

**Theme One**  
**Bricks, Beads and Bones**



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**Subsistence Strategies of Harappan**

Sources:- Archaeological

Study of Archaeo -Botanists

Ate a wide range of plant products- It included, wheat, barley, millet, rice etc.

Study of Archaeo -Zoologists

Bones of cattle, sheep, buffalo etc indicates the domestication of animals.

Bones of wild animals like boar, deer etc indicates their engagement in hunting.

Sources which indicates practice of agriculture.

- \* Terracotta models of plough have been discovered from Banawali and Cholistan.
- \* Ploughed field at Kalibangan in Rajasthan.
- \* Traces of canals at Shortugai in Afganistan.
- \* Water reservoirs at Dholavira in Gujarat.

**Mohanjodaroro- A planned urban centre.**

Town planning is the most important feature of Harappan Civilization. All cities were the product of careful planning.

The city of Mohanjodaro is divided into two sections

1. The Citadel.
2. The Lower Town.

The citadel area is built upon a plat form. This area is protected by a wall. Public buildings were constructed on it. Important public buildings in the citadel area were the granary and the Great Bath. The existence of granary indicates the surplus agricultural production and effective way of procuring and storage.

Great bath of Mohenjodaro is a large rectangular tank. There were steps in two sides to reach the surface of water. There were rooms in the sides. Fresh water to the tank was taken from a nearby well. Facilities were there to remove bad water. Scholars are of the view that it was built for some kind of special ritual bath.

The lower towns were the main residential area. The houses were of different types. Many of the houses had a courtyard, many rooms and bricks paved bathrooms. The remains of staircases indicates the existence of houses with second storey. Many houses had wells. More than 700 wells were excavated from Mohenjodaro.

Effective drainage system was another important feature of Harappan towns. The roads were turned to right angles. Because of this cities were divided into many rectangular blocks. Drains were built into the sides of the streets. The waste water from the houses was flowing to the drains in cities. The drains were covered with loose bricks so that it could be removed and cleaned. Drainage system is

an indicator of Harappan engineering skill.

### **Tracking Social Differences.**

Archaeological studies in different sites shed light to some aspects of social life of Harappan people. The study of burial system is a strategy used by scholars to identify the social conditions.

The study of artefacts is another strategy to identify the social differences. The artefacts collected from the sites are classified into two, utilitarian and luxurious. Utilitarian objects are objects of daily use. Luxurious goods are rare and made of costly goods or non local goods

### **Crafts and Technology**

Variety of artefacts from different sites reveals the craft skill of Harappan people. Chanhudaro was a major centre of craft production.

The Harappans were experts in bead-making. To make beads they used different kinds materials like carnelian, jasper, sapphire, crystal, lime stone etc.

Nageswar and Balakot were the centres for making shell objects. These settlements are near to the coast. Bangles, ladles, and inlay made at these centres were taken to other settlements.

### **Identifying Centres of Craft Production**

To identify centres of craft production, archaeologist usually took for the following.

1. Availability of rawmaterials.
2. Instruments or tools for making the artefacts.
3. Incomplete things, whose manufacturing process is not finished.
4. Waste materials.

### **Centres of Raw materials**

The Harappans collected raw materials from the following sites.

1. Shells from Nageswar and Balakot.
2. Steatite from Rajasthan.
3. Lapis Lazuli from Shortughai in Afganistan.
4. Copper from Khetri in Rajasthan.
5. Gold from South India.



### **Contact with distant areas ( Foreign Trade)**

The Harappans had trade relationship with Oman and Mesopotamia. The major archaeological evidences that support the Harappan contact with foreigners are the following.

1. Chemical analysis indicates the presence of nickel both in Omani Copper and Copper objects collected from Harappan settlement.
2. Archaeologist got large Harappan made jar from Oman.

3. Mesopotamian literary works mention contact with Dilmun, Megan and Meluha. The Meluha may be Harappa.

4. The depictions of ships and boats on Harappan seals.

### **Indus Seals**

The most important artefact in the Harappan civilization is their seals. The seals are made of steatite. Seals contain certain letters and pictures. It is from these seals that we learnt about their agriculture, animals, birds, trees, dress, religious faiths and foreign trade.

Harappans used seals and sealings to identify the goods that sent from one place to another. The sealings convey the identity of the sender.

### **Indus Script**

The Harappans knew writing. What we know about the Harappan script is from their seals. On the seals generally there is a single line writing, probably containing the name and title of the owners. Most inscriptions are short, the longest containing about 26 signs. The Harappan script does not have any orderly alphabet. It has a number of signs. It is believed that there are between 375 and 400 signs in it. The script was written from right to left. Writings are also found on copper tools, rims of jars, copper and terracotta tablets, bone rods etc.

### **Weights**

For exchange of goods Harappans used weights made of a stone called chert and generally cubical with no markings. The lower denominations of weights were binary, while the higher denominations followed the decimal system.

### **The End of the Civilization**

Around 1800 BCE most of the mature Harappan settlements declined. The scholars put forward different arguments like

- \* Deforestation
- \* Climatic change
- \* Excessive floods
- \* Changes in the course of river
- \* Drying up of rivers
- \* Over use of landscape
- \* Aryan invasion etc.

### **Aryan invasion and the ruin of Harappan Civilization**

Mortimer Wheeler believes that the Aryan attack destroyed Harappan culture. Skeletal remains discovered from some parts of Mohenjodaro are the main evidence to support this view. Wheeler also tried to connect this evidence to Rigveda. The warlord of the Aryans is Lord Indra. Indra is also called Purandaran, which means one who destroys fortress. It is based on this Wheeler argued that Harappan culture was destroyed by the Aryans.

## **Theme Two Kings, Farmers and Towns**

### **Magadha- First among the sixteen Mahajanapadas**

Among the sixteen Mahajanapadas, Magadha emerged as the most powerful one. Factors responsible for the rise of Magadha are the following.

1. The soil of the Magadha was very fertile and this promoted progress in agriculture.
2. Magadhan region was rich with iron deposits. Availability of iron enabled the Magadhans to make tools and weapons.
3. River Ganges provides means of communication and transport.
4. Strategic location of capital city- Rajagaha (the Prakrit name for present day Rajgir in Bihar), the early capital was protected by hills. Pataliputra, the second capital was protected by rivers.
5. Elephants, an important factor in war, were easily available from forest.
6. Magadha had powerful and ambitious rulers like Bimbisara, Ajatashatru and Mahapadmananda.

### **An Early Empire- Mauryan Empire**

Magadha was the most powerful among the sixteen Mahajanapadas later transformed as Mauryan Empire. Chandragupta established Mauryan Empire in 321 BC defeating Dhanananda, the Nanda ruler of Magadha. Chandragupta Maurya extended his empire to Afghanistan and Baluchistan and established an extensive empire. The capital of Mauryan empire was Pataliputra (now Patna in Bihar). Chandragupta Maurya succeeded by his son Bindusara. He was succeeded by his son Asoka, who was the greatest ruler of Mauryan Empire. Asoka conquered Kalinga (present-day coastal Orissa) in 261 BCE.

