

1. Bricks, Beads and Bones

Subsistence Strategies

Harappans ate wide range of plant and animal products. Archaeo-botanists-specialists in ancient plant remains.

Grains found in Harappan sites: Wheat, barley, lentil, chickpea and sesame. Millets and rice.

Animal bones found: bones of Cattle, sheep, goat, buffalo and pig. Archaeo-zoologists-indicate these animals were **domesticated**. Boar, deer and gharial-**hunted** these animals or obtained meat from others.

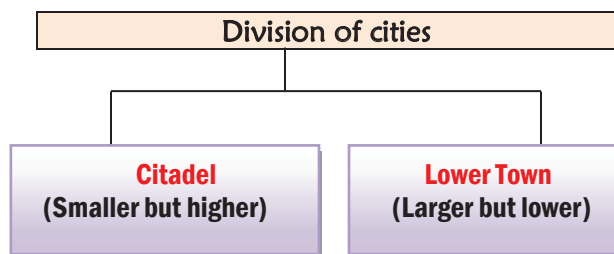
Agricultural technologies: prevalence of agriculture is indicated by finds of grain-Representations of bull (seals, terracotta sculpture)-oxen were used for ploughing-terracotta models of the plough (Choistan and Banawali) - ploughed field (Kalibangan)-sites are located in semi-arid lands-Irrigation was required for agriculture- Traces of canals (Shortughai, in Afghanistan)-water drawn from wells-water reservoirs (Dholavira in Gujarat)

Mohenjodaro: A Planned Urban Centre

The most unique feature of the Harappan Civilization - **development of urban centres**.

Mohenjodaro - the most well known site.

City-Divided into two sections.



Citadel-Buildings were built on mud brick platforms- walled and separated from the Lower Town. Lower Town -walled- Several

buildings were built on platforms-Settlement was first planned and then implemented-sun-dried or baked bricks of standardized ratio were used

Laying out of drains: The most distinctive feature-**carefully planned drainage system**-Roads and streets were laid out along **grid pattern**, intersecting at right angles-Every house was connected to the street drains-drains were made of bricks set in mortar-covered with loose bricks for cleaning.

Domestic architecture: The Lower Town: provides examples of **residential buildings**-Houses- courtyard with rooms on all sides.

Courtyard: centre of activities such as cooking and weaving. **Concern for privacy** - No windows in the walls along the ground level-Main entrance does not give direct view of the interior- House had bathroom, drains, wells-Some houses have staircases.

Structures used for special public purposes on the citadel: warehouse and Great Bath.

Ware house: a massive structure - lower brick portions remain-upper wood portions decayed.

The Great Bath: a large rectangular tank in a courtyard-surrounded by a corridor on all sides -Two flights of steps on the north and south- made watertight by setting bricks on edge and using a mortar of gypsum-Rooms on three sides and a large well- Water from the tank flowed in to a huge drain -The tank was meant for some kind of special ritual bath.

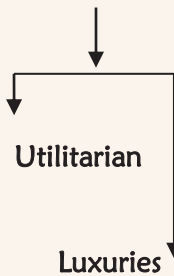
Tracking Social Differences



Social Differences

1. Study of burials Generally, the dead were laid in pits - Sometimes, the hollowed-out spaces were lined with bricks - Graves contain pottery and ornaments indicate belief in life after death - Jewellery found in burials of both men and women - did not believe in burying precious things with the dead.

2. Study of artifacts



Archaeologists classify artifacts as **utilitarian** and **luxuries**.
Utilitarian: objects of daily use - made of ordinary materials - stone or clay - querns, pottery, needles, flesh-rubbers etc.
Luxuries: rare objects - made from costly- non-local materials with complicated technologies - little pots of faience used as perfume bottles - found in large settlements

Finding out about craft Production

Chanhudaro: A tiny settlement devoted to craft production - bead-making, shell cutting, metal working, seal making and weight making.

Materials to make beads: Stones- carnelian, jasper, crystal, quartz and steatite, metals- copper, bronze and gold, and shell, faience and terracotta or burnt clay. Beads were made of two or more stones.

Shapes of beads: disc-shaped, cylindrical, spherical, barrel-shaped, and segmented.

Techniques for making beads: Techniques differed according to material- Some beads were made with steatite powder- red colour was obtained by firing the yellowish material.

Process of production: chipping, flaking, grinding, polishing and drilling.

Nageshwar and Balakot; specialized centres for making shell objects.

Identifying centres of production

Archaeologists look for the following to identify centres.

- Raw materials such as stone nodules, whole shells, copper ore
- Tools
- Unfinished objects
- Rejects and wastes

Strategies for procuring materials

Harappans procured materials for craft production in various ways.

Strategies for procuring materials	1. Established settlements in Nageshwar and Balakot- shell, Shortughai in Afghanistan (Lapislazuli)-Lothal(carnelian)- South Rajasthan and north Gujarat (steatite) - Rajasthan (metal)
	2. Send expeditions: Expeditions to Khetri region of Rajasthan (copper)-South India (gold)- Established communication with local communities

Seals,Scripts,Weights

Seals and sealing: used to facilitate long distance communication -Imagine a bag of goods being sent from one place to another- Its mouth was tied a rope-on the knot was affixed some wet clay-then one or more seals were pressed, leaving an impression-if the bag reached with its sealing intact, it meant that it had not been tampered- Sealing conveyed the identity of the sender.

An enigmatic script

Harappan seals-usually have a line of writing- It conveyed the name and title of the owner- inscriptions are short, the longest inscription containing about 26 signs-Script remains **undeciphered** and not alphabetical-written from right to left.

Weights: A precise system of weights-regulated exchanges - Weights were made of a stone called **chert**, cubical with no markings-The lower denominations were **binary** (1, 2,4,8,16,32 etc.)

Higher denominations followed the **decimal** system- Smaller weights were use for weighing jewellery and beads-Metal scale-pans also found.

