account, the rural areas were so flooded that 'it was impossible to distinguish a road from a well'. A large part of the Kafur's army stationed at Birdhul, while a small contingent proceeded in search of Vira Pandya despite the heavy rains. At midnight, the unit informed that Vira Pandya was at Kannanur.

- (ii) **Kannanur:** The Delhi army then marched to Kannanur in heavy rains, but by this time, Vira had escaped to a forest with some of his followers. After the cessation of rains, the invaders captured 108 elephants loaded with pearls and precious stones. They massacred the residents of Kannanur. Kafur wanted to find Vira Pandya, so that he could force him into yielding to the Delhi Sultanate. He suspected that Vira Pandya had fled to his ancestral

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fort of Jal-Kota ('water fort', identified with Tivukottai). The Delhi army started marching towards Jal-Kota, but people coming from that place informed them that he was not there. Consequently, the army abandoned the idea of searching the fugitive prince Vira Pandya and decided to return to Kannanur.

- (iii) **Barmatpuri:** According to Amir Khusrau, the next morning, the Delhi army came to know that the town of Barmatpuri had a golden temple and many royal elephants. Historian S. Krishnaswami Aiyangar identified Barmatpuri as 'Brahmapuri' (Chidambaram), wherein Nataraja Temple had a golden ceiling. The Delhi army reached Barmatpuri and captured 250 elephants. Rubies and diamonds studded golden temple was plundered by the invaders. They destroyed all the Shiva lingams and brought down an idol of Narayana (Vishnu). Khusrau mentions that the ground that once smelled of musk now emitted a stench of blood.
- (iv) **Madurai:** From Barmatpuri, the Sultanate army marched back to its camp at Birdhul, which it reached on 3 April 1311. Malik Kafur plundered Madura and destroyed its temples. The army then reached Kanum (Kadambavanam) on 7 April 1311. After five days, it reached Madurai (called Mathura by Khusrau), the capital of Sundara Pandya. However, he had already fled into the jungles by that time. The Delhi army first visited the temple of Jagnar, in search of elephants and treasures there. But to Malik Kafur's disappointment only 2-3 elephants were left at the temple. This made him so angry, that he destroyed the temple.
- (v) **Rameshwaram:** According to chronicler Firishta, Malik Kafur reached as far as Rameshwaram where he erected a mosque called Masjid-i-Alai ('Alauddin's mosque') in honor of the victory of Islam. However, the writings of Amir Khusrau or Ziauddin Barani do not contain any reference to Rameshwaram, and Firishta's account may be the result of confusion. If Malik Kafur had constructed a mosque in Rameshwaram, Alauddin's courtier Amir Khusrau would have definitely mentioned in his account. If a mosque existed at Rameshwaram during Firishta's lifetime, it must have been built after the Khalji period.

Scholars have debated whether Malik Kafur actually raided Rameshwaram or merely marched as far as the southern coast. Writing in 1900, Sewell was the first scholar to doubt the possibility of Malik Kafur's invasion of Rameshwaram. In 1921, Dr. Krishnaswamy Aiyangar discussed the question in his book *South India and Her Muhammadan Invaders* and arrived at the conclusion that Malik Kafur carried out his raids from Madura to Rameshwaram. Sir Wolsely Haig, in the *Cambridge History of India*, says that Malik Kafur marched to the southern coast and built a mosque either at Rameshwaram or on the mainland opposite to it. Dr. Venlararamanyya in his *Early Muslim Expansion in South India* and Dr. K.S. Lal in *History of the Khaljis* have expressed the opinion that Malik Kafur

did not raid Rameshwaram but retraced his steps from Madura. Dr. Derrett in *The Hoysalas* expressed his opinion in 1957 that Malik Kafur built a mosque at Rameshwaram.

Dr. Sukumar Ray opines that Malik Kafur advanced as far as Rameshwaram and raided its temple, even if we cannot be sure of the identification of Amir Khusru's Patan with Rameshwaram. Haji Dabir vaguely refers to this in embellished form when he refers to Malik Kafur's march to Ceylon and the act of demolishing a temple there. A raid from Madura to Rameshwaram was not quite unlikely when the great invader had marched a long way from Delhi. If Malik Kafur could not have found time to build a mosque there, the possibility of a raid could not be discarded altogether.

A number of historians are of the view that Malik Kafur had no intention of invading further South, what is known as now Tamil Nadu. The fratricidal wars among the rulers of Madurai and the foolish request of help from a notorious Delhi ruler was directly responsible for the first Muslim invasion of Tamil country. He set the stage for the subsequent establishment of the Sultanate of Madurai.

Return to Delhi

By late April 1311, rains had obstructed the movements of the Delhi forces, and the Generals came to know that the defenders had assembled a large army against them. Kafur, who had already collected enormous wealth from Hoysala and Pandya kingdoms, was determined that it was futile to pursue the Pandya king. Therefore, he decided to return to Delhi. According to Amir Khusrau, Malik Kafur returned to Delhi on 18 October 1311 with 612 elephants, 96000 *maunds* of gold, 20,000 horses and several chests of precious jewels and pearls. Khusrau gives the weight of the precious stones of incalculable value at 500 *maunds*. As a matter of fact, the booty collected by the plunder of Dwarasamudra and Madura defied all description and estimates in terms of monetary value. Ziauddin Barani describes this seizure of wealth as the greatest one since the Muslim capture of Delhi.

After the departure of Malik Kafur from Pandya kingdom, the Pandya brothers resumed their conflict which ultimately resulted in the defeat of Sundara Pandya, who decided to seek Alauddin Khaji's help. With help of Alauddin's forces, he was successful in re-establishing his rule in the South Arcot region by 1314. Later on, the Pandya territories were raided by Khusrau Khan during the reign of Alauddin Khalji's son Qutbud din Mubarak Shah Khalji. In the next twenty years, the northern part of the Pandya kingdom was captured by the Muslims. Initially it came under the control of the Tughluq dynasty, and later it became part of the short-lived Madurai Sultanate. The southernmost part of the Pandya territory, however, remained independent.

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Check Your Progress

1. When did Alauddin Khalji become the Sultan of Delhi?
2. Name the General who led the conquest of the Pandya territory.
3. What did the Delhi Sultanate army plunder from Barmatpuri?
4. When did Malik Kafur return to Delhi?
5. What happened to the Pandya brothers after the departure of Malik Kafur from Pandya kingdom?

7.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Alauddin Khalji became the Sultan of Delhi in 1296.
2. Malik Kafur led the conquest of the Pandya territories.
3. The Delhi army reached Barmatpuri and captured 250 elephants. Rubies and diamonds studded golden temple was plundered by the invaders. They destroyed all the Shiva lingams and brought down an idol of Narayana (Vishnu).
4. According to Amir Khusrau, Malik Kafur returned to Delhi on 18 October 1311.
5. After the departure of Malik Kafur from Pandya kingdom, the Pandya brothers resumed their conflict which ultimately resulted in the defeat of Sundara Pandya, who decided to seek Alauddin Khaji's help.

7.4 SUMMARY

- Muslim conquests in the Indian subcontinent mainly took place from the 12th to the 16th centuries. Alauddin Khalji became the Sultan of Delhi in 1296. By the end of 1305, practically the whole of Northern India came under his control following which he concentrated on the conquest of the Deccan.
- By 1310, Alauddin Khalji had forced the Yadava and Kakatiya rulers to yield to his rule. He laid a siege on the Hoysala capital Dwarasamudra with 10,000 soldiers, and forced the Hoysala king Ballala to yield to him. Malik Kafur also learnt about the fratricidal war between the two Pandya princes in the far South.
- Madura ruler Kulasekara showed inclination towards his elder but illegitimate son Vira Pandya which agitated his younger but legitimate son Sunder

Pandya. In a fit of anger, Sunder Pandya murdered his father and claimed the throne for himself but was expelled from Madura by Vira Pandya.

- Malik Kafur commenced his march towards the Pandya territory (called Ma'bar by Muslim chroniclers) from Dwarasamudra on 10 March 1311 and reached the Pandya frontier in five days.
- Malik Kafur marched to Birdhul or Birdaval, which was Vira Pandya's headquarters. The Pandya forces did not offer much resistance to the invaders due to the war between the two brothers. Pandya originally planned to flee to an island, but was unable to do so for some reason. Instead, he first marched to the city of Kabam from where he gathered some soldiers and wealth and then escaped to Kandur.
- The Delhi army then marched to Kannanur in heavy rains, but by this time, Vira had escaped to a forest with some of his followers. Consequently, the army abandoned the idea of searching the fugitive prince Vira Pandya and decided to return to Kannanur.
- The Delhi army reached Barmatpuri and captured 250 elephants. Rubies and diamonds studded golden temple was plundered by the invaders. They destroyed all the Shiva lingams and brought down an idol of Narayana (Vishnu).
- From Barmatpuri, the Sultanate army marched back to its camp at Birdhul, which it reached on 3 April 1311. Malik Kafur plundered Madura and destroyed its temples. The army then reached Kanum (Kadambavanam) on 7 April 1311.
- Scholars have debated whether Malik Kafur actually raided Rameshwaram or merely marched as far as the southern coast.
- A number of historians are of the view that Malik Kafur had no intention of invading further South, what is known as now Tamil Nadu. The fratricidal wars among the rulers of Madurai and the foolish request of help from a notorious Delhi ruler was directly responsible for the first Muslim invasion of Tamil country. He set the stage for the subsequent establishment of the Sultanate of Madurai.
- According to Amir Khusrau, Malik Kafur returned to Delhi on 18 October 1311 with 612 elephants, 96000 *maunds* of gold, 20,000 horses and several chests of precious jewels and pearls.
- After the departure of Malik Kafur from Pandya kingdom departure, the Pandya brothers resumed their conflict which ultimately resulted in the defeat of Sundara Pandya, who decided to seek Alauddin Khaji's help. With help of Alauddin's forces, he was successful in re-establishing his rule in the South Arcot region by 1314. Later on, the Pandya territories were raided by Khusrau Khan during the reign of Alauddin Khalji's son Qutbud din Mubarak Shah Khalji.

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7.5 KEY WORDS

- **Contingent:** It refers to a group of soldiers or military vehicles.
- **Fugitive:** The term is used for people who are running away or escaping from danger.
- **Fratricidal wars:** it refers to a conflict in which people kill members of their own society or social group.

7.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Briefly mention the state of the Pandya Kingdom at the time of the Muslim conquest.
2. Write a short note on the raids conducted by Malik Kafur.
3. What happened after the retreat of Alauddin's forces from the Pandya Kingdom?

Long-Answer Questions

1. Discuss in detail Malik Kafur's expedition to the Pandya Kingdom.
2. Examine the details provided by Amir Khusrau regarding Malik Kafur and his conquests.
3. Discuss the debate regarding the Muslim invasion of Rameshwaram.

7.7 FURTHER READINGS

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UNIT 8 MADURAI SULTANATE

Structure

- 8.0 Introduction
- 8.1 Objectives
- 8.2 Formation of Madurai Sultanate
- 8.3 Social and Economic Condition
- 8.4 Answers to Check Your Progress Questions
- 8.5 Summary
- 8.6 Key Words
- 8.7 Self Assessment Questions and Exercises
- 8.8 Further Readings

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8.0 INTRODUCTION

The Madurai Sultanate was proclaimed in 1335 when the then viceroy of Madurai, Jalaluddin Ahsan Shah declared his independence from the Delhi Sultanate, ruled by Thuglaq Ahsan Shah and his descendants ruled Madurai and surrounding territories until 1378 when the last sultan, Ala-ud-Din Sikandar Shah fell in battle against the forces of the Vijayanagara Empire led by Kumara Kampana. In this short reign of 43 years, the Sultanate had eight different rulers. By then, the Madurai Sultanate had caused enough damage to the Madurai citizens and also Madurai's pride; Hinduism was crushed and many were persecuted and executed as the rulers were found barbaric and unkind to their own subjects and their sentiments.

The Sultanate had eight different rulers in 43 years, a few of them for a very short tenure of even 40 days and a few others for a longer tenure of over four years at the maximum. A common observation on these Sultans was that their only aim was to spread Islam and to destroy Hindus and Hinduism. The basic principles of hatred oppression, sadism and cruelty were found to be equally common with all these eight sultans.

- (a) Sultan Jalaluddin Ashan Shah (1335-1340)
- (b) Allauddin Udaji (1340)
- (c) Giyasuddin Damagan Shah (1341-1342)
- (d) Sultan Naziruddin (1334)
- (e) From 1335 to 1356, there was a break in the sultanate history details
- (f) Sultan Adil Shah (1356-1361)
- (g) Fakruddin Mubharak Shah (1361-1370)
- (h) Allauddin Sikkandar Shah (1370-1378)

It was after the Vijayanagara Empire uprooted the evil Sultanate, that Madurai regained its pride and reinstated its lost paradise.

In this unit, you will study about the Madurai Sultanate, its formation and also about the socio-economic and cultural conditions during the period of Madurai Sultanate.

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8.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss the details of sultanate history
- Describe the formation of the Madurai Sultanate
- Analyze the socio-economic and cultural conditions during the Madurai Sultanate

8.2 FORMATION OF MADURAI SULTANATE

In the early 14th Century, South India was subjected to repeated invasions by armies of the Delhi Sultanate. There were three separate invasions within a period of fifteen years. The first invasion in 1311 AD was led by Malik Kafur, who ransacked Madurai. Following this there were two more expeditions from the Delhi Sultanate - the second in 1314 AD led by Khusrav Khan and the third in 1323 AD by Ulugh Khan. These invasions shattered the Pandyan Empire beyond revival. While the previous invasions were content with plunder, Ulugh Khan annexed the former Pandyan dominions to the Delhi Sultanate as a province of Ma'bar (Ma'bar in Persian denoted Madurai Sultanate). Most of South India came under the Delhi's rule and was divided into five provinces - Devagiri, Tiling, Kampili, Dorasamudra and Ma'bar (Madurai).

In 1325, Ulugh Khan acceded to the throne in Delhi as Muhammad bin Tughluq. His plans for invading Persia and Khorasan, bankrupted his treasury and led to the issuing of token currency. This led to counterfeiting and further worsened the sultanate's finances. He was unable to pay his huge army and the soldiers stationed in distant provinces revolted. The first province to rebel was Bengal and Ma'bar soon followed. The Governor of Ma'bar, Jalaluddin Ahsan Shah declared independence and set up the Madurai Sultanate. The exact year of founding of the Madurai Sultanate is not clear. Numismatic evidence points to 1335 CE as the founding year. The Persian historian Firishta however places the year of Ma'bar's revolt as 1340 CE.

This short lived Muslim dynasty at Madurai came into existence following the decline of the Second Pandyan Empire, and ruled Madurai, Trichinopoly and parts of South Arcot, for the next 48 years, first as feudatories of the Delhi Sultanate and later as independent monarchies lasting until 1378. The Madurai Sultanate was destroyed by the rise of Vijayanagar, later followed by the Madurai Nayaks.

Madurai Sultanate: Sultans

Madurai Sultanate

The various sultans of the Madurai Sultanate are as follows:

1. **Sultan Jalaluddin Ashan Shah (1335-1340):** He ruled the Madurai Sultanate till 1340. He released coins in his name. He was killed by his own Minister Allauddin Udaji in 1340.
2. **Allauddin Udaji (1340):** He assumed power of the Sultanate after slaying Sultan Jalaluddin Ashan Shah. He was indoctrinated to take a war on the Hindus and Hinduism as a true Muslim. As he proceeded, he declared wars against Hindu kings or chieftains. He invaded Thiruvannamalai and declared a war against Veera Vallalan III, in 1340. Though Udaji won the war, at the end of the war he got killed by an accidental arrow that pierced into his head.
3. **Qudbuddin:** Ashan Shah's son-in-law Qudbuddin ruled only for 40 days and he released coins in his name. As he lost the confidence of the subjects, he was killed.
4. **Giyasuddin Damagan Shah (1341-1342):** Giyasuddin was no way lesser in hatred than Qudbuddin. He was very unkind towards the Hindus and treated them very badly. Ibin Baduta writes in his book that Hindus were killed mercilessly and were treated inhumanly. Children were killed by cutting their necks. Hindus' cut heads were decorated as garlands and hung on the trishuls. He declared Holy wars on Hindu Kings and waged a Holy war against all non-muslims. He invaded Hoysala Kings' Kannanur Koppa and the war turned out to be unfavourable to the Muslim forces as they could not withstand the war with the Hoysalas. King Ballala Devan III put a condition that he would allow the Muslim forces to go back if the fort was handed over to him. As Giyasuddin was not in favour of such a compromise talk, he secretly gathered 4000 soldiers and attacked the Hoysalas at their barracks. Defeated Veera Ballalan Devan III was brought as a prisoner to Madurai and he was killed mercilessly in the presence of Ibin Batuda. Hoysala king's skin was peeled off after being killed and the body was hung from the Madurai fortress, in the year 1342.
Giyasuddin lost his only son, wife and mother in the cholera attack. Soon after that he also died suddenly. He released coins in his name by minting the date as Hijira year 741.
5. **Sultan Naziruddin:** Giyasuddin's brother's son Naziruddin assumed the powers and became the Sultan of Madurai Sultanate. He spent a lot of resources for the travel of Ibin Bathutha to China. He spent a lot of money and resources on the Ministers to assume the powers. He also released coins in commemoration of his rule in the year marked as Hijira 745 denoting 1334 AD. It is accepted by the historians that there is a break in the data of the Sultanate history between 1334 and 1356.
6. **Sultan Adil Shah (1356-1361):** It is inferred that Sultan Adil Shah ruled the Madurai Sultanate from 1356 to 1361.

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7. **Fakruddin Mubharak Shah (1361-1370):** During the rule of Fakruddin Mubharak Shah, he had released coins that helped the Historians to assess the time bucket of his rule. It was during his rule that Kumara Kampana of Vijayanagara Empire invaded Madurai to restore the peace and reinstall the natural justice to restore Hinduism.

A reference is made to the status of the Hindus in Madurai Sultanate, by Ganga Devi who wrote her book called *Madura Vijayam*. She narrates that a Holy sword was handed at the hands of Kumara Kampana by a girl who appeared suddenly, to put an end to this barbaric and unjust rule at Madurai Sultanate and also to kill the universal enemy Sultan.

Kumara Kampana, son of Bukker I of Vijayanagara Empire, took this great mission and with determination to raze the Muslim rule in Tamil Nadu, defeated Fakruddin Mubharak Shah in the year 1371 in the month of April. Mubharak Shah was killed and Madurai Sultanate was hammered with the last nail in the coffin.

Effects of Madurai Invasion: It was to take revenge on the misrule of the Sultans at Madurai that the Vijayanagar Empire decided to step in to release Madurai and its subjects from the fanatic muslim rulers' clutches, who not only destroyed, looted and killed Hindus and Hindu related temples and plundered the temple's wealth, ornaments and assets, but also carried an unjust rule, with hatred and enmity on the Hindu population.

8. **Allauddin Sikkandar Shah (1370-1378):** After the death of Mubharak Shah, Allauddin Sikkandar Shah was ruling a portion of the Madurai Sultanate till 1378. With him the Madurai Sultanate met its end. He was uprooted and the Madurai Sultanate came under the complete control of Vijayanagara Empire.

The Vijayanagara Empire under Bukka Raya I, made a series of efforts to conquer South India. There were a series of Vijayanagaran invasions in the middle of the fourteenth century which succeeded in initially restricting and finally ending the Madurai Sultanate's rule over South India. Vijayanagar's armies were led by Bukka's son, Kumara Kampanna Udaiyar. Kampanna first subdued the Sambuvaraya dynasty in present-day Kanchipuram district, then a vassal of Delhi Sultanate who refused to aid the Madurai conquest and then conquered Madurai. Kampanna's invasion has been chronicled in the Sanskrit epic poem *Madura Vijayam* ('The Conquest of Madurai') or *Vira Kamparaya Charithram* ('History of Kampanna'), written by Kampanna's wife Gangadevi.

8.3 SOCIAL AND ECONOMIC CONDITION

Muslim Invasion did affect the pattern of economy and its growth at Madurai. But once the invasion happens, there used to be plunder and demolishing of Hindu temples and merciless killing of Hindus on iron spikes.

Segment wise when we analyse the changes in Madurai after it was declared as a Sultanate of Madurai in the year 1335 AD, we arrive at an overall picture of the net loss to the Madurai Empire and also the damages to the sentiments of the subjects of Madurai Sultanate, after the extinction of Pandyan Empire. The damage control commenced only after the invasion of Kumara Kampana of the Vijayanagara Empire.

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- (1) Art and Architecture: There was a synergy in the mix of Hindu and Muslim Art and architectural methods and usage.
 - (a) The new architectural solution was named as Sarasonic Construction method. In this, more of handwork and decorations were found eye catching and original.
 - (b) Due to this mix of both arts the later temples of Hindu as well as the worship places of Muslims were different in appearance, quality and architectural values.
- (2) Language development: Muslims supported development of languages. During this period of time, Hindu as well as Islamic language developments took place and literature emerged on both the cultures.
 - (a) Urdu, a language born due to the mix of Hindu and Muslim Culture, had its natural growth and development.
 - (b) Persian Language also saw a lot of literature in autobiography, letters, history pieces etc.
 - (c) Usage of paper brought in several innovative processes in imaging and printing.
- (3) Education: Muslim administrators patronized the educated and the learned. This in turn brought a status in the society for those who were educated.
 - (a) Women were denied education
 - (b) Educational institutions and libraries were established throughout the state
 - (c) Poets, writers and philosophers decorated the Administrators' courts
 - (d) Arabic language was made compulsory
 - (e) Religious education was made compulsory in the educational institutions
- (4) Tamil Muslims as a community: A mixed culture of Muslims and Tamils emerged into a Tamil Muslims as a community.
- (5) Casteism and its negative effect on the other communities was prevalent before the Muslim rule. Gradually the caste differences got neutralized as Brahmins were deprived of their principal role and that temples lost their credibility and revenue.
- (6) Social purity got affected. As Muslim men got into forcible marriages with Hindu girls, Hindus were very much disturbed. Besides, Hindu Religion suffered due to these compulsory conversions.

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- (7) Islamic growth: Islam saw a geometrical progression in matters of religion. Compulsory conversions of the Hindus; opening up of more number of Masjids were threatening the Hindu Religion. Hence, the Hindu Religion resorted to the Bhakti Movement in a war footing.
- (8) Tamils' enhanced external contacts: Due to the arrival of Muslims, Tamils had the opportunity to get connected to the external world that gave a valid experience to the individuals. Tamils started learning the good and bad of outside world.
- (9) Atrocities on the Hindus: Muslim Rulers started imposing many restrictions on Hindus especially the Hindu women. They were compelled to wear the 'Parda'. Hindu temples were attacked very often. Hindus were indiscriminately killed and Hindu Gods were desecrated. Hindu community became oppressed.
- (10) Taxes on the Hindus: Muslim Rulers taxed the Hindus more. New taxes such as Jisia, Income tax, House tax, customs duty were levied.
- (11) Agriculture was neglected and even Coconut groves were converted as cemeteries as the Hindus were left to die on the spikes.
- (12) Muslim Sultans were spending more money for their extravaganzas, even in the King's Court.

Social conditions, lifestyle and economy revealed by the various compositions of literature give a bird's eye view of the micro level satisfaction, happiness and urge to achieve the freedom and also the life security with a purpose.

Literature worked as a magic mirror, for study of social welfare as well as the evils. Hence, the observed impressions and notings by two popular writers will provide us sufficient information and assessment as to the value of the rule and also the overall rating:

(A) Gangadevi, wife of Kampanna, wrote in her Madurai Vijayam, 'Kampanna's victory is symbolised by the restoration of the Srirangam temple to its old glory in 1371 AD. Vijayanagara formally declared Madurai to be its possession during Harihara II's rule in 1378 AD.'

(B) On the condition of Madurai under the Muslim rule, Gangadevi writes:

'I very much lament for what has happened to the groves in Madurai. The coconut trees have all been cut and in their place are to be seen rows of iron spikes with human skulls dangling at the points.'

'In the highways which were once charming with the sounds of anklets of beautiful women, are now heard ear-piercing noises of Brahmins being dragged, bound in iron fetters.'

'...The waters of Tambraparni which were once white with sandal paste rubbed away from the breasts of charming girls are now flowing red with the blood of cows slaughtered by the miscreants.'

On the living conditions during the Sultanate Rule, traveller Ibn Battuta shares his experience as follows:

- A. The Muslim Moroccan explorer known for his extensive travels through Africa and Asia, visited Ghiyas-ud-Din Muhammad Damghani's court, while on his way to China. He married Jalaluddin Ahsan Khan's daughter. His travel notes mentions Ghiyas-ud-Din Muhammad Damghani's atrocious behaviour towards the local population. His army under his personal orders had the habit of frequently rounding up the local villagers, indiscriminately impaling them on sharpened wooden spikes and left to die. These accounts of were published in the Rihla (lit. "Journey").

Ibn Batuta describes a plague afflicting Madurai:

'When I arrived at Madurai, there was a contagious disease prevalent there which killed people in a short time. Those who were attacked succumbed in two or three days. If their end was delayed, it was only until the fourth day. On leaving my dwelling, I saw people either sick or dead.'

- B. Gangadevi agrees with the Ibn Battuta on the prevalence of unnatural death: The God of death takes his undue toll of what are left [of] lives if undestroyed by the Yavanas.

From contemporary historical accounts, the rulers of Madurai Sultanate establish and brand themselves only as tyrants and persecutors of Hindus. Both Ibn Battuta's and Gangadevi's accounts contain graphic descriptions of atrocities committed by the Muslim Sultans on the Hindu population.

Thus the Sultanate of Madurai formation and its existence not only deprived the Hinduism, their survival and growth, but also developed a sense of living in an alien country, though you remain in your own country. Subjects who underwent undue miseries have really sphere headed the revolt against such rule, silently. However, it took more than four decades to hammer the final nail on the Sultanate of Madurai.

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Check Your Progress

1. Name the five provinces of South India which came under the rule of Ulugh Khan after his assault.
2. When was the Madurai Sultanate formed?
3. What was the duration of Qudbuddin's rule?
4. Who succeeded Fakruddin Mubharak Shah?
5. What taxes were levied on Hindus by Muslim rulers?

8.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

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1. When Ulugh Khan annexed the former Pandyan dominions to the Delhi Sultanate. Most of the South India came under the Delhi's rule and was divided into five provinces, namely Devagiri, Tiling, Kampili, Dorasamudra and Ma'bar (Madurai).
2. As per numismatic evidences, the Madurai Sultanate was proclaimed in 1335 when the viceroy of Madurai, Jalaluddin Ahsan Khan declared his independence from the Delhi Sultanate.
3. Ashan Shah's son-in-law Qudbuddin ruled only for 40 days. As he lost the confidence of the subjects, he was killed.
4. After the death of Mubharak Shah, Allauddin Sikkandar Shah was ruling a portion of the Madurai Sultanate till 1378.
5. The attitude of Muslim rulers towards the Hindus was very unjust. They taxed the Hindus more. New taxes such as Jisia, Income tax, House tax, customs duty were levied on the Hindus by the Muslim rulers.

8.5 SUMMARY

- The Madurai Sultanate was proclaimed in 1335 when the then viceroy of Madurai, Jalaluddin Ahsan Shah declared his independence from the Delhi Sultanate, ruled by Thuglaq.
- The Sultanate had 8 different rulers in 43 years, a few of them for a very short tenure of even 40 days and a few others for a longer tenure of over 4 years at the maximum.
- Sultan Jalaluddin Ashan Shah, Allauddin Udaji, Qudbuddin, Giyasuddin Damagan Shah, Sultan Naziruddin, Sultan Adil Shah, Fakruddin Mubharak Shah and Allauddin Sikkandar Shah were the eight rulers of Madurai Sultanate.
- In the early 14th Century, South India was subjected to repeated invasions by armies of the Delhi Sultanate. These invasions shattered the Pandyan Empire beyond revival. Most of South India came under the Delhi's rule and was divided into five provinces - Devagiri, Tiling, Kampili, Dorasamudra and Ma'bar (Madurai).
- The Madurai Sultanate was destroyed by the rise of Vijayanagar, later followed by the Madurai Nayaks.
- Muslim Invasion did affect the pattern of economy and its growth at Madurai. But once the invasion happens, there used to be plunder and demolishing of Hindu temples and merciless killing of Hindus on iron spikes.

- Muslims supported development of languages. During this period of time, Hindu as well as Islamic language developments took place and literature emerged on both the cultures.
- During the period, a mixed culture of Muslims and Tamils emerged into a Tamil Muslims as a community.
- Casteism and its negative effect on the other communities was prevalent before the Muslim rule.
- Muslim Rulers started imposing many restrictions on Hindus especially the Hindu women. They were compelled to wear the 'Parda'. They also taxed the Hindus more. New taxes such as Jisia, Income tax, House tax, customs duty were levied.
- The Sultanate of Madurai formation and its existence not only deprived the Hinduism, their survival and growth, but also developed a sense of living in an alien country.

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8.6 KEY WORDS

- **Sadism:** It refers to a type of behaviour in which a person obtains pleasure from hurting others.
- **Counterfeiting:** It refers to the activity of making illegal copies of things such as bank notes, official documents etc.
- **Feudatories:** It refers to the situation under the overlordship of another sovereign or state.

8.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Name the eight different rulers of Madurai Sultanate.
2. Write a short note on the formation of Madurai Sultanate.
3. What were the effects of the invasion of Madurai?
4. How was the Vijayanagara Empire established?
5. Name the new architectural solution which evolved during the Madurai Sultanate.

Long-Answer Questions

1. Describe the economic and cultural conditions during Madurai Sultanate.
2. Examine the status of Islamic growth during the Sultanate rule?
3. Discuss the status of art and architecture during the Sultanate reign.

8.8 FURTHER READINGS

NOTES

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BLOCK - IV
NAYAKS OF MADURAI, SENJI AND TANJORE

UNIT 9 THE NAYAKS

NOTES

Structure

- 9.0 Introduction
- 9.1 Objectives
- 9.2 Nayankara System
- 9.3 Madurai Nayaks
- 9.4 Answers to Check Your Progress Questions
- 9.5 Summary
- 9.6 Key Words
- 9.7 Self Assessment Questions and Exercises
- 9.8 Further Readings

9.0 INTRODUCTION

The Nayankara system was introduced by the Vijayanagara Empire. The Vijayanagara Empire was established in the Deccan Plateau region in South India. Harihara I and his brother Bukka Raya I of Sangama Dynasty were the first to establish it in 1336. The empire was basically the result of struggle against Islamic invasion. The empire takes its name from its capital city, Vijayanagara. It lasted until 1646, but still managed to make a lasting influence. In this unit, we will discuss the Nayankara system as well as the rule and administration of the Madurai Nayaks.