### **Sources for the reconstruction of the Mauryan Empire.**

Historians have used a variety of sources to reconstruct the history of Mauryan Empire. They are:-

1. Inscription of Asoka. Asoka was the first ruler who inscribed his messages to his subjects and officials on stone surfaces – natural rocks as well as polished pillars. ( Major rock edicts, minor rock edicts and pillar edicts)
2. Arthashastra of Kautilya.
3. Indica of Megasthenese. (Megasthenese – a Greek ambassador to the court of Chandragupta Maurya)
4. Jain, Buddhist and Puranic Texts.
5. Sculpture
6. Mudrarakshasa of Visakadutta.

### **Asoka's Dhamma**

To keep the empire intact and unite the people, Asoka propagated 'Dhamma' policy. The word Dhamma is the Prakrit form of Sanskrit word Dharma. Asoka conveyed Dhamma to his subjects through stone edicts. To spread the policy of Dhamma, he appointed special officer called Dhamma Mahamatras. The policy of Dhamma under lines:-

1. Respect Elders.
2. Non Violence or Ahimsa.
3. Religious Tolerance.
4. Charity.
5. Kind behaviour towards slaves and servants.



Dhamma aimed at maintaining peace, harmony, tolerance among the people. According to Asoka, “Dhamma would ensure the well being of the people in this world and the next”

### **Mauryn Adminstrative System.**

Mauryans had an extensive administrative system. The empire was huge and extensive. In the empire there were five important political centres. They were the Capital Pataliputra and four provincial centres Thosali, Taxila, Ujjayini and Suvarnagiri. Taxila and Ujjayini were situated along the trade routes to distance places. Suvarnagiri was important for tapping the gold mine of Karnataka.

Communication along both land and riverine routes was vital for the existence of the empire. Journeys from the centre to the provinces could have taken weeks.

Megasthenese says that to make the work of the army, there was a committee with six sub committees. Of these, one looked after the navy, the second managed transport and communication, the third was responsible for foot-soldiers, the forth for horses, the fifth for chariots and the sixth for elephants. The activity of the second subcommittee were rather varied: arranging for bullock carts to carry equipment, procuring food for soldiers and fodder for animals, and recruiting servants and artisans to look after the soldiers.

Asoka also tried to hold his empire together by propagating dhamma, the principles of which, as we have seen,

When historians began reconstructing early Indian history in the nineteenth century, the emergence of the Mauryan Empire was regarded as a major landmark. Nationalist leaders in the twentieth century regarded Asoka as an inspiring figure.

### **New Notions of Kingship**

#### ***Chiefs and kings in the south***

The new kingdoms that emerged in the Deccan and further south, including the chiefdoms of the Cholas, Cheras and Pandyas in Tamilakam proved to be stable and prosperous. The early Tamil Sangam texts contain poems describing chiefs and the ways in which they acquired and distributed resources.

Many chiefs and kings, including the Satavahanas who ruled over parts of western and central India (c. second century BCE -second century CE ) and the Shakas, a people of Central Asian origin who established kingdoms in the north-western and western parts of the subcontinent.

#### ***Divine kings***

In the post Mauryan period the idea of Kingship got associated with divine theory of state. The

notions of kingship they wished to project are perhaps best evidenced in their coins and sculpture. Kusana rulers claimed high status by adopting several strategies.

1. Construction of Colossal statues. Some historians feel this indicates that the Kushanas considered themselves godlike.
2. Adopted the title 'devaputra', or "son of god", possibly inspired by Chinese rulers who called themselves sons of heaven.
3. Performed huge sacrifices like aswameda.

By the fourth century there is evidence of larger states, including the Gupta Empire. Many of these depended on samantas, men who maintained themselves through local resources including control over land. They offered homage and provided military support to rulers.

Histories of the Gupta rulers have been reconstructed from literature, coins and inscriptions, including prashastis, composed in praise of kings in particular, and patrons in general, by poets. The Prayaga Prashasti, also known as Allahabad Pillar inscription, composed by Harisena, the court poet of Samudragupta. The Prayaga prashasti gave us a detailed account of the campaigns of Samudragupta.

### **Towns and Trade**

From 6<sup>th</sup> century BC many urban centers emerged in several parts of the country. Most of these centres were capital of Mahajanapadas. Some cities like Pataliputra were on riverine routes. Cities like Ujjayin and Taxila were along land routes, while cities like Puhar were near the coast. Many cities like Mathura were bustling centres of commercial, cultural and political activity.

A wide range of artefacts have been unearthed from these cities. These include fine pottery bowls and dishes, with glossy finish, known as Norther Black Polished Ware (NBPW), probably used by rich people.

Short votive inscriptions of second century BCE tell us about people who lived in towns: washing folk, weavers, scribes, carpenters, potters, goldsmiths, blacksmiths, officials, religious teachers, merchants and kings.

Guilds of Shrenis were organizations of traders and artisans. These guilds probably procured raw materials, regulated production and marketed the finished product.

From 6<sup>th</sup> century BC onwards Indians had brisk trade relationship with foreign states. The traders included peddlers and those who travelled in Bullock carts. The trade through sea was risky but profitable. The wealthy merchants were called 'Sethis' and 'Sathavahas' in Prakrit and 'Masattuvan' in Tamil. Indian textiles and spices enjoyed great demand in Rome.

### **Coins and Kings**

From 6<sup>th</sup> century BC onwards coins began to circulate in India. They are called punch marked coins. Punch marked coins were made of silver and copper. Some symbols are punched on the coins. They were issued by kings, merchants and bankers.

The Indo Greek rulers, who ruled north western India in second century BC issued coins containing names and images of Kings. The Kushanas were the earliest to issue gold coins.

Coins were also issued by tribal republics such as that of the Yaudheyas of Punjab and Haryana. Some of the most spectacular gold coins were issued by the Gupta rulers.

From 6<sup>th</sup> century onwards there was a shortage of gold coins. The shortage of gold coins indicate that there was some kind of economic crisis. This may be because of decline of Roman Empire and collapse of Roman trade.

### **Deciphering Inscriptions**

Inscriptions are a major source for reconstruction of history. But the deciphering of inscription is a big challenge to the scholars. Most scripts used to write modern Indian languages are derived from Brahmi.

Majority of Asokan inscriptions are in Brahmi script. From the late eighteenth century, European scholars aided by Indian pandits made many attempts to decipher Brahmi script. In 1838 James Prinsep successfully deciphered Asoka inscription in Brahmi.