The End of the Civilization

1. *Mature Harappan sites had been abandoned-By 1800 BCE*
2. *Expansion of population into new settlements- Gujarat, Haryana, and western U.P*
3. *There was a transformation of Material culture.*
4. *Disappearance of the distinctive artefacts- weights, seals, beads*
5. *Disappearance of writing-long distance trade, craft specialization.*
6. *House construction techniques deteriorated.*
7. *Artefacts and settlements indicate a rural way of life called "Late Harappan" or "successor cultures"*

Decline: Causes

- Climatic change
- Deforestation
- Excessive floods
- Shifting or drying up of rivers
- Overuse of the landscape
- Foreign invasion

2.Kings,Farmers and Towns

First amongst the sixteen: Rise of Magadha



- ❖ **Magadha:** The most powerful mahajanapada-
- ❖ A region where agriculture was productive-
- ❖ Iron mines were accessible –for tools and weapons
- ❖ Elephants were found in forest- for army
- ❖ Ganga and its tributaries provided a means of cheap and convenient communication
- ❖ Ambitious kings like Bimbisara, Ajatasattu and Mahapadmananda
- ❖ Rajagriha - capital located amongst hills
- ❖ Capital shifted to Pataliputra - provides routes of communication along the Ganga.

Mauryan Empire:

Growth of Magadha culminated in the emergence of the Mauryan Empire- Chandragupta Maurya founded the empire (321 BCE)-Grandson, Asoka-the most famous ruler- conquered Kalinga.

Finding out about the Mauryas

Sources: Archaeological finds, account of Megasthenese (Indica)-Arthashastra of Kautilya-Buddhist, Jaina and Puranic literature- Sanskrit literary works-inscriptions of Asoka

Dhamma: Asoka-first ruler who inscribed his messages to his subjects and officials-on stone, rocks, pillars- to proclaim dhamma-

- ❖ respect towards elders,
- ❖ generosity towards Brahmanas,
- ❖ treating slaves and servants kindly,
- ❖ respect for religions and traditions of others

Administering the empire

Five major political centres: Pataliputra, Taxila, Ujjaini, Tosali and Suvarnagiri

Military administration: Megasthenese mentions a committee with six subcommittees for coordinating military activity

Six committees

First	looked after the navy
Second	manage transport
Third	responsible for foot-soldiers
Fourth	for horses
Fifth	for chariots
Sixth	for elephants

Dhamma mahamattas

Special officers appointed to spread the message of dhamma.

New Notions of Kingship

The new chiefdoms in the Deccan and south:

Cholas, Cheras and Pandyas in Tamilakam- Early Tamil Sangam texts contain poems describing chiefs.

Chiefs and kings in North, Central, Western India: Satavahanas, Shakas, Kushans.

Divine Kings

Kushans: ruled a vast kingdom extending from Central Asia to northwest India-rulers installed colossal statues (Mathura)- considered themselves godlike-adopted the title devaputra or 'son of god'

The Guptas: Fourth century –Large states-Gupta Empire-depended on samantas-offered military support to rulers-powerful samantas could become kings-

Sources:Literature,coins,inscriptions including prashastis-The Prayaga Prashasti(Allahabad Pillar Inscription) composed by Harisena,the court poet of Samudragupa

Towns and Trade

New cities: 6th century BCE-urban centres emerged-Many of these were capitals of mahajanapadas-Major towns were located along routes of communication-Pataliputra, Ujjaini; Puhar-Many cities were centres of commercial, cultural and political activity.

Urban populations

Kings and elites lived in fortified cities.
Votive inscriptions: record gifts made to religious institutions-mention the name of donor, his/her occupation. People who lived

in towns: washing folk, weavers, scribes, carpenters, potters, goldsmiths, blacksmiths, officials, religious teachers, merchants and kings.

Guilds or Shrenis: Organisations of craft producers and merchants- procured raw materials, regulated production, and marketed the finished product.

Trade in the subcontinent and beyond

- 6th century BCE-land and river routes-Trade-not confined within the subcontinent-extended to East and North Africa and West Asia and to South East Asia to China.
- Peddlers travelled on foot – merchants travelled with caravans of bullock carts and pack-animals-Seafarers-travels were risky but highly profitable- masattuvan(in Tamil)and setthis and sathavahas (in prakrit) were rich merchants.

Variety of goods –salt,grain,cloth,metal ores and finished products, stone ,timber, medicinal plants, pepper etc. were in high demand in the Roman Empire-all transported across the Arabian Sea to the Mediterranean.

Limitations of Inscriptional Evidence

1. Technical Limitation- letters are faintly engraved- reconstructions are uncertain-
2. Inscriptions may be damaged or letter missing- not easy to be sure about the exact meaning of the words

3. Some inscription's script remains undeciphered to date - Many inscriptions were destroyed-At present we have only a fraction of it.
4. Not everything – politically or economically significant was recorded in inscriptions – E.g. routine agricultural practices, joys and sorrows of daily life were not mentioned in the inscriptions.
5. Content of inscriptions -projects the perspective of the person (s) who commissioned them - we must critically analyze the inscriptions to arrive at better understanding of the past.

4. Thinkers, Beliefs and Buildings

The Background: Sacrifices and Debates

The mid first millennium BCE is regarded as a turning point in world history.

Reasons

1. Emergence of thinkers

Thinkers	Country
1. Zarathustra	Iran
2. Kong Zi	China
3. Socrates, Plato and Aristotle	Greece
4. Mahavira and Gautama Buddha	India

2. Development of new kingdoms and cities
3. Changes in social and economic life

Rigvedic Tradition	Later Vedic Tradition
Early Vedic tradition known from the Rig Veda - compiled between-1500 - 1000 BCE - consists of hymns in praise of a variety of deities- Agni, Indra and Soma Hymns were chanted when sacrifices were performed - People prayed for cattle, sons, good health, long life etc- sacrifices were performed collectively	Later Vedic period (1000 BCE-500 BCE)- sacrifices performed by the heads of household for the well-being of the domestic unit - more elaborate sacrifices - 'rajasuya,' 'asvamedha' were performed by chiefs and kings - depended on Brahmana priests to conduct the rituals.

