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UNIVERSITY

**EVOLUTION OF SOCIAL STRUCTURES IN
MEDIVAL INDIA
Edited By
Dr.Santosh Kumar**

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SYLLABUS

EVOLUTION OF SOCIAL STRUCTURE IN MEDIVAL INDIA

Sr. No.	Content
1.	Early Medieval Societies; Transition to Early Medieval Societies, Proliferation and Consolidation of Castes & Jatis; Religion in Society
2.	The Problem of Urban Decline: Agrarian Expansion, Land Grants and Growth of Intermediaries;
3.	Medieval Society – 1: Village Community; Rural Society: North India; Rural Society
4.	Medieval Society – 2: Clans and Confederacies in Western India; Urban Social Groups in North India
5.	Changing Social Structure in Peninsular India; Socio-Religious Movements

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Notes

Early Medieval Societies

Introduction

Large cities were developed in society whereas rural system was also prevalent. Both trade and business had developed in this age. So there was the emergence of business class too. Four Varnas were present in the Buddhism age also as Brahmin, Kshatriya, Vaish and Shudra. It was a sign of this matter that Brahmins had the second place in society. But the Economics of the Kautilya had established their reputation in this age. Megasthenese had divided Indian social system in seven castes :

- (i) Philosopher
- (ii) Agriculture
- (iii) Hunting and Cattle rearing
- (iv) Craftsmen and artisans.
- (v) Warrior
- (vi) Supervisor and Detectives
- (vii) Ministers and Parliamentarians

Farmers had the maximum number in the ratio to population in this Varna division. This social division of Megasthenese resembled the division of Egypt society as by Herodotus. Caste system was prevalent in society. No caste could marry outside or change the occupation. But the philosophers were an exception to it. This reflection of thought is also found in 'Manu Sanhita' Joint Family System was in vogue in this age. The position of women was not good. Society was divided into many castes and sub-castes. Slave-system was also in vogue. The trade of those days was flourishing along with agriculture.

Social Life

Social life of this age is given below :

- (1) **Family** : Joint family system was in vogue in the Buddhist period. The eldest person in the family looked after all the functions. He was known by the name 'Kulpati'. All the members of family respected him.
- (2) **Caste System** : Indian society in the Buddhism was divided into four Varnas namely Brahmin, Kshatriya, Vaish and Shudra. Birth had assumed more importance than Karma in this age Kshatriyas had the main status in this age. Brahmins and Kshatriyas had a special position in society. The position of Shudra was pitiable. They were treated badly. There is an expression of all the Varnas in Dharam

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Sutras. Kshatriyas were warriors and rulers Farmers were the traders. Vaish paid the tax and the Shudras functioned as workers. Buddhism and Jainism though preached equality but they could not put an end to the attitude to high and low, and untouchability. A number of sub-castes had come into picture in this period. They were called lower castes. Chandals were hated severely. They lived at remote and distant places. They had no right for upnayan ceremony.

- (3) **Judiciary System :** Though Judiciary system had well developed in this age yet it was based on Varna System. Both the civil and criminal laws were in vogue. State officers abided by these laws. Strict punishment was awarded to culprits. 'Tit for tat' was the base of justice in most of the cases. Agni investigation was also in process to know the truth. But the Brahmins and the Kshatriya were awarded mild punishment as compared to Shudra were deprived of legal and religious rights. They could not get high status even if they were found eligible for it. Ceremonies and rituals had a special place in society. Some of the communities decided their problems according to in-vogue norms and laws.
- (4) **Slavery System :** Slavery system was in vogue in this age. Wealthy and Kings had slaves and slave-girls. They served their masters very well. The masters sometimes freed them for being happy with their services.
- (5) **Position of Women :** Position of women was not good in Buddhism period. Child marriage, Sati system and polygamy was in vogue polygamy was in vogue in this age. Swyamabar system was also prevalent in society that reflects the freedom of women. Women gained higher education in this period. They used to get education in dance, music and painting. Some of women spent their life in getting religious education by renouncing their home-life. They were known as 'Brahamvadini'.
- (6) **Dress Code :** Dress code of the people in this period resembled that of ancient period. General people put on cotton and the rich ones put on silk clothes. Clothes of wealthy people were decorated with jewels. People used to wear several types of shoes. Both men and women put on ornaments.
- (7) **Food :** People of the age of Buddhism though took both vegetarian and non-vegetarian food had the use of non-vegetarian food had declined. Higher class people used alcohol also while the common people used it on important functions.
- (8) **Recreation :** People of the Buddhism period were also fond of wrestling and fights along with dance and music. Higher class people participated in hunting, gambling and horse-race.

Economic Life**Notes**

Economic life between the 6th century B.C. and 322 B.C. existed as given below :

- (1) **Agriculture** : Most of the people lived in villages forming was their main occupation. The village picture also changed with an increase in population. Villages were connected to roads and pathways. People on the banks of the river used to travel by boats. Chief of the village was also entrusted with the task to collect land revenue Villages were large and small on the basis of family. There was fence all around the village. One sixth part of the cultivation produce was to be paid as revenue (lagaan) rice was the main produce. Moreover, barley, millett, cotton and sugarcane was also cultivated.

Revenue paid to the government was termed as 'part'. It could be paid as food-grains or cash. Government officials collected it from the farmers.

- (2) **Cities and Craftsmanship** : The number of cities in India had almost gone extinct for about 1000 years after the decline of Sindhu valley civilization. However, there is a reference to cities in Buddhist period. A number of cities like Patliputra, Rajgir, Champa, Ayodhya, Kashi, and Koshambi have been prevalent. Among the craftsmen existed carpenters, potters, cobblers and painters. Ivory work was a special attraction. Moreover, other metallic arts were also a source of livelihood. Son learnt the talent of the father in a natural manner. Necessary material was transported from one part of city to another. There were 18 categories of craftsmen and guilds. These people had their own muhallas (regions) In this way, there was localisation of occupation. These occupations were generally hereditary. Classes and guilds were guided by Chief or the elderly ones. They used to look after the welfare of craftsmen and tested the quality of material production.
- (3) **Trade and Business** : Traders were involved in business. They collected cotton clothes from various villages and sold it at places of requirement. Trades moved from one place to another in the form of huge caravans. There is a mention of 500 bullock carts in succession for transportation of material. Varansi, Koshambi, Ujjain, Rajgriha, Taxila, Gandhar and Mathura were famous trade centres. These were connected by various highways and rivers. Shravasti to Varanasi, shravasti to Rajgrih, Taxila to shravasti, Koshal to Mathura and Ujjain were the main high ways for trade. Initially, the trade was through barter system but later on currency system became popular. It really flourished the business. Coins were made of gold and silver. Krishman was the most famous coin of that time. Financial needy persons borrowed loan from the financiers (Mahajans) on interest. Its rate of

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interest was 15% per annum. People used to bury their wealth in the ground by filling their wares with coins. 'Nishak' and 'Shatman' words were also used for monetary needs.

- (4) **Foreign Trade :** Foreign trade was carried by road and sea. Marukutchh (bharoch), Sopas (Mumbai) and Tampralipi (West Bengal) were the important ports. Silk, malmal, ivory items, medicine, clothes, jewellery was imported to Burma, Sri Lanka, Sumatra Malaya and Siam. A stamp' was fixed on these items. Trade unions were organized that were called guilds.
- (5) **Rural Life :** Though no colony by the name North Black Polished condition has been found during excavation yet earthen wares have been found at more than 400 places in the plains of Bihar and central. North provinces. These remains reflect the existence of villages. However, we cannot even think of craftsmanship, trade and urbanization in the plains of middle Ganges. It is not easy for the urbanites to live in the villages till ruling of the state and Nazrana (offerings) are not served them for their nurturing.
- (6) **Black wares of the North :** Blackwares of the North are derived from the archaeological perspective to know the materialistic life of Bihar and east Uttar Pradesh people. According to archaeological department, sixth century B.C. period is called the initiation of blackware position. These wares are very smooth and shining. Tools of craftsmen and agriculture have also been found. These reflect us the economic condition of the 6th century B.C. Following are the main characteristics of this condition.
 - (i) Monetary (metal based) was introduced.
 - (ii) Urbanisation started in the plains of the Ganges. It is called the second Urbanisation of India.
- (7) **Calligraphy :** It is probable that calligraphy must have started about 200 years earlier to the reign of Ashoka. Initial records have been perhaps lost due to lack of inscription on stones and metals. It not only helped to edit the Karam Kanda and corporation activities but gave a boost to audit of accounts that was most important in payment of salaries and tax-collection. In this very age 'Shulva sutra' were created. These scriptures show that calligraphy was prevalent earlier also. These scriptures helped us to draw the border lines of villages and farming.

Urban people feeded the rural people who in exchange got the tools, cloth etc from the urban craftsmen and traders.

There is a reference to several scriptures in Pali-scriptures. It seems that cities were

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enhabited by the groups of villages. The centralized colonies of people must have emerged in Buddha times in the plains of middle Ganges. There are three categories of villages in Pali scriptures. In the first category fall those villages which had people of several varnas and castes. Such villages are the maximum in number. Their Chief was called 'Bhojak'.

In the second category fall those sub-urban villages that are called craftsmen villages. For example a carpenter village near Varanase or a village of Chariot makers. It seems that these villages must have functioned for other villages as market and would have connected cities to villages.

Third categories were called Frontier provinces. These villages were situated adjoining the border of villages. Bahelia and hunting people lived in these villages who earned their livelihood by garnering. Chief of the village was called 'Gramik' or 'Gram Bhojak'. There was an assembly in every village that looked after the interests of the people.

Farming was the main occupation of the village people. Every family had some agricultural land where he did cultivation by engaging members of family or labourers. Fencing of the four sides of the village was activated by the villagers under the villages Chief.

Farmers paid 1/6 of their food grains as revenue. It was collected by the agents of the King. These agents were called 'Bali Sadhak'. Some of the villages were left for the Brahmins and the Vaniks. Wealthy farmers were called 'Grihpati'. They took up the services of slaves and labourers on their piece of land. These rich farmers fell within the category of Vaish.

Farming was considered good occupation. Rice was the main produce of Uttar Pradesh and Bihar. In other parts, wheat, barley, millett, cotton and sugarcane was produced. Farmers of this area were wealthy due to fertile land. Rice production get an impetus when it was sown in water.

Technical knowledge became the hub of urban and rural economy. Role of iron proved useful in agriculture and urbanization in the rainy forest areas of middle Ganga valley. Blacksmiths had the know how to strengthen the iron tools. The remains of Varansi tools show that people were conversant with the iron minerals in the Singh Bhumi and some place of Mayurganj.

The picture of economic position that emerges from the remains of Pali scriptures is altogether different from the economic system of Western northern province. It is also different from the one that is found in Cilcolithic communities in some parts of Bihar and Uttar Pradesh. It was such an economic system that not only fed the producers but a number of those people who were neither farmers nor craftsmen. This system managed to keep the regular payment of taxes for a long time and maintenance of military.

Notes **Military System**

The true progress of state power was evaluated from the prevalent military system on permanent basis. At the time of invasion of Alexander, Nandvanshi ruler had 2 lakh as infantry, 20,000 horsemen, 2 thousands chariots and 4000 elephants. Chariots were however, losing their importance these days. The king of Magadha was considered very powerful because he had a large number of elephants

State treasury was responsible for the bringing up of heavy military force. We are very much certain that Nand king had on immense wealth that helped them to nurture such a heavy military personnel. Huge and permanent military force was fed on the tax-system maintenance. Brahmins and Kshatriyas were free from tax-payment. Besides land revenue, the farmers had to do work without wages. It has been reflected in the tales that some of the farmers had left the state due to overload of taxes.

Taxation System

Even craftsmen and traders had to pay taxes, Craftsmen had to work free for the king once a week. Octroi was collected from the traders on their sale of material. The Octroi collector was called 'Sholkik' or 'Shulk Adhyaksh.

Swords and bow arrow were used in the battle. Fire and poisonous arrows were also used. Magadh emperor Ajatshatru had used 'Mahashilakantak' weapons to fight with Lichhvis.

Administration in British Time

(1) **Political Condition :** Magadh and Koshal were the two main states in this period. There was monarchial rule of hereditary nature. But afterwards, Magadh emperors won various states and expanded their territory. Most of the states had democratic rule. Vajji, Mall, Shaky, Kshudrak, Lichhvi, were republic rulers. Gautma Buddha had individually adopted Republicanism in his religious system. There is a mention in the tales that cruel rulers were removed and new rulers were elected in place of them.

(2) **Position of King :** King was not the master of the state but a server. Otherwise, the status of king was hereditary but it was also considered that only an able king is elected. There was a special security management for the life of the king. He generally led the army in arm feats.

Kings lived very luxiously and with dignity in the Buddha period. They had a special dignity in processions, and state functions. They were much fond of recreation and music.

(3) **Rulers :** Minister had an important role to play. Their function was to advise the king in royal activities. Minister were very skilled. Purhoit, among the minister,

had a special place. Purohit status was generally hereditary. Moreover, military generals, judges and 'Rajik' were also important. General used to govern the activities of military force. 'Bhandagorik' was the Head of the treasury Judge was entrusted to order decisions for various suits. He also advised the king in religious and legal matters.

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- (4) **Town and People :** There were two main units of rule in Buddhist period. These were called – 'Pur' and 'Janpad' – Capital of the state was called 'pur' provincial governors had gained their importance. That is why individuals related to dynasty were elected on this status post. The minutest unit of the rule was 'Gram. The Chief of the village (Gram) was called 'Gramik. He had an important status. He had to perform a number of functions related to peace-making and welfare of the people. He had direct link with the king.
- (5) **Republic System :** There was republic system in small states and communities in the Buddha period. There were a number of small republics in the regions of Bihar and east Uttar Pradesh. The ultimate authority of the republic was vested in the hands of people or community. These were Panchayati states. These were ruled by the rulers elected by the people. People governed the rule according to elected representatives of the people. Every republic had its own military force General was the officer commanding of the Military Department. Chief of the republic or king collected tax from his region. He also managed the safeguards of the people.

Lichhvi republic was the most famous among the Buddhist republics. There were 9 republics of Malls and 18 of Kashi and Koshal in the Lichhvi union Vaishali was the capital of Lichhvi. According to professor Hemchandra Rai Chowdhary, this city is present by the name Basegarh on the coat of Gandak river in Muzaffarnagar of Bihar district. Lichhvi dynasty was much powerful in the sixth century B.C. 42,000 families lived in Vaishali capital. This city was surrounded by walls from three sides. These walls had three big doors and three 'ghantaghars'. There were a number of buildings in the city. According to Buddha scriptures, the total number of Lichhvi dynasty was 7,707. They rules in succession. Leader of the Lichhvi union, sister of Chetak, Trishla, was the mother of Bhagwan Mahavira. Lichhvi republic was put to an end by Ajatshatru by his policy and strategy of war. Chetak daughter Chetna was the wife of Bimbisan and mother of Ajatshatru.

Administration in Monarch States

- (1) **King :** King assumed the highest states in the monarchial states. Special management was introduced for the protection of his life. He bowed his head in

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front of religious gurus like Buddha. He was the first warrior leader.

- (2) **Prime Minister and Commissioner :** There were a number of ministers to advise the king. Higher authority was called Prime Minister. The others worked as accountant general, judge etc. Some of them were called Commissioners. Higher authorities were generally elected from Brahmin and Purohit class.
- (3) **Rural Administration :** The Chief of the rural administration was called 'Gramni'. He had direct link with the king. He used to evaluate and collect the taxes. Farmer, craftsmen and traders were the main tax-payers.
- (4) **Military :** Military was in general a permanent feature. It was awarded salary from treasury.

Comparison Between the Political methods of Buddhist and Vedic Era

- (a) **Political Methods of the Buddhist Period :** There were two types of administrative methods in the Buddhist age. King ruled in the monarchy and oligarchy assemblies ran the republic rule. The administrative method of all the republics was not the same. There were 7,707 representatives in the Lachhvi republic. Brahmins were not included in it. Kshatriyas and Brahmins had been conferred with citizenship in Malv and Shudrak republics. In some of the states in Punjab, an individual offering one elephant was conferred with citizenship.
- (b) **Political Method of Vedic Period :** Vedic political method was based on communities. Communities were smaller in size. Thus it was easier to assemble people in assemblies like political organizations. Consequently, assembly and committee had a special importance in administration. Ruling states were big in the Buddhist period. Thus it was not easy to assemble people at a single place. Thus the importance of assemblies and meetings declined. As a result, Monarchy or republics were established.



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Transition to Early Medieval Societies

Introduction

Change is the law of nature. Every period transits into a better age gradually. In this way, land-donation in the medieval society initiated a process of change in Indian society. It is, however, stated that kings or donars donated land for the sake of spiritual reward for virtue. Monks and Purohits were always in need of money for religious activities. But its real basis is somewhat different. State officers who collected tax from the farmers helped to pay the payments of military section. This amount was used for donation to Purohits and the wealthy ones purchased items of luxury from craftsmen and traders. But this situation worsened with the crises in third and fourth centuries Lower classes had been transformed into higher classes and adopted their activities. In this time, it was managed in Manusamriti that the king should motivate Vaish and Shudra so that they do not deviate from their actions. Land donation had a dual benefit. The liability of peace-keeping and governance also fell on the shoulder of Brahmins and Purohits. Only they could reform the aggressive farmers. This helped in the development of forming cities also had a declining trend with the decline in trade in the sixth century. A number of castes and sub-castes emerged in the seventh and eight century. Whatever be the notion of land-donation, these imparted a new direction to religion, society, art and architecture.

End of Ancient Period and Middle Age Society

By the end of the seventh century, several new changes had occurred in the history of India. These changes were very important that happened in a chronological order. But these changes had an extensive influence on political, social organizations and Varna system that led to the emergence of some new tendencies. These very changes in the social, political, economic and cultural structure were the signs of the beginning of the end and the middle ancient period.

End of the ancient period connotes the transformation of ancient Indian society in middle age. This change mainly occurred due to land-donation (Bhu Daan) Kings and emperors donated the land to achieve religious – grace so tat the monks and the Brahmins may get money to perform religious – activities. But this ritual became a serious problem gradually. Consequently, the ancient social position became topsy-turvy. It created such a situation that people gave up to perform their duties. It happened because the manufacturer was under the weight of taxes and the king did not care for that class. This position, has been called Kalyug'. New steps were initiated to end this crises that led to end of ancient period.

Following are the causes of the extinction of ancient system brought about by the

Notes changes in the middle age of ancient system.

- (1) **Change in Agricultural System :** As a result of land-donation ritual, ancient Indian society began to change in medieval society. This system probably was introduced in Gupta period. Donors of land-donation wanted to have the religious credit. The mendicants receiving land-donation wanted money to perform religious performances. That is why, lands were donated to Brahmins and Purohits so that they may furnish religious activities with the income from land.

But this ritual fell to some unforeseen problem that was hovering over ancient social system. This Varna based social system was based on Vaishya and Shudra who had the production occupation. Officers of the king collected tax from the Vaishya. The income received from the taxes was paid to military soldiers and officers. He used to donate to Purohits and purchased luxurious items in turn. A serious crises in the third and fourth century degraded this system. Due to neglect of kingly conservation and the atrocities of the government officials the Vaishya ceased to pay taxes and Shudra stopped serving the people. It led to Varna crises. This position has been termed as Kalyug in the Puranas.

Oppressive policy of the king could lead to rebellion. Thus to face the situation, land-donation system was introduced. Priests, Brahmins and state officers were offered with donation in lieu of salary. Donors were imposed with the responsibility to collect the tax and maintain peace in their region. In this way, the state could have a sigh of relief. The limitation of triumph also extended with the ritual of donation. It also led to preaching of religion and methodology. Brahmins were getting benefit from the kings. Thus they proposed to pay the taxes regularly and follow the orders of the king with full religious fervor.

- (2) **New Agro-economic System :** With the land donation in society, a special class called land sharing system and captive labour emerged. Those who got the land in donation thought themselves to be higher in society. They thought it below their dignity to come in contact with other classes in society. These people could neither cultivate the land nor collect the land-revenue. Thus the agricultural work was offered to farmers on sharing deal. Wage-labourers used to do cultivation. Chinese traveler Hsuan Tsang writes that the Shudras were involved in farming. He calls the farmers as Shudras. It seems that Shudras had given up farming as farm labourers. Probably, they might have captured the land on temporary basis. It would have happened in the old colonies of north India.

Sharing custom emerged in Orissa and Deccan when the Brahmins got land in plenty. When the farming laborers on donated land were exploited, they started leaving the villages under desperation. In such a situation, they were forced to stay in their own villages so that the farming process is not suspended. Even the

craftsmen were motivated not to leave villages so that all the needs are fulfilled as earlier.

- (3) **Change in Varna System :** In the Post-Gupta period, foreign invasions and changes in economic system led to changes in Varna System too in the sixth century. Achievement of authority and land-donations led to the emergence of new-classes. There was a differentiation in the economic and social perspective. The people had the privilege of status in accordance with Varna system. People were divided into four classes according to religious Shastras. These were-Brahmin, Kshatriya, Vaish and Shudra. Brahmins had a highest status and Shudra had the lowest position in society.

It became imperative to do some changes in scriptures to impart a reputed status to various classes in the society of newly emerged land-masters. Several castes merged due to new origin of economic system. In this economic system people could not mobilize themselves from one village to another. Thus people having the same occupation in a region were also divided into sub-castes. In addition to this, the tribal people who joined the Brahmin religion were divided into different castes. They were generally counted in Shudra and mixed castes. In this, every tribe or race was counted in a separate caste in Hindu society.

- (4) **Origin on Land-Owners :** The ritual of land-donation picked up more vigorously in the century A.D. Under this tradition Brahmins were donated tax-free villages. Thus the taxes to be offered to the king were diverted to the Brahmins. Moreover the donors also got the provision to rule over the villages. State employees could not visit these villages. The authority to convict the culprits was also transferred to land-donors in the fifth century A.D.

In such a situation, Brahmins maintained the legal system in addition to collection of taxes from farmers and craftsmen. Brahmins used to get donated-villages permanently. It led to weak authoritative power that caused the creation of smaller regions which were free from state control. Thus after the Gupta period, the power of king became too weak.

The control of the king reduced further due to the process of land-donation to state officials. During the reign of Harshvardhan, the general officers were paid by land-revenue. The tradition of cash-payment came to an end that was in-vogue since Maurya period. One fourth part of revenue income was reserved for the general offices. The inherent motives of land-regions for individual consumption to governors, ministers and judges got an impetus. Consequently, the individuality of the king was made powerless and limited. A number of smaller regions emerged that were free from state control.

- (5) **Trade and Decline of Cities :** The trade declined in the sixth century A.D. It

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had almost gone extinct with the dawn of Western Roman empire in the third century. Trade in silk was no more with Iran and Argentina in the middle of the sixth century. A position of unrest and anarchy erupted due to weakness of Gupta rulers and invasion of Huins. It proved detrimental for trade and business.

There was some trade in process with China and South-East Asian countries. But the Indians were not benefitted from it. The Indians had no safe and good ships to transport the goods to other countries. Thus they started dealing on the main ports of east-western coast namely Saptgram at eastern coast (Bengal), Manar at coromondal coast, Devel at the tributary of Sindhu valey, and Bhroch and Kaimbal ports.

The trade remained a a lower ebb for about 300 years from sixth century onwards. It means that the gold coins were totally wiped out. This was prevalent not only in north India but South India also.

The situation of the cites also become worse by the decline of trade and business. A number of cites in the North India were deserted after the Gupta dynasty. Old Fort (Delhi), Hastinapur (Meerut), Shravasti (Uttar Pradesh), Koshambi (near Allahabad), Rajghat (Varanasi), Chirand, Viashali, Patliputra had already faced the ruins in the age of Gupta period. Some of them became almost extinct. Chinese traveler Huinsang has also written that some of the pious cities related to Buddhism have either been deserted or destroyed. Due to decline in trade, the craftsmen left the cities and settled in villages to do farming. In the later half of the fifth century, a group of silk-weavers reached Mandsour by leaving Malwa in the West sea coast. They started a dealing in some other business. Due to decline in cities, the people of the village had to fulfill their needs at individual level. It led to the origin of small units of production. These units were self-dependent.

- (6) **Change in Religious Field :** The style of creation of idols and the construction of temples changed in the seventh and eight centuries in various places. In the South the figures of bronze were made in abundance. These idols were found in the parts of the country. Though the one god was worshipped from one corner to another corner but the style of creation of idols had undergone changes. There was a change in the attitude of religion in the post Gupta period. Idols of Hindu gods and goddesses was created along with tehbuilding of temples. Even gods were classified on the grounds of inequality of society. Vishnu, Durga and Shiva were called the supreme gods. Mother diety got an upper position as compared to other gods and goddesses.

We find the worshipping of Brahma, Ganpati, Vishnu, Shiva, in vogue. Main god Shiva was established in some main temple of god or goddess and four more

secondary gods were established around it. Such temples were called Panchayan. It is found in Bhavya art and culture. Organisation of Jain, Shaiva and Vaishnava were also divided into five categories. The supreme category consisted of Acharyas who were crowned like kings. Bhakti movement spread in the whole country in the seventh century. Bhakti meant to donate and get some 'parsand' in return.

In this process, devotee (Bhakat) surrendered himself totally before god. This relationship between god and the devotee may be likened to land-donation to land-master who get some output in return in lieu of his rendered services. The decision of the Tantrik community assumes special significance in the field of religion in the sixth century. A number of villages were donated in central Asia and Deccan like Nepal, Assam, Bengal Orissa etc.

Tantravad (Occult Science of Charms) permitted the induction of women and Shudras in their community and laid emphasis on sorcery and magic. Their main goal was to enrich them with wealth and to cure the cattle of their ailments. Occult science of charms spread with the induction of tribes in the Brahmin society. Brahmins adopted the tribal community. Occult science and changed it according to their suitability. This Tantravad became popular among the Jains, Buddha, Shaiva and Vaishnav sects. The roots of occult science became deeper.

On the whole, there were tremendous changes in ruling system, society, economic system, script, economic system, script, language and religion. The state was earlier ruled by the ruler fell in the hand of land-owners. This event resembles that event of the Roman empire in the sixth century when the authority had fallen into the hands of land owners. Both the Roman and Gupta empire had faced the invasions of the Huins but their results were at variance. Huins and the other tribes exerted so much pressure on the Roman empire that they had to seek the shelter of the landowners to save their lives. But it did not happen in India.

The slaves were not inducted into production business in the ancient society of India (like the Roman empire) Vaish and Shudra were entrusted with the task to pay the taxes and do the production. Under this context, land-donation started. Decline in the field of trade and craftsman is seen in both India and Europe. Cities also had a downfall. A powerful class of farming land-lords originated both in India and Europe in the seventh century, the land-lords played a remarkable role to impart a new direction in the field of religion, art, architecture and literature'.

- (7) **Change in Cultural Field :** A number of changes surface in the sixth and seventh century from the religious and cultural point of view. With the decline of great Gupta empire, very small regional states had come up. Creation of Assam, Bengal, Gujrat, Karnatka, Kerala, Maharashtra, Orissa, Rajasthan, Tamilnadu were created in this age. Chinese traveler Huinsang has described 16 'Jangana. There is a

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description of 18 Janganas in the later half of eight century of the Jain scriptures. There is an expression of Various rituals, customs, language, script etc.

Sixth-seventh century is an important one in the history of Sanskrit literature. Ruler class had always been using Sanskrit in the second century A.D. Sanskrit prose and poetry got a good hold in its style. Sanskrit writers of the Medieval age adopted the prove style in 'Banbhatt' has grand eloquent style. Scriptures in religious economic and political fields were written both in prose and verse but these lack originality despite having a lot of variation. Buddhist and Jain scholars created natural literature in Pali also besides in Sanskrit.

Tamil was the most ancient language in the Deccan but Kannad originated in this age only. Telugu and Malyalam spread afterwards. It seems that the life of all the provinces ha become differentiated. Thus every province had its own origin of language. The origin of regional languages also came up during this age.

Provincial scripts got prominence in the seventh century. There was no change in the script from Mauryan period to the Gupta period. But from the century onwards, every province had its own development. This change occurred in the following areas :

- (i) A number of Jangans lived in the country in the fifth-seventh century. There is a reference to 18 Jangans in Jain scriptures.
- (ii) There was an advent of languages, in the regional places. There are signs of origin of Rajasthani in Rajasthan, Bangla, Orya, Maithili and Asamia in other provinces.
- (iii) There was an advent of Kshatirya scripts in this age.
- (iv) Figurative writing style in Sanskrit language came up. Creations of 'Banbhatt' are the main illustrations.

There were a number of causes of change in the ancient medieval society. These very changes led to the transition of ancient period into Medieval period. But this change was not sudden and instantaneous. It took a lot of time. Its brief description is given below :

- 1. Tribal and cattle-feeding system :** We have got written sources about Rigvedic society. It becomes clear on the basis of these sources that Rigvedic society was basically a cattle-feeder society. Their economic system was cattle-based. (Hindi Gau) (Cow) word has been used 176 times in the ancient part of Rigveda. Contemporary people then led a moving life. Cattle and finance both were synonymous. Gautam word was used for the wealthy people. Cows carried a special significance. To protect them was the main function of the king. That is why king was called 'Gop' or 'Gopati'. Cow had such an important place at domestic level that daughter was called 'Duhit'. Vaidic Aryans had so much intimacy with cows that they called the buffaloes as haired cows when they saw thee for the first time. Cow has more elaboration in Rigveda than agriculture. Infact, cow was the main source of livelihood in those days. There was no source of income

for the king in Rigvedic age. The main source of income was infact the looting in wars. The victorious used to get 'Nazrana' (awards) on the victory of enemy tribes. Such types of 'Nazranas' were called 'Bali' (sacrifice) Tribal communities offered gifts to king very gladly. Gifts were offered in abundance on the occasion of 'Ygyas'. But these were gifted to the Purohits in donation. The function of the Purohits was to pray to God for the yajmans' Purhoit in the Rigveda prayed to God so that Almighty may confer purohits, kings and renounced ministers with wealth. It seems that the distribution of wealth in society was equal.

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There is a mention of craftsmen, farmers, purohits and warriors in the ancient parts of Rigveda but on the whole, the society was tribal, cattlefed and economy based. Cattle and male/female slaves were often donated. The goods looted in wars was the used to nurture kings and purohits. To get higher status at that time was within reach but to achieve higher social class was not possible. Maid – servants were at the service of kings and purohits but their number was very few. Shudra had no individuality as a server class in the Rigveda.

2. **Varna based System of Production and Rule :** New Changes occurred in India society with the use of iron tools in agriculture and crafts. The contribution of tools in the sixth century A.D. was remarkable craftsmen gave tools and clothes to farmers and prepared weapons for the Kshatriyas. The farmers produced extra grains for the military and administrative activities. New economic system and Varna system emerged for its storage. There is no mention of family members of farmers in the Vedic age. Maids and others were put to farming in the fields. But generally, they worked in the domestic sphere only.

Farmers, craftsmen, labourers and farming ploughers produced surplus foodgrains. Most of this part was shared by the Purohits and the king. Now the administrative and religious methods were found out to collect taxes. The king recruited tax collectors for the evaluation and collection of tax. Now it had become imperative to motivate the people to follow the advice of the King, to pay the taxes and donate the purohits.

Now religious and administrative methods were found to collect the tax. Varna system was established.

- (i) Brahmins and the Kshatriyas got the highest status. They remained wealthy though they did not produce anything. They were entitled for veda study and 'Yagyopeet' ceremony but the position of Vaish and Shudras deteriorated. Shudras were treated as untouchables. They earned their livelihood by doing labour. In such a situation, 'Dwij's may be called citizen and Shudras may be termed as 'slave'. They were deprived of so many rights. They could not study v aids. They were prohibited to perform 'Yagyopaweet' ceremony. They were supposed to serve the highest status people. Vaish people belonged to 'Dwij' community. They resorted to agriculture,

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craftsmanship and trade. These very people paid more taxes to Brahmins and Kshatriyas.

- (ii) Brahmins had the privilege to create religious scriptures. They freed Brahmins from all kinds of bondage. Social inequality spread with the deprivation of rights for Shudra and reducing their rights of the women. Land-donation system was also liable to spread inequality in Brahmins and the rest of the society. The reputation of the Kshatriyas suffered a setback for their egoism of superiority. But both the Brahmins and the Kshatriyas were united when the Vaish and Shudra opposed each other. It has been stated in the ancient scriptures too that Brahmins could not be benefitted without Kshatriyas and vice-versa.
- (iii) The kings also offered awards to the Brahmins. Moreover, they also received donations. They befuddled the illiterate people in the name of religion and looted the wealth of society. Even Kshatriyas borrowed money from farmers. In this way, economic contrast spread in society.

Rate of repayment and economic facilities for each class were different. For instance, Brahmins were charged 2% interest; Kshatriyas were charged 3% interest; Vaish were charged 4% interest and the Shudras had to pay 5% interest. Guest of a Shudra Varna was not served with food without work.

- 3. **Emergence of Agriculture and High Classes :** When the Aryans moved towards Uttar Pradesh from Afghanistan and Punjab, they had become agriculturists. It led to the origin of small ruling states. The king also received more sacrifices as the income of the farmers increased. Farmers of post-vedic age also offering gifts (Nazrana) to landlords and Purohitas. Farmer paid the donation to Purohitas for performing 'yagya'. He fed the carpenters, charioteers, blacksmiths while the new class served the Kshatriyas. But the income in the Post-Vedic age was not ample enough so as to develop cities. The metal currency had not emerged so far. With the dawn of the sixth century A.D. the Vedic society exhibited a remarkable change by the use of iron tools. As the iron-axe cleared the forests in the forest areas of the middle Ganges; in the same way, the avenue for human progress opened in the most fertile land. Now a lot of cities and towns were populated. Thus the cities were re-constructed after 1000 years. Of Harappa civilization. Neither tax system nor salaried military class was established in Vedic community. Tax collectors belonged to royal families only. The function of military was substituted by the farming community. Tribal farming class only functioned as a soldier. The function of Ashvamedh Yagya was performed both by Kshatriya and the Vaish. Bow and arrow, shields were the weapons for the Kshatriya while the Vaish military troupe had a 'laathi'. Purohitas tried to keep a harmony between the people and the king through religious ceremonies. Contribution of king was

imperative in the expansion of farming in tribal tradition. He used to plough with his own hands but the kings sought the advice of the farmers in land-donation. There was not much differentiation between the ruler and the ruled.

- (4) **Lack of Urban Culture :** Society in the Rigvedic age after Harappa was primarily cattle-fed. People almost lived like nomads. Cattle was their wealth. Cow had a special place among the cattle. Battles for fought for cows an to save them was the main function of the king. Craftsmen, farmers, and warriors are found in the ancient parts of Rigveda too. The society was on the whole cattle-fed and nomad. In this age, agriculture and trade had not developed.

Social Disintegration and Rise of Feudalism

This social system continued for a long time. There was a commendable progress in trade, industry and art but around the third century A.D., there was an impediment in it. Under this impediment, Varnas deviated from their own functions. Lower classes attempted to gain the level of higher classes and adopted their occupation. It caused Varna crisis i.e. one Varna started merging into another. Vaish stopped paying tax and the Shudras discarded the work. Policy was oppression was adopted to face this challenge. In this process, land-donation was initiated by replacing cash payment. This land-donation right that existed with the general-community was taken up by the kings. By donating land to powerful members of society, the land-owners were entrusted with the right for peace-keeping.

Land-donation ritual was initiated in the fifth century in ancient age. Due to land-donations, there was a lot of change in the development of Indian Society. These lands were generally forest places. Brahmins got deforested these lands by the farmers and labourers so as to do farming. It led to cultivation in the new land and the production increased. Brahmins established social system in new fields so that tribals may crate state devotees and disciplined workers in society.

Awareness for farming-panchang spread by land-donation to Brahmins and others in back-ward areas. It led to surplus form produce and caused development in distant South and distant east. A number of primitive-farmers joined Hindu society. They were put in Shudras class. That is why Shudras have been called agriculturists in Medieval scriptures. Donation of lands boosted the tax collection and spread of Brahmin religion.

There was a decline in the position of independent Vaish farmers in the developed areas of land-donation. I this way, Vaish and Shudra came closer to each other after Gupta period. This land-donation system led to the origin of one new class called as land-master or land-lord. This created a background in the fifth and sixth centuries that created a new social system of Feudalism.

Social system in ancient India was based on Varna system. Various Varnas wee organized by the influence of religion. Both the state rule and the religion had the support for Varna-system. The ancient social system of Europe was, however, founded on norms of rule and

Notes state was liable to implement it. Thus the work performance in Europe was under the sword by the slaves and other classes and the same kind of task was being performed in India by the Vaish and Shudra voluntarily. This ideology had stamped on their minds due to influence of religion.

The position of women deteriorated in the Feudalism structure. Sati system was introduced in the initial medieval age in Rajasthan. In addition to this, women of lower class had the freedom to participate in economic activities and remarriage.

Chronological Development of Ancient Indian Society

Ancient Indian society may not be labelled as such. But we shall have to observe the various phase of its development. Its chronological development is like this :

- (1) **Food-collector** : India was a food collector in the ancient Indian society like other countries. Human beings resorted to hunting and plucking of fruit etc. to collect food.
- (2) **Food-Producer** : Human being took to agriculture in New-Stone age and Bronze age. Prior to this, he had gone through cattle-fed system too.
- (3) **Citizen-Society** : During the period of Harappa culture, developed farming community were transformed into cities.
- (4) **Rider cattle-Fed Society** : There was some obstacle in the process of development after Harappa civilization. Then rider (ashwarohi) cattle-fed society came into existence.
- (5) **Varna System** : Society was divided into four Varnas in Post-Vedic age. This social organization was founded on the production activities of Vaish and Shudra. This system continued till the Gupta dynasty.
- (6) **Emergence of New Land-Lords** : Some change occurred in Varna System in land-donation system after the decline of Gupta age. Society was divided into many castes and sub-castes. A new class of land-lord emerged. It deteriorated the position of Vaish and a change took place in Varna System.

Rise of Feudalism

The old position of progress in art and agricultural occupation continued in the third century. Later on, there was a social, crises. It is called 'Kalyug'. In this time, there was an intermixing of classes. Vaish and Shudras gave up their occupations. Marriage violations started occurring regarding Varna system. I such a situation, a new system was organized. Land was offered as donation to Purohits and officers. In addition to it, tax was collected from lands. It led to weak rule of the kings causing the rise of 'Zamindars' (landlords).



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The Problem of Urban Decline : Agrarian Expansion, Land Grant and Growth of Intermediaries

Introduction

After the decline of Maurya emperors, political unity of India started degrading. Gandhan and its nearby province declared these as independent. With an aim to seek benefit of degrade political position, the. Greeks established their possession on several provinces of North-West Uttar Pradesh. Thereafter, they exerted their rule over Punjab and Sindh. This worsening political position had led to the decline of large cities and the process of urbanization started showing a downward trend. Rural economic system was becoming popular. Rulers were more anxious to protect the cities rather than establishing them. Thus this period is called the period of downfall of urbanization.