In the inscriptions in north west India, Kharoshti script was used. Its decipherment was with the help of coins issued by Indo Greek rulers. These coins contain the names of kings both in Greek and Kharoshti script. The European scholars, familiar with Greek scripts compared the letters with Kharoshti. Thus the inscription in Kharoshti scripts were deciphered.

### **Limitations of inscriptional evidences**

Inscriptions are generally considered as a major source for historical studies. But they have some limitations.

1. In inscriptions letters are very faintly engraved.
2. Inscription may be damaged or letter missing.
3. It is not easy to find out exact meaning of words.
4. Numerous inscriptions still remain un deciphered.
5. Inscriptions generally kept silence about the life of common man.
6. Above all, the content of inscriptions invariably project the view points of the person who commissioned it.

## **Theme Four Thinkers, Beliefs and Buildings**

### **The Background: Sacrifices and Debates**

The mid-first millennium BC is often regarded as a turning point in world history. It saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece, and Mahavira and Gautama Buddha in India.

Mahavira and Buddha questioned the authority of the Vedas, that supported yagas and sacrifices. Yagas were an important feature of religious life. As a part of these yagas, animals were slaughtered on a large scale. The slaughtering of cattles effected agricultural operations, because the cattles were the backbone of cultivation.

New questions, debates and discussions were aroused on sacrificial traditions. The debates on

Vedic sacrifices were taking place in the Kutagarasala (literally, a hut with a pointed roof or in groves where travelling mendicants halted). If a philosopher succeeded in convincing one of his rivals, the follower of the later also became his disciples. So support for any particular sect could grow and shrink over time.

## **Buddhism**

Gautama Buddha is the founder of Buddhism. His real name was Sidhartha. He was the son of Suddhodana, the head of the Sakya clan. Sidhartha was born at Lumbini near kapilavastu.

He had a sheltered upbringing within the palace, insulated from the harsh realities of life. One day he persuaded his charioteer to take him to the city. His first journey into the world outside was traumatic. He saw four great sights – an old man, a sick person, a dead body and a homeless mendicant. These sights upset Sidhartha. He decided to follow the path of the ascetic. Soon he left the palace seeking the Ultimate Truth. This incident in the life of Buddha is known as the 'Great Renunciation'.

He explored several paths but after several days of meditation he attained enlightenment. After this Sidhartha came to be known as Buddha or 'the enlightened one'.

According to Buddhism philosophy, the world is transient (anicca) and constantly changing; it is also soulless (anatta) as there is nothing permanent or eternal in it.

The basis of Buddhism is 'Four Arya Satya' (Four Noble Truths).

1. The world is a sorrowful place.
2. Desire are the cause of sorrow.
3. If we deny our desire, we can avoid sorrow.
4. By following Astanga Marga, one can over come sorrow. The Astanga Marga are: right word, right deed, right life, right efforts, right memory, right view, right decision and right meditation.

It is by following 'Moderate Path' between severe penance and self-indulgence that human beings can rise above these worldly troubles.

The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and nibbana, literally the extinguishing of the ego and desire.

## **The Buddhist Sanga**

Buddha founded Sanga, an organisation of monks. These monks lived simply, and possessed only the essential requisites for survival. As they lived on alms, they were known as bikkhus. Initially, only men were allowed into the sangha, but later women were also admitted in Sangas. They were known as bhikkhuni. The Buddha's foster mother, Mahaprajapati Goutami was the first woman to be included as bhikshuni. The women entered the sanga became 'theris'(respected women).

## **Spread of Buddhism**

Buddhism grew rapidly both during the life time of Buddha and after his death. The following were the reasons

1. The quickly changing social environment and the dissatisfaction of the people with the



existing religious practices.

2. Buddhism gave preference to values and conduct more than to birth. It rejected the caste system.

3. The emphasis on metta (fellow feeling) and Karuna (compassion) especially for those who were younger and weaker.

4. It got support of kings like Asoka, Kanishka etc.

### **Chaityas**

From the very early times, people used to consider some places as sacred. For example, Lumbini (Where Buddha was born), Bodh Gaya (Where Buddha attained enlightenment), Saranath (Where Buddha gave his first sermon), Kusinagara (Where Buddha attained nibbana). Small shrines constructed in holy places were known as Chaityas.

### **Stupas**

The mounds where relics of Buddha such as his bodily remains or objects used by him were buried are known as Stupas. Even before the coming of Buddhism, the practice of making stupas was in existence. Later it became attached to Buddhism. Since they are built over the remains of Buddha or the things he used. They are worshipped as a sign of Buddha and Buddhism.

According to a Buddhist text, 'Asokavadana', Asoka distributed portions of the Buddhas relics to every important towns and ordered the construction of Stupas over them. By the second century BC, a number of stupas, including those at Bharhut, Sanchi and Saranath had been built.

The Stupa originated as a simple semi-circular mound of earth, latter called anda, Gradually, it evolved into a more complex structure. Above the anda was the harmika, a balcony like structure that represented the abode of the gods. Arising from the harmika was a mast called the yashti, often surrounded by a chhatri or umbrella.

The Sanchi Stupa is situated on top of a hill near Bhopal in Madhy Pradesh. It was John Marshal, who played vital role in bringing it to the attention of the world. The Bhopal rulers, Shahjahan Begum and Jehan Begum, provided money for the preservation of the stupas. John Marshal dedicated his important volumes on sanchi to Sultan Jehan.

The following events will give a picture of the discovery and fate of stupa at Amaravati.

In 1796, a local Raja wanted to build a temple upon the ruins of stupa at Amaravati. In 1854, Walter Elliot, the commissioner of Guntur (Andhra Pradesh), visited Amravati and collected several sculpture panels and took them away to Madras. By the 1850s, some of the slabs from Amravati had begun to be taken to different places: to the Asiatic Society of Bengal at Calcutta, to the India Office in Madras and some even to London. Many of these sculptures were seen adorning the garden of British administrators.

Amaravati stupa was discovered before the discovery at Sanchi. But scholars were not then aware of the importance of preserving the historical monuments. Sanchi was discovered in 1818. Of the four doors, three were still intact. The fourth was lying down. The mound did not have any damage. The Europeans tried to take away the doors to London or Paris, but because of the timely interference of the rulers in Bhopal they were protected. But the stupa of Amaravati still remains as a small mound.

It has lost all its past glory.

## **Jainism**

Vardhamana Mahavira is considered as the founder of Jainism. The basic philosophy of the Jaina was already in existence in North India before the birth of Vardhamana Mahavira. According to Jaina tradition Mahavira was preceded by 23 other Thirthankaras.

The important principles of Jainism are:

- \* All things in the world have life. Even stones, rocks and water have life and soul.
- \* Ahimsa: Non injury to living beings especially to humans, animals and plants.
- \* The ultimate aim of human life is nirvana or getting moksha.
- \* Karma causes birth and rebirth. If one wants to get moksha, his karma should be right. Only through the Trirathnas – right knowledge, right action and right faith – one can acquire moksha.
- \* Jaina monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.