New Questions

From the 6th Century BCE onwards -
People: People were curious about the meaning of life - the possibility of life after death and rebirth- began speculating on the significance of the sacrificial tradition

Thinkers: Thinkers were concerned with understanding the nature of the ultimate reality

Debates and discussions

Buddhist texts mention about 64 sects or schools of thoughts- teachers of each sect travelled from place to place- trying to convince about the validity of their philosophy

Kutagarashala

The places where the debates of teachers took place.

A hut with a pointed roof or in groves where travelling mendicants halted

Teachers	Brahmanas
<ol style="list-style-type: none"> 1. Questioned the authority of the Vedas. 2. Emphasized on individual agency 3. Suggested men and women could strive to attain liberation from troubles of worldly existence. 	Believed individual's existence- determined by his / her birth in specific caste or gender.

Thirthankaras

The teachers who guide men and women across the river of existence

The message of Mahavira

Mahavira was preceded by 23thirthankaras

The main teachings of Mahavira are:

- **World is animated:** stones, rocks and water have life.
- **No-injury to living beings** (humans, animals, plants and insects)
- **The cycle of birth and rebirth is shaped through karma.**
- **Asceticism and penance** are required to free oneself from the cycle of karma.
- **Renounce the world;** monastic existence is a necessary condition of salvation.

Five vows

- To abstain from killing
- To abstain from stealing
- To abstain from lying
- To observe celibacy
- To abstain from possessing property

The spread of Jainism

The teachings of Mahavira were recorded by his disciples- in the form of stories which could appeal to ordinary people.

Jaina scholars produced a wealth of literature-composed in a variety of languages -Prakrit, Sanskrit and Tamil-preserved in libraries attached to temples.

Jainism spread to many parts of India-Many stone sculptures connected with the Jain traditions have been recovered.

The Buddha and the Quest for enlightenment

- **The Buddha:** one of the most influential teachers of his time - His message spread across the subcontinent and beyond. **Siddhartha** (original name) - son of the chief of **Sakya clan** - led a sheltered upbringing in the palace - detached from the harsh realities of life - undertook a journey into a city which was a turning point in his life - **saw an old man, a sick man a corpse and a mendicant** - realized that decay of human body was inevitable - left the palace in search of truth - explored many paths including bodily mortification - abandoned the extreme path - meditated for several days- attained enlightenment - came to be known as **Buddha or the enlightened one** - taught dhamma or the path of righteous living.

Main teachings of Buddhism

Source: Sutta Pitaka contains the teachings of Buddha

Main teachings

- **The world is transient** (anicca) - constantly changing.
- **It is soulless (anatta)**- nothing permanent or eternal in it.
- **Sorrow (dukkha) is intrinsic** to human existence.
- **Follow the middle path** between severe penance and self-indulgence - human beings can rise above these worldly troubles.
- **Whether or not God existed was irrelevant.**
- **Social world-** a creation of humans

rather than divine origin.

- **Emphasizes extinguishing of the ego and desires** – to end the suffering of those who renounced the world.

Followers of the Buddha

Sangha
A body of disciples of the Buddha or an organization of monks.

- Monks lead a simple life- possessed essential requisites for survival- a bowl to receive food once a day from the laity.
- Lived on alms- known as bhikkus.
- Initially, only men were allowed into the sangha, -later women also admitted.
- **Mahaprajapati Gotami:**(Buddha’s foster mother) was the first woman to be included as bhikkuni.
- Bhikkhunis became teachers of dhamma and went on to become theris - or respected women who had attained liberation.
- The Buddha’s followers : came from many social groups. - Kings, wealthy men and gahapatis, and also humbler folk; workers, slaves and crafts people.
- All were regarded as equal
- Functioned on the lines of ganas and sanghas - consensus was arrived through discussions.
- If discussions failed ,decisions were taken by a vote

Spread of Buddhism

- Buddhism grew rapidly both during the lifetime of the Buddha and after his death.
- People were dissatisfied with the prevailing religions - confused by the social changes that were occurring.
- Emphasized on the importance of conduct and values rather than claims of superiority based on birth.
- Emphasis was laid on metta (fellow feeling) and karuna (compassion) especially for those who were young and weaker than oneself.

Stupas

Chaityas: Meaning
Sites with special trees or unique rocks, or sites of awe inspiring natural beauty with small shrine attached to them were known as Chaityas.

The four sacred places: Places connected with the life of Buddha

1. Lumbini	where he was born
2. Bodh Gaya	where he attained enlightenment
3. Saranath	where he gave his first sermon
4. Kushinagara	where he attained nibbana

Stupa: Meaning

A Sanskrit word meaning a heap. Mounds where relics of the Buddha such as his bodily remains or objects used by him were buried were known as stupas

- **Asoka-** distributed portions of the Buddha's relics to important towns and ordered the construction of stupas over them.
- The stupas at **Barhut, Sanchi** and **Saranath** were built by the second century BCE.
- **Inscriptions on the railings and pillars**-give idea about the donations given by the kings, guilds, bhikkus, bhikkunis and ordinary men and women for building and decorating these monuments.

Structure of Stupa	
Anda	A simple circular mound of earth
Harmika	A balcony like structure that represented the abode of the gods.(Above the anda)
Yashti	A mast (Arising from the harmika)
Chhatri	An umbrella (yashti was surrounded by Chhatri)
Railing	Separate the sacred centre from the secular world (around the mound)

The early Stupas

Stupas at Sanchi and Burhat were plain except for the stone railings - stupas at Amravati and Shah-ji-Dheri in Peshawar were elaborately carved.