9.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss in detail the Nayankara system
- Examine the emergence of the Madurai Nayaks
- Describe the rule of prominent Madurai Nayak kings

9.2 NAYANKARA SYSTEM

In 1336 A.D., the Vijayanagara Empire was established. The Empire and its Emperors brought many provinces under their rule including Tamil Nadu, Karnataka, and Andhra. During their rule, the Vijayanagara Emperors created a system of Nayankara (Nayakkar), whereby the vast Empire was divided into various states

or mandals and Nayaks (lords) were placed in charge of the provinces. Tamil Nadu was divided into five mandals:

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- Vellore
- Gingee
- Tanjore
- Madurai
- Thiruvadigai

Each Mandal was administered by a Supreme Mandal Chief (Maha Mandaladhipathi). These appointments were made by the King and the persons belonging to the royal family. There were other officials to assist him. These mandals were independently functioning with respect to civil, military, and judicial matters. They were contributing to the centre a share of their revenue. Military support was sought by centre when needed, in terms of the ratios as fixed by the King himself. Other characteristics of the system were: The meaning of Nayankara system originates from the European system of Land Grant System. In this system, Nayak was the Military Administrator of a province. He was given the lands by the King, to provide a perennial income to him. This is based on the principle that all the lands are owned by the King and he has the rights to distribute it to his dependants.

- Amara Nayankara system is designed to have the following rules:
 - o Revenue sharing by the Nayak was based on the land grants.
 - o Military assistance (number of soldiers) to be provided as per the limits fixed by the King himself.
 - o Nayaks were permitted to build their own fortresses.
 - o They had full freedom to take decisions about their internal administrative matters.
- According to Nuniz, Vijayanagara Empire was divided into 200 parts to be ruled by 200 Nayaks, under this Nayankara system.
- During the royal festivities, Nayaks were expected to send costly gifts to the King as well as the food items such as wheat and meat.
- Law and order was the prime obligation of the Nayaks.
- Agricultural production was to be increased in their lands. They were taking back 9/10 portion of the produce as their shares.
- 50 percent of the total revenue was shared by Nayak with the King, in addition to the other obligations such as military and event management.

- Some Nayaks were removed from their positions and were also punished on not fulfilling their duties. Their lands were taken by the King.

Difference between Maha Mandaleswarar and Nayak

The differences between Maha Mandaleswarar and Nayak lies within the facts that:

- Nayak was the permanent resident of the mandal responsible for revenue and military supplies to the centre. While, Maha Mandaleswarar was a transferable Viceroy with no obligations for revenue or military sharing. He was only the royal representative.
- Maha Mandaleswarar was to supervise the Nayak's loyalty and his revenue and military sharing promptness. Peer reports were also shared with the King by the Maha Mandaleswarar
- Though the Nayankara system is considered similar to the Land Grant system of Europe, Nayaks did not get the political importance that the Lords in the European system enjoyed. Nayaks were treated only as Military Generals. They were removed any time by the King.
- Defects of the Nayankara system was mainly due to the introduction of Palayagara system by Nayaks. Palayagaras acted more loyal to the Nayaks than to the King.

The centre did not have direct and uniform control on the provinces ruled by them as each Nayak had his own method of administration independently with no interference by the centre.

Check Your Progress

1. When was the Vijayanagara Empire established?
2. Under the Vijayanagara Empire, into how many mandals was Tamil Nadu divided?

9.3 MADURAI NAYAKS

In 1529, war broke out between the Pandyas and Cholas. Defeated Chandrasekara Pandya, approached the Emperor Krishnadevaraya of Vijayanagara Empire for a solution and support. Vijayanagara Emperor deputed the General Nagama Nayak to contain Chola and re-install Chandrasekara Pandya as the King. Nagama Nayak defeated the Chola King. As the Pandya King was meek and unfit, Nagama Nayak assumed himself as the King of Pandya Kingdom at Madurai.

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Krishnadevaraya got offended by this act of Nagama Nayak and sent Nagama Nayagar's son Viswanatha Nayak to Madurai to defeat his father and capture the kingdom. In the process, the Pandya King installed by Viswanatha Nayak, started acting recklessly, making Vijayanagara Empire to nominate Viswanatha Nayak as the King of Madurai. Thus, in 1529, Madurai came under Nayaks' rule.

Due to the series of succession wars at the Vijayanagara Empire, the Nayaks started establishing their own independent rule upon the weakened status of the Vijayanagara Empire itself. Thus, the Nayak's rule in Tamil Nadu began. Madurai Nayak's rule started in 1529 with Viswanatha Nayak and ended in 1736 with the rule of Meenakshi. There were thirteen Nayak rulers, who ruled Madurai for 207 years. In the history of Tamil Nadu, Madurai Nayak's rule has a special significance. Historians often differ about the year of establishment of Madurai Nayak's rule. Some opine that it started when Nagama Nayak was appointed as Madurai Nayak, while others opine that the Nayak's rule at Madurai began only when Viswanatha Nayak became the Governor of Madurai. It is significant that Viswanatha Nayak was appointed as political and administrative head. The rule of Madurai Nayak kings is given below chronologically (from 1529 to 1736):

- Viswanatha Nayak (1529-1564)
- Krishnappa Nayak I (1564-1572)
- Veerappa Nayak (1572-1595)
- Krishnappa Nayak II (1595-1601)
- Muthu Krishnappa Nayak (1601-1609)
- Muthu Veerappa Nayak I (1609-1623)
- Thirumalai Nayak (1623-1659)
- Muthu Veerappa Nayak II (1659)
- Sokkanatha Nayak (1659-1682)
- Muthu Veerappa Nayak III (1682-1689)
- Rani Mangammaal (1689-1706)
- Vijayaranga Sokkanatha Nayak (1706-1732)
- Rani Meenakshi, the last ruler among Madurai Nayaks (1732-1736)

Viswanatha Nayak (1529-1564)

Viswanatha Nayak ruled for 35 years, establishing his qualities of discipline, administrative skills and valour. His provinces included Madurai, Ramanathapuram, Thirunelveli, Thiruchi, Salem, and Travancore. He brought in a variety of reforms and was responsible for the introduction of Palayagar system. He is considered as the backbone of Madurai Nayak rule and responsible for its century long, deep

rooted stability. He stayed an unchallenged ruler, assisted by his General and Chief Minister Ariyanatha Mudaliar. His other contributions include:

- During his rule, Viswanatha Nayak removed the forests on both banks of Cauvery and Vaigai to free the people from the fear of thieves and dacoits.
- He befriended Thenkasi Pandiyas and contained the long war waged by the five Pandyas.
- He renovated the Nelliappar Temple in Tirunelveli.
- He expanded the Tirunelveli City and improved the irrigation facilities.
- He constructed the Teppa Kulam at Tiruchi.
- He renovated the Thayumanava Temple at the Rock Fort, Tiruchi.
- He also renovated the Srirangam Temple and created a township around the temple with good streets and houses for the people to occupy.
- He brought peace in his administration and used the method of Palayapattu by bringing in 72 palayapattu on the fortress walls of Madurai. Palayagar had to pay the Nayak King one-third of their revenue arising out of the lands given to them and the remaining could be apportioned for the Army and their own administrative expenses. Ettayapuram, Panchaalankurichi, and pudukottai belonged to this system.
- Waynod, Kambam, and Gudalur were brought under the Madurai Nayak rule.
- Agriculture, handicrafts, and small industries were flourishing and people lived without any fear of civil disturbance or revolts.

Krishnappa Nayak (1564-1572)

As a loyal Nayak to the Vijayanagara Empire, Krishnappa Nayagar, son of Viswanatha Nayak had to witness many events during his reign of the Madurai state like:

- During this time, the fierce battle of Thalakotta was fought between the Deccan Sulthans of Bijapur, Golkonda, Bidar, Pidar, and Ahmed Nagar, called as the Bahmani Sulthans and the Vijayanagar Empire. This war determined the future of Vijayanagar Empire as the victory of Bahmini Sulthans marked the destruction and fall of Vijayanagar Empire.
- Soon, Penukonda, which was the capital of Vijayanagar Empire, also got attacked by the Sulthans and Chandragiri and Vellore became the capitals of the Empire, successively.
- Krishnappa Nayak-I had to quell the revolt by the Palayagar Thumbichi Nayak, who was imprisoned and later killed.

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- Ceylon was captured by Krishnappa Nayak-I, after a war between him and Kandi King at Puttalam. Singhalas were defeated twice and the Kandi King went into exile and committed suicide. Revenue Collections were re-established from Ceylon periodically as 'kappam', by the King's representative, Vijaya Gopala Nayak, brother-in-law of Krishnappa Nayak-I.
- Krishnappa Nayak-I created a town called Krishnapuram, near Palayamkottai. He built a temple for Thiruvengkatanathar. He also gifted a chariot to the temple. He also created township for the Brahmins around the temple.
- Krishnappa Nayak-I was known for his intelligence, piousness, open-mindedness, and honesty. His priority for the welfare of his subjects brought him this fame.

Descendants of Krishnappa Nayak

Descendants of Krishnappa Nayak ruled Madurai from 1572 to 1623.

- (i) Veerappa Nayak (1572-1595):** During his regime, Christianity flourished and all religions got equal importance. He also built a fort at Aruppukottai. He built many temple towers and about thousands of pillars, halls, and other palatial halls (Mantapas) at Madurai.
- (ii) Krishnappa Nayak II (1595-1601):** His rule was uneventful but peaceful.
- (iii) Muthu Krishnappa Nayak (1601-1609):** During his rule, in 1606, Robert De Nobili, a priest from Italy arrived at Madurai and started following all the Indian practices including vegetarianism. He learned Tamil, Telugu, and Sanskrit, along with the Hindu religious scriptures. He converted upper caste Hindus into Christianity. Muthu Krishnappa Nayak was also friendly with Portuguese, who were residing and trading from the East Coast belts. He also built a Shiva temple at Kayathar and created a city called Krishnapuram. He renovated many temples, created Agraharas, and ponds.
- (iv) Muthu Veerappa Nayak I (1609-1623):** During his rule, Muthu Veerappa Nayak-I revolted against the Vijayanagara Empire, which was ruling from Vellore as its capital. He was defeated in this revolt.
 - He changed the capital to Tiruchi to subdue Tanjore Nayak.
 - Mysore King Raja Udayar invaded Madurai and was defeated by the Palayagar Chieftains of Kannivadi and Virupakshi.
 - Robert De-Nobili, during his time, built a Christian Temple at Madurai in 1610
 - It is said that Nayak persecuted those who got converted into Christianity.

Thirumalai Nayak (1623-1659)

The Nayaks

Muthu Veerappa Nayak-I was succeeded by his brother, Thirumalai Nayak.

- In the history of Madurai Nayaks, Thirumalai Nayak was the first to enjoy the full-fledged powers of the King.
- Thirumalai Nayak reverted the capital to Madurai from Tiruchi due to several considerations.
- Mysore King Chamaraja Udayar invaded Madurai and was defeated by three PalAyagar Chieftains.
- Chera King was also defeated and made to pay revenue to the Madurai Kingdom.
- Maravar state was divided into three parts and Sethupathis were made their Chieftains.
- As Thirumalai Nayak wanted to get freedom from the Empire of Vijayanagara, he sought the help of Golkonda Sultan. The last Emperor of Vijayanagara, Sreerangan was defeated. However, Tamil Nadu again got invaded by the Muslim rule of the Sultans at the initiative of Thirumalai Nayak.
- Irked by this act of Thirumalai Nayak, the Mysore King, Gandharva Narasaraja, invaded Madurai and the Mysore army, on its way to Madurai, took revenge by cutting the noses of all those who came across the army. At this time, Thirumalai Nayak sought the help of Raghunatha Sethupathi, who in turn defeated the Mysore forces and drove them back to Mysore, cutting their noses in retaliation. Sethupathi was awarded the title 'Thirumalai Sethupathi'.
- Following which, Thirumalai Nayak resorted for help from the Portuguese for capturing Sethupathi in exchange of granting concessions to them. After their establishment, they drove the Dutch away. The Dutch captured Tiruchendur with the help of their Naval Force. They also took away Tuticorin in 1658 from the Portuguese.
- Thirumalai Nayak is most popular for his *Mahal* at Madurai. He renovated many temples and built many choultries. He also decorated the Madurai Meenakshi Amman Temple.
- Literature of Tamil, Telugu and Sanskrit were patronised by the Nayak and Madurai Monthly Festivals were created during his reign.
- Thirumalai Nayak continued his fight to protect his territories and his people and also liberate his kingdom from the Empire.

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Muthu Veerappa Nayak II (1659)

He ruled only for four months. He strengthened the Tiruchi Fort to prevent Bijapur Sultan's invasion. As a result, Bijapur Sultan captured Tanjore Nayak and took a huge wealth from Muthu Veerappa Nayak II.

Sokkanatha Nayak (1659-1682)

He became the King at the age of sixteen years. His Prime Minister and Secretary, along with General amassed huge wealth from the subjects by torturing them.

- Realising the evils committed by his three representatives, Sokkanatha Nayak killed the Secretary and blinded the Prime Minister. General ran away to Gingee and initiated a war on Madurai with the help of Gingee and Tanjore Nayaks. The war was won by Sokkanatha Nayak.
- There was a famine at Tiruchi and Tanjore. Though Tanjore King did not help the people, Sokkanatha Nayak did a lot of relief work.
- In 1663, Bijapur Sultan, Adil Shah, sent a General (Vanamiyan), who involved himself in loot and arson of properties. This forced Sokkanatha Nayak to pay a huge sum to Vanamiyan for him to return to his state.
- Sokkanatha Nayak waged a war on Tanjore and captured Tanjore for a short while. From the letters of Father Newhopp, it is evident that Tanjore became free from Madurai invasion, shortly after.
- The internal unrest and the frequent wars led to famine. It is quoted that thousands of people migrated from the villages and towns. The Dutch gave them shelter and took them abroad as slaves.

Muthu Veerappa Nayak III (1682-1689)

- During his rule, Muthu Veerappa Nayak was able to consolidate the territories lost by his father Sokkanatha Nayak. He went around all of his terrains and focused on the welfare of the subjects and strength of the army.
- Sethupathi dynasty joined hands with Tanjore forces and Madurai forces in exile to wage a war on Muthu Veerappa Nayak. However, the losses were negligent.
- John D Britto, arrived at Madurai in 1680, from Portugal. He began to establish Christianity in Marava belt. He could not go ahead with the conversions as there were protests and resistance from the people. He was also threatened and attacked.
- Charity was also the priority of Muthu Veerappa Nayak as it was followed by his forefathers. He established a number of Choultries and built many temples. He created Agraharas and gave gifts to the Brahmins. He is also considered as a noble man, who followed the principle of Monogamy.

Rani Mangammal (1689-1706)

Rani Mangammal ruled Madurai state on behalf of Vijayaranga Sokkanathar, who became the King at his third month of birth. His mother, Muthammaal, committed suicide, unable to bear the loss of her husband Muthu Veerappa Nayak.

- Mughal Emperor Aurangzeb insisted on receiving revenue from the Southern states during 1693. As Mysore and Tanjore Kings were paying the revenue, Rani Mangammal followed suit to get protection from the Tanjore and Mysore Kings, who were the threat to her kingdom. In 1697, she got back some territories from the Tanjore King, with the help of the Muslim General. She also made peace with Tanjore King, Shaji, by sending him huge amount of wealth to avoid wars.
- The Chera King from Travancore, stopped paying the revenue during the regime of Rani Mangammal. To re-establish the practice, she sent an army in 1697, which was defeated. However, later, Dalavai Narasappaiyan, led an army to defeat the Chera King. He also looted the revenue, along with costly gifts and ornaments.
- She subdued the Tanjore King by waging a war in 1700. The Tanjore king, then, compromised with her by paying huge revenue and wealth to make peace.
- In 1698, Sethupathi captured Madurai. Dalavai Narasappaiyan fought off the forces out of Madurai. However, in 1702, Sethupathi killed Narasappaiyan in a war and became the King. Due to that war, the Marava Belt Provinces gain freedom from the Nayak rule.
- Christianity flourished during her time as she gave some concessions to the Jesuits. She encouraged religious freedom of her subjects.
- In 1701, she gifted lands for a *Dargah* and protected the Muslims.
- She built better roads up to Rameswaram and encouraged tree plantations in her territory. She also worked to improve agriculture, by providing effective irrigation facilities.
- She constructed Summer Resort at Tamukkam, which is still considered one of a kind.
- Rani Mangammal lives on in the pages of history on account of her love for the subjects and her political wisdom.

Vijayaranga Sokkanatha Nayak (1706-1732)

Considered to be a very inefficient ruler of his age, Vijayaranga Sokkanatha Nayak spent more time on religious pursuits and expenditure.

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- Subjects and their welfare were not his concern and his officials too followed the system of apathy.
- During 1710 and 1720, there were severe drought conditions in the Madurai state.
- Coimbatore and Salem went under the control of Mysore rule
- Maravar belt kingdom saw successive wars and infighting.
- The Tanjore king captured the Maravar belt and kept major part to himself during 1729.
- He divided the remaining kingdom of Maravar into five parts, among which, three were distributed to Kaattaya Thevar and the remaining two were given to another Kattaya Thevar, who became the King of Sivaganga.
- In all of these events, Vijayaranga Sokkanatha Nayak played a passive role and the Nayaks started losing territories and power.

Rani Meenakshi (1732-1736)

- The last ruler of Nayak dynasty in Madurai had to face a lot of internal wars. She foiled the evil plans of her political rivals by adopting Vijayakumaran.
- Karnataka Nawab, Chanda Saheb, came to collect the revenue in 1734. To overcome this crisis, Rani Meenakshi made peace with her local political rival Bangaru Nayak (Vijayakumaran's father).
- Chanda Saheb again came to Tiruchi in 1736 and recaptured Dindigul from Bangaru Nayak, along with Madurai.
- At this juncture, Chanda Saheb imprisoned Meenakshi herself.
- Meenakshi, the last empress of the Nayak dynasty committed suicide by taking poison.

Thus, ended the 207 years rule of Nayak dynasty in Madurai and the rule of Karnataka Nawab began.

Check Your Progress

3. List the Nayak rulers in Madurai from 1529 to 1595.
4. List the provinces of Viswanatha Nayak.
5. Name the descendants of Krishnappa Nayak, who ruled Madurai from 1572 to 1623?
6. How did Meenakshi the last empress of the Nayak dynasty die?

9.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. In 1336 A.D., the Vijayanagara Empire was established.
2. Tamil Nadu was divided into five mandals under the Vijaynagara Empire.
3. The Nayak rulers in Madurai from 1529 to 1595 were:
 - (a) Viswanatha Nayak (1529-1564)
 - (b) Krishnappa Nayak I (1564-1572)
 - (c) Veerappa Nayak (1572-1595)
4. The provinces of Viswanatha Nayak included Madurai, Ramanathapuram, Thirunelveli, Thiruchi, Salem, and Travancore.
5. The descendants of Krishnappa Nayak, who ruled Madurai from 1572 to 1623 are Veerappa Nayak (1572-1595), Krishnappa Nayak II (1595-1601), Muthu Krishnappa Nayak (1601 1609), and Muthu Veerappa Nayak I (1609-1623).
6. Meenakshi, the last empress of the Nayak dynasty, committed suicide by taking poison.

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9.5 SUMMARY

- In 1336 A.D., the Vijayanagara Empire was established. The Empire and its Emperors brought many provinces under their rule including Tamil Nadu, Karnataka, and Andhra. During their rule, the Vijayanagara Emperors created a system of Nayankara (Nayakkar), whereby the vast Empire was divided into various states or mandals and Nayaks (lords) were placed in charge of the provinces.
- Tamil Nadu was divided into five mandals: Vellore, Gingee, Tanjore, Madurai, and Thiruvadigai.
- Each Mandal was administered by a Supreme Mandal Chief (Maha Mandaladhipathi). These appointments were made by the King and the persons belonging to the royal family. There were other officials to assist him.
- According to Nuniz, Vijayanagara Empire was divided into 200 parts to be ruled by 200 Nayaks, under this Nayankara system.
- Some Nayaks were removed from their positions and were also punished on not fulfilling their duties. Their lands were taken by the King.

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- Madurai Nayak's rule started in 1529 with Viswanatha Nayak and ended in 1736 with the rule of Meenakshi. There were thirteen Nayak rulers, who ruled Madurai for 207 years.
- Viswanatha Nayak ruled for 35 years, establishing his qualities of discipline, administrative skills and valour. His provinces included Madurai, Ramanathapuram, Thirunelveli, Thiruchi, Salem, and Travancore. He brought in a variety of reforms and was responsible for the introduction of Palayagar system.
- As a loyal Nayak to the Vijayanagara Empire, Krishnappa Nayagar, son of Viswanatha Nayak had to witness many events during his reign of the Madurai state. Krishnappa Nayak-I was known for his intelligence, piousness, open-mindedness, and honesty. His priority for the welfare of his subjects brought him this fame.
- Descendants of Krishnappa Nayak ruled Madurai from 1572 to 1623. These descendents were Veerappa Nayak, Krishnappa Nayak II, Muthu Krishnappa Nayak, and Muthu Veerappa Nayak I.
- Muthu Veerappa Nayak-I was succeeded by his brother, Thirumalai Nayak. Thirumalai Nayak changed the capital to Madurai from Tiruchi due to several considerations. Thirumalai Nayak is most popular for his Mahal at Madurai. He renovated many temples and built many choultries. He also decorated the Madurai Meenakshi Amman Temple.
- Muthu Veerappa Nayak II ruled only for four months. He strengthened the Tiruchi Fort to prevent Bijapur Sultan's invasion. As a result, Bijapur Sultan captured Tanjore Nayak and took a huge wealth from Muthu Veerappa Nayak II.
- Sokkanatha Nayak became the King at the age of sixteen years. His Prime Minister and Secretary, along with General amassed huge wealth from the subjects by torturing them. Realising the evils committed by his three representatives, Sokkanatha Nayak killed the Secretary and blinded the Prime Minister. General ran away to Gingee and initiated a war on Madurai with the help of Gingee and Tanjore Nayaks. The war was won by Sokkanatha Nayak.
- Muthu Veerappa Nayak was able to consolidate the territories lost by his father Sokkanatha Nayak. He went around all of his terrains and focused on the welfare of the subjects and strength of the army.
- Rani Mangammal ruled Madurai state on behalf of Vijayaranga Sokkanathar, who became the King at his third month of birth. His mother, Muthammaal, committed suicide, unable to bear the loss of her husband Muthu Veerappa Nayak. She subdued the Tanjore King by waging a war in 1700. The Tanjore

king, then, compromised with her by paying huge revenue and wealth to make peace. She encouraged religious freedom of her subjects. In 1701, she gifted lands for a Dargah and protected the Muslims.

- Considered to be a very inefficient ruler of his age, Vijayaranga Sokkanatha Nayak spent more time on religious pursuits and expenditure. Subjects and their welfare were not his concern and his officials too followed the system of apathy.
- Rani Meenakshi, the last ruler of Nayak dynasty in Madurai had to face a lot of internal wars. She foiled the evil plans of her political rivals by adopting Vijayakumaran.

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9.6 KEY WORDS

- **Agrahara:** It refers to a grant of land and royal income from it, typically by a king or a noble family, for religious purposes, particularly to Brahmins to maintain temples in that land or a pilgrimage site and to sustain their families.
- **Choultries:** It was resting place, an inn, or caravansary for travellers, pilgrims, or visitors to a site, typically linked to Buddhist, Jain and Hindu temples.
- **Jesuits:** It refers to a member of the Society of Jesus, a Roman Catholic order of priests founded by St Ignatius Loyola, St Francis Xavier, and others in 1534, to do missionary work.

9.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Mention the differences between Maha Mandaleswarar and Nayak.
2. Write a short note on Viswanatha Nayak's rule.
3. What were some of the achievements of Thirumalai Nayak?
4. Write a short note on the political wisdom of Rani Mangammal.

Long-Answer Questions

1. Discuss in detail the various aspects of the Nayankara system.
2. Examine the circumstances that led to the rise of Madurai Nayaks.
3. Describe the rule of the prominent Madurai Nayaks and their notable achievements.

9.8 FURTHER READINGS

NOTES

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UNIT 10 SENJI AND TANJORE

Structure

- 10.0 Introduction
- 10.1 Objectives
- 10.2 Senji/Gingee Nayaks (1526-1648)
- 10.3 Thanjavur/Tanjore Nayaks
- 10.4 Administration: Palayam
- 10.5 Answers to Check Your Progress Questions
- 10.6 Summary
- 10.7 Key Words
- 10.8 Self Assessment Questions and Exercises
- 10.9 Further Readings

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10.0 INTRODUCTION

This unit will discuss in detail the rule of the Gingee Nayaks and the Tanjore Nayaks. The contribution of various leaders belonging to these two dynasties will be examined. While the Gingee Nayaks ruled for about 122 years after assuming power in 1526, the rule of the Tanjore Nayaks began in 1532. This unit will also attempt to understand the Nayak administrative system and examine the justice as well as the financial system that prevailed during the period.

10.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss in detail the rule of the Gingee Nayaks
- Examine the administration of the Tanjore Nayaks
- Describe the various facets of the Nayak administrative system

10.2 SENJI/GINGEE NAYAKS (1526-1648)

Gingee Fort is considered as the strongest in terms of military power. This fort was constructed in 1422 by Vijaya Ranga Nayak based on Chola architecture. This fort is also considered a historical one due to its prominence at the end of 13th century and at the beginning of the 14th century under the Hoysalas and the Vijayanagara Empire. Gingee was made the capital of the Mandal and Vaiyappa Nayak was appointed as its Governor. The first king of Gingee Nayaks is Vaiyappa Nayak, who assumed power in 1526. The dynasty ruled for about 122 years. On

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Gingee, there are only a few evidences of this dynasty, mostly in the form of stone inscriptions at Thiruparankundram Temple and inscriptions found related to Surappa Nayak's rule. There is also a literary evidence called *Karnataka Rajakkal Suvistara Sarithiram*, which mentions Gingee Rule. Gingee kingdom's territory started from Palar on the coastal side and extended up to Kollidam across the river Cauvery.

Vaiyappa Nayak (1526-1541)

Vaiyappa Nayak controlled Tondaimandalam and Cholamandalam and was responsible for collecting revenue. He was the confidante of Krishnadevaraya of Vijayanagara Empire. Vaiyappa Nayak reset all the irregularities in collections and also took the control of the Gingee Nayak rule. He constructed temples at Srimushnam as well as at Thirukovilur in the South Arcot District. He remained the Gingee King until 1541.

Thuppaki Krishnappa Nayak (1541-1554)

Thuppaki Krishnappa Nayak brought peace and stability during the Gingee rule. He strengthened the fort of Gingee and was instrumental in the development of the township and surrounding areas. He renamed the Fortress of Anandagiri as Rajagiri. He built a strong wall around the Rajagiri Fort.

Surappa Nayak (1554-1567)

During his rule, a lot of literary and religious events took place. Besides, Surappa Nayak assisted the Vijayanagara Emperor Sadasiva Raya in the Thalikottai wars. Surappa Nayak was given the title 'Karnataka Simma Prathishta Baanachaariyaar'. The poet, Rathinagiri Srinivasa Dikshithar, composed a drama called 'Bhuvana Purushothama' during this period.

Krishnappa Nayak-I (1567-1576)

The Gingee kings' rule lacks any records to establish the years of their rule and validate the concurrent events. Krishnappa Nayak-I became the full-fledged King of Gingee as Sadasiva Raya of Vijayanagara became weak after the Thalikottai war. There are no further historical evidences to describe his rule or the chronology.

Krishnappa Nayak-II (1576-1616)

Considered as the best king of the Gingee dynasty, Krishnappa Nayak-II was the contemporary of the Emperor Venkata and Raghunatha Nayak of Tanjore. He rebelled against the Emperor Venkata in 1586. Following which, he was imprisoned. As a gesture of gratitude to the Raghunatha Nayak of Tanjore, who intervened and freed him, Krishnappa Nayak-II gave his daughter in marriage to Raghunatha

Nayak. This information is mentioned in Ramapath Raamba's Raghunatha Yutham and also in Sahithya Rathnakaram of Yagna Narayana Dikshithar.

During this time in 1597, the Portuguese traveller, Bemando Adigal, visited Gingee and wrote about the Gingee Fort, along with the township, its strength, and beauty. Krishnappa Nayak-II had established good relations with both the Dutch and Portuguese. When he permitted the Dutch to build a Fort at Devanampattinam, Portuguese resisted the move, due to which, the Dutch enlarged their domain to Thirupapuliyur and Palaverkadu. Krishnappa Nayak-II treated all of the religions equally, while he himself was a follower of the Vaishnavism. He permitted Christians and Jains to build their temples around. He donated wealth to many temples and improved the townships. He also improved agriculture. Krishnappa Nayak-II joined hands with Vellore Chakkarayan and Madurai Muthu Veerappa Nayak to fight against Emperor of Vijayanagara. The three year Thoppur war ended in 1616 with the death of Vellore Chakkarayan and the defeat of Krishnappa Nayak-II. Though he lost his entire country, Krishnappa Nayak-II continued to hold the Gingee Fort and started paying the revenue to the Vijayanagara Empire. He was followed by Varadappa Nayak, about whose rule there is not much information.

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Appa Nayak (The Last King of Gingee Nayaks)

During the rule of Varadappa Nayak and Appa Nayak, both were found inefficient and had to face the invasion of Golkonda Sultan. At one state, Bijapur Sultan too joined Golkonda forces and finally Appa Nayak was defeated. Bijapur forces under the command of Mustafa khan captured Gingee Fort, which marked the end of the Gingee Nayak's rule.

Check Your Progress

1. Who constructed the Gingee Fort?
2. Who was the first king of the Gingee Nayaks?
3. What was the title given to Surappa Nayak?

10.3 THANJAVUR/TANJORE NAYAKS

Tanjore Nayaks' rule began in 1532. The rulers were loyal to the Vijayanagara Empire and helped the Empire in various wars and in collection of the revenue.

Sevvappa Nayak (1532-1560)

During his rule, there was peace and prosperity in the Tanjore state. Sevvappa Nayak during confrontation with the Madurai Nayak had to exchange Vallam with

Tiruchirappalli. Though not eventful, during his rule, he built Sivaganga Fort at Tanjore. He also constructed various temples and halls. He was instrumental in the occupation of Nagapattinam by Portuguese.

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Achuthappa Nayak (1560-1600)

A loyalist of the Vijayanagara Empire, Achuthappa Nayak assisted the Emperor in Thalikottai War and also contained the power of the Madurai Nayak. He paid the revenue to the Emperor regularly and was considered as confidante of the Emperor. Arunachaleswarar Temple of Thiruvannamalai was completed during his time. Kumbakonam Mahamaham Pond was also repaired by him. He created the initiative of Brahmadeya donations to the Brahmins. Cauvery banks were also repaired during his rule. It is said that the death of Achuthappa in 1600 was mourned by 370 women by committing self-immolation.

Raghunatha Nayak (1600-1633)

Raghunatha Nayak's rule is considered the best by the historians in the annals of Tanjore Nayak dynasty. He was a warrior, a philanthropist and a poet. He ascended the throne in 1600 after facing a revolt by his step brother. It is said that after his father's demise, Raghunatha Nayak killed that brother in a cruel manner and came to power. Vijayanagara Empire became weak after the Thalikottai war. After the Battle of Thoppur, the Empire's status deteriorated even further. Raghunatha Nayak actively supported the Empire's cause and earned the goodwill of the Emperor, which in turn, protected his kingdom.