## **Mahayana Buddhism**

From the first century CE, different changes took place in the Buddhist ideas and practices. This resulted the division of Buddhism into two – Hinayana and Mahayana.

Hinayana means lesser vehicle. Hinayana followed the basic principles of Buddhism. They continued using Pali to propagate their faith.

Mahayana means Great Vehicle. They followed new principles and code of conduct. Worshiping of idols of Buddha and the Bodhisattas became a part of their tradition. The Mahayana followers considered Buddha as a saviour and started worshiping like a god. They prayed to him for moksha and guidance.

## **Theme Five Through the Eyes of Travellers**

### **Al-Biruni and the Kitab-Ul-Hind**

Al-Biruni was born in 973, in Khwarizm in present day Uzbekistan. He was well versed in several languages. In 1017 Sultan Mahmud invaded Khwarizm and Al-Biruni was taken back to Ghazni, where he developed an interest on India. When the Punjab became a part of the Gaznavid empire, he travelled widely in the Punjab and Northern India.

Al-Biruni spent many years in the company of Brahmins priests and scholars. He learnt Sanskrit and studied religious and philosophical texts. He was familiar with translations and adaptations of Sanskrit, Pali and Prakrit texts. Al-biruni's expertise in several languages allowed him to



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compare languages and translate texts. He translated several Sanskrit works, including Patanjali's work on grammar, into Arabic. For his Brahmana friends, he translated the works of Euclid (a Greek Mathematician) into Sanskrit.

Kitab-ul-Hind is the travel account of Al-Biruni. Written in Arabic, it is divided into 80 chapters and demonstrates various subjects and informations of 11<sup>th</sup> century India. Generally Al-Biruni adopted a distinctive structure in each chapter, beginning with a question, following with a description based on Sanskrit traditions, and concluding with a comparison with other cultures. Kitab-ul-Hind was Translated into English by E.C.Sachau.

Al-Biruni faced some problems in understanding and writing about India. He pointed out many 'barriers' such as:

1. Language.
2. Differences in religious beliefs and practices.
3. The attitude of the local population towards the foreigners.

Al-Biruni gives a detailed description of caste system in India. He tried to explain the caste system by looking for parallels in other societies. He noted that in ancient Persia four social categories were recognized. They were:

1. Knights and Princes.
2. Monks, fire-priests and lawyers.
3. Physicians, astronomers and other scientists.
4. Peasants and artisans.

He opined that social divisions were not unique to India. In spite of his acceptance of Brahmanical description of caste system, Al-Biruni disapproved the notion of pollution. To him it was contrary to the laws of nature.

### **Ibn Battuta's Rihla**

Ibn Battuta's book on travels, called Rihla, written in Arabic, provides extremely rich and interesting details about the social and cultural life in the subcontinent in the fourteenth century.

Ibn Battuta was born in Tangier, a city in Morocco. Travelling overland through central Asia, he reached Sind in 1333 and then Delhi through Multan and Uch. Impressed by his scholarship, Muhammed bin Tughlaq, Sultan of Delhi appointed him as the qazi of Delhi. He remained in that post for several years. When Ibn Battuta returned, the Moroccan ruler deputed Ibn Juzayy to record his stories.

Ibn Battuta described every thing that impressed and excited him because of its novelty. Some of the best example of Ibn Battuta's strategies of representation are evident in the ways in which he described the coconut and the paan. To him the nuts of coconut tree resembles a man's head.

Ibn Battuta described Delhi as a vast city, with great population, the largest in India. Daulatabad in Maharashtra was no less, and easily rivalled Delhi in size.

The bazaars were not only places of economic transactions, but also the hub of social and cultural activities. Most bazaars had a mosque and a temple, and in some of them at least, spaces were marked for public performances by dancers, musicians and singers.

According to Ibn Battuta Indian postal system was so efficient. There were two types of posts in India. The horse post and footmen post. Horse post was called 'uluq'. Royal horses were posted every four miles and this helped in making communication so fast. The footmen post was called 'dawa'. Dawa means one third of a mile. Within a mile there were three camps for the footmen.

In the centuries between 1400 and 1800 visitors to India wrote a number of travelogues. Among the best known of these writers were Abdur Razzak Samarqandi, who visited south India in the 1440's. Muhmud Wali Balkhi, who travelled very widely in the 1620's, and Shaik Ali Hazin, who came to north India in the 1740's.

### **Francois Bernier**

Francois Bernier, a Frenchman, was a doctor, political philosopher and historian. He was in India for twelve years, from 1656 to 1668, and was closely associated with the Mughal court, as a physician to Prince Dara Shukoh, the eldest son of Emperor Shah Jahan.

Bernier wrote extensively on India. He made comparison between conditions in India and Europe. He dedicated his major writings to Louis XIV, the King of France. His 'Travels in the Mughal Empire' is marked by detailed observations, critical insights and reflection. It placed Mughals within a sort of universal frame work.

His works were published in France in 1670-71 and later translated to English, Dutch, German and Italian.

Bernier was more interested in comparing and contrasting Indian situation with that of European in general and French in particular. He focused on situations which he considered depressing. He constantly compared Mughal India with contemporary Europe and emphasised the superiority of the later. So that India appeared entirely inferior to the western world in his account.

According to Bernier, one of the fundamental difference between Mughal India and Europe was the lack of private property in the former. He saw crown ownership of land is harmful for both state and its people. He stood against crown ownership of land because:

- \* Land holders could not pass on their land to their children.
- \* They were not interested in maintaining or improving the land.
- \* It caused the destruction of agriculture.
- \* Continuous decline in the living standards of all section of society except the ruling aristocracy.

Because of the crown ownership of land Bernier characterised the Mughal Empire as follows:

- \* Its king as the king of "beggars and barbarians".
- \* Its cities and towns were ruined and contaminated with 'ill air'.
- \* Its fields "over spread with bushes and full of dangerous marshes".

Berniers descriptions influenced western scholars from the 18<sup>th</sup> century onwards. The French philosopher Montesquieu developed the idea of 'Oriental Despotism'. According to this idea in Asia (the Orient or the East) the kings enjoyed absolute authority over his subjects and owned all lands. There was no private property. All people except King and nobles struggled for survival. This idea was further

developed as the concept of the Asiatic Mode of Production by Karl Marx in the 19<sup>th</sup> century.

## **Theme Seven** **An Imperial Capital - Vijayanagara**

Vijayanagara or “city of victory” was the name of both a city and Empire. The Empire was founded in the 14<sup>th</sup> century by Harihara and Bukka in 1336. The Empire stretched from the river Krishna in the north to the extreme south of the peninsula. Its ruins surrounded present day Hampi, now a world heritage site in Karnataka. The writings of medieval European travellers and the literature in the local languages provide crucial information about its history. Archaeological excavations at Vijayanagara have revealed the empire's power and prosperity.