The Fate of Amaravati and Sanchi

The Mahachaitya at Amaravati is now just an insignificant little mound-totally denuded of its former glory. The following factors were responsible for the present fate of Amaravati.

- **In 1796, a local raja** -stumbled upon the ruins of the stupas-wanted to use its stone to build a temple.
- **In 1854, Walter Elliot:** the commissioner of Guntur (Andhra Pradesh) -visited Amravati and collected several sculpture panels and took them away to Madras.
- **Colonel Colin Mackenzie** - visited the site but his reports were not published.
- **By the 1850s,** some of the slabs 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.

H.H.Cole: An Archaeologist - believed that museums should have plaster-cast facsimiles of sculpture-originals should remain where they had been found.

Amaravati Stupa was discovered before the discovery of Sanchi - scholars were not understood the value of the finds -Sanchi was discovered in 1818-three of its four gateways were still standing-fourth was laying on the spot- mound was in good condition.

The Europeans were interested to take away the eastern gateway of the stupa to Paris and London museums.

- **The rulers of Bhopal:** Shajehan Begum, Sultan Jehan Begum-
- took a wise decision to make plaster cast copies to please Europeans.
- provided money for the preservation of the ancient site.
- built museum
- funded the publication of the volumes by John Marshall

The development of Mahayana Buddhism

First century CE changes in Buddhist ideas and practices-Buddha was regarded as a human being -The idea of **Buddha as a saviour** emerged -believed that he is the one who could ensure salvation-the **concept of the Bodhisatta** developed- Bodhisattas were perceived as deeply compassionate beings that could help others to attain nibbana - The **worship of the images of the Buddha and Bodhisattas** became part of this tradition. This new way of thinking was called **Mahayana**. The older tradition was described as **Hinayana**

Mahayana	Greater Vehicle
Hinayana	Lesser Vehicle

Hagiography	A biography of a saint or religious leader.
Thervadins	The followers of the older tradition of Buddhism

Tripitaka	Literally 'Three Baskets'- Buddhist texts namely Sutta Pitaka, Vinayapitaka and Abhidhamma pitaka.
Chaitya	Derived from the word chita, meaning a funeral pyre, and by extension a funerary mound.

Prepared by
Sujith K HSST History,
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5.Through the Eyes of Travellers

Alberuni

Born in 973- in **Khwarizm** (present day **Uzbekistan**) - a learnt man and well versed in several languages - learnt the Arabic translation of Greeks philosophers like Plato. Mahamud of Gazni invaded Khwarizm in 1017 –Mahmud brought Al-Biruni to Gazni- Learnt Indian texts on Indian religion and philosophy - came into contact with local Sanskrit scholars.

Kitab-ul-Hind

- The accounts of Al-Beruni- **Kitab-ul-Hind** or Tahkik-e-Hind
- Written in **Arabic language** -divided into **80 chapters**
- It dealt with subjects such as religion and philosophy, festivals, astronomy, alchemy, manners and customs, social life, weights and measures, iconography, laws and metrology.
- He adopted a **mathematical approach** - begins each chapter with a question followed up with a description and comparison of cultures.

Making Sense of an alien world : Alberuni and the Sanskritic tradition.

The barriers that Al-Beruni observed in understanding the Indian society

1. Sanskrit Language:
2. Difference in religious beliefs and practices.
3. Self - absorption and consequent insularity of the local population.

Caste System : He tried to explain the caste system - compared it with other societies-He noted the four **social categories in ancient Persia**

Four Social Categories (Persia)

1	Knights and Princes
2	Monks, Fire-priests and Lawyers
3	Physicians,Astronomers,other scientists
4	Peasants and Artisans

Alberuni's Understanding of the caste system

- Social divisions were not unique to India.
- In Islam all men were equal - difference was based on only the observance of piety.
- Disapproved the Brahmanical notion of pollution - It was against the laws of nature.

Ibn Battuta

An African traveler-from **Morocco** - Born in **Tangier**-Learnt literature, loved travelling-made pilgrimage to Mecca and travelled extensively in Syria, Iraq, Persia, Yemen, Oman and coasts of East Africa.

He reached Sind in 1333. The sultan Muhammed bin Tughlaq appointed him as the qazi or judge of Delhi - Then the sultan appointed him as his ambassador to China. During his journey to China, he also visited Malabar Coast, Maldives, Bengal, Assam and Sumatra.

Rihla

- **Ibn Battuta's book of travels - Rihla**
- Written in **Arabic**- provides the social and cultural life in the subcontinent in the 14th century.
- He described the **coconut and paan**- two kinds of plant produce unfamiliar to his audience - nut of a coconut resembles a man's head-the betel has no fruit and grown only for the sake of its leaves.

Ibn Battuta and Indian cities

1. Cities full of exciting opportunities
2. Densely populated and prosperous
3. Crowded streets with bright and colourful markets
4. Bazaars-hub of social and cultural activities-Had mosque and temples-spaces for public performances
5. India-well integrated with inter - Asian networks of trade and commerce -Rich in textiles,silk,muslin,satin and were in demand

A unique system of communication

Ibn Battuta was amazed by the efficiency of the **postal system**.

The Postal system was of two kinds.

1. uluq(horse post)
2. dawa(foot post)

This system enabled merchants to send information, remit credit across long distances and to dispatch goods required at short notice.

Francois Bernier

French man, a doctor, political philosopher and historian-came to the Mughal Empire in search of opportunities-lived in India for twelve years from 1656 to 1668. He was a physician to Prince Dara Shukoh, the eldest son of Emperor Shah Jahan

He travelled to different parts of the country and wrote accounts - dedicated his works to Louis XIV, the king of France.

Travels in the Mughal Empire: Travel account of Bernier-based on detailed observations, critical insights and reflection

He constantly compared Mughal India with contemporary Europe - emphasized the superiority of the European society.