Following were the causes for the downfall of Urbanisation :

- (1) **Expansion of Agriculture** : Individual endeavour becomes perceptible of place of state in the expansion of agriculture. There is a reference to raze the land for converting it into agrarian use in 'Milind Panh'. An individual who uses land is called the land lord or land owner. Manu has also stated the same in his scripture that land belongs to one who zazes it to plains for production. Deer belongs to one who wound it first. Thus landownership was imposed individually. Without any claim by virtue of manual labour. Manusamriti also clarifies that acceptance of non-cultivated land by a Brahmin is better than cultivated land. However, land-grant system for cultivation had been already introduced but the Brahmins had to convert the non-cultivating land into cultivating land.
- (2) **Land-Acquisition** : In Maruya age, contrary to Pre-Gupta period, slaves and laborers are not available on state farms. Land was generally in possession of individuals.

Gautma and Manu motivate that brothers should settle docon in separate houses. It means that individual possession of lands was being encouraged. There is a reference to hard working, labouress in 'Divya Vadan'.

- (3) **Ideology of Land-lord in the State** : There was individual land possession in practice but it does not mean that the ideology of landlord was absent. In the

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‘Milind Panh’ all the cities, ports mines have been entrusted with the ownership to the king. It is a sign of regional authority. Under this authority, the king was able to recruit the officers. From the records of ‘Satvahan’ rulers, it appear that state used the rights of landownership very skillfully.

Land Management by Different Dynasties

- (1) **Land System of Satvahans :** There was an individual possession right over land in Satvahan rule because thy granted tracts of land to Buddhist monks. But it is doubtful if they could sell or purchase land for secular purposes. There is no illustration for the purchase of land to multiply the income despite sound economic system. From the non-religious point of view and lack of any evidence in the sale and purchase of land, the possibility of ownership becomes the barest minimum. Traders and followers could divide their land with religious purposes.

There is an evidence of land grant in India that dates back to first century B.C. When the Satvahans had donated one village to Purohiths for Ashavmedh Yagya. Initially they were free from tax. But Satvahan king Gautmiputra Shatkarmi (second century) had left the ruling authority for the grant to Buiddhist monks in the West Deccan. The State military’s entry was prohitod in this land-grant and they were free from the intervention of government. Officials and soldiers at district level. Externally, they followed some religious impediments but granted lands keeping in view some illustrations of the same. In the records of land granted to Buddhist monks in 130 A.D. in the West Deccan; it has been expressed that land is not cultivated there till some village is established.

- (2) **Land System of Kushans :** A transparent land system of Kushans comes to limelight who ruled from Aksas to Benaras. We come to know from the records of second century that in Allahabad region, a village was granted to Purohit Brahmins in ‘yagya’. Though Kanishks and their followers were the strong supporter of Buddhism yet the Buddhist monks have no awareness about land-grant. They performed this act first despite the Brahmins of Satvahan and conservator of Braham religion. Probably, Kushans initiated the permanent tradition of land grant. It is called ‘Akshaya Neeti’. The fashionable land-grant policy might have been started prior to two centuries.
- (3) **Land System of Shaks :** We do not have much awareness about the land system of Shaks. The most famous ruler Rudra Daman I (ISO A.D.) has claimed the repairs of famous lake Sudarshan in Saurashtra by freeing the farmer from takes.

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Kautilya in his 'Arth Shastra' has authenticated 'Pramya' as an emergency tax. It seems that in the Post-Mauryan period, all these taxes had been levied in emergency in the Post-Western India. Only the slaves and the salaried employees could be asked for wage free task in the state regions in Maurya period. It was imperative for them to protect their lives due to lack of livelihood sources. But in the western India in the initial years of Jesus Christ, people were forced for wage-free task.

- (4) **Land-Grant for Officers :** In the secret records, there is no mention of land-grant to officers. But in 'Manusamriti' (200 A.D.) there is a mention of one, ten, twenty, hundred or thousand villages grant to land officials. Evidentially, the area under them was very small and they were concerned with their land possession only with respect to expenditure. There is no way to find out how for this process was followed up. Other officers were probably paid in cash.
- (5) **Size of Land-ownership in West India :** We have some awareness about the land of Western Deccan. There is a mention of 2, 3, 4, 8, 9, 20 and 26 'Nivartan' lands (one nivartan is equal to about 1.5 acre). There is a sign of small tracts of land under possession. Still, there is one illustration of 150 acre or 100 Nivartan land grant.
- (6) **Land Conservation :** Continuous foreign invasions created hindrances for the land conservation in the Gupta age. Manu states that for the theft of agrarian tools, there is an illustration for punishment that amounted to damage the physical body parts. Possibly, the state used to extract taxes. There is a reference to imposition of taxes by Gramin Chief.
- (7) **Size of land-ownership in North India :** There is no awareness available about the size of landownership in North India. However, some inferences can be derived from the irrigation processes. There is a possibility of digging of ponds by Shaks and Kushan Chiefs. There was in-vogue the creation of Karam Kanda ponds in Uttar Pradesh at individual level in the first and second centuries B.C. Since there was no practice for the use of ponds; there was small sized tracts of land in use. Cultivation was carried out by wells and ponds.

II. Industry and Working

- (1) **Kinds of Workers :** The barest minimum industrial working progressed a lot in this age. The number of prohibited workers is more than the ancient Buddhist scriptures in Kautilya's 'Arthshastra'. There is a mention of about two dozen craftsmen in 'Dighnikay' whereas in 'Mahavastu' there is a reference to 36 kinds

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of craftsmen. The list of other prohibited workers is not known. There is a mention of 75 different occupations in 'Milind Panh' out of which 60 various lands of craftsmen are related. There are illustrations of weavers, goldsmiths, dyers, ivory and metal workers, jewelers, idol-makers, fishers, Buddhist monks in caves, pillars, coins and ponds as found from the records in West Deccan, Sanchi, Bharhut, Mathura and Bodh Gaya.

- (2) **Cloth Making :** Good progress has been done in the field of cloth making. There is a mention of different kinds of cotton clothes in the Brahmin, Buddha and Jain, scriptures and the 'Arthshastra' of Kautilya. In this list of clothes are included. Cotton clothes, linen, dukul (prepared from the fabric of this plant) silken clothes, Patrom (prepared from silk-worms) sheep wool or other clothes, from the wool of animals, and embroidered clothes of golden lining or simple embroidery etc.

A cloth called 'Shatak' was very famous, a special cloth of Mathura. Benaras, Ujjain, Kalinga (Konkan now), Madurai, were important cloth merchandise for Dukul and Patron etc. There is an illustration of cotton cloth manufacturing in some scriptures like 'Milind Panh' 'Divya Vaman' and other centres. Dyeing of clothes in the Southern Indian cities was also flourishing. A 'kund' has been found to dye the bricks from the first capital 'Urachur' Such 'kunds' have been found from 'Arikamedu' also. All these creations belong to middle of first third century A.D. Manual handicraft was flourishing in cities.

- (3) **Specialisation of Craftsmen, mine Development and Metal-Work :** There is a mention of about 60 Occupations in 'Milind Panh' related to gold, silver, copper, tin, iron, other' valuable stones and metals. There is a reference to zinc, antimony, and red arsenic too. All these facts show the progress in metal production. Iron work had progressed much in this age. That is why there is a reference to steel import on Abyssinian ports in periplus.

- (4) **Pearl Industry and Ornaments :** There is a mention of pearl production in various part in Gupta age. Shukti pearl production was famous in the Bay of Manner and peninsular area. Ptolemy Sangam Literature resembles it. The other pearl production was central west coast and Somilla (modern Chol)

According to Palini, Ptolemy and Periplus, India was the largest pearl producer. These were found from the tributaries of Heere Kosa (Vrat region), Sabrai (Sambalpur) and Admas (Vaitarni). Sulemani stone and Cornelian (Akeek) were found in the Deccan hillocks. Satpura hillocks of Western Deccan were

famous for Gomed.

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It was but natural to have a booming trade in jewels due to their demand in the West. Indian literary sources and excavations reveal the progressive industry of this age. There is a mention of jewel identification in 'Divya-vadan' as a regular mode of education. Vatsyayan includes it in the 64 arts as described by him. Sangam Literature also reflects the progress of jewel trade production and authenticates the skill of Indian jewelers.

- (5) **Other Industrial Production :** There was an immense progress and specialization in other industrial arts and the fields of craftsmen. It includes oil extraction, weapon production, ivory production, wood production and ware production etc. It is known if some progress was initiated in oil mining but there is a mention of oil extraction. The contemporary sources also point to the preparation of weapons like bow, arrow, sword, pointed weapons and shields. Use of ivory in combs, dices, decoration of sword moulds, shields of body etc. are mentioned over there. It is interesting to know it here that the ivory makers of Vidisha (capital of east Malwa) had inscribed on the entry of Sanchi Stupa. Though Woodan craft was more popular in Maurya age than post-Mauryan age, still it continued on a large scale. There are illustrations of ship manufacturing, house construction, manufacturing of chariots, carts and other things too. The topmost wood was found in Kamrup (Assam), Himachal region and South India.

III. Corporation of Craftsmen

There were corporations of craftsmen in this age. These are described below :

- (i) **Shilalekh Evidences :** In the Post-Maurya period, we get the illustration of various classes (corporations) of craftsmen. Craftsmen were organized under some prominent purpose. It had perhaps the support of the king. During the Satvahan rule in the second century, the general worshippers of Buddhism had deposited some gold and silver coins with potters, oilers and weavers, so that they might provide the requisites to monks in the form of food, clothes etc. In this very period, the Chief of Mathura had deposited some money with the workers of flour mill so that its monthly interest might feed atleast 100 Brahmins. In this way, the craftsmen could perform independent tasks too. Evidentially, they could purchase raw material from the deposited amount and could pay the interest in proportion to sale and purchase of goods.
- (ii) **Literary Illustration :** Contemporary literary illustrations point out that the number

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of corporations had increased in this age. Besides 18 kinds of classes, 'Mahavastu' describes other 11 kinds of craftsmen. A number of craftsmen were in functional order in production and small occupations. Buddhist scriptures treated Rajgir and Sakal as centres of art and craftsmen. But records and sources show that most of the workers were from Mathura, Ranchi and West Deccan where prosperity was on the rise.

(iii) Commerce and Trade : Major Characteristics: There was an unusual expansion in trade activities, import-export increase, discovery of new bazaars, expansion of urban colonies and above all, rise in prosperity.

It was also a period of new innovative attitude. There was a sea-route discovery found from West Asia to India via Hippas, silken path establishment from China to Europe via India and use of sea-route development in South-East Asia.

There was an increase in commerce and trade by various trade organizations, abundance of coins as finance, and monetary policy. Luxurious goods were imported more than the needed goods. Writers like Palini had stated that finance was being flowed towards India. There was an accommodating equilibrium in trade.

Role of Trade

The impact of economic system in a particular region and role of trade are determined by the influence its overall economic structure. For example, the main revenue was the result of trade at Western coast, the land-revenue must have played its role.

Influence of trade on society and economic system depends on the roles played by various aspects. It is stated that North India at that time was in the transition position. South India had witness a large scale trade. A few months of excavation in Arikemedu has found a large of goods in equatorial sea. However, very fever goods have been found from the excavations in Taxila.

IV. Measurements

(1) Subject and Nature : Measurement I a kind of ideal class that includes quantity, number size and weight. It is related with total number and size We come to know from Paini and Arthshastra study that attempts were enforced in some states in ancient India to introduce the similar measurement method.

Measurement was evaluated by putting in Kauri, barley seeds, Saras fruit. Etc. in the pan and a single method of measurement was developed. Most of the weight names were related to seeds. Coins were also used for measurement. A special number of coins were used for measuring a special weight. Liquid goods

were measured by bucket, utensil and wares. Ability of measurement was related to the measurement of area also like 'Dron, bucket full' etc. were the measurements of dry and liquid items.

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There was flexibility in geometrical measurement also. As a result, a special method of measurement became valid in a specific area in a specific age. Kakini of Ujjain in the 5th century was different from the Kakini of Patliptra. There is a brief survey of the following main systems.

- (2) **Theoretical Basis :** All the measurements theoretically start from atom (anu) Measurement of two atoms is Diatom and so on. It is the first unit of physical measurement. Minimum 30 atoms forms 'Trasarnu' that looks apparently like the sunray. Five Trasenu makes one 'Renu' and that resembles the point in a dust. One dust particle from the moving chariot is called 'chariot-dust (dhuli) and it is equivalent to eight Trsernu. Seed of Sarson is equivalent to three 'Likut' or 24 Trsarenu sed of white sarson is equivalent to 3 Sarsharp or 72 Trasarnu.

Measurement is also disorganized like weight that have been under constant change with the passage of time. Human being has used several special measurements and proportional methods in idol making and house building.

3. Measurement

I. Trai Measurement (For valuable stones and metals)

1 pal or nishak	=	4 karsh
1 karsh or suvaran	=	16 mashak
1 mashak	=	2 rathi (raktikar Red saras fruit)
1 gunja	=	2 yav (seeds of barley)
1 rati	=	2 gunja saras fruit

Note : Gunja is the smallest unit of ornament makers.

II. Aviardupoes Measurements (For other goods)

1 bhar	=	30 tula or 60 kilo
1 tula	=	100 tola or 3.5 kilo
1 maal	=	10 dharna or 35g.
1 dharna	=	320 gunj or 3.5g

Note : The main weight measure is 'dharna'

I. Measurement

1. Measurement of Skill

1 Vaah or gaari	=	10 kumbha or bhar
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Notes	1 kumbha	=	5 goni
	1 goni = or bora	=	2 dron
	1 dron or bucket	=	2 kansa
	1 kansa or jaar	=	2 adhak
	1 adhak	=	4 prasth
	1 prastha	=	2 sarv
	1 sarv or Thaali	=	2 Kundav
	1 kundav	=	6 anjali
	1 anjali	=	2 pan
	1 pan or Haathmar	=	2 pal
	1 pal	=	2 shukti

II. Measurement of Length

1 yojan	=	2 gavyauti
1 gavyauti	=	2 cross or shorut
1 cross	=	20 rajju
1 dand	=	4 arli or hast
1 arli	=	1 vitasti
1 vitasti	=	3 dhanugarh
1 dhanugarh	=	4 angul
1 angul	=	8 yav
1 yav	=	8 yuv
1 yuv	=	8 liksh
1 liksh	=	8 dhuli
1 dhuli	=	8 anu

Note: Angul is about $\frac{3}{4}$ of an inch is the fundamental unit of geometrical measurement.

V. Currency

- (i) **Gold and Silver Currency :** It is stated that Indians of the peninsular India were not acquainted with the use of gold and silver coins and the coins were used in the form of gold and silver. But there is an evidence of bronze coins by the Satvahan kings. There are records to prove that bronze ‘pun’ were used. Thus Roman gold coins must have been used in various exchanges.

Greek rulers introduced some gold coins in East-West but its introduction in large number goes to Kaniskas. This proposal does not seem to be true that all the Kushan gold coins were thrown open in the market by melting Roman currency.

In the fifth century B.C. also, India paid 320 tora gold to Farsi emperor every year. The source of this metal might have been a mine in the Sindh that has been described in the period of Sikandar. Thus region and probably the mine of Daalbhus was under the Kushans who learnt the art of currency from Mauryas. But due to their connection with Rome, they introduced 'Dinar' golden coins. Its number enhanced much in Gupta age.

- (ii) **Glass and Copper Coins** : People did not use golden or bronze coins in daily use. Patanjali refers to the payment of 'nishak' but these were not golden coins. In this context, Satvahans introduced coins of glass or Poteen (copper, zinc, glass and tin in combination). It seems that currency economic system had been introduced in Deccan and coastal regions.

Same type of inference may be derived from the North and North-West. India where the Kushans issued the maximum number of copper coins. Copper coins were introduced in abundance by Naag rulers and especially by Ganpati Naag. Koshambi, Mathura, Avanti rulers also introduced copper coins. Various kings, tribes, and other cities were introducing currency in abundance and it was generally made of bronze.

From this study, we may reach the conclusion that in maximum use and it was not so much in use in any other age. Moreover, art and culture along with craftsmanship was also progressing.

VI. Interest and Intermediary

Literature prior to Gupta age describes about credit and interest that was related to currency economic system. Credit was sought through oath and it was paid in cash or some other form. Credit seekers were from mostly voyagers or forest travellers who were passing through this area.

Norms for the rate of interest have developed in a nice manner. For illustration, manu states about 2% interest. But for Kshatriya, Vaish and Shudra, it is 3, 4 and 5% (except Brahmins who paid 2%) Another famous scholar yagyavalkya reiterates the rate of interest as illustrated by Manu. The credit was payable on oath and proposes 11% per annum in case of any irregular repayment. The valid rate of interest could be 24% also. In some special emergency cases, Yagyavalkya permit to get more rate of interest. For example, 105 per month should be charged for sea-route travellers and 205 per month may be charged from forest route traveler. It shows that capital was in shortage as compared to demand. However, the rate of interest for traders was 15% per annum.

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Norms for interest charges also reflect that there was shortage of capital. Gotam, Vishnu and Manu state that interest should never be more than the principal amount. But they made a provision to charge more rate of interest for some specific goods. According to Manu, the total amount on foodgrains, fruit, wool and loading cattles could be five times of the capital. But according to Yagyavalakya, this amount could be 2 times, four times and eight times with respect to gold, food-grains, clothes and liquid goods.

But unfortunately, the rates of interest have not been verified from records. However, the records of Shak Ushavdata show that two weaver corporations of Govardhan had to pay only 1% and 3/45 per month (12% and 9% annum).

VII. Urbanisation

Urbanisation was at the top in the see several centres of art, craftsman and trade in this age. Good structures have been found from the places of Satvahan and Kushan. In Mathura and Ganvaria (in the colonial district of North-east Uttar Pradesh) the base of the ground was constructed with lime mixed with brick concrete. It is a sign of the use of 'Surkshi' that imparted strength to the buildings. In addition to this, we find the use of pucca brick tiles in roofs during Satvahan age. These two aspects gave strength and long life to buildings in initial centuries.



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Proliferation and Consolidation of Castes and Classes

Introduction

Brahmin Jati had again regained its influence by the end of fourth century. Post-Mauryan age rulers shung and Satavahan belonged to Brahmin Varna. Thus it was imperative to achieve superiority for them. Varna system I this age was reestablished so that the superiority of the Brahmins. Brahmins of 'Manusamriti' has been authenticated. According to Manu Brahmins cannot be given capital punishment. The food for the Brahmins was prohibited by the Shudras. Manu did not observe any difference between Shudra and slaves. Manu had explained seven types of slaves. Kautilya has, however, did not label the Shudras as slaves in his 'Arth Shastra'. In the same way, 'Yagyavalkya Samriti' also shows lenient attitude for the Shudras. The merger of foreign castes in Indian society was acceptable in this age. It was lead to more complexity in caste system.

The main aspects of the theory of caste (jati) were: determination of status by birth, chronological order of social unit, change in Varna system principle as impossible in principle. Varna system did not allow marriages outside the Varna. They could not accept food from the people of lower classes. If any one violated these norms, he was boycotted from the society.

There were two evident ways to raise the status. First one was to become a Sanyasi by leaving the society and second one was to reborn in the next life in a high family complexity of Varna system had started pushing the society to decline because it could not lead to betterment in any way.

Slave system was prevalent in the age it is reflected by Brahminism and Buddhism literature. Manu has expressed the idea that Shudras were subjected to do slaves attitude tasks. He has described seven types of slaves (Das). Winner in the war, das due to food, as by given someone (Dattim) ancestral form, due to non payment of loan or punishment. They were subject to perform activities of Das.

Main Causes of Expansion of Class and Caste

Causes for the expansion of class and caste are given below :

- 1) **Decline of Buddhism** : There was a decline of Buddhism in Gupta period. It was due to the reason tha all the Gupta kings were the followers of Buddhism but they did not protect this religion. Chinese traveler Fahein expresses the idea that thus religion was flourishing. But this statement of the traveler simply shows his faith in the religion.
- (2) **Rise of Brahminism** : Brahminism had become prominent n Gupta period. Vishnu and Shiv

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gods were worshipped in the form of Bhakti and he was depicted as a redeemer of Varna System. A number of Puranic tales became famous for him and a complete Puran was edited in his honour. It was more enlivening to see that a famous Vaishnav creation 'Bhagwat Gita' emerged in the fourth century. A 'Vishnu Samriti' scripture also surfaced in the name of god. In Bhagwat Gita, according to Bhakti tradition of Bhagwan Krishan, Krishan is treated as the avtar' of Vishnu. Some of the Gupta were the devotees of Shiva. Gradually, Shiva assumed more significance than Shiva. Probably, Vishnu now was not as famous as he was in the Gupta period. Idol worship became something common in Hindu religion. Some religious festivals were also celebrated.

- (3) **Ideal Perspectives towards Life :** People of this led a simple life with high thinking. They had a high moral character. Fahein writes: except Chandals, none else in the country was put to death. They did not use alcohol and intoxicants. They did not use garlic and onion also. There are evidences of inter-caste marriages. Inns and hospitals were run by the endeavours of the people. There was free supply of medicines in the hospital. With this perspective, the position of the Shudras and the women improved. Now, they were permitted to listen to epics and Puranas.
- (4) **Varna System :** India was divided into four Varnas and a number of castes and sub-castes in the Gupta period. There were two reasons that castes were divided into sub-castes. One thing more that a large number of foreigners were merged in Indian society and every group of the foreigners was treated as Hindu caste. Since the foreigners had visited as victorious, they were assigned the status of Kshatriya. For illustrations, the Huns who entered India in the fifth century were merged in one of the races out of total 36 races. Even today, some Huns write Rajput with their name. One of the more reasons for the rise of castes was to accommodate the tribal people in Hindu society by land-grants to them. The Chief of the tribe were superior while the other people of the tribe were said to be called of lower status. In this way, every tribe became a class of Hindu society. But the untouchables i.e. Chandals increased in India society in the fifth century. Their number raised so high that they were able to fascinate the Chinese traveler Fahein. It is stated about them that they lived in the outskirts of urban areas and dealt in meat occupation. Whenever the Chandals visited the urban area, they created a special kind of sound so that people of higher class remain distant from them. It was assumed that the Chandals polluted the roads. People of the higher Varnas performed determined tasks but the bondage with the occupation in Varna System had become somewhat loose. For illustration, Brahmin dynasties are found in this age like Vaakaatak and Kutumb. Brahmins used to be king and warriors. It is stated that the rulers of Gupta dynasty belonged to Vaish caste but the Brahmins called them Kshatriya contemporary scholar Varahmihir in his 'Vrihisanhita' has expressed four types of Varnas

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According to him, a Brahmin should have an accommodation of five rooms, Kshatriya, with four rooms, Vaish with three rooms and Shudra with two rooms. Discrimination in justice and punishment also existed in the four Varnas. It is stated in 'Nyay Sanhita' that Brahmin should be compared with Tula, Kshatriya with Agni, Vaish with water and Shuda with poison (Vish) conviction for theft in this age was the maximum for Brahmin and the minimum for Shudra.

- (5) **Superiority of Brahmins :** Land-grants to Brahmins is a sign of their superiority in Gupta period. Brahmins called the Gupta dynasty as Kshatriya but infact they were Vaish. Brahmins decorated the gods of Gupta dynasty very gracefully. This lent the Gupta kings a step towards 'dharam shastra' and they became the nurturer of Brahmin Varna. Brahmins amassed a lot of wealth as land-grants. In this way, the Brahmins achieved a number of special rights that have been merged in 5th century B.C. 'Naarad Samriti'.
- (6) **Slave System :** Undoubtedly, slavery system was in vogue in this age. But we get a number of evidences that this system had become weak. The deactivation to free them from these bonds of slavery was initiated by Naarad. Slaves were not treated badly in this age. Foreign travellers could not get any information about it.
- (7) **Reforms in the condition of Shudra :** There was reform in the condition of Shudras in the Gupta period. Now they were permitted to listen to the Ramayana, the Mahabharat and the Purans. Now they could worship a so called god called Krishan. They got some sanctions to perform domestic activities. These actions certainly included the donation of the Purohits. It also brought about a positive change in the condition of Brahmin Purohits. These reforms were accompanied by the improved economic condition of Shudras. From seventh century onwards, they were recognized as agriculturists. Prior to this, they were treated as slaves and cultivating the land as Das or farm laborers for all the three Varnas. But the number of this period, especially the chandals. Chinses traveler Fehein was also fascinated by them, They lived outside the urban area and dealt in butchery occupation. People of high classes almost remained distant from them because it was presumed that they polluted the road paths.
- (8) **Conditions of Women :** In the Gupta period, women also had the provision like the Shudras to listen to the Ramayana and the Mahabharat. Now, they could worship the god Krishna. But the women of higher status and class had no provision to lead an independent life. Women of two lower classes could gather for their livelihood. Thus they had the freedom to activate their life accordingly. But the women of higher classes were devoid of this freedom. There was a logic behind it. Since the Vaish and Shudra women dealt in farming occupation and domestic activity, they were free from the bonds of Rusband. Contrary to Maurya period, the people of higher Varnas in this age had a tendency for polygamy and

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amassing of wealth and property. Due to patriarchal attitude, the perspective of men started declining. They treated woman as an individual property. They even expected their wives to accompany them in their death also. The first illustration of Sati system is found in the 510 A.D. in Gupta period. But still it is reflected in the Post-Gupta period 'Samrities' that a woman can remarry if the husband is lost, he dies, becomes impotent or seeks sanyas or loses his dignity.

Women were directed to live under the control of their husbands. Women of higher class had the provision to get elementary education. Generally, they did not participate in public meetings. Some illustrations of Vidushi and other art loving women are just exception. Purdah system had not developed in this age. Widows were debarred from remarriage. Prostitution system was also prevalent in this period. There was a group of maid servants also that was related to temples. Women of the higher class were under the control of their husbands because they were completely dependent on them for their livelihood. They were not free to move. But it has been stated in the 'Samrities' that ornaments and clothes offered at the time of marriage were called wife treasure. The scope of these offerings has been extended in Gupta period. According to them, whatever daughter gets from parents and parents in law is the sole-treasure of the wedded wife. Smaritikar Katyayan states in the sixth century that a woman in possession of his wealth and immovable property can sell or mortgage at her own will. It becomes evident from the statement of Katyayan that women were entitled to land but in Indian patriarchal society, a daughter was not entitled for succession to immovable property.



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Religion in Society

Introduction

Time period from sixth century B.C. to fourth century is very important in the realm of Indian history. A number of social, political, economic, religious and cultural changes had occurred in this age. Two great religions Buddhism and Jainism emerged in this age. We call these as non-Sanatani community Both these religions had come up in contrary to the ideology of popular Sanatan religion (Hindu religion). It means that they had no faith in Vedic activities and its recognition. Religious system of society of this age is given below.

Non-Sanatani Communities

Intellectual life of India in the seventh to fifth century was in doldrum position. It was a decisive period in the whole world in the development of intellectual and spiritual aspects. Hebrew prophet in Greece, Confucius in China and Zoroaster in Persia came on the scene. There was an advent of rishi who preached Upanishad in India with the sources of inspiration from Vedas. But on the other hand, there was an origin of lesson traditional preachers who altogether discarded the Vedas. There was a development of several non-salvation. In this very period, there was an origin of Buddhism and Jainism.

The social background of this great non-Sanatani development cannot be ascertained by Jain and Buddhist traditions. These traditions have been developed later on by the thinkers but it appears that its basic development occurred in Bihar and east Uttar Pradesh. The dawn of Aryan civilization and Brahmin religion had occurred very recently. People were less influenced by the Aryans Brahmins had not established their role completely. Worship of Chaitya and Viharas like Yaksha and Nars was more prominent than the Aryan gods. Cities had come up that was inhabited by wealthy traders while the status of farmers was also reasonably good.

Ancient tribal structure was declining and a number of monarchies had come up including some republic states. Tribal states had an upper hand in the Republics Most of the republics were less important in political terms as these were dependent on larger Koshal region east Uttar Pradesh. This type of one Republic was situated on the hills of the Himalayas called Shakya republic. This had a control over north Bihar and it was ruled by a Chief. A large male assembly of tribes was invested with political power. It ruled with the aid of several other small Chiefs. South Bihar had the monarchy of Magadh. Magadh very soon controlled over Vajji and Koshal and it went on progressing the patliputra became the capital of the whole Indian sub-continent.

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New religious thoughts developed along with the development of organised states and materialistic culture. These soon became the centre of ancient Indian ideology. It is worth mentioning here that there is no mention of rebirth of soul in the ancient Brahmin scriptures. However, there is extensive depiction of rebirth theories in Jainism and Buddhism.

The expression of rebirth of soul in the whole north Indian is not easy to depict. Possibly, the general class of society might have been thinking of rebirth. But in this very age, it started influencing the higher classes.

Increasing alienation on worldly matters can not explain the migration from this place. A culture was developing at intellectual and material level. But the pessimism in large society has been attributed to several causes.

(1) Due to displacement of ancient tribes of monarchy, the non-caste and contemporary relations concept had become weak or almost destroyed. Psychological restlessness was hovering in every class of society.

Relating to change in condition of mind, there is another reason that relates to the most intellectual class and its antagonism Brahminism cattle sacrifice.

However, there is no satisfying proposal due to insufficient awareness about the factors of religious consciousness and change in its direction.

Upanishads and other non-traditional branches preached Gyan Marg in lieu of Karma Marg. Their main aim was to get rid of the cycle of life and achieve salvation. They were of the view that physical and psychological discipline was essential to seek salvation. But still, various sects had different views.

Different quotations of Buddhist scriptures give us an awareness about six non-traditional scholars. Each one of them was the leader with supporters. There is a brief description of these concepts in a quote of 'Deeraghnikay'. From this, we come to know about the theories of various communities.

First Acharya was Puran Kashyap who had the ideology that virtue (Punya) has no impact on the action of man.

Next in series was Ajivak sect that existed for about two thousand years after the death of founder Makhli Goshal. Goshal expressed his acceptance with the 'Puran' and stated that good actions have no impact on rebirth that follows a determined form of Almighty theory.

Third Acharya was Ajit Keshkamblin who was a materialistic. In the history of ideological philosophy it is the most ancient illustration of non-materialism.

The fourth Acharya was Ajit Keshkamblin who was a materialistic. In the history of ideological philosophy it is the most ancient illustration of non-materialism.

Fifth one was none but Vardhman Mahavira of Jainism.

Sixth one was Anichayavadi who discarded the theory of definite awareness or knowledge.

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The path proposed by other sects was not based on logical concepts. To get rid of the cycle of life and death, the basic theories were to be inculcated in heart and it was possible only through Yog or freedom from earthly life (renouncing) or recluse.

Contemporary Causes for the Development and Emergence of Anti-traditional Communities

- (1) Division of society into four Varnas and the opposition of the Kshatriyas for the superiority of Brahmins.
- (2) Due to rise in trade and status. Intention of Vaish to reform their position.
- (3) Advent of new Agrarian economic system and its requisites. For example, need for cattle-rearing.
- (4) Dawn of new conditions by upcoming of urbanization. For examples restaurants
- (5) Opposition to changes in materialistic life of the general people and the retreat to the path of simple life.

System of Mahajanpadas

The whole north land-tract in the Pre-Mauryan period was divided into 16 Mahajanapadas. These had Republic or Monarch rule. Buddh literature especially Aguntar Nikay depict 16 names as given below :

1. Ang
2. Magadh
3. Kashi
4. Koshal
5. Vajji
6. Mall
7. Chedi
8. Vats
9. Kuru
10. Panchal
11. Matasya
12. Shursen
13. Asmak
14. Avanti
15. Gandhar
16. Kamboj

Small and weak states either had to accept the subjugation of strong rulers or they

Notes were destroyed. Ultimately, Avanti, Koshal and Matsya states existed in the Buddhism period.

Non-Sanatani Communities

Non-Sanatani Communities in India as below :

Gautam Buddha and Buddhism

Founder of Buddhism, Gautam or Siddhartha was born in Kapilvastu in a Shakya called Kshatriya family of Lumbini (Now in Nepal) in 563 B.C. His mother was the princess of nearby place. In the Rukmanidevi records of Ashoka there is an illustration of Buddha's personality. After the birth of the child, his mother died and he was brought up by Mother and stepmother Gautami. His other relations included Shuddhodana (father), Yashodhara (wife), Rahul (son) and cousin Devdatta.

An old man, an ailing patient, a dead body and a sanyasa created a feeling of disgust for this world. He realized the futility of worldly life. He left the house at the age of 29 after the birth of his son. This renouncing is known as 'Mahabhinishkraman'.

He spent the first six years of his life as a homeless wanderer under the directions of two 'acharyas'. First of all, he was taught the techniques of meditation at Vaishali and later he got education from Ramputra. He followed austere expiations and did baseless endeavours to find out the truth. Then he left expiations, took bath in Niranjana river (now called Leelajan) and meditated under the peepal tree in Bodhi Gaya. Here only he was enlightened at the age of 35. He was awakened to know that peace lies within oneself and can be found therein. Since then he was called Buddha.

Afterwards, he preached his first religious sermon near Sarnath that led to the formation of five disciples. He got Nirvan or Salvation after 45 years of preaching in 483 B.C. in Kushinagar of Uttar Pradesh. Before his death, Buddha stayed at a goldsmith's house called chunda in Pavapuri. A traveler in Subhadra and his loyal disciple Anand had listened to his last sermon. He said all the goods are likely to be destroyed and you should follow your own guide.

The first among the five disciplines was Assaji and two sanyasis of Rajgir called Sariputra and Moggallana. Anand was the main disciple followed by Kasapa or Kashyapa, Upali and Yashas. Bimbisara of Magadh and Purnajit of Koshal approved his sermons and followed him. Channa was his Charioteer, Kanthaka his horse, meditator Alara Kalama and Kheerika food being served to him at Gaya was the girl Sujata that are names to be reckoned.

Five Main Events

Five main events related to Buddha's life and their symbols :

1. Birth : Lotus and bull
2. Renouncing the house: Horse (Ashava)

3. Nirvan (Salvation) Bodhi tree
4. First Sermon Religion circle (Dharam Chakra)
5. Parinirvan Stupa

Notes**Sermons of Buddha**

Buddha preached of intellectual development. He refuted the altar. Cattle sacrifice, baseless and futile Karam Kandas and challenged the caste system.

Four Aryan Truths

1. World is full of sorrows (ssorow)
2. Aspiration is inherent in sorrow. (Aspiration, Longing)
3. Renunciation of desires leads to end of sorrows.
4. Ashanjit Marg (Eight fold path) is anti-sorrow.

Eight Fold Path

1. Timely Sight
2. Timely determination
3. Timely speech
4. Timely action (Karma)
5. Timely sustenance
6. Timely Exercise
7. Timely Memory
8. Timely Meditation (Samadhi)

According to Buddha, anyone can achieve nirvana (salvation) in the social background of these eight fold path. His mode of sermonizing is logical and practical. That is why Buddhism is more a social revolution than a religious one. He followed the ethics and social equality among the public theory.

Other Main Theories

Some of the other main theories of Buddhism are :

- (1) **Attainment of Salvation :** Nirvan Literal meaning of salvation is an end to one's desires and sorrows. It s not merely an end of our body or the end of everything: A person who has discarded all desires and temptations feels the pleasure of ultimate peace. He can get rid of the cycle of dife and death.
- (2) **Emphasis on Action :** (Karma) Buddha has laid much emphasis on the theory of Karma. According to it the position of human life depends on present and future life's actions. We are born again and again to face our own actions. This s the theory of Karma. As we get rid of the ins, we are relieved of this cycle and attain salvation.
- (3) **Acceptance or Non-acceptance in Non-existence of God :** Buddha can be

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called as non-existent in God because he neither accepted nor non-accepted him. He refused to solve the questions related to soul or God. Either he remained silent on such questions or he illustrated the theory of Karma with respect to gods also. It seems that he was more interested in Salvation and he abstained from other complex questions.

(4) **Materialistic Goods are Subject to Destruction** : According to Buddha, all the goods are in combination because their factors are changeable. Since these are subject to destruction, these are temporary and face sorrows. It is time and again written about sorrow, destruction and non-soul. It is essential to understand these to seek salvation. Otherwise he faces sorrows and makes others to face the pangs of life.

(5) **Non-materialism** : Buddha's theory is concerned with soul and egoism. He preached non-materialism. All the goods of the world can be classified into five constituents. Form or matter, feeling and sentiments comprehension, will or self-subjective relations and consciousness. The first one consists of sensitively.

Awareness about senses is the result of six senses and to understand these is the sum total of all. Self or Brahma is the sum total of psychological positions, interests and positions. Consciousness emanates from other things.

Life process has been explained by a theory Ignorance is the cause of life and death cycle. By accepting the permanence and individuality, there arises temptation whose expansion leads to grab the things.

The next chain of events is due to desire of the youth and youthful merging and it ends with death only. Rebirth occurs due to unfulfilled desire.

Buddhism

Buddha had two kinds of followers – Monks (Sanyasi) and worshippers. Monks were organized to Sanghs whose problem enhanced with the expansion of Buddhism. The membership of Sangh or religious system was open to both the sexes above 15 years of age but they had to be free from tuberculosis and infectious diseases. The membership was prohibited for king, servants of people, debtors, Das and culprits. But rethinking was within the scope for culprits, das and physically handicapped. There was no binding of caste system for membership.

Monasteries were built to help in meditation and study of the monks. These became the academic centres for the development of philosophers and scholars who preached Buddhism.

Contribution of Buddhism

Following is the contribution of Buddhism in Indian history :

(1) Concept of non-violence was the main contribution that merged with the help of

livestock and human values of Indian culture.

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- (2) Buddhism was spread essentially in forms.
 - (i) Stupa is a sort of tomb shaped structure that possessed the remains of some Buddhi and monk.
 - (ii) Chaitya (it was a pious place for offering prayers)
 - (iii) Temple.
 - (iv) Vihras (Abode of the monks)
- (3) Development of local languages like Pali, Kannad, Gujrati etc.
- (4) Logic based faith in place of fanaticism.
- (5) Expansion of Indian culture in other parts of Asia.
- (6) Reform in the condition of women and other repressive women.
- (7) Progress in commerce and trade.
- (8) Art and architectural development. These include:
 - (i) First idols to offer worship.
 - (ii) Pillars with inscriptions about the life of Buddha in Gaya, Ranchi and Bharhut.
 - (iii) Gandhar art and beautiful figures of Buddha.
 - (iv) Batawan hillocks in Gaya and architectural cave near Nasik in West India.
 - (v) Artistic forms of Amravati and Nagarjun Konda and other places.
 - (vi) Expansion of education with the help of residential universities in Taxila, nagarjun Konda, Nalanda and Vihramshila.