Hampi was the capital of Vijayanagara, the most glorious empire of South India in the medieval period. The story of Vijayanagara starts with the discovery of Hampi. Hampi was discovered by Colonel Colin Mackenzie, an engineer and antiquarian. He prepared the first survey of Hampi. His earlier information was based on the memories of priests of Virupaksha temple and the shrine of Pampadevi.

The history of Vijayanagara empire is the history of four dynasties. They are Sangama, Saluva, Tuluva and Aravidu.

### **Vijayanagara- The Capital and its environments.**

Like most capitals, Vijayanagara too had a distinctive physical layout and building styles. Foreign travellers have testified to the splendour of the capital.

#### **Water resources**

The most striking feature about the location of Vijayanagara is the natural basin formed by the river Tungabhadra.

Vijayanagara is the most arid zone of the peninsula. To solve the problem of drinking water they made arrangements to store the rain water. Both Kamalapuram tank and Hiriya canal are the best example of their water management. Water from Kamalapuram tank was used not only to irrigate the fields but also to channel water into the royal centre. The Hiriya canal was one of the most prominent waterworks. This canal drew water from a dam built across the Tungabhadra and irrigated the cultivated fields that separated the “sacred centre” from the “urban core”.

#### **Fort of Vijayanagar**

Travellers like Abdul Razzak, an ambassador sent by the ruler of Persia to Calicut and Domingo Paes, a Portuguese traveller, has given a clear picture of the fortification of the city of Vijayanagara.

According to them the fortification encircled the city, its agriculture hinterland and forests. Outer most walls linked the hills surrounding the city. No cementing agent was used in the construction of the fortification of walls. The wedge shaped stone blocks were used for the construction of walls. The fortification started with the enclosing agricultural tracts. Between the first, second and third walls there are cultivated fields, gardens and houses.

Why agricultural tracts were incorporated within the fortified area? Medieval sieges could last for several months and sometimes even years. Naturally rulers were to be prepared to meet such situations. So they built large granaries within fortified areas. Such preparations were necessary because one of the strategies adopted in medieval sieges was to starve the defenders to submission.

The third line of fortification surrounded the royal centre. Within the royal centre each set of major building was surrounded by its own high walls. The royal centre was situated in the south west part of the settlement of the city. The royal centre had more than 60 temples. Most of the temples were constructed by the ruler to express their supremacy. The royal centre had 30 palaces. The one difference between the temples and palaces is that the former was constructed of masonry while later of perishable material.

The names given to the buildings in this area were based on the form as well as their function. The king's palace was the largest among them. It had two impressive platforms. They were the audience hall and the Mahanavami dibba.

Mahanavami dibba is located on one of the highest points in the city. It is a massive platform running from a base about 11,000 sq feet to a height of 40 feet. The base of the platform is covered with relief carvings.

Many rituals were associated with Mahanavami dibba. Here the Hindu festival Mahanavami was celebrated with great enthusiasm in the months of September-October. The festival was celebrated for nine days. The rulers of Vijayanagara displayed their power and prestige on this occasion.

One of the most beautiful buildings in the royal centre is the Lotus Mahal. This name is given by British travellers in the 19<sup>th</sup> century. Hazara Rama temple was the most spectacular temple located in the royal centre. The temple was used by the ruler and his family as a place of worship. The beautiful figures depicting the scenes of Ramayana are engraved on the walls.

The sacred centre of the empire was situated in the rocky northern end of the bank of Thungabhadra river. This area was associated with several sacred traditions like Vali and Sugriva mentioned in Ramayana. Other traditions suggest that Pampadevi, the local mother goddess, did penance in these hills in order to marry Virupaksha, the guardian deity of the kingdom, also recognised as a form of Shiva.

Temple building in the region had a long history, going back to dynasties such as the Pallavas, Chalukyas, Hoysalas and Cholas. Vijayanagara kings claimed to rule on the behalf of the god Virupaksha, the guardian deity of the kingdom. They used the title 'Hindu Suratrana'. This was Sanskritisation of the Arabic term Sultan, meaning king, so it literally meant Hindu Sultan.

This period witnessed new features in temple architecture. Magnificent gateways were constructed to enter the temple. These gateways were called rayagopurams. Other distinctive features were the construction of Mandapas. Mandapas were pillared outdoor halls or pavilions for public rituals. Two prominent temples of Vijayanagara are the Virupaksha temple and the Vitthala temple. Vitthala is a form of Vishnu, generally worshipped in Maharashtra. The Nayakas continued the tradition of temple buildings.



## **Theme Eleven Rebels and the Raj**

### **The Revolt of 1857**

The 1857 Revolt is an important part of the Indian history that began as a mutiny of Indian sepoys. On 10 May 1857, the sepoys in the cantonment of Meerut broke out in mutiny. It began in the native infantry and spread to the cavalry and then to the city. The sepoys seized the bell of arms and plundered the treasury. They attacked government buildings-the jail, court, post office, telegraph office, bungalows, treasury etc. Then the sepoys marched to Delhi and ordinary people joined them. The sepoys appealed to the Mughal Emperor Bahadur Shah to accept the leadership of the revolt. Finding no other option, he accepted the demand of the sepoys. Thus the revolt secured a kind of legitimacy because it could be carried on in the name of the Mughal emperor.

Pattern of the revolt in every cantonment followed a similar pattern. There was communication between the sepoys lines of various cantonments. For example, the 7<sup>th</sup> Awadh Irregular Cavalry had refused to accept the new cartridge. The matter they informed to the 48<sup>th</sup> Native Infantry. Sepoys moved from one station to another. People talked about the rebellion.

### **Leaders and followers**

The rebels needed leadership and organization to fight against the British. They appealed to the old Mughal emperor to accept the leadership of the revolt. At first Bahadur Shah rejected this demand. But when the sepoys defied the Mughal court etiquette in the Red Fort, he agreed to be the nominal leader of the rebellion.

In Kanpur, Nana Sahib, the successor of Peshwa Baji Rao II became the leader of the revolt. In Jhansi, Rani Lakshmi Bai assumed the leadership of the uprising. In Arrah in Bihar, Kunwar Singh, a local zamindar became leader under popular pressure. In Awadh, the displacement of the popular Nawab Wajid Ali Shah and the annexation of the state were still very fresh in the mind of the people. In Lucknow; people celebrated the fall of British rule by declaring Birjis Qadr, the young Nawab as their leader. Local leaders were also emerged in several areas and urged the peasants, zamindars and tribals to revolt. Shah Mal organized the villagers of pargana Barout in Uttar Pradesh. Gonoo, a tribal cultivator of Singhbhum in Chotanagapur, emerged as a rebel leader of the Kol tribals of the region.