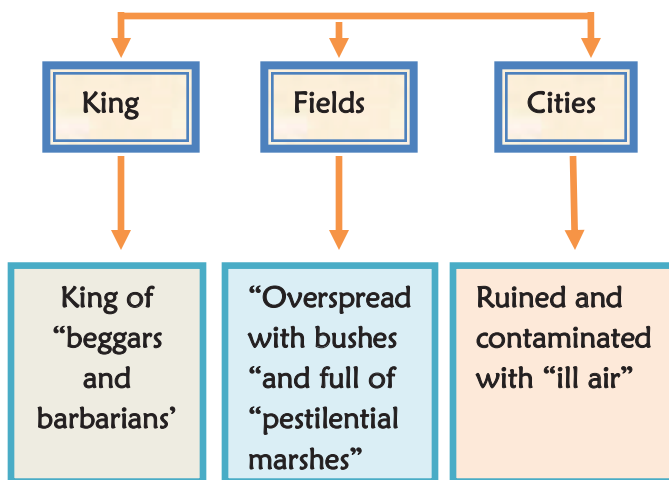
Description on landownership

- The fundamental difference between Mughal India and Europe was the **lack of private property** in the Indian society.
- Mughal Emperor owned all land and distributed it among the nobles.
- Crown ownership of land was harmful for both state and its people.
- Lands under the crown ownership could not be passed on to their children.
- They were averse to any long-term investment in the sustenance and expansion of production.
- The absence of private property prevented the emergence of the class of 'improving' landlords.
- It had ruined the agriculture and oppressed the peasants and the living standards of all sections

Description on the social condition of India

- Indian society as consisting of undifferentiated masses of impoverished people and rich, powerful ruling class.
- “There is no middle state in India.”

Description on the Mughal Empire



The idea of Oriental despotism

Bernier’s descriptions of landownership influenced western theorists (18th century).

The French philosopher Montesquieu used Bernier’s account and developed the **idea of Oriental despotism**.

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.

The Concept of Asiatic mode of production

Karl Marx further developed the idea of Oriental despotism as **Asiatic mode of production**.

Marx observes that before colonialism, surplus production was appropriated by the state. This led to the emergence of a society - composed of a large number of autonomous and egalitarian village communities. The imperial court respected these villages as long as the flow of surplus was continued. Marx regarded this as a stagnant system.

A more complex social reality

Artisans had no incentive to improve the quality of their manufactures. All profits were appropriated by the state. Manufactures were everywhere declining. He agreed that vast quantities of the world’s precious metals flowed into India, as manufactures were exported in exchange for gold and silver. He also mentioned that there existed a prosperous merchant community engaging in long distance trade.

Mughal cities: During the 17th century about 15 percent of the population lived in towns. Bernier described Mughal cities as “camp towns”- dependent upon imperial patronage. There were all kinds of towns: manufacturing towns, trading towns, port-towns, sacred centres, pilgrimage towns etc. The existence of towns indicates the prosperity of merchant communities and professional classes. Merchants had a strong

community were organized into their own caste –cum- occupational groups.

that women were confined to the private spaces of their homes

Urban professional classes

1. Physicians (hakin or vaid)
2. Teachers (pundit or mulla)
3. Lawyers (wakil),
4. Painters, Architects, Musicians
5. Calligraphers

Use of Slaves

Slaves were openly sold in markets. Like commodity, slaves were exchanged as gifts. There was considerable differentiation among slaves. Some female slaves in the service of the Sultan were experts in music and dance. Female slaves were also used to keep a watch on his nobles by the sultan. Slaves were used for domestic labour. Men and women slaves carried palanquins or dola. The price of slaves particularly female slaves required for domestic labour, was very low.

The Practice of Sati

Bernier has provided a detailed description of sati in his account. He mentioned that while some women seemed to embrace death cheerfully, others were forced to death. He also noticed the child satin which a twelve year old young widow sacrificed.

Women Labourers

Women labour was crucial in both agricultural and non-agricultural production. Women from merchant families participated in commercial activities. Therefore it seems unlikely

7.An Imperial Capital :Vijayanagara

Vijayanagara: Capital and its Environs

Vijayanagara was characterised by a distinctive physical layout and building style

Water resources

Vijayanagara was located in the natural basin formed by the river **Tungabhadra**. Large granite hills formed a girdle around the city. A number of streams flowed from the granite hills.

Embankments were built along streams to create reservoirs - Vijayanagara-one of the most arid zone of the peninsula-Elaborate arrangements were made to store rainwater.

Kamalapuram tank	The most important tank built in the 15 th century
Hiriya Canal	The most prominent water work

Fortifications and roads

Abdul Razzak: an ambassador sent by the ruler of Persia to Calicut in the 15th century - greatly impressed by the fortifications - mentioned **seven lines of the forts**.

Forts were encircled - the city, agricultural hinterland and forests.

The most important feature of the Vijayanagara fortification



It enclosed agricultural tracts

Agricultural tracts were incorporated within a fortified area with a purpose

During the medieval periods, the major objective of the sieges was to starve the defenders into submission. Sieges could continue for months or even years. Rulers were ready to face it with proper arrangements by buildings large granaries within fortified areas

The archaeologists found evidence of an agricultural tract between the sacred centre and the urban core-This tract was serviced by an elaborate canal system

A second line of fortification: went around the inner core of the urban complex.

A third line surrounded the royal centre

The fort was entered through **well-guarded gates** – Gateways-Features of sultanate architecture-

Important Roads - extended from temple gateways-lined by bazaars.

The urban core

Archaeologists have found evidence of the houses of ordinary people- found fine Chinese porcelain in some areas of the urban core-occupied by rich traders- Muslim residential quarter -Tombs and mosques located there. The 16th century **Portuguese traveler Barbosa** described the houses of ordinary people.

Field surveys indicate that the entire area was dotted with numerous shrines and small temples. Wells, rainwater tanks and temple tanks small shrines of urban core, served as sources of water for the ordinary dwellers.