Rise of Jainism

Rise of Jainism is mysterious. There is an evident illustration of two Tirathkars called Rishabh and Arishtnemi. The illustration of Rishabh in Bhagwat Puran is in the form of Narayan avtar.

Jainis are of the opinion that their religious position is inscribed in the 24 Kshatriya Tirathkars. It is very difficult to state something about the first 23 Tirathkars due to mythical picturisation 23rd Tradhkar seem to be historical and might be belonging to Pasharvnath who was born 25 years earlier to Mahavira. He was the son of king Ashavsen of Varanasi. Pasharvnath had left an organized structure behind him. Parents of Vardhman Mahavira and his family were the followers of Pasharvnath tradition. The ultimate and the last Tirathkar were Vardhman Mahavira. He was called the Tirathkar of Jainis because he guided the people to move on the path of light. He was also called 'Vijetia'. There is however, a mention of 24 Tirathkars, but much of these is known by names and symbols.

Tirathkars and their Symbols

1. Rishabh – Saand (Bull)
2. Ajit – Elephant

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3. Sambhav – Horse
4. Abhivandan – Kani
5. Sumti – Saaras
6. Padam Prabha – Red Lotus
7. Sampasharv – Swastik
8. Chandraprabha – Moon
9. Suvidhi – Dolphin
10. Seetal – Chest (Vaksh)
11. JSryans – Rhinoceros (Gainda)
12. Vasupujya – Buffalo
13. Vimal - Shukar
14. Anant – Halk or Falcon
15. Dharam – Vajra
16. Shanti (Hastinapur King) – Horny deer
17. Kunthu – Aj (Self-existence)
18. Ar – Matasya
19. Malli – Daughter of Mithila
20. Suvrat –Kacchan
21. Naami – Neelkamal
22. Arishtnemi or Nemi (Relation of Krishan) –
23. Paasharv – Rijdar Sarp
24. Mahavir – Singh

Life and Preachings of Lord Mahavira

Mahavir called Jin (Vijeta) was born in Kundgram near Viashali as a second son in 540 B.C. His father Siddharth Jantrise belonged to Head of Kshtriya family. His mother called Trishila was daughter of Vaishali king and sister of popular Chetak among the Lichhvi princes. Bimbisar of Magadh had married Chetna, the daughter of Chetak. In this way, Mahavira was also related to Magadh dynasty. He was married to Yashoda and a daughter was born to them called Anojja.

He took Sanyas at the age of thirty when his parents died. First two years he spent as a member of Pasharv class. But he left it and then travelled for 10 years. The first six years of this period were spent with the founder of Makhlimojal. The died at the age of 72 at Pavapuri near Rajgrih in 468 B.C. He got enlightenment at the age of 42 at Rimbhikgram in east India and preached for 3 years. He was the Chief of 'Nirgranth' community who were called Jain afterwards.

Five Anuvrats

There are five Mahavrats in Jainism. These are: non-violence, truth, abstinence from theft, no amassing of wealth and Brahamchrya. The four of these were contributed by the earlier Tirathkars. Only Brahamcharya was added by Mahavira. Observance of austerity led to Mahavarta. Those who followed the simple family life were called Anuvrat.

Three Gems (Tri-Rattan)

- (1) Timely knowledge
- (2) Timely action (Karma)
- (3) Salvation

Main Preachings of Mahavira

Mahavir had faith in duality of philosophy and he considered matter and soul as two elements. Matter is destructible and soul goes through development. According to him, it is the Karma (overall impact of the previous action), soul remains in bonds of temptations. Only constant endeavours can be helpful to challenge the action powers to free us from bondage of soul. Soul can become will free. In this, the Sadgun (god trait) start appearing, living being diffuses his radiance and becomes God.

A definite ethical mode has been designed for both the Grihith and monks who renounced the domestic pleasures. To attain the goal of life is salvation and it can be achieved by abstinence from earlier evil actions, conservation of new actions (Karma) and to destroy the present Karmas. To attain this bum, a grihith has to follow five norms. However, the norms for the monks were more stringent.

Mahavira considered all the living and non-living matter as conscious at different levels. All are living and feel pain when hurt. H refuted the supremacy of Vedas and questioned the authenticity of Karamkands and Brahmin's superiority. He advocated pious, moral and noble life with severe body exercise to attain salvation.

Jain Conventions and Different Sects/Thoughts

A number of Jain monks migrated to Deccan and Southern India (Shravan Bel Gola) in the company of Bhadarbahu and Chandargupta Maurya due to a severe famine in Ganga Valley by the end of 4th century B.C. They came back home after a period of 12 years. However, Sthalbahu remained in Magadh. The change in their life style led to their division and consequently, they were divided into Digambar (Nude) and Shavetambar (white clothes wearing) communities.

The first Jain convention was held at Patliputra in the beginning of third century B.C. under the leadership of Sthalbahu. In this 14 Purvas were created instead of ancient granths that were twelve in number. However, these were created under the Shavetambar community where 12 Angs and 12 sub-Angs came into emergence.

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In the coming centuries, there was a division in Digambar and Shavetambar communities. Smayya from Digambar and Terpanthi from Shavetambar were separated. Both the communities abandoned idol-worship and worshipped the scriptures only.

Expansion of Jainism

The main powers for the expansion of Jainism were:

- Use of simple language in place of Sanskrit.
- Simple and domestic moral norms.
- Prevalence of Intellectual truth for the general people.
- Conservation of activities of Jain Sanyasis with state backup.

Followers of Mahavira spread all through the country. At the time of the invansion of Alexander, Jain monks were seen on the Sindh-coast. According to Jainism, the successor of Ajatshatru was a devoted Jain individual. Probably, Nands were also Jainis. It has been observed from the records that Ujjain had become a strong centre of Jainism in the first century B.C.

One of the communities of Jain Sanyasis under the leadership of Bhadarbahu had gone to Deccan by the end of 4th century B.C. It preached the Jainism in the South with its centre at Shrvan Bel Gola in Mysore. A record of 1900 A.C. proves the signs of feet of Chandragiri at the top (Mysore) and those of Bhadarbahu and Chandargupt Munipati. Here Jainism became popular among the traders. State conservation was also helpful to maintain Jainism.

- (1) Chandragupt Maurya was the second devoted conservator. He had himself accompanied BhadarBahu to Deccan. He ha granted one cave to him and the hillock is called Chandragiri.
- (2) In the second century B.C. Kalinga king Kharvel accepted. Jainism in second century B.C. and himself got built Jain idols.
- (3) It became influential in east India after it flourished in Mathura during kushan age.
- (4) After a lot of study of records and Samriti, we come to know that Mathura in the north and Kashanvelgola in the South were important centres of Jainis in the earlier centuries of Jesus.
- (5) A number of dynasties like Gango, Kadambo, Chalukyas and others gave protection to Jainism in the south in fifth century A.D.
- (6) Some of the kings of Manyakhet showed special inclination for Jainism. They encouraged Jain art and architecture. A number of Jain poets sought protection from them. Jainism and Gunbhadra completed his great Purana. Amoghvarsh during this period. It is said that Amoghvarsh had become Jain Sanyasi in the last years of his life. One of his successors Indra Chaturth while on fast according to Jainism method.

- (7) Jainism spread very fast in Gujrat around 100 A.D. A great layer of Gujrati cut and Chalukya king Sidhraj. (1094-1143) known as Jai Singh also, were the fore runners among the protectors of Janism. They adopted the Jainism openly and encouraged the temple building and culture of this cult. Famous scholar Hem Chandra was the state scholar and historian who was the courtier of Kumarpal Hem Chandra was an individual of multiple traits. His works include on Philosophy Sanskrit and Grammar, Dictionaries of both the language and several narrative poems among his longer poems, 'Trishasti Shalaka 'Purushcharit' is a grand creation that contains a description of 24 Tirathkars and prohibited great men of Jainism myths and description Nuranic emperors of repute. There is an expression of predictive reforms.
- (8) Jains attained important statuses of ministers and generals especially Rajputana states.

Notes**Comparison Between Buddhism and Jainism**

The similarities are given below :

- (1) Both were Adevvadi (not-knowing God) cults. Buddha called himself Adevvadi. Mahavira also did not approve the creator of universe by God, and so almighty was below the ideology of Jainism.
- (2) Both were the opposed movements for some of the rituals of Vedic religion and Brahminism and not against its essence.
- (3) Both were against the caste system. However, their goal was not to put an end to it.
- (4) Both of them stated about the renunciation of life and salvation.
- (5) Both belonged to Kshatriya dynasty.

Dissimilarities

- (i) Salvation attainment for the Jainism was a stringent method but for the Buddhism, it was a middle path.
- (ii) Jainism imparted significance to the followers of the Grahistha ashram while the Buddhism relied on Sangh and monasteries.
- (iii) Jainism remained alive in India. But Buddhism ended on its own motherland irrespective of its expansion in other countries.
- (iv) Jainism supported the Brahminism intellectual organizations also but Buddhism ignored them.

Bhagwat Community

On one hand, the religious movements of Buddhism and Jainism and on the other hand, fanatic Vedic religion shot off some systems in which seeds of popularity were inherent.

Notes These religious scriptures had no faith in Yantric worship system. But despite the consensus on some points on atheism, these sects were thinking differently. All the new sects moved forward keeping in view the supremacy of centre of some other god in view or Vishnu or Shiva Salvation was possible by the grace of god for whom they had be attained after complete surrender and power.

Origin

Initially, they laid emphasis on total bhakti devotion instead of hari or some supreme god or cattle sacrifice. Vedic culture did not altogether discard cattle-sacrifice and enlisted it as secondary in importance. Cattle sacrifice in Brahminism was let off. Thus this sect tried to reform itself by adopting the more protective modes of Buddhism and Jainism. Antagonism of cattle-sacrifice, its futility and a disciplined life were equated with Buddhism. But worshipping the supreme Dev Hari god with total surrender was their own instinct.

Vasudev Krishan and His Preachings

Dev ki son Vasudev Krishan motivated this sect. The theoretical structure of this sect came up with the philosophical teaching of 'Bhagwat Gita'. It rose up as an independent sect and very soon, Vasudev was considered as a supreme god.

In one of the quotes of 'Chhandogya Upanishad' there is a mention of some preachings of Devki son Krishan by a disciple of Rishi Ghor Angiras. Angiras was a supporter of virtue, non-violence and truth. He laid emphasis on meditation but discarded the Yagya. Invitation of Bhagwat Sect is said to be from Ghor Angiras. Bhagwat cult illustrated two issues in its exhaustive supreme priority to continue with worldly activities according to one's ability in society in place of indispensability of Sanyasi mode of living for the attainment of religious prominence.

Secondly, he tried to refine the more rough preachings of theist cults. Even Upanishads have ideas of theism but it was Bhagwat Gita that reflected the mode of salvation in an easy manner.

In this way, Vasudev Krishan laid emphasis on Karma and awareness for the attainment of salvation. Thus the Bhagwat cult had the distinctive features of salvation, Karma (action), knowledge and renunciation.

Literary Aspects

- (1) Vasudev Krishan has been finely portrayed in Chhandogya Upanishad.
- (2) Child tale tells about the dynasty of Mathura.
- (3) Vasudev has been portrayed very interestingly in Jain scripture 'Uttar Adhyan Sutra'. He has been reflected as the contemporary of Jain Tirathkar Arishtnemi and prince of Shorimpur (Shauryapur).
- (4) The most ancient illustration of Vasudev is found in the deification of Vasudev in

Panini's. Ashta Dhayee'. This consists the description of Vasudev and Krishan simultaneously.

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- (5) Vasudev and his uncle Kans has an illustration in Pitanjali was aware of Baldev being younger than Krishan.
- (6) Ariyant states while citing Megasthenese's book 'Indica' that there is a mention of Mathura and Kalisabora. Sursen (an Indian tribe) had a great regard for Herableas. Herableas has also been called Dorsanes who was the father of Pandiya as stated by Aariyan. In this context, Magasthenese joins the Pandayas of South India to Herableas. On these very basis, Panday of Mathura consider the expression of Bhagwat cult in the fourth century B.C.
- (7) In the battle between Alexander and Poras, Quint Cortius has described that an idol of Herableas was transported.

Thus we come to the conclusion that Vasudev cult was present at the time of invasion of Alexander.

Archaeological Evidence

In the second century B.C., the new cult had certainly crossed the boundaries of Mathura. Records of Vasudev's worship have been found from Maharashtra, Rajasthan and Madhya India. We come to know from the pillar at Basenagar that the Greek ambassador Heliodotus (resident of Taxila) of king Anhhialsudus had built a Greed Flag at Basenagar in Madhya India in the honour of Vasudev. It becomes clear that Bhagwat cult was equally able to attract the people in the 2nd century B.C. just like Buddhism.

There is no reference to any other god in the Basenagar records. But in the Naagri records of king Sarvtat in the 2nd century. B.C. There is a mention of Sankarshan and worship of Vasudev Krishan. The more records of first century B.C. has a mention of five veers of Vrishniyu like Sankarshan, Vasudev, Parduman, Samb and Anirudh. According to a Syrian records, Krishan worship was popular in Armenia in the second century B.C.

Main Principles

I. Panchveer : Initially, the worship of godly beings was on of the important ceremonies of cult. Arjun could not gain this place in the list but it contained the names of Sankarshan or Baldev, Vasudev Krishan, Parduman, Samb and Anirudh who all were related to one another. Sankarshan and Vasudev were born out of two wives of Vasudev (Rohini and Devki) Parduman and Samb were the sons of Vasudev. Parduman was born out of Rukmani and Samb was born out of Chandal likened Jambvati whereas Anirudh was the son of Parduman.

II. Vyuhvad : Vasudev Krishan was observed in the following five ways:

- (i) Par was the supreme form of God.
- (ii) Vyuh was emerged from him.

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- (iii) 'Vibhav' was his 'avtar' form.
- (iv) 'Antaryami' (knowing the inner processes) form controls the actions while living inside the body of an individual.
- (v) 'Arch' is the positive form of God.

'Bhagwat Gita' reflects a commentary of the personality of Vasudev Krishan.

The concept of 'Vyuhvad' was centred around the concept of pious universe 'Shudh Srishti). It was the development of five special traits.

Knowledge, luxury, power, vigour and radiance.

In this context, Vasudev Krishan follows two way role Vasudev has been enlisted with six trait. These are contained in two main groups with three characteristics in each :

- (a) First three are knowledge, luxury or ownership and power fall within 'Vishram Bhumya, Vishram Charan.'
- (b) The rest of the three are power strength, Vigour and radiance (Tejas) fall in the second group 'Sharam Bhumya'.

This has been divided into three combinations these are the matters of Shudra creation related to wholeness and combination. All trait pervasive and supreme god Vasudev and the three Vyuh's namely Sankarshan, Parduman and Anirudh has the existence of one in the combination of three. Emergence of Vyuh Vasudev is supposed to be embellished with six traits. Sankarshan, Parduman and Anirudh were born out of the pre-existing. However, these natural emergences, there is a development of one combination of traits but other four combinations are sufficient initially.

Some scholar treat Vyuh theory as the ancient one that was found in Brahamsutra quote, but the crystal clear picture comes to fore from the mouths of Shankracharya and Ramanuj. In Patanjali days, it was in the initial phase of development. This great linguist has perhaps illustrated it while giving a critique on Panini's concept.

The above records show that Veervad had become a prominent theory in second and first century B.C. and the beginning of first century B.C.

Co-relation with Brahminism

The merging of this new cult in fanatic Brahminism had far reaching effects on ancient Indian religious history. This merging of two main vedic gods of Vasudev namely Vishnu (who initially was the sun-god had established its sway in Post Vedic period); and Naryan who was a god-inherent soul and later on became famous as omnipotent god. Garud-Dhaway had already been established on Vasudev as told by Heliodorus. Garud Narayan was the known Vehicle of Vishnu. Both these gods were considered as one.

The causes of these combinations or the process is very difficult to explain. It might be possible that Brahmins would have done it at the fore just to shield themselves from Buddhism.

The Bhagats however felt attracted to be classed as important for a long time. Whatever may be the cause, it would have been painful for the Brahmins.

With the co-ordination of Brahminism and Bhagwat cult, the latter one got sustenance and the first one underwent a great change. Afterwards, Vaishnav cult, Shaiv cult, were the antagonists of Buddhism but were the pillars of mutual religion. Unknown idol worship held its sway in Vedic period on Brahminism. Several Karam-kands continued in the Vedas but their importance was secondary.

Brahmin Religion

Right after the creation of Upanishads, (800 to 400 B.C.) Brahmin religion had established its signs. Theoretically, Vedic religion is said to be its basis but it was just a small reason for this developed religion.

It is a combination of several faiths, cults, rituals and 'Karam kands'. It is very difficult to call it a singular religion due to want of some founder pre-determined fanatic norms. Dravin was an important contributor in the development of Bhakti cults. Due to the continuous interaction of groups (their development, reforms and latent) new, large and non related faiths came to the forefront. For the rest, an avenue was open to attain significance.

Origin

Under the primitive religious belief, Yakshas, Naag and other hearsay worship of gods was important. This type of worship in vogue becomes influential by the evidences of literary archaeological evidences. Before Christ and afterwards, a number of Naag-nagni and Yaksh-yakshini idols were found in various parts of the country. They were saved due to Ganesh worship in the fanatic Brahmin religion based on Yaksh and Naag. The real awareness of public popular constituents in religion relates to Ganesha at the first place among the five Puranic gods (Ganeshadi, Panch devta, Ganesh, Shiv power and the seen)

Various Cults of Brahmin Religion

A number of religion were of non-god nature who did not motivate the complex questions of God and soul. Of course, god related groups also emerged. The central constituents around whom these had emerged were not Vedic in nature but non-religious sources. Bhakti was the main factor to motivate the origin of these theist movements. After this motivation, the fanatic Brahmin religion influenced the Vaishnav, Shaiv and Shakti cult.

Vaishnav Dharam

Origin of Vaishnav Dharma is related to the origin of Bhagwad community. Origin of Vaishnav Dharam in the Gupta period had started controlling and exploiting Bhagwat cult. Afterwards, Vaishnav Dharam became a popular name in Pre-Vedic Vishnu elements and prominence of avtaars Vishnu emerged by the combination of many local gods. It consisted of Vedic gods, worshipped godly elements in West India and a local acting Vasudev along

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Notes with Upnishad based philosophers called Param’.

Gods were assimilated before the down of second, century B.C. because in the records of Basenagar pillar, there is a mention of Vasudev the god of gods, ‘Bhakti’ by the Greek ambassador Helio-dorus. Bhagwat Dharam was propounded by Vasudev with some solar elements and it developed as Buddhism later on Vaishnav Dharam developed a lot in Mahakavya age as it is mentioned in the Puranas.

There are some signs of the origin of Vishnu. In the Rigveda, the Dev part of Anugrahsheel’ has been recognized as Varun and Vishnu. Vishnu has been observed in human being form in ‘Baliyo’.

Vaishnav Cult

Bhagwat and Panchratra cult were separate in the beginning. Panchratras were the worshipper of Narayan whereas Bhagwats were the worshipper of Vridin-Nayak Vasudev. Afterwards, these were merged into one.

Bhagwat had their origin in the Christ age as a theist Bhakti cult. It has its foundation in ‘Bhagwat Gita but later on, Bhagwat Gita and Vishnu Puran became it main cult.

With the development at its ape in the second century B.C., it was known by the name ‘Panchratra Aagam’. It connotes five nights but its significance is not known.

It was spread all over India due to connectivity of Bhagwat revolution in the Tamil and spread in 12 ‘Alwaars’ who had the intrinsic awareness of God. They spread in the eighth and the beginning of the ninth century.

‘Alwaars’ had come to society from various parts. It consisted of one Malabar king, a well known woman Andaal (a temple was built in his honour at her birth place Shrivilliphutur), one low class individual and one repentant person. The Acharyas after the Alwaars endeavoured to assimilate Bhakti with A wareness and ‘Karma’.

Panch Raatra

About in 100 A.D. Shandilya created ‘Panch Raatra’ sermons that has laid much emphasis of Vasudev Krishan. Afterwards, Vaishnavcult had to assign a Brahamadiya stature to Vasudev Krishan and his related groups. Udbhav theory also came up after the Avtaarvad of initial centuries of Christ. Panch-Raatra established an omnipotent Brahma who represents himself as Vishnu Vasudev and Narayan and whose powers lead to the origin of Brahmaand (universe). In the beginning there was an origin of Viyuh. Sankarshan (brother of Krishan) who is considered as related to Nature and fundamental matter. By the coupling of Sankarshan and Nature Vyuh Parduman and brain (growth) was originated. It led to the creation of Anirudh and egoism (Ahankar). From the last two, Panchbhuti (five elements) and their (Mahabhut) five characteristics along with Brahma had their evdution who created the earth from these five elements.

The last of the gens was thought to be possessing divine authority was called god. Due to this paradox, god has been treated as One and many. However, this tendency weakened after the popularity of Vishnu in its various forms and the establishment of authority of Vaishnav religion in Gupta period. Yadav tribes expanded the preachings in West India and North Deccan.

Vikhanash

This Karmkandi cult was established by puranic Vekhanash. Their sermons were spread by four ancient saints – Attri, Marichi, Bhrigu and Kashyap.

Initially, this cult was a part of Tatriya tradition of Krishan Yajur Veda tradition of Krishan Yajur Veda but later on became a fanatic Vaishnav cult. Its main scriptures (in the third century B.C. approximately) Vedic god Vishnu and Narayan become one.

Vekhanash Karam activated concept are based on Panchrup illustration of Vishnu in Brahmin (the supreme god0 being, truth, eternal (consistent) and Anirudh form (that can be mitigated) by adopting the panch methodology karam kaand, all become prosperous.

Dash avtaars of Vishnu are also worshipped with special goals. Idol worship is important in it that is considered as the development of gestural Vedic Karam Kaands.

By the end of the tenth century, Vaikhansh acharyas were the controller of Vaishnav temples and smadhis. Despite some downfall of Vaishnav cult, the temples in Tirupti and Venkateshwar of Kanji, are still being under the sway of Karma Kaands in Sanskrit language.

Alwaar or Vaishnav Saints

Since post-Gupta period till the last decade of thirteenth century, the history of Vaishnav religion is related mainly to South India. Well known Vaishnav saints in the form of Alwaars of South India gave a sermon of affectionate surrender to Vishnu in South India and it was known in the form of anthology of songs called 'Prabandh'. Among the twelve 'Alwaars', Nammlavar and Tirumalisai Alwaar are the most famous.

Vaishnav Acharyas or Preachers or Teachers

Popular Vaishnav Acharyas performed Vishnu Bhakti in South India. They supported the Alwaar movement theory. Ramanuj was among the earlier great acharyas who along with Yamunacharya (an important acharya) refuted the non-dualism (monism) of Shankracharya and developed the theory of Vibhishta Dualism on the basis of some Upnishd scriptures. After Ramanuj there were two Vaishnav acharyas called Madhvacharya and Nishank. Madhvacharya founded Dualism and Nishank founded it with Vaishnav cult.

In this way, Alwaars represented the sentimental aspects of Indian Vaishnav religion whereas. Acharyas represented their intellectual aspect.

Origin and Development of Shaiv Dharam

Roots of origin of Shaiv religion are too deep as contrary to Vaishnav religion. Worshipping

Notes of Pushupati Mahadev as Adishiv was an important constituent of Vedic (Saindhav religion). Rudra of Post-Vedic religion especially Vedics may treat it as equivalent to vedic of Pashupati Mahadev.

Still, Vaishkaram of Post-Vedic age impart us information about the development of religious movement of Shaiva religion. For instance, Panine hs mentioned about or group of Shaiva worshippers of his times. Pitanjali has also called a group of Shaiva worshippers (second century B.C.) as Shiv Bhagwat. He has expressed their radiance and skill in an indirect manner. It reminds us of Rudra religious tradition in 'Pashupati Sutra'.

Thus Shaiva religion had its advent when Shiva was called as extremist Vedic god. Literally, Shiva means auspicious. Shiva's various name forms and adjectives help us to know about his actions.

- (1) As a destroyer of power of death, he has been presented with beads of Narmundas and serpants on his body. (Here snakes are the symbol of time-cycle)
- (2) He is also called Mahakaal or Har (Apmarjak). Cremation ground and battlefield are his dancing places.
- (3) As a crown of mountains, he is called Girish.
- (4) He is known as 'Akhet' as the supremo of beggars and cattle. He is the representative of war and end of life.
- (5) He is the supremo of the ghosts called 'Bhutnath'.
- (6) He is called Mahayogi due to his being the supreme Yogi.
- (7) He is Dakshin Murti in terms of Yogic awareness and knower of Vedas and music.
- (8) He is Shankar due to his attainment of ultimate knowledge.
- (9) As a Brahmandiya form of dance, he is Natraj and a source of energy. Shiva is worshipped as a source of life force in the form of ling that comprises both life and death. Female reproductive organ represents the power of Shiva and a symbol of his Brahmandiya energy. Both of them are the producers of Brahmand.

In some of the Puranas, Shiva has been called an ultimate creator in five forms called Shan, Tatpurush, Aghori, Vamdev and Sadyajaat. Five forms of Shiva signify five directions (four directions and height) as the crowning glory of the whole expansion.

Despite the Gupta rulers being Vaishnav, Shaiv religion spread during this period. Pallav king Mahendra Varman had turned to Shaiva religion from Jainism in the South India.

Nainar or Shaiva Saints

Like the Vaishnav religion, Shaiv cult was also preached by popular Nainars or Shaiva saints in South India. These poems are called Tevram in Tamil language. Among the 63 Nainars, Tirujan and Tiruvakkucros are the most important.

Shaiva Acharyas or Teachers**Notes**

A lot number of Shaiva Acharyas nurtured the theory of Shaiva cult that were related with Shaiva movements like agmant Agmant in their teachings founded them on 28 'Aagms' who could illustrate the various aspects of Shiva. Virtuous aspects of Shiva. Virtuous shaivas followed the teachings of Ramanuj Shrikant Shiava Charya was their main orator for elaboration. Minister Basav Beejal Rai of Chalukya king was the leader of veer. Vaishv and Lingayatos in the Twelfth century. Basav used his political power and position to move ahead this movement. They were also influenced by the teachings of Ramanuj.

Shaiva Community

Pashupat theory propounded by Lakuleesh was of dualism nature. Pashu (soul) is always present with Pati (God) oof misery could be possible only buy meditation method. This method included some unknown and extreme conducts. The branches of Pashupati community were rising in Kaapalik and Kaalmukh during the Gupta period. Ghoris (successors of Kapalikas) were other ultimate forms of Gauravnadi Shaiva cult.

Some liberal cults also surfaced besides the above cited forms in the middle India and north parts in medieval age. There were two sects of liberal Shaiva cult in Kashmir Vausubandh established Prayabhigya and his disciples Kallat and Somanand established Sapndshastra tradition. A new monastery system 'Tuk' organized these teachings whose founder was Abhinav Gupt. In this very period, a new liberal cult called 'Mantramayur' spread in some aparts of Deccan and middle India. It is clear from the records of middle India that some mantramayur acharyas were the gurus of Kalchusedi kings.

Pashupati

Its very name and Shiva's Pushupati (Pashu-being and Pati-God) relate to the ancient most Shaiva cult. This cult progressed in 7th to 11th century in Orissa and Western India.

Founder of Pashupati cult is Lakuleesh who is known as one of the avtaars of Shiva. Its special sign 'Gada' (Lakut) signifies the sign of 'ling' sometimes. Its nude and coloured presence does not mean any excitement reflection but to show control over youth through yogic exercises.

'Pashupat Sutra is the only main scripture of cult by Lakuleesh. It is mainly related with conduct and discipline. According to the records of the 13th century, the four disciples of Lakuleesh founded four sub-cults.

However a number of Pashupat temples were built in 6th century B.C. in North India but by the 11th century, this movement was fizzling out.

The main goal of this cult was to attain eternal unity and to get rid of al kinds of sorrows and pains. This goal has different phases on the first phase, the follower does service in dress mode or naked form in a temple. Afterwards, he behaves in an uncivilized manner

Notes leaving aside all temples and cult signs. He discards the fanaticism of the hate of Hindus and their contempt. This imparts him freedom from evil actions this uncivilized method severs the disciple from society. He seeks his abode in some cave or uninhabited place. Some of the modes of meditation are helpful to control over mind. After a lot of teaching, he attains non-natural physical form. He becomes a part of almighty Shiva and Nature. Pashupati cult was the one that led to salvation through simple methods.

Brahmin Literature

Mahakavya Ramayana (The Ramayana Epic)

The Ramayana was composed about 500 B.C. earlier. Valmiki is the creator of this epic. This came in its present form after two three centuries of the writer but today, it has a number of readers to its credit. Some of its tales are quite ancient. Some of these are related to Magadh and Koshal.

Mahabharata

Fundamentally known by the name 'Jai Sanhita', 'Mahabharata consists of Harivansh Purana (Hari or Vishnu's Dynasty) and Bhagwat Gita (Hymn of God) It took a number of centuries to accomplish it. Though Bhagwat Gita and others were attached to it afterwards yet the final editing of the main part had been accomplished by the second or third century.

Historical basis of great battle of 'Mahabharata' is possibly probably the battle fought in North India in the 9th century B.C.

It has 18 parts. Its 'Parishisht Harivansh' has parts that contains the dynasty of Yadavs, myths, interesting larks and the love themes of Krishna and Gopis. Despite, being a part of 'Mahabharata, these are an afterward creation and equivalent to popular puranas in style.

Devki Nandan are the ideas of Krishan in 'Gita'. There is a declaration that religious duty conduct is more influential than grating alms to Purohits and Yagya performances.

Puranas

Traditionally, Purans explain the five issues :

- (i) Creation of the universe
- (ii) Its destruction and Recreation
- (iii) Geneology of gods and renowned persons.
- (iv) During of rules of Manu
- (v) History of lineage of the Sun and the Moon.

Though some of the illustrations are ancient but none of the 18 puranas belongs to Gupta period. The 18 puranas are: Vishnu, Agni, Bhavishya, Bhagwat, nardiya, Garud, Padam, Vaarah, matasya, Kuramm Ling, Shiva, Sakand, Brahma, Brahamand, Braham Vaivart, Markandya and Vaaman. In some of the classes, Vayu has been placed in place of Agni Puran and in others, it is placed for Shive Purana possibly, Vayu Puran is the ancient and

others were being written till the 15th and 16th centuries. But of these were re-written and improved.

Notes

Puranas helped a lot in preaching the Upnishad teachings to the illiterate other women who were devoid of education.

Dharam Shastra or Samritis

These include :

1. Source of religion.
2. Duties of Four Varnas and Ashrams.
3. Various cultures of individuals.
4. Duties of four Varnas and their tendencies.
5. Duties and responsibilities of the king, Tax system norms, ownership conservation, witness, Loan, withdrawl and Deposit, Death and other causes.
6. Forms of Shradhs, diet rules, Duties of women and their religion, Norms and conditions,
7. Sin and it redemption, types of atonement (expiation)

There are three main levels of all the issues with respect to its elaboration and systematic explanation. Thee are: Character, conduct and atonement.

Main Samritis

1. Manusamriti is the most ancient and authentic. It has 12 influences related to character, conduct and expiation Megha Tithi, Govindraj and Kullak Bhatt have written commentaries on it. In it present form, it is written by Bhrigu, one of the disciples of Manu.
2. Yagvalkaya Smariti is second in importance. It is related to character, conduct and atonement with three parts. A critique of Mitakshar is the most authentic and bears commentary.
3. Prashar Samriti is the most useful for Kalyug. It is related to only conduct and atonement. It explains the occupations of all the four Varnas. For example, agriculture for Brahmins, business and trade etc. There is a popular critique on it relating to the role of state religion.
4. Thee are two readings available for 'Narad Samriti'. It is related to conduct only. It has a sort of Mun's form but in special positions, it relates to woman remarriage and 18 legal parts.
5. Brihisprati Samriti consists of conduct, character and expiation with 7 parts. It follows the style of Manu Samriti.
6. Katyayan Samriti is related to Manu, Brihispati and Nardiya Samritis. Especially, it possesses the issues of woman.

Notes Some other Samrities of Angris, Daksh, Prajapati, Marichi, Yarn, Vishwamittar may be cited.

Shad Darshan

Though Indian philosophy has deep relations with religious beliefs yet to be an atheist for Hindu is possible. Some of the philosophers were atheist for Hindu is possible. Some of the philosophers were atheists too, due to refutation of God's existence. In spite of accepting the rebirth, the creation of the universe from 'Shunya' could be defied.

With the origin of Buddha and Mahavira, six theist religious philosophical systems emerged. All of them imparted recognition to Vedas despite having differences of opinion on various issues and presented theist, godly and dualist ideas. But still none of these could take the form of fanaticism. When these differences of opinion were viewed from various angles a complete truth was unveiled.

There is no awareness about the real or estimated founders of these methods and their names represent the complete methodology. There is a 'sutra in every method for its organizer.

All the six methods are compiled generally in pairs. Sankhya (based on Buddhist awareness) and yog (based on the control of inherent constituents of senses), Vasheshik (Utility ideas based on the awareness of sense feelings) and justice (logical thinking on Dualism); Vedantra (based on intellectual estimates and Meemansa (godly and Karam kand thinking based on pious scriptures)

The second method of every seat of deity is more of a procedure than an intellectual scripture. Outside the six traditional methods, there are methods like Shaiva theories.

Buddhism, Jainism and Charvak are the three main atheist methods. The first to authenticate some form of life despite non-acceptance of first two Vedas. But materialistic Charvak denies the very sight of it.



6

Notes

Village Community

Introduction

Huinsang and many other Arabic writers have elaborated village life in detail. Indian has been a country of villages since long. These villages were in developing modes. Modern research activities reveal that these villages were self-reliant. All the positions of business and trade were prevalent. Village communities were provided all kinds of protection and goods by the rulers. It has been stated in Agni Puran that it was the duty of the king among his 8 duties to provide water for irrigation to boost agriculture. All the Varnas worked together in forming. The position of village community is given below in this age:

Economic Conditions

Economic Conditions of this age as follow :

Agriculture Structure–Nature of Ownership

Some of the scholars are of the view that state was the master of land. This is based on the logic of Paharpur copper plate record. It has been stated in it that grant of land by the emperor imparts him economic and intellectual qualities. It shows that he is the master, the owner. Some indirect evidences are found from the princess of land grant. Moreover, land-donors action clearly shows that the owner of the land was king, otherwise he would not have transferred the rights to land-receiver. The king was bestowed with some surplus rights in addition to land grant. It probably seems that they land actually belonged to forming community. But the king had theoretical right over it.

I. Classification of Land

Land in the Gupta period can be classified s given below from the economic perspective:

Region	–	Cultivating fom land.
Khila	–	Unused land
Attrahat	–	Forest land
Colony	–	Residential land
Gapt Sar	–	Pastures

II. Kinds of Land-Grant

Kinds of land-grant as follows :

- (1) **Nivi Dharam** : Land grant on permanent basis.
- (2) **Bhumi Chhidra Nayaya** : It meant that whosoever would cultivate on the barren land would become its owner. He will not pay tax on it.

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(3) **Nivi Dharam Askhayan** : Permanent land grant whose receiver could not give it to others but could take a part of its income in all times to come.

(4) **Aprad Dharam** : Its receiver of property possessed all kinds of authority could not donate it to others. He was not bestowed with administrative rights.

III. Land Conservation

We get an awareness about land-conservation from the Pune found copper plate records and other Gupta period records. According to copper plate records, the boundaries were recorded by influential people. Purchase sale record at district, level was kept with 'Pustpal' while the village auditor kept the records of village land.

IV. Sale Purchase of Land

About ten copper plated records have been received about land sale in the Gupta period. Some mode were to be followed up at the time of land purchase. First of all, an application was sent to the Pustal of the district. After receiving the application, 'Pustpal' informed the local and neighbouring people so that if there is any objection to this sale of land it should be intimated. If there was no objection, Vishay Pati (District Chief) sold the land with the help of Pustpal.

(2) Sub-Feudalism Its Origin

In the Gupta grants of land in Bengal and east India, the receiver of the land had no right to grant it to others or he had no right to forward land revenue to others. But in Indore land-grant in middle India by Sakandgupt, the receiver of land was bestowed with the right to do farming himself or get it done by others. In this way, he got the opportunity to cultivate on the grant-land. This is perhaps the first instance of sub-feudalism records that way in vogue in the fifth century in middle India. It is the peculiarity of the Sixth and seventh century land grants of Vallabh rulers.

(3) Position of Farmers

Land receivers in the Western and middle India in the fifth century were bestowed with the right to punish the thieves and hear the criminal cases also. This led to a repression of the farmers and other inhabitants to where the financial rights were also imparted to land-granters. They had to follow the orders of their masters. There are some signs available in the 6th century from the records in Gujrat, middle India and Orissa that the farmers had to stay on the same land inspite of it granting to others. In this way, there was some decline in the position of free farming and they became farmer slaves. Due to sub-Feudalism, the repression of land receivers became more piliable. By this term, the land-receivers could dislodge them from land. The process of Sub-Feudalism converted the free-farmer into a dependent farmer. Their position deteriorated due to unemployment and imposition of others taxes.

(4) Tax System**Notes**

In vogue taxes in this age are given below:

List of Various Taxes

Tax	Meaning and Nature
Bhag (Part)	It was the designated part of the king in production by the farmers. It was generally 1/6 part of total production.
Bhog	Food, fruit and wood etc. to be given to the king by the villager.
Kar (Tax)	It was a kind of tax being paid by the villagers. It was not a part of assigned tax but a special tax. It could be exempted by the honest rulers.
Bali	Generally, it was paid by the people to the king voluntarily but it became essential later on. It was an additional repressive tax in Gupta period.
Udiang	It must have been police tax or water tax. It was also an additional tax.
Uprikar	There is nothing known about its nature. But it must have been an addition tax.
Hirnay	Its literal meaning shows that tax which is paid in the form of fold coins. But it was generally deposited with the king as a part of food grains on some matters.
Vaat-Bhut	Various taxes the conservation of 'Vayu' and bhut (soul).
Haliv tax	Tax to be paid by every farmer for keeping ploughs.
Shulk	Revenue tax levied on traders for the goods brought to cities and harbours. It may be compared to octroi tax or border tax.
Vilapat	Sale and Purchase Upvilapt tax.

(5) Agriculture

- (i) **Position of Agriculture :** There is enough illustration of agriculture and other aspects in Gupta period sources. Agriculture was in progress by nature and irrigation purposes. In addition to state and individual farmers, Brahmins, Jain and Buddhist Sanghs were trying to bring unutilized land under agriculture. We come to know from the scriptures of kalidas that Sanyasis were also using land for their livelihood and cultivating it.

Keeping in view the importance of agriculture, Naarad and Brihispati enforced strict rules and punishment for the theft of food grains. If the Shepherd was careless in grazing the cattle and caused loss to food grains, he was also punished. Even the farmer was instructed to put fence around his land. With the

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progress of farming in this period, there were events of famine, flood and unsuccessful produce of food grains.