### **Role of Rumours and prophecies in the Revolt of 1857.**

Rumours and prophecies played an important part in moving people in to action during the Revolt of 1857. There was a rumour that the new cartridges were greased with the fat of cows and pigs which would pollute their castes and religion. The rumours about the British trying to destroy the religion of Indians by mixing the bone dust of cows and pigs into the flour led people to avoid touching the atta. There was fear and suspicion that the British wanted to convert Indians to Christianity.

### **Why did the people believe in the rumours?**

The people believed in rumours because: the British under the leadership of Governor General Lord William Bentinck, adopted various policies aimed at "reforming" the Indian society. He abolished sati in 1829. The introduction of western education, western ideas and western institutions from the late 1820s was a part of this programme. The British passed laws permitting the remarriage of Hindu widows.

It seemed to the people that all that they cherished and held sacred was being destroyed and replaced by a system that was more impersonal, alien and oppressive. This perception was aggravated by the activities of Christian missionaries. In such a situation of uncertainty, rumours spread with remarkable swiftness.

### **Images of the Revolt**

Official records tell us about the fears and anxieties of officials and their perception of the rebels. The stories of the revolt that were published in British newspapers and magazines in gory detail the violence of the mutineers and these stories inflamed public feelings and provoked demands of retribution and revenge.

One important record of the mutiny is the pictorial images (posters and cartoons) produced by the Indians and British. British pictures provide a variety of images that were meant to provoke emotions and reactions. Some of them commemorate the British heroes who saved the English and repressed the rebels.

Relief of Lucknow painted by Thomas Jones Barker is an example. It represents the siege of Lucknow by mutineers and the British heroes-Campbell, Outram and Havelock. In Memorium painted by Joseph Noel Paton depicts violence against English women and children. Ms. Wheeler's painting-Miss Wheeler is shown as defending herself against the Sepoys at Cawnpore' Punch (Magazine) Cartoons published in Britain (1857)-"Justice", "The British Lion's Vengeance on the Bengal Tiger" and "The clemency of Canning." Images of executions of Indian soldiers in Peshawar.

The nationalist movement in the twentieth century drew its inspiration from the events of 1857. The leaders of the revolt were presented as heroic figures in art and literature. Many books have been written to highlight the contribution of many patriots like Rani Jhansi, Tantia Tope and many others. Specially Subhadra Kumari Chauhan and her poem : "khoob lari mardani who to Jhansi wali rani thi". (Like a man she fought, she was the Rani of Jhansi)

These images reflect the emotions and feelings of the times in which they were produced. They also shaped sensibilities. Because of the images that circulated in Britain, the public sanctioned the most brutal forms of repression of the rebels. On the other hand, nationalist imageries of the revolt helped shape the nationalist imagination.

## **Theme Twelve Mahatma Gandhi and the Nationalist Movement**



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### **The Early Struggles of Mahatma Gandhi**

In 1917 and 1918 Gandhiji gave leadership to three local struggles. They were:

**1. Champaran Satyagraha (1917).** Gandhiji's first satyagraha was that of Champaran in Bihar. Indigo farmers of Cahmparan were exploited by the European estate owners. Gandhi spend much of 1917 in Champaran, seeking to obtain for the peasants security of tenure as well as the freedom to cultivate the crops of their choice.

**2. Ahmadabad textile mill strike (1918).** Gandhiji participated in the Ahmadabad textile mill



strike of February-March 1918, demanding better working conditions for the textile mill workers.

**3.Kheda Satyagraha 1918.** Gandhiji joined the peasants in Kheda Satyagraha who demanded remission of taxes from the state following the failure of their harvest.

Gandhiji's interventions in Champaran, Kheda and Ahamadabad marked him out as a nationalist who had great sympathy for the poor. But all these were localised struggles.

### **Rowlatt Act and Jalianwala Bagh Massacre**

Many events in 1919 gave Gandhi a new opportunity to become a national leader. In 1919 based on the recommendations of Sir Sidney Rowlatt government enacted Rowlatt act. It aimed to suppress all the popular movements. The act empowered the government to imprison any body without trial. Gandhiji called for a country wide agitation against the Rowlatt Act. On April 6<sup>th</sup> a hartal was declared by Gandhiji. The protests against the Rowlatt Act grew progressively intense reaching a climax in Amritsar in April 1919, when a British Brigadier ordered his troops to open fire on a nationalist meeting. More than 400 people were killed in what is known as the Jalliwala Bagh massacre.

### **Non-Cooperation Movement & The Khilafat Movement**

It was the Rowlatt satyagraha that made Gandhiji a truly national leader. Emboldened by its success, Gandhiji called for a campaign of “non-cooperation” with British rule. Indians who wished colonialism to end were asked to stop attending schools, colleges and law courts, and not pay taxes. If non-cooperation was effectively carried out, said Gandhiji, India would win swaraj within a year. To further broaden the struggle he had joined hands with the Khilafat Movement that sought to restore the Caliphate. Khilafat Movement in India was led by Ali brothers. It was started against the ill treatment towards the Turkey Sultan after the end of the first world war. The humiliation towards the Turkey Sultan, who was considered as 'Khaleefa' was the reason for the beginning of Khilafat movement. Gandhiji hoped that by uniting the two movements the British rule in India can be ended.

The Non-Cooperation – Khilafat Movement spread all over India. Thousands of students boycotted colleges and schools run by Government. Lawyers boycotted courts and working class went on strike. The tribal men violated the forest laws and in Awadh farmers refused to pay taxes. Thousands were arrested and put in jail. But the movement came to a sudden end. In February 1922 a group of peasants attacked the police station at chouri choura and set fire. Twenty two police men killed in this incident. Hearing this Gandhi called off the movement. Gandhi was arrested and after a trail he was sentenced to six years imprisonment. After his release from jail Gandhi concentrated in social reforms.

### **Gandhi as people’s leader**

Under Gandhi's leadership Indian National Movement became a mass movement. Common people considered Gandhi as one among them, and he became 'Mahatma', 'Gandhi Baba' and 'Gandhi Maharaja'. Peasants and workers of India considered Gandhi as a Saviour. He identified himself with common man. This was strikingly reflected in his dress, while other nationalist leaders dressed formally, wearing a western suit or an Indian bandgala, Gandhiji went among the people in a simple dhoti.

There were some rumours of Gandhiji’s miraculous powers. in some places it was said that he had been sent by the king to redress the grievances of the farmers and that he had the power to overrule

all local officials. It was also claimed that Gandhi's power was superior to that of the English Monarch and with his arrival colonial rulers would flee the district. Stories spread of dire consequences for those who opposed him. Those who criticized Gandhi found their houses mysteriously falling apart or their crops failing.