The Royal Centre

The royal centre: located in the south-western part of the settlement. It included 60 temples. About 30 buildings have been identified as palaces.

Difference between temples and secular buildings

Temples	Secular buildings
Constructed entirely of masonry	Constructed with perishable materials

The mahanavami dibba

The “**king’s palace**” is the largest of the enclosures - but was not used as royal residence. It has two platforms:

1. The “audience hall”
2. The mahanavami dibba

The audience hall

A high platform with slots for wooden pillars at close and regular intervals. It had a staircase going up to the second floor, which rested on these pillars.

The mahanavami dibba

A massive platform rising from a base of about 11,000sq ft. to a height of 40 ft. There is evidence that it supported a wooden structure. The base of the platform is covered with relief carvings.

The mahanavami festival

- Mahanavami (great ninth day) is a ten day Hindu festival (during September and October) known variously as Dusehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanavami (in Peninsular India).
- Celebrated with great enthusiasm in Vijayanagar Empire.
- Kings displayed their prestige, power and suzerainty on this occasion.

The ceremonies performed on the occasion

- worship of the image
- worship of the state horse
- sacrifice of buffaloes and other animals
- Dances, wrestling, matches,
- processions of caparisoned horses, elephants and chariots and soldiers
- ritual presentations before the king and his guests by the nayakas

Last day of the festival- the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. The nayakas brought rich gifts for the king as well as the stipulated tribute.

Other buildings in the royal centre

Lotus Mahal	Beautiful building in the royal centre - a council chamber - a place where the king met his advisers.
Hazara Rama temple	The most spectacular building - used only by the king and his family

The sacred centre

Traditions about the sacred centre

- The hills of northern region sheltered the monkey kingdom of Vali and Sugriva mentioned in the Ramayana.
- **Pampadevi, the local mother goddess**, did penance in these hills in order to marry **Virupaksha, the guardian deity of the kingdom**

Features of the temples of Vijayanagara

- The Vijayanagara kings encouraged temple building
- They claimed to rule on behalf of the god Virupaksha.
- All royal orders were signed “Shri Virupaksha”(Kannada script)
- Rulers used the title “Hindu Suratrana” (Hindu Sultan)
- Kings made grants to temples.
- Temples developed as centres of social and cultural activities.
- The king made visits to the temples was accompanied by nayakas.
- Raya gopurams or royal gateways reminded about the power of the king.
- Mandapas or pavilion and long, pillared corridors
- The Virupaksha temple was built over centuries.(9th ,10th centuries)
- Krishnadeva Raya built the elaborate hall in front of the main shrine. The hall was adorned with delicately carved pillars. Eastern gopuram was also built by him.

Importance of halls in the temple

The halls in the temple were used for a variety of purposes.

In some spaces, images of gods were placed to witness special programmes of music, dance, drama, etc.

Others were used to celebrate the marriages of the deities, and yet, others were meant for the deities to swing in.

The Vitthala temple

The principal deity was Vitthala, a form of Vishnu generally worshipped in Maharashtra. This temple has several halls and a unique shrine designed as a chariot. A characteristic feature of the temple complex is the chariot streets that extended from the temple gopuram in straight line. These streets were paved with stone slabs and lined with pillared pavilions where merchants set up their shops

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11.Rebels and the Raj

The Revolt of 1857 and its Representations

The Revolt of 1857 started with an outbreak of sepoy mutiny in Meerut. The sepoys along with people of the town and surrounding villages marched to Delhi. The sepoys came to Red Fort and demanded that the emperor give them his blessings.

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. Bahadurshah had no other option and agreed to be the nominal leader of the rebellion.

Centres	Leaders
Kanpur	Nana Sahib : the successor of Peshwa Baji Rao II became the leader of the revolt.
Jhansi	Rani lakshmi Bai : assumed the leadership of the uprising.
Arrah in Bihar	Kunwarsingh : A local zamindar became leader under popular pressure.
Awadh	The British displaced Nawab Wajid Ali Shah and people in Lucknow hailed Birjis Qadr ,the young son of the Nawab as their leader
Faizabad	Maulavi Ahamadullah Shah
Local Leaders	
Barout in Uttar Pradesh	Shah Mal organized the villagers
Singhbhum in Chotanagapur	Gonoo , a tribal cultivator emerged as a rebel leader of the Kol tribals of the region.

Rumours and prophecies

- Rumours and prophecies played an important role in the Revolt of 1857.

Rumours

- The new cartridges were greased with the fat of cows and pigs. Rumour spread like a wild fire across the sepoy lines of north India.
- The British trying to destroy the caste and religion of Indians. The British had mixed the bone dust of cows and pigs into the flour. People refused to touch the flour. There was fear and suspicion that the British wanted to convert Indians to Christianity.

Prophecy

- The British rule coming to an end on the centenary of the Battle of Plassey. This reinforced the call for a revolt against the British.

Why did people believe in the rumours?

- The British adopted policies to reform Indian society by introducing western education, western ideas and Western institutions. They established English medium schools, colleges and universities. They abolished customs like sati (1829) and permitted the remarriage of Hindu widows.
- The British annexed Awadh (misgovernment) and many Kingdoms like Jhansi and Satara (Doctrine of Lapse). The impact of this on the people of North India was profound.
- People felt that the British were destroying their sacred ideals that they had long cherished.
- The activities of Christian missionaries also created doubt and discomfort.

In such a situation of uncertainty rumours spread with remarkable speed.

Images of the Revolt

We know about the activities of the rebels primarily through accounts written by the British.

Official accounts of colonial administration and military men include



Letters, diaries, autobiographies and official histories

The changing attitudes of the British were evident from



Memos, notes, assessments of situations

These tell us about the fears and anxieties of officials and their perception of the rebels.

The stories of the revolt were published in



British newspapers and magazines

These stories narrated the violence of the mutineers, inflamed public feelings and provoked demands of retribution and revenge.