(ii) **Land Cultivation :** Land tracts in the Gupta period were of smaller size that were cultivated with the help of farmer and his family members. There were 11 lands of land cultivations that were cultivated by the help of labourers or lease holders. Naarad and Brishispati had framed some norms and terms for the coordination between landlords and labourers and lease-holders. These norms were enforced for the good of both sides.

(iii) **Structure of Production and Produce :** Rain played an important role in the main areas of agricultural production. In the varitsanhita of Varahmihir, there is an illustration of meteorological observers to instruct the farmers. According to Virahmihir, three crops were cultivated in some parts – Summer, Winter and autumn.

Varahmihir and Amar Singh has stated about wheat, rice, barley, pea, masur, pulses, sugarcane and some other crops. These were cultivated in Gupta period. We come to know from the scriptures of Kalidas that South India was famous for black pepper and cardamom. Mango, coconut grapes, dates etc. were also grown in various parts of India. Varahmihir has also elaborated about the method of planting fruit trees.

(iv) **Irrigation :** Importance of irrigation has been acknowledged since ancient times because irrigation process was by rains and canals was not available in all the parts of the country. In the north-east parts of India, irrigation was done by several methods. Canals were constructed to stop the floods and irrigate the dry areas. There were two types of embankment that were used to obstruct the path of floods. Canals were built through lakes and ponds too. The famous lake was Girnar in Gujrat and Sudarshan below the hills wells were used to irrigate the small fields. According to Brihispati the damage causing people were punished.

(v) **Forest Region :** Kalidas has presented ample details of forests and forest produce in the Gupta period. The forests provided wood for ship, boat and houses with skin of various cattle, ivory, musk etc. Importance of forests can be evaluated by the recruitment of an officer for the conservation of forests.

6. Industries

The position of industries in this period was follow :-

(i) **Mineral and Metals :** Minerals and metals were the most important among all the industry in Gupta period. Amar Singh, Varahmihir and Kalidas have spoken a lot about the value of minerals. The details show that Krishna period minerals were used in Gupta age also. In the dictionary of Amar Singh, there is a mention

of iron, gold, silver, copper, tin, glass, bronze, manganese, antimony, Shilajit and red arsenic etc. Iron was the most. Ironmills had much prominence after the farming community. Contemporary literature show that they built wares and weapons despite domestic and agricultural tools. There are five kinds of ploughs in Amar dictionary that explain us about its availability and utility of important tools. Probably, there was development in this age that resulted in more cultivation on the barren land Mahrauli pillar of Raja Chandra is the most famous in supremacy of metal work that is said to have belonged to Chandra Gupta II. This iron pillar has not been rusted since centuries. It is the monument of skill in the field of ironworkers.

Blacksmith prepared the required goods for all the classes while the goldsmiths fulfilled the needs of wealthy class. Contemporary literature expresses the extensive use of ornaments by the people. Ornaments were not merely used for decoration purposes but to protect themselves from several ill-omens metal coins and idols of Buddha are the important peculiarity of metal technique. Metal architects assumed much importance. Iron, gold, silver, copper, glass and tin metal makers had to pay fine to their manufacturers if they caused much loss to them beyond their range.

- (ii) **Wares and Terracotta:** Idols of ware and terracotta including coins was a popular and extensive trade. Available specimens reveal us that their construction and dyeing was the supreme in quality. Earthen wares were used for daily activities while the earthen idols were used in religious and secular activities. Due to easy availability of earthen soil, earthen made utensils carried much importance.
- (iii) **Cloth Wearing:** There were a number of industries for silk, wool and cattle skins. A lot number of people worked in these industries. Costly silk and leather clothes were used by the wealthy people. Dyeing and embroidery was much developed in silk, woollen and leather industry. We come to know from the records that the occupation of silk-weavers in middle and Western India was progressing much. These were organized in norms and they donated for religious goals too. But some silk weavers had to move fro Gujrat to Malwa due to the low demand of their products.



Rural Society : North India

Introduction

India has been or rural dominated society since ancient times. Rural society was progressing in North India in Medieval India. Huinsng in his travel had expressed the Indian rural society in detail. He was of the opinion that the villages were self-reliant. But with the emergence and expansion of Feudalism. It had caused a change in social structure. A brief description of rural society in the contemporary North India is given below :

A rising trend of land-grants was the cause of new farming based economy system in the Post Gupta period. This process initiated in the Pre-Gupta period, developed in the Gupta period and became common in Post-Gupta period. Though religion is said to be the cause of contemporary land-grants but its main cause is the ancient social crisis. We can see discontentment in the contemporary Puranic scriptures (3rd and 4th century) in which various Varnas had ceased to fulfill their duties. The various measures adopted to get rid of this crises was to grant land to Purohits and other officers in lieu of salary. This method had the benefit that the land-receiver was entrusted with the duty to collect taxes and to maintain legal system. Moreover, it helped to cultivate on new lands.

But the land-receivers could neither cultivate the land nor collected taxes. So the farming activity was assigned to agriculturists and lease-holders who were attached to land but they were not entitled to its ownership. It sang (A Chinese religious traveler the end of the seventh century states that most of the Indians got their land cultivated by the servants and other people. After the sixth century, agriculturists and lease holders were instructed to stick to their granted land, Thus they could not move from one village to another and had to accomplish their needs there and then.

Consequently, a new agriculture based economic system emerged in Post-Gupta period. This new form based economic system has some peculiar characteristics. These are: Grant of barren and cultivable land, transference of agriculturists with land after land-grants, prohibition of slave-labourers on mobility, land-receiver to be bestowed with financial and culprit administrative rights, development of right of land-grant-receiver, increase in taxes, development of complex tax system and extensive spheres of agricultural structure.

Origin of Feudalism

Origin and development of Feudalism may be observed in the first century after land-grants to Brahmins. Their number increased in north Iida in the Gupta period and it further increased in the coming age. Nalanda Buddha Vihar had the ownership grant of 200 villages

in the rule of Harshvardhan. The goal of the Brahmins and temples was not to serve the public and the military by collecting taxes but to impart intellectual service to them. They were entrusted with the task to maintain financial rights and legal system, to collect penalty from the culprits and keep up administrative right. According to Huinsang, the salary to officers was paid in land-grants but such grants have not been traced. Perhaps, these might have been imposed on goods that must have destroyed.

This process of formation of one class for the land-lords was not uniform in nature. This trend was probably started in Maharashtra in the first century. It seems that land-grant occurred in the fourth and fifth century on a large part in Madhya Pradesh. This trend had become very significant in the fifth-sixth century in West Bengal and Bangla Desh, Sixth-seventh century in Orissa, seventh century in Assam, eighth century I Tamil Nadu, and ninth-tenth century in Kerala. Land-grant system was first of all started in Sudur, backward and tribal areas for the expansion of farming and add new sources of income for the Brahmins. Finding it as useful, it was enforced in Middle India or Madhya Pradesh. It was the middle part of India and centre of Brahmin society and culture. It was one of the peculiar characteristics of earlier Indian Feudalism that 10, 12 or 16 villages or their multipliers used to run the economic system. In the manu scripture in the first second century, it has been stated that a collector of 10 villages should be paid in terms of land-grant. This was prevalent in Rashtra kut and Pal rule also.

The socio-economic aspect of Feudalism in India after the Gupta period is related to changes in agriculture. Probably, the land was granted to Shudras in the old colonies. A number of tribal people in the Brahmin system were included in land-grant scheme and they were called Shudras. That is why Huinsang called them farmers and after four centuries, Albaruni also repeated the same thing.

Causes for Enslaving Farmers

In the end of the ancient period and the earlier days of the Medieval age, the slavery of Indian farmers especially in the old residential, areas, was associated with social and economic aspect of Feudalism. It had a number of causes and the most important one was the load of taxes on villages. About II types of taxes have been enlisted that were imposed on villages. After paying all these taxes to the state, the farmer was merely left with his livelihood. Sometimes they also had to pay taxes that were assigned or unassigned, suitable or unsuitable. Sometimes, the details of taxes was not specified and was added with, the term 'inclusive of all taxes'. Sometimes, the taxes paid to the state were changed because the priests or religious organizations sometimes did not pay any tax to the state.

There is one more reason that deteriorated the condition of farmers. They were forced to work. Slavs and wage paid labourers performed this task in the Mauryan age. But all had to follow them in the second century. We get the mention of Bhisti in the grants related to

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Notes tenth century. When this system reached the hands of the local people, it was likely to be used for exploitation.

The third reason for the deteriorating condition of farmers was to get taxes through hired people. Land receivers had the right to cultivate the land individually or get it done by others. In the ruling an regulation books of the ending of the ancient period and the beginning of Medieval age, four levels have been expressed in the records of the king and the real cultivators. The farmer in the 5th century to 12th century were removed from farming production in Malwa, Gujrat, Rajasthan and Maharashtra and they were dependent on the will of permanent rent method.

Transference of land-grants also had an impact on the farmers. Sometimes, the boundaries of the land-grant were left untouched and the land-receiver used to extend his boundaries without any hesitation. They used to exert their right on open land, forests and pastures. The transference of these rights in the Gupta and Post-Gupta period was contrary to the defined rights of the kings.

Public rights authentication was possible as the sale of land in Bengal in the Gupta period required the permission of community. Thus the rights of farmers were declined due to the transference. These methods became the medium to get economic benefit from farmers or grants from secular section or by the king or religion. It gave a fillip to new kinship in land property and a new tradition of economic assistance.

Reaction of Peasants

What could be the protection of peasants towards the farmers and economic downfall? There is no answer in the contemporary literature. But some records signal to two possible reactions. The first one was to leave the country. It was an old method expressed in the public records. Geography researcher Varahmihir of the sixth century states in 'Subhashitertankosh' how the deserted villages told the cruel story of land-owners. It has also been stated in the Harsh Charit of Vaan. In the same way, it has been stated in 'Vrihinradiya Puran' that people used to flee the famine affected and tax-loaded villages to settle in developed countries.

The second method of protest by the farmers was to sway their influence of land rights. This is illustrated by Kevart protest of East Bengal as mentioned in Ramcharit of Sandhyakar Nandi. To understand the context of this event, we should keep it in mind that Kevart were denied the land rights and imposed with heavy taxes. This was possibly the protest of farmers against the Pal kings. The king supported the Feudal lords in this game. However, we cannot concentrate our idea on the event because we have no other illustration in this regard.

So mobility was the usual method to show reaction. But it had not much impact on self-

reliant and almost closed economic system. It was in vogue at the end of the ancient period and the beginning of the Medieval age. Since the economic and the political system was the same everywhere, not much change could occur by the mobility of the farmers from one place to another.

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Self-Reliant Economic Unit

Feudal system was based on self-reliant economic system in various parts of the country. It is illustrated by shortage of monetary funds, use of local measurement units and the use of state income and taxes on temples instead of trade and industry.

Lack of urban places also exhibits a decline in trade and small scale industry. We come to know from the archaeological records that the Kushan age was progressing in the 1 to 3 centuries while the Gupta period was showing signs of decline in the fourth to sixth centuries. There are places where the bricks of the Gupta period have been used in the Kushan age. In some of the city centres, these were depopulated after the 6th century A.D. It can be observed in Hastinapur, Mathura, Koshambi, Varanasi, Vaishali, Chirand, Rajgrih and Champa like centres. Same was the position in Maharashtra, Karnataka and Andhra Pradesh. It is worth mentioning that corporation word that was earlier used for 'outside' was now being used for villages.

Paying attention to all these issues clearly shows that marketing had declined a lot and the local needs were fulfilled at the local level. Jajmani system also flourished. For lack of work in cities, the people flocked to villages to help the farmers in harvesting. The Jajmani system got the strength. Temples and Vihars became large units with hundreds of villages under them. Sometimes, some villages provided cloth food grains and wages that helped to repair the buildings.

Role of the Initial Feudalism

Historical role of the initial Indian Feudalism was important due to many reasons:

(1) Expansion of agriculture was possible in Orissa and East Bengal by land-grants. Same was the position of South India. On the whole, in the age of initial Feudalism, agriculture had a good expansion. Entrepreneur Brahmins motivated the people to adopt new methods in backward and tribal areas. Tribal people professed due to upward thrust of tradition and beliefs by the priests. The priests helped the farmers in using ploughs, manures, awareness about weather and plants with special awareness drive for rains. Most of these matters have been illustrated in 'Krishi Parshar'!

(2) To run the administration of the land-granted, a system was introduced because it was the function of land-receivers. Loyalty spruced up with religious grants in established and backward areas. On the other hand, secular Feudalists served the masters by the administration of the soldiers and local authority.

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(3) Brahminism of tribal areas occurred by land-grant and they received the benefits of progressive life. In this context, Feudalism tried to unite the country. According to 'Brahmavirt Puran, the main cause of the division of four Varnas into castes was to be related to land grants in Brahminism system. Thus Indian Feudalism passed through several phases of development. A tradition of land-grant ensued to Brahmins and temples in the Gupta period and two centuries there after. In the initial age, only economic authority was bestowed upon. But after the 8th century, ownership rights were also bestowed upon. This process was completed in the 11th and 12th century when the whole North India was divided into economic and political divisions. The land was donated in religious and secular context and it was being used as 'Jagir'.

Feudal System

Origin and economy of Feudal System separates the Post-Gupta period from the other periods of ancient India. Feudal means neighbor and this context was used for the neighbouring rulers of Maurya period whose illustration is found in Kautilya's 'Arthshastra' and various records of Ashoka. Earlier to Gupta age, this word was used by the policy makers for the wealth and property of the neighbours. Adjoining border area kings of Allahabad in Samundragupt age fall within the meaning of Feudal with the end of Gupta age in view its new meaning came to the fore in the sixth century. Now the word Feudal meant as the king who offered for reinstating for defeated king who was within the boundaries of the state. Origin and development of Feudals was an important chain for the development of Feudal System. Here, the administration was looked after by an individual recruited by the centre. But after the Gupta age, this function was assigned to defeated but reinstated kings who were loyal to them and offered them gift. In the Post-Gupta age, this system could be observed with in boundary provinces while during Harsh and afterwards, this system had its hold in the centre also. Feudal was quite independent in his region.

Feudals were recruited on high status in the court of the kings. The king of Vallabhi who was defeated Harsh, was recruited to the post of Mahasamant and 'Maha Dand Nayak' posts. Officials of the central Court also demanded honourable status like the defeated kings and attained them also. But they were not only contented with status posts and longed for lands also. This was the process of Indian Feudalism that may be termed as Indian Feudal form.

Two aspects speeded up the process of Feudalism lack of monetary fund to pay salary and the second one was this that the honour of king relied on the size of the, Fudal lords. 'Arthshastra' depicts details about the remuneration of officials. Huinsang states that some highly recruited officials received cash remuneration. But after the decline I world trade and shortage of monetary, it became essential that the officials should be granted villages or paid

revenue of the state. Some contemporary sources tell us that kings felt happy to discard this grant, especially if the official has annoyed that king. But generally, the Feudalism was more powerful than central rule.

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Record Sources

Pallav records of Shanti Varman age (455-470 A.D.) show that the word 'Feudal' was used for the subordinates in South India at the end of the fifth century. In the last decades of the fifth century, this word has been used for subjugation or subordination in the South and the West. In north India, its most ancient use is found in Bengal records and the hilly cave adjacent to Mukhari Parmukh Anant Varman (early sixth century) in which his father has been known as the Feudal Chudamanih of the Guptas. Another important illustration is found from 'Yashodh Raman (525-535 A.D.) of Mandsoor pillar in which they have stated about the overall control of Feudal lords. It has already been stated that the ruler of Vallabhi had attained the status of Maha Samant in the Sixth and seventh centuries. Gradually, it was used for the defeated kings and courtly officials. For instance, in the Kaalchuri Chedi age (after 597 A.D.) Feudal and king word was used in place of Uparika and Kumarmatya. Afterwards, the land granters of Harsh, the use of Feudal Maharaja and Maha Samant was used for state officials.

Literary Source

Vaan in his 'Harshcharit' reflect a number of Feudals. Among them, Feudal was the smallest one and subordinate in general. Mahasamant was a step ahead of Samant. Shatru Mahasamant was a defeated enemy king. Subordinate acceptance at will were called 'Alp Samant'. 'Pradhan Samant' were the most trustworthy of the king and he certainly followed their advice. Prati amanat was perhaps the protestor of the king but it can not be stated with authenticity. 'Anurukt Mahasamant' has been mentioned once by 'Baan Matra' who were especially associated Samants.

Mode of Performance in a System

Baan mentions about Samant first of all as responsible to his master. It is clear from 'Harsh Charit' that their first act was to offer Narrana on annual basis. Kings extracted annual tax from Feudals in place of public. However it is not clear if the Feudals could convert the form or number of taxes but they were entrusted to collect state taxes in their areas.

According to Baan, the second function of the Feudals was to honour the king individually. It is stated that the defeated kings removed their crown and turban to show their honour to the victorious king. It seems that in the court of Harsh, they had to face a number of humiliations. Some furred the fans, some always begged for their lives and a few were always ready to surrender, Baan in his 'Kadambari' states about four kinds of 'salaams'. It

Notes includes 'salaam' by bowing head to touch the feet of the king by bowing, to touch the feet and get the 'charan-dhuli' of the king and ultimately, to bow before the king with his head in the feet. Again, Baan reflects the three types of services rendered to the king called Parichariki Karan they caught the thieves, worked as gate keepers and functioned as 'ghoshna makers'

According to Baan, the third functions of the defeated Feudal was to present the juvenile prince or son in the court of the king. He was taught the supervision for state ceremonies so that they may become true loyalists. But usually, generate about the function of defeated foe-Mahasamants who had to do many tasks for their masters.

Generally, an important function of Feudals was to offer military help to their masters. Baan shows in his 'Harsh Charit' that the military of Harsh was formed by the soldiers of king and Feudals. Their number was so huge that even Harsh was wonder struck to see the army. Probably, his army was founded on Feudalism and it was gathered at the time of need. This fact is illustrated by Aaeehole records' of Pulkeshin who decorates the army of Feudals.

But the sources of Baan do not clear it if the Feudals had to do some administrative function or not in times of peace. We come to know from Harh-charit that Rajvardhan accepted food at the plea of Pradhan Samant when his sister Jaishree was imprisoned. If the advice of the Feudals was not accepted in personal matters then how one could involve in administrative reforms.

It seems that Feudals had to perform several social functions in the Court of the king. According to Kadambri, they had to do gambling, play dice, play on flute, to draw portrait of kings, and solve riddles etc. It has been stated in 'Harsh Charit' that the wives of Feudals had to attend the festivals organised in the court of kings. In this way, Feudals were associated to kings with respect to economic, military matters and social activities.

Results of Feudalism

Consequent to the outcome of Feudalism, the influence of king declined gradually in his central regions because state owned land became a remote issue from the vicinity of central rule. Due to weak central power, this process occurred in these countries too but it became a part and parcel of state in India. The wealthy aspect of the Feudals is well illustrated in the contemporary sources of the king. In this way, courtly king became the nucleus of royal culture. The number of Feudals and Mahasamants determined the royal nature of the king but this kind of Feudal cycle was temporary with the weakening of central power, MahaSamant endeavoured to become a pat of the centre.



8

Notes

Rural Society : Peninsular India

Introduction

South Indian villages played a significant role in the age of political change who so records are available in the whole peninsular India. Autonomy was prevalent in the village. The participation of royal officers was not related to ruling state but concerned with an adviser. Villages were self-reliant to a great degree. The main aim of the state was to keep control over internal system and outside invasions. Village assemblies were organized to think over the public issues and redressal of grievances. Romila Thapar has presented an interesting explanation of the boundaries of the South. Local bodies were more popular in the South than the North that were established on the basis of Varna, occupation, local relations and religious beliefs. Rural society in Peninsular India is given below:

Types of Villages

Three types of villages were present in Peninsular India :

- (1) Most of the villages had inhabitants belonging to all castes who paid land-revenue to the king.
- (2) Braham Dev and Agrahar were the villages that were granted to Brahmins alone and inhabited by the Brahmins. These villages were fewer in number but due to exemption of taxes, these were progressive.
- (3) Devdan were those villages that were donated to gods. These villages resembled the first type but the land-revenue was deposited straightway in the temples.

First two types of villages were popular in the Pallav age but the third type of villages increased in Chel age because temples had become the centre of life.

Villages in Peninsular India

A powerful and developed ruling system was the main characteristic that marginalized the traditions of South India but kept organized the various political changes among various events. Villages were the prime units of social and political life.

An organized history initiates for rule communities/society in the eighth and ninth centuries. Chol age with local rule and rural administration is reflected from the famous Uttmerur records of the twelfth and fourteenth years. (929 A.D. and 921 A.D.) of Chol Emperor ruler called Prantak. Chol emperors activated the Assembly system of local ruling system. It was called Variam. Three types of rural assemblies are discussed in Chol records. Ur, Mahasabha and Nagram.

Notes **Types of General Assemblies**

Following types of General Assemblies were in vogue in Peninsular India :

- (1) There was a General Assembly of the citizens of 'Ur' Village.
- (2) Membership of the Assembly was either confined to the Brahmins or these were established in the Brahmin villages.
- (3) 'Nagram' was founded in cities and towns.

'Ur' and Assembly were found in some villages while in some large villages, two 'Urs' were found.

'Ur' was a common type of rural assembly that consisted of both gram, pur or nagram. Its executive assembly was called Aalungnam. The main function of the 'Ur' was to get prepared the documents from representatives and to convert these into script. Every member was imparted with some cash money. Sometimes, a large village consisted of two 'Urs'. Chol records in 1227 A.D. reveal two 'Urs' in Shantmanglam village. The main function of two Urs was to construct ponds for general good and to acquire land for gardens, to make it tax free and collect land-revenue. In the same way, we come to know about two villages (in 1245 A.D.) named Amangkundi and Kumar-manglam.

'Mahasabha' was in fact an organization of 'Agraharo' or Brahmin colonies. It has been called Purugiri in Chol evidences. Its members were called Purumukkal. It was much active in the nearby area of Mahasabha Kanchi. In most of the records of Todmandalam, we get a lot of information about the functions of Mahasabha. Organisation of the Mahasabha was important from the perspective of rural rule despite its complex structure. They regulated their activities through Variam assemblies. Members of executive committee of Mahasabha were called Variarupe makkal. Following requirements were essential for the election of members :

- (1) A member should possess minimum $\frac{1}{4}$ Veli (about 1.5 acre) land.
- (2) A member should have a house building of his own.
- (3) The age of the member should be 35 years to 70 years.
- (4) A member should be well-versed with vedic mantras.

Election and Terms

The tenure of the members was normally three years. Thirty members out of the elected ones were selected for wards. Their election process was very exciting. Name of each member was written on leaves and put up in the box. Then a juvenile was called and asked to take out the number of leaves as were to be selected out of these 30 members, scholarly members for the annual assembly were selected called Samvatsar Variam. In the same way, 12 were elected for Udyan Assembly (Totarva-Variam) and six for Tarag assembly (Yeri Variam). The number of members could be increased or reduced according to village-

administration and no charges were payable in lieu of their services.

Notes

Nagram

Illustration of Nagram is cited with respect to trade centres or the most important ruling assembly of the trader was Nagram. Nagram was divided into many sub-parts from the perspective of system. In a Chol records of Mammalpuram, we get the idea of 4 divisions of a Nagram. In its each part, there were 100 manne called trade buildings. It has also been cited in the records of Chidambram. In the administration of Nagram, only traders were included in it. It was the 'Nagram that decided about the collection of taxes, determination of tax rates on production etc. Records of Takkolam (North Arkat) reveal two divisions of Nagram 'Nagar Satar' and 'Vijapari Nagrotam. For the various accounts and auditing, there was a Lipik (Nagar Karantar) and Accounts officer (Nagar Vakannavku). Levy of tax on goods being transported to cities was also evaluated by Nagram. The tax collected by the Nagram was used for urban development, marketing system and trade development.

Scope of Performance of Rural Assembly

Performance scope of rural assembly was very vast. These assemblies reveal one Mini Republic during their tenure. Infact, these were the foundations of Chol rural administration. Movable and immovable property of the village, policies of Agrahar grants in the shape of temple grants were under the Rural Assemblies. These looked after all the functions of temple sytem. Rural assemblies and committees motivated the gold grants for shrine, hospitals,dharamshalas and Vaidyas. These also looked after rural land-disputes irrigation facilities for cultivation through ponds and the system this involved, water distribution, acquisition of land, their irrigation and construction of ponds, their conservation, forestation, garden construction etc. Rural assemblies did not depend on state permission for rural good. They were also authorized for tax collection on rural land.

Employee and Employer

Rural assembly assisted the Central Government officers in the correct evaluation of agricultural land. Land could not be divided without the permission of Rural Assembly This assembly determined the tax structure as well as collected land tax. The tax collection was deposited in the treasury. It was the liability of the Rural assemblies to solve rural disputes, income-expenditure system, regulations for marketing. It also assisted the people during femine, floods and drought like conditions. Moreover, Rural Assembly regulated the rural education, construction work, road construction, hospital establishments and other welfare projects. Meeting of the Rural Assembly was often held in temple or near the pond or in some garden under the tree. Date, avenue and time of the meeting was circulated by the beat of the drum. The meeting of the assembly was started in the presence of all the members. The of minutes of the meeting were penned down after the activity.

Notes **Conclusion**

The autonomy of rural assemblies can be evaluated. Rural assembly exercised their autonomy over community land areas. It was the rural assembly that first certified the land documents for transfer by the permission of the central administration. The assembly deforested the forests and fertilised the barren land to convert it into fit for cultivation. It asserted the rural authorities to determine land-revenue and assess production. It collected the land-revenue. It had the right to auction those lands whose owners defaulted in paying the land revenue. Central Government had the authorization for land conservation. The permission of the rural assembly was essential for any changes in land and its division. All the disputes were decided by the rural assemblies.

Rural Assemblies looked after the rural administration with the remuneration paid employees. Justice Committee decided the justifiable cases and declared judgment according to conviction. These assemblies looked after road construction, irrigation, religious activities and prepared the documents related to villages. However, they were not entitled for participation in medium rural assembly and its debatable issues.

The Central administration provided motivation for cultural progress, internal security and peace, external security, general progress of the empire etc. The Rural Assemblies were however, autonomous and free from any intervention of central authority. Chol. Central rule exercised a general control. Rural administration was well-organised on the popular basis so that they may work for rural progress. The collective movements of rural assemblies continued for a long time and the British rulers praised them in the shape of 'Mini Republics'.



9

Notes

Clans and Confederacies in Western India

Introduction

Some of the clans and confederacies of Western India had a deep influence on the Indian administrative system. This age is also known as the Rajput age. Rajput is the collective name of royal dynasties and Valourous generals who were famous for their armed collection, bravery and valour. The main royal dynasties of this age are :

1. Chohan Rajput rulers of Shakambhri and Ajmer.
2. Chandel Rulers of Bundelkhand.
3. Parmar rulers of Malwa.
4. Solanki rulers of Anhilwad.
5. Kalchuri rulers of Tripuri.
6. Pallav dynasty.
7. Rashtrakut dynasty.

A brief description of rulers is given below :

I. Chohan Rajput Rulers of Shakambhri and Ajmer

A number of Rajput Chiefs of Chohan dynasty in the beginning of the eighth century were ruling in Shakambhri near Sambhar lake in the north of Ajmer. The rule of their other branches prevailed in Dholpur in the middle of Agra and Gwalior and Nandol in the north of Abu hills at Ranthambhore. But they were not famous like the Chahman of Shakambhari dynasty. Some of the Chiefs of this dynasty were the Feudal lords of the ruler Mahendrapal II of Ujjain. Bhorch Chohan Chief was the Feudal lord of Nagbhata-I. They were the ancients like the Chohans of Sambhar.

1. **Vigraha Raj :** The first well known king of this dynasty was Vigraha Raj-II. He started ruling around 973 A.D. and established independent authority of his dynasty. It is stated that he defeated Mulraj-I of Ahinalwar. Prithviraj-I ruled around 1105 A.D. His son Ajay Raj or Ajaymeru established Ajmer city.
2. **Vigraha Raj-IV :** Vigraha Raj-IV or Beesaldev was an energetic and adventurous king of Chahman dynasty. He helped to attain much progress and converted it into a huge empire. In 1153, Vigraha Raj-IV Beesaldev was throned as the Shakambhari king. Dr. R.C. Mazumdar has stated that he attained prosperity by winning areas of the North. He won over Dhillika (Delhi). From the records of Vigraha Raj-IV, We come to know that his rule extended over the Shivalik hills in the north and it touched the borders of Udaipur and Jaipur in the South.

Notes

He was a playwright along with breadwinner of scholars and poets. Someone was the court poet who staged the play 'Lali Vighra Raj' in the honour of his protector. He had got established a Sanskrit institute in Ajmer. A mosque has been built at this institute sight. It was constructed by falling down a huge wall of the institute. The name of this mosque is: "Adhai Din Ka Jhopra". (A Cottage for 2½ Days). Some parts of Khandel play' have been inscribed on stone-parts. Vighra Raj IV died in 1164 A.D.

- (3) **Prithvi Raj-III** : Prithviraj-III was the most adventurous king of Chahman dynasty. Dr. Tripathi says. The personality of the king reflects a radiance that has transformed him an actor of songs and interesting folk-lore. Dr. Mazumdar has stated that Prithvi Raj deserves a valuable place. Chandar Bardai poet has made him immortal in the play 'Prithvi Raj Raso'.

Prithvi Raj III was a great victorious and a general. He defeated the chandel king called Parmaal and confiscated his capital Mahoba in 1182 A.D.

Prithvi Raj is well known for the issue that he faced the Muslim invasions successfully. After attaining victory over Punjab by Mohammad Gauri, he sent a courtly message to Prithvi Raj that he wants to develop friendship with him. But when Mohammad Gauri started exploiting the public in the state boundary of Prithvi Raj, Chahman king Challenged him with a huge army. Both of them had a fierce fight in train battle field the Muslims were badly defeated in the battle and they fled. Gauri with the help of his trusted Chiefs was able to flee from the battlefield. This was the last victory of the last great general. However this defeat did not discourage Gauri. He was restless to seek revenge for this humiliating defeat. He gathered an army of hill fighters and attacked Prithvi Raj the next year. Rajputs were destroyed. Prithvi Raj was captured and was put to death. Gauri established his rule over Shakambhari and Ajmer.

II. Chandel Rajput of Bundelkhand

Rule of Jaijak Mukti (Bundelkhand) Chandels was the most powerful. Vincent Smith is of the view that Chandel had their origin from Gond and Bharaon tribes and their base was situated on the bank of Cane river called Maniagarh in Chhatarpur state. But Chandels call themselves as the progeny of Chandratreya. They are of the opinion that Rishi Chandratreja was born out of moon. In the records of Chandel kings, they treat Chandra Treya as the primitive man. Perhaps this very name turned them to be called Chandel. In the records, Chandel kings have been called 'Chandels of Jaijakmukti'. The main cities of Jaijakmukti were. Chhatarpur, Mahoba (Mahotsav Nagar now called Hamirpur), Kalingar and Khajuraho. Khajuraho was the capital of Chandel state. The main rulers of this dynasty are given below:

1. **Yasho Varman** : Yasho Varman was the son of Harsh. He declared himself

absolutely independent. He caused much damage to Gurjars. He was an ambitious king. The downfall of Pratihar rule gave him an opportunity to fulfill his ambitions. He proved successful in attacking against Chedis because this very invasion helped him to capture Kalinjar. Yasho Varman extended his rule upto Yamuna in the north. There after, he started his spree of victory. He defeated Godos, Koshals, Maithils, Chedis and Gurjans. It is true that this illustration in the records may be exaggerating. However, it is a fact that Harsh Varman was crowned with many victories in the northern India and empowered the chandels. The power of Chandel was rooted in Kalinjar. Though in Chandel-records, Pratihar king was still treated as emperor but Yasho Varman was absolutely free to act. Yasho Varman got constructed a beautiful temple at Khajuraho and enthroned the idol of God Vishnu that he had received from Devpal.

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Chedi king Gangay's rise caused hindrance in the development of Chandel power. His son Luxmikan Kalchuri also caused much harm to the power of Chandel. Vijaypal, had to seek refuge in the hills of Bundelkhand and his son Dev Varman dethroned Karan, the son of the Gangaya. But in the latter half of 11th century Kirti Varman reestablished his lost power with the help of Brahmin warrior Gopal.

- (2) **Kirti Varman, Madan Varman and Parmardi** : The rise of power of Kirti Varman is cited in the play 'Prabodh-Chandrody'. It was written by Krishan. Mishra and it was staged first to honour the victory of Kirti Varman. Kirti Varman offered state asylum to Krishan Mishra along with several other culture activities. He got built buildings at Kalingai and Azamgarh and a Shiv temple at Mahoba. He defeated the Kalchuri king Luxmi Karan Mahmud had attacked Kalinjar. But Kirti Varman defeated all his endeavours. Kirti Varman died around 1100 A.D.

III. Parmar Rulers of Malwa

Origin of Parmar dynasty is also considered from Agnikund like the Gurjar pratihar. But it is proved from the ancient writings that Parmar rulers had their origin in Rashtrakuts. They had a number of branches. Establishment of Parmar Vansh had initiated in Upendra or Krishan Raj in the tenth century. Earlier Parmars were the Feudal lords of Rashtrakut in Deccan. Upendra lived near the abu mountain. He was appointed ruler of Malwa by Rashtrakut emperor Govind-III After Upendra, his two lineages ruled over Malwa as Mandlik rulers. They were loyal to their master (Rashtrakut emperor). Fourth Feudal emperor Vakpati Raj-I uplifted the position of his dynasty. Veer Singh-II set his foot upon Dhara Nagri and had a conflict with Pratihars. But they threw him out of Malwa. His successor (Harshsiak) II took full advantage of the authority and reestablished his power in Malwa. He probably fought with Huins. Harshsiak-II fought with the power of Rashtrakuts. We come to know

Notes from the record of Udaipur tha he had a conflict with the Rashtrakuts of Manyakhet in 972 A.D. and by defeating Rashtrakut king, he confiscated his property. Creator 'Piya-Lachhi' of Prakrit dictionary lived in the rule of Dhanpal Siyak-II. Siyak-II established the independent state of Malwa that was surrounded by Tapti river in the South, Jhalwar in the north Bhilsa in the east and Sabarmati in the West. His son Vakyapati Munj was a valiant emperor. The main rulers of this dynasty were: Vakayapati Munj, Sindhuraj, Bhoj etc.

- 1. Bhoj:** The name of Bhoj is immortal in Sanskrit literature. Bhoj is considered as one of the most famous and popular rulers. He ruled for more than half a century. Bhoj was a valiant warrior of his times but he could not expand his state empire due to scanty armed forces. However, it is true that he established his fame in contemporary king by virtue of hi armed skill. Bhoj defeate the Chalukya king, Jai Singh, of Kalyana and avenged the defeat of Munj. He also defeated the Feudal Indra Rath of Kalinga and defeated the rulers of north Konkan. He established friendship with Gangya Dev and Rajendra Chol so that he may challenge his Deccan foes called Chalukyas. Initially, Bhoj got success but later on, he had to retreat with his companion king. Later on chlukya king Someshwar avenged by attacking the ruler of Munj. Someshwar became the rule of Dhara Nagri, the capital of Parmar state and famous city Ujjain of Mandu. He looted all these cities to his full power. He was a failure in the battle against Rashtarkuts of Kannauj and coastal regions of Kutchh. However, he got some success in his battle against Chahman kings. He had to face a severe defeat by the Chahmans of Nadul. Bhoj defeated Bheem-I of Gujrat and Kirtiraj of Laat. With the help of some other Hindu kings, he confiscated Hansi, Thaneshwar and nagarkot from the Muslims. Bhoj is called the victorious leader of Malya. But he had to face the same number of defeats as his victories stand for. But it is true that he did not pay any heed to victory or defeat and faced both with the spirit of a true warrior. He caused fear in the minds of contemporary kings by his victories but he earned discredit too due to his defeats. His generals Kulchandra, saad and Suraditya contributed a lot in state-expansion. The rule of Bhoj had been extended from Baswara to Nasik, and Kaira to Bhilsa. Bhoj had to face a tragic end in his armed life.

Bhoj got some success in his neighbouring state in the west in protest against Chalukya but Chalukya king Bhim used clever diplomacy to face bhoj. He sought friendship with Kulchuri, a neighbouring estern state of Bhoj. Kulchuri king with Karan attacked the king Bhoj in the east and the West. He prepared to fight himself with the king but h had grown weak due to continuous fighting of battles. Ultimately, a disease overpowered him. And died in 1055 A.D. Bhoj was a great conservato of education and culture. He was a Shaiv. He

etenced the Dhar Nagri area and founded Bhojpur Nagar. Near the city, he had constructed a grand lake in an area of 250 square miles. In the 15th century A.D., Sultan Hushang Shah of Malwa, dried up this lake and converted it into a cultivated land. A Shiv temple still exists there in the name of Bhoj. Probably, the iron pillar of Dhar was made during his time that is 43 feet 4 inches long. The idol of goddess Saraswati, that was built in the Saraswati temple of Bhoj is still lying in the British museum. He storian Dr. Ganguly has written about the evaluation of Bhoj. All these achievements of Bhoj in various fields of life place him amon the list of grand emperors in Medieval India. He founded Saraswati temple in Dhar an a Sanskrit university. It is famolus for him that he paid rupees one lakh to every poet for one couplet. Scholars like Bhaskar Bhatt, Damodar Mishra and Dhanpal lived in his court. He is also credited with the writing of scriptures like ‘Ayurved Saravasv’ and ‘Yuktikalptru’. His death brought an end to education and scholars. He was skilled both in armed and shastra techniques. He was a warrior of both pen an sword. Queen of Bhoj Asdhati was also a learned one. With the death of Bhojraj, Dhar nagri became baseless and all the scholars have disintegrated.

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IV. Solanki Rulers of Anhilwar

Earlier, pratihar state was ruled by Anhilwara (Patan) in Gujrat. But there was a mutual conflict between Rashtarkut and Prtihars. Mulraj-I took advantage of this situation and established his independent rule in the later half of tenth century. (1042) Anhilwar became the capita of the state.