### **The Salt Satyagraha A Case Study**

The salt satyagraha marked the beginning of the second mass movement under Gandhian leadership. Before going to it we have to discuss two other developments.

1. Agitation against Simon commission. In 1927 the Simon Commission was appointed to enquire into conditions in the colony. In 1928, there was an all India campaign in opposition to the all white commission sent to India. Gandhiji did not himself participate in this movement since he was engaged in a peasant satyagraha in Bardoli.

2. Lahore session of Indian National Congress (1929). In the end of December 1929, the congress held its annual session in the city of Lahore. The meeting was significant for two reasons: the election of Jawaharlal Nehru as president, signifying the passing of the leadership of congress to younger generation, and the proclamation of commitment to "poorna swaraj" or complete independence. It is decided to observe 26 January 1930 as Independence Day, with the national flag being hoisted in different venues.

The salt satyagraha marked the beginning of the second mass movement under Gandhian leadership. The movement was started by breaking of salt law. Salt was an indispensable item in every Indian house. People were forbidden from making salt even for domestic use. British compelled them buy salt from shops at a higher price. Gandhiji had given advance notice of his "salt march" to the Viceroy Lord Irwin, who failed to grasp the significance of the action. On 12 March 1930, Gandhi began his march from his Sabarmati Ashram towards ocean. He reached Dandi three weeks later and made a handful of salt and thereby breaking the law. Parallel salt marches and protests were also conducted in other parts of the country. Peasants breached the hated colonial forest laws that kept them and their cattle out of the woods in which they had once roamed freely. In some towns, factory workers went on strike while lawyers boycotted British courts and students refused to attend government run educational institutions. The rulers responded by detaining the dissenters. In the wake of the salt march in 1930, nearly 60,000 Indians were arrested, among them, of course, Gandhiji himself.

The Salt March was notable for at least three reasons.

Firstly, this event brought Mahatma Gandhi to world attention. The March was widely covered by the European and American press.

Secondly, it was the first nationalist activity in which women participated in large numbers. The socialist activists Kamaladevi Chatterjee had persuaded Gandhi not to restrict the protests to men alone. She herself courted arrest by breaking salt and liquor laws.

Thirdly, it made the British realize that their rule was not to last forever, and they would have to share some power with the Indians. To discuss the same the British government convened a series of **Round Table Conferences in London.**

The first Round Table Conference was held in London in November 1930 but it ended without any fruitful decision due to the absence of major Indian nationalist leaders.

In January 1931, Mahatma Gandhi was released from jail. After that many meetings were held with the Viceroy and it culminated in the Gandhi-Irwin pact. It was declared to call off Civil Disobedience Movement; all prisoners who were put in jail without trial to be released and to allow salt manufacturing along the coasts.

Gandhiji represented the congress at Second Round Table Conference at London. The second Round Table Conference was a failure. Gandhi came back to India and resumed Civil Disobedience Movement. The new Viceroy, Lord Willingdon was not at sympathetic to the Congress and Gandhiji. The government arrested Gandhiji and Congress was banned.

The government convened a third Round Table Conference in November 1932. The Congress did not participate in the Conference. It was on the basis of the discussions in third Round Table Conference that the act of 1935 was passed.

In 1937 election was held in provinces on the basis of a restricted franchise. The Congress won a comprehensive victory. Now eight out of eleven provinces had a Congress "Prime Minister", working under the supervision of a British Governor.

In 1939 Congress ministries resigned. The resignation of Congress ministries in provinces was related to the second world war that broke out in 1939 September. Congress promised support to Britain and in return demanded independence after the end of the war. When Britain refused this the ministries in provinces resigned and Congress launched individual satyagraha. The first leader to offer individual satyagraha was Vinoba Bhave. Hundreds of Congress workers participated in the individual satyagraha.

In the meanwhile the Muslim League at its Lahore Session, 1940, passed a resolution demanding the creation of a separate nation called "Pakistan".

In 1942 British government send Sir Stafford Cripps to India for a compromise with Congress and Gandhi and won the support in war affairs, but failed.

### **Quit India Movement of 1942**

Quit India Movement of 1942 was the third and final mass movement under the leadership of Gandhi. It was started in the background of the failure of Cripps mission. The movement began with a meeting held at Bombay. In the very beginning itself government tried to suppress the agitation. All the top level leaders of Congress including Gandhi were arrested and jailed. The movement went into the hands of younger leaders. They organized strikes and acts of sabotage all over the country. Particularly active in the underground resistance were socialist members of the congress such as Jayaprakash Narayan. The agitators attacked police stations, railway stations and all the symbols of the government.

In several places the agitators setup parallel governments. The British response was very quick and harsh. Thousands of agitators were arrested and jailed. Many youngsters actively participated in the movement. When the Congress leaders were in jail, Jinnah and Muslim league worked patiently and enlarged their influences.



## **Theme Fifteen**

### **Kerala Towards Modernity**

#### **Early resistance against colonialism**

From the last decade of 18<sup>th</sup> century the British had to face resistance from different sections of people in Kerala. The chief among them are the Pazhassi revolt, revolt of Veluthampi and Paliathachan, Kurichia revolt and Mappila uprisings.

#### **The Pazhassi Revolt**

Kerala varma pazhassi Raja was the leader of the Pazhassi revolt. The pazhassi revolt had two phases. The first phase was from 1793-1797. The chief cause of the first Pazhassi revolt was the mistaken revenue policy of the British. Initially, the relationship between Pazhassi Raja and the British was cordial. Pazhassi Raja helped the British in the wars against Mysore. The British promised to grant him the right to collect revenue from the people as a reward for this help. After the treaty of srirangapattanam, the British gave Veera Varma of Kurumbranad, the right of revenue collection. This infuriated Pazhassi and with the help of Mappilas, Nairs and the tribals, he gave a stiff resistance against the British forces. Finally the British forces withdrew from wayanad and compromised with Pazhassi.

The second phase of the revolt began in 1800. The immediate cause of the second revolt was the British move to take possession of Wayanad. Pazhassi opposed this move with the help of Kurichiyas and Kurumbas, who formed the backbone of his militia. Thomas Harvey Baber, the sub collector of Thalasseri led a native force of Kolkars against the Raja at Pulpalli. On the 30<sup>th</sup> November 1805 Pazhassi was killed at Mavilathodu in Wayanad.

#### **Velu Thampi and Paliath Achan**

After occupying Malabar, the British turned their attention towards Travancore and Kochi. In 1800 Col.Macaulay was appointed as the British Resident for Travancore and Kochi. In 1805 the British signed a treaty with the ruler of Travancore. By this treaty Travancore lost its political independence. The resident insisted on payment of tribute without considering financial problems of the state. He also cancelled an order issued by Velu Thampi, attaching the lands of Mathu Tharakan who defaulted a huge amount to the state. These developments forced the Dalawa to organize an armed revolt against the company. He entered into a secret deal with Paliath Achan, the chief minister of Kochi. He also sought French help from Mauritius. The native armies attacked the camp of Macaulay at Kochi in December 1808.Macaulay escaped from Kochi.