Though Raghunatha Nayak tried his best to befriend the Madurai Nayaks, the relationship weakened once Muthu Veerappa Nayak became the King of Madurai. Raghunatha Nayak married the daughter of Muthu Veerappa Nayak to defuse the situation and to re-establish the friendship. However, the Madurai-Tanjore relationship remained strained forever. It is claimed that Raghunatha Nayak subdued the Solagar of the coastal belt and Muras of North Arcot District, who were acting against the interests of the kingdom. Raghunatha Nayak kept good relations with the Europeans.

Vijaya Raghava Nayak (1633-1673)

Vijaya Raghava Nayak ruled for 40 years. However, due to his inefficiency, the Tanjore Nayaks' rule gradually deteriorated. It is stated by Buronso, in his writings, that Vijaya Raghava Nayak imprisoned his two brothers, after blinding them. He was an educationist and wrote a drama called Raghunatha Yutham, which also contained his autobiography. The drama threw a light on the Nayak's rule in Tanjore. During his tenure, the feud between Tanjore and Madurai deepened. The Madurai, Senji/Gingee, and Tanjore Nayaks decided to revolt against the Empire of

Vijayanagara during the rule of Sreerangan. However, Vijaya Raghava Nayak re-established his loyalty to the Empire, thereby establishing the enmity between Tanjore and Madurai and Tanjore and Senji. It also earned the enmity of the Bijapur and Golkonda Sultans indirectly. Bijapur and Golkonda Sultans attacked Tanjore, which was unable to get any help from Madurai or Maravar Belt. He entered into a shameful compromise with the Muslim rulers at that time.

In 1648, Bijapur Sultan again invaded Tanjore after occupying Gingee. In this invasion, the Nayak went into exile into the forests and was brought back to enter into an unconditional surrender agreement. Vijaya Raghava Nayak celebrated the Navratri festival by spending a huge amount of money. In 1659, when Tanjore Nayak diverted the ire of Bijapur and Golkonda Sultans towards Tiruchi Fort, Sultan's Army could not capture the fort and in revenge attacked and vandalised Tanjore. They captured Mannargudi and Vallam in this operation. Fearing attack, the King again went into the forests, along with his subjects. As the kingdom of Tanjore was empty, the Sultan's army got their largest booty in this invasion. During their return, this army was attacked by the dacoits, who captured the wealth and returned a portion to the Nayak King out of pity.

In 1664, Vijaya Raghava Nayak recaptured Vallam. During this time, when Madurai Chokkanatha Nayak proposed to marry Vijaya Raghava Nayak's daughter, he refused. This ignited a war between Madurai and Tanjore, which is considered as the last war that closed the chapters of Tanjore Nayak's rule forever. In the war of Madurai with Tanjore, Vijaya Raghava Nayak and his son Mannardas died. All the women of his harem were killed by a bomb blast.

Venkatakrishna Nayak, the General who won this war, completed the process by annexing Madurai with Tanjore under one rule. Alagiri Nayak was appointed as the Governor of Tanjore by the Madurai Nayak.

Alagiri Nayak (1674)

Once installed, Alagiri started defying the rule of Madurai and refused to pay the revenue to the Madurai Nayak. This brought the bitterness in the relationship between Tanjore and Madurai. It is said that Venkanna, a Rayasam, desiring to finish Alagiri and take over the kingdom, approached the Bijapur Sultan to dethrone Alagiri. Following which, Alagiri went into exile to Mysore.

Sengamala Das (1675) (The last king of Tanjore Nayak dynasty)

Sengamala Das was only four years old, when he ascended to the throne. Sultan's General Ekoji (Venkaji) with all the booty, returned to Kumbakonam. Unsatisfied to be seated as the Diwan, Venkanna misguided Ekoji to capture the Tanjore for him as its King. Ekoji (Venkaji) drove away Sengamala Das in 1675 and assumed

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the powers as the King of Tanjore. This marked the end of Tanjore Nayak's rule once and for all in the history of Tamil Nadu and the beginning of the rule of Marathas.

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Check Your Progress

4. Under whose reign was the construction of Arunachaleswarar Temple completed?
5. When did Raghunatha Nayak ascend the throne?

10.4 ADMINISTRATION: PALAYAM

The Nayak administration system by and large though based on the Vijayanagara Empire style, was not complete. After Thirumalai Nayak assumed the power at Madurai, he started ruling independently, which was similar to the Vijayanagara Empire's system with minor modifications as required with the changing times. These historical observations are available in *Madurai Nadu* written by Mr. Nelson; *Nayakkar Varalaru* written by Professor R. Sathyanathayyar; T.V. Mahalingam's '*Tirunelveli Varalaaru*' and '*Ramappaiyan Ammanai*', a historical ballad, by Vaiyapurip Pillai.

Central government was the focal authority for all the states divided and ruled by the Governors. Palayams were under the rule and authority of the Governors. Palayams were given all the powers by the centre and it did not interfere in the local rule or administration. It appears to be a federal rule set up by the centre coordinating between the Vijayanagara Empire and the states through the Palaya authority rule. The King was the central power of the kingdom and the orders of the King was the law of the land. Kings followed all the traditions of the state and the people. They participated in the rituals, functions, and art and culture festivals. All religions were duly respected. Though Ministers were in the advisory capacity, they had to be in the confidence circle of the King to continue as the Minister. There were various cadres in the central government of Nayak kingdom:

- Dalavai was the Chief Minister and also the General of the forces. They held twin responsibilities of being the War Head as well as the Administrative Head. Dalavai was considered the De-facto ruler of the country. Brahmins were usually appointed as Dalavais.
- Pradhani was the Finance Minister. He assumed the Dalavai's powers, when Dalavai was away. Pradhani was more powerful than other ministers.

- Rayasam was considered the Chief Secretary of the government. He was the kingpin of the government and was in close touch with the King.
- Kanakkar was the Chief Accountant.
- Dhanathipathi was responsible for external affairs and internal liaising, along with coordination efforts.
- Other officials included Thirumanthira Nayagam and Adapakaran as the Senior and Junior Employees of the government respectively.

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State governance

States were called 'Seemai' and were under the command of the governors. Those governors who were located far from the kingdom enjoyed more powers. They acted under the orders of the king through the Dalavai. Under the governors, 72 Palayas were ruled. This administration was equal to the local administration system, which was followed earlier. This Palayagar system was considered the best for improving the strength of the King and his governance.

Local administration

Ayagar system was deeply ingrained in the society during the Nayak's rule replacing the local administration system of the Chola kingdom. There were 12 persons in the Ayagar system at the village level including the officials. Some of the important ones were: Karnam were responsible for Accounts, Maniyagarar for revenue collections, and Thaliyari for local policing and law and order. The others in the group were not considered as government officials but only formed the team of the Ayagar system. They were also given lands as gifts. However, they were supposed to pay taxes called 'Jodi'. This system was followed by the British later.

Justice

Justice was the domain of the King. This is mentioned in a literary work called *Amukthamaalya* by Krishnadevaraya, according to which, 'rendering justice is the duty of the King'. However, in practice, the Palayagar were rendering justice at their respective levels. Nayaks focused on severe punishments and control of crimes. They also showed much concern about the natural justice factors and maintaining peace.

Army formations

Nayaks' strength was all about their military power as well as their intelligence system. They employed all types of forces. However, artillery force is not confirmed by the historians. They purchased elephants and horses from the Arabians and the Portuguese. The system of intelligence was very well knit and Nayak's main strength lies in this robust system.

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Finance

Land revenue was the primary source of income. Profession tax and wealth tax were also prevalent during that time. Marriage tax was also collected. Temple festivals were also levied with Pidari tax. Foreigners were levied with custom duty and those who carried arms were taxed, even more. Though taxes were specific, the burden was felt by the subjects who suffered under the ruthless revenue collection system. Most of the money collected was spent on the wars, at the palace, or other functions or festivals.

Palayagar system

This system comprised of 72 Palayas in each state. Each Palayam was headed by a Palayagar elected from the local ethnic groups. They had three types of authority:

- (a) **Finance and revenue collection:** Out of the total collections, they had to share the certain amount of revenue with the King, while the rest they can keep for their own administration and other related expenses.
- (b) **Justice:** They were authorised to deal with all the disputes and cases in their jurisdiction.
- (c) **Military:** One third of the revenue was to be spent on the army maintenance by the Palayagars.

Palayagars formed their own government. Day to day affairs were run by their officials, created in a similar manner as to the government at the centre. They had a Pradhani. They also had a system of 'Sharo'. Peasants who enjoyed allotment of the Sharo lands were expected to grow crops during the time of peace and fight during war time for the army. Palayagar system had its own pros and cons. However, the system provided the kingdom with a peaceful and well defined local administration system.

Check Your Progress

6. Who was usually appointed as the Dalavai?
7. Who was responsible for local policing at the local level?

10.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Gingee Fort was constructed in 1422 by Vijaya Ranga Nayak based on Chola architecture.
2. The first king of Gingee Nayaks is Vaiyappa Nayak, who assumed power in 1526.

3. Surappa Nayak was given the title ‘Karnataka Simma Prathishta Baanachaariyaar’.
4. Arunachaleswarar Temple of Thiruvannamalai was completed during the reign of Achuthappa Nayak.
5. Raghunatha Nayak ascended the throne in 1600 after facing a revolt by his step brother.
6. Brahmins were usually appointed as Dalavais.
7. Thaliyari was responsible for local policing at the local level.

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10.6 SUMMARY

- Gingee Fort is considered as the strongest in terms of military power. This fort was constructed in 1422 by Vijaya Ranga Nayak based on Chola architecture.
- The first king of Gingee Nayaks is Vaiyappa Nayak, who assumed power in 1526. The dynasty ruled for about 122 years. Gingee kingdom’s territory started from Palar on the coastal side and extended up to Kollidam across the river Cauvery.
- Vaiyappa Nayak controlled Tondaimandalam and Cholamandalam and was responsible for collecting revenue. He was the confidante of Krishnadevaraya of Vijayanagara Empire. Vaiyappa Nayak reset all the irregularities in collections and also took the control of the Gingee Nayak rule.
- Thuppaki Krishnappa Nayak brought peace and stability during the Gingee rule. He strengthened the fort of Gingee and was instrumental in the development of the township and surrounding areas. He renamed the Fortress of Anandagiri as Rajagiri.
- Surappa Nayak assisted the Vijayanagara Emperor Sadasiva Raya in the Thalikota wars. Surappa Nayak was given the title ‘Karnataka Simma Prathishta Baanachaariyaar’. The poet, Rathinagiri Srinivasa Dikshithar, composed a drama called ‘Bhuvana Purushothama’ during this period.
- Considered as the best king of the Gingee dynasty, Krishnappa Nayak-II was the contemporary of the Emperor Venkata and Raghunatha Nayak of Tanjore. Krishnappa Nayak-II treated all of the religions equally, while he himself was a follower of the Vaishnavism. He permitted Christians and Jains to build their temples around. He donated wealth to many temples and improved the townships.

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- Tanjore Nayaks' rule began in 1532. The rulers were loyal to the Vijayanagara Empire and helped the Empire in various wars and in collection of the revenue.
- During the rule of Sevvappa Nayak, there was peace and prosperity in the Tanjore state. He also constructed various temples and halls. He was instrumental in the occupation of Nagapattinam by Portuguese.
- A loyalist of the Vijayanagara Empire, Achuthappa Nayak assisted the Emperor in Thalikottai War and also contained the power of the Madurai Nayak. He paid the revenue to the Emperor regularly and was considered as confidante of the Emperor. Arunachaleswarar Temple of Thiruvannamalai was completed during his time. Kumbakonam Mahamaham Pond was also repaired by him.
- Raghunatha Nayak's rule is considered the best by the historians in the annals of Tanjore Nayak dynasty. He was a warrior, a philanthropist and a poet. He ascended the throne in 1600 after facing a revolt by his step brother. It is claimed that Raghunatha Nayak subdued the Solagar of the coastal belt and Muras of North Arcot District, who were acting against the interests of the kingdom.
- Vijaya Raghava Nayak ruled for 40 years. However, due to his inefficiency, the Tanjore Nayaks' rule gradually deteriorated.
- During the tenure of Vijaya Raghava Nayak, the feud between Tanjore and Madurai deepened. The Madurai, Senji/Gingee, and Tanjore Nayaks decided to revolt against the Empire of Vijayanagara during the rule of Sreerangan. However, Vijaya Raghava Nayak re-established his loyalty to the Empire, thereby establishing the enmity between Tanjore and Madurai and Tanjore and Senji.
- The Nayak administration system by and large though based on the Vijayanagara Empire style, was not complete. After Thirumalai Nayak assumed the power at Madurai, he started ruling independently, which was similar to the Vijayanagara Empire's system with minor modifications.
- Central government was the focal authority for all the states divided and ruled by the Governors. Palayams were under the rule and authority of the Governors. Palayams were given all the powers by the centre and it did not interfere in the local rule or administration.
- States were called 'Seemai' and were under the command of the governors. Those governors who were located far from the kingdom enjoyed more powers. They acted under the orders of the king through the Dalavai.

- Ayagar system was deeply ingrained in the society during the Nayak's rule replacing the local administration system of the Chola kingdom. There were 12 persons in the Ayagar system at the village level including the officials.
- Justice was the domain of the King. This is mentioned in a literary work called *Amukthamaalya* by Krishnadevaraya, according to which, 'rendering justice is the duty of the King'. However, in practice, the Palayagar were rendering justice at their respective levels.
- Nayaks' strength was all about their military power as well as their intelligence system. They employed all types of forces. However, artillery force is not confirmed by the historians.
- Land revenue was the primary source of income. Profession tax and wealth tax were also prevalent during that time. Marriage tax was also collected. Temple festivals were also levied with Pidari tax. Foreigners were levied with custom duty and those who carried arms were taxed, even more.

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10.7 KEY WORDS

- **Self-immolation:** It is the act of setting fire to oneself, especially as a form of protest or sacrifice.
- **Philanthropist:** The term is used for someone who freely gives money and offers help to people who need it.
- **Jurisdiction:** It is the practical authority granted to a legal body to administer justice.

10.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on the rule of Krishnappa Nayak-II.
2. What were the achievements of Raghunatha Nayak?
3. Mention the various cadres in the central government of Nayak kingdom.
4. Write a short note on the Palayagar system.

Long-Answer Questions

1. Examine the rule and administration of Gingee Nayaks.
2. Examine the rise and fall of the Tanjore Nayaks.
3. Discuss in detail the Nayak administration system.

10.9 FURTHER READINGS

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BLOCK - V
THE ADVENT OF EUROPEANS AND
THE ANGLO – FRENCH RIVALRY

*The Beginning of
European Influence*

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UNIT 11 THE BEGINNING OF
EUROPEAN INFLUENCE

Structure

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11.0 INTRODUCTION

The geographical discoveries in the last quarter of the 15th century deeply affected the commercial relations of different countries of the world and produced far-reaching consequences in their history. After the discovery of India by Vasco Da Gama, the Portuguese tried to establish a trade link and their rule in India. Later, the Dutch, English and the French companies came to India. The Dutch diverted their attention to Indonesia and Portugal. Since they were unable to compete with the English and the French companies, their rule became confined to Dadar, Goa, Daman and Diu. In this unit, you will study about the advent of the Europeans—the Portuguese and the Dutch, and the British East India Company and the French. The reasons that led to the Anglo-French rivalry and the Anglo-Mysore Wars will also be delved into.

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11.1 OBJECTIVES

After going through this unit, you will be able to:

- Explain the arrival of the Europeans in India
- Discuss how trade played an important role in the expansion of Portuguese power in India
- Analyze the process of establishment of Dutch settlements in India
- Explain the reasons for the Anglo–French rivalry
- Examine the causes of conflict between the French and the British
- Discuss in detail the Anglo-Mysore Wars

11.2 COMING OF THE EUROPEANS

The sea route from Europe to India was discovered by Vasco Da Gama, a Portuguese explorer. He reached the Port of Calicut on 17 May 1498 and was received by the Hindu ruler of Calicut, the Samudiri, who was known by the title of Zamorin. This led to the establishment of the Portuguese trading stations at Calicut, Cochin and Cannanore. Cochin was the early capital of the Portuguese in India. Later, Goa became its capital and the Portuguese became a significant naval power on the Indian waters.

After the discovery by Vasco da Gama, the Portuguese made a lot of efforts to use the commercial potentialities of Asia, especially India. Local rulers who were ruling at that time allowed them to set up factories for the development of trade and commerce. They initiated propagation of the Christian faith, inter-marriages, conversions and settlements of the Europeans. New social groups emerged due to these activities. Many rulers made political and commercial alliances with them. When other European nations saw the successful commercial activities of the Portuguese, they also felt encouraged to indulge in trading activities with Asia. Many European powers came to India, but you will study about two prominent powers—the Portuguese and the Dutch.

Check Your Progress

1. Who discovered the sea route to India?
2. When did Vasco Da Gama reach the port of Calicut?
3. Name the early capital of Portuguese India.

11.3 THE PORTUGUESE

The discovery of the sea route to India by Vasco Da Gama, one of the most successful explorers in the Age of Discovery and the commander of the first ships to sail directly from Europe to India, ushered the era of the Portuguese trade in India. He returned to Portugal from India in 1499, with cargo worth sixty times his expenses. Zamorin treated the Portuguese mariner in a friendly manner, which encouraged them to open up commercial relations with Calicut within two years. In 1502, he established a factory at Cochin. The king of Cochin let Vasco Da Gama build the first fort. He was followed by Alfonso de Albuquerque, who arrived in India in 1503.

In 1505, the Portuguese appointed a governor named Francisco de Almeida who used to look after their affairs in India. He built forts at Anjadiva, Cannanore and Cochin. Alfonso de Albuquerque was the real founder of the Portuguese Empire in the East. In 1510, Albuquerque occupied the port of Goa from the Bijapur Sultan by a sudden attack and arranged for its defence by strengthening its forts. He was a capable ruler and played an important role in the abolition of the 'sati' system.

Albuquerque encouraged the Portuguese men to marry Indian women so that he could establish the authority of the Portuguese in India. He, however, ill-treated the Muslims. When Albuquerque died in 1515, the Portuguese had established themselves as the strongest naval power in India.

Nino da Cunha (1529–1538) transferred his capital from Cochin to Goa (1530) and acquired Diu and Bassein (1534) from Bahadur Shah of Gujarat. The famous Jesuit Saint Francisco Xavier arrived in India with Martin Alfonso de Souza during this time (1542–1545). Under Albuquerque's successors, the Portuguese occupied Diu, Daman, Salsette, Bassein, Chaul and Bombay, San Thome (near Madras) and Hugli (in Bengal).

Portuguese occupation of Diu compelled the Arabs to withdraw from the Indian trade. The Arab merchants of Calicut were apprehensive of the Portuguese designs from the very beginning. The Zamorins, the hereditary royal title used by the Hindu rulers of the medieval Kingdom of Calicut, supported them against the Europeans. On the other hand, Calicut's rivalry with Cannanore and Cochin forced them to cultivate friendship with the Portuguese. Besides, they forced Cochin to sell all its products through Calicut. To retaliate, this was an apt opportunity for Cochin. Its ruler allowed the Europeans to establish a factory in Cochin. The Portuguese exploited the situation to their advantage. They realized that Calicut was a major hindrance in controlling the Malabar trade. Hence, throughout the 16th century, the Portuguese carried on armed clashes against Calicut. With a view to driving out the Portuguese, the Zamorins allied with Bijapur, Gujarat,

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Ahmednagar and Egypt. However, they did not succeed. At any rate, the Zamorins continued to harass the Portuguese on land. Even on the seas the Portuguese found it difficult to destroy Calicut's naval power, which was organized under the celebrated Marakkar family of admirals. From 1528 to 1598, the Portuguese–Zamorin clashes were mainly confined to the seas. It was only in 1599 that the Portuguese succeeded in making a breakthrough against the Marakkars.

The Portuguese control was effective at only those places where they had built their fortresses. But their highhandedness and cruelty compelled even these allies to part with them in spite of their traditional rivalries with Calicut. For example, the Cannanore rulers, who supported the Portuguese against Calicut in the early years, later supported the Zamorin in 1558 against the Portuguese. Similarly the King of Tanur, who had become a Christian and supported the Portuguese against Calicut, turned his back to the Europeans. In fact, it was only Cochin and Quilon with whom Portuguese succeeded in maintaining a lasting friendship.

Portuguese settlements on the west coast consisted of the following places:

- Calicut (1500)
- Cochin (1501)
- Cannanore (1503)
- Quilon (1503)
- Cheliyam (1531)
- Rahole (1535)
- Kregannore (1536)
- Mangalore (1568)
- Hanawer (1568)
- Diu (1509)
- Goa (1510)
- Surat (1599)
- Daman (1599)

Portuguese settlements on the east coast consisted of the following places:

- Meliyapur
- Chittagong
- Hugli
- Bandel

The Portuguese power continued to be strong till the middle of the 16th century but with the death of Governor D.J. Castro, the Portuguese power in India began to decline.

11.3.1 Factories, Fortresses and Commercial Arrangements

The Italian merchants had established warehouses (factories) in Cairo and Alexandria to carry on trade and commerce. Following this example the Portuguese, too, founded factories on the coastal regions of India and certain other places in Asia. A factory could be defined as a commercial organization having an autonomous existence set up within the country with which another country had commercial relations. Each factory had an officer who was assisted by a number of persons appointed by the Portuguese king. He was the agent of the crown to promote economic, financial and administrative activities of all sorts. In all situations Portuguese national interests were of paramount consideration. Factories also required protection from hostile elements. Therefore, to consolidate and strengthen their power the Portuguese also attempted to fortify their factories. A chain of factories and fortresses came into existence for the support of the maritime trade conducted by the Portuguese. These fortified centres were expected to serve the Portuguese to check the movements of vessels owned by others and to function as areas for the reserve of military and naval forces. The system of factories had a great role to play in the commercial arrangements in the period beginning with the 16th century till the mid-18th century.

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Western India

In the Malabar region, the Portuguese established their first factory in 1500 at Calicut. However, it could not run for a long time because the Zomorins were against the establishment of such factories. In 1525, finally, the Portuguese closed down their factory at Calicut. This did not stop the Portuguese to establish factories in other places, thus, they established factories in other places such as Cochin (1501), Cannanore (1503), Quilon (1503), Chaliyam (1531), Rachol (1535) Crangannore (1536), and Mangalore and Honaver (1568). Later, in the second decade of the 16th century, NizamulMulk of Ahmednagar granted the permission to the Portuguese to construct a factory at Chaul.

In the north-west, Cambay (Khambayat) was the main port of call on the route from Malacca connecting Calicut, the ports of the Red Sea and the Persian Gulf with the ports of the Mediterranean. Apart from this, factories were established by the Portuguese at Diu (1509, 1535), Bassin (1534), Surat, Daman (1599) and Bhavnagar. Thus, almost the entire coastal belt of Malabar, Konkan and north-west India came under the influence of the Portuguese.

Eastern India

The Portuguese navigators came across several merchants from the eastern coast of India who had trade relations with other South-East Asian centers. The Portuguese collected textiles and other commodities from various port-towns of the Coromandel Coast. Some of these port-towns were Masulipatnam, Pulict, San Thome, Pondicherry, Cuddalore, Porto Novo and Nagapatnam.

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Meilapore known as San Thome to the north of Nagapatnam was also a Portuguese settlement, which was surrounded by walls. The Portuguese also established a fortress at Manar in 1518 on the western coast of Ceylon. This fortress, though not on the main land of India, could contain the movement of vessels to the east from the western side of the subcontinent.

The Portuguese also tried to establish commercial contacts with Bengal from AD 1517. The first effort in this direction was made at Chittagong—the chief port of Bengal during this period. After much manoeuvring, they at last obtained permission from Mahmud Shah, the king of Bengal, to establish factories at Chittagong and Satgaon in 1536. The second settlement at Hugli was granted to the Portuguese by Akbar in 1579–1580. The third one was established at Bandel with the permission of Shah Jahan in 1633. Yet, during the 16th century there were no fortresses on the eastern coast. Still the settlements, with a few artilleries, were able to oversee the movement of vessels carrying commodities.

South-East Asia

With a view to having an exclusive domination over the trade in the Indian Ocean regions, the Portuguese found it necessary to bring under their control the important trade centres in South-East Asia.

They established a few fortresses at Colombo and Batticaloa—all in Ceylon. Subsequently, contacts with Java, Siam, Moluccas, Martaban and Pegu were established. From 1518, the Portuguese started a settlement in China on the island of Sancheu. It was here that St. Francis Xavier, a Christian missionary, died in 1552.

The beginning of factories in various parts of the subcontinent of India and neighbouring Asiatic kingdoms provided an environment suitable for long distance trade to the Portuguese.

11.3.2 Commodities of Export and Import

The chief aim of the Portuguese in discovering the sea route connecting the East with Portugal was to collect spices directly from the places of production rather than from the hands of the intermediaries like the Italian or the Muslim traders. Pepper became a necessary ingredient in European food. The demand for pepper went on increasing, especially for the sake of preserving meat. Besides, ginger, cinnamon, cardamom, mace, nutmeg and several exotic herbs from the East had a market in Europe.

A special variety of textiles like muslin and chintz and few animals like elephants, too, found their way to Portugal. The commodities which the Portuguese had were not acceptable to eastern nobility, thus, they did not have sufficient commodities to give in exchange to acquire commodities available in the East. They bought silver from the West so that they could buy commodities of the East.

Pepper was the most popular commodity which was traded from Malabar and the Konkan coasts. Ginger, white sandalwood, red sandalwood, sealing wax, indigo, spikenard, tamarind, areca nut, textiles, ivory and turmeric were also traded from the Malabar Konkan coasts to Portugal. In 1498, the Zamorin of Calicut asked Vasco da Gama to send gold, silver, coral and scarlet from Portugal. This shows that these commodities were imported to the Malabar and Konkan coasts.

In 1513, Alfonso de Albuquerque gave a list of commodities to the king of Portugal which he felt could be sold in India. This included items like coral, copper, quicksilver, vermilion, velvet, carpets, saffron, rose-water and clothes of various kinds. All these items were not from Portugal, but the Portuguese started procuring them from various places, like Flanders, Germany, England and other European countries.

Indigo, textiles, silk, handicrafts made of tortoise shells, taffeta, satin, chintz, *malma*, and tripped cotton clothes were some of the things that were exported to Portugal. Among these items, silks were produced in places like Burhanpur and Balaghat, chintz in Cambay, sandalwood in Coromandel, spikenard in Bengal, calico in the vicinity of Daman, Cambay and Balaghat. The volume of export of textile products increased in the 17th century. Copper, broadcloths and cash in various denominations were sent to north-western coast. In addition to this, a few products such as pepper and other spices from the South were also taken to north-western India for the purchase of textiles. The most expensive item of export from this region was pearl, chiefly collected from the pearl fishery coast. Cotton and silk textiles and embroideries from Bengal were exported to the Portuguese. Ginger in conserve, myrobalans, butter, oil, wax and rice were the other commodities that were collected from Bengal.

The Portuguese brought brocades, damasks, satins, taffetas, cloves, nutmegs, mace, camphor, cinnamon, pepper, chests, writing desks, valuable pearls and jewels to Bengal. Most of these were from Malacca, China, Borneo, Ceylon and Malabar Coast. Sea-shells or cowries from Maldives, white and red sandalwood from Solor and Timor were also taken to Bengal by the Portuguese.

Various types of spices were collected from Ceylon and other South-East Asian regions. For example, Malacca and Java produced pepper for export. Moluccas produced good variety of cloves. The best sort of cinnamon was produced by Ceylon for export to Lisbon. Timor and Tenneserim produced good variety of sandalwood, which was carried by the Portuguese to Lisbon. Sumatra provided sealing wax for Portuguese consumption. Borneo, Sumatra and China produced good variety of camphor for export to Lisbon. Benzoin from Pegu was also taken by the Portuguese to Portugal. Rhubarb was carried by the Portuguese from China.

In return, the Portuguese took gold, silver, cash and textiles to South-East Asian regions. Most of these textile goods were manufactured in India.

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Finances of the Portuguese trade

Taking into account the details of the Portuguese enterprise on the Malabar Coast in the period between 1500 and 1506, an Italian estimated in 1506 that the total investment needed for conducting trade with the East was 170,000 ducats every year.

The king of Portugal provided only one-fourth of this amount and the rest was raised by the merchants and financiers who collaborated with the Portuguese king. In 1500, he issued an order permitting natives as well as foreign merchants to send their own vessels to the East. Revenues collected in the form of booty, tributes and taxes levied on ships of the private merchants also provided funds for the conduct of trade with India.

European merchant-financiers

Italians, especially the Florentines, occupied an important position among the financiers in the 16th century. Most of the Italian financiers concluded contracts with the Portuguese king. They supplied cash or materials to the king at Lisbon. The king used them to purchase pepper and other commodities from India. These commodities were given to these financiers at Lisbon in view of the contracts signed. However, some of the financiers also sent their own factors to India. Cash or commodities were always sent under the supervision of the Portuguese authorities to the East.

Indian commodities also attracted the German financiers and merchants. The Portuguese king welcomed them with open arms for he was finding it difficult to finance the Oriental enterprise on his own. Since copper was given in part-payment for Indian commodities, especially pepper and other spices, large quantity of copper was needed for transactions. Some of the German merchant financiers like the Fuggers had a monopoly over the production of copper in Europe. This turned out to be of great use for trade with India. The German financiers could fit out their vessels, entrust cash and commodities to the India House in Lisbon to be taken to India under the Portuguese flag and buy the commodities from Lisbon according to the terms and conditions of the contracts signed.

During the second half of the 16th century both the Welsers and the Fuggers joined the expedition along with Giraldo Paris and Juan Battista Rovalesco for the purchase of 30,000 quintals of pepper directly from India and agreed to send an amount of 1,70,000 crusados to India annually. Thus, the firms of the Welsers and the Fugger's continued to be closely associated with the trade of India. There were a few Portuguese merchants who in their private capacity participated in the trade with India during the 16th century. State officials posted in India were also allowed to participate in the Indian trade. According to their position in the hierarchy, they had some rights to take certain quantity of commodities to Portugal, in lieu of remuneration in cash. The details of their entitlements were spelt out in their appointment orders and this formed part of their emoluments.

Indian merchants and rulers

Several Indian merchants supplied commodities to the Portuguese on credit when the latter did not have cash or commodities to furnish in exchange. The merchants of Cochin, especially the Marakkars, were of great help to the Portuguese in this respect and their services were gratefully remembered by the Portuguese officials.

Sometimes, the Portuguese king was persuaded to grant some privileges to such merchants. Khwaja Shamsuddin Gilani, who had settled down in Cannanore after service at the kingdom of Bijapur, was often helpful to the Portuguese in finding funds on loan.

Some of the local rulers stood surety for the Portuguese when they did not have sufficient money to pay the merchants for the commodities bought by them. For example, the king of Cochin came forward to help the Portuguese several times making the required volume of commodities available to them on credit.