1. **Mulraj Solanki:** After establishing an independent rule by Mulraj Solanki he also tried to expand its boundary areas. He very soon exercised his authority in Kutchh and eastern part of Saurashtra. But he had to face the powers of his strong neighbours. He faced a number of attacks and had to follow defeat in the majority of the cases. But still he attempted to protect his rule. At the time of his death, Solanki rule was extended upto Sabarmati in the east and South. Jodhpour was also a part of it. Mulraj met his end in the battle-feed by Vighra Raj-II. Grandson of ChamunRaj famous king of Solanki lineage.
2. **Bheemdev-I :** Mahmud Gaznavi attacked on the rule of Bheemdev-I in the earlier years. Mahmud destroyed Bhagwan Somnath temple and Bheemdev got them reconstructed. He reorganized his power. First of all, he defeated the king Parmar of Abu. Bheem contributed in the downfall of Parmar King.
3. **Jai Singh Sidhraj :** Jai Singh Sidhraj, the son of Karan, was a valiant and well known king of his dynasty. The records available prove that Gujrat, Kathiawar, Kutchh, Malwa and South Rajputana were a part of his rule. Jai Singh started a new Samvat in 1113-14. Solanki king Jai Singh spent most of his time in battles like

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the king Bhoj but he also contributed a lot in the field of education. He established educational institutions for the study of astrology, justice and study of Purana. Maharaj Pandit Hemchandra, a Jain was a court poet of king Jai Singh. Many of his scriptures express his rich thought power and fertile brain. Jai Singh himself was a fanatic Shaiv but his religious perspective was inquisitive like king Bhoj. He organized conferences for interaction among various religions. He got constructed a number of temples in his rule. He gave an honourable place to Jain Pandit Hemchandra in his court, despite himself being a Shaiva. He got constructed Rudra Mahakal temple at Sidhpur. He died around 1143 A.D.

4. **Kumarpal:** After Jai Singh, his distant relative Kumarpal got himself throned because Jai Singh had no son. He defeated Chahmans of Shakambhri and subdued Parmars of Abu. He also defeated Mallika Arjun of Konkan. Kumarpal is much famous in Jain religion. It is mentioned in Jain scriptures that Kumarpal adopted Jainism due to religiosity of Acharya Hemchandra. He declared strict orders for the enforcement of non-violence. He forced the Brahmins to give up the use of cattle-sacrifice in Yagyas. He locked the butcher shops in his rule. Sanyasis were debarred from getting deer-skin because the hunting of animals was banned. The hunting communities near Girnar started dying of starvation. Cattle-fights were declared as illegal all through the state. Gambling and drinking were banned. A number of tales are mentioned in Jain Scriptures about the declaration of non-violence. However, he did not give up his ancestral worship of Shiv Upana. He got the Somnath temple rebuilt. Kumarpal has been called a Shaiva in many scriptures. He died in 1171 A.D.
5. **Ajaipal:** Ajaipal became the ruler after Kumarpal who preached a reactionary policy against Jainism. He started destroying the Jain temple. It is stated that he got murdered. The devoted follower and famous Jain writer of Pandit Hemchandra Ramchandra. But his religious intolerance and narrow-mindedness did not leave a fine impression. In 1176 A.D., Pratihara king Vyajaldev murdered Ajaipal. After him, Mulraj-II ruled for a short tenure. Afterwards, Bheemdev became the ruler who defeated Mahmud in the very first year of his rule. Bheemdev-II fought with Kutubuddin in 1195 A.D. and retreated him so badly that he had to go back to Ajmer. But in the second year (1197 A.D.) Muslims became the ruler of Anhilwara. But Kutubuddin could not establish his stable rule in Gujrat.
- (6) **Bheemdev:** Bheemdev ruled for a very long period for sixty years. The Muslim invasions weakened his position considerably and the state rulers started their campaign for independent states. The position of Anhilwada had become so

miserable that its downfall had become imminent. The great rulers and ministers also turned hostile. But Arnoraj Baghel saved it from total downfall. His able son Lavan Parsad continued with his father's aim and shouldered the whole obligation on himself. He saved the state from internal rebellions and successfully faced the outside invasions. In this way, Anhilwada rule saved itself from crisis and maintained itself prior to Alauddin Khilji. At the end of the thirteenth century, an ambitious Muslim ruler under the leadership of Ulug Khan and Nusrat Khan as Generals sent a huge army. Seeing this huge army, the ruler of Gujrat, Karan fled away. So Gujrat came under the rule of the Muslims. Merutung's scripture (a Jain Scholar) 'Prabodh Chintamin' expresses a number of impressions about the ancient history of Gujrat.

Notes

V. Kalchuri of Tripuri

Kalchuri was ruled by Rajputs that was situated near modern Jabalpur. Kalchuri people term themselves as the Kshatriya of Hayhay dynasty. Kalpuri were the strongest right from Bundelkhand to Gujrat and Nasik, especially in the upper valley of Narmada. (Before the rise of Gujar Pratihars and Chalukyas of Badami) But with the rising power of Gurjar Pratihars and Chalukyas, the influence of Kulchuris had a downfall. Now Tripuri was the capital of Kalchuri state. Thus they were called the Kalchuri of Chedi, Dehal or Tripuri.

Kokkal-I (875-925 A.D.)

Kokkal-I was the founder and first historical ruler of Kalchuri dynasty who established marriage relations with Rashtarkut and Chandels Pratihars and Kokkal-I had friendly relations. In this way, he strengthened his power by extending a friendly hand and marriage proposals. Kokkal-I was a valiant and victorious king of his times. Much has been mentioned in Kalchuri scriptures about the victorious feats of Kokkal-I. However, he may not be called the greatest king on the basis of records. However, it can not be denied that he was a dauntless king. He founded of an independent rule by virtue of his victories.

We came to know from the records that Kokkal-I imparted refuge and help to his Rashtarkut against the Vinyaditya III (Before Chalukya rule) one more record reveals that Kokkal-I bestowed protection to Bhoj-I but in turn, Mahipal king became his enemy. In his rule, there was not much development in literature as compared to art. However, Nandi's 'Rampal-charit' epic was written in this rule. 'Lokeshvar Shatak' was also written by Buddhist poet Vajradatt during the rule of Devpal. Thus it is observed that the rule of Pals was very important from the perspective of Sanskrit conservation and development. But it must be kept in mind that Buddhism flourished in their rule when this religion had lost its grounds. Evils like luxurious attitude, sura drinks misconduct, Tantrik activities had entered the Buddha Viharas. Scholars like Dharampal and Atis Dipankar are also the product of this rule.

Notes **Pallav Dynasty**

Pallav rule was founded between the province of Krishna and Godavri rivers. Their capital was Kanchi or Kanjivaram. Pallav Dynasty had a number of kings. Sinh Vishnu was the founder of this lineage. He is also called Pottrayan and Avni Singh. Mahendra Varman-I was a famous ruler of this dynasty who ruled between 600 to 630 A.D. He was a great architecture who got built a number of temples by cutting rocks. He got constructed a Mahendra Kund Reservoir near Mahendra Vadi. He was the bread winner for scholars. He wrote a comic play called 'Mat Vilas Prahasan'. Mahendra Varman was a contemporary of Emperor Harshavardhan and Chalukya king Pulkeshin. Mahendra Varman was defeated by Pulkeshin II and he had to part with Vengi province. He had a number of titles to his credit like Vachitra Chit, Mat Vilas, Gunbhar etc.

Narsinh Varman-I

Nar Sinh Varman I son of Mahendra Varman I ascended the throne after him. He ruled from 630 to 668 A.D. He was a great ruler of Pallav dynasty. He failed the attack of Pulkeshin-II while advancing towards Kanchi.

Nar Singh Verman was not only a great victorious but a grand architecture also. He constructed a number of temples in Trichnapalli district and Pudduket. Nar Sinh Varman-I Mahamall founded cities after his name called Mahablipuram or Mahamallpuram. He decorated the temples of Dharmraj Rath. Famous Chinese traveler Huinsang visited India during his reign in 642 A.D. he writes about Pallav rule: Kanchi has a parameter of 6 miles. It has about 00 Buddha monasteries with 10,000 monks living in them. They are the followers of Rathvir branch of Mahayan community. It has 80 temple and most of these belong to Jainis. Land is fertile and cultivated regularly that yields rich harvest. Valuable jewels and other goods are found here the climate is hot and the people are daring. People are truthful and honest. They are the devotees of education. The citation of Huinsang reveals that Dharampal scholar of Taxila University was an inhabitant of Kanchi.

Nar Sinh Varman-II and Parmeshwar Varman-II

Narsinh Varman-II, son of Parmeshwar Varman I, became the king. (695-722 A.D.) He had a peaceful reign. He laid emphasis on architecture and building projects during his reign. He got constructed Kanshinath temple at Kanchi. He also got built Aravateshwar tempe at Kanchi and Shor temple at Mahabali-puram. His encriptions are found in the temples. He was the bread winner of a number of scholars. He was entitled with a number of titles like Raj Sinh, Aagya Priya, Shiv Churamani, Shankar Bhakat, Vadya Vidya Dhar. After Nar Sinh Varman II his son Parmeshwar Varman II (722-730) became the ruler. He had a battle with Chalukyas.

Nandi Varman II

Nandi Varman II was an important ruler of Pallav dynasty. He ascended the throne in 730 A.D. and ruled for about 65 years. Chalukya-Pallav conflict became vigorous in his rule. In 740 A.D. Chalukya king Vikramaditya II defeated Nandi Varman II and ruled over Kanchi. But the Pallavs again established their authority over Kanchi Nandi Varman II had to engage a battle with Pandayas and Rashtrakuts. Rashtrakut king Dantivarg set his authority over Kanchi but later on there ensued a treaty. Dantivarg got married his daughter Reva to Nandi Varman II. The reign of Danti Varman was spent in conflicts, and invasions but he also took interest in architectural projects. He got constructed Mukteshwar and Bekunth Perumal temples. Nandi Varman II was the bread winner of scholars and poets. A famous saint and Vaishnav scholar Tirumangai alwar was born in his rule.

Notes

Danti Varman and His Successors

After Nandi Varman II, his son Danti Varman became the king. He was born to Rashtrakut and Pallavs had established marriage relations yet Dhruv, Nirupam and Govind III and Rashtrakut king attacked Kanchi. In 804 A.D, Govind III attacked over Kanchi and defeated Danti Durg. Danti Durg had to fight with Pandayas too. His successors Nandi and Nriputung Varman had to fight with Pandayas. Pallav kings had to sue a battle with Cholas. Cholkang Aditya I established his rule over Kanchi by defeating the last king Varman. Pallav rule thus came to an end.

Pallav-Administration

King was the nucleus of administration in Pallav rule. The kings were entitled with grand eloquent titles like Agnishtom, Vajpay, Ashvamedh Yagya ruler etc. There were ministers to advise him. The state was divided into various parts and it was administered by officers. The Samrajya was divided into provinces. The Chief officer of the nation was called 'Vishay'. It was divided into Kotlams whose officer was called 'Deshantik'. Emperor was an individual minister (Private Secretary) who used to write down his orders and then declared these orders in the public. Special officers were recruited to collect tax who were called Mandpi 'Mandap' was the place where taxes were deposited. It used to regulate administration with the help of following :

Council of Ministers (Rhasya Dikdas, Amatya, Mahadand Nayak, District officer (Raltik), village chief, (Gram Bhojak), Yuvraj, General (Mahasenapati), Golmik, Octroi officer (Mandvas)

Village was the smallest unit of administration villagers had ample freedom to run the village administration. There was a village Assembly in every village. There were sub-assemblies in villages that looked after the gardens, temples, ponds etc. Village assemblies had the right to perform local decision. It regulated for the public donations. Boundaries of the village were well defined and a record was kept after evaluating the land of the farmers.

Notes Administrative Division Mandal (Rajya) – national Nad (District) Deshantik – Kottam) (Village Community) this was no other officer above them.

Literature

Kanchi was a great centre of education. It is assumed that Huinsang and Dignag had received education here. Literature also progressed during Pallav age. Pallave were the lovers of administration. Some of them were writers and poets. Kanchi was the capital of Pallavs that was the centre of literature and culture. Special progress took place in this age and it got the status of national language. Pallav king Sinh Vishnu had invited poet laureate Bharvi in his court. Pallav king Mahendra Varman wrote the play ‘Matt Vilas Prahasan’. This play throws light on the contemporary social and religious life. He wrote ‘Bhagvad-juke’ also. Famous scholar Dandin added to the grandeur of the court of Nar Sinh Verman who also wrote ‘Dashkumar Charit’. Matri Dev was also the jewel in his court.

Art

Pallav period has been a period of progress in architecture. A number of grand buildings and temples were built in this period. These were built by cutting rocks. First of all, Dari temples were built in Trichurapalli. Rath temples were built in Trichurapalli. Rath temples were built in Mahabalipuram. Large Shor temple was built at Mahabalipuram. It was Mahendra Varman-I who founded the technique of building temples by cutting rocks. These temples are the best specimen of ancient architectural design. There is a verandah of pillars in Barah temple and these pillars are fixed over sitting posture of lions. Sight of Gangavitran is one of the specialties of Pallav art in which the Ganges has been shown as falling on the earth with gods, cattle etc. A number of styles were in vogue in the vastu art during Pallav period.

- (a) **Mahendra Varman Style :** Simple temples were built in this style whose features are given below:
 - (1) Verandahs were pillar based.
 - (2) Two-three rooms were built inside.
 - (3) Pillar and ‘mandap’ was used in this style.
- (b) **Mammal style or Nar Sinh Varman Style:** Mandeep and chariot was used in this style.
 - (i) Examples of Mandap style: Varah temple, Mahish temple, Anch Pandav temple.
 - (ii) Chariot style – Sapt – Pagoda temple.
- (c) **Raj Sinh Style:** Temples were built in free style
 - (i) Kailash temple of Kanchipuram and Baikunth Pervmal temple are famous.
 - (ii) Coastal temple of Mahabalipuram.
- (d) **Nandi Varman Style:** This period underlines the Pallav Vaastukala style.

- (i) Mukteshwar temple and Mangtेशwar temple.
- (ii) Temples of this age were of small size.
- (iii) Parshu Rameshwar temple of Gudimalam.

Notes**Rashtarkut Dynasty**

It was one of the famous dynasties of Western India. Mahendra style (Shaili) is an important style that was developed and originated under the conservation of king Mahendra-I. From the point of view of Vaastu art, Mahendra style developed in three phases: The speciality of the first phase is the construction of caves and mandaps. Mahendra Varman presented a fine illustration of cave mandaps by cutting rocks in Tondmallam. The mandaps (pavilions) were simple in design and their half-pillars have the same size from below-upward. Gate-keepers have been inscribed on the front part of pavilions. The famous among these are: Rudravalishvar temple of Bhamandur, Bhandkam pavilion of Kurangnil Muktam, Vasanteshvar pavilion of Vallabh, Lalitakur.

Palleshwar Paviion of Trichurapilli

Second phase of Mahendra style developed after his death. Under this phase, fall the pavilions of Nar Sinh Varman-I Mammal, Parmeshwar Varman-I and Nar Sinh Varman II. The design style is in accordance with the first phase. There is, however, some change in the structure of pillars. Pillars are somewhat high and slim than earlier. The main pavilions in this phase are:

Triklukarnam (Orukul pavilion) Kotkil pavilion of Mahabalipuram, Dharamraj Pavillion of Mahabalipuram, Atirang Chand pavilion of Siluvangkuppam. Pavillions of third phase are different from the earlier pavilions. Vishnu Pavillion of Kilmavilange, Shiv and Vishnu temples of Vallabh are famous. Another famous style of Pallav architectural design is mammal style. Two styles fall under it – Pavillion and Chariot. Pavillions of Mammal style are more decorative and well designed. All the pavilions of this style are in Mahabalipuram. Mammal style pavilions are well unit for idol worship. Under the mammal design of pavilions Varah pavilion, Ramanuj pavilion, Mahishmardini pavilion are well known. Sihadhar pillars were created under the Mammal style. The topmost peculiarity of Manimal style is the creation of Akashmak chariots. The achievements of Pallav art are still prevalent.

There is a difference of opinion about the origin and prime inhabitation of Rashtarkut. Dr. Fleet is of the opinion that Rashtrakut were the lineage of Rathores in the north. Contrary to this, Brnail is of the opinion that they are related to ‘Reddy’ of Dravida in Andhra Pradesh. Reddy is a corrupt use of the word and in this way, Rashtarkut are the lineage of Reddy.

There is one more possibility that Rashtarkut were the lineage of Manyakhet nationals. Kannad was the language of Rashtarkut and they supported Kannad language. In some of the records, they are said to have belonged to Lattlurpur – Varadhish or Sundar Latur. Latur

Notes was a small town of the province of Nizam. Some of the scholars are of the view that the Rashtrakut of Manyakhet were the inhabitants of Maharashtra. Rashtrakuts have claimed that the Yadu Vanshi of Mahabharat age are the lineage of Krishan. The main rulers of this dynasty are:

- (1) **Dnati Durg:** A powerful regime emerged in the South of Narmada river whose kings were called Rashtarkut earlier they were the Feudals of Chalukya. Rashtarkut king Danti Durg rebelled against Chalukya king Kirti Varman-II and declared his sovereignty. The important period of Manyakhet Rashtarkuts started with the rule of Dantidurg. He put an end to Chalukya power in the eight century and expanded it. He defeated. Pallavraj Kaingraj. Koshalraj' of Kanchi Maalad (Gurjar of Ujjain – Pratihari king), Laat (South Gujrat) and Shri Shail (Karnul district). He performed Hirnaygarbh yagya in Ujjain in which Pratihari king functioned a 'Dwarpal'. Danti Durg embellished himself with Maharaj Bhiraj, Parmeshwar and Param Bhattarak titles. Danti Durg caused failure of Arab invasion. Afterwards, Chalukya ruler Vikramaditya gave him the title of Prithvi Vallabh.
- (2) **Krishan-I:** Danti Durg had no son of his own. There after, his uncle Krishan-I who was destroyed by Danti Durg, defeated Chalukya power. He sent his son Govind-II with an army troupe to attack Chalukya king of Vengi. The king surrendered. Krishan-I (758-773 A.D.) was not only a great victorious but a great architecture also. He got the title of 'Rajadhiraj'.
- (3) **Govind-II:** After Krishan-I his son Govind II became the ruler. He was an Epicurean and his younger son Dhruv ascended the throne. He defeated the Pallav king. Danti varman. Dhruv Gurjar Pratihari king Vatraj was the contemporary of Pal king and Dharampal. Dhruv extended his military advances to north India. He defeated both vatsraj and Dharmpal. These victories, however, did not extend the boundaries but it added to the reputation of Dharuv. It resulted in the mutual conflict in between Rashtarkut, pals and pratihars to exert their political influence. Dhruv entitled himself with Nirupam, Kalivallabh and Dharavarsh titles.
- (4) **Govind-III:** Rashtarkut king III (793-814 A.D.) Dhruv had declared his third son as Yuvraj. After Dhruv, Gobind III became the king. But he was challenged by his brother Stambh who was the governor of Gangawari. He formed a union of 12 kings and waged a war against Govind III. However, he defeated Stambh along with a union of kings. But Govind III showed generosity towards his enemies. He recruited his brother Stambh as the governor of Gangawadi. After winning Malwa, he appointed Upendra as the ruler.

Govind III was a victorious like Dharuv. He attacked over north India with

full preparation. He moved ahead via Bhopal and Jhansi. Gurjar King Rajbhatt II faced him. Nagbhatt II was defeated and fled from the battle field. Govind III advanced towards Kannauj. The king of Kannauj Chakrayudh surrendered before him. Dharampal, the king of Bengal also accepted his subordination. Govind III also attained victory. Over Gujrat he administered the rule of this place to his brother Indra Raj.

Notes

When Govind III was on a winning campaign in the north India, then Gang, Kerla, Pandaya and Pallav kings hired a conspiracy against him. Govind III paid them back with a strong defeat after his return from north India Victory. The king of Lanka was frightened to know the winning expedition of Govind III and accepted his subordination.

- (5) **Amoghvarsh (814-878 A.D.)** : Amoghvarsh ascended the throne after the death of Govind III. He founded the new capital Manyakhet. He was 12 years old at the time of coronation. His opponents took advantage of his minor age. Feudals waged a rebellion. Ruler of Gangwari declared him a sovereign. King of Vegi Vikramaditya II attacked on Rashtarkut rule to seek revenge. Amoghvarsh had to desert the throne. After sometime, he again ascended the throne. He was a lover of literature and bread feeder of scholars. Amoghvarsh created 'Kaviraj Marg' in Kannad language. He offered refuge to Jinsen by Adipuram, Mahavir acharya and Shaktayan.
- (6) **Krishan II: (878-914 A.D.)** : Krishan II ascended the throne after Amoghvarsh. He had to wage conflicts with his neighbouring rulers. His important battles are concerned with Pratihars and Chalukyas.
- (7) **Successors of Krishan II** : After Krishan II, his son Indra III (914-922 A.D.) became the ruler. He had a fight with Pratihars. He attacked Kannauj also and got success.
- (8) **Other Rulers** : After Indra III, Amoghvarsh III, Govind IV and Amoghvarsh III became the rulers of Rashtarkut dynasty. (939-968 A.D.). He spent his tenure in conflict. He attained the title of 'Akalvarsh' and defeated the Chols daringly. He established a Devalya and victory-pillar there. He achieved victory in Suder South, Pandya and Keral rulers. He also enforced the king of Lanka to accept his subservience. The successors of Krishan III proved to be unsuccessful and there was a rapid decline of the rule. The last king Kark of this dynasty was dethroned by Tail or Tailya in 973 A.D. and himself ascended the throne. Tail founded the pillar of Chalukya dynasty. Alamsudi (1915-16 A.D.) has praised the Rashtarkut rulers and has likened them with the four rulers of the world. The three others are:

Notes

- (1) Khalifa of Baghdad.
- (2) China
- (3) Ruler of Kustuntunia

Rashtarkut Administration

King was the nucleus of administration in Rashtarkut rule. All the rights were inherent in the king. They used to adorne with the titles like ‘Bhattarak’ and Maharaja Dhiraj. The throne of the king was followed in a lineage and after the death of the king, the eldest son ascended the throne. But sometimes there were some alternatives too. For instance, Govind III was nominated as the king despite the existence of eldest brother. Yuvraj used to assist in the administration. Princes were often appointed as the Governors of states. The king recruited the ministers to seek help and advice in matters of administration. It was his function to maintain place sub-committees were formed to look after hygiene, irrigation, education, temples and care of temples that functioned under the supervision of village Chief.

Rashtarkut administration took special care in the organization of army and their training. The military forces was stable. A major part of the army resided in capital.

Religion

Rashtarkut rulers were the worshippers of Shiva and Vishnu. Their coins have the stamps of Garuda as the vehicle of Vishnu and Shiva in yog posture. The rulers performed many yagyas like Danti Durg performed ‘Hirany Garbh yagya at Ujjain. Idols of various gods and goddesses were carved in a single temple as Brahma, Vishnu and Mahesh Rashtarkut rulers adopted a generous attitude towards Jain community and other religions. Amoghvarsh-I, Indra-II, Krishan II and Indra III conserved Jain religion.

Art and Literature

Some Rashtarkut rulers contributed in the development of art. Krishan-I got the rocks cut for the construction of Kailash temple at Ellora. It is wonderful creation of art.

Rashtarkut rulers encouraged the literature also. They donated liberally for educational institutions. They gave state protection to poets and scholars in their courts. Amoghvarsh created ‘Kaviraj Marg’ on poetry. In his rule, Shaktayan created ‘Amogh Vriti’, Ponna wrote ‘Shanti Puran’. Pappa created ‘Bharat’ in the reignof Krishan-III. In this way, a lot of progress occurred in the field of art and literature in Rashtarkut period.



10

Notes

Urban Social Groups in North India

Introduction

Medieval age of Indian history has been an age of many ups and downs. The village was smallest unit of administration in this age but some towns and cities existed in the North India. Due to Feudal System in this age, decline in trade had started. The level of decline in trade was also visible in the development of cities. The cities that were the centre of economy and trade maintained their existence but the emergence of development but the emergence in new cities was slow. The Arabian Geo-scholars of this age have stated that the number of cities in India had gone down as compared to China. But due to trade relations in Western Asia and South East Asia, the cities in the coastal and Bengal were progressing. The urban social position of this age is given below:

(1) More Growth in the Elitist Group Power

A number of Changes occurred in Indian society during this age (800 to 1200 A.D.) One of the changes related to an increase in power in the elitist class who were called Feudals or Ranak or Reet. This elitist class had emerged in various ways. The main ways are:

Some of the officers among them were allotted village lands in grant in place of remuneration etc. which helped them to collect taxes on these lands. The others were defeated kings and their supporters who got revenue tax in limited areas. Hereditarily, they were local Chiefs (sardars) or fighter soldiers who had established their authorities with the help of armed supporters. It should be kept in mind that the state load borne by the king (called Bhog or Jammir) was given to officers or supporters by the king and in principle, it was not fixed. The king could get it refunded at his will. However, this system was hardly used except during breach of trust or rebellion. According to a social concept, to get back the land even from a defeated king was considered a sin. The officers who were subordinates under the Feudals, they treated their status as hereditary. With the passage of time, a number of government officials started treating their status as patriarchal. The Chiefs in due period had undertaken some government functions. Thus the number of earning the people reduced without performing any activity on land this type of society may be called Feudalism. It is the feature of Feudal society that only those are powerful in society who are dependent on the labour of others.

Notes

Feudalism in India had far reaching consequences on development. This weakened the position of kings and they became dependent on Feudal Chiefs. Some of them formed Their army so that they might violate the norms. This internal drawback and weakness of Indian states proved detrimental in their conflict with turks. Small states discouraged the trade. Authority of Feudal lords also weakened the village power. But this system was not having demerits alone. In this age of violence and non-rule, the powerful Feudal lords imparted protection to the life and wealth of people. Without it, their daily life could not move ahead. Some of the Feudal lords also took interest in the development of agriculture.

(2) Origin of the Ne Caste called Rajputs

A new caste called Rajput is mentioned in this age. A caste or Varna means when a group of people are separated due to their traits or characteristics. The history of this caste is long and interesting. In some parts of India, especially Rajputana and Uttar Pradesh, the influence of this caste raised so high that some historians call the period between 800 A.D. – 1200 A.D., as Rajputana age. However, it has become a mystery to now about their origin. Most of the Rajputs laid emphasis that they belonged to Kshatriya class. About the prime origin of Rajputs, some following proposals are given below:

- (i) **Foreigners:** Some of the famous historians like Tad, Smith, Williambook, Bhandarkar, Dr. Ishwri Prasad are of the opinion that the Rajputs were foreigners. They were not originally the residents of India. They were the lineage of foreign castes who had settled over in India from time to time. Unanis, Parthis, Shaks, Kushans, Hoons may be included in these castes. According to these historians, the present Jaat, Ahir, Gujar etc. are the lineage of these castes. For instance, colonel Tad had written 'Rajput are the lineage of Shak, Kushan and Hoons who settled over here from 2nd century to 6th century. They are of the view that there are some similar rituals in the Rajputs and Shaks. They are of the opinion that worship of horses, Ashvamedh yagya, alcoholism, weaon-worship and honour for women are similar in both the castes.
- (ii) **Suryavansh and Chandravansh:** Pandit Gauri Shankar Ojha, Vinayak Vaidya and Ved Yyas do not think that the Rajputs belong to outside caste. We come to know from the records of 9th and 10th century Rajput kings that they considered themselves as Survyavanshi (lineage of Bhagwan Ram) and Chandravanshi (lineage of Bhagwan Krishan) Pandit Gauri Shankar Ojha in his book 'History of Rajput' has refuted the suggestion of colonel Tad, Smith and Bhandarkar. He states. Weapon-worship, Ashavmedh Yagya, Sati System, worship of War-god, etc. was prevalent earlier to Shak, Kushan and Hoons et. Thus Rajputs are the lineage of

ancient Kshatriya caste.

Notes

- (iii) **Tribals of India:** According to some scholars, Rajputs are the tribals of India. They lived in India before the down of Aryans in India. Some of the castes of central India like God and Bhatt are related to same castes. Queen Durgawati also belonged to Goad caste. But this theory is no longer acceptable.
- (iv) **Theory of Agniputra:** Some of the Rajputs call them as Agniputra. There is a fanciful tale about it. When Parshuram killed all the Kshatriya of the country, the Brahmins performed a yagya on Abu mountain for the safety of the country. When the Yagya was accomplished after forty days, Four castes of Rajputs appeared from Agnikund – Parihar, Chauhan, Chalukya and Parmar first of all, a poet called Chandra Bardai has mentioned about in his book ‘Prithviraj Raso’. But the historians do not believe in it.

In essence, all the above theories about the origin of Rajputs is not befitting. There was no caste by the name Rajput in ancient India. However, ‘Rajputra’ word was in vogue. Some of the people in the battle were skilled in sword play and were very valiant. These very people were called Rajput. Some of the foreign invaders were also bold and they, also called themselves ‘Rajput’. Thus Rajput is a mixed caste. Some of the people called themselves as Suryavanshi and Chandravanshi to join themselves with Rama and Krishna. Some of the foreigners also joined the Rajputs and some of the people from Kshatriya, Brahmin and Shudra were treated as similar. They called themselves as Rajputra and Rajput. In this way, the suggestion of Doctor V.A. Smith seems to be more authentic who calls Rajput as a mixed caste. Some of the Rajputs belong to the lineage of Rama and Krishan who are Suryavanshi and Chandravanshi Kshatriyas. It is also true that some Rajput castes are the progeny of ancient castes.

Whatever may be the case, Rajputs had some special characteristic. Most of the people of this caste tried to prove themselves as valiant. Generally, they were devoted to master and committed to promises. They loved fighting and action of children love to play. Due to this tendency and with the issue of land-grabbing etc, a continuous conflict always existed among them. Only that king was called ideal who after Dussehra, attacked the neighbouring state under the leadership of his army. This policy had been misery creating both for the urban and rural people.

Most of the Rajput rulers of this age were the supporter of Hindu religion. Some of them were the conservators of Jainism also. They had granted a lot of donation and land to Brahmins and temples. Rajputs came forward for the protection of Brahmins and Varna system. Thus the Brahmins had to pay less land-revenue as compared to others.

Notes

Period after the eight century and especially the period between tenth and twelfth centuries is called the best period for temple building in North India. This style of temple building was called Naagar Style. Though it was found in the whole India yet the north and the South India were its prominent places. Its peculiar feature was. There was a serpentine slanting roof over the main idol that was called 'Garbh Griha' or 'Deval' Its main room was normally square in shape though there were projections on its four sides. Temple was adjacent to idol-pavillion (mandap) and sometimes, the temples were surrounded by high walls with high doors. Kandriya temple of Khajuraho in Madhya Pradesh is the most beautiful temple in this design. The engraving of these temples shows that idol art was at the top in this age. Most of the temples were built by Chandel who ruled by the end of the ninth century.

Lingraja Temple in Orissa: (11th Century) Lingraja temple and Surya temple (13 Century) of Konark are the best illustrations of architecture. The famous temple of Puri also belongs to this age.

3. Social Life

The social life of the kings, officers, ministers, and Feudal lords was luxurious. Most of the literary creations of this age reflect the grandeur of these high status people. It may be stated on the basis of literary and historical facts that they resided in multi-storeyed buildings. They put on China made silk and imported woolen clothes. They put on very costly ornaments. A lot number of women lived in the houses and the equal number of maid servants were there for care. A full cavalcade followed the king or Feudal lord or some high officials during their visit. They entitled themselves with high titles like 'Mahasamantardhipti'. Their heads were protected by high-fi canopies that were held by the servants. This type of people also put on various types of rings and 'Kundal' and used gold chain in the neck. Sometimes they used musk on their body that turned pale sometimes. Their shoes were also embroidered. Their clothes were golden bordered and musk-coloured. According to Marcopolo. The ornaments of gold and valuable stones worn by the king of Malabar were as much costly as the price of the whole city. It may be an exaggeration but it is true that high status people put on very. Valuable ornaments. Their food was also very costly they used foreign liquor, dry fruit and meat etc. in large quantity. They had a number of wives and keeps. They took food in precious wares. Musk, Chandan and perfumes were used. Wealthy people used golden border on their clothes and embroidered their shoes. They had a lot number of horses, elephants and chariots to move from one place to another. Big merchants also followed them. Their life was a royal life. Vastupal and Tejpal were the famous merchants of their time.

But the above cited facts do not mean that the life was luxurious and prosper everywhere.

The food goods were cheap but still some people could not get tummy full of food. The creator of Rajrangini points towards these people when he states that royal people used costly meat while the common public could not get even rice and lotus prepared vegetable. Some of the people lived with dacoity and robbery. Villages were inhabited by people. We get a view about village people from literary creations and records of land-grants. It is stated by the religious-people that one sixth part of the food grains was given as and – revenue to the king. We get a lot of knowledge from small taxes like Pasture tax, Sarovar tax etc. The farmers had to pay these taxes also in addition to land-revenue. The land-grants people could get the authorization to collect taxes. They have to perform task without any remuneration.

4. Narrow Social and Cultural Views

People had a narrow social and cultural views in this age. Severe caste discrimination, sovereignty of Brahmins, Kshatriya and Rajputs, cruelty on petty castes cruelties on women, tendency to avoid interaction that etc may be cited to show Rajputana society was not a progressive one Albruni scholar who had visited India in the company of Mahmud Gaznavi writes in his famous book ‘Tehkeekate Hindi’ that Indians do not express tendency to impart their knowledge to others. They take care that their knowledge to others. They take care that their knowledge and awareness is not imparted to each and every caste. They used much caution to express their know how to foreigners.

5. Varna/Caste System

Besides four main varnas – Brahmin, Kshatriya, Vaisha and Shudra; some other sub-castes and castes emerged in this age. For instance, Brahmins started calling themselves as Gor, Vashisht, Kanyakubj, Saraswat, Koshik etc. Kshatriyas also divided themselves, into many sub-castes like Chandel, Parmar, Chohan, Pratihar, Garhwal etc. Vaish also called themselves as Agrawal Khandelwal etc. It is stated’ that Shudra class was also divided into parts-Touchables included barbers, potters and blacksmiths. They could establish contacts with Swaran Hidus. Chandals were included among the untouchables. We also get awareness about two Swaran castes in this age who were called Rajput and Kayasth. Those people who worked in the royal families were called Kayash afterwards. Some of the people belonged to Varan-shankar caste who were said to be the origin of intercaste marriages Some o the tribal people also became a part of Hindu society as Bheel etc. Untouchability, however, remained prevalent in this age as it was in Post-vedic period various Samrities acquaint us with the idea that the Brahmins were bestowed with special authority. But due to Gotra System in Brahmins, they Classified their own people into high and low castes. But some of the Brahmins gave up their traditional occupations (teaching, yagya etc.) and adopted the

Notes occupations of Kshatriya and Vaish Varnas. The condition of Vaish turned pitiable in this age. If we treat the statement of Albruni as true, now they were treated as a part and parcel of Shudra. But they could not study Vedas like Shudra. Perhaps, Albruni could not follow Indian social structure. Thus most of the scholars reject his opinion. The writers of Samritis of this age excelled the previous writers to claim the social and religious inability of Shudra as true. The excommunicated in this age were called 'Malechh'.

6. Education and Knowledge

Education was confined to a selected few that included the Brahmin and the high class. Generally, temples in the villages or Brahmins in Chhopsals imparted education. They had to rely on land-grant. People had to go Guru-ashrams to get higher education. The students either paid teacher-donation on the completion of education or some gifts were offered to the teachers in the beginning. Generally, language, Mathematics, Grammar and Vedas were taught. Science and engineering were almost ignored. Kashmir was the main centre of education in the North. Some Buddhist Viharas were still famous for education like Nalanda, Vikramshila and Udandpur. Even foreigners came here to achieve education.

7. Marriage

Child marriages were in-vogue in this age. It happened perhaps due to the invasion of Turks. The Smaritis of this period show that girls were married at the age of 6 and 8 years. In case of their divorce or being impotent, she could get re-married. There are mentioned eight kinds of marriages in the Smarities but marriage with the acceptance of parents was considered the best one. Swayambar tradition was in vogue in royal families. In a number of Kshatriyas, the girls could be kidnapped and raped. Generally, intracaste marriages were held out some intracaste marriages are also found. Generally, the people adopted monogamy but polygamy was prevalent among the wealthy and the royal people.

8. Condition of Women

Various historians express different views about the condition of women in Rajput age. According to Doctor Ishwari Prasad, women were kept in honour and respect. He states. Rajput people respected their wives. Their life was full of hard conditions from the birth to death, but they exhibited exemplary courage and boldness. They presented their feats of bravery that is unsurpassable'. On the other hand Dr. Satish Chandra states. The condition of women was not good. Like the earlier periods, the mental attitude of the women was considered low. Her duty was to follow the orders of the husband. It is stated that women were no considered trustworthy and they were under the pressure of male members of male members in the family like brother, father, son etc. In our view, the condition of women was good from many perspectives. It can be seen from the following:

Notes

- (a) Women were respected like mother, sister and wife in families.
- (b) Rajputs did not cast a bad eye on women in the battle-field and all the soldiers kept them in respect.
- (c) Purdah – system was not in vogue in the beginning but with the own of Muslim-culture, Purdah system became in vogue.
- (d) Where to service the husbands by wives was considered moral, the husbands were also supposed to be religious and keep away from jealousy and anger.
- (e) Seeking Sanyas by the husband, his desertion of home, in being impotent; the women had the right for remarriage.
- (f) In case of divorce, husband had to bear the expenses of wife.
- (g) Women's individual property was an additional plus point for them. If the husband died and no son-legacy was left behind, the woman was entitled for full property. After the death of mother or father girls were considered as the successor of property.
- (h) Swayambar tradition was in vogue in royal families and Feudals. Women of high status family possessed a rich knowledge of Sanskrit and natural languages. They were acquainted with poetry, tale writing, music, painting and dancing.

9. Garment and Ornaments

People used to wear silk, cotton and woolen clothes in the Rajput period. Men put on dhoti, shirt, turban and jacket. Women wore. Sari or Lehanga etc. According to Chau Zu Kura: People in Gujrat were fond of loose clothes and used red shoes in the feet. Marcopolo states. Women, men and kings tied cloth around their waists. According to Rajtrangini of Kalhan. Harsh introduced royal dress in Kashmir. It consisted of a long coat. Both men and women were fond of ornaments.

10. Food

Most of the people were vegetarian but ate meat on special occasions. People used the meat of peacock, horses, chicken and jungle pig. Wheat was used sparingly. Probably, rice, barley, millet, maize were the main foods. It is often stated by the citations of Arab writers that intoxicant were not used. But this description is not correct. The kings and their maids used alcohol but the use of alcohol was not considered a sign of progress like modern days. It was considered as an evil.

11. Recreation

There were a number of ways for recreation Chogan, chess, boat-rowing, hunting, gambling, parties were a source of recreation people had their recreation in fairs and festivals. They were fond of swimming, wrestling, cattle-fighting, horse-race and chariot-race women

Notes participated in dice, music, dance, and visiting fairs and festivals for their recreation.