In the course of the revolt Velu Thampi came to Kundara and issued the famous Kundara Proclamation in January 1809. It made a call to the people to get their support. The British retaliated strongly. They attacked Kochi and Paliath Achan was defeated. The Raja of Travancore removed Velu Thampi from the position of Dalawa and appointed Ummini Thampi as new Dalawa. He ordered to capture Velu thampi. Velu Thampi took asylum in a house at Mannadi. He was surrounded by the forces of enemy. He committed suicide to avoid the disgrace of being captured alive.

#### **Kurichya Revolt**



In 1812 the Kurichiyas and Kurumbas, the tribals of Wayanad started rebellion against the British under Rama Namby. The tribals were not permitted to continue their traditional method of slash and burn cultivation in forests and the British demanded revenue in cash instead of kind. But the British suppressed the Kurichia Revolt.

### Mappila Revolts

Malabar witnessed a series of violent disturbances during the 19<sup>th</sup> century. These disturbances are known as Mappila outbreaks. Between 1836 and 1853 there were nearly 50 outbreaks in South Malabar alone. William Logan was appointed to enquire into the agrarian problems of Malabar. He reported that these outbreaks were results of the agrarian discontent and poverty caused by the revenue policy of the British. The Malabar rebellion of 1921 was the culmination of these earlier outbreaks.

### The social reform movement during the 19 th and 20 th centuries

Society in Kerala was based on Caste system. Abuses and superstitions were existed in all castes. Social reform movements arose in order to eliminate such evils.

Social Reformers	Movements	Publications	Reforms
Vaikunda Swamikal	Samatva Samajam	Akhila Thiruttu, Arulnul	<ul style="list-style-type: none"> <li>* Made mirror consecration</li> <li>* Dharmic beliefs called Aiyavazhi.</li> <li>* He stood for equality.</li> </ul>
Sree Narayana Guru	Sree Narayana Dharma Paripalana Yogam	Atmopadesa satakam, Daivadesakam, Darsanamala, Sivasatakam, Navamanjari	<ul style="list-style-type: none"> <li>* He stood for abolition of superstitions and caste distinction</li> <li>* In 1888 he consecrated a Siva idol at Aravipuram</li> <li>* He said one caste one religion one god for man,</li> </ul>
Chattampi Swamikal		Prachina Malayalam Adibhasha Vedhadhikara Nirupanam	<ul style="list-style-type: none"> <li>* He opposed caste system and irrational practices</li> <li>* He gave valuable contributions to Malayalam language and literature.</li> </ul>
Ayyankali	Sadhujana Paripalana Sangam		<ul style="list-style-type: none"> <li>* He attacked caste system and led labour strike demanding public education for lower castes.</li> <li>* He organized the kallumala agitation against the dress code imposed over the lower women.</li> </ul>
Vakkom Abdul Khadar Maulavi	Travancore Muslim Mahajanasabha	Swadeshabhimani Al - Islam	<ul style="list-style-type: none"> <li>* He exhorted Muslim to discard all un-Islamic practices</li> <li>* He advised Muslims to take western education</li> </ul>

Vagbhatananda	Atmavidhya Sangam	Abhinava Keralam Atmavidya Kahalam	* He favoured the right of the lower castes to temple entry * He promoted rationalism and critical thinking.
Markuriakose Elias Chavara		Atmanuthapam Idayanadakangal Dhyanasallapangal	* He established many schools in central Kerala * He established orphanages and Sanskrit school at Mannanam.
V T Bhattathirippad		Adukkalayil ninnum arangathekku	* He ridiculed all the ill treatment among the Nambutiri community * He opposed dowry system and child marriage.

### **Struggle for a Democratic Society.**

Kerala witnessed certain civic rights movements during the second half of the 19<sup>th</sup> century and first half of the 20<sup>th</sup> century. They were organised against social evils, caste based restrictions and denial of basic human rights and for human dignity.

### **Shannar agitation**

The Shanar Agitation was held in southern Travancore for the right of their woman to wear dress like that of the higher caste women. The converted shanar women to Christianity were permitted to cover their bodies with jackets. They began to appear in public, wearing jacket and scarf. This was not liked by the members of upper castes. They attacked the Shannars. The Shannars resisted these attacks and retaliated. Finally a Royal proclamation was issued on July 26,1859, abolishing all restrictions in the matter of dress.

### **Vaikom satyagraha 1924-25**

The vaikom Satyagraha was the first major struggle for the eradication of untouchability. The main leaders were T.K Madhavan, Mannath Padmanabhan, C.V Kunhiraman and K Kelappan. The satyagraha demanded for granting of right of the untouchables to walk on the approach roads of Vaikom temple. The Savarna Jatha organized under Mannath Padmanabhan was one of the highlights of Vaikom Satyagraha. The jatha came to the capital and submitted a memorandum demanding temple entry rights to the Avarnas. At last the Satyagraha ended in success by the intervention of Gandhi. The Govt. declared open all the roads to the temples for all.

### **Guruvayur satyagraha 1931-1932**

Guruvayur Satyagraha was a milestone in the history of social reform movement in Kerala. The satyagraha aimed at opening the Guruvayur temple to all Hindus. The Satyagraha began on 1<sup>st</sup> November 1931. The prominent leders were K.Kelappan, Mannath Padmnabhan, A.K Gopalan, P.Krishna Pillai etc. K.Kelappan began an indefinite fast unto death in front of the temple. On Gandhiji's advice, the satyagraha was ended. A limited referendum was held in the Ponnani Taluk to ascertain public opinion on the issue of temple entry for the Avarnas. The majority of the people approved the proposal for temple entry. The Guruvayur Satyagraha failed to achieve its immediate

objective, namely temple entry for the Avarnas.

### **Temple entry proclamation**

The Temple Entry Proclamation issued by the ruler of Travancore on 12<sup>th</sup> November 1936 was the crowning achievements of the movement for temple entry to the Avarnas. It opened all the temples of the state to all Hindus irrespective of caste. The Proclamation is important as the first of its kind in India. Gandhiji hailed it as a 'miracle of modern times'. It brought about a silent and bloodless revolution in Hindu society.

### **Paliyam satyagraha**

The Paliyam Satyagraha took place in 1947 to March 1948. The satyagraha was organised to open paliyam road to all the Hindus. Cochin State Prajamandal, the Communist Party and SNDP Yogam joined together to organise a satyagraha to force Paliyath family to throw open the road to all. The satyagraha was launched by C.Kesavan. The government resorted to repressive measures to suppress satyagraha. Finally in April 1948, the Avarnas got freedom to walk along the paliyam road.

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