The Portuguese had banned all other vessels from plying on the Indian Ocean and the Arabian Sea. They used to confiscate the ships which carried commodities without a pass (cartaz) from the Portuguese officials. All the ships were required to procure pass from the Portuguese officials in case something had to be shipped to India or other Asian countries. Even rulers of India like Akbar and his successors, Nilam Shah of Ahmednagar, Adil Shah of Bijapur, kings of Cochin, the Zamorins of Calicut and the rulers of Cannanore used to procure cartaz when they had to send ships to some places. The fees charged for the issuance of passes also became a source of income for them. Though only a small amount was charged as fees but ships who wished to take passes had to visit ports where the custom houses of the Portuguese asked them to pay tax. Also, the rulers who were defeated by the Portuguese were forced to pay them some money or something in kind. The Portuguese used this method a lot of times to procure money for investment. Thus, the Portuguese used a number of ways to earn money for running their trade in India.

Nature of the Portuguese trade with India

Right from the time Portuguese arrived at Calicut they had demanded that other merchants, Indian as well as foreign, should be ousted and a complete monopoly over trade be granted to them. Portuguese ships equipped with arms and ammunitions threatened other merchants and confiscated their merchandise and vessels. By 1501, the Portuguese king assumed a grandiloquent title showing his proprietary right over the Indian Ocean regions. The title proclaimed him Lord of Navigation, Conquest and Commerce of Ethiopia, Arabia, Persia and India.

In 1502, the Portuguese demanded an exclusive right over trade at Calicut to which the Zamorin, the king of Calicut, did not yield. Vasco da Gama declared war on ships plying on the Arabian Sea and Indian Ocean. He introduced an expedient under which those ships which carried a cartaz duly signed by the Portuguese authorities, namely the royal factor, were not to be attacked. This

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certificate was first issued in 1502. Everyone who was involved in maritime activities had to procure cartaz from the Portuguese. There was a condition that they cannot load certain items on their ship such as pepper, ginger, ship pitch, horses, sulphur, lead, coir and cinnamon. The Portuguese had monopoly over these items.

Monopoly trade

Till the end of the 15th century, merchants from various quarters of the world were found on the coastal regions of India engaged in trade and commerce. Vasco Da Gama reported in 1498 that there were merchants from Mecca, Ceylon, Turkey, Egypt, Persia, Ethiopia and various parts of India at the port of Calicut. It is well-known that Chinese merchants as well as merchants from the Red Sea areas used to come to the Indian ports. There is no record of any group of merchants demanding exclusive right of trade in general, nor of any attempts made to declare a few or all commodities set apart for anybody. But, with the arrival of the Portuguese, this state of affairs underwent considerable change. Kings were pressurized to forbid other merchants from trading with their ports. Similarly, certain commodities were declared forbidden to be traded by others.

In other words, the Portuguese demanded monopoly of trade. The treaties concluded with the Indian rulers specifically mentioned this. The setting up of Portuguese fortresses at strategic places, surveillance by their patrolling vessels, and the insistence on passes for other ships were the attempts made to establish monopoly of trade in Asian waters.

Trade of the Indian rulers and merchants

The Portuguese attempts at establishing total monopoly did not bring about a situation in which trade conducted by the Indian rulers and merchants was totally uprooted. The king of Cannanore, for instance, used to collect passes from the Portuguese to send his vessels laden with commodities to Cambay and Hormuz. He imported horses from the above mentioned places though this was identified by the Portuguese a monopoly item. Sometimes such vessels were at the risk of being confiscated by the Portuguese. The same was the case with the kings of Tanur and Calicut on the Malabar Coast. The nobles of Gujarat continued their trade despite the Portuguese monopoly. Malik Gopi, Malik Ayaz, Khwaja Sofar and others interested in trade plied their ships with or without passes from the Portuguese. Besides, the local and foreign merchants settled in India carried on their trade with or without cartaz. The area between Calicut and Cape produced approximately 60,000 quintals of pepper but only 15,000 quintals were sent to the Portuguese factories. The rest of the pepper was taken to other ports and this was termed illegal by the Portuguese. The Portuguese were not willing to increase the price of pepper agreed upon in 1503 even after several decades. Hence, the producers of pepper did not have any alternative other than supplying it to the

merchants who might buy it and send it to other centres of trade without the knowledge of the Portuguese. Moreover, several Portuguese officials conducted their own private trade in various commodities without the knowledge of their government. In fact, Portuguese monopoly was never effective in the Red Sea zone.

Trade and production

Overseas trade conducted in the 16th century in Asia in general and India in particular was, by and large, long-distance in nature involving the Asiatic ports on one side and the Atlantic ports on the other. The commodities exported from India reached various parts of Europe. There were a number of elements in the pattern of this trade, as explained earlier, which distinguished it from just ‘peddling’ trade.

In view of the greater demand for pepper, the cultivators strove to increase the production. In the period between 1515 and 1607, the production of pepper in the Malabar area went up by 200 to 275 per cent. Since we are not aware of the amount of production of pepper before the coming of the Portuguese, it is difficult to determine the increase in production as well. At any rate, it is reasonable to conclude that the production of pepper in India increased after the Portuguese advent. But it must be borne in mind that the internal demand for pepper from the Mughal Empire and the external one from the Safavi Empire also might have contributed to the increase in pepper production in India.

11.3.3 Causes of Decline of the Portuguese

The Portuguese power witnessed a decline as quickly as it had risen; the reasons of their decline were as follows:

- Nobody could carry on the work of Albuquerque.
- The Portuguese rulers were not tolerant towards religions of the country.
- The administrative system of the Portuguese had gradually become corrupt.
- The rise of other European trading powers—the Dutch, French and the British.
- In 1631, they lost Hugli when Qasim Khan, a Mughal noble, drove them out.
- In 1661, the king of Portugal gave Bombay to Charles II of England as dowry when he married the former’s sister.
- The Marathas captured Salsette and Bassein in 1739.
- In the end, the Portuguese were left only with Goa, Diu and Daman.

The short-sighted policy of the Portuguese governors, resorting to every kind of corrupt practice in the name of business including selling people as slaves and carrying on piracy led to their gradual decline in India as well in as the East.

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Check Your Progress

4. When was the first factory at Cochin established?
5. Why did Albuquerque encourage the Portuguese to marry Indian women?
6. What were the main trade items exported from India to Portugal?

11.4 THE DUTCH

After the Portuguese, the Dutch also felt encouraged to trade in India. They wanted to have direct access to the spice market of India. To fulfil their ambition, they undertook many voyages to India from 1596 to 1602. In 1602, they established an organization named the United East India Company. The Dutch had conflicts with the Portuguese and the English merchants.

In 1602, the Dutch Parliament passed a Charter. This Charter led to the formation of the Dutch East India Company. As per this Charter, the company had the authority to make wars in order to acquire territories. It also had the power to make treaties and build fortresses.

Establishment of factories

Many factories were set up by the Dutch. Some of the factories were set up at Masulipatam (1605), Pulicat (1610), Surat (1616), Bimilipatam (1641), Karikal (1645), Chinsura (1653) and Cochin (1663). In 1668, the company set up factories in Kasimbazar, Patna, Balasore and Negapatam as well. After the establishment of these factories, they became the most dominant power in the European trade with the East. Till 1690, Pulicat was the main centre of their trading activities. After 1690, Negapatam became the main centre of the Dutch merchants.

The Dutch lost the Battle of Bedera to the English in 1759 and conceded to the English after this battle. Although there were occasional amicable settlements between the English and the Dutch, hostilities were renewed when in 1623 the Dutch massacred ten Englishmen and nine Japanese at Amboyna, which marked the climax of the hatred of the Dutch towards the English as well as the other trading nations.

The Dutch in their bid for expansion of trade, came into conflicts with Mir Jumla and during 1672–74, they repeatedly obstructed the communication between Surat and other English settlements in Bombay and even captured three English vessels on the Bay of Bengal.

Between 1580 and 1640, Portugal was under Spain. There were hostilities going on between England and Spain, which naturally meant hostilities between the English and the Portuguese. With the Treaty of Madrid in 1630, commercial hostilities between the English and the Portuguese diminished although they did

not cease altogether. When in 1640 Portugal became independent of Spain, the relations between the English and Portuguese further improved and the English right to trade in the East was conceded by the Portuguese. This facilitated the conclusion of treaty with the English in 1661 by which the English agreed to support the Portuguese against the Dutch. Finally, the rivalry of the trading companies ousted the Dutch and the Portuguese from the Indian trading market.

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11.5 THE DANES, ENGLISH AND FRENCH

The arrival of the Portuguese and the Dutch opened doors for other countries like Denmark, France and England.

The Danes

The Danes, like the Portuguese and the Dutch, also colonised India in the 17th century. The Danish East India Company, established in 1616, under the rule of King Christian IV, was focused on trade with India and Ceylon. It had its eye on India's Coromandel Coast due to the abundance of pepper and cardomom. The Danish arrived in Tharangambadi in 1620. King Raghunatha Nayak allowed the Danes to settle down in the town and export pepper in exchange for an annual rent of 3,111 rupees.

The first step that the Danes took after arrival in India was to build the Dansborg fort as their commercial hub. As per a report published by the Danish Indian Cultural Centre of Tranquebar, 'The long period under Danish rule transformed Tharangambadi from an Indian village into a hybrid Danish town encircled by a wall, grid pattern street layout and a strong fortress on the coast.' The Danes also brought Protestantism to India and established India's first printing press to ensure printing of the Bible in Tamil.

The French

Compagnie des Indes was the first French company to establish trading relations with India. Louis XIV, the then king of France, granted charter to this company in 1664. After this, the planning of this French company was done by Colbert, the then finance minister of France.

Under this company, the first factory was established in 1668 at Surat. The founder of the first factory was Coron, a Dutchman in the French Service. The next factory was set up in 1669 at Masulipattinam. In 1674, Pondicherry became their capital. From 1690 to 1692, the French set up one more factory at Chandra Nagar, Bengal, on the bank of river Hugli. Mahe (now Malabar) and Karikal (now Coromandel) were acquired by the French in 1725 and 1739 respectively.

The company was given a loan of 3,000,000 livres by the king. For this loan, the king did not charge any interest. The company had the monopoly for 25 years to conduct trading activities from the Cape of Good Hope to India and the

South Seas. Aurangzeb gave a *firman* in the favour of the company according to which the company had the permission to conduct trading activities in the Gujarat coast as well.

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The British

The East India Company, initially named The Governor and Company of Merchants of London Trading in the East Indies was granted a royal charter by Queen Elizabeth in 1600. The company was given rights for carrying out trading activities in the East. Later, the company became popular as the English East India Company.

For many years, the company traded only with Java, Sumatra and the Moluccas. At this time, they dealt only in the trading of spices. In 1608, Captain William Hawkins met Jehangir. He showed him the letter which he brought from James I, king of England. In this letter, James I requested Jehangir to allow the English merchants to establish their shops in the country. The merchants of the Portuguese and Surat strongly opposed the establishment of the English merchants in India. Thus, Jehangir had to decline the request of James I.

In 1609, however, Jehangir gave permission to the English to set up their factory at Surat. The company also received permission from the Sultan of Golkunda to trade in Golkunda. However, for this the sultan made a condition that the company will have to pay fixed custom duty of 500 pagodas per year. In 1651, Nawab Shuja-ud-Din permitted the company to continue their trading activities for which the company would be obliged to pay Rs. 3,000 annually.

In 1656, the English was given the security of trade as well. According to this directive, the English received permission to carry on their import and export activities on land as well water without the need to pay customs or tolls.

In 1691, Ibrahim Khan, the successor of Shaista Khan, issued a *firman* in favour of the English. According to this *firman*, the English were given permission to carry out duty-free trade but they were asked to pay Rs. 3,000 annually. After 1691, the company prospered by leaps and bounds in Bengal. In 1696, the company gave an excuse that it is at risk from Sobha Singh, a zamindar of Burdwan as he might rebel against the company. With the help of this excuse, the company got the rights for the fortification of their factory.

The zamindari of three villages—Sutanuti, Govindapur and Kalighata or Kalikata—was given to the English in 1698. In return, they were to pay Rs. 1,200 to Sabarna Chaudhari who was the zamindar of these three villages before the zamindari was granted to the English. In 1700, a separate President and Council took charge of the factories of Bengal. Also, the English constructed a fort. This fort was named after King William II of England. Later, this fort became the seat of the Council which took charge of the factories. The first President and Governor of this Council was Sir Charles Eyre.

In 1714, the English sent John Surman to the Delhi court to arrange all trading facilities for the East India Company. When he met Emperor Farukhsiyar,

the emperor issued a *firman* by which the company was granted permission to carry on custom free trade in Bengal, Madras and Bombay. In addition to this, the company was also allowed to mint its own coins.

Check Your Progress

7. What was the name of the first Dutch organization in India?
8. When and where was the first French factory established in India?
9. Why did Jehangir refuse the request of the English King James I to allow the East India Company to establish themselves in India?

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11.6 THE ANGLO – FRENCH RIVALRY

In 1749, the French company seemed to be a serious rival of the English Company, but it could not survive for a long time due to the following reasons:

- The French Company was controlled by the government, but the government was not too interested in the company's affairs. On the other hand, the English company was a private concern company.
- The English company had more money as compared to the French company. The area of the English trade was also vast.
- The English were strong on the waters as well. They had big ships and their merchants made regular voyage for trading activities.

War between the English and the French

From 1746 to 1763, the English East India Company and French East India Company fought with each other in India. These wars are known as the Carnatic wars. They fought with each other in order to get monopoly over trade in India. The Indian rulers, the Mughals, the subedar of Deccan did not participate in these wars.

The First Carnatic War (1746–1748)

The First Carnatic War was directly linked to the events in Europe. The English and French were fighting on the issue of Austria's succession (1740–48). Once the war broke in March 1740, the two companies in India started preparing for it. Dupleix, the French Governor-General in India since 1742, was the first to realize the necessity of obtaining political influence and territorial control. But he had to face many difficulties. The French East India Company was the Government's company which was in trouble. Although the trade of the company had increased in recent past, its expenditure was more than its income. Naturally, it fell into heavy indebtedness. If this was not enough, the rivalry between two senior leaders- Dupleix and La Bourdonnais, worsened the situation for French. La Bourdonnais arrived near Pondicherry in July 1746 with 10 vessels, 406 canons, 2,350 white

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soldiers and 700 black soldiers. He wanted to act with complete independence, while Governor- General Dupleix considered himself superior.

On September 21, 1746 the French troops, led by La Bourbonnais, captured Madras, an important English trading centre since mid-17th century. Anwar-ud-din, the Nawab of Carnatic, sent a large Indian army to drive the French out of Madras. He was 'guided' by the English. In the Battle of St. Thonie (November 4, 1746) situated on the bank of Adyar river, Mahfuz Khan, son of Anwaruddin, was defeated by French captain Paradis. He had less than a thousand soldiers and had to fight 10,000 men. But the disciplined and organized army of the French, led by capable officers, won the battle.

The English on the other hand besieged Pondicherry from 6th September to 15th October 1748. But Dupleix made a strong defence and forced the English to retreat. This triumph of Dupleix made him a known and popular figure in the Indian courts. The war came to an end by the treaty of Aix-la- Chapelle (1748), under which Madras was given back to the English. The French got Quebec (Canada) in exchange of Madras. The English promised not to attack Pondicherry.

The first Carnatic war taught the lesson to the French that a small army of Europeans, aided by Indian troops and trained after the European fashion could easily defeat much larger Indian armies.

To secure political advantages, Dupleix started interfering in the internal matters of Hyderabad and Carnatic. Chin Qilich Khan Nizam-ul-Mulk, the founder of independent Hyderabad kingdom, died in 1748. Dupleix supported Muzaffar Jang, the grandson of Nizam instead of Nasir Jung, the son. The Nawab of Carnatic, Anwaruddin also died in 1749. Dupleix supported Chanda Sahib to the throne of the Carnatic as against Mohammad Ali, the illegitimate son of late Nawab. The English had no other option except to support Nasir Jung for Hyderabad and Mohammad Ali for Carnatic. Thus the war of succession in these two kingdoms led to second Anglo-French War (1749-1754).

The Second Carnatic War (1749-1754)

The war started at the time when the English and French had peace in Europe. This proved that the two were fighting in India for commercial supremacy and not merely because of their traditional rivalry.

On 3 August, 1749, French soldiers with sepoy (from 'Sipahi' of Persian) attacked Arcot in Ambur, the capital of Carnatic. Anwaruddin was killed and his elder son, Mahfuz Khan was captured but his younger son Mohammad Ali Khan Wallajah fled. He took shelter at Trichinopoly, proclaimed himself the Nawab of Arcot and received support from the English. Chanda Sahib and the French officer, Jacques Law seized Trichinopoly. At this critical juncture, a young English officer, Robert Clive seized Arcot, the capital of Chanda Sahib on September 11, 1751 with only 200 European soldiers and 300 sepoy. The purpose was to free Trichinopoly from Chanda Sahib's seize. The plan worked and Chanda Sahib had

to withdraw his large army from Trichinopoly to lay siege to Arcot to recapture it. Clive and his small army stood the siege for 50 days. Chanda Sahib had to withdraw; later the English defeated him and his Indian allies at several places; he surrendered and was finally executed, the French gave up their entire claim over Carnatic.

However, the French supremacy over Hyderabad continued. Muzaffar Jung was installed as the Nizam and Subedar of the Deccan. In return, the French got command of a vast area from Krishna to Cape Camorin which was the jagir of Valdavur. Though Muzaffar Jung was killed in 1751, his successor Salabat Jung continued his 'friendship' with the French. Bussy, the French officer at Hyderabad, even succeeded in obtaining '*farmaan*' from the Mughal emperor Ahmad Shah, confirming Salabat as the ruler of the Deccan.

The failure of the French in Carnatic was a great setback. The French Government, which was always in trouble, could not bear this defeat. So it recalled Dupleix to France in 1754. The Second Carnatic War had ended with English acquiring dominance in Carnatic and French, a place in the Court of Nizam.

The Third Carnatic War (1758–63)

The Third Carnatic War (1758–63) began with the Seven Years' War (1756–63) of Europe. This war was no longer confined to Carnatic. Robert Clive, the English governor of Fort St. David and Lieutenant Colonel seized Chandan Nagar, the French settlement in Bengal in 1757. He was also responsible for the victory against Siraj-ud-daula, the Nawab of Bengal, in the Battle of Plassey (June 23, 1757). Thus, financially, English East India Company was more secured.

However, the most decisive battles of the war were fought in the Carnatic. The French appointed Count de Lally as the new governor of Pondichery. He besieged Fort St. David and captured on 2 June, 1758; also captured Nagur and entered Tanjore. He then attacked Madras where he called Bussy to assist him. This was a blunder because Hyderabad was well under French control. Bussy himself was reluctant to come. The British forced Salabat Jung to cede 80 miles long and 20 miles wide territory to them. After their victory over Plassey, the English troops led by Col. Forde, captured Northern Sarkar (December 1758) and Masulipattinam (April 1759). But the most decisive battle was fought at Wandiwash (January 22, 1760) where Lally was defeated by English troops, led by Eyer Coote. Lally retreated to Pondicherry, which was besieged by the English and Lally was forced to surrender in 1761.

The Seven Years' War ended in 1763 and a treaty was signed at Paris (February 10, 1763). Among other things, it was decided that Pondicherry would go to France along with five trading ports and various factories but merely as a trading centre without any fortification and armies.

Lally was accused of treason and executed when he returned to France. He was made a scapegoat. It is wrong to blame only Lally for French failure. Though, some of his moves like calling Bussy from Hyderabad (1758)-were blunders but

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the real reason for French failure lies in the structure of its company and the policies and attitude of the French Government.

The French East India Company was a state undertaking company whose directors were appointed by the crown. The lethargy and bureaucratic control of this company could be compared to the bureaucratic control of many public sector companies of post Independent India. The English East India Company, on the other hand, was a private undertaking based on free enterprise and individual initiative. It earned profits from the Asian trade and did not depend on the state.

The French could never focus towards India as their priority remained Europe whereas England gave their full attention to the oceans and distant lands, especially India. The French failed to understand the complex political situation of India unlike the British. The French also failed to compete with the English in naval supremacy.

Thus, the third Carnatic war ended the French challenge in India and paved the way for the establishment of the British Empire in India.

Causes for the success of the British against the French

Various factors that led to the success of the British against the French are given below:

1. The English company was a private enterprise—this created a sense of self-confidence among the people, the French Company was state-owned.
2. Superior geographical position of England in Europe. France had to pay more attention to its border while at war as compared to relative secure position of England.
3. The English navy was superior to the French navy. It helped to cut off the link between the French possessions in India and France.
4. French government never took interest in Indian affairs.
5. The English held three important places i.e. Calcutta, Bombay and Madras whereas the French had only Pondicherry.
6. The French subordinated their commercial interest to territorial ambition, which made the French Company short of funds.

Check Your Progress

10. What was the duration of the Carnatic Wars?
11. What did the French learn from the first Carnatic War?

11.7 ANGLO MYSORE WARS

Mysore, which lies between the two Ghats—the eastern and western—were ruled by the Wodeyar dynasty. However, between 1731 and 1734 there began a fierce contest between Devaraja, the head of the army, and his brother Naniaraja, the

guardian of the state's finances, to gain suzerainty over Mysore. Corresponding to this phase, the entire Deccan had become a battleground for several powers, namely, Marathas, the Nizam, English and the French.

Owing to frequent Maratha invasions, Mysore had become financially insolvent, making it more susceptible to attacks. Being under Mughal suzerainty earlier, Mysore, in the Nizam's eyes, was a legitimate part of his kingdom.

Hence, began the scramble for power over Mysore between the Peshwa and the Nizam. The French and the English also became a part of this struggle with the involvement of the English during the Second Carnatic War. Nanaraja had approached the English for help. However, loyalty towards the French later, embroiled both the English and the French in the political tussle in Deccan.

Haider Ali (1760–1782)

Haider Ali was a great Indian general whose outstanding martial splendour saw him become the factual ruler of the Kingdom of Mysore in south-western India. Haider Ali's father, Fatah Mohammad, belonged to the lineage of Qurush of Mecca, and was an administrative servant in Mysore. From such humble parentage, Haider Ali brought himself into limelight by annexing Devanhalli in 1749 and by raiding Hyderabad and amassing a large booty. Using the looted resources, he strengthened his army. With French aid, Haider Ali trained his troops as well. In 1775, as *faujdar* of Dindigul he brought the Poligars under his control. Soon, with the help of French engineers, he set up an arsenal.

Subsequently, using the enmity that existed between the Raja of Mysore and Nanajaraja, he took over the reins of administration in his own hands in 1761, making the Raja, a de jure head, who had practically no powers and received a fixed amount as pension. Interestingly, Haider Ali never wanted to proclaim himself with a new title or establish a new dynasty as an independent ruler. Even the term 'Sultan', in the name of his son and successor Tipu Sultan, did not denote any title, but was a part of the name.

In 1760, Haider Ali was defeated by the Marathas. He could only establish himself firmly after the Battle of Panipat, where the Marathas faced a humiliating defeat. During the period between 1764 and 1776, Haider Ali was engaged in constant wars with the Marathas, whom he managed to appease by offering a huge booty or by granting territories.

However, post 1776, Haider Ali retrieved all lands granted earlier, and brought under his sway the strategically significant areas lying in the Krishna–Tungabhadra Doab. His stance posed to be most challenging to the English. He overwhelmed the English in the First Anglo–Mysore War (1767–69) with the help of the French and the Nizam and in 1769 compelled them to draw an embarrassing pact with him. During the Second Anglo–Mysore War (1780–84) he faced the English with a combined army comprising the Nizam and the Maratha forces. In 1782, Arcot was annexed by Haider after crushing the English forces. However,

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on 7 December 1782 Haider Ali died during the course of the war. His son Tipu Sultan took over the reins of Mysore to fulfill his father's unaccomplished mission and carried on fighting against the English.

Tipu Sultan (1782–1799)

The eldest son of Hyder Ali, Tipu ascended the throne on his father's death in 1782, following the Second Mysore War. The Second Anglo–Mysore War, which was prolonged further under Tipu Sultan's leadership, finally ended in 1784 when both parties had been waned of their resources. The Treaty of Mangalore was drawn in March 1784, and both parties agreed to compensate each other for the losses suffered.

Under Tipu Sultan, Mysore's hegemony increased further; this caused its foes, the Marathas and the Nizam, to ally against him. But, showing his astounding military skills, Tipu Sultan resisted such attempts and defeated them. This in turn prompted the Marathas and the Nizam to look for help from the English, who wanted to take revenge of their earlier defeat. This culminated into the Third Anglo–Mysore War (1790–92). With the cooperation of the Marathas and the Nizam, the English proceeded to Srirangapatnam.

Despite putting up a fierce resistance, Tipu Sultan failed to quell the combined forces for long. The Treaty of Srirangapatnam was signed in March 1792, owing to which Tipu Sultan had to give away more than fifty per cent of his kingdom. In 1799, with the conclusion of the Fourth Anglo–Mysore War, Tipu Sultan lost his suzerainty completely. The Fourth Anglo–Mysore War was triggered by English accusations against Tipu of having conspired with the Marathas and the Nizam to launch an attack against the English in India. They claimed that to attain his goal, Tipu had sent embassies to Arabia, Afghanistan, the French in Mauritius and to Versailles.

Lord Wellesley as Governor-General of India became increasingly concerned at Tipu Sultan's growing power and acquisitions. Though Tipu had put up a brave resistance against the English, he lost his life in May 1799 during the course of the war. With Tipu's demise, Mysore lost its autonomy and the English finally became successful in ousting their most formidable foe. The East India Company captured larger portions of Mysore state. Following Lord Wellesley's subsidiary alliance, a minor from the Hindu royal family was put on the throne of Mysore.

Haider Ali and Tipu Sultan were remarkable rulers of the second half of 18th century. They were benevolent and allowed the practice of all religions. As the Peshwa remained subordinate to Shahu and accepted the latter as the de jure head of the state, so also Haider Ali refrained from assuming any title. However, in 1786, Tipu Sultan proclaimed himself to be the Sultan after dethroning the king. Coins belonging to Haider and Tipu's regime show images of Hindu deities and refer to the Hindu calendar, which reflect on the tolerant attitude of the rulers.

Jagadguru Shankaracharya of Sringeri was greatly regarded by Tipu Sultan and the latter had even provided monetary aid for the restoration of temples.

Being competent rulers Haider and Tipu were also great patrons of architecture. It is interesting to note that Tipu Sultan even tried to restructure his administration according to the Western model, a novel step initiated for the first time by an Indian ruler. He considered the Almighty to be the real sovereign for whom his subjects had complete faith. He encouraged trade, both internal and foreign. He looked after the welfare of the peasants. He was fair and just with judicial disputes. Office holders in his administration were selected because of their merit and not owing to their lineage to a particular social strata, race or religion. Hence, the dynamism of the reign of Haider Ali and Tipu Sultan has left a permanent mark in the history of India as no other sovereign of the period showed such vibrancy.

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First Anglo-Mysore War (1767–1769)

To oust Haider Ali, the Nizam of Hyderabad and the Marathas joined hands with the English. This led to the First Anglo-Mysore War (1767–1769). The key factors that led to the war are listed below.

- Haider Ali's desire to oust the English from the Carnatic and establish his suzerainty, and the English apprehension of him being an obstacle to their imperial designs.
- The formation of a coalition among the English the Nizam and the Marathas to expel Haider Ali.
- Haider Ali's proclamation of war against the English after being able to split the tripartite coalition formed against him.

Being a competent general and an astute diplomat, Haider Ali was able to rupture the coalition formed against him. Following his instructions, Tipu Sultan paid a visit to the Nizam and appeased him by addressing him at the Nizam's court as Nasib-ud-daulah (the Fortune of the State) and Fateh Ali Khan Bahadur. Tipu always provided with the necessary aid whenever required. In Tiruvannamalai, when Haider was embroiled in a difficult situation Tipu saved his father. Their combined efforts won them the forts of Tirupattur and Vaniyambadi. With the annexation of Mangalore by Tipu, Haider drove out the English from the Malabar Coast. This crystallized into the signing of the Treaty of Madras between the English and Haider Ali, whereby the English had to comply with Haider's demands.

Treaty of Madras (1769)

The signatories of this treaty were Haider Ali and the East India Company with its allies – the Raja of Tanjore and the sovereign of Malabar. The clauses of the treaty were as follows:

- Apart from Karur and its districts, which would remain with the ruler of Mysore, the other annexed territories would be restored back.
- Each party to the treaty was to be mutually responsible to help each other if attacked. Prisoners belonging to the Madras government were to be freed by Haider Ali.

- The Raja of Tanjore was to be accepted as friend of Haider Ali.
- The Bombay Presidency and English factories were to get back their trading benefits.

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Second Anglo-Mysore War (1780–1784)

The important events that led to the outbreak of the Second Anglo-Mysore War are listed as follows:

- When the Marathas attacked Haider Ali in 1771, the English refused to come to Haider's aid, thereby refuting the clause of mutual assistance as agreed earlier in the Treaty of Madras. The antagonism between the English and the French during the American War of Independence was extended to the Indian soil. As Haider was an ally of the French, the hostility against the French was directed against Haider too. Mahe, a French settlement in Haider Ali's territories, was captured by the English.
- Haider Ali created anti-English coalition with the Nizam and Marathas in 1779.

The attack on Mahe by the English triggered the Second Anglo-Mysore war (1780–1784). Haider and Tipu immediately proceeded to strike Arcot, the capital of Carnatic, to oust the English from the Carnatic, and simultaneously attacked Porto Novo where the offensive was led by Karim, Haider's second son. At Perambakkam, where Tipu disrupted the troops led by Baillie, the English suffered defeat. Tipu's constant assaults on Baillie's troops, prevented the latter from reaching and annexing Conjeeveram. When Tipu advanced his offensive against Baillie, the latter mistook Tipu's extremely disciplined infantry to be English troops, headed by Hector Munro, sent to his aid. At the end, Baillie had no option but to accept defeat. Thomas Munro had commented that Baillie's defeat was 'the severest blow that the English ever sustained in India.'

However, Haider had made a slight miscalculation. While Tipu was fighting Baillie, if he had ousted Munro too, he could have also captured Madras. But he sent Tipu armed with a small contingent after Munro. Such was the progress of events in the earlier half of September 1780. Thereafter, Tipu made a series of annexations: Arcot, Satghur, Ambar and Tiagar forts. His plan to advance to Wandiwash was marred when he learned about Haider's defeat at Porto Novo.

After ousting Col. Braithwaite at Tanjore in February 1782, Tipu, with French assistance, proceeded to annex the Malabar Coast, but knowing about his father's death, he had to withdraw. On 7 December 1782, Haider Ali died at Narasingarayanpet near Chittoor. It is believed that he died from multiple carbuncles. To prevent any outbreak of any possible rebellion in the army, his death was not declared till the time Tipu arrived. Tipu became Haider's successor to a huge empire that stretched from river Krishna in the north to Travancore and Tinnevely in the south, Eastern Ghats in the east and the Arabian Sea in the west. He declared himself as Nawab Tipu Sultan Bahadur. After consolidating his newly

acquired empire, he resumed the Anglo–Mysore War. However, in 1784, the parties of the war were too tired to continue further. They understood the need to conclude a peaceful treaty and concluded the Treaty of Mangalore on 11 March 1784.