Religious Conditions

- (1) **Position of Buddhism :** Though the decline of Buddhism had started in the Gupta period but it was one and only one religion that was still popular till the age of Harsh-Vardhan. In the Rajput age, it was showing signs of downfall. A number of reasons are cited for this downward trend. The first cause of downfall is related to Vajrayan community that became much popular that led to immorality and corruption. The people of this community considered woman to be instrumental in achieving salvation. The propounders of this sect considered masturbation as essential for religious meditation. The third cause of this downfall was concerned with the rituals of Swami Shankracharya, Kumaril Bhatt and Ramanuj who preached the Digvijay and Vaishnav religion. The fourth cause of the downfall of Buddhism was related to the acceptance of one avtar and he was also worshipped like other gods. The fifth cause of the downfall was concerned with the Rajput kings who gave up the Buddhism. It was believed in non-violence and the Rajputs were against it because they were lovers of fighting etc. The last and the sixth cause of downfall relates to the Muslim invasions on Bengal and Bihar, (where Pal dynasty had conserved this religion) established their authority over these and destroyed the monasteries and vihars. A number of Buddhist followers were killed, and those who were left alive fled to Nepal and Bihar.
- (2) **Position of Jainism :** Jainism had lost its influence in the north India in this age. It had a reducing trend in Punjab, Bihar, Uttar Pradesh and Bengal. It remained popular in the traders in Western India. Chaluka rulers of Gujrat encouraged Jainism. In his time, Dhilwara temples were built on Abu mountains. Parmar rulers of Malwa also got built idols of Tirathkars and Mahavira. A Jain temple of Mahavir Swami was situated in Osia during the rule of Pratihars. Jain religion reached its apex in the ninth and tenth centuries Gang rulers of Karnatka were conservative of Jainism. Jain temples and huge pillars were constructed in various parts.
- (3) **Shaivism :** The followers of this cult adopted Rudra-Shiva as their god. There was some variance about the rituals of worship and philosophy. Pal, Sen, Chedi and Chandel rulers imparted it protection. A number of records show that they got built a number of temples. A number of Acharyas like Vasugupt, Kallan, Samanand, Ramkanth etc. became famous. Swami Shankracharya initiated his own cult having Panchdev worship. It influenced a lot of people. He organized the Sanyasis on the ideal of Buddha Sangh who were called 'Mathadheesh' afterwards they were the

followers of Shaivism. Shankracharya's philosophy was called monotheist. According to it, god and his creation is one. The difference dies due to our ignorance. Kashmiri monotheism also believed in Shaivism. It means that individual and his soul is one. Shaivism was preached in the South because Chol and Pandya rulers imparted it a pillar, a foundation.

Notes

- (4) **Vaishnavism** : Vishnu also gained much popularity during this age. Infact, Vaishnavism had expanded in almost the whole India. It had become popular because it had unified the worship of Vishnu Narayan (as in Mahabharat and Puranas) in Bhagwat cult. 'Prapati' based on Shrimad Bhagwat 'Gita explains the path to achieve almighty by trodding on Bhakti Path. This theory became popular I Vaishnav acharyas in the South who were called 'Alwaars'. These Acharyas tried their best to enhance Bhakti creations by reciting many popular verses. The theory of Avtaarvaad flourished in this age. There is no doubt that there is a mention of Avtaarwad in the ancient scriptures of Brahmin and Aranayak. This religion got popularity in north India as Ram Bhakti Marg. Now Krishan was also considered as avtar of Vishnu along with Rama due to liberal attitude of Vaishnavism, it became very popular. A number of idols were built in the temples. This cult supported Bhakti Marg and did not lay emphasis on Karam Kand and rituals. Acharya Nath Muni of Vaishnav Cult edited a number of songs of earlier acharyas and lad emphasis to recite these in temples. During the days of popularity of this cult, Ramanujacharya presented a new theory in the twelfth century called Vishist monotheism. It expresses the idea that individual is a special form of Brahma whoo is different from Brahma.



Changing Social Structure in Peninsular India

Introduction

Indian society was divided into four varnas-Brahmin, Kshatriya, Vaish and Shudra since ancient times. This Varna system motivated the caste system in future. A number of castes were formed on the basis of occupations as the person doing leather work was called cobbler. Mixed castes also emerged due to marriages between high caste and lower caste. Anulom marriage was one in which the father belonged to high caste and mother belonged to a lower caste. Pratilom marriage was one when a high status girl married a low status man.

As Brahmins had a high status in north India, so was the case of Ballals in South India. They led a simple life. Six states emerged in the South in this age whose records are found on copper layered inscriptions. (Tamar Patra). Afterwards, Pallav of Kanchi, Chalukya of Badami and Pandaya of Madura also emerged.

In this historical background, a number of occupations like artistic and trade centres came up and a lot of numbers were destroyed. But there was a development of economy based agriculture in Peninsular India.

Social Structure in Peninsular India

Position of Brahmins

In the first position (200 B.C. -300 B.C.) we get a number of monuments in Andhra and Maharashtra. A number of records show that Buddhism and Jainism were spread in Tamilnadu and Southern districts. Now Jainism was confined to Karnatka only.

In Peninsular India, (300 B.C. – 750 B.C.) Brahminism was in full sway. A number of Vedic Yagya and grand temples were built. The construction of Shive and Vishnu temples started in the rules of Pallavs in Tamilnadu and Chalukyas in Badami. After Satvahans in Vidarb and North Maharashtra, Vaktaks founded their rule. In the second phase, a number of temples were built in South India. They were the supporters of Brahmin religion. After Vaktasks, Chalukyas ruled for over 200 years (till 757 A.D.) They were also the supporters of Brahminism.

Pallav, Kadamb and Chalukya of Vatapi and their contemporary rulers were strong supporters of Vedic yagyas. They performed a number of yagyas that increased the income of the Purhoits. Brahmins were honoured by granting tax free land. They had achieved high status in the society also. Thus they were classified in a wealthy class. Thus it is clear that the position of Brahmins between 300 – 750 A.D. was very important. They enjoyed full

authority in society. Now the Brahmin community was at the apex.

Notes

The use of terminology and language also underwent changes in this age. Natural language was spoken between 200 B.C. to 300 B.C. but after 400 A.D., Sanskrit language became popular. Most of the letters of this age are found in Sanskrit.

Deccan and Southern Indian State

Vakatak

Vakatak established their authority in place of Satvahans in North Maharashtra and Vidarbh. Vakataks were Brahmins and they granted land to Brahmins in ample figures. We come to know about these land-grants from the copper-plated records. Vakataks performed many Vedic yagyas Their political history is important for the North also along with South.

There is a difference of opinion about the inhabitants of Vakataks. Dr. K.P. Agarwal and 'Princage historians admit that Vakatak rulers were the residents of Vakatak in Bundelkhand state. In evidence of their statement the coins of Vakatak rulers are the proof. Famous historian V.P. Mirashi considers Vakataks as residents of the Southern India. They are of the opinion that Vakataks did not introduce any coins. They put to use the coins of the Gupta rule. Secondly, the records of Vakataks and Pallav rulers are similar to a great extent. Thirdly, Vakatak rulers consider themselves as the lineage of 'Haritiputra' or 'Hariti'. Fourthly, Vakatak rulers decorated themselves with the title of 'Dharam Raj'. Most of the historians expires their agreement that the original place of Vakataks was in the South. Vakataks ruled from the third part of the third century to the middle of the sixth century.

Contribution of Vakatak Dynasty

Rulers of Vakatak lineage were Brahmins and they kept up the Brahminism and its culture. They granted land (tax free) to a number of Brahmins. They performed Yagyas according to Vedic rituals. Emperor Pravarsen-I performed the Ashvamedh Yagya four times. Vakatak rulers were the lovers of literature an art. Pravarsen II was a renowned poet, who created the 'Setubandh'. It is also stated that 'Vedarbhi policy' or 'Brar Style' emerged in the court of Vakataks. The excavation of some caves of Ajanta belongs to the Vakatak period.

Chalukya Dynasty

After the downfall of Vakatak dynasty, Chalukya dynasty came up in the Western provinces of South Iida. There is a difference of opinion by the historians for its origin. Dr. V.A. Smith consider them of Gurjar caste whereas most of the historians think that they were probably the Kshatriyas of the North India. They established independent rule in the Western provinces of South India. The capital of Chalukyias was Vatapi (modern Karnatka state, Bijapur, district Badami) Thus Chalukyias were known by the name Vatapi or Badami.

Chalukya dynasty was established in the sixth century by Jai Singh and hisson Ranraj. This dynasty ruled for over 200 years. A famous writer M.N. Bact Ramandha states; The

Notes advent of the Chalukya had very far reaching consequences on the political scenario in the North.

Chalukya call themselves as the lineage of brahma or Manu or Moon.

To call themselves as very ancient from the historical perspective, they state that their ancestors were the rulers of Ayodhya. The three main branches of Chalukya are the following:

- (1) Chalukya of Badami
- (2) Earlier Chalukyas of Vengi
- (3) Parvati Chalukyas of Kalyani.

Pulkeshin II (611-642 A.D.)

There was discontent and restlessness among the people when Pulkeshin-II ascended the throne. Adjoining states were trying to grab the opportunity for invasion. Thus to protect his sovereign was the greatest task for Pulkeshin-II. His second function was to protect his state from enemies.

Pulkeshin II was a valiant warrior. He not only protected his rule from foreign invasions but won the other places too. 'Ahol' creation by the poet Ravikirti exhibits us everything about Pulkeshin-II. These evidences show that he established his rule from Narmada to Kaveri. Aferwards, he defeated Maruya of North Konkan, Gang of Mysore and Lat of Gujrat, Pulkeshin-II had the greatest credit to his achievement when he defeated Harshvardhan in 620 A.D.

In the Pulkeshin rule, all the provinces from the coast of Narmada to the extended coasts of Kaveri were included. He entitled himself with 'Shri Prithvi Vallabh Satya ashram' title. This valiant and adventurous ruler had a miserable period in the end. Pallav king Narsinh Varman attacked his state a number of times and demolished his capital Vatapi. Probably, he was instrumental in the death of Pulkeshin-II.

Vikramaditya, the son of Pulkeshin-II, reorganized the power of Chalukya dynasty. He defeated Vallabh king Mahendra Varman and took into possession the Southern part in his state. He took under his authority Kanchi also, the capital of Pallav, though for some time. But after Vikramaditya, there was no valiant king. Hence, this dynasty had a decline. Rashtarrkut Chief Danti Durg confiscated the throne from the last ruler Kirti Varman and put an end to Chalukya dynasty.

Chalukya of Vengi

Founder of Chalukya dynasty of Vengi was Vishnu Varshan, brother of Pulkeshin-II. Pulkeshin had deputed him his representative. Finding an opportunity, he declared himself as an independent ruler and put Vengi under his authority as capital. He ruled from 632 A.D. to 642 A.D.

After Vishnu Vardhan, his son Jai Singh was the ruler of Vengi. He did not help Pulkeshin in Pulkeshin-Pallav conflict. The sovereignty of Chalukyas of Vengi was put to an end but ruled till 12th century under the conservation of Chols.

Chalukya of Kalyani**Notes**

It was Tailor II who founded the Chalukya dynasty of Kalyani. He defeated Rashtarkut in 973 A.D. and established a huge empire. Kalyani was its capital. After Tailav, Jai Singh II, Someshwar and Vikramaditya-VI were the rulers of this dynasty. Vikramaditya-VI was the most able ruler among them. After wards, there was downfall of Chalukya dynasty. Someshwar IV was its last ruler. Chalukya dynasty of Kalyani ended in 1190 A.D.

Contribution of Chalukya

Chalukya dynasty has a great Contribution in the history of south India. This dynasty has contributed a lot in the culture of South India. Its description is given below:

1. **Great Empire :** Chalukya rulers established a great empire in the South. The rulers of this dynasty defeated Chols, Pandya and Rashtarkut. The defeat of Harshvardhan at the hands of Pulkeshin-II is a great achievement. They integrated the South India in a bond like the Gupta dynasty of the North.
2. **Ruling System :** King was the ruler of Chalukya governance. He used to be sovereign and self-willed but thought about the good of people. There was a council of ministers to advise him in the activities of the state. But the king had boundless powers. He was the supreme commander, Chief Justice and the ultimate in imposing conviction. His will was the ruling authority. Chalukya rulers had divided their state into subjects, nations and villages to achieve proficiency. Gram was the smallest unit of government. The kings used to move in the state to listen to the grievances of the people.
3. **Social Position :** Varna and caste system had become complicated in the period of Chalukya Brahmins had a high position in society. The position of women was not good. Sati and Child-marriage traditions were in vogue. But the women of royal families had an active participation in the field of literature and art.
4. **Religious Policy :** Chalukya kings were the followers of Hinduism but they were tolerant towards religion, They had honour for the Buddhism and Jainism Buddhism was in the downfall trend in Chalukya rule but Jainism had an upper hand. Ravi Kirti Jain was the poet of 'Ahal' creation and Pulkeshin II had honoured him with a huge reward. Vikramaditya-I and Vikramaditya-II had granted Jain scholars a number of village lands. It is an illustration of generous policy of Chalukya rulers.
5. **Literature and Art :** Literature and art had a commendable progress in the field of art and literature. They were the protectors of art and literature. A number of scholars and artists had their shelter in their court. Ravi Kirti was a famous Scholar in the court of Pulkeshin-II. His 'Ahol' creation made Pulkeshin-II immortal in the history. 'Vikramditya Charit' by Vilhan and 'Mitkishar' of Vigyaneshwar scriptures were written in the period of Chalukyias Creator of 'Kirat Arjunia', a grand Sanskrit

Notes

epic by Bharvi was a court poet of King Vishnu Vardahn.

Chalukya emperors were men of building constructions of eminence. They got built fine temples of carved and cut stones. Chalukya emperor Manglesh got built a grand Vishnu temple. Moreover, they also got built beautiful temples like Vishnu Temple at Ahol and Virupaksh temple of Pattak Dal. Vishnu temple of Ahol is the supreme temple. It was constructed in Buddha Chaitya style. It has two fine idols of flying gods. Some of the caves of Ajanta and Ellora were build during this age. The walls of the caves have been decorated with beautiful paintings.

- 6. Economic Life :** Chalukya had a good economic condition Agriculture and trade was the main occupation of that age. Land-tax was evaluated on the basis of form produce. The farmers were prosperous. Both internal and foreign trade of the country was developed. In this way, Chalukya emperor was much prosperous.

Pallav

Perhaps, Palla was a local tribe who founded their branch in Vanya Pradesh. Pallav in Tamil language means 'robber'. It also indicates their uncultured conduct. Some of the historian consider them to be Yarthain caste but they call themselves as Brahmins. They extended their regime to South Andhra and North Tamilnadu. Kanchi (Kanjivaram) was its capital. Bappa Deva was the founder of this dynasty. 16 rulers ruled over this for more than 16 years. The description of some famous rulers is given below:

Mahendra Varman – I (600 A.D. – 630)

After the death of Sinhvisnu, his son Mahendra Varman-I ascended the throne at Kanchi. He ruled from 600 A.D. – 630 A.D. We come to know from the records of famous Chalukya ruler Pulkeshin-II that by defeating Mahendra Varman he exerted his authority on Vengi, the north Pradesh of Pallavs. But when Pulkeshin II moved ahead, Mahendra Varman defeated him. Mahendra Varman believed in Jainism but later on he became a Shaiva follower. He got built a number of temples from rock cutting and they are fine temples of excellence.

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

After Mahendra Varman Narsinh Varman-I, his son, was the successor. He was the great ruler of Pallavs. He defeated Chalukya ruler Pulkeshin II in three battles. In the final battle, Pallav established their authority over Vatapi capital by defeating Chalukya ruler. After this victory, Narsinh Varman added the title 'Vatapi Konda' or 'Victory of Vatapi' to his name. Narsinh Varman was a lover of art in addition to his triumphant attitude. He founded Mahabalipuram city and got built beautifully carved chariot temples.

After Narsinh Varman, Mahendra Varman-II (668-670 A.D.), Parmeshwar Varman-I (670-695 A.D.) Narsinh Varman-II (695-722 A.D.) Nandi Varman (731-795 A.D.), Danti Varman (795-846 A.D.), Nandi Varman III (846-869 A.D.) and Aprajit Varman rulers till the end of the ninth century. They lost their power in battles with Rashtarkut, Chol, Gang and Pandya rulers. Aditya-I, a Chol ruler, defeated the lost Pallav ruler Aprajit Varman in 897

A.D. and put an end to this dynasty.

Notes

Successes of Pallavs

Pallav rulers ruled for more than 300 years. They founded a skilled rule. They were the lover of art and wanted welfare of the people. Achievements of Pallav period are given below :

1. **Governance System :** King was the supreme head of the state in Pallav rule. The status of the king was patriarchal. He was the supreme commander and creator of law of his state. Though the powers of the king were no less than any dictator yet Pallav rulers used these powers for the welfare of people. Pallav rulers entitled themselves with the title ‘Dharam Maharaj’.

Pallavs had divided their regime into many units to achieve efficiency. The main unit was called Vishya (Province) Every province was forwarded in the hands of some able ruler of royal family. He was called ‘Vishya Pati’. Vishyas were divided into districts. Gram (village) was the smallest unit. The governance of the villages was ruled by assemblies or committees. This assembly was endowed with many rights. Central Government in village administration.

2. **Religion :** Pallav rulers were the followers of Brahminism. Idols of Hindu gods and goddesses and a number of temples were not built during their rule. Vedic yagyas and rituals were much in vogue during this age. But the Pallav rulers exhibited their tolerance for Jainism and Buddhism too.
3. **Art :** Pallav rulers were great architectures. New design temples with new style were built in this period. These temples were built with cut stones and bricks. These temples are so beautiful that the viewers are wonder struck to see them. These temples are called ‘Pavillions’. (Mandap) first of all, Pallav King Mahendra Varman got built temples at Arcat and Chiglepat. After Mahendra Varman, Narsinh Varman introduced Mahamall style that is more alluring than earlier style. He founded Mahabalipuram or Mahamalpuram cities. Another unique feature of this style is the construction of temples. Seven to eight temples of Pandavs and Draupdi were built in Mahabalipuram. These are called Chariot. These were made by cutting stones in the shape of chariot. Shaiva temple is highly embellished.
4. **Income and Expenditure :** Land-revenue was the main source of income in Pallav empire. Thus they laid emphasis on agriculture. Only government had an authority to manufacture sugar and salt. Government also had income from trade. Government income was utilized on royal family state employees, army and welfare projects.
5. **Literature :** Pallav rulers were great conservator of literature. Literature and culture developed in their rule. Bharvi and Dandin were the famous scholars of this age. Bharvi created ‘Kirat Arjuniye and Dandin created ‘Dashkumar Charit.

Notes

Pallav ruler, Mahendra Varman I himself was a good, author. He wrote 'Mahavilas comedy. Nayanar and Alwar saints of this age edit the saintly verses. Bhakti movement. Co-ordinated a lot to these saints and their verses.

Conflict between Pallav and Chalukya

There was a long lasting struggle between Pallavs and Chalukyas. It is describe below:

1. **Causes :** The main feature of the political history from sixth to eighth century in the Southern India witnessed conflict for utmost superiority between the Pallavs of Kanchi and Chalukyas of Badami. It is true that both of them were the supporters of Brahminism. But still conflict between the two continued. The main cause of this conflict was this that both of them wanted to exert their authority on the fertile lands of Krishna and Jungbhandra rivers. In addition to this, both the dynasties wanted to expand their territory.
2. **Initial success of Pulkeshin-II Over Pallavs :** Famous Chalukya ruler Pulkeshin-II was a great warrior and victorious. He attacked over the rule of Mahendra Varman I in 610 A.D. and defeated him. It led to the authority of Chalukyas Over Vengi, a province between the rivers Krishan and Godavri. But Pulkeshin II was unsuccessful to win over Pallav capital Kanchi.
3. **Victory of Vatapi Over Pallavs :** Narsinh Varman I exerted over authority of capital Badami in 642 A.D. Pulkeshin II died in the battle. In the happiness of his victory, Narsinh Varman I entitled himself with the adoring title of 'Vatapi Konda or 'Triumphant of Vatapi'.
4. **Defeat of Pallavs :** There was a severe conflict in the first decade of eighth century between the Pallavs and Chalukyas. Chalukyas ruler Vikramaditya II defeated the Pallavs badly in 740 A.D. But after sometime, Chalukyas defeated Rashtarkuts and put, an end to their power. With this the conflict between Pallav-Chalukya ended.

(a) Temple Vastukala (Architecture) of Pallav and Chalukyas

Pallav kings got built a number of temples for the idols of gods and goddesses. Rath temple is very famous in Mahabalipuram situated at a distance of 65km from Madras. Narsinh Varman got it built in the 7th century. Rath temples have been built in the 7th century. Rath temples have been built in Pallav capital Kanchi is the best illustration of Pallav architecture. These buildings belong to the period of Raj Sinh when Pallav art developed all the more. Along with the idols of gods goddesses, idols of Pallav kings and Queens have also been built. Coasted temple built at Mahamallapuram was not erected by cutting stones but stands as an independent structure. According to Dr. Tripathi. Architect designs of Pallavs are the top best in Sough India.

b Temple Architecture of Chalukyas

Chalukya rulers built a number of temples. 70 temples were got built in Ahol. A number

of temples were got constructed at capital Vatapi and Pattadakal Papanath temple (680 A.D.) and Virupaksh temple (740 A.D.) are very famous. The length of Papanath temple is 30 metres and the minaret is in Southern style that is small and low. Virupaksh temple has been completely constructed in Southern style but its top is very high, rectangular and multi-storeyed. Its walls are decorated with beautiful paintings of the Ramayana scenes. The temples of Ahol have been built so fine with cutting of stones that viewers get amazed to see such exquisite paintings. One painting depicts that the people are worshipping god Vishnu.

Notes

One more characteristic of Chalukya temples is this that no part has been left empty. Besides painting pictures on the pillars, the middle parts of the two pillars have been befittingly utilized. Art critics like Havel also praise these in large volumes.

(c) Tax Load on Farmers

The position of farmers was pitiable. They were treated like Shudras. Only the farmers managed the resources for the cultural activities and to run the government. The farmers were obliged to pay a large part of their income to government in all the states of the South. Good grains and gold were taken as Nazrana. The king could get the juice extracted from toddy palm trees. Villagers had to pay fruit, milk, wood and fodder to the king. The king had the right for of seeking taste without wages. When some government employee or army passed through the jungle the villagers had to collect goods for their comfort and ease. For instance, wood, fuel, utensils, stove for cooking, bullocks for carts and servants to serve them.

The farmers were loaded with taxes. Brahmins were given tax exemption for 18 types of taxes due to tax-load to be borne by the farmers. Thus their life was not comfortable.

Rural Expansion

The tax load on farmers is an indicator that they were capable of paying taxes and the farming must have been in progressive terms.

New states were founded across the Vindhya range. It makes this clear that there was a need for state structure, army, tax-system governance, purohit and other supporting classes. Every state wanted resources for it. The fulfillment of these resources was possible through farm production in villages. To promote farm production, Brahmins were granted lands. It led to increase in production and the lands turned fertile.

Three types of villages can be observed during this period. Ur, Sabha and Nagarm. 'Ur' was in-vogue form of village where the villagers lived with possession over land. Village Chief collected taxes from the village. 'Sabha' comprised of those villages that were donated to Brahmins or religious organizations as grants. Nagarm was that top class village where businessmen and traders lived together with full authority. These villages were inhabited because there was downfall in business and traders migrated to villages. The period between 300 A.D. to 750 A.D. shows us about village expansion, village organization and good uses of land.

Notes **Social Structure**

The period between 300 A.D. to 750 A.D. is called second historical position of the South India following was the social position of this age :

1. **Rigidity of Caste-based Bonds** : Farmers were followed by kings and purohits. These people were divided into many agro based castes. Most of these castes were called Shudras. If farmers or workers showed any negligence in production activity, it was treated as a deviation from general norm or religion. It was meant to block Kalyug drawbacks, maintenance of peace and reestablish the religion. Southern kings like Vakatak, Pallav, Kdamb and Gang entitled themselves, with the title 'Dharam Maharaj'.
2. **Authority of the Brahmins** : Kings and Purohits had pressure on the society. They were respected and honoured in society. Kings claimed to be Brahmins or Kshatriyas while some of them were local Sardars (Chiefs). They were classified as second class by Brahmins. Purohits eulogized the reputed lineages of the kings and connected them to Suryavansh and Chandravansh. Purohits expressed their authority on the basic of land-grants. Most of the Purohits were Brahmins.
3. **Religious Condition** : People in this age worshipped Brahma, Vishnu and Mahesh in Hindu religion. In addition to Yagya performances, the worship of Brahma, Vishnu and Mahesh turned popular. Vishnu and Shiva got more worshippers. Viashnav and Pravar Alwaar saints expanded Vaishnav cult. Thus Bhakti Path became prominent among the people of Southern India. Alwaars and Naynars contributed a lot in preaching it. The kings of the South were Hindu but they were tolerant to other religions. They never committed atrocities in the name of religion. They gave full protection to Buddhists and Jainis. According to Huinsang, there were many Buddha Vihars in Pallav rule. It was the abode of thousands of monks.
4. **New Religious Tendencies** : Brahmins were respected much in this age. They got facilities similar to kings. They were gifted with many special rights and provisions. They used to get tax-free lands. Sometimes the whole village land was granted to them.
5. **Cultural Coordination** : Dravids of the South and the Aryans of the North Co-ordinated with each other. Mutual co-operation increased and cultural coordination got a boost.



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Social – Religious Movements

Introduction

Socio-religious movements are credited with social changes and causing acceleration to them in the history of medieval India. There was some hindrance in the trade during this age along with some socio-religious changes. High status people led a comfortable and luxurious life and used valuable, costly and precious ornaments and clothes. General people were leading a pitiable life and facing several wants and needs. Caste system was the base of social structure and it was determined by birth only. There were a number of evil customs like Child-marriage, polygamy, ban on widow marriage, Sati system etc. Jainism and Buddhism were facing downfall. However, Hinduism was gaining authority and becoming popular. A new religion had emerged that was progressing rapidly in India.

Social Condition

Medieval social condition is given below :

Caste System

Caste system had become more complicated in this age. Hindu society had been divided into castes and sub-castes. Brahmins had been delegated the highest status. They were involved in preaching and teaching, fulfilling the religious activities and advise the king. King and the military were classified in Kshatriya class. Vaishya were dealing with trade and Shudra were engaged in agriculture. Shudra were treated badly. According to author Prashar, acceptance of food prepared by Shudra, interaction with them and being taught by them could turn a high class person into a lower class. Even the reflection or shadow of the Shudras was treated as polluted. There is no doubt about it that the condition of lower class deteriorated in this age. If some man of high status married a girl of low status, the caste of his progeny was alluded to his/her mother's caste contemporary writers have written about many castes like potter, weaver, goldsmith, musician, barber, rope maker, cobbler, fisher etc. Some of these were the labour unions who were divided into castes now. It is that manual craftsmen have been classified in low caste. Thus a number of workers and Bheels were categorized in untouchable class.

A number of changes were seen in Varna System in Hindu society. Rajput and Kayasth were merged into one caste and a number of other castes emerged due to expansion of Hinduism. Along with the Jainis and Buddhists, a number of public castes and foreign were merged into Hinduism but these merged ones maintained their rituals of gods and goddesses. It caused complication in society and religion.

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The characteristics of caste system from 8th century to 12th century were the following:

- (i) A number of new castes and sub-castes had cropped up in addition to Brahmi, Kshatriya, Vaish and Shudra.
- (ii) Brahmins had the provision of special rights.
- (iii) Condition of lower class people was pitiable.
- (iv) Manual worker and Bheels were categorized as untouchables.
- (v) Manual craftsmanship was treated as low caste job.
- (vi) Intercaste marriages were treated as downgrading.
- (vii) Caste system was the fundamental basis of social system.
- (viii) Two new castes Rajput and Kayasth emerged in this age.

2. Authority on Property

In divorce cases by the husband, he had to pay the expenses to divorced wife. Authority of women over property also increased with the increase in individual rights. Both husband and wife were entitled for family property. If the husband died without any son the wife of the deceased could get the property leaving aside some exceptions. Even daughter could claim the property the widow. Thus Feudal society had strengthened the theory of individual property.

3. Food

Generally, the people were vegetarian but non-vegetarian was also used: According to a Samriti, meant of peacock, horse, forest ass, forest chicken, pig was used. Arab writer have praised the Indians that they did not take intoxicants. Alcohol was, however, used on special functions and ceremonies. Even women used 'Mandira' when they participated in the royal procession of the king. People used wheat, rice, barley, millet, cereals and fruit in food. Milk, butter and curd was also used. People of Rajasthan, Gujrat, Malwa did not use meat due to influence of Jainism and Buddhism. People were fond of delicious food some of the Samritis have stated that use of alcohol was prohibited for all the three higher classes.

4. Marriage

Marriage for girls was 6 years and boy as 8 years. In some cases, woman could remarry also as in cases where husband as in cases where husband has deserted his wife, husband has died or adopted Sanyas or suffers from impotency or homelessness.

5. Condition of Women

Women were considered to be of lower intellectual level between 800 A.D. to 1200 A.D. It was their duty to abide by the orders of their husbands. According to a sociologist writer, a woman was supposed to massage the feet of husband as it was done by the servants. Along with it, the duties of husband have also been stated. He should follow the path of right religion and should be free from prejudice and jealousy for her wife. It is written

in Matsya Puran that a husband can punish wife if she goes astray.

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6. Sati System

Some had stated that Sati system was a must but some have called it an evil. An Arab writer Suleman has stated that wives of kings sometimes burnt themselves in the pyre but they were not forced to follow it. Contemporary details show that Feudal Chiefs kept a number of wives and so disputes were erupted due to property matters. Thus, Sati system was in vogue during this age.

7. Dress

Not much change had occurred in the dresses and clothes of men and women. People of high class used long coat, Pyjama and shoes. Angrakha was in vogue in North India. Simple people put on dhotis. Women put on saree and blouse. People of high class used silk and malmal clothes were used in winter.

8. Ornaments and Jewellery

Both men and women were fond of ornaments. Both of them put on gold ornaments and ear rings studded with costly jewels. A Chinese writer Chow-Ju-Kua states. Both men and women used double ear rings. They used red coloured shoes. Marco Polo also states that both men and women used 'lung' in Malabar. There was no alternative for the king because tailoring occupation was unknown. In keylong, lungi was the dress for men and women. People of South India put on lesser clothes with more of ornaments. According to Chau-Ju-Kua. According to Chau-Ju-Kua: King of Malabar put on cotton lungi like his public and lived bare-feet. But in the public places and outside, he crowned himself with costly jewels and put on anklets. Marco Polo writes. More a king puts on ornaments and jewels, more valuable he is in lesser value than his crown and jewellery, a full city can be well looked after.

9. Woman Protection

There is no mention of female teachers. It shows that no education was imparted to woman. But contemporary literature reveals that queens of royal families used to write verses in Sanskrit and natural language. Skill in painting and music is mentioned in various tales. Daughters of high status families, prostitutes and keeps were skilled in poetry composition.

10. Recreation

Contemporary literature tells that people were fond of recreation and entertainment. Swimming was well popular in addition to arrangement of fairs and festivals. Fights between sheep, cock etc. were very famous. Dice, hunting, Chogan were well known recreations.

Religious Movements and Beliefs

There was re-emergence and expansion of Hindu religion and decline of Buddhism and Jainism continued. Both Buddhism and Jainism were challenged at intellectual level. Sometimes violence was also used and Buddhist Viharas and Jain temples were controlled

Notes forcibly.

I. Causes of the Decline of Buddhism

Influence of Buddhism was confined to east India. It had its decline as given below that proved detrimental for Buddhism.

- (1) **Bhakti Movement** : Bhakti movement started in this age in South India whose preachers were popular saints. They did not believe in caste system. Their Bhakti path was open to all. It attracted the followers of Buddhism towards Hinduism.
- (2) **Decline of Pal Rulers** : Pal rulers of Bengal were the followers of Buddhism. After tenth century they also had a setback to Buddhism. New kings stopped imparting protection to Buddhism.
- (3) **Tantrik Buddhism** : Tantrik Buddhism emerged Vajraman cult where tantric meditation was called the path to salvation. Corrupt practices shot off due to tantric yogis. Flower worship also commenced in Buddhism. Due to emphasis on mantras, people lost their faith in this religion.
- (4) **Mutual Differences of Opinion in Buddhism** : Internal differences also proved the cause of its decline. Two cults-Mahayan and Heenyan of Buddhism were opposed to each other. This led to lack of belief in the religion.

II. Jainism

Jainism had got the protection of Chalukya in Gujrat and Rajasthan, Parmar of Malwa and Gang rulers of Karnatka. These rulers got built many idols in Jain temples and Jain Saints. Dilwara temple on Abu mountain and 18 metre tall Jain Saint idol at Shravan Belgola (Karnatka) are the most famous. Granite rock has been cut to form this. In this, Tirathkar has been shown in austere meditation Snakes have been around the feet but meditation remains undisturbed. However, the fanatic attitude and lack of state protection led to the decline of Jainism.

Decline of Jainism

Jainism reached at its peak in the ninth and tenth centuries in the South India. It was popular among the Jain religious people but later on it had its downfall.

1. **Origin of Popular Movement** : A number of popular movements originated related to Shiv and Vishnu in South India. It brought about a downfall of Jainism. The most popular among them was Bhakti movement. All are equal in the eyes of God.
2. **Lack of State Motivation** : Narrow minded attitude to Jainism and lack of state motivation resulted in the downfall of Jainism. Later on, the kings stopped granting them help. This led to a halt in its expansion.
3. **Second Movement was Lingayat Movement** : Basav and his nephew

Chanbasav were its founders who were the inhabitants of Kalchuri kings. They founded this religion despite the opposition of Jain proposals. They were the worshippers of Shiva. They also opposed caste system. They were against Child-marriage but supported Widow-mariage.

Notes

Rising of Hindu Religion in Pre-medieval Era

Rise of Hinduism in South and north India in pre-medieval era is given below :

Bhakti Movement

Tantarvad developed during north India in which any individual of any caste could join it. But a more important support was received in the South India in the development of Bhakti Movement. It was led by Nayanar and Alwaar saints. They discarded meditation. They were not apathetic to religion and optional worship for God and Bhakat (devotee) was a sort of permanent love for them. Mainly, they were the worshippers of Shiv and Vishnu.

1. **Yogi** : A new class emerged related to Shaiva cult in medieval India who were called yogis. The main branch of yogis was called Nathpanthi Gorakh Nath was its founder Yogis had a great influence in North India. They worshipped Shiv in the form of Bhairav. They laid emphasis on salvation, body and piousness of mind. Their propounded theory is called Tantra. The Shudras also joined them. They used to put on Kundal in ears. Thus they were also called 'Kanfate'.

Nayanar and Alwaar could speak and write in Tamil and Telegu languages. It was the language of the common public. These saints imparted the message of Bhakti and love to saints. Some of them were Brahmins and some belonged to lower class. Some of them were women but none opposed the Caste-system in an effective manner. People of the lower caste were deprived of intellectual wisdom and worship but Bhakti Path was open for all. In this way, Bhakti movement won the hearts of Hindu religion in various aspects and attracted Buddhists, Jainis and other castes too.

2. **Lingayat (Veer Shaiva) Movement** : Another popular movement originated in the twelfth century called Lingayat or Veer Shiva movement. Basav and his nephew Channabasav were its founders. They were the courtiers in Kalchuri kings' court. They founded the cult after strong conflict with Jainism. They were the worshippers of Shiva and a staunch opponent of caste system. They disowned fast, Preetibhoj, pilgrimage, child-marriage and sacrifice ritual. However, they were the supporters of widow-marriage.

Difference

Rejuvenation of Hinduism in the South and North India occurred in two forms. On one hand, there was much emphasis on Vedas and Vedic worship. Along with it, there was

Notes emphasis laid on powerful literary and intellectual movement. Tantarvad began in north India and Bhakti Movement in South India. Both discarded the caste discrimination. These were open to all kinds of castes.

Main Principles of Bhakat Saints

Tantarvad had developed in North India where all kinds of castes could participated. But Nayanar and Alwaar saints also led the movement. Main principles of the Saints were:

- (i) Non-acceptance of meditation (Tapasya)
- (ii) Bias between man and woman
- (iii) To oppose Caste-system.
- (iv) To lay emphasis on Bhakti and love.
- (v) To oppose religious superstitions and idol worship.

3. Shankracharya

Jainism and Buddhism got a strong challenge at intellectual level by Shankracharya who rejuvenated the Hinduism. Probably, Shankar was born in Kerala in the ninth century. His life was enveloped in darkness. A number of tales are in vogue with his life. It is stated that the followers of Jainism protested him severally and he was forced to leave Madurai. Later on he tread on the victory path in North India where he excelled in Sahstra connotations and threw out Jainis from his court. His victory path was over and he received a warm welcome by the king of Madurai. Shankracharyed inflused a new-lease of life in Hindu religion. He preached the theory of Monotheism, It meant that God and his creation are one. God lives in every being. He preached that there is no difference between God and soul. According to him, world is a matter (Maya) Thus to, now God, the veil of 'maya' will have to be removed. It can be removed by knowledge, by awareness. Shankracharya has called Gyan Marg as the best one to achieve salvation. He preached his followers to give up the Grahistha (family) life, lead a life of Sanyasi and live in monasteries. He founded form monasteries in Badrinath, Shringeri, Puri and Dwarka for the rejuvenation of Hindu religion and national integration. Their followers were called Shaiva Shri B.D., Keskar is of the opinion: He was one of those personalities who changed the life of history and culture in a very short period. Another famous historian Shir S.N. Venkatramayya has stated about Shankracharya: With the dawn of Shankracharya in India, a new lease of life dawned in philosophical world.

Rise and Development of Islami

Islam word literally means to 'surrender'. It had its origin in Mecca in Arab. Its founders were Mohammad Abdullah and son of Ameena who was brought up by his uncle Abu Talib. He married to widow Khazida and established his identity among the weaker sections of society. He considered himself to be the messenger of God. His wife and his cousin were his

first followers but slowly, their number of followers started increasing. But the people of Mecca became their enemies. Thus he went to Madina on 24 September, 622 A.D. It is known by the name Hijrat. Afterwards Hija period started. The people of Madina who helped the persons under change were called Helpers. Mohammed returned Mecca with his followers in 630 A.D. and he died in 632 A.D. After Muhammad Sahib, Abu Bakar was nominated as the successor because Hazrat Sahib had not elected anyone as successor. Some followers and Hashmi tribes were separated from him who confessed that Mohammad had elected his son-in-law Ali as successor. His disciples were called Shiya and Bakar's disciples were called Sunni.

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Main Teachings of Islam

- (i) Rozas should be observed in the pious month of Ramzan.
- (ii) Idol worship is non-Muslim activity.
- (iii) Follow the rules of 'Quran'.
- (iv) Donate 2.5% of your income.
- (v) Chant Namaz five times daily.
- (vi) Don't believe in caste-system.
- (vii) Virtues and sins will be evaluated on the Judgment Day.
- (viii) We must do Haj pilgrimage once in a life.