Pictorial images were produced by both British and Indians



Paintings, pencil drawings, cartoons, bazaar prints.

Celebrating the saviours

Some of the British pictures commemorate the British heroes who saved the English.

Relief of Lucknow painted by Thomas Jones Barker in 1859

It represents the siege of Lucknow by mutineers. James Outram, Henry Havelock and Colin Campbell rescued the besieged British garrison in Lucknow.

English women and the honour of Britain

Newspapers reported violence against women and children. There were public demands in Britain for revenge and retribution. The British government was asked to protect the women and children. Artists expressed these sentiments through their visual representations.

In memoriam painted by Joseph Noel Paton.

Helpless English women and children huddled in a circle waiting for the inevitable-dishonour, violence and death. It represents the rebels as violent. In the background the British rescue forces arriving as saviours.

Miss Wheeler's painting: Miss Wheeler is shown as defending herself against the attack of rebels. It has a deeper connotation. It is a battle to save the honour of Christianity.

Vengeance and retribution

The visual representation - **Justice** – is an allegorical female figure with a sword in one hand and a shield in the other. Her aggressive posture demand desire for revenge.

The performance of terror

The images of **British Lion's Vengeance on the Bengal Tiger** and **Execution of mutineers in Peshawar** –proves that the British adopted a policy of repression to create terror among people.

No time for clemency

The **clemency of Canning** is a cartoon published in the Punch Magazine. This shows that here was no time for leniency against the sepoys.

Nationalist imageries

The nationalist considered it a First war of Independence. Rani Lakshmi bai and other leaders of the revolt were presented as heroic figures. She is portrayed in battle armour, with sword in hand and a riding horse. She is represented as a symbol of the determination to resist injustice and alien rule. Heroic poems were written about Rani Subhadra kumara Chauhan wrote “Khoob lari mardani who to Jhansi wali rani thi” (Like a man she fought, she was the Rani of Jhansi

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Theme 12 Mahatma Gandhi and the Nationalist Movement

Early Struggles

Chamaparan Satyagraha (1917)

- At the annual congress, held in Lucknow (1916) Mahatma Gandhi was approached by a peasant from Champaran.
- The peasant told Mahatma Gandhi about the harsh treatment of peasants by British indigo planters.
- In 1917 Mahatma Gandhi organized a Satyagraha in Champaran (Bihar) seeking the security of tenure as well as the freedom to grow crops as per their wish.

Gandhiji was involved in two campaigns in his home state of Gujarat.

1. Ahmadabad mill strike (1918)

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

2. Kheda Satyagraha (1918)

He joined the peasants in Kheda Satyagraha who demanded remission of taxes from the state following the failure of their harvest. It was in Kheda that Mahatma Gandhi initiates the first Satyagraha revolution.

Non cooperation movement

Factors leading to the Non-cooperation Movement

- The First World War (1914-18) and laws introduced by the British
- Censorship of the Press
- Introduction of Rowlatt Act (1919) which permitted detention without trial
- Campaign against Rowlatt Act
- Gandhiji detained while proceeding to Punjab
- Prominent local congressmen arrested
- Jalliwala Bagh massacre
- Success of Rowlatt satyagraha and Gandhiji's call for Non cooperation Movement
- Khilafat Movement (1919-20) to restore the Caliphate.
- Gandhi called for a campaign of non-cooperation with British rule. He joined the Khilafat movement with the Non-cooperation (1921)
- He wanted to bring Hindus and Muslims collectively to end colonial rule.

During non cooperation movement

- Students stopped going to schools and colleges run by the British government.
- Lawyers refused to attend court.
- Working class went on strike in many towns and cities.
- Hill tribes in Northern Andhra violated the forest laws.
- Farmers in Awadh refused to pay taxes.
- Protest movements were sometimes carried out in defiance of the local nationalist leadership.

- Gandhiji taught the people self discipline, renunciation, self-denial, Ahimsa, Satyagraha.

The aim of the movement was self rule. The Movement shook the foundation of the British rule in India. Many Indians including Gandhiji were put in jail.

Chauri Chaura Incident

In February 1922, a group of peasants attacked and fired a police station at **Chauri Chaura** in U.P. Several policemen were killed. This act of violence prompted Gandhi to call off the movement.

The Salt Satyagraha

Background: Major political events from 1928 to 1930

- **Simon Commission (1927):** The Simon Commission was appointed to enquire into conditions in the colony.
- There was an **all India campaign (1928)** in opposition to the all white commission sent to India.
- Gandhi was engaged in a **peasant satyagraha in Bardoli (1928)**
- The annual session of the congress held in **Lahore** (December 1929)

The meeting was significant for two reasons:

- 1. The election of **Jawaharlal Nehru** as president, signifying the passing of the leadership of congress to younger generation
- 2. The proclamation of commitment to **“poorna swaraj”** or complete independence.
- On 26 January 1930, **“Independence Day”** was observed, with the national flag being hoisted at different venues.

The Salt March (1930)

Soon after the observance of this **“Independence Day”**, Gandhi announced the Salt March. The state monopoly over salt was deeply unpopular. Gandhiji hoped to mobilize a wider level of discontent against British rule.

Salt was an indispensable item in every Indian house. People were forbidden from making salt even for domestic use. British compelled them to buy salt from shops at a higher price.

- On **12 March 1930**, Gandhi began his march from his **Sabarmati Ashram**.
- 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 colonial forest laws.
- factory workers went on strike
- lawyers boycotted British courts
- Students refused to attend government run educational institutions.
- Gandhiji’s call had encouraged Indians of all classes.
- The police spies reported that all men and women and all castes attended the meetings of Gandhi.
- The Salt March of Gandhiji was reported in the American news magazine, Time.
- Its report was deeply sceptical of the salt march reaching its destination.
- But shortly it changed its view and saluted Gandhi as a **“saint”** and **“statesman”**.