Treaty of Mangalore (1784)

The Treaty of Mangalore was signed between Tipu Sultan and the British East India Company on 11 March 1784. It was signed in Mangalore and brought an end to the Second Anglo-Mysore War.

The terms of the treaties were as follows:

- None of the parties could offer direct or indirect help to the foes of any party to the treaty. Neither could they declare war against any of the allies of the parties to the treaty. Apart from restoring the former trading benefits granted by Haider Ali in 1770 to the Company, no further privileges were to be given.
- Except the Amboorgur and Satgur forts, the parties acceded to grant the territories back. Tipu also promised to refrain from raising any cause of contention over the Carnatic. Around 1,680 captives of war were to be freed by Tipu.
- Tipu consented to reinstate all benefits enjoyed by the Company until 1779 as well as the factory at Calicut.

In return, Tipu Sultan gained back all territories, which he had lost to the English during the war. Both sides mutually agreed to refrain from helping each other's foes, directly or indirectly, or to declare war against their allies. Owing to this clause, the Treaty of Salbai became inconsequential.

Consequence: For Tipu, the Treaty of Mangalore was a great diplomatic feat. The treaty was beneficial for the English who signed it when they realized that they could not afford to continue with the war further. With this treaty, Tipu got an opportunity to strengthen his position, and look into the organization of the administrative machineries and army. He emulated his administrative structure on the Mughal and Western models and named it Sarkar-i-Khudadad (Government given by God). As Dodwell observes, 'Tipu was the first Indian sovereign to seek to apply western methods to his administration'.

Third Anglo-Mysore War (1790–1792)

Pursuing his father's dream of gaining control over southern India, in 1789, Tipu struck Travancore. This aroused Cornwallis' apprehensions of affecting British interests. Even the Marathas and the Nizam were more skeptical about Mysore's annexation policies than that of the English. Fear of Tipu became the common ground for the English, Marathas and Nizam for forging a coalition against him. In 1790, the English planned a three-pronged attack and advanced towards Mysore. General Medows headed the army towards Coimbatore, while another brigade

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proceeded towards the Malabar Coast. However, seeing Tipu's prompt defensive measures, Lord Cornwallis decided to head the English troops. After annexing Bangalore, Cornwallis proceeded to Srirangapattinam. Though Tipu had managed to put the English forces under pressure by cutting off their food supplies, the Marathas rescued the latter by providing them with large quantities of grain. When the English occupied Srirangapattinam in January 1792, Tipu had got no other option but to agree to the Treaty of Srirangapattinam (23 February 1792).

Causes of Third Anglo-Mysore War

The key factors that led to the Third Anglo–Mysore War are listed as follows:

- Tipu's accomplishment in consolidating his empire internally through several reforms made his stance against the other powers more formidable
- Tipu's policy of annexation posed a serious threat to the British, Nizam and Marathas
- Tipu's plans to seek the help of France and Turkey against the British as evident by the envoys he sent to these countries posed a direct threat to British interests
- Tipu's policy of annexation, incorporating the territories of his neighbouring kingdoms, namely, the kingdom of the Raja of Travancore, an ally of the British (1789), aroused British apprehensions.

Treaty of Srirangapatna

The parties to the treaty were Tipu Sultan and the English along with their allies. The terms of the treaty are listed as follows:

- Former treaties between the English and the sovereigns of Mysore were reaffirmed.
- Fifty per cent of Tipu's territories were to be distributed among the allies of the British.
- Tipu had to pay three crores and thirty lakh rupees, in gold or bullions, as indemnity. Out of this amount, a crore and sixty-five lakh rupees, had to be paid immediately, while the remaining amount could be paid in three installments, within the span of a year.
- All captives of war were to be freed.
- Till the time, the treaty was completely realized, Tipu's two sons, Abdul Khaliq (eight years) and Muiz-ud-din (five years old), to remain in English custody. Both of them were looked after well and it is believed that Cornwallis had even gifted them gold watches.

The main cause of Tipu Sultan's failure was that he had three foes that had to keep under control individually. If Tipu were given the task of only tackling the English, he would have been successful. Such an assumption is confirmed by

Cornwallis' comment, 'Tipu's looties were the best troops in the world for they were always doing something to harass their enemies' and Munro's observation that 'Cornwallis could not have reduced Tipu without the assistance of the Marathas.'

Another reason for Tipu's failure lay in the fact that he was stronger in his offensive attacks than in his defensive actions. Hence he remained unsuccessful in defending Bangalore and Srirangapattinam. Also, had he decided to proceed beyond Arikere on 15 May 1791 after defeating the English troops and taking advantage of their weakness he would have inflicted formidable damage to them. Even Haider Ali had made a similar miscalculation during the Second Anglo-Mysore War. However, it must be noted that the European army was generally superior to the Tipu's forces as they had access to more advanced military equipments and had a more structured military organization.

Despite having modernized their troops Haider Ali and Tipu Sultan failed to raise an equally strong infantry and artillery as possessed by the English army. The English enjoyed the advantage of getting constant supplies of men, money and material from England, as well as from the Nizam and the Marathas. However, Tipu had to constantly struggle to maintain his supplies of recruits and money as they were often disrupted by Maratha incursions. Overcoming all such drawbacks, Tipu had faced the English and their allies bravely and had kept them at bay for almost two years. Even after the Treaty of Srirangapattinam, his indomitable spirit could not be dampened. The English had realized that without surrendering Mysore, they could not become the 'Power Paramount' in India. This led Lord Wellesley, as soon as he became Governor-General, to draw Tipu Sultan into the Subsidiary Alliance, and Tipu's reluctance perpetuated the Fourth Anglo-Mysore War (March–May 1799).

Fourth Anglo-Mysore War (March–May 1799)

The primary causes behind Fourth Anglo-Mysore War have been listed below:

- Tipu Sultan's determination to win back his lost territories and his ability to make Mysore regain its strength
- Tipu's attempts to obtain aid from France and the Muslims of Arabia, Kabul and Turkey to oust the English from India
- Lord Wellesley's firm plan to eliminate all possibilities of attack from Mysore permanently

By forging a neutral pact with its allies against Tipu, the English again followed a three-pronged offensive: one under General Harris, the second led by General Stewart, and the third headed by Arthur Wellesley marched from three different directions on Tipu's kingdom.

Stewart defeated Tipu Sultan at Sedasere on 8 March while Harris inflicted a crushing blow on 27 March. On 17 April Srirangapattinam was besieged and

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Mir Sadiq, betrayed Tipu and allowed the English to attack the fort. Despite putting up a brave fight, Tipu was killed on 4 May 1799. Lord Wellesley succeeded in imposing the subsidiary alliance by placing Krishnaraja, a descendant of the Woodeyar dynasty on the throne.

Check Your Progress

12. Who all signed the Treaty of Mardas?
13. When did Haider Ali die?
14. Who succeeded Tipu after his death?

11.8 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The sea route from Europe to India was discovered by Vasco Da Gama.
2. Vasco da Gama reached the Port of Calicut on 17 May 1498.
3. Cochin was the early capital of the Portuguese in India.
4. The first factory in Cochin was established in 1502.
5. Albuquerque encouraged the Portuguese men to marry Indian women so that he could establish the authority of the Portuguese in India.
6. Pepper was the most popular commodity which was traded from Malabar and the Konkan coasts. Ginger, white sandalwood, red sandalwood, sealing wax, indigo, spikenard, tamarind, areca nut, textiles, ivory and turmeric were also traded from the Malabar Konkan coasts to Portugal.
7. In 1602, the Dutch established an organization named the United East India Company.
8. The first French factory established in Indian was in 1668 at Surat.
9. The Portuguese merchants and those from Surat had strongly opposed the establishment of the English merchant in India. This forced Jehangir had to decline the request of England's King James I.
10. From 1746 to 1763, the English East India Company and French East India Company fought with each other in India. These wars are known as the Carnatic wars.
11. The first Carnatic war taught the lesson to the French that a small army of Europeans, aided by Indian troops and trained after the European fashion could easily defeat much larger Indian armies.
12. The signatories of the Treaty of Madras were Haider Ali and the East India Company with its allies, the Raja of Tanjore and the sovereign of Malabar.
13. Haider Ali died on 7 December 1782 at Narasingarayanpet near Chittoor.

14. After Tipu Sultan's death on 4 May 1799, Lord Wellesley imposed the subsidiary alliance and placed Krishnaraja, a descendant of the Woodeyar dynasty on the throne of Mysore.

11.9 SUMMARY

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- Vasco Da Gama discovered the sea route from Europe to India. He reached the Port of Calicut on the 17 May 1498.
- The discovery of the sea route to India by Vasco Da Gama ushered the era of Portuguese trade in India.
- The local Indian rulers allowed the Portuguese to set up factories for the development of trade and commerce, and also initiated propagation of the Christian faith, inter-marriages, conversions and settlements of the Europeans.
- Portuguese governor Francisco de Almeidato built forts at Anjadiva, Cannanore and Cochin.
- Nino da Cunha (1529–1538) transferred his capital from Cochin to Goa (1530) and acquired Diu and Bassein (1534) from Bahadur Shah of Gujarat.
- The Italian merchants had established warehouses (factories) in Cairo and Alexandria to carry on trade and commerce.
- To consolidate and strengthen their power the Portuguese also attempted to fortify their factories. A chain of factories and fortresses came into existence for the support of the maritime trade conducted by the Portuguese.
- Pepper was the most popular commodity which was traded from Malabar and the Konkan coasts. Ginger, white sandalwood, red sandalwood, sealing wax, indigo, spikenard, tamarind, areca nut, textiles, ivory and turmeric were also traded from the Malabar Konkan coasts to Portugal.
- The Portuguese brought brocades, damasks, satins, taffetas, cloves, nutmegs, mace, camphor, cinnamon, pepper, chests, writing desks, valuable pearls and jewels to Bengal.
- Taking into account the details of the Portuguese enterprise on the Malabar Coast in the period between 1500 and 1506, an Italian estimated in 1506 that the total investment needed for conducting trade with the East was 170,000 ducats every year.
- Italians, especially the Florentines, occupied an important position among the financiers in the 16th century.
- During the second half of the 16th century both the Welsers and the Fuggers joined the expedition along with Giraldo Paris and Juan Battista Rovalesco for the purchase of 30,000 quintals of pepper directly from India and agreed to send an amount of 1,70,000 crusados to India annually.

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- Several Indian merchants supplied commodities to the Portuguese on credit when the latter did not have cash or commodities to furnish in exchange.
- Right from the time Portuguese arrived at Calicut they had demanded that other merchants, Indian as well as foreign, should be ousted and a complete monopoly over trade be granted to them.
- Overseas trade conducted in the 16th century in Asia in general and India in particular was, by and large, of long-distance in nature involving the Asiatic ports on one side and the Atlantic ports on the other.
- After the Portuguese, the Dutch also felt encouraged to trade in India. They wanted to have direct access to the spice market of India.
- The Dutch in their bid for expansion of trade, came into conflicts with Mir Jumla and during 1672–74, they repeatedly obstructed the communication between Surat and other English settlements in Bombay and even captured three English vessels on the Bay of Bengal.
- The Danes, like the Portuguese and the Dutch, also colonised India in the 17th century. The Danish East India Company, established in 1616, under the rule of King Christian IV, was focused on trade with India and Ceylon. It had its eye on India's Coromandel Coast due to the abundance of pepper and cardomom. The Danish arrived in Tharangambadi in 1620.
- Compagnie des Indes was the first French company to establish trading relations with India.
- The English East India Company initially traded only with Java, Sumatra and the Moluccas
- In 1609, Jehangir gave permission to the English to set up their factory at Surat. The company also received permission from the Sultan of Golkunda to trade in Golkunda.
- In 1691, Ibrahim Khan, the successor of Shaista Khan, issued a firman in favour of the English. According to this firman, the English were given permission to carry out duty-free trade but they were asked to pay Rs. 3,000 annually.
- From 1746 to 1763, English East India Company and French East India Company fought with each other in India. These wars are known as Carnatic wars.
- The third Carnatic war ended the French challenge in India and paved the way for the establishment of the British Empire in India.
- Mysore, which lies between the two Ghats—the eastern and western—were ruled by the Wodeyar dynasty. However, between 1731 and 1734 there began a fierce contest between Devaraja, the head of the army, and his brother Naniaraja, the guardian of the state's finances, to gain suzerainty over Mysore. The French and the English also became a part of this struggle with the involvement of the English during the Second Carnatic War.

- Haider Ali was a great Indian general whose outstanding martial splendour saw him become the factual ruler of the Kingdom of Mysore in south-western India. He overwhelmed the English in the First Anglo–Mysore War (1767–69) with the help of the French and the Nizam and in 1769 compelled them to draw an embarrassing pact with him.
- During the Second Anglo–Mysore War (1780–84) Haider Ali faced the English with a combined army comprising the Nizam and the Maratha forces. In 1782, Arcot was annexed by Haider after crushing the English forces. However, on 7 December 1782 Haider Ali died during the course of the war.
- The eldest son of Hyder Ali, Tipu ascended the throne on his father's death in 1782, following the Second Mysore War. The Second Anglo–Mysore War, which was prolonged further under Tipu Sultan's leadership, finally ended in 1784 when both parties had been waned of their resources.
- To oust Haider Ali, the Nizam of Hyderabad and the Marathas joined hands with the English. This led to the First Anglo-Mysore War (1767–1769).
- Stewart defeated Tipu Sultan at Sedasere on 8 March while Harris inflicted a crushing blow on 27 March. On 17 April Srirangapattinam was besieged and Mir Sadiq, betrayed Tipu and allowed the English to attack the fort. Despite putting up a brave fight, Tipu was killed on 4 May 1799. Lord Wellesley succeeded in imposing the subsidiary alliance by placing Krishnaraja, a descendant of the Woodeyar dynasty on the throne.

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11.10 KEY WORDS

- **Crusado:** It is a gold coin of Portugal.
- **Zamorin:** It refers to the title used by the Nair rulers of the erstwhile state of Kerala.
- **Bullion:** It means gold or silver in bulk before coining.
- **Brocade:** It is a rich fabric, usually silk, woven with a raised pattern, typically with gold or silver thread.

11.11 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on the discovery of India by the Europeans.
2. Why did the Portuguese ban ships from plying on the Indian Ocean?
3. How did the Portuguese monopolize trade in India?

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4. State the reasons for Portuguese decline in India.
5. Give a brief sketch of the French expansion in India.
6. What were the causes of the Anglo-French rivalry?
7. Give a brief sketch of Tipu Sultan.
8. What were the causes of the Third Anglo-Mysore Wars?

Long-Answer Questions

1. Discuss the expansion of the Portuguese in India.
2. Examine the role of trade in the Portuguese expansion in India.
3. Explain the way the Dutch effectuated their expansion in India.
4. Discuss in detail the three Carnatic Wars.

11.12 FURTHER READINGS

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UNIT 12 THE ADMINISTRATION OF THE NAWABS AND THE ANTI-BRITISH REBELLIONS

*The Administration of the
Nawabs and the Anti-
British Rebellions*

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Structure

- 12.0 Introduction
- 12.1 Objectives
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- 12.3 The Anti-British Rebellions
 - 12.3.1 The Poligar Rebellion of Verapandya Kattapomman
 - 12.3.2 The South Indian Rebellion: Causes, Course and Results
 - 12.3.3 The Vellore Mutiny
- 12.4 Answers to Check Your Progress Questions
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12.0 INTRODUCTION

The late 17th century and the early 18th century was characterized by the struggle for power in the Carnatic. The tussle for power was seen between the Nawabs and the Maratha Generals. The British forces also tried to serve their own interest in the Deccan. It was during this period that a growing animosity with the British rule was witnessed in the South. This led to several anti-British rebellions, the most notable among them being the Poligar rebellion, the South Indian Rebellion and the Vellore mutiny. This unit will discuss the important aspects of the anti-British rebellions.

12.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss the administration of the Nawabs in the Carnatic
- Explain the causes for the Poligar Rebellion
- Understand the factors that led to the South Indian Rebellion
- Analyze the different aspects of the Vellore Mutiny

12.2 THE ADMINISTRATION OF THE NAWABS

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In 1681, Aurangzeb started the Deccan campaign and conquered Golconda with the help of Zulfikar Khan. The Mughal forces plundered the neighborhood which extended upto Tanjore and Tiruchy. Zulfikar Khan's deputy Daud Khan was given the task of consolidating the newly acquired territories in the Carnatic. He appointed Saadatullah Khan, Aurangzeb's General, as the Nawab or Faujdar of the Carnatic. The headquarters of the Carnatic were located in Arcot, near Vellore.

Saadatullah Khan was an able administrator. He was the Nawab from 1710 to 1732. Saadatullah Khan was succeeded by Dost Ali who was the Nawab from 1732 to 1740. These Nawabs were supposed to be the subordinates of the Subedar of the Deccan. They were accountable to the Subedar as he was closely associated with the Mughal Emperor. Slowly and gradually, the Nawabs of Arcot began thinking about freeing themselves from the Subedar and eventually the Emperor himself. This aspiration was furthered by the fact that their superior Nizam-ul Mulk was engaged with the aggressive Maratha neighbors and dealing with the mercurial politics in the Imperial capital.

The Nayak state of Madura in Trichinopoly and the Maratha state of Tanjore captured the attention of the Nawab. Earlier, during the siege of Gingee, Mughal commander Zulfikar Khan, had attacked the Nayak kingdom of Tiruchy and the Marathas of Tanjore and extracted massive booty from the rulers along with promises to pay tribute and recognition of the Mughul Emperor as their overlord. This gave the Nawab of Arcot the legal right to collect the promised tribute from the Nayaks and the Marathas. This also meant that the Marava rulers of Ramnad and the Palayalgars of Tinnevely, the feudatories of the Nayak of Madura, despite being consistently rebellious and inclined to disloyalty, were the sub-feudatories and tributaries of the Nawab of Arcot.

Dost Ali's son Safdar Ali and his son-in-law Chanda Saheb invaded and conquered Tiruchy. They also tried to capture Tanjore but were unable to do as the latter had ample of resources to bribe or to resist the invasion of the Muslims. Chanda Saheb's men reached Madura and intimidated and caused confusion in the Marava country. Chanda Saheb's brothers, Buda Saheb and Sadak Saheb, were stationed in Madura and Dindigul respectively.

The Maratha Generals, Fateh Singh and Raghuji Bhonsle, raided the Carnatic in 1740. This sudden attack of the Maratha cavalry surprised Dost Ali. The Marathas were coming from the direction of Cuddapah and Dost Ali immediately gathered an army and marched forward to meet the invading cavalry. The two armies faced each other at the Damalcheruvu pass. However, the Marathas were being guided by a traitor from Dost Ali's army. They, therefore, avoided the pass on the eastern side and attacked Dost Ali's forces from behind. In the ensuing battle, the armies of Arcot with their Nawab and other leaders were defeated. The Marathas then proceeded to Arcot where Safdar Ali bought peace by paying crores of rupees.

The families of Safdar Ali and Chanda Saheb took refuge in Pondicherry under the care of the French Governor Pierre Benoît Dumas. The Marathas demanded their surrender, but the French refused the demand. For this stance, Dumas was conferred the title of Nawab and also the rank of Mansabdar of 4500 horses.

Chanda Saheb, who was residing in Trichinopoly, was content to notice that the Marathas had changed their focus to Bangalore from Arcot, forgetting the Carnatic for the moment. However, Marathas lay siege to Trichinopoly in 1741 which was surrendered shortly after. Chanda Saheb surrendered to his enemies and was imprisoned in Satara.

Safdar Ali was extremely troubled with the collapse of Arcot. They could not even collect their usual revenues, as a lot of wealth had been plundered by the Marathas. Nizam-ul-Mulk, the Subedar of the Deccan deferred the formal recognition of Safdar Ali as the Nawab of Arcot. So Safdar Ali started raising funds and collecting revenues urgently. He proceeded to Vellore in 1742 and demanded the due tribute from his cousin Murtaza Ali. Safdar Ali also tried to poison him. Later, Safdar Ali was murdered.

Murtaza Ali advanced from Vellore to Arcot and declared himself as the Nawab of the Carnatic. The soldiers of Safdar Ali's army, who had initially supported Murtaza Ali in the hope that the latter would clear their arrears of pay, became disappointed when no payment was made. The soldiers began demanding their dues. When Murtaza Ali was unable to manage the situation, he fled to Vellore where he hoped to defend himself better from the anger of his troops.

As soon as Murtaza Ali's escape to Vellore was known, the infant son of Safdar Ali was proclaimed as the Nawab of Arcot and a Diwan was appointed to look after the functioning of the government. Nizam-ul-Mulk became tired of the growing chaos in the Carnatic and decided to march to Arcot with a large army in 1743. He deposed Sayeed Muhammad and placed his own nominee Kojja Abdullah Khan on the throne of Arcot. He then marched to Tiruchy and released it from the control of the Marathas. However, Kojja Abdullah Khan died under mysterious circumstances and the Nizam appointed Anwaruddin Khan as the Nawab of Carnatic.

It was during this period that European intrusion in the politics of south India became intensified. The Europeans arrived in India for trading purposes. However, the deteriorating political situation encouraged them to interfere into the politics of Tamil Nadu. Among the European powers, the British and the French actively meddled in the affairs of the local rulers and tried to consolidate their position in Tamil Nadu. The French made Pondicherry as their headquarters. They increasingly interfered in the political affairs of Nawabs of Arcot. The English East India Company made St. George Fort in Madras as their headquarters in Tamil Nadu. They were also deeply involved in the affairs of Marathas. Both the powers attempted to expand their political and economic domination in Tamil Nadu. This ambition created strife between the French and the British. They quarreled with

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each other to achieve their objective and waged a number of battles. The three battles they fought in Tamil Nadu from 1746 to 1763 were termed as **Carnatic Wars**.

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Check Your Progress

1. Who succeeded Saadatullah Khan?
2. Who was placed on throne after the Nizam-ul-Mulk grew tired of chaos in the Carnatic?

12.3 THE ANTI-BRITISH REBELLIONS

The British were able to consolidate their power in Madras which further augmented their political power. After successfully defeating the French and their Indian allies in the Carnatic Wars, the British began consolidating and extending their power and influence. However, they faced opposition from the local kings and feudal chieftains.

12.3.1 The Poligar Rebellion of Verapandya Kattapomman

Verapandya Kattabomman became the face of local resistance against British imperialism. The period between 1799 and 1802 were characterized by several anti-British outbreaks, which tried to free the land from the British rule. The turmoil in Kayathar led to the Poligar Rebellion of 1799.

There are several factors which contributed to the rebellion. In Tamil, 'Poligar' refers to the holder of a little kingdom as a feudatory to a greater sovereign. Under this system, palayam (administrative division) was given for valuable military services rendered by any individual. Thus, poligars were local rulers. These rulers were relegated to the humiliating status of a 'widow', and the 'sons of the soil' were treated like 'dogs' under the British rule. The East India Company disrespected the customs and traditions as well as deprived the peasants of their due share of crops. The Company not only waged wars against the Poligars between 1798 and 1805, but also deposed and sometimes, executed them. This led to bitter resentment against the English.

The dissatisfied people decided to free their land from the British rule and restore the former rule. The leaders of the rebellion decided to take collective action against the Company. In order to achieve the goal, the Poligars of the South also formed a confederacy of the rebel-chiefs against the Company.

One of the well-known Poligars was Verapandya Kattabomman (1790-1799), who was the chief of Panchalamkurichi. In 1792, the company gained the right to collect taxes from Panchalamkurichi. Hence, the company appointed its Collectors or Thanduvars to collect taxes from this region. They humiliated the Poligars and resorted to brutal measures to collect the taxes. This led to a conflict

between Kattabomman and the British, as the former stopped submitting tribute to the Company.

By September 1798, the non-payment of dues created huge debt and Colin Jackson, the Collector of Ramnad wrote a letter to Kattabomman, asking him to pay the taxes immediately. However, Kattabomman replied that he was not in a position to do so due to the famine in the region. Disgruntled with the reply, Colin Jackson decided to punish Kattabomman by waging a war against Panchalamkurichi. This move was deemed unnecessary as well as unlawful by the Madras administration. In fact the East India Company had directed Jackson to settle the dispute through negotiation.

The Company asked Colin Jackson to summon Kattabomman to his office at Ramnad, following which Kattabomman went to meet him and waited for an interview. However, in an effort to teach a lesson to Kattabomman, Jackson turned down the interview even though the former had arrived with money for the payment of arrears. Kattabomman followed Jackson to Chookampatti, Sivagiri, Sattur and Srivilliputhur for about twenty-three days. Finally, Jackson ordered him to meet him at Ramanathapuram.

Kattabomman and his minister Sivasubramania Pillai were allowed to meet Jackson on 19 September 1798. During the meeting, the two were not given any chairs and forced to stand before the Collector as the mark of insult and humiliation. The Collector tried to arrest Kattabomman and his ministers by deceiving them. While Kattabomman was able to escape from the fort, his minister was apprehended. At the gate of fort, an English soldier named Clarke was killed in an encounter and some others were wounded. After this incident, Kattabomman sent a petition to the Council at Madras demanding protection and justice.

Kattabomman was asked to surrender the Palayam of Panchalamkurichi to the Company's rule and in exchange they dismissed Jackson and released his minister. Meanwhile, Marudhu Pandyan, the poligar of Sivaganga, who was closely associated with Gopal Nayak of Dindigul and Yadul Nayak of Anamalai, was actively involved in establishing a South Indian Confederacy. Marudu Pandiyan tried to induct Kattabomman as a member of the confederacy. The duo met and came up with effective proposals against the British. Kattabomman decided to assume the leadership of the confederacy. This provoked the British who decided to launch an attack against Kattabomman in order to secure their position. Aware of the intention of the British, Kattabomman made several alliances with Poligars. He sent Pandiyan Pillai, the brother of Sivasubramania Pillai, to Madras to watch the movement of the Company and to know about the strength of the British army. He also deployed spies at different places to watch the Europeans and their supporters.

The British were fearful of the confederate powers and they decided to take severe action against Kattabomman. Governor General, Lord Wellesley sent a large army to the far South under the leadership of Major Bannerman. He took

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military action against the rebels in June 1799. The rebel chiefs were arrested and many of them were executed. Terrified rebels fled for their safety. In two months, the country was restored to order, but unrest continued to prevail.

Major Bannerman issued an ultimatum to Kattabomman, directing him to take part in the meeting on 4 September 1799 at Palayamkottai for the final talk. However, all attempts at negotiation failed. The Company's army arrived at Panchalamkurichi on 5th September and suddenly attacked the fort. Lieutenant Dallas surrounded the Fort of Panchalamkurichi with his cavalry. Major Bannerman sent a message to Kattabomman to surrender the fort to the Company but he blindly refused. Then he directed his army to attack the fort. During the attack, there was huge casualty on the side of the British. As the army found it difficult to seize the fort, it ordered for more troops which arrived on 6th September. In the battle held at Kolarpatti, the British forces captured many of Kattabomman's principal dependents along with Subramaniya Pillai. Accepting the defeat, Kattabomman escaped to the jungles of Pudukottai. He was given asylum by Tondaiman, the Raja of Pudukottai. However, Tondaiman handed over Kattabomman to the British in the hope of gaining sympathy and acceptance from the British. Bannerman took Kattabomman to an assembly of Poligars on 16 October and sentenced him to capital punishment after an informal trial. On 17 October 1799 he was hanged to death in the presence of other poligars. Thus, the patriot who dedicated his life to the freedom of the land, met with a tragic end. The heroic deeds of Kattabomman are cherished by people of Tami Nadu even now.

Following Kattabomman's execution, the Poligar of Sivaganga Marudhu Pandyan opposed the Company's administration vigorously. He organized the Poligars and formed the anti-British confederacy. He was the real hero of the first organized revolt of the Tamils against the British. For his persistent resistance to the British, he was praised as 'Lion of Sivaganga'.

12.3.2 The South Indian Rebellion: Causes, Course and Results

Considering the magnitude of participation, the Second Polygar war of 1800-01 is rightfully known as the 'South Indian Rebellion'. It was a violent response to the surrender of the local rulers to the British and the loss of freedom that was experienced as a result of that move. The political discord between the local rulers of Tamil Nadu encouraged the British to interfere in their administration. The British established their political power by means of war and diplomacy.

I. Causes of the Rebellion

Many political, social and economic factors contributed to the South Indian Rebellion.

- (i) **Annexation Policy:** The British policy of annexation of the native states was the most important cause for the South Indian Rebellion. When East India Company was established at Madras, there were several administrative divisions in Tamil Nadu which were ruled by Poligars, kings and chieftains.

There was political discord among them. The British used this opportunity to interfere in the administration of the native states. Along with expanding their geographical territory by annexing Salem, Coimbatore, Dindugul, Wynad, Malabar, etc., they also deprived the natives of their basic rights. The natives openly resisted against the policy of annexation and rose against them.

- (ii) **Attitude of the Princely States:** Some of the states that were annexed by the British were eager to maintain their status quo. These states accepted the authority of the British and agreed to pay taxes to the Company. In turn, the Company guaranteed them protection and imposed military expenses on them. These states were known as princely states. Pudukkottai, Thanjavur and Travancore were popular among them. The British were aware of the weakness of the states and therefore interfered in their internal administration openly. Therefore, when these states saw an opportunity to fight against the oppression they confronted the government.
- (iii) **Treaty of 1787 and 1793:** In 1787, a treaty was signed between Muhammad Ali, the Nawab of Arcot, and the British as the former wanted British support to suppress the neighbouring powers. As per the treaty, Muhammad Ali accepted the authority of the British and also surrendered his forts. He also agreed to pay four-fifths of his annual revenue to the British to meet the expenses of their military operations in South India. Another treaty, signed in 1793, gave the British the right to directly collect taxes from the Poligars. This treaty affected the Poligars to a great extent, who were already dissatisfied with the British rule.
- (iv) **Serfoji Affair:** Serfoji affair proved to be another important cause for the outbreak of South India Rebellion. In 1776, the East India Company reinstated Tuljaji on the throne of Thanjavur and annexed Nagore from him. Tuljaji died in 1787. He was succeeded by his adopted son Serfoji. Soon afterwards, he was overthrown by his uncle and regent Amar Singh who seized the throne for himself. Serfoji, however, recovered the throne in 1798 with the help of British. Subsequently, a treaty was signed between Serfoji and the British, as part of which the former was compelled to hand over the reins of the kingdom to the Company. Serfoji's kingdom became part of the Thanjavur district. This unlawful activity of the Company wounded the minds of patriotic poligars and chieftains. They opposed the policy of revenue administration of the British by a military operation. However, the military operation failed and most of the palayams were brought under their control. It enabled the Company to establish their authority over an extensive area in South India.
- (v) **Rise of Nationalism:** The rise of nationalism gave a new dimension to South India Rebellion. The Company's officials were focused on acquiring the more wealth from Tamil Nadu. They took advantage of the illiteracy of Tamils and unlawfully collected heavy taxes from the natives. This exploitation affected the natives to a great extent. It attracted the attention of Tamil intellectuals who condemned the policy of the British. They spread their

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revolutionary ideas by using palm leaves. They used their writings to instill patriotism among the natives and strongly criticized the policies of the British. Stirred by the patriotic zeal, the natives acted against the British.