Advent of Islam in India

Islam religion had its advent in India in 712 A.D. After attaining victory over middle Asia, Basra's ruler Hajjar had sent a huge army to win over India in 712 A.D. Soon, Mohammad-Bin-Kasim sought victory over Sindh. With the victory of Sindh, Muslim religion had its dawn in India. A number of Hindus were converted into Islam. Thus the Arabs founded Islam in India.



The Eighteenth Century Society in Transition

Introduction

Mughal rule was founded in India by Babar in 1526 A.D. Mughal rulers had founded or powerful dynasty with their skill and ability. But after the death of Aurangzeb in 1707, his successors were weak and proved unsuccessful to continue with this huge empire. Thus India was again divided into very small states Invasion of Nadir Shah in 1738-39 had uprooted the Muslim empire. In such a situation. Hyderabad, Mysore, Bengal, Avadh, Rajputs, Jaats, Sikhs, and Marathas had declared Themselves as independent. Social, economic and political position of Indian society was pitiable at this stage and it was passing through an age of transition. Thus a number of evils also sneaked into society.

Social Position

Social position of this age given below :

1. **Castism in Society :** Hindu population was large in the country. The main feature of social life was the caste system. Since ancient times Hindu society was divided into Brahmin, Kshatrya, Vaish and Shudra Varnas. A number of sub-castes had emerged in the 18th century. Every caste had its own norms and each caste had to follow them. Intracaste marriages were prohibited and people of various classes could not sit and eat together. Occupation of an individual was based on the basis of caste. People of higher caste did not establish relations with the lower caste Shudra people. They had to lie outside the city or town. They were not permitted to enter and worship in the temples.

Even the Muslims were divided into race, tribe, class etc. Sunni and Shiya muslims had feelings of prejudice for each other. Irani, Afghani, Turani and Hindu, Muslims lived in separation Muslims of higher status (Feudal, Army officers, scholars, Mulla) considered the low caste Muslims as inferior. They had no marital relations or social relations with one another.

2. **Miserable Condition of Women :** Condition of women was miserable in the eighteenth century. Though the female ruler of Indore, Ahalya Bai (1766-1796 A.D.) and a number of other Hindu and Muslim women took an active part in the

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eighteenth century polities yet they had no distinctive personality of their own. No care was taken for their education. Purdah-System was in vogue in North India. Muslim, Women used to put on 'Burka' while moving outside. Women of higher caste did not do employment. Women of lower class used to move outside and did employment to supplement their income. Child marriage was in vogue throughout the country and sometimes they were married at the age of three or four years. Dowry system was in vogue all through the country, especially in Bengal and Rajputana. Sati System was also in swing where a wife had to die along with the pyre of her husband. Leaving aside the hilly areas of Maharashtra and East India, Widow re-marriage was prohibited. The position of Hindu widows was miserable. At a few places, killing the girl was also in-vogue in which a daughter was killed after her birth. People of higher class indulged in polygamy.

3. **Patriarchal Family** : Like Vedic age, the whole India had a patriarchal family in the 18th century. The eldest person in the family was the Head or Chief His wife, sons and daughters etc. always obeyed his orders. He was instrumental to find suitable matches for them and got them marriage. His progeny carried the names of his Head. After the death of father, only sons were the successors to the property. But in Kerala, the family was matriarchal and all the members of the family obeyed mother.
4. **Garments** : The garments were not similar in style for all the people. Chief of high Muslim family and government officers put on garments of various colours. These were silky or Velvet in summer and good quality of woolen in winter. They put on long shirt and tight pant. Their garments were usually embroidered in gold and silver. Poor people put on coarse cotton clothes. Women put on Choli and Pyjama or Lehanga and covered their head with cloth or Dupatta. They also put on sarees. Muslim women used to put on burka while moving out of their houses. Both men and women uses ornaments. Women ate betel to darken their lips and used 'hena to colour their feet and nails.
5. **Cultural and Social coordination of Hindus and Muslims** : Cultural and social coordination was the main feature between the Hindus and the Muslims in the eighteenth century. The kings of this age had adopted the policy of religious tolerance resulting secularism in politics. Fraternity and brotherhood between the Hindus and the Muslims had set in due to influence of Bhakti Movement and Sufi

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cult. Mutual love and social coordination had been at the top between the two communities. It resulted in a mixed Hindu-Muslim community. A number of Hindus learnt Farsi and created scriptures in it. In the same ways, the Muslims learnt Hindi and Bengali and created compositions in these languages. It is important to note that the subject matter of some Muslim writers was Radha Krishan and Sita Ram. Both the Hindus and the Muslims contributed a lot in the development of Urdu. Muslim people participated in Dussehra, Diwali and Holi festivals and the Hindus participated in the Muharram and Eid celebrations. The Hindus worshipped the Sufi Sheikhs and saints of the Muslims and Muslims worshipped a number of Hindu gods and goddesses. Mueenuddin Chishti tomb in Ajmer was worshipped and financially assisted by Hindu rulers. Without any discrimination of religion, people in cities and villages lived together. They had no religious disparity but the distinction of high and low class or rich and poor class. There was more of cultural unity in different religions rather than people of the same religion.

6. **Food :** People used wheat, rice, vegetables, fruit, meat of animals and fish etc. People used fish in general in Bengal and South India. They prepared rich delicious foods on festivals and functions. Butter and spices were used in functions and festival foods. Pickles and spicy food were prepared. Poor people used simple Chapati and cereal or vegetables. People of higher class, especially the Muslims, used alcohol. They used Sharbats (cold drinks) in summer.
7. **Morality :** People of this age followed the rules of morality despite the non-glorious period in Indian history of the eighteenth century. They were truthful and trust worthy and abstained from theft, violence, betrayal etc. Some of the European Writers have praised the Indians that despite anarchy and non-systematic rule, they were the followers of morality and virtues. According to a European Writer. Their norms of morality are quite liberal. Hospitality and good will are deeply rooted in them and cannot be found no where else in such ample quantity.
8. **Art and Culture :** Art and Literature also faced a set-back after the disintegration of Mughal empire in the 18th century. Feudal lords failed to provide protection to poets and artists due to their pitiable economic downfall. Thus painting, music and art flourished under the protection of state rulers only. No heed was paid to education but regional literature had much development.
 - (1) **Vaastu Kala (Architecture) :** Mughal emperors did not contribute much in

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the development of architecture in the 18th century. But it had a good development in various states. Imambara of Lucknow is a fine illustration of architecture. King Jai Singh of Amer founded Jaipur and get built a number of buildings in red stone. This city is still famous as 'Pink city' of India. 'Padmanabhan Mahal' of Kerala is also famous for its architecture.

- (2) **Regional Paintings :** Rajput and Kangra Styles: Due to deprivation of protection of Mughal emperors, a number of artists shifted to Hyderabad, Lucknow, Kashmir, Kangra and Rajputana states. As a result, regional painting had its development. Rajput and Kangra design styles of this age are worth appreciating the main centres of developed painting were located at Jaipur and Nathudwara. The main feature of this style was concerned with common public. Kangra style was mainly concerned with the paintings of gods and goddesses, especially Radha-Krishan. The contextual tales were presented in paintings.
- (3) **Music :** Muslim ruler Mohammad-Shah (1719-1748) was fond of music and protected the musicians with a generous heart. Ghazals and Kawwalis were famous in this period.
- (4) **Development of Urdu and Regional Language Literature :** Urdu had much development in the eighteenth century and became the spoken language of the people. Meer, Sauda and Nazeer were the main Urdu poets of this age who developed Urdu literature. Various regional languages like Malyalam, Tamil, Assamese, Gujrati, Sindhi Punjabi etc. developed in context to literature. Kunchan Nambear and Tayumundar were the Malyalam and Tamil poets respectively. Dayaram created his compositions in Gujrati Varis Shah composed a well known epic 'Heer Ranjha' in Punjabi. Shah Abdul Latif, edited the verses 'Risalo' in Sindhi.
9. **Science :** There was not much progress in science and technology in the eighteenth century. People had a revolutionary change as a result of new inventions and discoveries in the European countries whereas the Indians were traditional and superstitious who could not comprehend the importance of science and technology. Some Indian rulers adopted armed training and Western techniques but it lagged behind in agriculture, industry and other fields. It was the main drawback of Indian culture that was the cause of Indian slavery.

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- 10. Society of Dissimilarities :** The main feature of eighteenth century society was its dissimilarity in economy. On one hand, rich and Feudal lords ruled the society who led a life of luxury. On the other hand, poor peasants, cultivators and labour class existed who could not earn their livelihood even after hard work. In this way, extreme wealth and poverty existed side by side Feudal lords ruled the society with special features who nurtured the poor Thus this society is called Feudalist society.
- 11. Self-sufficient Village :** People belonging to various occupations lived in the village besides farmers. These were blacksmith, carpenter, potter, weaver, Vaid, barber, milk-vendors, Gujjar etc. all these people fulfilled the needs of the village. In this way, every village was a self-sufficient unit in economic terms.
- 12. Backward Agriculture :** Most of the people lived in villages with agriculture as their profession. Ancient methods of cultivation were in use that were in more since centuries. Scientific technique was not adopted for the development of agriculture. Though There was no dearth of land and farmers were hard-working yet the production was insufficient. Farmers had to rely on rains for irrigation. Though farmers lived in Mughal empire. Contractors or landlords often exploited in Maratha or Sikh rule.
- 13. Industry :** Indian industry got a set back in the eighteenth century. Its main cause was the invasion of foreigners and plundering of industrial centres, rich cities due to weak central power of the Mughal empire. For instance, Nadir Shah plundered Delhi, and Ahmad Shah Abdali ransacked Lahore, Delhi and Mathura. The miserable condition of the Feudal lords was another cause for industrial loss because they were the protectors of various handicrafts. Decline of internal and national decline of trade also caused loss to trade. Despite having all this cotton and silken clothes, sugar, jute, weapons, wares of various metals were prepared in various parts. Lahore, Multan, Agra, Benaras, Jonpur, Lucknow, Patna, Dhaka, Ujjain, Ahmedabad, Surat, Burhanpur, Aurangabad, Vishakha-patnam, Bangalore, Coimbatore were the important centres of cotton and silk clothes. Kashmir was famous for woolen carpets and Shawls. Shipping trade was in progress in Bengal, Maharashtra and Andhra.
- 14. Foreign Trade :** There was ample foreign trade with Asian and European countries due to favourable condition for the development of trade in the eighteenth century.

Indian cotton cloth was famous all through India and it had a huge demand in Asia and Europe. It has been estimated that about 15 lakh pound of cloth was exported to other countries in a year. (1786-1790). Besides Indian cloth, Indigo, silk and silken cloth, iron material, sugar, wheat, rice, spices, opium was exported to other countries. The foreign countries used to import gold, diamond, jewels, horses, sugar, glass ware, essence, wine, woollen cloth, tea, leaf tea, and luxury goods. Indian import was more than it export. Dutch, Portuguese, French and English companies had a rich participation in Indian foreign trade. Gradually, British East India company lagged behind all the foreign companies.

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- 15. Decline of Internal Trade :** There was decline in internal trade during the eighteenth century. It had a number of causes. First, trade suffered a setback due to unrest in various parts of the country and weak central power. Secondly, foreign invaders and rebellious Chiefs plundered the trade centres. Thirdly, there were robbers and dacoits on trade highways who plundered the traders. Fourth, due to disintegration of Mughal empire, rulers of small states and local Chieftains established their own fee posts and started charging octroi tax in their territories. It caused harm to internal trade, fifth, transport and communication was weak that led to hurdles in trade.



Perception of the Indian Social Structure by the Nationalist and Social Reformers

Introduction

Nineteenth century occupies an important place in the history of India. It is viewed as a regeneration of India. This age had three main characteristics.

- (i) Beginning of Capitalist economy.
- (ii) Movement of Socio-religious revolutions
- (iii) National consciousness and origin of Nationalism.

New social classes emerged in India after the establishment of capitalist economy that led to socio-religious movements. As a consequence of these movements, new awakening originated. It helped to create new national awakening in the masses Shri A.R. Desai states while debating the inter relations of Indian national consciousness and religious reforms that these religious reform movements were infused with nationality and accompanied with activities that imparted shelter to liberalism in religion and introduced it norms.

1. Raja Ram Mohan Roy

The first phase of socio-religious reform movement was introduced by Raja Ram Mohan Roy in the nineteenth century. He is called the forerunner in Indian nationality. He was born in Hugli district of Bengal in 1774 A.D. He studied the Indian scriptures deeply. Thereafter, he attacked the evils of Indian society and participated in the creation of a new society. Raja Ram Mohan Roy was an excellent scholar and put up his whole life to eradicate the evils of society. He achieved a degree in law for the spread of Western education because Indian Society could not progress without it. With this goal in view, he established 'Atmiya Sabha' in 1815 A.D. He also founded 'Brahm Samaj' in 1828 A.D. to eradicate Hindu religious evils and for a progressive Indian society. He went to England in 1830 A.D. as an Ambassador. Mughal emperor decorated him with the title of 'Raja'.

1. **Contribution in Religious Field** : His main contribution in Indian renaissance is given below :
 - (i) He refuted idol worship
 - (ii) He laid emphasis on the existence of one God. He criticized the worship of various gods and goddesses.
 - (iii) He laid emphasis on good actions and called these as the path to salvation.

(iv) He criticized the blind faiths of Indian society and condemned the religious ostentations.

(v) He refuted the discrimination of high and low and caste system.

2. Contribution in Social Field : Contribution of Raja Ram Mohan Roy is commendable in social field. Indian society was involved in several evils. He tried to attack the evils of society and endeavoured to bring about progress in society. He performed the following functions:

(i) He waged a serious revolution against Sati system. Lord William Bentick declared Sati System as illegal in 1820 A.D. under the influence of Raja Ram Mohan Roy's preachings.

(ii) He preached for equal rights to women.

(iii) He called Widow-marriage as justified and prepared a consensus for Widow remarriage.

(iv) He spread the Western education to uplift social life and eradicate the blind beliefs.

(v) He opposed Polygamy.

3. View Regarding Administrative Reforms : Raja Ram Mohan Roy had presented the following administrative reforms in 1831 before the Board of Control of East India Company:

(i) Literate Indians should be recruited on high administrative posts.

(ii) Administrative and Judiciary should be separated.

(iii) Awareness should be created among farmers to improve farm produce.

(iv) English should be the national language in place of Farsi.

(v) Freedom of the citizens should be protected by bestowing the right of Habeas Corps Act.

(vi) Panchayat and Jury method should be introduced in Judiciary.

(vii) Administrative expenditure should be reduced in Indian government.

4. Contribution in Political Field : Raja Ram Mohan Roy did not involve himself directly in political field but he endeavoured a lot to rejuvenate nationalism in India. Infact, political goals were inherent in his religious and social functions. His main political views are given below :

(i) He had the firm belief that an individual has the birth right to freedom, equality and justice.

(ii) His awareness was liberal. On this very basis, he expressed his sense of freedom in all the fields.

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- (iii) He considered both men and women as equal in social and political fields.
- (iv) He supported the expression of thought and freedom of the press.
- (v) He protected the Jury Act of the British in 1827.

He intended that Indian masses should be integrated and the evils of Hindu society are eradicated. He advocated the Western education so that political awareness dawns and should be able to distinguish between good and evil. He had achieved much praise in 1830 A.D. during the French and Italian revolutions.

5. Contribution in Educational Field : Raja Ram Mohan Roy was a great scholar who had great mastery over many languages. He advocated the Western education strongly and preached for the grasp of English language. His main ideas about education are :

- (i) He was of the opinion that social evils cannot be eradicated without western education and Indian society cannot progress without it.
- (ii) He founded the college at Kolkatta and supported those who wanted to introduce Western education.
- (iii) Being influenced by the preaching of Raja Ram Mohan Roy, William Bentik introduced English language.
- (iv) He was also a great supporter of woman education. He was of the opinion that educated women can fulfill their liabilities sincerely.
- (v) He was of the opinion that education should be imparted in all the languages.
- (vi) He had supported English education in curriculum.
- (vii) He considered education as the mean to an end of all evils.

The above cited points show that Raja Ram Mohan Roy was a great reformer and performed several functions for social reforms. He had the goal to impart unity for his social relations. His functions in social, economic and religious fields cannot be rule out. So he is called the forerunner of public awareness and nationalism.

Raja Ram Mohan Roy was a great scholar and a social reformer. He was fed up with the social evils and superstitions and he preached against them strongly. He studied minutely the Buddhism, Christianity and Islam religions. He studied all the religious scriptures for their comparative study. He founded 'Atmiya Sabha in 1815. Its main aim was to preach the truth of religion. He founded the Brahma Samaj in 1828 A.D. to preach religious ideas. The main ideas of Brahma society are given below :

Basic Principles of Brahma Samaj

- (i) God is one and he should be worshipped. It is not worth to worship several gods and goddesses.

- (ii) Brahma Samaj did not believe in Caste-system. According to it, all castes are equally authorized to Worship God.
- (iii) Brahma Smaj is not in favour of Karam Kands.
- (iv) We should not speak ill of other religions.
- (v) Brahma Smaj consider soul as immortal and eternal.
- (vi) Brahma Smaj advocated the education of women.
- (vii) God should be worshipped with true heart.
- (viii) An individual can seek salvation by performing good deeds.

In brief, the revolution of Raja Ram Mohan Roy put up a new revolution in India. Thus, he is called the creator of a new age. Dr. Zakaria states. His Hindu religion, society or politics awakened the people from a slumber of hundred years leading to the rejuvenation of present age.

Ishwar Chandar Vidya Sagar

Ishwar Chandar Vidya Sagar was a great Bengali Scholar and social reformer of the nineteenth century. He was born in a poor Bengali family in 1820 A.D. He tried hard go get education despite his poverty and attained the status of Principal with his ability. He was a Sanskrit scholar and had a good knowledge about Western liberal philosophy. He was always ready to accept Western education. His contribution is given below:

1. **Contribution in Social Reforms Area :** Ishwar Chandar Vidyasagar was a great social reformer of India. He tried his best to eradicate the evils present in society.
 - (i) He protested for child-marriage because it led some gods to a state of Widow and thus making their lives a hell.
 - (ii) Vidyasagar condemned the social evils like child-marriage, untouchability, polygamy etc.
 - (iii) He continued with his struggle to wipe out evils insociety.
 - (iv) He also preached in favour of widow remarriage. Due to his efforts, child marriage was prohibited and widow re-marriage was legally approved.
 - (v) He published 'Som Parkash Newspaper' thereby creating political awareness and eradicating the social evils in society.
2. **Efforts to Improve the Condition of Women :** The main goal of Ishwar Chandar Vidyasagar was to improve the condition of women in society. He performed the following tasks for the same :
 - (i) He established about 25 girl educational institutes. He had to face the conservative society but did not lose heart.

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- (ii) He was upset with the condition of women in society and wanted to put her in a glorious position.
- (iii) It was due to his efforts that widow re marriage act was passed in 1856 A.D.
- (iv) He motivated a lot for girl education.
- (v) He worked a lot for widow remarriage. He helped in getting marriage about 25 widows between 1855 to 1860 A.D.

33 Contribution in Educational Sector : Ishwar Chandar Vidya sagar did a lot in educational sector. A brief description is given below :

- (i) He developed a new technique to teach Sanskrit. He wrote Bangla alphabet and it is still prevalent.
- (ii) He helped in the development of modern poetic style through his creations.
- (iii) Only Brahmins were entitled to study Sanskrit in those days. But he opened avenues to study Sanskrit for the non-Brahmins also.
- (iv) He managed for the Western education in Sanskrit college.
- (v) He laid much emphasis on woman education. He had the notion that society can not progress without woman education.
- (vi) He managed to open several educational institutes for the education of women.
- (vii) He had motivated the Indians to seek Western education so that political awareness may be created in them.
- (viii) He considered English language as a fine source to boost political awareness among people.

Arya Smaj was the second main religious and social reform movement of the nineteenth century. It was founded by Swami Dayanand Saraswati (1824-1883) in 1875. A lot number of people were motivated by his preaching.

4. Baithun School : Baithun School was started by Ishwar Chandar Vidyasagar in 1849 whose main goal was to encourage woman education. People in the 19th century were deep rooted in conservatism and they protested for woman education. They had the notion that literate women would challenge the men and chances of divorce would go up. That is why conservative people protested this school of thought. The young girls had to face the slogan shouting who used to go for education to institutes. These girls were socially boycotted. Thus conservative people were a hurdle on the path of woman education. But Ishwar Chandar Vidyasagar remained consistent and did not bother for the protest. Baithun School

did a remarkable job to get woman education.

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III. Swami Dayanand

Swami Dayanand was born in Brahmin family at a village near Kathiawar in 1824 A.D. His family was God fearing and a devotee of Shiva. But soon, his mind was disturbed by the Hindu ostentations and superstitions. He became a Sanyasi at the age of 22 years. He moved from one place to another in search of truth for 15 years and found the pillar of life in the feet of Swami Virajnanda. He studied Vedas after he became the disciple of Virajnanda and created a scripture 'Satyarth Parkash' after seeking awareness.

(A) Swami Dayanand's Contribution in Social Field

A number of evils had been crept in Indian society in the 19th century. Swami Dayanand and Arya Smaj attacked these evils and infused a new lease of life into it. In brief, following functions were performed :

- (i) He protested against caste-system and untouchability and emphasis on the equality of all individuals.
- (ii) He advocated intellectualism in religious and social subjects and supported the cause of freedom.
- (iii) He did a lot in the field of education. He established D.A.V. college (Dayanand Anglo-vedic college) at Lahore in 1886. After wards, he founded several colleges in Punjab.
- (iv) He opened a number of orphanages for the amelioration of orphans.
- (v) He also protested against child marriage and polygamy and fixed the age of marriage as 25 years for boy and 16 years for girl.
- (vi) He endeavoured much in support of widow re-marriage so as to mitigate their miseries.
- (vii) He protested for Sati system. He was in favour of widow re-marriage.
- (viii) He initiated the process of Arya Girl Schools.
- (ix) He tried to find out ways to eradicate Dowry system.
- (x) He condemned Purdah System and neglect of women in society.

In this way, he established several organizations besides attacking several evils of society.

(B) Contribution to Promote Nationalism

Swamin Dayanand Saraswati was a Sanyasi and a sense of nationalism was infused in him. He enacted the following activities to instill nationalism among the people:

- (i) Swami Dayanand used to state that India is destined for the Indians.
- (ii) He preached that foreign rule is worse than country rule irrespective of its good

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- attitude. Country rule is the best one, however, bad it may be.
- (iii) He was the advocate of his national ideas, village administration and judiciary.
 - (iv) Swami Ji infused the sense of pride and self-confidence in the Hindus and prepared them for national movement.
 - (v) Swami Ji bestowed the status of national language on Hindi by his persuasion of nationalism.
 - (vi) He elaborated the social and religious field in his scriptures 'Satyarth Parkash'. The Britishers imposed a ban on their scriptures.
 - (vii) Swami Dayanand not only worked in social and religious field but inculcated political awareness in them.
 - (viii) Swamiji expressed his notion of creation, form, rule and justice related ideas in 'Satyarth Parkash'

(C) Contribution in Religious Sector

Swami Dayanand and Arya Smaj worked a lot in religious field. A brief description of religious activities is given below :

- (i) A number of evils like idol worship ostentations, superstitions had crept in Hindu religion. Swamiji condemned these and presented the greatness of Hindu religion among the masses.
- (ii) Caste-system and untouchability were anti-religious.
- (iii) He condemned the blind-faiths and created 'Satyarth Parkash' scripture. Evils were condemned in it and expressed the supremacy of Arya Dharam (Hindu religion)
- (iv) Swami Dayanand created 'Satyarth Parkash' for eradicating the evils of society.
- (v) He not only motivated those who were abandoning Hindu religion but imparted skill to those who joined other religions. He started Shudhi Campaign and inculcated power to Hindu religion.
- (vi) He founded Arya Smaj to reform the Hindu religion. It had a fine impact in the North India.
- (vii) Swamiji saved Hinduism from the dangers of Islam and Christianity. The other religions had to adopt the policy of protection due to his attacking policy.

We can state that Swami Dayanand and Arya Smaj contributed a lot to uplift Indian society. He unveiled the social evils and expressed the religion in its simplest way. He had a good contribution in inculcating a sense of nationalism. Pandit Nehru has written in his book 'Discovery of India' : Internally, it was a reform movement and externally, it was a protective organization to save from attacks.

IV. Swami Vivekananda**Notes**

Swami Vivekananda imparted a new direction to religious reform movement in India. He motivated the Indian youth to a stream of nationalism with his enthusiastic and spiritual sermons. He was born in a prosperous family on January 12, 1863 at Kolkatta. He was named Narendranath in childhood. He was an atheist in the beginning. But in the company of Swami Ramakrishna Paramhansa, he became a devotee of God. Swami Vivekananda emphasized that there are many paths to achieve God. But human service is the service of God because human being is a form of God. Rama Krishna Paramhansa was a nurture of humanism perspective.

After the death of Rama Krishna Paramhansa in 1886 A.D., Swami Vivekananda and his followers founded the Ramakrishna Mission. Its head office was situated at Belur, Kolkatta. Its branches were also opened at several places in the world. He studied deeply the Hindu and Vedanta religion. He preache the preachings of his guru in 1892 in the South India.

World Religious Conference in Chicago, 1893

Swami Vivekananda did not preach Vedanta in India alone but exerted its influence in foreign countries also. He participated in the World Religious conference in Chicago in 1893 and mesmerized the people of the Wet with his lectures. He proved with his logic that Hindu religion is the supreme because it is based on supritiualism. He had a number of disciples in America and Europe. The name of sister Novedita is welknown.

To Promote the Feeling of Nationality in Indians

Swami Vivekananda was not only a Sanyasi but he tried to promote a feeling of nationalism among the Indians. His ideas about it are given below :

- (i) He influenced the youth and asked them to remove the shackles of Slavery.
- (ii) Swami Vivekananda stated that knowledge without 'karma' is useless.
- (iii) He emphasized on freedom, equality and free meditation.
- (iv) He tried to bring about a change in the country by promoting the youth of India.
- (v) He emphasized on the study of Vedas, as these are source of all knowledge.
- (vi) He emphasized on Indian languages and culture in addition to Western language.
- (vii) Swami Vivekananda preached at various places and reminded the people of their glorious past.
- (viii) Swamiji did not believe in caste-system and he condemned the ostentations badly.
- (ix) He condemned the religious narrow mindedness and emphasized on the coordination between various religions.
- (x) He motivated to free themselves of foreign rule. He inculcated a sense of pride in the people.

Notes **Religious Views**

Swami Vivekananda had considered national ideas as interrelated to religious ideas. His religious notions are given below :

- (i) Swami Vivekananda was a staunch follower of Vedanta religion.
- (ii) He proposed the people to tread the path of religion to get freedom.
- (iii) He was of the notion that national unity and human integration was possible through Vedanta religion.
- (iv) Swamiji had permitted everyone to worship God in any form.
- (v) He considered the service of common people as the service of God.
- (vi) He founded Ramakrishna Mission to expand Vedanta religion.

Function of Ramakrishna Mission

Swami Vivekananda's 'Rama-krishna Mission' founded in 1896 A.D. emphasized on social service rather than individual salvation. This organization worked much for social service. The main functions adopted by it are give below:

- (i) The main goal of the mission was to preach the Vedic religion and uplift the moral and intellectual level of the Indians.
- (ii) It believes to help and educate the down-trodden and uplift them.
- (iii) Ramakrishna Mission opened a number of camps to help the pitiable people.
- (iv) A number of hospitals were opened for free treatment.
- (v) It opened a number of schools ad educational institutions.
- (vi) A number of orphanages were also opened by it.
- (vii) To serve the humanity was the goal of this organization.
- (viii) The goal of this mission was to reforms the society and eradicate the social and religious superstitions.

V. Sir Sayyad Ahmad Khan

An important campaign was initiated at Aligarh to reform the social and religious condition of the Muslims in India in the nineteenth century. It is famous by the name: Aligarh campaign. Sir Sayyad Ahmad Khan was the motivator of this campaign. He was born in Delhi on October 17, 1817. He was a famous Muslim reformer and educationist. He had studied a lot number of Muslim scriptures and history. Later on, he annotated the 'Koran' and wrote the life-sketch of Mohammad Sahib. He advocated strongly the religious reforms of the Muslims and laid stress on social reforms. He founded the Mohammadan Oriental college in Aligarh in 1875. It turned into Aligarh University later on. He cited many reasons for the backwardness of the Muslims. These are given below :

- (i) They were unable to get government service due to lack of Western education.

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Thus they were backward economically.

- (ii) Polygamy was in vogue in the Muslims and divorce was a common feature over petty issues.
- (iii) British Government's attitude was also not favourable after 1857 rebellion.
- (iv) The Britishers adopted the policy of discrimination intentionally and imparted precedence to the Hindus.
- (v) The Muslims were not in favour of getting western education. They were not acquainted with modern ideas.
- (vi) Women lacked in education they could not achieve higher education.
- (vii) Muslim women were subdued due to Purdah system.
- (viii) Due to greater emphasis on religious education in the Muslims, they could not get benefit of the Western education while the Hindus gained the maximum benefit.

Sir Sayyad Ahmad Khan as Social Reformer

Initially, Sir Sayyad Ahmad Khan was in favour of religious tolerance and harmony but later on, he became fanatic and advocated the elements of Separatism. He was in league with the theory of the Britishers. Divide and rule. In brief, his contributions etc. are given below :

1. **Reforms in Muslim Society :** Sir Sayyad Ahmad Khan was a great reformer of the Muslims. He condemned polygamy, Purdah system and easy divorce aspects. He motivated the Muslims to adopt progressive attitude. He emphasized that they should give up the old hackneyed traditions of the medieval Muslims and move ahead with new notions. He emphasized on woman education.
2. **Views about Western Education:** Sir Sayyad Ahmad Khan was a great advocate of Western education according to him, only western education can prove progressive. He was also in favour of Western education so that Muslims get the maximum aware of the fact that the conservatism of the Muslim society would reduce after receiving Western education. He individually translated some English scriptures into Urdu. To fulfil this goal, he founded Mohammad Anglo Indian college at Aligarh. It is still functioning. It brought about an awakening in Muslim society.
3. **Support for Hindu-Muslim Unity :** Sir Sayyad Ahmad Khan supported the Hindu-Muslim unity for his liberal policies. He stated that both the Hindus and Muslims should participate equally in production, live for it and die for it. It is the will of God that both the races should live like brothers. They are the two eyes of the same face. Both of them should get united and forget the racial bias. Our religious may be different but our national perspective cannot be different.

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- 4. Views about British Rule in India :** Sir Sayyad Ahmad Khan considered British rule as a blessing for the Muslims. That is why he always supported the British rule and asked the Muslims to remain away from the campaign. He had the opinion that Muslims can progress in the British rule. Sir Sayyad Ahmad Khan had supported the British in 1857 rebellion. Keeping his services in view, he was bestowed with the title of 'Sir'. His thoughts helped them to introduce the policy of 'Divide and rule'.
- 5. Communalism and Sir Sayyad Ahmad Khan :** Initially, Sir Sayyad Ahmad Khan was the supporter of Hindu-Muslim unity and praised the two races as two eyes of the face. But afterwards, he turned a communal. He asked the Muslims to remain away from that it is a Hindu organization. Later on, he motivated the elements of separatism. Aligarh Muslim college further added to communalism. This is what was the desire of the British. His attitude might have benefitted the Muslims but it proved detrimental for the country. Later on, the Britishers placed the Muslim Communalism parallel to national movement that led to the partition of India.
- 6. Views Regarding National Movement under Congress Leadership :** Sir Sayyad Ahmad Khan was not in favour of campaign against the Britishers because he treated it as a gesture of Muslim welfare. He tried his best that no Muslim should join the Congress or participate in the movement. He called the Congress as an organization of the Hindus and advised the Muslims to remain away from it.
- 7. Aligarh Movement :** Sir Sayyad Ahmad Khan had started Aligarh Movement in the 19th Century to ameliorate the position of the Muslims. A number of drawbacks had crept in Muslim society. The main goal of the movement was to eradicate the evils of the Muslim society and create awareness in them. This movement protested against Purdah system polygamy and divorce system. He supported woman education. He asked the Muslims to shun fanaticism and follow scientific awakening. He founded Aligarh Mohamaddan Oriental college. Later on, it was promoted into Aligarh university. Earlier, he was in favour of Hindu-Muslim unity but later on he supported the Britishers. He considered Congress as a Hindu organization. He motivated the Muslims to not to participate in the National Movement under the leadership of Congress. It led to communalism and separatism. It followed the norms: follow the discipline of Koran, have faith in Allah and disbelief in ostentations, marvels etc.
- 8. Theosophical Society :** Madam H.P. Balavatski and Alcott founded Theosophical

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Society in America in 1875. Its headquarters was based at madras. The main goal of this society was to create a sense of brotherhood by eradicating the discrimination of colour, caste and religion. This society was in full praise for Buddhism, Hinduism and Zurathrusht religion. This society tried to bring about awareness in Hindu society. The exponents of this society praised the Indian religion and philosophical tradition of India. It accepted the theory of rebirth as such. This society re-inculcated a sense of pride and self-confidence among the Indians. The society worked a lot for the expansion of education.

9. **Devband Movements :** Mohammad Kasim and Abdul Rashid were the founders of this movement. This movement believed in the Muslim tradition. It was against the British system. Moreover, it was opposed to Aligarh movement. The Muslims of this movement passed a decree of judgment against Sayyad Ahmad Khan and its assembly. Further-more, Maulana Abul Kalam Azad had his emergence on the platform. He was born in Mecca. Devband Movement praised the establishment of Congress. Its main leaders was Mahmud-UI-Hasan.
10. **Ahrar Movement :** It was started in the decade of 1910. Reformers like Mohammad Ali, Hakim Ajmal Khan, Hasan Imam, Zafar Ali Khan, Majhural Haq were associated with it.
11. **Ahmedian Movement :** In the later half of the 19th century, (1889 A.D.) Mirza Ghulam Ahmad founded Ahmedian Movement. It is also known by the Kaadini and Kaazini community. This movement had its origin in Kaazini of Punjab. This put a ban on Shuddhi Movement and expansion of Christianity. Its leader equated himself as parallel to Hazrat Mohammad of Islam. Later on, he also entitled himself as the avatar of Krishna.
12. **Wahabi Movement :** This movement got an impetus in the 18th century. Its main saint was Abdul Wahab who promoted this movement. With the joint efforts of Mirza Aziz and Sayyad Ahmad Barelvi in the 19th century, it changed into a movement. Its main goal was to convert Dar-ul-Harb' into 'dar-ul-Islam'. They wanted to rejuvenate the true Islam or the Islam propounded by Mohammad Sahib. They waged a holy war against the Sikhs of Punjab. Wahabis tried to control over Peshawar in 1831 A.D. in which Rai-Barelwi died during battle.
 - (1) Shahwali Ullah translated Koran into Farsi and Shah Abdul Kadir translate it into Urdu.
 - (2) Islam leader Sayyad Ahmad Barelwi hd started a rejuvenated movement called 'Taareekh-e-Hind Mohammdia'.

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- (3) Jablana Karamat Ali, an Islamic ruler of Bengal started a 'Tyuni Movement' in Bengal.
- (4) A Muslim leader Sayyad nazir took up the reins of leadership of 'Ahle-Adil' organization in the later half of the nineteenth century.

Sikh Movement

Sarin Sabha was organized in the 19th century. Kukka movement started in Punjab as a socio-religious movement. It was initiated by Bhagwat Jawahar Mal. Further, Ram Singh also joined it.

The Akalis of Punjab started a movement for inherent corruption Gurudwara administration in 1920. Corrupt mahants were the rulers of Gurudwaras. Gurudwara Prabandhak Act was passed in 1922 that was amended in 1925. Later on Shromani Gurudwara Prabandhak Committee was instituted. Singh Sabha was also associated with it.

Parsi Reform Movement

Aim : To eradicate the evils of Parsi society.

Rehnumai-Majdayasan Assembly

Naoroji Fardun Ji, Dadabhai Naoroji and S.S. Bengali established Rehnumai-Majdayasan Assembly in 1851. 'Rost Gofter' Pamphlet also started in this year. Naoroji Fardun was the first Director and S.S. Bengali was the first Secretary.

Limitations

These movements were confined to urban life only. Women and Shudras had almost negligible participation in it. Much emphasis was laid on past. These movements laid emphasis on the philosophical and religious aspects of culture. Other aspects like art, architecture, music and technical education were neglected.



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Studying Castes in the New Historical Context

Introduction

Caste has always been a centre of study for Indian history, Politics and Social Sciences. Intellectual class in the initial period of system had divided the system into Varna System on the basis of Karma (action) Gradually, this Varna System changed into Caste-System. With the passage of time, a number of complexities emerged. At the lower ebb of Varna system, in human behavior was metal out and they were treated as untouchables. A number of movements were started in opposition to caste-system by the various great men but it became more complex than getting simpler. The same position prevails still.

Meaning and Definition of Casteism

Caste, is an English term for 'Jaati'. It has been derived from the Spanish language that means race. The word 'caste' is also related to Latin language that connotes people of one particular race. In general, caste is related to community that connotes a race or Jaati.

It is clear that caste is a narrow concept that is confined to a particular caste/race. It enhances social inequality and disintegration. Organised people may join it for social and cultural requisites.

Factors for the Weakening of Caste System in India

British rule exhibited a number of powers that weakened the caste system.

- (1) Modern industry and railway.
- (2) Increasing urbanization.
- (3) Modern commerce.
- (4) Free sale of land.
- (5) Parallel law and administration.
- (6) New education system.
- (7) After the census in 1901, the castes were categorized on the basis of social supremacy through national consensus.
- (8) After the decade of 1880 A.D. this process got an impetus due to merging of politics.

As a result of it, there was a flood of claims and counter claims. The successful leaders

Notes realized that their narrow and selfish conflict could prove beneficial to get their support of kins to gain social approval, service and political gain. Secondly, traditional customs and attacking the values of Varna system led to more vigorous and radical caste movements as was exhibited in this very form.

Caste Movement

A brief account of various caste movements is given below :

Western India

Satya Shodhak Movements

Jyotiba Phule started this movement in Maharashtra. Phule in his book 'Gulamgiri' (1872 A.D.), and 'Satya Shodhak Movement' (1873 A.D.) tried to protect the interest of the lower castes from the clutches of ostentatious Brahmins and their scriptures. This movement was of dualism nature. It had conservatism of urban casteism. Urban probably expressed the desire to uplift through culture of literate class of educated ones. Extremism was based on rural public community that presented the will to put an end to caste system of rural Maratha peasants.

Mahar Movement

Under the leadership of Bhimrao Ambedkar with untouchable Mahars, this movement had a kick off. Their main demands were public drinking water, use of ponds, right to enter the temples, put an end to Mahar province (customary services of rural Chiefs) and distinctive representation in Legislative councils. Some of them initiated the burning of Manu Samritis to exhibit their separation from the Hinduism in 1927.