Significance of the Salt March

The Salt March was notable for at least three reasons.

1. It brought **Mahatma Gandhi to world attention**. The March was widely covered by the European and American press.

2. 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.

3. 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 tried to hold Round Table Conference in London

Quit India Movement: 1942 Background

- The **Government of India Act of 1935** - promised some form of representative government.
- **Elections to the Provincial Legislatures in 1937**. Congress party held a majority in the legislature. It won the election in 8 out of 11 provinces.
- **World War II broke out in 1939**. Indian leaders agreed to support the British as long as they promised to grant Indian Independence after the war. The offer was refused
- **Congress ministries resigned in October 1939**
- **A series of Individual Satyagrahas** were organized through 1940-41-to pressurize the British to promise the freedom once the war ended.
- **Muslim League passed a resolution in March 1940** - demanding and planning to create a separate nation for Muslims.

- **Prime minister of England Winston Churchill sent Sir Stafford Cripps to India in 1942**-to try to reach to a compromise with Gandhi and the congress. The Cripps Mission failed as no agreement to grant Independence to India could be made.

Quit India Movement

- After the failure of the Cripps Mission, **Quit India Movement was launched in August 1942** by Mahatma Gandhi.
- It was the third major movement against the British rule.
- Gandhiji and other important leaders 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.
- Independent governments were proclaimed in several districts, such as Satara in the west and Midnapur in the east.
- Quit India was genuinely a mass movement, bringing in to its ambit hundreds of thousands of ordinary Indians.
- It especially energized the youth who left their colleges to go to jail.
- In 1943, some of the younger leaders in the Satara district of Maharashtra set up parallel government (pratisarkar), with volunteer corps (sebadals) and village units (tufan dals).
- They ran people's courts and organized constructive work.

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Theme 15.Kerala: Towards Modernity

Early Resistance

The Pazhassi Revolt

Kerala varma pazhassi Raja was the leader of the Pazhassi revolt. The pazhassi revolt had two phases

The first phase (1793-1797)

- The British revenue policy was the cause of the first revolt
- Pazhassi supported the British against Tipu sultan.
- 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 (1800 -1805)

- The Kurichiyas and Kurumbas of wayanad had formed the militia of the Raja.
- Thomas Harvey Baber, the sub collector of Thalasseri led a native force of Kolkars against the Raja at Pulpalli.
- Thomas Harvey Baber, the sub collector of Thalasseri led a native force of Kolkars against the Raja at Pulpalli.
- On the 30th November 1805 Pazhassi was killed at Mavilathodu in Wayanad

Velu Thampi and Paliath Achan

- 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 began to interfere in the internal affairs of Travancore.
- The Resident demanded the payment of tribute.
- Resident cancelled the order of the Dalawa attaching the property of Mathu Tharakan who was a defaulter.
 - This forced 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.
 - 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 attacked Kochi and Paliath Achan was defeated.
 - Ummini Thampi,the new Dalawa 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 (1812)

- The Kurichyas and the Kurumbas were the tribals of wayanad.
- They were forced to pay the revenue in cash rather than in kind.
- Rama Namby was the leader of the rebels.
- The British captured him and suppressed the Kurichya revolt.

Mappila Revolts

- There were a series of violent disturbances occurred in south Malabar throughout the nineteenth century.
- These disturbances are known as Mappila outbreaks.
- 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
- Mappila outbreaks culminated in the Malabar Rebellion of 1921

Social reform movement

The social reform movement during the 19th and 20th 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.

Vaikunta Swamikal

Movement	Samtva Samajam
Publication	Akhila Thiruttu, Arulnul
Reform	Mirror consecration, path of the father (Aiyyavazhi)

Sree Narayana Guru

Movement	SNDP
Publication	Atmopadesasatakam, Daivadesatakam, Darshanamala, Siva satakam, Navamanjari
Reform	Abolition of superstitions and caste system, western education, one caste one religion one god for man, aruvippuram consecration in 1888

Chattampi Swamikal

Publication	Prachina Malayalam, Adibhasha, Vedadhikara Nirupanam
Reform	Opposed caste system, irrational practices, challenged Brahmin monopoly in Vedic scriptures.

Ayyankali

Movement	Sadhu Jana Paripalana Sangham
Reform	Stood for opening public roads, civic rights, education for lower castes, Organized Kallumala agitation

Vakkom Abdul Khader Maulavi

Movement	Travancore Muslim Mahjana Sabha
Publication	Swadeshabhimani, Al-Islam
Reform	Discard un-Islamic practices, advised western education

Vaghbhatananda

Movement	Atmavidya sangham
Publication	Abhinava Keralam, Atmavidya Kahalam
Reform	Favored temple entry right of the lower castes, took interest in the economic progress of weaker sections, promoted rationalism, critical thinking

Mar Kuriakos Elias Chavara

Publication	Atmanutapam, Idayanadakangal, Dhyanasallapangal, Naalagamangal
Reform	Established schools, orphanages, Sanskrit school at Mannanam, Kottayam.

V.T. Bhattathirippad

Publication	Adukkalayil ninnum Arangathekku
Reform	Ridiculed the ill-treatment felt by the Nambudiri women, opposed dowry system, practice of young girls married off to old men)

Struggle for a Democratic Society

Shanar Agitation (1813-59)

- The Shanar Agitation was held in southern Travancore for the right of their women 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.
- A Royal proclamation was issued on July 26, 1859
- Abolished 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 temple

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 1st November 1931
- The prominent leaders were K. Kelappan, Mannath Padmanabhan, 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 (1936)

- The Temple Entry Proclamation issued by the ruler of Travancore on 12th November 1936 was the crowning achievement 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 (1947-48)

- 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.
- The satyagraha was launched by C.Kesavan .
- The temples of Kochi were thrown open to all the Hindus in 1948.
- The Avarnas got freedom to walk along the paliyam road.