(vi) Economic Exploitation: The English East India Company wanted to acquire the wealth of the natives. The British officials amassed huge amount of wealth illegally from the rulers and chieftains and lent this money at huge rate of interest to Indians. The Indian debtors found it very difficult to repay the amount. Moreover, the Company waged wars in India against European powers, Indian states and Poligars. The Poligars were forced to meet the expenses of these wars. The economic exploitation of the British exacerbated the social status of the Tamils.

(vii) Harsh Methods of Tax Collection: Taking undue advantage of the military strength, the British unlawfully collected heavy taxes from the villages. Those who declined to pay the tax were severely punished and their properties were confiscated. The Company sought the help of the bidder to collect the tax from the public. It sold the right of levying tax in public auction. The highest bidder was authorized to collect the land tax. These bidders adopted arbitrary methods of tax collection even during famine and epidemics. Generally, they collected heavy taxes from the people and remitted only a small amount to the Company. They acted for the welfare of the foreign masters and showed less interest in the public. The Company administration directed the producers to sell their commodities to the Company at a low price. The trade policy and the method of collection of taxes provoked the natives who were already affected by natural calamities.

(viii) Europeanization of the Natives: Before the British expansion in India, the Tamil society was traditional. They celebrated different customs and enjoyed social rights. However, the British Europeanization impacted the traditional sentiments of the natives.

The above factors compelled the politically, socially and economically affected natives and the Poligars to unite and resist British imperialism under the able leadership of Marudhu Pandyan, Gopala Nayak, Kattabomman and Kerala Varma. They formed regional and peninsular confederation against the British.

II. Course of the Rebellion

After the British victory over Tipu Sultan and Verapandya Kattabomman, the East India Company was free to focus on the fighting forces in Ramanathapuram and Sivaganga. Tondaiman of Pudukottai had already joined hands with the Company. The Company was also able to win the support of Padmattur Woya Thevar, the descendent of the former ruler of Sivaganga.

In May 1801, a large army under the leadership of Lt. Colonel Agnew attacked the Panchalankurichi fort. He was able to capture it in May 1801 after a

prolonged siege and artillery bombardment. Oomaithurai escaped the fall of the fort and joined Marudu brothers at their jungle fort at Kalayar Kovil. Marching through Manamadurai and Partibanur, the Company forces captured the rebel stronghold of Paramakudi. Both sides suffered heavy losses in the ensuing clashes. However, the tenacious resistance of the fighters and the Marudu brothers made the British victory difficult. Eventually, the British were able to win due to their superior military strength and the able commanders. Following Oomaithurai's arrest, Marudu brothers were apprehended from the Singampunary hills. Shevathiah and Doraiswamy, the son of Vellai Marudu, were arrested from Batlagundu and from a village near Madurai respectively. Chinna Marudu and his brother Vellai Marudu were executed at the fort of Tirupattur on 24 October 1801. Oomaithurai and Shevathiah, along with several other followers, were taken to Panchalamkurichi and beheaded on 16 November 1801. Seventy-three rebels were exiled to Penang in Malaya in April 1802.

The Kongu country was initially part of the Nayak Kingdom of Madurai but it was later been annexed by the Wodeyars of Mysore. It included regions like Salem, Coimbatore, Karur and Dindigul. After the decline of the Wodeyars, these territories along with Mysore were annexed by the Sultans of Mysore. After the Third and Fourth Mysore War, British gained control of the entire Kongu region.

Palayakkarar of Kongu country Theeran Chinnamalai fought the English East India Company. He received training from Tipu Sultan and the French. In his attempt to launch an attack on the Company's fort in Coimbatore (1800), Chinnamalai tried to take the help of the Marudu brothers from Sivaganga. He also allied 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 his fight against the Company.

However, Chinnamalai's plans were unsuccessful as the Company stopped the reinforcements from the Marudu brothers. Also, Chinnamalai changed his plan and attacked the fort a day earlier. This resulted in the execution of 49 people by the Company. However, Chinnamalai escaped. Between 1800 and 1805, Chinnamalai continued his resistance; three of his battles are important in this regard. They are the battle on Cauvery banks in 1801, the battle in Odanilai in 1802 and the battle in Arachalur in 1804. The last and the final battle was fought in 1805. During this battle, Chinnamalai was betrayed by his cook Chinnamalai and was executed at Sivagiri fort.

III. Results of the Rebellion

The suppression of the South Indian Rebellion of 1800-1805 reduced the influence of the chieftains significantly. After the suppression, the Treaty of Carnatic was signed on 31 July 1801. As per the treaty, the British gained control of Tamil Nadu. The Poligar system, which had flourished for nearly 250 years, met its brutal end and in its place the Company introduced the practice of Zamindari Settlement.

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12.3.3 The Vellore Mutiny

Soon after the South Indian Rebellion was effectively suppressed, another revolt took place in South India in Vellore on 10 July 1806. It was the first major mutiny by the Indian sepoys in the East India Company. This mutiny was gruesome and violent, even though it was short lived. The sepoys tried to get rid of the British administration and establish Muslim rule in Tamil Nadu.

1. Causes for the Mutiny

Various reasons were attributed to the outbreak of the revolt.

- (i) **Patriotism:** It is believed that patriotism was the main reason for the outbreak of Vellore mutiny. The English East India Company destroyed the kingdom of Hyder Ali when he died in 1782. His son and successor, Tipu Sultan stood against the British and strongly opposed the imperialistic policy of the Company. However, in the battle of Srirangapatnam in 1799, he was defeated and shot dead by the British forces. The State of Mysore was brought under the control of the British. Tipu's wives, daughters and sons were imprisoned in the fort of Vellore. The soldiers of Tipu and sepoys of the dissolved palayams were later recruited in British army. The dissatisfied soldiers, who were not in favor of the British rule, decided to work together and further augment their position by maintaining secret relations with the nationalists outside the fort. They also devised a plan against the British and acted on it secretly. They were waiting for an appropriate time to reinstate one of the sons of Tipu on the throne.
- (ii) **Military reforms:** After the suppression of the South Indian Rebellion, the East India Company introduced several reforms in order to reorganize and modernize the newly recruited military at Madras. They authorized the military officials to effectuate the reforms.

The Hindu soldiers were barred from wearing religious marks on their forehead while they were on duty and the Muslim soldiers were directed to remove or trim their moustaches and beards. The native soldiers also used to wear traditional turbans. As a part of modernization, the Company's officials ordered the soldiers to remove unattractive turbans. Instead they were ordered to wear a round hat which the Europeans and the Indian converts to Christianity used to wear. These measures of the Company offended the sensibilities of both Hindu and Muslim sepoys as they considered them to be a part of their culture. Many sepoys believed that the Company was conspiring to convert them to Christianity. Hence, they refused to remove their moustaches and beards. The disobedience of the sepoys annoyed the Company's army officials.

As part of new measures, the army officials also asked the sepoys to wear a small plate which contained the symbol of cross. The sepoys believed that the officials were trying to convert them to their faith. Hence, the sepoys

declined to wear the symbol of cross. These changes, introduced with the aim of improving the appearance of the Indians, created anger and resentment among the soldiers against the Company.

- (iii) **Government's Reaction:** After the sepoys defied the orders to the military officials, the government took disciplinary action against them. Those who violated the orders were taken to Madras. Out of fear of cruel punishment, some of the soldiers accepted to obey the orders of the government. They were pardoned. The remaining soldiers were murdered. As a result of this brutal incident, the sepoys and the common people reacted against the government. They even started working against the government, even though it was through secret societies.

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2. Outbreak of Vellore Mutiny

The sepoys decided to take the necessary steps to send ammunitions from Mysore to Vellore the moment the revolt broke out. They also contacted the people at Hyderabad. After consolidating their position, the sepoys were waiting for an appropriate day to fight against the British.

On 9 July 1806, one of the daughters' of Tipu Sultan was getting married. The sepoys used this as an excuse to gain entry into the fort. In the morning of 10 July 1806, the Indian sepoys suddenly lay siege to the fort of Vellore. They killed or wounded more than 100 British soldiers, ransacked their houses and took control of the fort. Initially, the steps taken by the government to suppress the revolt proved to be a failure. The sepoys raised slogans in favor of Nawab. The sepoys removed the British flag and hoisted the Royal Tiger Flag of Mysore Sultanate over the fort. They also announced Tipu's son Fateh Hyder as the new ruler. The native sepoys took into their custody ammunitions and other provisions kept in the stores. Severe confusion and chaos prevailed, for an entire day.

3. Suppression of the Mutiny

The British army found itself in a very tough situation and conveyed this message to the government. The government directed Colonel Robert Rollo Gillespie to handle the situation. He at once reached Vellore from Arcot with fine artillery. He destroyed the fort, and killed more than 800 Indian sepoys. Finally, the fort was captured by the British. A number of them were taken as captives. The sons of Tipu Sultan's and their relatives were severely punished and later exiled to the wild jungles of Calcutta. The revolt was suppressed by noon leading to the execution and court-martial of most of the mutineers.

The Company's military officials, who curbed the mutiny, were honored with rewards. Colonel Gillespie was rewarded with 24,500 gold coins for his timely action and help. Sergeant Bradley was awarded 2,800 gold coins. Gifts were presented to all those who helped the Company in suppressing the mutiny. Though the mutiny was suppressed, it took more than sixty years for the British to recover from the mutiny at Vellore in 1806.

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4. The Aftermath/Significance of Vellore Mutiny

Although the mutiny was subdued, it sent down ripples of fear among the British overlords. After the suppression of mutiny, all the three Madras regiments involved in the Vellore Mutiny were disbanded. The sepoys involved in the mutiny were severely punished. John Craddock and other senior officers of the Company who were responsible for the new dress regulations were recalled to Britain. The new dress regulations for the Indian soldiers were abolished. Tipu Sultan's family was shifted to Calcutta, far away from their sphere of influence. Lord William Bentinck, the Governor of Madras, got transferred for his negligence. It is believed that the severity of punishments meted out by the British partly deterred the sepoys in Southern India from taking part in the Revolt of 1857.

5. Causes for the Failure of Mutiny

Several reasons have been attributed to the failure of the historic Vellore Mutiny of 1806. The early eruption of the mutiny made the rebel leaders hopeless and helpless. The anticipated help did not reach timely. So the soldiers who fought enthusiastically in the beginning but lost their zeal at the end.

Lack of competent commander in chiefs and dearth of modern weapons weakened this mutiny. But on the British side, they had efficient commanders such as Colonel Gillespie. They also possessed modern weapons like artillery. Moreover, Company's army was much more disciplined than the Indian sepoys.

The selfish approach of the sepoys in the native army was another cause for the failure of the mutiny. Allured by money and promotion, the Indian sepoys sold the military secrets to the British in advances which enabled the British to defeat the Indian army easily.

Check Your Progress

3. Name the Poligar who was actively involved in establishing a confederacy.
4. Who was also known as the 'Lion of Sivaganga'?
5. What was the Second Polygar War of 1800-01 also known as?
6. Who signed the Treaty of 1787?
7. Which Treaty was signed after the suppression of the South Indian Rebellion?

12.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Saadatullah Khan was succeeded by Dost Ali who was the Nawab from 1732 to 1740.
2. Nizam-ul-Mulk became tired of the growing chaos in the Carnatic and decided to march to Arcot with a large army in 1743. He deposed Sayeed

- Muhammad and placed his own nominee Koja Abdullah Khan on the throne of Arcot.
3. Marudhu Pandyan, the poligar of Sivaganga, was actively involved in establishing a confederacy.
 4. Marudhu Pandyan, the poligar of Sivaganga, was also known as the 'Lion of Sivaganga'.
 5. The Second Polygar War of 1800-01 was also known as the South Indian Rebellion.
 6. In 1787, a treaty was signed between Muhammad Ali, the Nawab of Arcot, and the British as the former wanted British support to suppress the neighbouring powers. As per the treaty, Muhammad Ali accepted the authority of the British and also surrendered his forts.
 7. After the suppression, the Treaty of Carnatic was signed on 31 July 1801. As per the treaty, the British gained control of Tamil Nadu.

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12.5 SUMMARY

- In 1681, Aurangzeb started the Deccan campaign and conquered Golconda with the help of Zulfikar Khan. The Mughal forces plundered the neighborhood which extended upto Tanjore and Tiruchy. Zulfikar Khan's deputy Daud Khan was given the task of consolidating the newly acquired territories in the Carnatic. He appointed Saadatullah Khan, Aurangzeb's General, as the Nawab or Faujdar of the Carnatic.
- Saadatullah Khan was an able administrator. He was the Nawab from 1710 to 1732. Saadatullah Khan was succeeded by Dost Ali who was the Nawab from 1732 to 1740.
- The Maratha Generals, Fateh Singh and Raghuji Bhonsle, raided the Carnatic in 1740. This sudden attack of the Maratha cavalry surprised Dost Ali. The two armies faced each other at the Damalcheruvu pass. However, the Marathas were being guided by a traitor from Dost Ali's army. They, therefore, avoided the pass on the eastern side and attacked Dost Ali's forces from behind. In the ensuing battle, the armies of Arcot with their Nawab and other leaders were defeated.
- Safdar Ali was extremely troubled with the collapse of Arcot. They could not even collect their usual revenues, as a lot of wealth had been plundered by the Marathas. He proceeded to Vellore in 1742 and demanded the due tribute from his cousin Murtaza Ali.
- Nizam-ul-Mulk became tired of the growing chaos in the Carnatic and decided to march to Arcot with a large army in 1743. He placed his own nominee Koja Abdullah Khan on the throne of Arcot. He then marched to Tiruchy and released it from the control of the Marathas. However, Koja

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- Abdullah Khan died under mysterious circumstances and the Nizam appointed Anwaruddin Khan as the Nawab of Carnatic.
- The British were able to consolidate their power in Madras which further augmented their political power. After successfully defeating the French and their Indian allies in the Carnatic Wars, the British began consolidating and extending their power and influence. However, they faced opposition from the local kings and feudal chieftains.
 - Verapandya Kattabomman became the face of local resistance against British imperialism. The period between 1799 and 1802 were characterized by several anti-British outbreaks, which tried to free the land from the British rule. The turmoil in Kayathar led to the Poligar Rebellion of 1799.
 - Poligars were local rulers. The East India Company disrespected the customs and traditions as well as deprived the peasants of their due share of crops. The Company not only waged wars against the Poligars between 1798 and 1805, but also deposed and sometimes, executed them.
 - One of the well-known Poligars was Verapandya Kattabomman (1790-1799), who was the chief of Panchalamkurichi. In 1792, the company gained the right to collect taxes from Panchalamkurichi. The company humiliated the Poligars and resorted to brutal measures to collect the taxes. This led to a conflict between Kattabomman and the British, as the former stopped submitting tribute to the Company.
 - Marudhu Pandyan, the poligar of Sivaganga, who was closely associated with Gopal Nayak of Dindigul and Yadul Nayak of Anamalai, was actively involved in establishing a South Indian Confederacy. Marudu Pandiyan tried to induct Kattabomman as a member of the confederacy. The duo met and came up with effective proposals against the British. Kattabomman decided to assume the leadership of the confederacy. This provoked the British who decided to launch an attack against Kattabomman in order to secure their position.
 - On 17 October 1799 Kattabomman was hanged to death in the presence of other poligars. Thus, the patriot who dedicated his life to the freedom of the land, met with a tragic end.
 - Considering the magnitude of participation, the Second Polygar war of 1800-01 is rightfully known as the 'South Indian Rebellion'. It was a violent response to the surrender of the local rulers to the British and the loss of freedom that was experienced as a result of that move.
 - After the British victory over Tipu Sultan and Verapandya Kattabomman, the East India Company was free to focus on the fighting forces in Ramanathapuram and Sivaganga. Tondaiman of Pudukottai had already joined hands with the Company.
 - In May 1801, a large army under the leadership of Lt. Colonel Agnew attacked the Panchalankurichi fort. . However, the tenacious resistance of

the fighters and the Marudu brothers made the British victory difficult. Eventually, the British were able to win due to their superior military strength and the able commanders.

- The suppression of the South Indian Rebellion of 1800-1805 reduced the influence of the chieftains significantly. After the suppression, the Treaty of Carnatic was signed on 31 July 1801. As per the treaty, the British gained control of Tamil Nadu. The Poligar system, which had flourished for nearly 250 years, met its brutal end and in its place the Company introduced the practice of Zamindari Settlement.
- Soon after the South Indian Rebellion was effectively suppressed, another revolt took place in South India in Vellore on 10 July 1806. It was the first major mutiny by the Indian sepoy in the East India Company. This mutiny was gruesome and violent, even though it was short lived. The sepoy tried to get rid of the British administration and establish Muslim rule in Tamil Nadu.
- The sepoy raised slogans in favor of Nawab. The sepoy removed the British flag and hoisted the Royal Tiger Flag of Mysore Sultanate over the fort. They also announced Tipu's son Fateh Hyder as the new ruler. The native sepoy took into their custody ammunitions and other provisions kept in the stores. Severe confusion and chaos prevailed, for an entire day.
- After the suppression of mutiny, all the three Madras regiments involved in the Vellore Mutiny were disbanded. The sepoy involved in the mutiny were severely punished. . It is believed that the severity of punishments meted out by the British partly deterred the sepoy in Southern India from taking part in the Revolt of 1857.

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12.6 KEY WORDS

- **Annexation:** It is the forcible acquisition of one state's territory by another.
- **Treaty:** It is a formal and binding written agreement between two or more parties.
- **Mutiny:** It is a revolt among a group of people to oppose, change, or overthrow an organization to which they were previously loyal.

12.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on the battle between the Maratha Generals and Dost Ali in 1740.
2. Why did the Poligars rebel against the East India Company?

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3. Briefly mention the measures that were taken by the British after the South Indian Rebellion.
4. What were the causes of the Vellore mutiny?
5. Mention the causes for the failure of the Vellore mutiny.

Long-Answer Questions

1. Discuss in detail the administration of the Nawabs in the Carnatic.
2. Examine the factors that led Verapandya Kattabomman to rebel against the East India Company.
3. Describe the political, social and economic factors that led to the South Indian Rebellion.

12.8 FURTHER READINGS

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BLOCK - VI
POLITICAL PARTIES AND FREEDOM STRUGGLE

*The British
Administration and
Rise of Political Parties*

**UNIT 13 THE BRITISH
ADMINISTRATION AND
RISE OF POLITICAL
PARTIES**

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Structure

- 13.0 Introduction
- 13.1 Objectives
- 13.2 The British Administration
 - 13.2.1 The Introduction of English Education and Development of Tamil Nadu
- 13.3 The Rise of Political Parties
 - 13.3.1 Brahmin and Non Brahmin Divide
 - 13.3.2 Political Contribution of Raja of Panagal
 - 13.3.3 The Rise and Fall of the Justice Party
 - 13.3.4 The Self-Respect Movement
- 13.4 Answers to Check Your Progress Questions
- 13.5 Summary
- 13.6 Key Words
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- 13.8 Further Readings

13.0 INTRODUCTION

The British rule in Tamil Nadu brought about a series of changes in the social, political as well as cultural milieu of Tamil Nadu. From introduction of English education to the emergence of political parties, there were several developments in Tamil Nadu in the late 19th century and early 20th century. There were several factors that necessitated the emergence of political parties, chief among them being the divide between Brahmins and Non Brahmins. This unit will discuss the rise and fall of Justice Party as well as the Self Respect Movement.

13.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss in detail the various aspects of British rule in India
- Explain the introduction of English education in Tamil Nadu
- Examine the causes for the emergence of political parties in Tamil Nadu

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13.2 THE BRITISH ADMINISTRATION

The British rule in Tamil Nadu brought in a variety of changes in the social, cultural, as well as economic system of Tamil society. In order to conform to the British rule in India, many Indian citizens, irrespective of their social status, started learning English and also changed their dressing style and food habits. One can say that the people were exposed to the outside world beyond India due to the British influence. British rule brought in a lot of perceivable changes in the society, especially in Tamil Nadu. It triggered many reforms in the societal structure of Tamil Nadu. Even today, we follow many of the British legacies that has been imbibed into the Indian consciousness and culture. Many practices and etiquettes as well as habits are considered acceptable as a part of development and progress. The British are responsible for bringing changes and improving system such as:

- Communications
- Literature
- Printing and publishing technology
- Newspapers
- Railways and quick travel
- Education as a module for development
- Erasing ignorance and growth of analytical thinking
- Innovations and inventions
- Changed methods in agriculture, small industries, and trade
- Changes brought out in the field of tastes and fashions
- Changes in food habits and dressing habits
- Cultural development based on Western culture
- Showcasing of Indian's intelligence and their skills
- Financial institutions like banks
- Air travel

Social Conditions

The feeling of small India and small Tamil Nadu started evaporating, once the people started seeing the bigger picture of India as a big and vast nation with varied culture and iconic heritage. Many Indians went abroad to England, Germany, America, and other countries for training.

There are strong reasons for Christianity to create an impression that it created, especially on the downtrodden to follow their religion.

- Christianity did not have the caste distinctions within their religion as oppose to Hindu religion.

- Downtrodden of Tamil belts felt equated with others by the removal of the caste system and untouchability
- Tamil Christians adapted themselves to the systems and habits of the Christians as displayed by the British easily.
- Missionaries worked hard to establish hospitals, schools, and churches in all the small towns as well as big cities.
- Christian priests treated all the Christians alike and won the hearts of the downtrodden through their serving nature.

Tamils started using English words for easy understanding of their British rulers. Besides, many Tamil words were replaced by the English equivalents.

Economic Conditions

During the British rule Tamil Nadu went through numerous ups and downs in terms of economy. Such instability was mainly due to the events such as famines, the First World War, the great depression, the Second World War, and the freedom struggle in India. All of these formed the foundation on which the economy of Tamil Nadu stood. And the foundation of the economy of Tamil Nadu was no doubt agriculture, which remain the productive force even during the British rule. However, its force was somewhat drained by the land revenue system, which was oppressive. Additionally, the British Empire, due to their selfish motives, barely devoted any attention to improve the irrigation facilities. The 19th century, however, saw a new approach as British, feeling secured about their rule, started promoting agriculture, especially irrigation system.

During the administration of Munroe (1920-1927), the Ryotwari system was introduced, which made way for the tenancy system. The introduction of such systems of Madras Presidency led the British government to concentrate on irrigation for improving agricultural yields. This brought in changes in cropping pattern, but also led to rural indebtedness, backward methods of cultivation, inadequate irrigation facilities, which resulted in the poverty among the rural mass of Madras Presidency. The positive outcomes, however, trump the negative ones, as increased crop yields from 4% to 12% encouraged the farmers, which made the government assist them even more.

When it comes to industries, the British were only interested in draining the wealth of the India. Hence, they didn't devote any time on the development of any industries and used India merely for its raw materials. It was not until around the year, 1830 that the British began to set up some small-scale industries in India, but it was mostly met with failure. The lack of diversity and general attitude of the British didn't yield any great success.

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13.2.1 The Introduction of English Education and Development of Tamil Nadu

The system of education in India was based on the religious pursuits and expertise. Education was imparted by the religious wings and they mainly imparted knowledge about literature, philosophy, and the religion. Maths, history, and geography were not taught. This system kept the students ignorant about the rest of the world. British did not interfere with the extant system of education, when they initially were establishing their rule in India. However, in 1800, they started establishing a few schools and educational institutions to educate their children. In 1813, they started a standard education System in India which also entered Tamil Nadu.

The 1698 East India Company Act necessitated Jesuits to establish educational institutions for the benefit of the soldiers' children. General Warren Hastings established Calcutta Madarasa in 1781. Banaras Hindu University was started in 1792. As recommended by Educationists, like Charles Grant and William Wilberbores, and as initiated by Lord Minto, the 1813 Charter Act was released. Accordingly, new colleges were opened, while the existing ones were re-structured. Separate Budgetary allocation of one lac rupees for education was made. In 1835, Lord Macaulay released his recommendations and notes on education. General William Bending issued the orders for making English as the language of instructions in the schools and colleges.

From 1813 to 1854, there were certain transition issues in the education system. Medical colleges were opened in Calcutta and Bombay in 1835 and 1845 respectively. An engineering college was opened at Roorkee and a girl's school was opened in Bengal.

The year, 1854 is considered a remarkable year in the annals of Indian education system. It's a milestone year. Charles Wood introduced a new charter for the education system in India. Lord Dalhousie approved the plans:

- Benefitting the Indians through the English education system should be the aim of education. This will improve the knowledge and discipline as well as mould Indians into honest government officials.
- Education policy should aim at spreading the Western knowledge
- Indian languages should be adopted in teaching, along with English. Indian Languages should not be neglected.
- Higher education should cover the areas of Indian heritage and culture
- New Schools should be opened with the private initiatives, along with the government
- All states of India shall have the Department of Education and Directors of Public Instructions.
- Universities should be established in cities like Calcutta and Bombay.

- Education should be divided into Primary, Secondary, Higher Secondary and University levels.
- Institutions established, without religious back up should be given grants and students should get scholarships
- Those, who are interested in teaching, should be trained and their status enhanced.
- Text books in Indian languages should be written and the priority should be given to vocational education and also women's education.

Woods Education Plan is also called the Magna Carta of English education in India. Following this, Universities at Madras, Bombay, and Calcutta were established. Teachers' training was also commenced. The position of Director of Public Instructions was created and School inspectors were appointed to assist him.

Renaissance in Tamil Nadu

Based on the Charles Wood Magna Carta, the oldest high school was converted into the University of Madras and the necessary enactment was passed by the Constitutional Committee of India in 1857. The High School was transferred to the Education Department and was named as the Presidency College. However, later the Sepoy Mutiny of 1857 affected the growth of education. After this, the Government was strict with the missionaries, who were running these educational institutions. Between 1857 and 1875, many Colleges were started in the Madras Presidency. At Kumbakonam, a high school was converted into a college. Madras Christian College was started under the private initiatives.

Historians have observed that at the close of 1871, more than 12 colleges were functioning in the Madras Presidency. In the next ten years, the number of colleges doubled. It was also observed that the primary education was not given the thrust by the government and the missionary institutions felt that they were not given the concessions in the process. Hunter Commission was thus, formed by Lord Rippon, consisting of 22 members and following are the recommendations of Hunter Committee, submitted in 1882:

- Primary education should be transferred to the private managements and administration will be by the local administrators.
- Private schools will be given grants and there will be no interference by the government in the administration.
- A common syllabus for government and private educational institutions should be prepared
- If a few classes pertain to a specific religion, other students of different religions should not be compelled to attend the same.
- High schools should be given priority to the vocational education
- Growth of primary education should be carefully considered.

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In 1868, recommendations for women's education were considered in Tamil Nadu. Due to these efforts, by the end of 19th Century, 34 high schools and 3 women's colleges were established in the Madras Presidency. Initially, students from the city of Madras got benefitted by the physical training facilities established in 1858. In 1877, separate budget was allotted for the physical training. The year, 1878, saw the creation of playgrounds and sports stadiums in the government schools.

With the initiatives of Lord Curzon, Shimla Conference was conducted for the Directors of Public Instructions all over India at Shimla. Following a lot of meetings, the government got directly involved in the growth of education. University Act 1904 was passed as a result of the Shimla Conference suggestions and observations. The governing councils and the senate were restructured. With this Act, the governmental regulations on the universities were tightened.

In 1910, university education was shifted to the newly formed, Education Department from the Home Department. Sir Harcourt Butler, in 1913, passed a resolution that there should be jurisdictions for the universities and there should be universities and residential universities in each state. As a result, universities were established in Kasi and Patna in the year 1916 and 1917 respectively. According to Sir Michael Chetler Commission, formed in 1919:

- High schools have failed to impart suitable education for the country's progress.
- Intermediate sections should be removed from the university and be added to the high schools.
- Central Government should establish a model university.
- In the university jobs, the local people should be involved.

As a result of this, between 1919 and 1929, 13 Universities were established. In 1925, an Inter-University board was also established.

The Hardak Committee Report 1929 is considered as a historic one. This committee recommended that Indians should be encouraged to learn and the literary experts should be increased to enhance the standard of education. In 1935, the state autonomy was given and the administration of education was handed over to the state governments. Though there were plans for a huge fund allocation, International financial crisis (the Great Depression of 1930) led to delays in implementation. In 1937, changes were brought in and the compulsory primary education system was finalised.

The Second World War, many recommendations on the vocational education, along with the employment thereafter, were not implemented. However, from high school till university education, the vocational education was accepted as a subject to be taught. The 1937 Wardha Primary Education Scheme or Basic Education System was an attempt by Mahatma Gandhi to develop an indigenous method of education in India. He was especially concerned about the poor

condition of the system of primary education in India. In the Round Table conference, he also expressed concern about the alarming low percentage of literacy among Indian people.

Apart from the Wardha scheme, the 1944-Sergeant Scheme for Education was introduced, featuring:

- Education should go side by side with moral lessons to inculcate the idea of morality into the students.
- Children completing 3 years should be admitted into nursery schools.
- 6 to 14 years old of efficient students should be given admission into high school and university thereafter.
- 11 to 17 years old of efficient students should be given higher education and university education.
- Technical education and commerce, arts education should be promoted. Similarly, those with mental and physical disabilities should be given special education.
- Illiteracy of the older generation should be eradicated within 20 years.
- Teachers' Training should be given more importance.
- Compulsory physical education, health check-up, mid-day meals for children with malnutrition were also recommended. Social and leisure activities were also made a part of the school education.

The University Act 1904 was passed as a result of the suggestions and observations of the Shimla Conference. The governing councils and the senate were restructured. With this Act, the governmental regulations on the universities were tightened. New Courses were started and a lot of changes were made in the existing patterns. South Indian Languages were patronised. In 1924, a committee was appointed by the University of Madras to invite suggestions for developing Southern languages, including Tamil language. A number of language research centres were opened in the respective departments. In 1923, by an Act of the Government, University of Madras got its autonomy.

In 1925, Andhra University was started, but there were demands for a Tamil university. In 1921, Chettinadu King, Annamalai Chettiar, started Meenakshi College in Chidambaram. A Fact Finding Committee, in 1928, recommended the need for a university. In 1929, Annamalai Chettiar upgraded the status of Meenakshi College and integrated it with other colleges. He created a Charitable Trust with a Corpus Fund of 20 lacs rupees. Annamalai University was started in 1929. It became the second best university in Tamil Nadu. Other efforts include:

- 1948, Education Commission under Dr. S. Radhakrishnan
- 1952, High School Reforms committee under Dr. A. L. Mudaliar
- 1964, Dr. Kothari Committee for educational reforms

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Education in Tamil Nadu grew constantly and with quality, under British rule. All efforts made to augment educational systems and utilise the human resources bore fruits. Today's educational system of Tamil Nadu is at par with world's top most education system.

Check Your Progress

1. In which year did Charles Wood introduce a Charter for the education system in India?
2. When was the Sir Michael Chetler Commission formed?
3. What did the Hardik Committee Report recommend?