Dr. Bhim Rao Ambedkar (1891-1956)

Bhimrao Raoji was born in Mau in Madhya Pradesh in an untouchable community. His father was a Subedar in army who was a resident of Ambad in Ratnagiri district of Mumbai. His subname was Amba Wadekar at the name of his village. It changed into Ambedkar in the schools.

He went to Columbia University of New York in 1913 where he graduated himself in Economics and got the degree of Ph.D. in 1926. He also prepared himself as a lawyer in London School of Economics in 1916. After one year, he had to drop his study due to financial crisis. He again joined the London school and got the degrees of M.Sc. and D. Sc. in the years 1921 and 1923.

Ambedkar came back to India in 1924 to begin legal practice at Mumbai. He founded 'Bahishkrit Hitkarni Sabha for the material and moral development of the untouchables. He

published the two papers namely Marathi fortnightly 'Bahiskrit Bharat' in 1927 and a weekly paper 'Janeta' in 1930 A.D. Ambedkar also organised a social society called 'Samta Bandh' in 1927 A.D. Its main goal was to promote social unity between Hindu caste and lower castes.

Ambedkar started a 'Jatya-graha' at Malad in Kolaba district so that the untouchables may take out water from the public pond. He started another Satyagrah in 1930 to permit the entry of his community members in a famous Kalaram temple of Nasik.

In this period, he was elected as the leader of backward class and was nominated as a member of legislative council. He was declared a member of Round Table Conference. There was treaty between Ambedkar and Gandhi after the communal award of the British Government. It is called Poona Pact. Its main goal was to protect the backward classes in Hindu elected areas.

He founded the Independent Labour Party in 1936 A.D. It had its rule over all the scheduled class seats in general elections in 1936. In 1942, it organized All India Scheduled Castes Union as a political party. It also founded People Education Society for the development of education in 1945 A.D. Ambedkar also worked as Labour Member of Executive Council of Governor General from 1942-1946 A.D. Later on, he was nominated by Congress in the Assembly. He was also the President of the Council in Constitution Assembly. He also played a role in the formation of Hindu Code Bill which he is called 'Adhunik Manu'. His important books are :

1. Caste in India: Their Mechanism
2. Genesis and Development (1960)
3. Pakistan or Partition in India (1946)

In the 19th century, all the Mahar Gopal assembled under the leadership of Baba Balshankar who was an ex-army officer. He supported the cause for government service and more opportunities in army.

Contribution of Ambedkar

- (1) He organized Mahars in the 20th century.
- (2) He prohibited the carrying of dead cattle, drug addiction, begging etc.
- (3) He initiated the entry into temples forcibly. He had a forcible entry into Kalaram temple in 1930 at Nasik with a group of Satyagrahis.
- (4) He demanded for a separate Electorate on the basis of untouchables in Round Table Conference.

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- (5) He demanded for the fundamental rights for the untouchables. In response to it, proposal was drafted in the Karachi Session in 1931.
- (6) He founded the All India Dalit Varg Union.
- (7) Doctor Ambedkar had a round of the country in the company of Harijan leader Thakkar Baba.
- (8) In context of the Interim Government Organisation, he used the technique of Satyagrah and Muslim League in Mumbai.
- (9) He was the first Vidhi Mantri.
- (10) He was the Chair person of the constitution of India.

Mahatma Gandhi also took up the reform programme of Harijan Sangh in 1930. He also founded Anti-Untouchability League in 1932 A.D. and edited the Harijan paper

Criticism of Gandhi by Ambedkar

- (1) Gandhi laid emphasis on human functions like use of public wells, entry into temples but did not place any valuable and change-propounded economic demand.
- (2) He did not promote public food and inter caste marriage and expressed his trust in Varna Ashram religion. Ambedkar was of the view that the amelioration of the Harijans is impossible till the caste system does not end.
- (3) He criticized the Non-obedience movement of Gandhiji because social revolution cannot occur with change in political authority.
- (4) Ambedkar wanted a separate electorate for the Harijans. He knew that Harijans are treated badly by the Hindus and it was not their motherland.

North and Past India

Kevart

They were the inhabitants of Midnapur in Bengal. They belonged to lower class but strong economically. They called themselves 'Mahishya'. They established 'Jaati Nirdharni Sabha' in 1897 and 'Mahisha Samiti' in 1901. They played a good role in national movement.

Namshudra

Namshudra was an untouchable community of poor peasants living in Faridpur of Bengal. After 1901, they initiated to assemble themselves in an organization on the motivation of literate missionaries.

Kayasth

The Kayasths of North and East India had interstate occupational relations who organized 'All India Kayasth Society' and published 'Kayasth newspaper' based on Allahabad in 1919

A.D. Brahmins of the North and the East had a little influence and the people of higher castes (as Rajputs and Kshatriya of Uttar Pradesh and Bihar and Vaish, Kayasth of Bengal) were anti-functional to them. Consequently, caste-mobility was delayed there as compared to West and South Bengal. Thus the movement of middle class and lower classes was not forceful in these areas as it was powerful in the West and the South.

Rise of Caste Movements : Its Causes

One of the main causes of this movement was the complaints of literate people of lower classes so that a voice should be raised for those who discriminated with them. The instances of 'Justice Movement' of South India and 'Satyrodhak Movement' of Maharashtra are well known. Culturalism of some lower classes (as customs of higher classes in society, follow up of prohibitions and conduct) also led to caste movements. For illustration Palli Movement of Taminadu Ajhava and Nair movement of Kerala etc.

The intention of some extremists to put an end to the authority of the Brahmins; end of the caste system and reforms in the middle class castes also paved a way for movement. Mahar and Satyashodhak Movement of Maharashtra is the best citation.

The Britishers were also responsible for the rise of movements. They had their role by introducing the policy of 'Divide and rule'. It created anti-caste ideologies. It had come into force in 1901.

South India

Justice Movement

C.M. Mudliar, T.M. Nair, P. Tyagraj Chetty initiated a movement in Madras in 1915-16 with the aid of middle-classes (like Tamil, Vellas, Mudliar, Cheltiar, Telugu Reddy, Kama, Balija Naidu and Malyali Nair) for their upliftment and literacy of Brahmins, government service and protest for authority in politics.

Justice Party was organized with anew name called Political Party that had more representation ability and better opportunities in government service. It was full of trust for the British Government.

Self-Respect Movement

It was a famous extremist movement. It was established in 1925 in Tamilnadu in protest against the power of the Brahmins by E.V. Ramaswami, better known as Periyar.' This movement supported the marriage ceremony without purohit, forcible entry into temples, burning of Manu Samriti, and to clarify the stand on atheism. Periyar published a Tamil Newsletter called 'Kudi Arasu' in 1924 A.D. to spread his message.

Notes **Nadar Movement**

The tari extractors of Ramnad district (untouchable community) in Tamilnadu and farm labourers called 'Shrana' emerged as a wealthy trade class by the end of the nineteenth century. They entitled themselves, as Kshatriya and attached a glorious sub-name of 'Nadar'.

They established 'Nadar Mahajan Sangam' in 1910 A.D. They adopted the conduct of the higher classes and collected finance for the educational and social welfare activities.

Palli Movement

'Palli' – a lower caste people of Tamilnadu involved themselves in Kshatriya class in 1871. They called themselves as 'Baniya kul-Kshatriya, and followed the rituals of high classes as Re-marriage of Widows.

Ejhawa Movement

Untouchability Ejhawa caste of Kerala initiated a movement 'Shri Narayan Dharam Pari-palan Yogam' under the guidance of Nanu Asan (known by the name Narayan Guru) in the beginning of twentieth century. Its two main goals were :

- (i) To put an end to untouchability
- (ii) To simplify worship, marriage and cremation ceremonies.

They adopted the rituals of higher castes. Later on, they became the supporters of communist Party of India.

Nair Movements

Middle-class caste Nair of Travancoi initiated a strong movement against Nambudri Brahmins and Non-Malyali Brahmins (Tamil and Marathi) for their political and social authority at the end of the 19th century.

C.V. Raman Pille established 'Malyali Memorial' in 1891 in which the Brahmins were protested for their more opportunities in government service. His historical novel 'Martand Varma' (1891) tried to regain the army glory of Vilupt Nair. Their community merged in an additional noble caste very easily.

A dynamic Nair Leadership emerged under Ramakrishan Pillay and M. Padmanabhan Pillay after 1900 A.D. K. Ramakrishan Pillay edited the Swadesh Abhmani for 1906 to 1919 A.D. He criticized the legislative functions and political rights were demanded. As a result, he was expelled from Travancore. Padmanath Pillay organized Nair service Samiti in 1914 to social and political development of the Nairs was their main goal.

Non-Brahmin Movement in 19th-20th Century

Non-Brahmin movement started in the later half of the nineteenth century and first half

the twentieth century in the West India.

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The non-Brahmin movement in the specific historical background had originated by virtue of English speaking, influence of people on social and economic status and the new perspective born out of it.

Brahmins took advantage of the traditional supremacy in education and achieved their sole right in English educational field also. They laid their superiority in all the fields like (lawyer, administration and education). In such a position, non-Brahmins considered themselves as more insecure. They were already afflicted with Brahminism.

The new perspective of history clarified the non-Brahmins that Aryans also settled in India like the Britishers. They imposed their culture and social stratification on Dravidas etc. in the Western and southern India. Brahminism is the protector of that imposed Aryanism. Thus they started opposing the caste system. Jyotiba Phule stated that the lower castes were not permitted to study Vedas because it consists the cruelties committed on the non-Aryans. In the same way, Kauravas and Ravana in the South were considered more pious than Pandavs and Rama respectively. Brahminism was enforced on Rama due to Shambule murder.

There were some traditional causes also in addition to the above cited reasons. There were a number of non-Brahmin castes in the Western and Southern India who were well off financially but the Brahmins did not impart them any recognition. It would be in the context of the things to state that most of the non-Brahmin movements were powerful from economic and educational perspective but socially, their goal was to empower them with the rights only. Their achievements in favour of untouchability and Harijans were transparent. Jyotika Phul and Ambedkar are its exceptions because they belonged to this class. They had to possess economic facilities also along with social respect. The forcible entry in the Kerala temple is related to this chain. But his character was distinctive from non-Brahmin. 'Satyashodh movement also neglected the problems of the untouchable after, their death and Ambedkar's movement was also confined to seek economic facilities.

Nature of Non-Brahmin Movements : Goals

These facts emerge while debating the nature of non-Brahmin movements that their forms and goals were different in different areas. However, these had some similar tendencies as given below :

- To put an end to supremacy of the Brahmins.
- Disapproval of the Brahmin Karam.

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- Demand for protective perspective for the non-Brahmins to maintain equilibrium for Brahmin's superiority etc.

Caste system was not neglected in all the fields. The goal of Atam-Samman (Self-Respect) movement was not to abolish the caste system but to impart high social status to non-Brahmin high castes. Here the untouchables were deprived of this aspect. They had to face the same position in Kerala too.

Jyotibha Phule's 'Satyashodhak Movement' in Maharashtra considered caste system as opposed to humanity and they tried to establish a community recognition for all the lower castes. Self-Respect Movement leader Pariyar E.V. Ramaswami Vaykar in Madras also did not express any distinction between caste and religion just like Jyotiba Phule. Thus they thought of classless society and atheism. But Nayakar's movement based on social basis was confined to landlord and urban traders and the untouchables were left high and dry.

Positive Approach

Non-Brahmin movements had positive approach:

- (1) To motivate spread of education in the lower castes.
- (2) To endeavour for the reforms of woman education.
- (3) To do efforts for the welfare of farm-peasants.
- (4) To put an end to complexity and expenditure of Karam Kands.
- (5) To encourage intercaste relations.
- (6) To develop regional language and literature.

Jyotiba Phule had forced the government to affix the maximum limit of tax by organizing the farmer community in protest for state revenue increase. Satyashodhak Movements' put up the most powerful attempts for the preaching of education and expansion. Jyotiba Phule had founded a Girl-School and a Boy school for the Shudra children. After sometime, the leader of this movement Chhatrapati Shahuji Maharaj opened residential school for the backward classes and awarded them with scholarships. 'Self-Respect Movement' of Andhra Pradesh and Mysore Lingayat Shiksha Sangh' also endeavoured for education in this direction.

Efforts were put in to educate the women to ameliorate their condition. Institute were established for their education. Some of the efforts in non-Brahmin movements were ahead of times. The functionaries of Tamilnadu movements motivated the people to adopt birth control methods. Pamphlet and letters were dispersed to seek the public consensus on this issue. They treated it with the progress of women. Pariyar laid emphasis on the following :

- Special status to women with respect to divorce law.

- Emphasis on widow remarriage.
- Intercaste marriages were managed on large scale in Andhra Pradesh.
- Efforts were put in to abolish Sati System.
- Occupational emphasis for the economic liberty of woman.

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It seems that self-Respect Movement was influenced by Marxism

All these movements boycotted the mysterious Brahministic Karam Kands. The non-Brahminism Andhra Pradesh started performing their Purhoit activities personally. In Tamilnadu also, large scale 'self-respect marriages' were conducted in a simple ceremony. Intercaste marriages, intercaste food-receptions were also arranged. Karamkand protest in Tamilnadu and Kerala also paved the way for atheism.

Non-Brahmin movements in Tamlnadu infatuated the masses towards Sangam Literature and Tamil language. Telegu language developed in Andhra Pradesh too.

Relations between Non-Brahmin Movement and National Movement:

A number of dissimilarities come to the fore between National Movement and Non-Brahmin Movement with respect to time and place. Jyotiba Phule of Maharashtra was a continuous failure to comprehend the reality of colonialism rule despite social progress. They considered colonial rule as a tool of social change. In Tamilnadu also, 'Self-Respect Movement' was distant away from national movement. After non-cooperation Movement by Nayakar, he associated himself with non-political movement by dissociating from self-respect movement in 1928 A.D. With this perspective, the scope of Andhra Pardesh movement was the most positive. A non-Brahmin intellectualism and national awakening of farm community co-operated to the best. Tripuranani was a reputed national leader of Andhra Pardesh who played an important role to develop the political awareness of non-Brahmins. Congress movement in Mysore province of Karnatka also accelerated National movement by virtue of non-Brahmin movement. By the end of 1938, the non-Brahmin movement merged completely in the Congress.

Negative Aspect of Non-Brahmin movement

The main negative aspect of Non-Brahmin Movement was involvement in politics of electioneering in the name of rise of the backward classes and to confine them-selves to government jobs by ignoring the fundamental goals. 'Justice Party' of Madras on the basis of Montford Reforms in 1918 put in full energy to get reservation for backward classes by joining, with 'Satyashodhak Society. It merged into justice party with the aim to get facilities and a new Dravida Kargam organization emerged. It was a symbol of that tendency in

Notes which the non-Brahmins had transformed itself into a movement of lower castes and had diverted their attention to reservation only. The movement in Andhra had also become functional to secure reservation for higher class non-Brahmins. This astray position in Karnataka led to mutual conflict between non-Brahmin castes. It was a paradox that non-communal politics of the congress also supported it.

Conclusion

There was no positive attitude of non-Brahmins and they had gone astray. But before having gone astray, these movements had gained positive achievements that lent them a historical importance. Undoubtedly, these movements are the historical documents of our national movements.

It is clear that government efforts helped to put a ban on caste system but on the whole, it became all the more complicated. For instance, 22% reservation has been assigned for scheduled castes where as several golden castes have been demanding for the inclusion in reserved category so that their life status undergoes change. These use constitutional and non-constitutional sources to achieve reservation. Gurjar Movement in Rajasthan and Jaat movement in Haryana are the illustrious examples. Moreover, a number of intellectual communities are trying to abolish reservation policy. They consider caste reservation as responsible for the present social and economic dissimilarity. It is their view that a scheduled caste or backward class individual may be an able and efficient person, golden castes do not bestow respect to them. A person possessing reservation considers himself as insecure.

Mandal movement was organized in protest against these classes due to importance of castes. Even today, there is a demand for elevation of status for these castes. Thus the caste system is passing through a number of perspectives.



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Notes

Pattern of Rural-Urban Mobility : Overseas Migration

Introduction

It is a known fact that 70% of Indian population is living in rural areas. Both the areas have their own facilities and problems. Thus the rural people are migrating to urban areas and vice versa. It has led to migration process between the rural and the urban. Industrialisation professionalism of agriculture, better medical facilities, better education system have played an important role in search of better employment opportunities. Where the ruralites have diverted to urban areas, problem of urbanization has set in the cities. The population in urban areas is increasing at a fast pace but the facilities are not increasing. It resulted in the emergence of slums in the adjoining areas of the city and irregular colonies sprang up. These colonies lack the facilities of pure drinking water and sewerage. There are a number of causes for rural-urban mobility. Some of the causes are local and some are colonial.

I. Mercantilism of Agriculture

Mercantilism of agriculture means encouragement to cash crop production than conventional crop production. Infact, mereantalism of agriculture motivates capitalism in economy. In India, it led to starvation and degradation because mercantilism in farm produce was allocated to those crops only by the Britishers that were in tune with their needs. Secondly, the farmers were forced to adopt mercantile agriculture because they could not achieve the target of land-revenue by adopting traditional methods. A farmer of Coimbatore once told a Britisher Judge that they cultivate crops because it is not edible.

- Cash crop production gave a jolt to coarse gains. It is the reason that India had to face a number of famines.
- Despite mercantilism of agriculture, it was devoid of modernization because those who were benefitted were not interested in modernization. This system caused benefit to the media persons. It was one of the characteristics of this method that profit earning person had the tendency to save himself from crises by imposing it on his subordinates.

Aims

- (1) To get the land-revenue amount easily.
- (2) To make available raw material for the British factories.

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- (3) Easier export of grains from India to Britain.
- Cotton – Western India enhanced the production of cotton.
- Indigo – Indigo was used in cloth-dyeing.
- Opium – Production of opium was put under the monopolistic right by the company in 1773 by Hastings. It was exported to China.
- Tea – Production of tea was enhanced in east India. British capital was invested in it. It led to labour problem.
- Coffee – Coffee production got an impetus in South and East India.
- Jute – It got an impetus in east India.
- Sugarcane – After 1830 A.D., Sugarcane production got a fillip.
- Oil Seed – Its production was increased in South India.

Results

- (1) Self-reliant rural economy joined with world economy.
- (2) There was capital transformation in farm produce.
- (3) It led to rural loans. Loan amount in 1911 was 300 crore but it increased to 1800 crore in 1937 A.D.
- (4) Rural loans led to inactivity in the peasants that gave a jolt to the development of capitalism. After minute study of sugarcane producers in Gorakhpur district, Sahid Amin reached the conclusion, that landlords were the highly benefitted by capitalism in rural areas.
- (5) Gilford Greyton's saying sounds befitting in context to Indian peasants. It is not the issue that the farmers suffered misery because some misery is a must in the initial phase of capitalism) but it is the issue that their bearing of miserable conditions was futile.
- (6) Large companies started investing in farm production due to mercantilism of agriculture. It led to employment of people. They had become the labourers of various companies in place of landless farmers.

II. Industrial Capitalism

Monopoly right of the company was abolished in 1813 A.D. and Indian market was opened for British goods. British government policy was based on free trade in the 17th century. Infact, trade concept was converting into capitalism in the initial decades of the 19th century. Adam Smith had a strong attack on trade theory in his book 'Wealth of Nations' in 1776 A.D. Capitalists started the intervention in economic field. Due to this fact, British capitalists adopted the step by a providence in 1813 and abolished the monopolist right of East India Company and exempted all the taxes from British goods. India became exporter

of national goods and importer of raw material.

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There was a change in economic social and administrative structure to convert colonialism into strong market. Capitalist ideology of ownership, property etc were introduced in legal field. Transport and communication system was modernized and it was expanded to motivate the sale of British goods, Indian region was put to maximum direct control. The urge to dissolve Indian states in the times of Hastings, Auckland and Dalhousie may be comprehended in this context.

III. Financial Capitalism

Due to cheap labour and abundance of raw material in India after 1860 A.D., British capital began to flow in India. There was foreign investment and international trust initiated for the investors. There were three causes for the process of exploitation (I) Some other countries than Britain gave impetus to industrialization like America, Japan etc. Thus these markets became the trust for the sources of Britain for the fulfilment of raw material.

- (1) Need for raw material and foods increased due to development of industry in the 18th century.
- (2) A lot of capital was invested in developed capital nations and there was a need for its investment.
- (3) Due to this reason, narrow ideologies emerged and full efforts were initiated for state control. Litton, Lensdown, Duffrin and Kurzon viceroys were using this policy.
- (4) It was imperative to conserve investment by the British in railways, gardens, jute, shipping, trade, banking etc. Full control was also essential so that authority may be used as a weapon for the safety and expansion of rule. Thus the demand of self-governance was neglected because the people of this state are unfit for self-governance.

IV. British Investment

Indigo, tea, coffee, jute shipping had British investment earlier to 1857 A.D. British capital came at a slow pace till 1857.

- (1) During the 1857-1865 A.D., lesser amount of British capital was invested. After 1857, the maximum capital was invested in railway, then in government loans, then horticulture, jute and shipping industry etc.
- (2) About 150 million pound capital had been pump into India from 1857 to 1865 A.D. Its division was: Railway: 75 million pounds, Government loans: 55 million pounds; Horticulture: 20 million pounds (including agriculture, jute and shipping)

Notes **V. Banking System**

With an aim to motivate European trade in India, banks were developed by the British capitalists in 1780 A.D. Bank of India was the first bank. General Bank was established in 1786 A.D. Bengal Bank had a downfall in 1806 A.D. and Bank of Bengal was founded in Bengal. It was the first Presidency bank. Bank of Bombay and Bank of Madras were established in 1840 and 1843 A.D. Allahabad Bank was established in 1865 A.D. and Imperial Bank was founded in 1950 by merging the three presidency banks.

- (1) In the decade of 1860, the limited liability of concept was developed. The first organized bank in 1881 A.D. was Avadh Commercial Bank. But based on joint capitalism, it was modern Indian Bank. Punjab National Bank was founded in 1894 A.D. followed by people's Bank in 1901 A.D. Both these banks were established by Lala Harikrishan Lall Gowa. In 1945-46, there were 91 non-scheduled banks.
- (2) State Bank of India was established after the nationalization of Imperial Bank of India on 9 July 1, 1955. Gorewala committee was constituted for it. State Bank of India started its functioning on July 1, 1955. Its Head Office is situated in Mumbai. At the time of its nationalization, seven other banks were merged in it.
- (3) Reserve Bank of India was established as an Indian Central Bank on April 1, 1935 A.D. with an additional capital of 5 crore rupees. It was nationalized on January 1, 1949. It has its headquarter at Mumbai. It has total monopoly over currency.

VI. Development of Modern Industries

Kwasji Nana Bhai in 1853 A.D. founded first cotton mill at Bharoch in Mumbai. Cotton industry increased to 56 till 1856 A.D. American Civil War (1861-1865) caused much benefit to Indian cotton industry because America had to suffer a loss. The period between 1851 to 1882 (the first phase) was of development for cotton industry. It was due to availability of cheap labour and raw material. Communication system was progressive in these areas. Cotton industry developed a lot after 1885 A.D. but Indian capital was invested in this industry.

- (1) George Auckland established Jute Mill at Risra in Bengal in 1855 A.D. Indigo production was emphasized in the first half of the 19th century. Tea industry developed in the decade of 1850. Manganese and Mica mines were developed in new mine industry. Rani Ganj coal field was developed in 1854 A.D. TISCO was established in 1907 A.D. Raw steel production started in 1911 A.D. steel production commenced in 1913 A.D. Other tool industries that developed in the later half of the 19th century and first half of the 20th century are given below:

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- (2) Mills for rice, flour and building wood.
- (3) Skin research centres, paper and sugarcane mills.
- (4) Mineral productions of salt, mica and ammonia chloride.
- (5) Cement, paper, match box, sugar and glass industry developed in the fourth decade of the 20th century. Major capital was invested in the cotton industry. Cotton cloth and jute mills inducted the maximum employment.
- (6) About 40 percent Indian labourers got employment here. However, there was not enough increase in employment in spite of industrialization. Only 23 lac people were employed out of total population of 35 crore 70 lac in 1951 A.D.

Limitations of Industrialisation

- (1) Most of the managing institutions were controlled by British capitalists.
- (2) Most of the banks were under British Capitalists.
- (3) Government Railway Policy was also against the interests of Indian capitalists.
- (4) Technical education could not grow in India.
- (5) There were only seven engineering colleges and 6 six agricultural colleges in India in 1939.
- (6) Britain motivated free trade till 1919 A.D. In the council bill of 1919, industry states deputed with the industry growth. But the states were not equipped with requisite economic sources to increase the process of industrialisation. In 1910 A.D., the industrial department of Madras encouraged the development of some industries, the Indian Secretary Marley declined. Till 1919 A.D. foreign policy of India was being controlled by the interests of Lancashire. Some changes occurred in the middle of First World War.
- (7) Financial Commission was organized under the Chairmanship of Ibrahim Rahimtulla in 1921 A.D. According to the report of this Commission, Indian industry was given impetus in the decade of 1920 A.D. But cement, iron, steel and glass industry was not imparted any protection. If at all it was given, it was too less. In addition to this, the clause of imperial preferences was objection raising for Indian capitalists. According to it, imported goods from Britain were to be given additional benefits. Development of industry was imbalanced from the development perspective. As a result of economic downfall in 1930 A.D., Indian industry developed a bit. Consequent upon the economic downfall, Indian control grew less on Indian economic system. It proved useful for Indian industry. But the monetary policy of the Britishers was against Indian industry. There was lack of credit for the development of Indian industry. On the other hand, Indian industry depended on

Notes

import for machinery. British Managing Agency was discriminatory in policy formation and discouraged industry. Above all, the pound rate was against the Indian industrialists.

- (8) Industrialisation got more impetus in the Second World War. British Government gave some leniency in its policies to fulfill its needs. Emphasis was laid on heavy and basic industry. In addition, some large industry like machine tools, general engineering, chemical industries etc. also got an impetus. Indian industry was 11673 in 1938 and it increased to 21845 in 1947. In this period, the number of workers increased from 1.75 million to 2.28 million.
- (9) Joint stock company developed after the Second World War. Joint Stock Bank and Indian Insurance Company also developed. During the war, Indian industrialists became Wealthy. Now they entered the European forms and purchased shares of managing agency.
- (10) Some negative tendencies developed in the beginning of industrial development in India. First capital was centralized in the hands of a few industrialists. Other industry was also centralized in special areas. These facts helped in the evolution of regional inequality.

VII. Periodical Development of Industry

(a) **Jute Industry** : George Auckland established the first modern jute spinning mill in 1855 A.D. in Kolkatta.

- (i) After 1880, flour and salt packs were sold to Britain.
- (ii) Indian Jute Mill Association was organized in 1884 A.D.
- (iii) Foreigners had their sway over jute industry.
- (iv) First financed and controlled Jute Mill in India was established by
 - (a) G.D. Birla in 1921 A.D.
 - (b) S. Hukamchand in 1922 A.D.

(b) **Cotton Cloth Industry** : Cotton cloth industry was under the control of the Indians whereas Jute industry was controlled by the foreigners. It was mainly controlled and invested by the Indians.

- (1) Cotton cloth industry depended on domestic market in spite of having skill.
- (2) First Water Vapour cloth industry was opened by the British in Kolkatta in 1817-181 A.D.
- (3) Two French industrialists established spinning mill in 1830 A.D.
- (4) Second Spinning Mill was initiated at Bharoch by James London.
- (5) Bombay Chamber of Commerce was established in 1836 A.D.

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- (6) C.N. Dabur in 1854 A.D. Opened first water vapour cotton press in Mumbai.
- (7) The Bombay Mill Owners Association was established in 1875.
- (8) Victoria Jubilee Technical Institute was established in Mumbai in 1888. It was opened to teach technical education in cotton industry.

(c) Iron and Steel Industry:

- (1) First attempt by the Europeans was maintained by the Europeans to fulfil their needs.
- (2) The Bengal Iron Works Company was established in 1874 A.D. It was the first modern iron and steel industry.
- (3) Bengal Iron and Steel Company was included in England in 1889 A.D.
- (4) Tata Iron and Steel Company (TISCO) was organized in 1907 A.D. at Hirapur.
- (5) Indian Iron and Steel Company (ISCO) was established a Hirapur (Bengal) in 1918 A.D.
- (6) With the help of TISCO, Mysore Iron and Steel Company was established in 1923 A.D.
- (7) Steel Corporation of Bengal was established I 1937 A.D.
- (1) The first General Hydro Electric Scheme was started in 1896 A.D. It was started to supply light to Darjeeling.
- (2) It was started to supply electricity to Kolar Goldmine in 1903 A.D.
- (3) Tata Hydro Electric Power Supply Company was orgnaised in 1910 A.D.
- (4) Indian Mutation Board was established in 1917 A.D.

(D) Cement Industry : First attempt was done in Madras in 1904 A.D. But it was unsuccessful.

- Production started in Katni (Madhya Provicne) and Porbandar (Kathiawar) in 1915 A.D.
- Portland cement production started in Bundi (Rajputana) in 1916 A.D.

(E) Match Box Industry: Match Box industry was under Small Scale Industry prior to First World War. But after the First World War import fee was increased. Due to it, an environment was created for modern match industry.

- Western India Match Box Company under Sweden control was established in 1922 A.D. (WIMCO)

Main Legislations

1. 1918 A.D. : The Indian Industrial Commission.
2. 1921-22 A.D. : The Indian Fiscal Commission
3. 1923 A.D. : Indian Worksmen Compensation Act.

- Notes**
4. 1929 A.D. : Provincial Maternity Benefit Law (started in Bombay Presidency)
 5. 1931 A.D. : Royal Commission on Labour
 6. 1934 A.D. : Bombay Trade, Disputes Conciliation Act.
 7. 1936 A.D. : Bombay Trade, Disputes Conciliation Act.
 8. 1938 A.D. : Bombay Industrial Dispute Act.
 9. 1946 A.D. : Bombay Industrial Relation Act.
 10. 1946 A.D. : The Industrial Employment Act
 11. 1942 A.D. : Sindhia steam Navigation Company
 12. 1952 A.D. : The Coal Mines act.

VIII. Transit of Wealth

Transit of wealth was developed in terms of monetary approach. According to monetary fiscal ideology, economic development is related to drain of gold and silver. Before the battle of Plassey, East India Company pumped gold and silver worth two crore pounds so that they may pay back the price of goods. But after the Plassey War the situation worsened.

(A) Dada Bhai Naoroji was the propounder of wealth transit on May 2, 1867, he paid attention to the expulsion of money in the paper 'England Debt to India'. Thereafter, he wrote four papers on it as given below:

1. England Debt to India
 2. The wants and Mines of India.
 3. On the Commerce of India.
 4. Poverty and Un-British Rule in India.
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- | | |
|---|--|
| 1. Economic History of India | – R.C. Dutt. |
| 2. Essay on Indian Economy | – Ranaday |
| 3. Prosperous British India | – Dimbi |
| 4. The Economic Result of
Free Trade and Railway Extension | – G.V. Joshi |
| 5. The Economic Transaction in India | – The Morrison (To refute the expulsion
of money) |
| 6. Some Economic Aspects of British
Rule in India | – G. Subramaniam Aiyar |
| 7. Poverty Problem in India | – Prithvi Chandra Roy |
| 8. Causes of Indian Famines | – Prithvi Chandra Roy |
| 9. Economic Saturation in India | – G.V. Joshi) |
| 10. J. (News letter) | – G.V. Joshi |

11. Coolie Story – Raj Kumar Vidya Rattan) **Notes**
- (B) Reinvestment was in process after the Plassey War in 1757 A.D., Wealth recovered from Bengal loot, profit through trade monopoly, after the Buxar war, additional income from Bengal revenue and the benefit from trade. The accrued profit earned through business was divided among the share holders of the company. Here from started the expulsion of wealth. About 60 lac pounds were sent to Britain during 1758-1765 A.D. From 1765-1770 A.D., about 40 lac pounds were sent in the form of company goods. It was about 33% of the Bengal state revenue.
- (C) The maximum wealth was expected from any king or emperors' ascending the throne as Nazrana. After 1764, the workers of the company used to collect money openly and sent it abroad through fake 'hundis'. A number of Denmark companies and traders were offered loans secretly. The goods so purchased were exported and paid the loans in the accounts of the workers.
- (D) Ellenborough in 1840 confessed that it was expected of India that it should send the money to Britain every year and it would get back normal army treasure and nothing more than this. Thus a major problem raised as how to send the money to England. The export of cotton and silken cloth slowed down. To solve this problem initially, indigo production was started. Then opium export was preferred than Chinese tea. Some new goods also included in it after 1850 A.D. like cloth from West Bengal, oil seeds, leather and skins from South India, wheat from Punjab and jute from Bengal.
- (E) With the passage of time, expulsion of money was raised. After 1858, the secretary of the Indian office expenditure took up the case in lieu of the profit of shareholders of East India company while the interest on the amount spent to suppress the rebellion increased. After 1858, the compensation granted to the shareholders of the company also increased. Some of the other expenditures were:
- (i) Pension of British officers and other army officers.
 - (ii) Armed and other goods purchased in England
 - (iii) Army training.
 - (iv) Expenditure on Railway tracks.
- (F) All the above expenses were included in domestic issues. The total amount of domestic issue was 173 lac pounds in 1901-02 A.D. Out of these, railway tracks included 64 lac pound, interest on Indian loan-30 lac pounds, purchase of goods 19 lac pounds, pension 13 lac pounds.
- (G) The amount saved from the income of the British officers being sent to England

Notes

should also be a part of government expenses and the transfer of profit earned from the investment of individual British capital should also be inclusive in the government expenditure.

- (H) This amount had a further rise after 1870 because the silver rate declined as compared to pound.
- (I) Ramesh Chandra Dutt has stated the inferences of drainage income: Loan sought from Indian kings was like taking water from the land through the sun. It was paid back as land fertility in the form of rains. But the loan taken from the Britishers rained only in England and not in India.
- (J) Drain of wealth had a deep impact on agriculture. Land revenue was always kept at a higher level so that state income may be increased. Condition of peasants and cultivators deteriorated. Their sale price suffered a downfall leading to a decline in the price of food grains.

IX. Local Administration

1. Municipal Corporation was organized in Madras on instructions of court of Directors in 1687 A.D.
2. Local Voluntary Organisations were organized in Bengal according to Bengal legislation in 1842 A.D.
3. It had its expansion in other parts of India in 1850 A.D.
4. Process of Second Decentralisation started by Lord Mayo in 1870 A.D. Some norms were constituted for local voluntary organizations.
5. Local Autonomous Organisations developed in rural areas through Bengal Cess Act, 1871 A.D. The process of cess charge was severely criticized as it was violation of sustainable management. The government surrendered partially and decided to charge cess as needed for the amount of roads. It was called road cess in Bengal. It could not be utilized for prime education though this practice was in vogue in other provinces. Litton advanced the process of financial decentralisation and Ripon completed this task.

Rippon is also called the propounder of local autonomous organizations.

In 1919 A.D., according to Indian administrative legislation.

- (1) Local self-administration was put under the state rule.
- (2) It was considered as a transference subject.

X. Civil Services

Employees of the company had to take up only trade related functions at the time of establishment of company rule. It required general education, acquaintance of business and

arithmetic, good calligraphy and readiness to work. These requisites were emphasized upon in apprentice, writer, Junior and Senior Merchant recruitments.

Notes

- (1) The recruited officers on these posts in the Governor period of Clive were called civil servants because all these officers had to sign a covenant before joining that comprised of service rules. Some reforms were introduced in the Civil Services by the end of the 18th century and it was organized. But before Valzueli, no formal training was given to the civil servants while the scope of the company was widening. In the same proportion, the importance of civil servants was also rising. Civil Service was assigned to introduce and accomplish successfully the sustainable management of Cornwallis.
- (2) Valzueli founded Fort William College in Bengal in 1800 A.D. to improve the moral stature and education of them with Indian languages, legal formalities and administration. But the directors of the company opposed this move because it led to a fewer number of officers in their camp. Thus Fort William College was closed and East India College was founded in 1805 by court of Directors. It was later on shifted to Halibury and thus it was called as Halibury College.
- (3) This college was closed in 1858 at the end of the company rule.
- (4) Written competitive examination was introduced by issuing a legislation in 1853.
- (5) It was revised in 1858. The age limit for the exam was 23 years.
- (6) The age was reduced to 22 years in 1859.
- (7) It was reduced to 21 years in 1866.
- (8) Litton reduced the age for competitive exam to 19 years in 1877. Lord Duffrin in 1886 A.D. constituted a commission for civil service examination under Charles Achinson. It was known by Achinson Commission.
- (9) A legislation was passed by House of Commons in 1893 that created a provision to hold Civil Service Examination both in India and Britain simultaneously.
- (10) Islington Commission was organized for Civil Services in 1912 A.D. It is also known by the name of Royal Commission.
- (11) Royal Commission was organized in 1923 A.D. under Lord Lee. It recommended the organization of Public Service Commission.
- (12) Five member Public Service Commission was organized in 1925 A.D.

Overseas Migration in Modern Times

After independence, people from Indian states migrated to America and European countries in search of employment, education and achievement of goals in trade and business. They are called migrated Indians in general who come and go with some time intervals. The

Notes Indians have settled themselves in Latin American countries, Africa and Fizi continent near Australia. They were settled as cane workers by the Britishers so that sugarcane is produced on trade level. These people had carried with them their music, culture and social rituals. They are called immigrant Indians. They are sympathetic towards Indian people. They want to remain associated with India.

Economic position of India was pitiable when it got independence on August 15, 1947. A number of Indians had settled legally or illegally in European countries, American countries and South-East countries. These Indians had contributed a lot in construction and economic position of the country. In the decades of 80 and 90, a number of Indians had migrated to these countries. These included engineers, doctors, administrators etc. Some other Indians had also settled in foreign countries. They sent back to India a large amount of foreign currency It strengthened our economy and our capital in foreign exchange increased.

The local residents of these places were a pathetic to the Indians. They started behaving badly with the Indians this activity was supported by the fanatics of other countries a number of Indians were victims of maltreatment. Slowly, this misbehavior occurred with the literate Indians too and Indian students got afraid to get education in other countries. The government of these nations took strong steps on the insistence of Indian government. There are a number of causes for the immigration of Indian students. These are given below:

- (1) Search for employment.
- (2) Less opportunities of livelihood and progress in India.
- (3) Increasing Indian population.
- (4) Lacs of engineers, entrepreneur and doctors are getting degrees every year. They migrate to other countries for lack of resources.
- (5) Increasing tendency for higher or western education.
- (6) To do measures to attract the Indians for higher education.
- (7) Extensive political and administrative corruption.
- (8) Good governance in other countries invites people to migrate to other countries.

The above cited facts are fascinating the Indians to move to other countries.