13.3 THE RISE OF POLITICAL PARTIES

Several political parties were established in the late 19th century and the early 20th century to tackle to prevailing issues and concerns. These political parties, among other things, attempted to bridge the gap between Brahmins and Non Brahmins. It was noted that there was a huge divide between the Brahmins and the Non Brahmins and this divide needed to be bridged. This section will discuss the rise and fall of different political parties in Tamil Nadu.

13.3.1 Brahmin and Non Brahmin Divide

Communal division between Brahmins and non-Brahmins was prevalent in the Madras Presidency during the late 19th and early 20th century, mainly due to caste prejudices and disproportionate amount Brahmin representation in the government and other public jobs. The Justice Party's foundation marked the culmination of several efforts to establish an organization to represent the non-Brahmins in Madras Presidency.

The Brahmins in Madras Presidency enjoyed a higher position in India's social hierarchy. By the 1850s, Telugu and Tamil Brahmins, comprising only 3.2% of the population, began to increase their political power by filling out most of the jobs, which were open to Indian men, with the men from their own caste. They dominated the administrative services and the newly created urban professions in the 19th and early 20th century. The higher literacy and English language proficiency among Brahmins were instrumental in this ascendancy. The political, social, and economical divide between Brahmins and non-Brahmins became more apparent in the beginning of the 20th century.

Although the caste groups consist of Brahmins and Non Brahmins among Hindus, Muslims, Indian Christians, Europeans, and Eurasians, the minority population of Brahmins enjoyed the majority in the employment. By default, Brahmins occupied key governmental positions such as Deputy Collector and Sub Judges in District Munsifs courts. This remained as an anomaly for the Justice

party to address, when they came to power. The dominance of Brahmins in the other fields of political importance and power:

- During 1910–20, eight out of the nine official members (appointed by the Governor of Madras) were Brahmins in the Madras Legislative Council.
- A similar pattern was found with the members elected in the council from the district boards and municipalities.
- Regional Branch of the Indian National Congress was also dominated by Brahmins.
- 11 major newspapers and magazines were found in the presidency. Of which, four (The Hindu, Indian Review, Swadesamithran, and Andhra Pathrika) were published by Brahmins while New India, run by Annie Besant, was sympathetic to the Brahmins.

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Non-Brahmins Organizations

In 1909, two lawyers, P. Subrahmanyam and M. Purushotham Naidu, announced their plans to establish an organization named ‘The Madras Non-Brahmin Association’ and recruit a thousand non-Brahmin members before October 1909. They elicited no response from the non-Brahmin populace and the organization never saw the light of the day. In 1912, disaffected non-Brahmin members of the bureaucracy like Saravana Pillai, G. Veerasamy Naidu, Doraiswami Naidu, and S. Narayanaswamy Naidu established the ‘Madras United League’ with C. Natesa Mudaliar as the Secretary. The league restricted itself to social activities and distanced itself from contemporary politics. On 1st October 1912, the league was reorganized and renamed as the ‘Madras Dravidian Association’. The association opened many branches in Madras city. Its main achievement was to establish a hostel for non-Brahmin students. It also organized annual ‘At-home’ functions for non-Brahmin graduates and published books presenting their demands.

Role of British government in uplifting the Non-Brahmins

Historians differ about the extent of British influence on the evolution of the non-Brahmin movement. Kathleen Gough argues that although England played a role, the Dravidian movement had a bigger influence in South India. Eugene F. Irschick (1969) holds the view that British officials sought to instigate the growth of non-Brahmanism, but does not characterise it simply as a product of that policy. David. A. Washbrook (2008) disagrees with Irschick and states that ‘Non-Brahminism became for a time synonymous with anti-nationalism—a fact which surely indicates its origins as a product of government policy.’ Washbrook’s portrayal has been contested by P. Rajaraman (1988), who argues that the movement was an inevitable result of a longstanding ‘social cleavage’ between the Brahmins and non-Brahmins.

The role of British in the development of the non-Brahmin movement is broadly accepted by other historians. The statistics used by non-Brahmin leaders

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in their 1916 manifesto were prepared by senior Indian Civil Service officers for submission to the public services commission. The Mylapore Brahmin faction rose to prominence in the early 20th century. England, while acknowledging its usefulness, was wary and supported non-Brahmins for several government posts. They sought to weaken the Mylaporean Brahmins by appointing non-Brahmins to several government posts. Lord Ampthill was a vocal opponent of the Mylapore Brahmins and advocated the induction of non-Brahmin members in the government. In 1912, under the influence of Sir Alexander Cardew, the Madras Secretariat, for the first time used Brahmin or non-Brahmin as a criterion for job appointments. By 1918, it was maintaining a list of Brahmins and non-Brahmins, preferring the latter.

Identity politics among linguistic groups was common in British India. In every area, some groups considered the British less threatening than a Congress-led independent government.

Subsequently, stronger groups were formed to denounce the supremacy of the Brahmins in key economic, political, and power positions by various methods. Such methods were mainly used to bring out the displeasure to the knowledge of the Crown:

- Expressed by the Non-Brahmin leaders in the form of pamphlets and open letters written to the Madras Governor.
- Such pamphlets are found to have been authored by the pseudonymous author calling himself 'fair play' in 1895.

This led to the formation of the fourth faction by the non-Brahmin, which rose to compete with the three new factions formed amongst the Brahmins. This faction later became the Justice party.

Causes

There are several causes for the formation of Non-Brahmin organizations:

- The primary cause for this grouping was the social inequality, which prevailed all over India.
- The flame of Western education brought in a lot of social changes in the outlook and living style of the people.
- The education system was conceived as a tool to go beyond religious preaching.
- The high level of Brahmin dominance since time immemorial
- Oppression and untouchability in the sociological system
- Caste system determining the economic supremacy and power
- The specific social division of the 'Varnas', the Brahmins, Kshathriayas, Vysias, and Sudhras determined the social status, creating inequalities and also the obstacles in the progress of the deserving person.

- Women were denied their social status and were forced to live as dependants all their lives.
- Women started realising their rights and opportunities available to them at the advent of the British rule and with the modern education system.
- Social perception travelled beyond the temple and priests towards a society based on rationalism and reasoning and with equal opportunities for all.

Brahmin Organizations

By the second decade of the 20th century, the Brahmins of the presidency were themselves found divided into three factions, namely:

- Mylapore faction comprising Chetpet Iyers and Vembakkam Iyengars,
- Egmore faction led by the editor of *The Hindu*, Kasturi Ranga Iyengar
- Salem nationalists led by C. Rajagopalachari.

Other dominant factions in the print media were *The Madras Mail* and *Madras Times*, managed by Europeans sympathetic to the crown and three Evangelical non-political periodicals.

13.3.2 Political Contribution of Raja of Panagal

On 9 July 1866, Ramarayaningar, (popularly known as Raja of Panagal) was born in Kalahasti. He received his early education in Madras. He studied Sanskrit, law, philosophy and Dravidian languages in college. He belonged to the Velama community and was born in the family of landlords. The Velamas belong to the community of Kshatriyas, one of the earliest to settle in the Telugu country. His family was known to be patronizing Brahmins and he studied in a Brahmin household in his early years.

His appointment to the district board of North Arcot introduced him to politics. He represented landlords in the Imperial Legislative Council when he was nominated in 1912. During his tenure during 1912–15, he brought about essential reforms in the Hindu society for which he was appreciated by the Viceroy, Lord Harding who supported him in his endeavour. He moved court in 1915, seeking separate provincial welfare departments for the uplift of the lowest strata of society. He was elected President of the Third Andhra Congress in 1915. He was also a founder-member of the Justice Party.

In 1914, C. Natesa Mudaliar founded the Madras Dravidian Association where Ramarayaningar was elected as the first President. On 19 July 1917, the South Indian Liberal Federation was born when four non-Brahmin associations merged at Coimbatore under the presidency of Raja. This coalition of four non-Brahmin parties came to be known as Justice Party. Kurma Venkata Reddy Naidu and Koka Appa Rao Naidu and Raja were sent to England in 1921 to represent the Justice Party. He played a proactive role in the Non-Brahmin Movement. He was a friend of Shahu Maharaj of Maharashtra who was known for his contribution

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to social causes, especially eradication of oppressive social practices. Raja worked in tandem with Shahu Maharaj in his Satya Shodhak Samaj. He presided over the Second All-India Non-Brahmin Conference held on 25 May 1925. He became the minister for Local Self-Government under Chief Minister A. Subbarayalu Reddiar when the Party chose to take part in the 1919 elections. He became the Chief Minister when Reddiar resigned due to health issues.

Buckingham & Carnatic Mills Strike of 1921

The workers of the Buckingham and Carnatic mills in Chennai called for a strike in 1921. The workers were divided in two factions and while one group supported V. Kalyanasundara Mudaliar, a dedicated Congress worker who led this strike that lasted for six months. The strike soon turned ugly when one group, mostly lower castes, decided to end the strike, while the other group consisting of the Hindus wanted to continue the strike. The inter-group problems soon turned into communal riots and the police had to open fire on the rioting groups. O. Thanickachalam Chetti and other top level Justice Party leaders openly criticized the police for their brutal action. This could happen as the police force was under the Governor and the ruling party had no influence over it. Again, most of the workers had sympathy for the Justice Party. This vociferous attack of the police action was disliked by the dalits who lost all sympathy for the Justice Party and also Raja of Panagal who openly supported Chetti.

Second general elections

September 1923 saw the starting of the general elections for the Madras Presidency which, however, could not be concluded due to heavy rainfall. Though the Justice Party returned to power, its strength was greatly reduced. This was probably due to the rift within the party between Tamil and Telugu members. Ramarayananar assumed office as Chief Minister on 19 November 1923. He was bestowed the honorific title of 'Raja of Panagal' by the British Government in the same year.

In the same year, a few members under C.R. Reddy came together to break away from the parent organization to form the United Nationalist Party. They showed the Raja's unimaginative policies and dictatorial rule as the reason for this. A no-confidence motion was brought about against the Raja of Panagal but was quashed by a margin of eleven votes in the Assembly.

Reforms

Ramarayananar introduced a number of reforms during his tenure as Chief Minister.

1. He introduced the Hindu Religious Endowments Bill. According to the bill, temple funds were to be maintained by trusts which would be given complete freedom to run the administration of the temples. Though most members of the Assembly protested against this bill, Sankaracharya of Kanchi supported it though he criticized some of its provisions.

2. The Madras State Aid to Industries Act was passed in 1922 to help industries develop. The government was provided the ability to grant loans and provide all kinds of support.
3. In 1923, the Madras University Act was enacted to reorganize the governing body of the Madras University on democratic lines. The bill made provisions for appointment of the Chancellor or Vice-Chancellor. He brought about similar changes for the Andhra University in 1925.
4. In August 1921, the first communal Government Order (G.O. No.613) was accepted by the Assembly. As per this order, 44 per cent of government jobs were reserved for Non-Brahmins, 16 per cent each for Brahmins, Muslims, Anglo-Indians and Christians and 8 per cent for the Scheduled Castes.

The Raja of Panagal is well-known for his other reforms as well. These are:

- Improvement of medical facility and water supply in the province
- Reorganization of the Public Works Department
- Promotion of Siddha medicine

The colonial government made the Raja a Knight Commander for his contributions in public welfare activities. While the Swarajya Party won 41 of the 98 seats in the next general election of 1926, the Justice Party could only manage 21 seats. Since even the Swarajya Party could not attain complete majority and was hesitant to form the government, P. Subbarayan was appointed by the Governor as the independent Chief Minister. However, when the Simon Commission came to India in 1927 to assess the progress of the Montague–Chelmsford Reforms, the Swarajya Party revolted against the Commission. The Justice Party supported the Swarajya Party in this move, while the Chief Minister supported the Commission and asked his ministers to resign. However, on being convinced by the then Governor, Lord Goschen, Raja changed sides and supported the Subbarayan ministry. Thereby, the Simon Commission was welcomed by the Justice Party and boycotted by the Justice Party when it visited Madras in February 1929.

On 16 December 1928, the Raja of Panagal passed away. He was succeeded by P. Munuswamy Naidu as the President of the Justice Party. After his death, local newspapers and magazines upheld his reforms and praised his policies. S. Srinivasa Iyengar, a political opponent of the Raja, said of him:

The Rajah Sahib had singular gifts to leadership, tact and of high diplomacy. He had not only led his party with remarkable success but he fought the bureaucracy with even greater skill and courage.’ The gradual decline of the Justice Party after this period is accorded to the demise of the Raja of Panagal.

Ideology

Ramarayaningar was known for his egalitarian policies and ideologies. Though he was born in an aristocratic family, he was a communist and anti-Brahmin in outlook.

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He opposed the monopoly of the Brahmins in education. In an interview to Katherine Mayo, he said:

What did the Brahmins do for our education in the five thousand years before Britain came? I remind you: They asserted their right to pour hot lead into the ears of the low-caste man who should dare to study books. All learning belonged to them, they said. When the Muhammadans swarmed in and took us, even that were an improvement on the old Hindu regime. But only in Britain's day did education become the right of all, with state schools, colleges, and universities accessible to all castes, communities, and peoples....

He is remembered with reverence due to his reformative policies and liberal ideologies. He is accepted as a supporter of democracy and an advocate of empowerment of the underprivileged masses. The decline of the Justice Party in the 1930s has been assigned by the historians to the lack of charismatic leaders like the Raja of Panagal.

13.3.3 The Rise and Fall of the Justice Party

On 20th November 1916, about thirty prominent non-Brahmin leaders met in Victoria Public Hall under Chetty and T. M. Nair. They established the South Indian People's Association (SIPA) to publish English, Tamil, and Telugu newspapers to publicise grievances of non-Brahmins, with Chetty as the secretary. Chetty and Nair had been political rivals in the Madras Corporation council, but Natesa Mudaliar was able to reconcile their differences. In December 1916, the association published 'The Non Brahmin Manifesto', affirming its loyalty and faith in the British Raj, but decrying Brahmin bureaucratic dominance and urged for non-Brahmins to 'press their claims as against the virtual domination of the Brahmin Caste'. The manifesto was harshly criticised by the nationalist newspaper, *The Hindu* (on 20 December 1916):

It is with much pain and surprise that we have perused this document. It gives a manifestly unfair and distorted representation of many of the matters to which it makes reference. It can serve no purpose but it is bound to create bad blood between persons belonging to the Great Indian Community.

The meeting of November 1916 also formed the political association called South Indian Liberal Federation (SILF). Later, the association came to be popularly known as the Justice Party, after the English daily Justice published by it.

On 19th August 1917, the first non-Brahmin conference was convened at Coimbatore under the presidency of Ramarayaningar. In the following months, several non-Brahmin conferences were organized. On 18th October, the party published its objectives, which are:

- To create and promote the education, social, economic, political, material and moral progress of all communities in Southern India other than that of the Brahmins

- To discuss public questions and make a true and timely representation to the government of the views and interests of the people of Southern India with the object of safeguarding and promoting the interests of all communities other than that of the Brahmins
- To disseminate sound and liberal views with regards to public opinion by public lectures, distribution of literary works, and by other means

Between August and December 1917, conferences were organized all over the Madras Presidency—at Coimbatore, Bikkavole, Pulivendla, Bezwada, Salem, and Tirunelveli. These conferences and other meetings symbolised the arrival of the SILF as a non-Brahmin political organization.

During its early years, the party was involved in petitioning the imperial administrative bodies and British politicians, demanding more representation for non-Brahmins in the government.

When a de-archaic system of administration was established due to the 1919 Montagu–Chelmsford reforms, the Justice Party took part in presidential governance. In 1920, it won the first direct elections in the presidency and formed the government. For the next seventeen years, it formed four out of the five ministries and was in power for thirteen years. It was the main political alternative to the nationalist Indian National Congress in Madras. After it lost to the Congress in the 1937 election, it never recovered.

The features of the new face of the Justice Party:

- In 1938, when the Justice party lost in the elections, Erode Venkatappa Ramasamy or Thanthai Periyar assumed the leadership of the party.
- Justice Party was renamed at a rally in 1944. Periyar, in his capacity as the leader of the Justice Party, declared that the party would henceforth be known as the Dravidar Kazhagam, or ‘Dravidian Association’ and withdrew it from the electoral politics.
- A few people, who disagreed with Periyar, started a splinter group, claiming to be the original Justice Party. This party was led by veteran Justice Party leader P. T. Rajan. This party survived until 1957.

Periyar promoted the principles of rationalism and self-respect, and fought for women’s rights and eradication of caste system. He opposed the exploitation and marginalisation of the non-Brahmin Dravidian people of South India by the dominant Brahmins and the imposition of what he considered as Indo-Aryan India. Periyar made serious efforts to find a solution for the eradication of:

- Brahmin’s dominance over the other lower castes
- Discrimination of the Dravidian community
- Superstitious beliefs and worship of god
- Discrimination based on gender

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- Inequalities in the society and the class conflict between working class and the capitalist class

Dravidar Kazhagam vehemently fought for the abolition of untouchability. It also focused its attention on the liberation of women, women's education, consent for marriage, widow remarriage, orphanages, and mercy homes.

Justice Party's Policies and its Fallout

The role of Justice Party in the political arena and its rule for over thirteen long years before the independence of India set the stage for a number of social changes and systems based on the British educational system. The Justice Party, however, later lost its face and got converted into Dravidian Movement for a social change at the hands of Periyar. The philosophy of the Dravidian Movement was well spelt; they were not for Electoral Politics, but for social change politics.

The Justice Party was isolated in contemporary Indian politics by its many controversial activities. It opposed Brahmins in civil service and politics; this anti-Brahmin attitude in fact, shaped many of its ideas and policies. It opposed Annie Besant and her home rule movement, because home rule was believed to benefit the Brahmins. The party also campaigned against the non-cooperation movement in the presidency. It was at odds with M. K. Gandhi, primarily due to his praise for Brahmanism. Its mistrust of the Brahmin-dominated Congress led it to adopt a hostile stance toward the Indian independence movement. The Justice Party's period in power is worth remembering for the introduction of caste-based reservations, and educational and religious reforms. It is also remembered for participating in the anti-Hindi agitations of 1937–40. The party had a role in creation of Andhra and Annamalai universities and for developing the area around present-day Theagaroya Nagar in Madras city. The Justice Party and the Dravidar Kazhagam are the ideological predecessors of present-day Dravidian parties like the Dravida Munnetra Kazhagam and the All-India Anna Dravida Munnetra Kazhagam, which have ruled Tamil Nadu.

The main reasons for the fall of the Justice Party are:

- Though the party was launched for the removal of the dominance of Brahmins, it, itself, got converted into an organization of high caste Non-Brahmins.
- The down trodden and the untouchables had no role to play in this politics floated by the Justice Party.
- In order to promote the Dravidian unity by marginalising the Brahmin dominance, Justice Party never hesitated to sympathise and support the Crown. This made them avoid participating in the independence struggle. People did not approve the role of the Justice Party as an opponent of the independence struggle.
- The Justice Party was dominated by the leaders, who believed in the traditional superstitions and the religious policies. Other oppressed

minorities such as Muslims, dalits, and the new Christians were removed from the party.

- It was a political race between the Telugus and the Tamils.
- The Justice Party proved itself to be a broker for upliftment of upper caste Non Brahmins only.
- The Justice party could not face the Congress, Brahmins, and the Swaraj movement for independence.
- The Justice Party could not fulfil the objectives for which the party was formed.

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13.3.4 The Self-Respect Movement

The Self-Respect Movement was started by the face of new Justice Party, Erode Venkatappa Ramasamy or Thanthai Periyar, whose maxims included:

- All are equal, irrespective of their economic status.
- Men and women are equal and thus, equal opportunities should be provided to them in all streams.
- Caste, religion, country, and colour based discriminations should be eradicated to move towards unity.
- All classes of the strata of society should enjoy their share of the resources and opportunities, without any discrimination
- Knowledge, research, views, and feelings of every individual should be respected and freedom should prevail.

Dravida Kazagam declared that their movement is not hatred towards Brahmins, but the disapproval of their supremacy and an attempt to give equal opportunities to the other castes, who have been denied their rights so far. In 1929 and 1930, the Self-Respect maxims were expanded and widely accepted and later, laid the foundation for the social transformations in Tamil Nadu. One of the areas of Periyar's focus was on the upliftment of rural communities. In a booklet called *Village Uplift*, Periyar pleaded for rural reform. At that time rural India still formed the largest part of the Indian subcontinent, in spite of the ongoing process of urbanisation. Thus, the distinction between rural and urban had meant an economic and social degradation for rural inhabitants. Periyar wanted to eradicate the concept of 'village' as a discriminatory word, just as the concept of 'outcast' among social groups. Periyar advocated for a location, where neither the name nor the situation or its conditions imply differences among people either by chance or by design.

Though after the DMK split from the Dravidar Kazhagam, the organization made efforts to carry on the Periyar's Self-Respect Movement to villagers and urban students. Periyar also blamed the capitalists for their control of machineries, creating difficulties for the workers. According to his philosophy, rationalism, which was supposed to lead the way for peaceful life, had resulted in poverty and worries

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for the people because of dominating forces. He stated that ‘there is no use of simply acquiring titles or amassing wealth if one has no self-respect or scientific knowledge.’ Periyar’s philosophy of self-respect was based on his image of an ideal and a universally accepted world. His philosophy preaches that human actions should be based on rational thinking. Further, the outcome of the natural instinct of human beings is to examine every object and every action and even nature with a spirit of inquiry and to refuse to submit to anything irrational, which he compares to slavery. Freedom means respect towards thoughts and actions considered ‘right’ by human beings on the basis of ‘reason’. There is not much difference between ‘freedom’ and ‘self-respect’.

Periyar’s foremost appeal to people was to develop self-respect. He preached that the Brahmins had monopolised and cheated other communities for decades and deprived them of self-respect. He stated that most Brahmins claimed to belong to a ‘superior’ community by birth with the reserved privilege of being in charge of temples and performing *archanas*. He felt that they were trying to reassert their control over religion by using their superior caste status to claim the exclusive privilege to touch idols or enter the sanctum sanctorum. Periyar brought in the radical thinking and a paradigm shift in the minds of the Dravidian Community. Thus, the philosophy of self-respect taught that human actions should be guided by reason, right and wrong should be understood from rational thinking and conclusions drawn from reason should be respected under all circumstances.

Check Your Progress

4. Who established the ‘Madras United League’?
5. Name the three factions into which Brahmins of the presidency were divided by the end of the 20th century.
6. When and where was Ramarayaningar born?
7. Mention any two reforms introduced by Ramarayaningar during his tenure as the Chief Minister.
8. Who succeeded Ramarayaningar as the President of the Justice Party?

13.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The year, 1854 is considered a remarkable year in the annals of Indian education system. It’s a milestone year. Charles Wood introduced a new charter for the education system in India.
2. Sir Michael Chetler Commission was formed in 1919.
3. The Hardak Committee Report 1929 is considered as a historic one. This committee recommended that Indians should be encouraged to learn and the literary experts should be increased to enhance the standard of education.

4. In 1912, disaffected non-Brahmin members of the bureaucracy like Saravana Pillai, G. Veerasamy Naidu, Doraiswami Naidu, and S. Narayanaswamy Naidu established the 'Madras United League' with C. Natesa Mudaliar as the Secretary.
5. By the second decade of the 20th century, the Brahmins of the presidency were themselves found divided into three factions, namely:
 - o Mylapore faction comprising Chetpet Iyers and Vembakkam Iyengars,
 - o Egmore faction led by the editor of The Hindu, Kasturi Ranga Iyengar
 - o Salem nationalists led by C. Rajagopalachari.
6. On 9 July 1866, Ramarayananingal, (popularly known as Raja of Panagal) was born in Kalahasti.
7. Ramarayananingal introduced a number of reforms during his tenure as Chief Minister.
 - (a) He introduced the Hindu Religious Endowments Bill. According to the bill, temple funds were to be maintained by trusts which would be given complete freedom to run the administration of the temples. Though most members of the Assembly protested against this bill, Sankaracharya of Kanchi supported it though he criticized some of its provisions.
 - (b) The Madras State Aid to Industries Act was passed in 1922 to help industries develop. The government was provided the ability to grant loans and provide all kinds of support.
8. Ramarayananingal was succeeded by P. Munuswamy Naidu as the President of the Justice Party.

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13.5 SUMMARY

- The British rule in Tamil Nadu brought in a variety of changes in the social, cultural, as well as economic system of Tamil society. In order to conform to the British rule in India, many Indian citizens, irrespective of their social status, started learning English and also changed their dressing style and food habits.
- During British rule Tamil Nadu went through numerous ups and downs in terms of economy. Such instability was mainly due to the events such as famines, the First World War, the great depression, the Second World War, and the freedom struggle in India. All of these formed the foundation on which the economy of Tamil Nadu stood.
- During the administration of Munroe (1920-1927), the Ryotwari system was introduced, which made way for the tenancy system. The introduction of such systems of Madras Presidency led the British government to

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concentrate on irrigation for improving agricultural yields. This brought in changes in cropping pattern, but also led to rural indebtedness, backward methods of cultivation, inadequate irrigation facilities, which resulted in the poverty among the rural mass of Madras Presidency.

- British did not interfere with the extant system of education, when they initially were establishing their rule in India. However, in 1800, they started establishing a few schools and educational institutions to educate their children. In 1813, they started a standard education System in India which also entered Tamil Nadu.
- The year 1854 is considered a remarkable year in the annals of Indian education system. It's a milestone year. Charles Wood introduced a new charter for the education system in India. Lord Dalhousie approved the plans. Woods Education Plan is also called the Magna Carta of English education in India. Following this, Universities at Madras, Bombay, and Calcutta were established. Teachers' training was also commenced.
- Historians have observed that at the close of 1871, more than 12 colleges were functioning in the Madras Presidency. In the next ten years, the number of colleges doubled.
- It was observed that the primary education was not given the thrust by the government and the missionary institutions felt that they were not given the concessions in the process. Hunter Commission was thus, formed by Lord Rippon, consisting of 22 members.
- The Hardak Committee Report 1929 is considered as a historic one. This committee recommended that Indians should be encouraged to learn and the literary experts should be increased to enhance the standard of education. In 1935, the state autonomy was given and the administration of education was handed over to the state governments.
- Communal division between Brahmins and non-Brahmins was prevalent in the Madras Presidency during the late 19th and early 20th century, mainly due to caste prejudices and disproportionate amount Brahmin representation in the government and other public jobs. The Justice Party's foundation marked the culmination of several efforts to establish an organization to represent the non-Brahmins in Madras Presidency.
- In 1912, disaffected non-Brahmin members of the bureaucracy like Saravana Pillai, G. Veerasamy Naidu, Doraiswami Naidu, and S. Narayanaswamy Naidu established the 'Madras United League' with C. Natesa Mudaliar as the Secretary. The league restricted itself to social activities and distanced itself from contemporary politics. On 1st October 1912, the league was reorganized and renamed as the 'Madras Dravidian Association'.
- Historians differ about the extent of British influence on the evolution of the non-Brahmin movement. Kathleen Gough argues that although England played a role, the Dravidian movement had a bigger influence in South

India. Eugene F. Irschick (1969) holds the view that British officials sought to instigate the growth of non-Brahmanism, but does not characterise it simply as a product of that policy.

- By the second decade of the 20th century, the Brahmins of the presidency were themselves found divided into three factions, namely:
 - o Mylapore faction comprising Chetpet Iyers and Vembakkam Iyengars,
 - o Egmore faction led by the editor of The Hindu, Kasturi Ranga Iyengar
 - o Salem nationalists led by C. Rajagopalachari.
- On 9 July 1866, Ramarayananar, (popularly known as Raja of Panagal) was born in Kalahasti. He brought about essential reforms in the Hindu society for which he was appreciated by the Viceroy, Lord Harding who supported him in his endeavour. He was also a founder-member of the Justice Party.
- In 1914, C. Natesa Mudaliar founded the Madras Dravidian Association where Ramarayananar was elected as the first President. On 19 July 1917, the South Indian Liberal Federation was born when four non-Brahmin associations merged at Coimbatore under the presidency of Raja. This coalition of four non-Brahmin parties came to be known as Justice Party.
- Ramarayananar was known for his egalitarian policies and ideologies. Though he was born in an aristocratic family, he was a communist and anti-Brahmin in outlook. He opposed the monopoly of the Brahmins in education. The decline of the Justice Party in the 1930s has been assigned by the historians to the lack of charismatic leaders like the Raja of Panagal.
- The role of Justice Party in the political arena and its rule for over thirteen long years before the independence of India set the stage for a number of social changes and systems based on the British educational system. The Justice Party, however, later lost its face and got converted into Dravidian Movement for a social change at the hands of Periyar.
- The Self-Respect Movement was started by the face of new Justice Party, Erode Venkatappa Ramasamy or Thanthai Periyar. Dravida Kazagam declared that their movement is not hatred towards Brahmins, but the disapproval of their supremacy and an attempt to give equal opportunities to the other castes, who have been denied their rights so far.

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13.6 KEY WORDS

- **Pamphlets:** It is a small booklet or leaflet containing information or arguments about a single subject.
- **Factions:** It refers to a group of individuals within a political party that share a common political purpose but differs in some respect to the rest of the entity.

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- **Strike:** It is work stoppage, caused by the mass refusal of employees to work.
- **Dalits:** It is a term for people belonging to the lowest caste in India, characterized as ‘untouchable’.

13.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on Charles Wood’s education plan.
2. What were the recommendations of the Hunter Committee?
3. What were the causes for the formation of Non-Brahmin organizations?
4. Give a brief sketch of Ramarayaningar’s political career.
5. Write a short note on the Self-Respect Movement.

Long-Answer Questions

1. Examine the divide between Brahmins and Non Brahmins in Tamil Nadu and the measures taken to bridge the gap.
2. Discuss in detail the factors that led to the formation of the Justice Party.
3. Analyse the policies introduced by the Justice Party and the causes for its downfall.

13.8 FURTHER READINGS

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UNIT 14 THE ROLE OF TAMIL NADU IN FREEDOM STRUGGLE

*The Role of Tamil Nadu
in Freedom Struggle*

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Structure

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- 14.2 The Early Phase
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14.0 INTRODUCTION

Tamil Nadu played a remarkable role in the India's struggle for freedom. Great leaders such as Puli Thevar, Vira Pandya Kattabomman, Maruthu brothers, and Velu Thambi played a key role in various revolts and social reformers like G.Subramania Iyer, V.O.C, Subramanya Bharathi, C.Rajagopalachari, E.V. Ramasamy (Periyar), Thiruppur Kumaran, K.Kamaraj and many others had contributed immensely towards the success of India's freedom struggle.

After the formation of Indian National Congress in 1885, the freedom struggle was organized at the national level. Tamil Nadu also participated in all the movements. Many freedom fighters from Tamil Nadu lost their lives during the freedom movement. For the convenience of study of their contribution we can divide them into two phases– one is the early phase and another is the later phase. V.O.C, Subramannia Bharathi, Vanchinathan and Subramania Siva belonged to the early phase and Rajaji, Sathiamurthy and Kamraj comprise the later phase. This unit will discuss the contribution of these freedom fighters.

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14.1 OBJECTIVES

After going through this unit, you will be able to:

- Explain the contribution of freedom fighters of the early phase of the freedom struggle in Tamil Nadu
- Describe the role of freedom fighters of the later phase of independence struggle in Tamil Nadu

14.2 THE EARLY PHASE

The first resistance to the British was offered by V.O.C, Subramannia Bharathi, Vanchinathan and Subramania Siva.

14.2.1 V.O.C

Vallinayagan Ulaganathan Chidambaram was popularly known as V.O.C. He was endearingly known as ‘Kappalotiya Tamizhan’ (The Tamil Helmsmen—The Tamil who steered the ship). He was born on 5 September 1872 in Ottapidaram in Tuticorin district of Tamil Nadu. His father Olaganathan Pillai was a famous lawyer. Following his father’s footsteps, he went on to become a lawyer. V.O.C was influenced by Swami Vivekananda’s ideology and he wanted to do something for India. At Ramakrishna Math, he met the great poet Bharatiyar, who became his very close friend. Though his father was his biggest inspiration, there was a basic difference in the working styles of V.O.C and Olaganathan Pillai. While his father served only the affluent section of the society, V.O.C catered to the needs of the poor, whose cases he sometimes took up against the wishes of his influential father. A case in which V.O.C proved the corruption charges against the three sub-magistrates won him attention and eminence as a lawyer.

In 1905, V.O.C entered active politics by joining the Indian National Congress. During this time, the Swadeshi movement in India was at its height. V.O.C wanted to expand the reach of Swadeshi movement in India and make the common Indian man aware of the flawed policies of the British government. Leaders such as Bal Gangadhar Tilak and Lala Lajpat Rai were trying their best to quell intimidating trade practices of the British. They attempted to guarantee the safety of traditional Indian industries and communities dependent on them. V.O.C was greatly influenced by Tilak’s ideology and became his ardent supporter. He emerged as one of the prominent faces of the freedom movement in Madras along with Subramanya Siva and Bharatiyar.

V.O.C was a successful entrepreneur, as he established a number of institutions such as the Yuvanesh Prachar Sabha, Desibhamana Sangam, Madras Anglo Industrial Society Ltd. His biggest achievement was the launch of India’s first indigenous and comprehensive shipping service in 1906 to break the monopoly of the British in the Indian shipping sector. With the help of Aurobindo Ghosh and

Bal Gangadhar Tilak, V.O.C purchased two steamships, S. S. Gaelia and S. S. Lawoe, to start his shipping company. V.O.C's ships started regular services between Tuticorin and Colombo which greatly infuriated the British. It offered stiff competition to the British India Steam Navigation Company, due to which the latter had to reduce fares per trip. The British made an effort to buy his company but he refused the deal.

V.O.C successfully led a strike by the workers of the Coral Mill in Thoothukudi on 23 February 1908. The workers wanted better working conditions and a hike in wages. The British became increasingly concerned about V.O.C's growing popularity and a British official Winch asked him to assure that he would not participate in any political revolt. When V.O.C refused, he was arrested with Shiva on 12 March 1908 and placed in detention. As a result, there were protests in Thirunelveli denouncing his arrest and a massive strike was observed in Thoothukudi. He was confined in the Central Prison at Coimbatore from July 1908 to December 1910. This judgment was widely condemned and even the British media called his arrest unjust. His sentence was converted to 4 years in prison and 6 years in exile on subsequent appeal. He was jailed in Coimbatore and later Kannanur. He was not regarded as a political prisoner; rather he was treated as a convict, and forced to do hard labor. The gradual deterioration of his health compelled the British to release him from prison on 12 December 1912. However, his life was totally ruined. His law license was stripped from him and his Swadeshi Steam Navigation Company was also dissolved in 1911. He settled in Madras with his wife and two children and became the leader of various trade unions and labor welfare organizations. He presided over the Calcutta session of the Indian National Congress in 1920. However, he resigned from the Congress in the same year due to ideological differences with Mahatma Gandhi. Unable to earn his livelihood, he again petitioned the court to grant him the permission to practice law, which was ultimately granted. He started practicing law again at Kovilpatti in 1927. He also rejoined Congress at Salem. However, he resigned once again and moved back to Thoothukudi in 1932, where he spent rest of his life writing. He translated several works of James Allen to Tamil and made compilations of famous Tamil works like the Tolkappiam and Thirukural. Finally V.O.C passed away in relative obscurity on 18 November 1936. He was undoubtedly one of the greatest leaders of the Indian freedom movement. Even today he is much loved and celebrated in the Tamil Nadu society.

14.2.2 Subramannia Bharathi

Chinnaswami Subramannia Bharathi was a Tamil poet, freedom fighter and social reformer from South India. He was born on 11 December 1882 at Ettayapuram in Tuticorin District to Chinnaswamy Iyer and Lakshmi Ammal. He lost his mother at the age of five. While pursuing his studies, Subramannia developed his poetic, literary and debating skills. He was blessed with exceptional abilities at an early age. Impressed with his debating skills with renowned scholars of that time, the Maharaaja of Ettayapuram conferred him the title of 'Bharati'. Henceforth, he came

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to be known as Subramannia Bharathi. He was married to Chellama at the age of 15. His father died next year which drove him to poverty. He then moved to Varanasi to live with his uncle where he learnt Hindi, Sanskrit and English. He also qualified the entrance examination of Allahabad University. After a few years, Bharathi returned to Ettayapuram and joined as a poet in his court of the Maharaja of Ettayapuram. Bharathi is also referred to by the name of 'Mahakavi Bharathiyar' meaning 'Great Poet of Tamil'. His name is counted amongst the most celebrated bards of the country. He also worked as a Tamil teacher at Sethupathi High School in Madurai.

Subramannia Bharathi is considered a national poet due to his plethora of poems which were patriotic in tone. In these poems, he encouraged the people to join the freedom struggle and work enthusiastically for the liberation of the country. Instead of merely being proud of his country, he also outlined his vision for a free India.

Bharathi's thirst for India's freedom from the British rule took him to Madras to work as journalist at Swadeshi Mitran. Here, he developed a relationship with other freedom fighters such as V.O.C and Subramania Siva. He participated in the Benaras Session of the Indian National Congress in 1905. Bharathi was invited to attend the Calcutta session of Indian National Congress in 1906 where he met leaders like Dadabhai Naoroji, Bal Gangadhar Tilak, and Lajpat Rai and others. He also met Swami Vivekananda and Sister Niveditha. Later, he accepted Sister Niveditha as his Guru. He also participated in the Surat session of the Indian National Congress in 1907. His participation and activities in these sessions impressed many national leaders about his patriotic fervor. Bharathi started to take part in the freedom movement more enthusiastically. Even a layman could easily understand his poems and writings. His literary works awakened the spirits of youth and common man to participate in freedom struggle. In order to proclaim its revolutionary zeal, Bharathi had the weekly printed in red paper. 'India' was the first paper in Tamil Nadu to publish political cartoons. He became the editor of English newspaper 'Bala Bharatham' in 1907. These newspapers not only helped to rouse the feeling of nationalism among the masses and inform about the daily affairs of the outside world, but also served to bring out the creativity of Bharathi.

Apart from contributing to the freedom struggle through his writings, Bharathi organized several meetings inviting revolutionary national leaders such as Tilak and many others. He also wrote speeches to rouse the patriotic fervor in the masses. Neelkanda Brahmachari and Vanchinathan were the most notable revolutionary.

Bharathi demanded freedom from the British in his writing. This angered the British and Bharathi was exiled to Pondicherry where he lived for many years. He also started publishing his magazines from Pondicherry once the British banned his publications in their territory. Bharathi's stay at Pondicherry proved to be the best part of his life. He got acquainted with Aurobindo Ghosh who was one of

greatest freedom fighters of India. During his years at Pondicherry, he produced some of the greatest works of poetry. Bharathi was arrested from Cuddalore by the British in 1918. He was released after 34 days of imprisonment. He was again pushed to poverty due to the ban on his publications. Bharathi then moved back to Chennai and continued to pursue his passions.

Bharathi often visited the Parthasarathy Temple at Tiruvellikeni in Madras. One day unfortunately he was attacked by the elephant while feeding it and sustained injuries on his legs and head from which he never recovered and died on 11 September 1921 at the age of 39.

Bharathi's contribution to Indian freedom struggle will be celebrated for the coming generations. During his life time when freedom movement reached its zenith he not only roused patriotic zeal but also touched every aspect of human life by means of his poems and writings. That is why he is called 'Mahakavi' (Great Poet). His wise suggestions and dedicated support to the cause of Indian nationalism rejuvenated the mind of many national leaders. Thus, Bharathi played a pivotal role in the freedom of India.

14.2.3 Vanchinathan

Vanchinatha Iyer, popularly known as Vanchinathan or Vanchi, occupies a permanent place in the history of freedom struggle in Tamil Nadu. He was born into a Brahmin family in 1886 in Sengottai in Tirunelveli district to Raghupathy Iyer and Rukmani Ammal. His early name was Shankaran. He did his schooling in Sengottai and graduated in B.A from Sri Moolam Maharaja College at Thiruvananthapuram and M.A from Baroda University. While he was in college he married Ponnammal. After completing his education, he got into a lucrative government job. He started his career as a temple accountant and was later appointed as forest officer in Travancore.

Vanchinathan was living in Travancore where he came to know about V.O.C, who was actively involved in the fight against the British for the rights of the oppressed. V.O.C greatly inspired Vanchinathan and the latter became his ardent follower. V.O.C was arrested in 1908 by the British on charges of sedition. This stirred the emotions of the freedom fighters of Tirunelveli and Tuticorin. In 1910, Robert Ashe started working as a district collector in Tirunelveli. It was during this period that people of North India were protesting against the British rule by taking part in the freedom struggle. The steps taken by Lord Curzon to suppress the growing unrest among Indians agitated the masses even more. Bal Gangadhar Tilak and Bipin Chandra Pal were arrested. Their extremist ideology awakened the Tamils against the British. Many freedom fighters of Tamil Nadu were also arrested at the same time. It is also believed that Ashe issued shoot at sight orders that worsened the situation. When Vanchinathan came to know about the ill-treatment of the people in prison he wanted to eliminate Collector Ashe whom he considered to be responsible for the prisoner's sufferings.

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The secret society Bharatha Matha Association which came into existence in 1910, constantly acted against the British Government. This society plotted the assassination of influential British men. Neelakanta Brahmachari established the first branch of Bharatha Matha Association in the princely state of Travancore. People were recruited from the Madras Presidency and they devised plans against the British government. In this endeavor, Vanchinathan was accompanied by his brother-in-law Shankar Krishna Aiyar who introduced the men to each other. This was how Vanchinathan was initiated into militant struggle for independence. The plan to murder Ashe was prepared secretly by a group of people from the Bharatha Matha Organization which comprised members like Madaswamy Pillai, Arumugham Pillai, Neelakanda Pramachari, Azahappa Pillai and Vanchinathan. Among them Vanchinathan took up the responsibility of killing Ashe.

The preparation of Ashe's assassination began in January 1911. Vanchinathan took a three month leave from his job and went to Pondicherry to receive training from V.V.S Iyer. It was in Pondicherry that Vanchinathan learnt how to fire a revolver among other things. The plot to murder Ashe was drawn. All the particulars about him were collected. In the morning of 11 June 1911 Ashe with his wife Mary left Tirunelveli for Kodaikanal in a train to visit his children. When the train reached Maniyachi, Vanchinathan boarded the compartment in which Ashe and his wife were travelling. He assassinated Ashe with an automatic pistol, jumped out of the train and ran into a platform latrine where he shot himself to death. Sankara Krishna Iyer who had accompanied Vanchinathan to the railway station quietly left the scene.

Ashe's murder was the first political assassination of the freedom movement of South India. It is seen as a watershed in the freedom struggle in Tamil Nadu. In a region short of patriotic martyrs, Vanchinathan, evoked the image of a selfless young man who laid down his life for the country.

14.2.4 Subramania Siva

Subramania Siva was a freedom fighter, poet and author from Madurai. He was born on 4 October 1884 in a Brahmin family at Batlagundu near Dindigul in erstwhile Madurai district of Madras Presidency to Rajaram Iyer. Early on in his childhood, Siva developed passion and love for the country and despised the British. He followed the ideals of Bal Gangadhar Tilak and was a devotee of Ramakrishna Paramhansa and Swami Vivekananda. He was opposed to the ideology of non-violence of Mahatma Gandhi. He believed that only an armed revolt could liberate India from the British rule.

In 1906, Siva was inspired by the speech of Sri Thahurkhan of the Arya Samaj in Trivandrum. He persuaded a number of young men like himself to join the freedom struggle, by establishing an organization 'Dharma Paribalana Samaj' in Trivandrum in 1907. He used this platform to deliver motivational speeches for inspiring the youth to fight against the British. This led to his first brush with authority,

as the British government sentenced him to six years of severe imprisonment in 1908. When he was in the witness box, Subramanya Siva freely exposed the British and showed them their true colors. He described the British Government as 'tyrannical'. The judge subjected him to 10 years of rigorous imprisonment. His family lived in utter poverty as a result of his life in prison. However, his journal *Gnanabhamu* helped him to keep the freedom struggle alive while in prison. Siva aided labour agitations in Madras, Calcutta, Tuticorin and Tirunelveli. In combination with the freedom struggle, another movement gained prominence. This was Tanittamil Iyakkam, which is thought to be a cultural expression of a political movement.

In his writings, Siva believed that genuine Tamil revival had to coincide with an 'all-India perspective'. Congress also tried to revive the national languages in 1915 at a reception held in Mayuram when Mahatma Gandhi responded to a welcome address presented in English: 'Nationalism cannot be developed by killing our national languages and using English in their place'. Subramaniya Siva, during his times, witnessed many educated fellow Bharatiyas hardly having any admiration for their mother tongue Tamil. Apart from raising his voice against supremacy of the British, he worked hard towards inculcating the love for Tamil among the natives. He himself was familiar in Sanskrit and other Indian languages. But according to him, by not learning, speaking, or writing in the mother tongue, one will not be able to do justice towards learning of other languages. To him, giving up the mother tongue was equivalent to committing suicide and a crime. Siva's drive for the Tanittamil literary movement put Tamil language at the forefront, politically. His writings inspired generations by granting the language its independence, and by virtue of that, its sweetness.

Siva planned on constructing a temple for 'Bharat Mata' in 1921 and laid the foundation stone in Papparapatti in the present Dharmapuri district of Tamil Nadu two years later. However, he was afflicted by leprosy in prison after which he was transferred to Salem jail. The British officials did not transfer him via train or vehicle. Instead, he was forced to walk barefoot, due to which he developed sores on his feet. During this period, he stayed hungry for many days and slept in the open. He succumbed to the disease on 23 July 1925 at the age of 41.

Check Your Progress

1. Which nationalist leader was also known as 'Kappalotiya Tamizhan'?
2. How did V.O.C challenge the monopoly of the British in the Indian shipping sector?
3. Who is also referred to as 'Mahakavi Bharathiyar'?
4. In which year was the Bharatha Matha Association formed?
5. Who formed the 'Dharma Paribalana Samaj'?

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14.3 THE LATER PHASE

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In the later phase of the freedom movement in Tamil Nadu, Rajaji, Sathaimurthy and Kamraj played a vital role.

14.3.1 Rajaji

Chakravarti Rajagopalachari, popularly known as **Rajaji or C.R.**, was an Indian politician, freedom fighter, historian, lawyer, writer and statesman. He was born on 10 December 1878 in the village of Thorapalli village near Hosur in Salem district of Tamil Nadu. His mother was Shringaramma and his father Chakravarti Iyengar was not only the village Munsiff but also a great scholar in the Vedas, Puranas, and other Sanskrit lore. Rajaji completed his primary education in his native village and then joined the District Board High School at Hosur. He graduated from Central College, Bangalore, and secured a degree in Law from Presidency College, Madras. In 1900, he started practicing law in Salem; consequently, he became popular and also earned fame as an advocate. He married Alamelu Mangammal at the age of twenty.

On entering politics, he became a member of the Salem Municipal Council; He later became the President of this council. As soon as he joined the council, the local body received a new impetus. He joined the Indian National Congress and participated in the agitations against the Rowlatt Act. He also took part in the Non-Cooperation movement. He was the General Secretary of the Indian National Congress from 1921-22. For two decades from 1922, he continued as a working committee member. He became the frontline leader of the Congress, and was a confidante of Mahatma Gandhi. He actively participated in various Satyagraha movements like the Vaikom Satyagraha and was imprisoned several times. During the Civil Disobedience Movement in 1930, he led the Vedaranyam Salt Satyagraha in response to the Dandi March and began making salt on seashore.

In 1937, when the Congress participated in the elections for the first time, Rajagopalachari was elected as the Chief Minister of the Madras Province. He served until 1940 and resigned after Britain's declaration of war on Germany. He later advocated co-operation with Britain's war effort and opposed the Quit India Movement. He quit the Congress in 1942 but later re-joined in 1945. He favored talks with both Muhammad Ali Jinnah and the Muslim League and proposed what later came to be known as the **C. R. formula**. In 1946, Rajagopalachari was appointed as the Minister of Industry, Supply, Education and Finance in the Interim Government of India. He became the Governor of West Bengal from 1947 to 1948. When Lord Mountbatten returned to Britain, Rajaji became the Governor-General of free India from 1948 to 1950. He served as the Union Home Minister from 1951 to 1952 and as Chief Minister of Madras state from 1952 to 1954.

In 1959, Rajaji resigned from the Indian National Congress and founded the Swatantra Party, which fought against the Congress in the 1962, 1967 and 1971 general elections. He was instrumental in establishing a united Anti-Congress front in Madras state under C. N. Annadurai, which swept the 1967 elections. He died on 25 December 1972 at the age of 94.

14.3.2 Sathiamurthy

Sundara Sastri Sathiamurthy was an Indian freedom fighter and politician. He was born on 19 August 1887 at Tirumayam in Pudukkottai state. He was a fine and diligent student at school, a trait which he carried on into his political career. He graduated from Madras Christian College with B.A degree and went on to study law at the Madras Law College. He entered politics at an early age after winning his college elections. He later practiced law as an advocate before taking part in the nationalist movement.

Sathiamurthy joined the Indian National Congress at a time when the party advocated racial equality between Europeans and Indians of all creeds and castes. They demanded Dominion Status within the British Empire, which the British rulers had denied. In 1919, he was chosen as a delegate by the Congress to represent the Joint Parliamentary Committee (of the UK) to protest against the Rowlatt Act and the Montague–Chelmsford Reforms. He vouched for constitutional government and parliamentary democracy in India. He was opposed to Mahatma Gandhi's ideology in the 1920s and was not in favor of participating in the colonial legislature. He was given the epithet 'Dheerar'. Sathiamurthy was one of the leaders of the Swarajists, along with C.R Dar and Motilal Nehru.

Like many other prominent Indian patriots, Sathiamurthy was arrested and incarcerated several times by the British. In 1930, he hoisted the Indian flag atop the Parthasarathy Temple at Chennai and was arrested for that act. It was the result of Sathiamurthy's efforts in the legislature that the Congress won the 1937 elections to the Madras Legislative Assembly. When he became the Mayor of Madras in 1939, the Second World War had begun. The city of Madras was experiencing acute water shortage. He tried to pressurize the British Government and Governor into accepting the proposal of Madras Corporation for building a reservoir in Poondi, about 50 km west of the city, to increase the water supply. In those days, the tenure of Mayor was only for a year but as a result of his diplomacy in dealing with the British Governor and his administrative abilities, the foundation stone of Poondi reservoir was laid within eight months. It was completed in 1944. Unfortunately, Satyamurti did not live to see his efforts bear fruition. The reservoir is today named Sathiamurthy Sagar.

Sathiamurthy also actively participated in the Swadeshi movement and was arrested in 1942 for performing 'Individual Satyagraha' at the height of the Quit India Movement. After the trial, he was deported to a jail in Nagpur. During the

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journey to Nagpur he suffered a spinal cord injury and was hospitalised in Madras. He succumbed to his injuries at Madras on 28 March 1943 at the age of 55. He was a great politician of rare abilities, deeply mourned by his colleagues and the people of Madras Presidency, to whom he had dedicated his life to bringing freedom and justice. The well-known Madras newspaper *The Hindu* dedicated a column to Sathiamurthy under the caption 'Tribune of the people'. It said, 'He was a born freedom-fighter, a leadmine fighter as the Scots say, to whom the fight was the thing'.

14.3.3 Kamraj

Kumaraswami Kamaraj was a freedom fighter and statesman. He was born on 15 July 1903 in Virudhunagar, Tamil Nadu in the family of Nadar caste. He was initially enrolled in a traditional school in 1907 and in 1908 he was admitted to Yenadhi Narayana Vidhya Salai. He was later enrolled in Virudupatti High School in 1909. His father Kumaraswami, who was a coconut merchant, died when Kamaraj was only six years old. His mother Sivakami Ammal was forced to support the family. When Kamraj was 12 years old, he dropped out of school to support his mother.

Kamraj worked in his uncle's cloth shop in 1914 and during that time he started attending public meetings and processions relating to the Indian Home Rule Movement. He developed interest in politics by reading newspapers. The Jallainwala Bagh massacre proved to be a turning point in his career. He decided to fight for freedom from the British rule. He joined the Indian National Congress in 1920 as a full-time political worker when the Non-Cooperation Movement (1920–22) led by Mahatma Gandhi was gaining momentum. He organized public meetings at Virudhunagar for Congress leaders in 1921. In the same year he met Mahatma Gandhi for the first time. He participated in the boycott of Prince of Wales visit to India in 1922. He participated in the Nagpur Flag Satyagraha between 1923 and 1925. He started the Sword Satyagraha in Madras in 1927 and was also chosen to lead the Neil Statue Satyagraha. However, it was later given up due to Simon Commission boycott.

Kamraj participated in the Salt Satyagraha in 1930 led by Rajagopalachari at Vedaranyam. The British government sentenced him to two years in prison. He was released in 1931 as a result of the Gandhi-Irwin Pact. Under his leadership, processions and demonstrations were held every day in Virudhunagar. He was arrested again in 1932 and sentenced to one year of imprisonment. He was falsely charged in the Virudhunagar bomb case in 1933 which later on proved to be baseless. In the 1937 elections, he entered the Assembly by winning the Sattur seat.

The Governor of Madras, Sir Arther Hope was collecting contributions to fund for World War II. Kamraj carried out a campaign throughout Madras asking

the people not to contribute to the war funds. He was again arrested in December 1940 and was sent to Vellore Central Prison; he was released in November 1941. He attended the All India Congress Committee in Bombay in 1942 and returned to spread the message of the Quit India Movement. He was imprisoned several times between 1942 and 1945 for his prominent role in the Congress Party's large-scale Quit India campaign against British rule. He used his time in prison to give himself the education he had not received as a child. This was his last prison term.

In 1947, Kamraj joined the Working Committee of the national party, and remained associated with that group until 1969. He was also a member of the Constituent Assembly which in 1946 drafted the constitution of India. Kamaraj contested the first elections to the Lok Sabha in 1951 and won a seat. In 1954 he was elected as Chief Minister of Madras, and in 1957 he won a seat in the state legislative assembly. After the Chinese invasion of India in 1962, the popularity of the Congress party began to diminish. The Congress Party failed in a few interim elections. So Kamraj proposed a plan in which he stated that the senior leaders of the party should forego their ministries and come forward to work towards strengthening and revitalizing the party. This plan came to be known as the **Kamraj Plan**. It was approved by Jawahar Lal Nehru as well. Kamraj was defeated in the 1967 state legislative elections. In January 1969, he won a by-election to the Lok Sabha. Kamaraj died due to heart attack at his home on 2 October 1975.

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Check Your Progress

6. How did Sathiamurthy tackle the problem of water shortage in Tamil Nadu?
7. What was the Kamraj Plan?

14.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Vallinayagan Ulaganathan Chidambaram was popularly known as V.O.C. He was endearingly known as 'Kappalotiya Tamizhan' (The Tamil Helmsmen—The Tamil who steered the ship).
2. V.O.C launched of India's first indigenous and comprehensive shipping service in 1906 to break the monopoly of the British in the Indian shipping sector. With the help of Aurobindo Ghosh and Bal Gangadhar Tilak, V.O.C purchased two steamships, S. S. Gaelia and S. S. Lawoe, to start his shipping company. V.O.C's ships started regular services between Tuticorin and Colombo which greatly infuriated the British.
3. Subramannia Bharati is also referred to by the name of 'Mahakavi Bharathiyar' meaning 'Great Poet of Tamil'.

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4. The Bharatha Matha Association was formed in 1910.
5. Siva persuaded a number of young men like himself to join the freedom struggle, by establishing an organization ‘Dharma Paribalana Samaj’ in Trivandrum in 1907.
6. Sathiamurthy pressurized the British Government and Governor into accepting the proposal of Madras Corporation for building a reservoir in Poondi, about 50 km west of the city, to increase the water supply. In those days, the tenure of Mayor was only for a year but as a result of his diplomacy in dealing with the British Governor and his administrative abilities, the foundation stone of Poondi reservoir was laid within eight months. It was completed in 1944.
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14.5 SUMMARY

- The first resistance to the British was offered by V.O.C, Subramannia Bharathi, Vanchinathan and Subramania Siva.
- Vallinayagan Ulaganathan Chidambaram was popularly known as V.O.C. He was endearingly known as ‘Kappalotiya Tamizhan’ (The Tamil Helmsmen—The Tamil who steered the ship).
- V.O.C was influenced by Swami Vivekananda’s ideology and he wanted to do something for India. At Ramakrishna Math, he met the great poet Bharatiyar, who became his very close friend.
- In 1905, V.O.C entered active politics by joining the Indian National Congress. During this time, the Swadeshi movement in India was at its height. V.O.C wanted to expand the reach of Swadeshi movement in India and make the common Indian man aware of the flawed policies of the British government.
- V.O.C’s biggest achievement was the launch of India’s first indigenous and comprehensive shipping service in 1906 to break the monopoly of the British in the Indian shipping sector. With the help of Aurobindo Ghosh and Bal Gangadhar Tilak, V.O.C purchased two steamships, S. S. Gaelia and S. S. Lawoe, to start his shipping company. V.O.C’s ships started regular services between Tuticorin and Colombo which greatly infuriated the British.

- V.O.C successfully led a strike by the workers of the Coral Mill in Thoothukudi on 23 February 1908. The workers wanted better working conditions and a hike in wages. The British became increasingly concerned about V.O.C's growing popularity and a British official Winch asked him to assure that he would not participate in any political revolt. When V.O.C refused, he was arrested with Shiva on 12 March 1908 and placed in detention.
- Chinnaswami Subramannia Bharathi was a Tamil poet, freedom fighter and social reformer from South India. He was born on 11 December 1882 at Ettayapuram in Tuticorin District to Chinnaswamy Iyer and Lakshmi Ammal.
- Subramannia Bharathi is considered a national poet due to his plethora of poems which were patriotic in tone. In these poems, he encouraged the people to join the freedom struggle and work enthusiastically for the liberation of the country. Instead of merely being proud of his country, he also outlined his vision for a free India.
- Subramannia Bharathi's contribution to Indian freedom struggle will be celebrated for the coming generations. During his life time when freedom movement reached its zenith he not only roused patriotic zeal but also touched every aspect of human life by means of his poems and writings. That is why he is called 'Mahakavi' (Great Poet).
- Vanchinatha Iyer, popularly known as Vanchinathan or Vanchi, occupies a permanent place in the history of freedom struggle in Tamil Nadu.
- Vanchinathan was living in Travancore where he came to know about V.O.C, who was actively involved in the fight against the British for the rights of the oppressed. V.O.C greatly inspired Vanchinathan and the latter became his ardent follower.
- V.O.C was arrested in 1908 by the British on charges of sedition. When Vanchinathan came to know about the ill-treatment of the people in prison he wanted to eliminate Collector Robert Ashe whom he considered to be responsible for the prisoner's sufferings.
- The secret society Bharatha Matha Association which came into existence in 1910, constantly acted against the British Government. This society plotted the assassination of influential British men. The plan to murder Robert Ashe, the British collector, was prepared secretly by a group of people from the Bharatha Matha Organization.
- Vanchinathan assassinated Ashe with an automatic pistol, jumped out of the train and ran into a platform latrine where he shot himself to death. Sankara Krishna Iyer who had accompanied Vanchinathan to the railway station quietly left the scene.

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- Subramania Siva was a freedom fighter, poet and author from Madurai. He was born on 4 October 1884 in a Brahmin family at Batlagundu near Dindigul in erstwhile Madurai district of Madras Presidency.
- Siva persuaded a number of young men like himself to join the freedom struggle, by establishing an organization ‘Dharma Paribalana Samaj’ in Trivandrum in 1907. He used this platform to deliver motivational speeches for inspiring the youth to fight against the British. This led to his first brush with authority, as the British government sentenced him to six years of severe imprisonment in 1908.
- In combination with the freedom struggle, another movement gained prominence. This was Tanittamil Iyakkam, which is thought to be a cultural expression of a political movement.
- In the later phase of the freedom movement in Tamil Nadu, Rajaji, Sathaimurthy and Kamraj played a vital role.
- Chakravarti Rajagopalachari, popularly known as Rajaji or C.R., was an Indian politician, freedom fighter, historian, lawyer, writer and statesman. He was born on 10 December 1878 in the village of Thorapalli village near Hosur in Salem district of Tamil Nadu.
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- Rajaji quit the Congress in 1942 but later re-joined in 1945. He favored talks with both Muhammad Ali Jinnah and the Muslim League and proposed what later came to be known as the C. R. formula.
- Sundara Sastri Sathiamurthy was an Indian freedom fighter and politician. He was born on 19 August 1887 at Tirumayam in Pudukkottai state. He was a fine and diligent student at school, a trait which he carried on into his political career.
- Like many other prominent Indian patriots, Sathiamurthy was arrested and incarcerated several times by the British. In 1930, he hoisted the Indian flag atop the Parthasarathy Temple at Chennai and was arrested for that act.
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hospitalised in Madras. He succumbed to his injuries at Madras on 28 March 1943 at the age of 55.

- Kumaraswami Kamaraj was a freedom fighter and statesman. He was born on 15 July 1903 in Virudhunagar, Tamil Nadu in the family of Nadar caste.
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14.6 KEY WORDS

- **Ideology:** It is a set of beliefs or philosophies attributed to a person or group of persons.
- **Sedition:** It is the use of words or actions that is aimed at encouraging people to act against a government.
- **Assassination:** It is the act of deliberately killing a prominent or important person, such as heads of state, heads of government, politicians, etc.

14.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Give a brief sketch of V.O.C's political career.
2. How did Subramannia Bharathi use his poetic skills to further the ideals of the freedom movement?
3. Why did Subramania Siva emphasize on the importance of national languages over the English language?
4. What were the political achievements of Sundara Sastri Sathiamurthy?

Long-Answer Questions

1. Discuss the early phases of the freedom struggle in Tamil Nadu.
2. Examine the situation that led to the assassination of Robert Ashe.
3. Describe the political contributions of Rajaji, Sathiamurthy and Kamraj.

14.8 FURTHER READINGS

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